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THE PRESBYTERIAN RECORD

FOR THE
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Eromanga.



REV. HUGH A. ROBERTSON.

EROMANGA, memorable in the annals of Christian missions, is one of the New Hebrides group, situated between 18° and 18° S. Lat., and between 168° and 169° East Long. It is stated about 200 miles N.E. from New Caledonia, 1,000 north from New Zealand and 1,400 from Sidney, N.S.W. The island is about 95 miles in circumference. Its coast line is indented with numerous ways—

the largest being Cook's Bay on the East, Potinia on the North and Dillon's Bay on the West, into each of which mountain streams empty themselves. In the interior, mountains rise to a height of from 2,000 to 3,000 feet. The soil is rich and the scenery beautiful. The climate during the greater part of the year is delightful, the luxuriant foliage of the palm and the cocoa-nut tree affording grateful shade. It is seldom oppressively hot, the thermometer never rising above 92 in the shade. The island of Tanna, eighteen or twenty miles to the south, is visible by night as well as by day, by reason of its volcano, which has been in a state of ceaseless eruption since the group was discovered by Capt. Cook in 1774.

After twenty-three years of missionary labours in various parts of the South Seas, years crowned with brilliant success, John Williams, "the apostle of Polynesia," took up his headquarters at Upulo, one of the Samoan group. While there his attention was attracted to the New Hebrides, numerous peopled by tribes of whom little was known excepting that they were naked savages of the lowest type—Cannibals whose mode of life was so revolting as to be indescribable. On the 20th of November, 1839, after his return from England, Williams with a party of twelve missionaries arrived at Eromanga with a view of settling some Christian teachers upon it. Immediately after landing he and his companion, Mr. Harris, were murdered by the natives at Dillon's Bay. A mission thus baptized with blood, however, was not to be abandoned. Before six months had elapsed a party of brave Samoan teachers renewed the attempt. They not only landed but they lived a whole year on the island.

But the troubles and privations they endured during that time were more than they could bear; some of their number had died and the survivors were glad to have an opportunity of getting away from it with their lives. Eight years later four native Eromangans were taken to the missionary institution in Samoa, and after three years' training they were taken back. Encouraged by occasional visits from Bishop Selwyn and Mr. Geddie, of Aneityum, these native teachers worked away as best they could. Though they made little progress themselves they were preparing the way for others. At length the Rev. George N. Gordon, of Prince Edward Island, was sent to the New Hebrides by the Synod of the Presbyterian Church in Nova Scotia that had already sent Mr. Geddie to Aneityum. While on his way to his field of labour he was married to an accomplished young lady in London, a Miss Powell, and they two set out with the heroic determination of taming the blood-thirsty savages of Eromanga. He himself was a man of herculean frame, indomitable perseverance, and brave as a lion. They arrived in June, 1857. For a short time all went well with them, but ere long his wife was prostrated with fever, and trials of various kinds thickened around them both. Yet, nothing daunted, Mr. Gordon persevered in translating, teaching, preaching, erecting school houses and visiting the people. In 1861 a destructive hurricane swept over the island. Then the measles broke out among the people, who died by hundreds. Believing that the missionaries were, in some way or other, the cause of these disasters, and instigated by some of the heartless traders who regarded the missionaries with no friendly eye, the natives, in an evil hour, fell upon the beloved missionaries and brutally killed them, both husband and wife, on the 20th of May, 1861. A faithful band of converts gathered the mangled remains of their revered teachers and buried them on the south bank of the river that flows into Dillon's Bay. Bishop Patteson was the first missionary to visit Eromanga after this tragic event. On that occasion he landed and read the burial service over the martyrs' graves. Alas! that this same noble Bishop himself fell a victim to the treachery of the natives of Nakupa in September, 1871. The sad news that the Gordons had fallen soon spread to Tanna and Aneityum and caused great grief to the missionaries and their converts. Full soon, too, the tidings reached Prince Edward Island, where a pious mother, weeping for the loss of her son, was willing to give another in the place of the dead; and he, too, ready to go.

As soon as he had completed his theological studies, the Rev. James Douglas Gordon offered his services to the Mission Board, and

was designated to the New Hebrides. He reached his destination in 1864, and took up the work at Dillon's Bay, Eromanga, where his brother had left it. The Rev. James McNair, from Scotland, joined the Mission in 1867; but he was not permitted to labour long. He died on Eromanga, the 16th of July, 1870. "Beside the grave of the murdered Gordons, by the bank of the stream that was reddened with the blood of Williams and Harris, under the waving plumes of the cocoa-palms, lies, awaiting a glorious resurrection, the body of James MacNair, as devoted a missionary, as prayerful a Christian, as sincere a man as the Church ever sent into those South Seas." Mr. Gordon, after spending four months in a canvas tent on the large Island of Santo, with a view of opening up that Island, took up his residence at Potinia Bay, Eromanga, where numbers of the people waited on his teaching. While in the very act of revising, along with a native assistant, the seventh chapter of the Acts, in which the martyrdom of Stephen is recorded, he too fell by the tomahawk of a native on the verandah of his own house. Thus five missionaries—and the wife of one of them—"hazarded their lives" and met death in their heroic endeavours to make the Eromangans acquainted with the way of Life.

Must Eromanga be given up in despair? Certainly it was not an inviting field. But ground had been broken. Some property had been acquired, and some converts had been gained. A whaling establishment at Dillon's Bay afforded some protection for life. "No," said the Mission Council, "it must not be abandoned." But who will volunteer for this forlorn hope? "Here am I, send me," was the reply from another Nova Scotian, the Rev. Hugh A. Robertson, who with his brave young wife arrived at Aneityum two months after the murder of the second Gordon.

Mr. Robertson was born at Avondale, in the county of Pictou, in 1841. His father, who died in 1881, at 80 years of age, was a well-to-do farmer, himself a native of that famous county that has given more ministers to the Church than any other county in the Dominion of Canada. The generation before him were among the early settlers from Blair Athol, in Scotland. Mr. Robertson began life as a clerk in a store in Mill Village, Paris-boro, Cumberland County, and then in the town of Pictou, where he also taught in the Sabbath School of St. Andrew's Church. He joined in the communion of the church for the first time in his native parish, of which the Rev. D. B. Blair was and is still the minister. He received his first missionary impulse by reading a book written by Rev. William Gill, of Samoa—"Gems from the Coral Isles," and when it was announced that a missionary vessel was to sail from Halifax, he could not re-

sist the temptation to go and see these beautiful isles for himself. He worked his passage accordingly in the "Dayspring," when that beautiful mission vessel—the children's ship—sailed from Halifax on the 7th of November, 1863, with James D. Gordon, Mr. and Mrs. Morrison, and Mr. and Mrs. McCullough, amidst the tears, the prayers, and the cheers of many friends. The only time that the lion-hearted Gordon was seen to weep is said to have been on this occasion, as he looked back upon his native land which he was never to see again. Their route was via the Cape of Good Hope to Melbourne and Sidney. They arrived at Aneityum on the 5th June, 1864. At Melbourne Mr. Robertson was appointed agent for the New Hebrides Cotton Company of Glasgow, and in connection with this business had his home for four and a half years on the island of Aneityum. Part of the time he lived with Mr. Geddie, the founder of the New Hebrides Mission, and a native of Pictou, N.S., and part with Rev. John Inglis a missionary of the Reformed Presbyterian Church of Scotland. Distance no longer lent enchantment to the view. The dream of his early years had become a reality. He saw heathenism in its darkest and most revolting form, on islands north of Aneityum and, knowing now what missionary life was when stripped of its romance, he resolved, on the invitation of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, to become a missionary. Perhaps the lines which we find him quoting in one of his letters about that time had something to do with his decision:—

"My soul is not at rest: there comes a strange
And secret whisper to my spirit, like
A dream at night. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till my work have done, and render up
Account. The voice of my departed Lord,
'Go teach all nations,' from the eastern world
Comes on the night breeze, and awakes my ear,
Tud I will go. I may no longer doubt
Ao give up friends and home and idol hopes,
And every tender tie that binds my heart
To thee my country. Why should I regard
Earth's little store of borrowed sweet. I, sure,
Have had enough of bitter in my cup
To shew that never was it His design
Who placed me here, that I should live at ease.
Or drink at pleasure's fountain. Henceforth then,
It matters not, if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fit me for the work;
God make me holy, and my spirit nerve
For the hour of strife. Let me but know
There is an arm unseen that holds me up,—
A eye that kindly watches all my path
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and dread-fraught wilderness."

Two courses were open to the Missionary aspirant,—to go to work at once as a lay evangelist, or to prepare himself by a course of study for the full work of the Ministry. He preferred the latter, and returned to Nova Scotia where he went through a course of training in the Theological Hall at Halifax. He further fitted himself for his great life-work by a two years course in medicine. He was then licensed and ordained by the Presbyterian Church in connection with the Church of Scotland, on the 11th of August, 1871, and designated as their second missionary to the New Hebrides. On the 6th of September he married Christina McNeill, daughter of the late Mr. John Dawson, an elder of the Presbyterian Church at Little Harbour. On the 24th of October they sailed for Liverpool along with Rev. J. D. Murray and his wife—Dr. Geddie's immediate successor on Aneityum, and Rev. J. W. McKenzie and his wife, now missionaries on the Island of Efate. From Liverpool they sailed to Melbourne in the famous steamship *Great Britain*. What with regular services, prayer meetings, bible-classes, Sunday-schools, lectures, &c., they made the ship a floating Bethel, and the sixty days seemed short. They joined the *Dayspring* at Melbourne and arrived at Aneityum on the 1st of May 1872. After a tour of the islands, it was decided that Mr. Robertson and his wife should be located on Eromanga. Like brave soldiers, they accepted the post of danger. Had they not done so that island, so greatly in need of the Gospel, might have been closed against it for many a day to come.

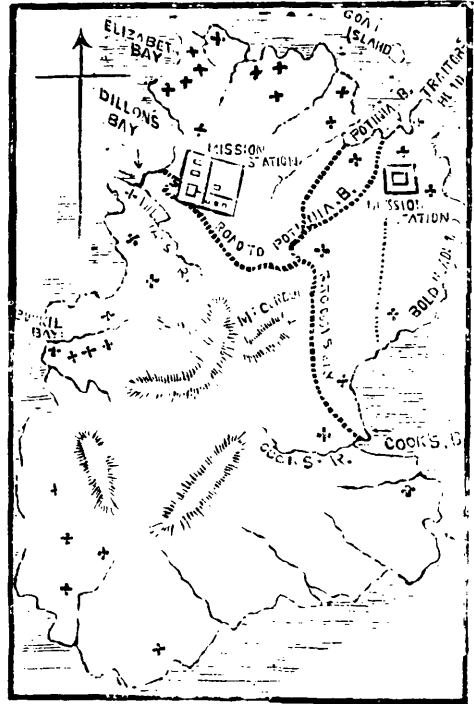
With mingled feelings of doubt and thankfulness the new missionary and his young wife took possession of the "manse" at Dillon's Bay, such as it was. It was surrounded by a wooden stockade as protection against sudden attack by the heathen people, an occurrence that might take place at any moment, by reason of the unhappy feeling created by the murder of Mr. Gordon in the minds of the Christian portion of the community, now huddled together at Dillon's Bay to the number of about seventy. To the heathen mind mercy means cowardice; forgiveness is weakness; but revenge is manly, and if ten men way-lay and kill one man they are called heroes. Just about the time of Mr. Robertson's settlement seven of the Christians had gone over to Potinia Bay and deliberately shot three men and a woman as a summary reprisal for the murder of their missionary. Two of the avenging party were church members and teachers. This glimpse of Eromangan etiquette is sufficient to shew the kind of material Mr. Robertson had to deal with. During the first few years the lives of the missionaries were frequently in danger from the treachery of the natives, but, by the blessing of God on their patient and self-denying labours during eleven years, a happy change has taken place. How

great a change may be gathered from the fact that in July 1882, five hundred Eromangans attended at public worship; one hundred and ninety partook of the Sacrament of the Lord's Supper, and five hundred and thirty assembled at Dillon's Bay to bid the missionary and his wife good-by on the 8th of December when they left to visit their native land; and also, that during his absence no less than thirty-three of his native teachers conduct regular Sabbath services in as many different places on the island!

To sum up in a brief paragraph what might easily be extended to many pages, Mr. Robertson's work on Eromanga has been eminently successful. Three years ago last June, the Martyrs' Memorial Church was dedicated to Christian worship at Dillon's Bay, not far from the spot where Williams and Harris fell. "At both services," says Mr. Robertson in one of his letters, "the church was filled by an attentive and deeply interested congregation, among whom were the sons of the murderer of John Williams. Daniel Usuo, the second eldest, engaged humbly in public prayer! Five years before that day he threatened to take my life, but the Lord had better work for him to do, and better things in store for him and me." Many of the children now attend the schools in different parts of the island, and excellent buildings have been erected for their accommodation. The people are becoming industrious and comfortable, they have better food, better houses, and of the Christian portion of the community it can be truly said—"they are clothed and in their right mind." They are regular in their attendance upon divine ordinances, both on Sabbath and on week days. They are becoming liberal in their contributions for the support of the gospel among themselves and even for the spread of the gospel to the heathen beyond their own island. By their contributions they have already paid for printing 1,000 copies of the Acts of the Apostles, and 1,500 copies of their Catechism, and they will further give liberally towards the cost of publishing in Eromangan the four Gospels which are now passing through the press under Mr. Robertson's supervision.

The whole population of Eromanga at the present time is 2,500, of whom 1,000 are nominal Christians and 1,500 heathen. It might be more strictly correct to say that there are 500 Christians and 500 more who are "church-goers." There are 190 members in full communion. Eight elders were ordained by Mr. Robertson in 1882. There are two mission stations—Dillon's Bay and Cook's Bay—with good churches, mission-houses and school-houses, boat-houses and stock yard at each station. Besides these

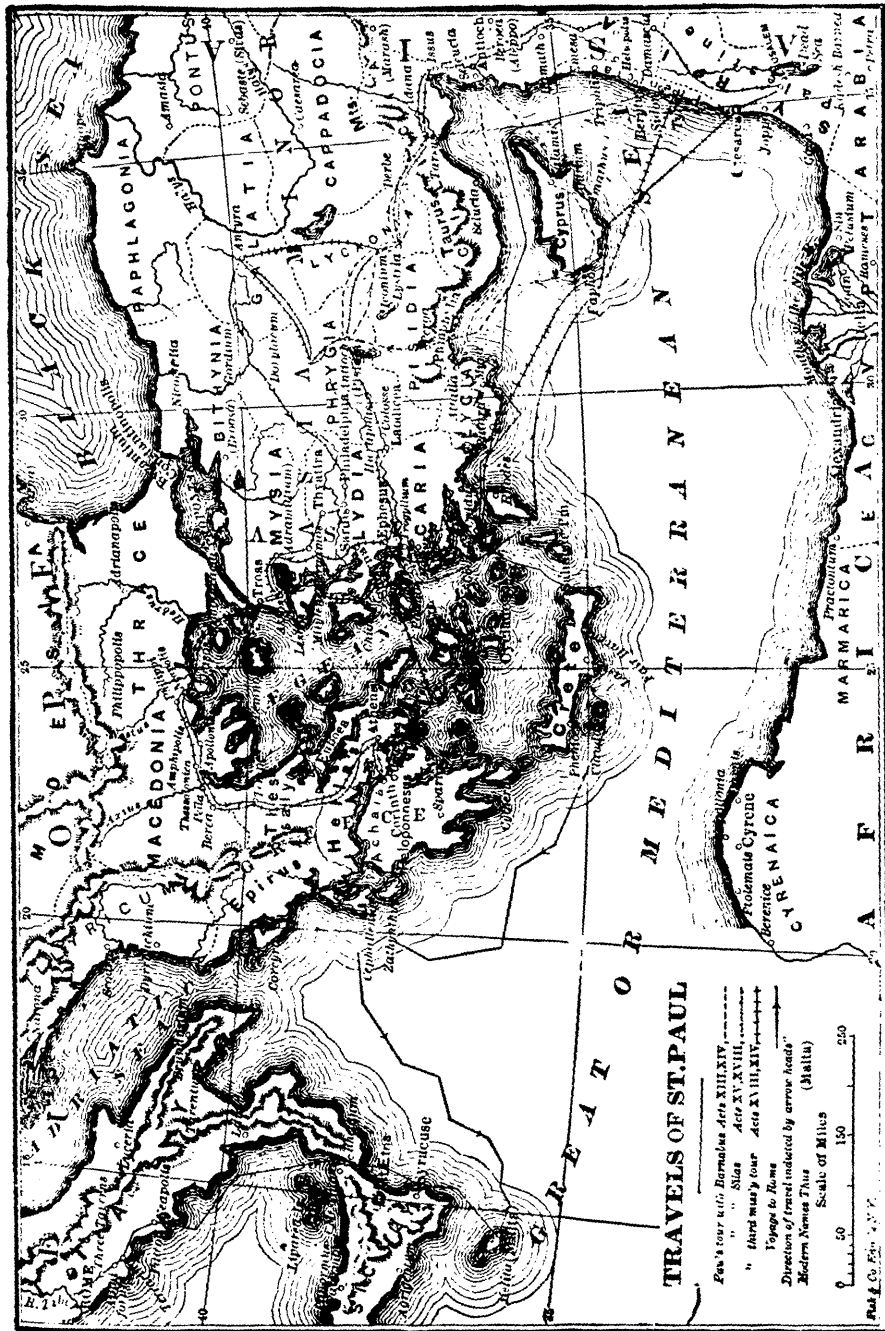
there are 32 school-houses (grass thatched) and 34 teachers, all Eromangans. The situation of each of the school-houses is indi-



ISLAND OF EROMANGA.

ated on the sketch map by a cross and a glance at the manner in which they are distributed is sufficient to shew that the ranks of heathenism have been completely broken; that the sound of the Christian teacher's voice is heard on all sides, and there is good reason to hope and expect that ere long the whole of the people will be brought under the influence of the gospel.

THE DAYSPRING.—This is the name of the mission vessel that plies between Sydney, N. S. W., and the New Hebrides, making two trips in the year. She is a fine three-masted brigantine, 100 feet long and 22 feet in breadth. She is fitted very comfortably. Besides cabins for the captain and officers, she has seven staterooms for missionary passengers, a beautiful dining-room, and a cabin for native teachers. She is not only well equipped but she is also one of the fastest sailers in Polynesian waters. She is the property of the Sabbath-school children of the various churches engaged in the mission. Our Canadian Sabbath-schools contribute \$1,250 a year towards her maintenance.



The Conversion of Lydia.

FEBRUARY 10.

ACTS XVI : 11-24.

Golden Text, Acts 16 ; 14.

NEAPOLIS, at the head of the Egean Sea, was 140 miles north-west from Troas. *Samothracia*—an island half way between. The voyage occupied two days. *Philippi*—the chief city of Northern Macedonia—was a fortified town, specially interesting as the first place in Europe to receive the Gospel. Paul revisited it several times and the Christians of that place more than once contributed for his support, ch. 20 ; 6 ; Phil. 4 ; 16. It was to them he wrote his beautiful epistle to the Philippians. V. 12. *A Colony*—A Roman "Colony" was different from what we understand by that term. It was a strong military post intended as a safeguard of the frontier and in its laws and language a representation on a small scale of Rome itself. Vs. 13-14. The number of Jews in Philippi was small. They had no synagogue, only a temporary structure outside of the gate, conveniently near the river for the frequent ablutions connected with their worship. Christ made the first distinct declaration of his divinity to a woman, John 4 ; 23 ; and here we see that the first European Christian congregation was composed of women. We may be sure the order of service was very simple. Lydia was a proselyte. The business which brought her here was the dying trade which flourished from an early period at Thyatira her native place. *Whose heart*—see 1 Sam., 10 ; 26. This shows that the inclination of the heart towards truth does not originate in the will of man : it is a work of grace. *She attended*—the Word of God demands our closest study and attention. V. 15. *Baptized*—this is the first mention of baptism in connection with Paul's labours ; whether the household included children is not stated, but the presumption, as in other cases of household baptism, is that it did. V. 33. Here is also a fine instance of genuine hospitality, *constrained*—she would not take no for an answer. It is like the incident at Emmaus, Luke 24 ; 29. Vs. 16-18. *To prayer*—on their way to the usual place of public worship by the river side. *Damsel*—female servant, in this instance a slave girl, v. 19, the joint property of several masters, kept for the purpose of imposing on the credulity of the Philippians who regarded her insane ravings with superstitious reverence. Vs. 17-18. The testimony which she incoherently uttered was true, but its effect, coming from such a source, rather hindered than helped the Apostles. Our Lord rejected similar testimony, Luke 4 : 34-35. *Being grieved*—for the poor demoniac, and for the iniquitous uses to which her infirmity was

turned by her masters, in the name of *His* master Paul put an end to the interruption by an exercise of the miraculous power conferred by Christ on the disciples, Mark 16 : 17, Vs. 19-21. The conduct of the magistrates confirms the reality of the miracle. *Trouble our city*—yes, indeed, but it is in a righteous cause, see ch. 17 : 6, and is a splendid example of missionary bravery and zeal. Vs. 22-23. *Their clothes*, i.e., of the prisoners. Beaten without trial and without mercy, see 2 Cor. 11 : 25. *Inner prison*—a dark, damp, cold dungeon. *The stocks*—an instrument of torture with holes for the feet, which remained in use almost to our own times.

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Conversion of the Jailer.

FEBRUARY 17.

ACTS XVI : 25-40

Golden Text, Acts 16 : 31.

MODERN prisons are palaces compared to the old-time dungeons, see Jer. 38 : 6, 9, 11-13. But, after all, "stone walls do not make a prison," Vs. 25, 26. *Sang praises*—these servants of God had learnt in whatever state they were therewith to be content, Phil. 4 : 11 ; they were even able to rejoice, Acts 5 : 41 ; Rom. 12 : 12. Compare with Acts 5 : 19 ; 12 : 7-10. Doubtless they sang some of the psalms of David, which have been the comfort of God's people in every kind of trouble, e. g. Ps. 102 : 19, 20 ; 79 : 11 ; 69 : 33, 34, &c.. V. 27. By the Roman law the jailer was to undergo the same punishment which the prisoners who escaped by his negligence were to have suffered. With a stern feeling common to such officials, he deemed suicide better than disgrace. Vs. 28, 29. Assured by Paul's exclamation that his prisoners were safe, a new fear seizes him. He feels himself to be in the presence of a higher power, and prostrates himself before men whom he now regards as martyrs. V. 30. His conscience was awakened. Hence the enquiry for the way of salvation which these men had been proclaiming. *What must I do to be saved?*—this momentous question every convicted sinner must and will ask in some form. V. 31. The answer is very brief but emphatic. It is neither more nor less than the essence of "the Gospel," John 3 : 16 ; Rom. 5 : 8 ; 10 : 13. All the members of his household included, on the single, simple, condition of their believing on the Lord Jesus Christ. V. 32. Young converts need instruction, so those are told about the life, death, and resurrection of Christ, the only Saviour. Ch. 4 : 12. An intelligent belief we must have, 1 Pet. 3 : 15 ; but mere intellectual belief counts for nothing. V. 33. *The same hour*—midnight, v. 25. There is no hint that they went outside of the prison, and it is not

likely that there was any available supply of water in the jail sufficient for immersion, hence the not unnatural inference that the mode of baptism was by pouring or sprinkling. V. 34. *Into his house*—out of the dungeon. *Rejoice*—There is no joy to be compared with that of a soul freed from sin. 1 Pet. 1 : 8. *Believing*—good evidence of his belief was his humane treatment of the prisoners at the hazard of his office, if not of his life. Vs. 35, 36. Finding on reflection that they had acted illegally, the magistrates ordered their discharge. *Go in peace*—as if that would condone the outrage! V. 37. The man who could say, "I am a Roman citizen," felt himself secure from such unjust treatment; yet, in their experience, was a gross violation of law. Both of them, Roman citizens, had been publicly beaten, *uncondemned*—without trial. Paul might have secretly escaped during the night, but that would have disgraced himself and the Gospel. Acting as he did, he turned the tide of popular opinion in his favour, and increased his influence for good. Vs. 38, 39. The illegal act exposed the magistrates to severe penalties, hence their *jeal*, and their assumed civility—"desiring" them to depart without further ado. V. 40. The apostles were not afraid, but left the prison in a dignified manner, and spent some time with their kind hostess ere they went on their way to proclaim the Gospel in other cities.

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The Thessalonians and Bereans.

FEBRUARY 24. ACTS XVII : 1-14
Golden Text, Acts 17 : 11.

THESALONICA, at the head of the Theraic gulph, was the largest and most influential city in Macedonia, 100 miles south-west of Philippi. Amphipolis was half-way betwixt these two places, and Appolonia 37 from Thessalonica. They all lay on the great military highway of Macedonia leading to Rome. The modern town of Salonica has a population of 80,000, of whom 30,000 are Jews, and is a mission station of the Church of Scotland. Vs. 2-3. *As his manner was*—addressing himself to the Jews first wherever he found them. *Three Sabbath days*—He remained much longer, but these first three Sabbaths were devoted almost exclusively to the Jews, after which he turned to the Gentile population, working at his trade, as well as preaching, 1 Thess. 2 : 9, and receiving aid from his friends and converts at Philippi. Phil 4 : 16. *Reasoned*—explained and expounded the O. T. Scriptures, shewing (1), that the Christ of prophecy was to be a suffering Messiah ; (2), that He was to rise from the dead ; (3), that the Crucified Nazarene was indeed the long-looked-for Messiah, see also 1 Thess. 4 : 14. V. 4. *Some of them*

believed—evidently not many of the Jews believed Paul and the new teaching. From 1 Thess. 1 : 9-10 it is inferred that the converts were nearly all Gentiles, some of them "proselytes" who had conformed to the synagogue worship, but were not, as we would say, in full membership ; others of them were up to this time idolaters, 1 Thess. 1 ; 9-10. Vs. 5-6. The words "which believed not" being omitted in the R.V., confirms the opinion that the Jews as a class did not believe. *Moved with envy*—seeing their influence undermined by these strangers. *Lowly fellows*—idle loafers, hanging round the market-place who were only too easily induced to create a disturbance. This unruly mob attacked the house of Jason, with whom Paul and Silas seem to have been lodging, but failing to find the Apostles, they dragged Jason, who was doubtless a convert, before the *rulers of the city*—Thessalonica being a "free city" had the privilege of self-government, and its "politarchs" were invested with unlimited powers. There were no Roman soldiers stationed there. *Have turned the world upside down*—his charge, meant as a reproach, was complimentary to Christianity as the greatest moving force in the world. V. 7. The reigning Emperor at this time was Claudius Caesar. The Apostles were virtually accused of treason, as their master himself had been, Luke 23 : 2. V. 9. *Security*—exacting a sum of money from them with a pledge that the preachers whom they had been harbouring should not again disturb the public peace. *Let them go*—hoping to hear no more of this matter. Vs. 10-11. *Berea*—some 60 miles south-west of Thessalonica. *More noble*—more open to receive the truth. They tested the Apostles' doctrine by searching the Scriptures. John 5 : 39 ; 2 Tim. 3 : 16. It is the duty of the people, no less than the ministers, to study the Bible and to judge for themselves whether the teaching they receive is in accordance with it. To this end they should use such helps as are within their reach, concordance, Bible dictionary, and commentary. We do well to imitate these noble Bereans in their diligent and earnest search for the truth, not forgetting to ask the aid of heavenly wisdom. James 1 : 5.

Paul at Athens.

MARCH 2. ACTS XVII : 22-34
Golden Text, Acts 17:28.

THE opposition manifested at Berea led the converts there to advise Paul's leaving the place. Some of these accompanied him to the nearest seaport, whence he sailed for Athens, 300 miles to the south-west. The voyage would occupy about three days. Athens, the capital of Greece, was then a splendid city, the great centre of art, literature, and

philosophy. It was founded about 1556 B.C. Its population was from 120,000 to 180,000. Achaia was at this time a Roman province and Athens a "free city," noted for its magnificent temples and statuary—also for its idolatry, having, it is said, 30,000 idols. V. 2. While waiting for Silas and Timotheus, Paul had time to take a leisurely survey of the city, and soon learned that every one of the beautiful buildings was dedicated to some of the heathen deities, *Areopagus*, or "Mars Hill," to which he was conducted by the literati, was a rocky eminence in the centre of the city, where the Court of Justice was held. Near by was the temple of Mars and a colossal statue of Minerva. Amid magnificent surroundings Paul made his famous speech. *Too superstitious*—exceedingly religious—their altars to *unknown gods* prove both their desire to worship and their ignorance in worshipping. Without denouncing their idolatry he tries to win them over to the faith, giving them credit for a desire after a better religion than they professed. V. 24. He first asserts that God is the Creator of the universe, in opposition to the Epicureans, who held that the world was the result of chance, and to the Stoics, who were pantheists. *Temples made with hands*—such as he saw around him. V. 25. The Creator of all *must* be independent of the receivers of His bounty. James 1: 17. He is the author of life. Gen. 2: 7. V. 26. *Made of one*—"blood" is omitted in R.V. The idea is that of the common brotherhood of man, which leads us to seek each other's welfare. V. 27. Paul ascribes the relationship and distribution of the human family to the prearrangement of God. *Feel after him*—aptly represents the heathen vainly groping for the true God. V. 28. *His offspring*—this had been said of Jupiter by the heathen poets. V. 29. Common sense should teach us that such material deities are powerless and that it is, therefore, folly to worship them. V. 30. *Winked at*—overlooked, or bore with. Ignorance mitigates guilt in some degree, as Paul elsewhere claims for himself, 1 Tim. 1: 13. *Now*—the word originally spoken to the Jews is also declared to the Gentiles, who are consequently responsible for their rejection of it. Luke 12: 48. V. 31. Clearly teaches the reality of the last judgment day when every one will be called to account. Matt. 24: 31-34. In that day God will manifest his righteousness. Gen. 18: 25. Vs. 32-34. The Athenians scouting the idea of the resurrection, Paul abruptly ceases speaking to them and leaves the beautiful city and its cultivated idolaters never to return to it. His visit, however, was not in vain. A few believed; and we may be sure his earnest and admirable address would not soon be forgotten. Nothing further is known of either Dionysius or Damaris.

Is it Dying?

Is Christianity dying out? Few will venture to say so that have any correct knowledge of what is going on in the world. Some people's faith is withering and dying; their zeal is frost-bitten; their love is dead. Some Christians—alas, how many!—are Christians only in name. But making every allowance for all drawbacks, we may truly affirm that the world had never before so much of living Christianity in it.

Is Protestantism dying? How often have the prophets of infidelity and of mediocrity proclaimed the impending destruction of Protestantism with its divisions, and its faith in the Bible, and its respect for "private judgment." Look at the Luther celebrations of the past six months. Germany has been stirred and roused to do honour to the great Reformer, as never German was honoured before. Eighty millions of the most enlightened people in the world celebrated the Reformer's four hundredth birthday in a spirit and manner that indicated a just appreciation of the principles which Luther held and the doctrines which he taught. Three centuries ago the Reformation was still in danger of being quenched in blood. Two hundred years ago Rome still hoped to trample it under her feet. Even twenty years ago the birthday of the great Reformer could not have been celebrated by a united Protestant German Empire, the most powerful, as it is the enlightened, State in Europe. No; there never was a time when Protestantism was so strong as it is to-day.

Is Presbyterianism dying? Presbyterianism with its well ordered representative government and its Calvinistic doctrines. Where can you point to signs of sickness or of impending death? The Presbyterian branch of Christ's visible Church was never before so well organized, so strong in numbers or engaged so energetically in the work of evangelization. The old doctrines are honoured, and what is more to the purpose, they are largely translated into practice. Presbyterians give of their money and their time with increasing liberality. They, in many instances, give what is more precious than gold—they give their sons and daughters to be missionaries in heathen lands. We are justified in saying that no Church does more for the heathen, in proportion to resources and numbers, than the Presbyterian Church. No Church does more for education at home or abroad. No Church holds a firmer grip upon God's holy word. These are not the characteristics of a dying Church. Presbyterianism, instead of dying, is commending itself more and more to other branches of the Church of Christ. Our Methodist brethren are essentially Presbyterians in their form of government. Episcopalians are constrained more and more to give a place to the laity in the conduct of church affairs.

No; neither Christianity, nor Protestantism, nor Presbyterianism is dying. Each is advancing. Would to God that the advance were at a livelier pace. We need to be stirred up by the jeers and insults of infidelity, and by the threats and assumptions of a proud apostacy. The best proof of

Church life is when there is constant work for Christ going on in every congregation and in every family—when Church membership is continually increasing, and there is at the same time growth in all the graces and virtues that adorn the Christian character. A dead or dying Church is the most dismal thing on this earth. Let us take heed that our congregations be up and doing, proving their faith by their deeds and lives, and ever on the alert to help in the glorious enterprise of subduing the world to Christ.

Our Own Church.

AUGMENTATION is the order of the day. With a promptitude and heartiness worthy of all praise the Presbyteries of Ontario and Quebec have acted upon the instructions of the General Assembly, and so cordial has been the response, we may almost assume that the object aimed at has been already gained, and that this movement has put an end to the scandal of miserably inadequate stipends in this section of the church. Although it is necessary for ministers to take a leading part in the campaign, it is a mistake to suppose that this is altogether, or even specially, a ministers' matter. It concerns every member of the church, and since this question must be discussed at all, it is well that it should be done quickly. Our church can well afford to provide adequately for her ministers. Indeed she cannot, except at great loss, neglect to do so. When our duty in this respect is discharged there can be no doubt that all the enterprises of the church will feel the benefit.

IN THE EASTERN SECTION, a similar movement has been inaugurated. For several years prior to the Union of 1875, there was in operation in the Maritime Provinces a "Supplementing Fund" for adding weak congregations. This fund was helpful, and in many cases helped congregations to become self-supporting. It will now be swallowed up in the larger "Assembly Scheme" which will go into operation about the 1st of April. There are in the Maritime Provinces 179 congregations. 62 of these give \$750 (with manse) and upwards. Giving \$600 with manse, 56. Under \$600, 39. Without statistical returns 16. There are 6 congregations in exceptional circumstances receiving special aid from the Home Mission Fund. The amount which would be required to level up all the salaries to \$750 with manse is \$11,575. To reach \$600 with manse there will be required \$1,500 more than the ordinary revenue of the "Supplementing Fund." The Committee fully expect that during the current year \$600 with

manse will be attained, and that there will be a bonus to be divided according to the terms of the scheme.

THE SABBATH-SCHOOL.—We invite attention to the letter of the covenor of the General Assembly's Committee and trust that this year the desired information will be cheerfully and promptly furnished, in the first place to the Clerks of Presbyteries or other parties authorized to receive the statistics. The Sabbath-school interest is far too important a one to be overlooked or mis-represented. The first step in advance must be taken by the Sabbath-schools themselves. They are the source of information. Let them see to it that no fault shall lie at their door.

KINGSTON W. F. M. SOCIETY.—The annual business meeting of the W. F. M. Society of the Presbytery of Kingston was held on Jan. 2. Principal Grant gave a brief and appropriate address. The annual reports were read,—which referred among other things to the interesting and stimulating visits of several of our missionaries from the foreign field, and to the loss sustained by the Society in the death of its revered and beloved President, Mrs. Machar. In her memory the Society gives \$250 to build one of the ten churches in Formosa, asked for by Dr. MacKay. It also aids Mrs. J. T. Campbell's work in Mhow. In the election of office-bearers, Mrs. Dickson was chosen as the new President and Mrs. Donald Ross late of Lachine, as a Vice-President in the place of Mrs. A. Wilson, removed to Toronto. The annual public meeting will be held as usual during the meeting of Presbytery in March.

PERSONAL: Rev. John Fraser of Indian Lands has returned from the braes and breezes of his native Scotland with renewed health to find a warm welcome from his attached congregation.

ORDINATIONS AND INDUCTIONS.

LISLOWELL, Stratford:—Rev. Isaac Campbell, formerly of Richmond Hill, *Toronto Pres.*, was inducted on the 18th of December.

JARVIS AND WALPOLE, Hamilton:—Rev. John Wells formerly of East Williams was inducted on the 10th of January.

CALLS: Rev. A. Sutherland of Ripley, Ont., to Scotsburn and Saltspring, *Pictou, N.S.* Rev. Joseph Gandier of Fort Coulonge, *Lanark and Kenfrew,* to St. Columba and St. Paul, Madoc, *Kingston.* Rev. H. MacKay to Millbank, *Stratford.* Rev. J. K. Bearisto, to Florenceville and Glassville, *St. John.* The call to Rev. E. Cockburn, from Barrie has been set aside: the Presbytery (of Lindsay) refused to translate.

DEMISSIONS:—Rev. W. R. Sutherland of Ekfrid. *London:*—Rev. J. B. Hamilton of St. Andrew's Church, Kincardine, *Maitland.* Rev. Dr. Neill of Seymour.

NEW CHURCHES.

DOMINIONVILLE, Glengarry:—A beautiful new church was opened for worship on the 25rd of December. Principal MacVicar preached, morning and evening to crowded audiences. The church is commodious, elegantly furnished, and its acoustic properties are especially good. It is all paid for and is thus honestly dedicated to the Lord, as every edifice of its class ought to be.

KING, Toronto:—Principal Grant preached here on the 23rd of December, at the opening of the new church—a very handsome brick structure, 50 feet by 33, with tower and spire, hot-air furnace, and beautiful stained glass windows. It is seated for 250 and cost about \$2,500—nearly all covered by subscription.

COLLESTON, Prince Albert, N.W.T.:—The new church was opened for divine service on the 18th of November, by the pastor Rev. R. G. Sinclair. The building is well finished and cost over \$500, of which \$100 was obtained from the Church and Manse Building Fund.

NORTH SALEM:—A very neat church opened for public worship in this section of Shubenacadie congregation, N.S. Rev. James McLean, the former pastor, preached the first sermon, and the second was preached by the present pastor, Rev. M. G. Henry.

LONDONDERRY, N.S.:—A very handsome new church has been completed in Great Village, Londonderry, in place of the old church, burnt a year ago. The new church was dedicated on the 6th of January when the pastor, Rev. James McLean, and Revs. J. A. Logan and J. Carruthers preached.

COW BAY, Cape Breton:—The church at this place underwent extensive repairs during the summer and was on the 18th of November re-opened for public worship. Rev. Dr. Murray and Rev. J. A. Forbes and the pastor, Rev. J. Macdonald preaching on the occasion.

MANITOBA ITEMS.

The monthly letter from our esteemed correspondent, B., came too late for insertion in this issue. In regard to church openings in the North-West he says. "The fact is, church-openings are so frequent that we cease to regard them as eras in our church progress." For our own part we look upon them as *facts*—convincing evidences of successful work accomplished. The burden of his letter deals with the farmers' grievances which are becoming formidable. "It affects, directly, our missionaries. Whatever interested parties may say, it is not political. In Turtle Mountain district—a large region—many of the people have said to us.—'We would willingly contribute for church purposes but we have not a dollar.'" The farmers allege that their grievances arise from such causes as these,—Land Policy mistakes, by which speculators get the advantage of actual settlers: (2) Excessive duty on implements: (3) Millers' grievances—complaints that certain parties have a monopoly of the grain market.

Meetings of Presbyteries.

PICOU: January 1st.—A suitable minute with regard to the late Rev. P. Goodfellow was entered upon the record. A call to Rev. A. Sutherland Ripley, from Scotsburn, &c., was sustained. A committee was appointed to consider changes to be recommended in the Book of Forms. All the Sessions within the bounds had made their contributions to the Presbytery Fund. Committees were appointed on statistics, Sabbath-schools, state of religion, and temperance, to prepare reports. The conveners are, respectively, Messrs. Carruthers, Maclean, Donald, and Cumming.—E. A. MCCURDY, *Clk.*

SYDNEY: November, 20th.—The Presbytery met at Boularderie for visitation and general business. The report of the pastor, Mr. Drummond, showed the congregation to be in a very healthy state. Two new churches are in the course of erection. The contract for one is given out, and the amount subscribed. The upper section had a difficulty about the site, and submitted the question to the Presbytery which selected a site satisfactory to all. Committees were selected on the State of religion. Mr. Farquharson, convener; Temperance, Mr. Murray, convener; Sabbath-schools, Mr. Forbes, Convener, and Statistics, Mr. Gordon, convener.—G. L. GORDON, *Clk.*

MONTREAL: January 8th.—Mr. Warden, appeared on behalf of the General Assembly's committee for the augmentation of Stipends. He explained the principles of the scheme, wherein it differed from that formed by this Presbytery, the amount required to be raised, and the sources whence the amount might be expected to come. The Presbytery pledged itself to do all in its power to make the scheme a success. Rev. A. B. Mackay, convener, reported on behalf of the scheme previously inaugurated in the Presbytery, stating that \$4,187 annually had already been guaranteed for three years, and shewing that \$4,000 more is required to realize the amount expected from this Presbytery as their proportion of the general scheme, and recommending that the Presbytery scheme be merged with that of the General Assembly as soon as possible. Commissioners from Charles Street Church, Toronto, consisting of Dr. Reid and others, supported the call to W. R. Cruikshank of St. Matthew's Church Montreal. Dr. Rodger, Captain, W. Ross and Mr. Kayford appeared in behalf of the congregation. Parties having been heard, Mr. Cruikshank intimated his preference to continue his present charge. Mr. Campbell gave in the quarterly report on the City Mission work shewing progress in regard to the canvass for the purpose of ascertaining the addresses of Presbyterians who are not attending any place of worship in the city, and recom-

mending an increase of \$200 per annum to the salary of the City Missionary. Reports of missionary deputations were given in by the respective conveners. Mr. Nicholls and Mr. McCaul severally reported that a very considerable reduction had been made in the debts on their respective churches since last meeting. It was agreed hereafter to print the minutes of Presbytery meetings for the use of the members. Mr. Forlong obtained three months leave of absence on account of ill-health. The Home Mission report was given in by Mr. Warden and its recommendations were considered and adopted.—J. PATTERSON, *Clk.*

KINGSTON: December 17th.—A Presbyterial missionary meeting was held, at which (inter alia) Mr. Warden presented the claims for the scheme for the augmentation of stipends. Arrangements were made to further its interests within the bounds. Intimation was made that Dr. Neill's congregation had offered him a retiring allowance of at least \$310 per annum with use of manse and glebe during life. He tabled his resignation, which has since been accepted. A call was tabled in favour of Mr. J. Gandier of Fort Coulonge from the congregations of St. Columba, and St. Paul, Madoc. Professor Ross of Queen's College was received.—T. S. CHAMBERS, *Clk.*

OWEN SOUND: December 21st.—A call from Lake Shore and Leith to Rev. J. B. Fraser was sustained. The petition of Sarawak and Kemble to be erected into a separate charge, granted. In the absence of Mr. Campbell of Harrison by reason of illness, Mr. Somerville, the clerk, gave a detailed account of the Augmentation scheme, and the Presbytery resolved to do its utmost in raising the proportion asked from them by the Assembly's Committee.—J. SOMERVILLE, *Clk.*

SARGEEN: Rev. W. T. MacMullen of Woodstock, appointed to assist the Presbytery ancient Augmentation scheme, gave a very full and clear statement of what was proposed to be done and the manner of doing it. A committee was appointed to take charge of the matter. Mr. Straith gave in a report of the committee on Temperance. One of its recommendations was that a lecture be delivered in each congregation within the bounds during the winter, which was unanimously adopted and a number of the members were appointed to the work.—S. YOUNG, *Clk.*

PARIS: December 11th.—Principal Caven of Knox College was heard regarding the effort to raise a sum of \$200,000 in support of that institution. The same was commended to the liberality and support of the several congregations within the bounds. Rev. W. A. Mackay reported that he had preached in Ingersoll and intimated the union of the two congregations

there. Rev. Dr. Laing addressed the Presbytery on the Augmentation of stipends to a minimum of \$750 and a manse, and a committee was appointed to take the steps necessary for visiting the congregations in this behalf.—W. T. MACMULLEN, *Clk.*

SARNIA: December 18th.—Rev. John Rennie of Ailsa Craig and Rev. Neil McKinnon of Mosa, appeared before the Presbytery in behalf of the committee on the Augmentation of stipends. A local committee was appointed to make arrangements for the visitation of all the congregations. Mr. John A. McDonald, Bridgen, reported that he had organized the second congregation at Petrolia. Mr. Wells gave in a valuable report on statistics which was ordered to be published for distribution throughout the bounds. The business which occupied the Court for the greater part of two days was chiefly of local interest.—GEO. CUTHBERTSON, *Clk.*

MATILAND: December 18th.—Dr. Cochrane addressed the Court on the Augmentation of stipends, and was thanked for his lucid and comprehensive explanation of the details of the scheme. The Presbytery agreed to use its best efforts to raise the sum of \$1,500 as its share of the amount required for this year and appointed a committee to take charge of the matter. In the evening Dr. Cochrane addressed the Presbytery and the congregation on Missions. Mr. Hamilton's resignation of St. Andrew's Church, Kincardine, was accepted. It was agreed to hold a Sabbath-school Convention in Wingham.—R. LEASK, *Clk.*

STRATFORD: December 18th.—The Presbytery met at Listowell for the induction of Rev. Isaac Campbell and for ordinary business. A call from Millbank to Rev. H. MacKay was sustained. Mr. Wright was appointed to prepare a report on Temperance, Mr. Stewart, on Sabbath-schools, and Mr. Boyd, on the State of Religion. It was agreed to hold a Presbyterial visitation of Knox Church, Stratford. Steps were taken for the union of the congregations of Granton and Lucan.—W. A. WILSON, *Clk.*

BRUCE: December 11th.—Rev. P. McF. Macleod addressed the Presbytery in behalf of the committee on the Augmentation of stipends, and received the thanks of the Court. A committee was appointed to mature a plan to be acted upon with the least possible delay. Messrs. Wardrope and Duff gave in reports of their labours, and of the general condition of the mission on Manitoulin Island. Returns on State of Religion are to be sent to Dr. Scott; on Sabbath-schools to Dr. Moffatt, and on Temperance, to Mr. Wardrope—on or before the 10th of February.—J. GOURLAY, *Clk.*

WORK IN THE PRESBYTERY OF QUEBEC.

The heavy snow storms of the last month have hindered our Augmentation Scheme committee from doing all they had hoped. At Kingsbury, however, a meeting was held and an active congregational committee appointed to canvass the congregation for increased contributions, so as to meet the proposal of the Assembly's Committee. The Kingsbury congregation have been in the past very desirous of suitably maintaining ordinances, and we expect a gratifying response on the present occasion. At their annual meeting, on January 7th, the Treasurer's books showed a balance on the right side. French work in the Presbytery is progressing satisfactorily. In the Megantic district, Mr. Charbonnel is labouring zealously. The new building which is to serve as church, schoolhouse and teacher's dwelling, is nearly completed, and efforts are being made to get a suitable teacher. The Quebec Bible Society has long maintained a Colporteur, who travels over the district from Sherbrooke down to Metis, on both sides of the St. Lawrence, and reports a quiet but steady sale of the Scriptures. Formerly, he sometimes encountered rough treatment, but now he is courteously and oftentimes warmly received as he visits from house to house. A breath of inquiry is passing over our people, which causes the opening of many a door hitherto shut closely against the Scriptures. The version of the Scriptures chiefly used is that of De Sacy, but a copy of Archbishop Baillergeon's version, with the notes, has generally to be used for comparison. The people are somewhat suspicious as to the orthodoxy of De Sacy, until Baillergeon is compared with it. Then they are satisfied and will talk with interest respecting the wonderful statements in the Word. The Testaments distributed at the St. Jean Baptiste Day some four years ago are being discovered in many a home, with evidences that they have been read, "but secretly, for fear of the priests." The bitter contentions at present going on inside the Romish Church are all helping forward the development of intelligence and private judgment among our *habitants*, so that never has there been in the history of Lower Canada so favourable an opportunity as the present for the judicious use of colporteurs,—but it must be *very* judicious, if we would not have the doors shut in our faces. The Quebec Society has lately engaged a second colporteur to assist the one already in the field. Mr. McLeod, about eight weeks ago, commenced services at Rockland Slate Quarry. The attendance is reported as being very large, and consists of all Protestant denominations, with a few non-Protestants. The Sabbath-school

at Brompton Gore is large and prosperous, under the superintendence of Mr. W. Morrison.

Obituary.

JAMES COOPER, an elder of Thornhill congregation, died in the end of October last in his 56th year. He was a native of Ballymony, County Antrim, Ireland, and was highly respected in the community in which he lived.

DUNCAN STEWART, elder of Knox Church, Belmont, died on 30th December, in the 56th year of his age. He was a native of Lochgilphead, Scotland, and for many years was an exemplary office-bearer of the Presbyterian Church in Canada.

Ecclesiastical News.

DR. DONALD FRASER, of London, has gone to Malta for the benefit of his health. Rev. Professor Crombie, of St. Andrew's, has also been obliged to give up his work for this winter, and is sojourning in Rome. Dr. Kennedy, of Dingwall, has also arrived there in a feeble state of health. It is reported that Dr. Kay, of Edinburgh, has reconsidered his resignation of the Argyle Place U.P. Church. Dr. Cunningham, of Crieff, has been lecturing on "Play-going and Novel Reading." The advice which he gives to young men, when boiled down, amounts to this: "Go to the theatre as seldom as you can." Having admitted in the lecture that "there is seldom any theatrical entertainment into which there is not something objectionable infused, even from a moral point of view," some people think that the lecturer might have gone a *little* further in the way of advice. The bazaar fever is at its height in Scotland. Mr. John Campbell, of Tilliechewan, in presiding at the opening of a bazaar in Glasgow the other day, gave it as his opinion that this is not the best way for congregations or the public to maintain their obligations to the Church or religion. If the Christian community could see their way to give money for laudable objects without resorting to bazaars he thought it would be far better. Mr. Thomas T. McLagan, in lecturing in St. Giles' Church, Edinburgh, on "The Lapsed and Lapsing" in the northern metropolis, appealed with intense earnestness to professing Christians to utilize the strength with which they are invested for the reclamation of the lost. "If our city churches were periodically to empty themselves and search out what work of this kind lay to their hands within their own districts, it would go far to meet the necessities of the case." Speaking of social morality, Mr. McLagan incidentally mentions that the house in Edinburgh in which Lord Brougham was born, consisting of six storeys, has a dozen families resident in each storey; in all, about 200 persons in the tenement! Under the caption of

"Preaching Matches," the *Christian Leader*, of Glasgow, has been calling attention to the custom of hearing candidates preach in vacant congregations. "Why should they not commit the election to the wisest of their number, who will hear the minister in his own church—the only satisfactory test." The *Leader* proposes to abate the evil by publishing the names of ministers who take part in preaching matches, and opening its columns for correspondence on the subject. The *Free Church Monthly* states that the attendance of students in the New College, Edinburgh, is the highest ever recorded there, namely, 166; "and the quality as marked as the quantity." In Glasgow Free Church College the number is 111, and in Aberdeen there are twenty-six theological students. Messrs. Moody and Sankey continue their labours in London with encouraging success. Those who go to their meeting only to criticize are at their wits end to discover wherein the attractive power of the evangelists lies. A reporter of the *Pall Mall Gazette* tried to solve the mystery. He says:—"It was a wet night, yet two or three thousand people came to hear. There was nothing attractive in the preaching, yet it was listened to with extraordinary interest. What could be the explanation of all that? 'In bewilderment,' says he, 'I sought out Mr. Sankey. 'Tell me,' I said, 'what is the secret of this impression?' 'We have no secret,' he replied. 'But,' I asked, 'why all this feeling? I seldom, if ever, heard a sermon so singularly unimpressive. I can understand people being touched by your singing and the inspiration of a great assembly uniting in praise and prayers, but that any mortal man should be stirred by Mr. Moody's discourse is to me an inscrutable mystery.' 'Yet,' said Mr. Sankey, 'it is a fact.' 'So I see; but what is the meaning of it? Why does such a result follow, when appeals apparently infinitely more effective leave hearers untouched? What is the rationale of it? Where is the clue to this disproportionate effect produced by such inadequate means?' Mr. Sankey answered, 'I cannot explain it; nor can you. Behind all instrument lites, feeble or mighty, there lies an inscrutable something which influences the soul of man. We call it the Spirit of God. Beyond that we cannot go.' 'But its laws—its secret?' 'The wind bloweth where it listeth,' said Mr. Sankey, and with that answer I had to be content." There is not so much heard about the Salvation Army as there used to be. The novelty is wearing off, but the work is still going on—reaching people who to all appearances cannot be reached by any other means. General Booth has published a statement of what has been done in 1883. He sent out a hundred thousand dollars worth of musical instruments, and twenty-five million copies of the *War Cry* and other publications. The Army consists of 630 corps, of which 103 are abroad, employing 1,640 men and women, who held 10,000 meetings weekly, without guarantee of any salary. "At the Headquarters in London, cashiers, accountants, clerks, architects, and solicitors, are continually employed; and editors toil through piles of manuscript, written in midnight hours by noble labourers

who cannot spell." Meanwhile, though the Army is distinct from other church organizations, it has not yet assumed the form of a new sect, and many who look upon it with a friendly eye, hope it never will. But the temptation is great.

CANADA:—The saddest news that has come to us for a long time is the account of a disturbance that has broken out in Newfoundland betwixt the Orangemen and Roman Catholics, by which a number of lives have been lost and feelings of the most deplorable kind excited in the community. A war of words is going on in Ontario regarding the proposal to ask the local government for funds to increase the equipment of the Provincial University in Toronto. It is contended by the representatives of most of the other colleges that such institutions should share alike in government patronage, or that each should be left to provide for its own support as best it can. Bishop Lewis of Ontario has been appointed to preach the annual sermon before the S. P. C. Society in St. Paul's Cathedral, London, next June. The New Domestic and Foreign Missionary Society of the Church of England in Canada has issued its first appeal, asking for \$50,000 for missionary purposes for the current year. The Methodist Church.—The four contracting bodies constituting this new organization in Canada seem to be adjusting themselves to the new order of things with commendable harmony. Indeed such is the eagerness for union that Bishop Carman in the *Christian Advocate* of Hamilton, the organ of the M. E. Church, has had to insist upon the respective covenants of that church retaining their independent existence until parliamentary legislation has been procured and the proper time for organic union arises. It is expected this will be on next Dominion Day. In the meantime the respective bodies are attending to their work cheered by the prospect of the grand things that await them when they begin house-keeping together next July. The largest of these bodies, what is legally known as "the Methodist Church of Canada," is now during the winter months specially employed in the furtherance of its missionary enterprises. These are in four departments, French, Indian, Domestic and Foreign. In the last there is a markedly growing interest. The work in Japan now engages three Canadian missionaries and five native assistants. Rev. D. Meacham, one of the missionaries, is at present in Canada striving to raise \$30,000 for the founding of a Theological Institute in Tokio. Though there are so many educational schemes before the church, still, such liberal laymen as Mr. John Macdonald of Toronto and Mr. Starr of Halifax feel that the responsibility of supporting this growing work cannot be ignored.

UNITED STATES:—The opening up of fraternal relations between the Presbyterian Churches of the United States, north and south, which was happily effected last summer has led many to infer that an organic union of these churches is imminent. But those who have looked more closely into the matter are not so sanguine. It is admitted that the feeling for incorporation is much more pronounced in the north than in the south. It is even alleged, though without foundation we suspect, that the Nor-

thern Church has been unduly pressing in favour of union. The reasons given by an enthusiastic southern opponent of the union, quoted in the *Presbyterian Banner*, are so like the statements made in opposition to other unions that we have heard of, we can afford to smile at them. (1) "Visible ecclesiastical organic union is not necessary to the visible unity of the Church; (2) union with us would be an abandonment of "our [their] peculiar testimony to the sole Kingship of CHRIST in the Church, and against placing His crown on Cæsar's head;" (3) "the extinguishment of [their] spiritual life;" (4) "giving free course among us [them] of all the heresies and isms that now infest the Northern Church;" (5) "the handing over of all our [their] Church property to the absolute control of the Northern Assembly." The real obstruction, however, with this writer appears to be *the coloured man*. "The Northern Church in all its branches was and is active in enforcing negro citizenship, and endeavoring to enforce negro social equality. We who experience its disastrous results, and see its dangers in the future, look upon it as an atrocious crime against civilization and religion." The *Banner* says,—"We must protest, as will all our church, against charging the Presbyterian Church with forcing the question of union upon the Southern Church. We have not done anything of the kind; we will not do it: we have no right to do it. We have said that we are willing for union. The acceptance or rejection of that declaration rests altogether with the Southern Church, and whatever may be its action we will not complain." Rev. Arthur Mitchell D.D., of Cleveland, Ohio, has been appointed one of the Secretaries of the Presbyterian Board of Foreign Missions.

IRELAND:—The Rev. William Graham, D.D., so long a missionary to the Jews, has just passed away in the fullness of years and of labours. He was a native of Clough, County Antrim, the next parish to that in which the writer of these lines was brought up. His parents being in humble circumstances he had to work his own way through College. After being licensed to preach he worked for some time in the Belfast Town Mission. In August, 1835, he was ordained and inducted over the congregation of Dundonald, a few miles out of Belfast. In 1840, the year of the union of the Synod of Ulster and the Secession Synod, he was called to be the first missionary to the Jews, and proceeded to Damascus where he worked devotedly for five years. Then he was transferred to Hamburg in Germany for a time. There the university City of Bonn was selected as the field of operations and there he laboured the rest of his active life. And his was emphatically an active life, for he was at the same time a most devoted missionary and a prolific writer of books. It would be difficult to say how many languages he was master of, and in this, as in everything else, he did nothing by halves. He revelled in linguistic literature, and at the same time he glowed in speaking of the love of God. Those who were delegates from Canada to the

meeting of the Evangelical Alliance in New York ten years ago will remember him somewhat. He afterwards paid a visit to Nova Scotia where hosts of his relatives are to be found, as many perhaps as are in Clough. It need hardly be added that the men of his day, giants many of them, are now nearly all gone. Somewhat unexpectedly the Rev. Archibald Robinson of Broughshane has declined to be put forward as Moderator in spite of the fact that to all appearance he would have got the honour unanimously. The Rev. James Maxwell Rodgers of the City of Londonderry, is now likely to be the coming man. Mr. MacDermott has declined the call to Rutland Square, Dublin. Professor Dougherty does not stand after all for the representation of County Derry, he has retired to make way for the Solicitor General.—H.

Manitoba and the Northwest.

BY REV. JAMES ROBERTSON.

At Broadview, where the Rev. P. S. Livingston is stationed, there has been erected a building to be used as a church and manse at a cost of about \$1,500. At Cadurcis an important mission field, where Mr. G. F. Smith was stationed during the past summer, a very commodious church was erected. At Calgary, which is rapidly becoming a most important centre, where the Rev. A. Robertson is pastor, a church with a seating capacity of about 150, was built in October last. About thirteen miles west of the west end of Turtle Mountain, a neat frame church with a seating capacity of nearly one hundred and twenty-five persons has been constructed. The Rev. John Mowat is the resident minister at this place. The church at Gladstone has been considerably enlarged and a manse for the use of the pastor erected. The minister at this point is Rev. D. Stalker. The Rev. A. McFarlane is minister at Greenwood, and in that locality a very neat and comfortable frame church was built during the past summer. The people at Indian Head, more ambitious than most of congregations along the line of railway, have erected a very fine brick church this year with a seating capacity of fully 300. The Rev. D. M. Ramsay laboured there during the summer. At Moose Jaw, under the charge of Mr. S. J. Taylor, a very neat and capacious church with seating accommodation for about 200 was built. Through the untiring energy of the Rev. James Sieveright three serviceable churches were erected in the neighborhood of Prince Albert, namely, at Fletts, the Ridge, and Willoughby. In the town of Prince Albert itself a fine brick manse, costing about \$5,000, was constructed last fall. Moosomin, another rapidly growing town, is under the charge of Rev. Mr. Nicholl. A very comfortable church was erected there last summer. At Rat Portage, which has suf-

ferred so much recently through fire, a frame church and a frame manse were built. The Rev. J. C. Tibb is the pastor at this point. Owing to the crowded state of the building at Regina for church purposes, the same was converted into a manse for the use of the minister. The services are now held in the McCusker Hall. Rev. A. M. Urquhart, formerly assistant pastor to the Rev. C. B. Pitblado, of St. Andrew's Church of this city, laboured at this station during the summer. Stonewall is under the pastoral care of Rev. James Lawrence. A very commodious frame church was erected there last summer, which was only recently opened. The thriving little town of Virden promises to become an important point on the C.P.R., and provision was made there for a minister by the erection of a church and manse. Mr. Dow laboured there last summer. The congregation at Dominion City finished a church there this season. Mr. P. F. Langill was the missionary at this station during the summer. Humesville forms one of the mission stations in the Chatterfield, and there a very neat and comfortable frame church was built this past summer. Mr. R. C. Murray was the missionary. Mr. Balantyne was missionary at Grenfelt, and the people erected a commodious church at that place. The congregation of Union Point purchased a comfortable frame church at that place belonging to the Methodist Episcopal Church. This summary would indeed be incomplete were no mention made of the very fine church erected by the congregation of Knox Church in this city, which, when completed, will, undoubtedly, be one of the finest in Winnipeg or the Northwest; and also of the commodious manse built by the congregation at Kildonan for the Rev. John Pringle.

The Church and Manse Building Board have rendered very material aid in connection with the erection of all the above structures, with the exception of Knox Church and Kildonan manse. In fact, without the loans and grants from this fund, many of those buildings could not have been attempted at all. The congregations of Manitou, Birtle, Greenridge, Minnedosa, and Qu'Appelle have taken steps to build, and consequently applied to the Church and Manse Building Fund for aid. Their applications have been favorably entertained, and as soon as the Board are in funds the necessary money will be advanced. The Board will have dispensed about \$12,000 when the entire work of the season is all wound up. Notwithstanding the stringency of the times in the money market, the prospects are that building operations will be executed on a more extensive scale next season than even during the past or any previous one. The want of suitable places in which to meet compels congregations to take action early.

The high rents and the utter absence of suitable accommodation at many points compel congregations and the Board of Church Erection to build manses.

MORE CHURCHES TO BE BUILT. Several places have been mentioned along the lines of railway now projected and also along the main line of the C.P.R., where steps must be taken early in the season in order to build suitable churches. The Northwest Land Co. and private individuals had dealt very generously with congregations in the matter of church sites. The C.P.R. Co. and H. B. Co. granted sites for half the prices charged others. There can be no doubt that the country is rendered much more attractive to settlers by the erection of churches and the maintenance of missionaries, and that no property holders in the whole Northwest derive so much benefit from the inflow of settlers as the C.P.R. Co. and H. B. Co. The Church in the Northwest also owes thanks to the C.P.R. for carrying all material for the construction of churches at half the usual rates. Where lumber has to be carried a considerable distance the contribution made by the company towards the erection of churches in this way is not inconsiderable.

Our Sabbath-Schools

LETTER FROM THE CONVENER.

Mr. Editor,—In the *Record* of September last, you gave an article on Sabbath-schools, in which among other things you said that "it would be better to have no report at all on Sabbath-schools than so imperfect a one as that presented to the last Assembly." No one was more sensible of the incompleteness of that report than the convener of the Sabbath-school Committee. And that he may not be under the necessity of presenting so incomplete a report to next Assembly, he now respectfully requests all clerks of Presbyteries, conveners of Presbytery Sabbath-school affairs, to use diligence that returns be received from every Sabbath-school of the Church—that those returns be tabulated, and the information they contain be embodied in reports to Presbyteries and Synods—and that, as enjoined by Assembly, conferences be held, for the purpose of awakening greater interest in Sabbath-school work generally. Thus full and reliable data will be furnished for a report to next Assembly.

Toronto Presbytery has moved in this matter in a manner worthy of the importance of the subject. Not that other Presbyteries have not moved, but Toronto has taken a new departure, and evidently means business as regards its Sabbath-school work. In particular

it has adopted means for gathering full and accurate statistics of the work within its bounds. It is hoped that *all* Presbyteries will do the same.

The prosecution of this, as of all departments of Church work, lies with Presbyteries. We must see to the training of our baptized youth if we are to be faithful to our engagements, and loyal to the cause of Christ. The principles we hold should make us the most vigorous of Churches in the matter of Sabbath-school work. The Committee have under consideration the question of providing a monthly periodical for the children of the Church; and it is hoped they may be able to recommend to next Assembly the issuing of such a periodical.

—ALLAN SIMPSON, *Covener*.

HALIFAX, N.S., Jan. 7, 1884.

JUVENILE MISSION SCHEME.

TRINIDAD SCHOOLS.—The Committee of the Juvenile Mission Scheme, in its last annual report earnestly advocated the reorganization of the scheme on such a footing as would make it an adequate representation of the missionary contributions of the Sabbath-schools of our Church, which in its present condition it is not. As, however, nothing has yet been done to reorganize it, it is still in *statu quo*, and the Treasurer has still to act this year, temporarily, until some other arrangement is made. The Sabbath-schools which have hitherto contributed through it to our mission work in Indore, Formosa and Trinidad, are reminded that the time for sending remittances is again at hand. The following letter from Mr. McLeod, of Trinidad, concerning the Trinidad Schools, provided for by contributions sent through the Scheme last year, will be read with interest, and may enlist the sympathy of new contributors, as well as act as a reminder to old ones. It is addressed to the Secretary-Treasurer of the Juvenile Mission Scheme:—

Brothers:—I have long been desirous of opening schools on the Brothers' and Cedar Hill estates. Last year, I opened one on Brothers' but owing to want of a room had to close it in the wet season. This year I began to build a school-house there, and about the time it was done, the welcome contribution of Miss Gordon was announced. I had no regular support for it before. (2.) *Cedar Hill*. I placed a monitor, Kamnarayan there in February, to teach a class, but we have no proper school-room—only a low room without a floor, and with one side open. Now that your Juvenile Mission Scheme has so opportunely and kindly given me another \$120, I will take measures necessary to start a proper school. I applied for rooms to the Manager,

but still I feel I will have to put up a room in the end. I should mention in this that Mrs. Burnfield pays part of this monitor's salary. (3.) I must explain to you that the third school has been provided for by the Foreign Mission Board, since Miss Blackadder wrote to you about the estates I wished provided for. This is *Palmyra*. These are the original three. I let you know, as I do not wish to be selfish, and you might wish to appreciate further contributions for a school in Mr. Morton's district. Of course we need this, and much more, but I am now looking at the comparative needs of the whole field. I am going to start an adult school, for two or three estates, where they ask for it; and we are struggling to raise funds for a church in Princetown, for which we have not half enough funds in prospect. I will be happy to receive clothing for these schools—shirts for boys from four to fourteen years of age—similar garments for girls of any light or bright color or material. Books, pictures, papers, &c., are also very acceptable. Any such sent to me, may be addressed to the care of Edward Dowling, Esq., Lunenburg, N.S. I enclose a copy of my cash report for 1883, in which you will see references to the schools. Thanking you for your efforts.—J. W. McLEOD.

Our Foreign Missions.

LETTER FROM COVENER OF THE WESTERN SECTION.

Dear Sir: I forward to you the enclosed letter from Dr. Mackay, dated Formosa, East Coast, Bu-loan, Sept. 8, 1883:—

"We are here, and will go back to Tamsui very soon. There are eleven churches and as many preachers in this plain. So there are thirty-one churches in Northern Formosa. Another old woman, a convert of many years standing, died after two hours illness. She showed strong faith in Jesus to the end. When in Canada I stated that I learned more of the *spoken* language here from boys who were tending water-buffaloes than from any other teacher. Perhaps some persons thought it *romance*. Truth will survive the rending of the heavens. One of the boys is now a young man, and a student in Oxford college. It is intensely interesting for me to teach him.

Have you heard of many Buddhist priests in China becoming Christians? One is now a student in Oxford College. He gave me all his cloaks, &c., and put on clothes like the people. He is letting his hair grow, and in the meantime has sewed a queue to the inside of his cap. The Lord reigns! Praise Him for evermore.—G. L. MACKAY."

In a letter from *Mr. Wilkie* in reference to the difficulties which our missionaries have had to encounter at Indore, he says: "We found that our pamphlet had caused many doubts to arise in the minds of not a few missionaries, and especially that the Calcutta Missionary Conference was going to pass the matter over with a simple note of sympathy. It was therefore thought that, as they were the largest and most influential (missionary) body in India, we should, even at some cost, try to get them to act. About this time it was felt that we as a family should take a change. It was therefore decided that we go to Allahabad and Calcutta, meet the missionary bodies there, and then proceed to Darjeeling, the station nearest to Calcutta. It was a very long wearisome journey; but I am glad to say that we have got the two conferences, viz: Allahabad and Calcutta, actively to take up the matter. So I hope we may be saved the necessity of carrying the matter to the Privy Council, especially as I expect all the other missionary bodies in India to take up the matter."

Later intelligence encourages us to hope that those efforts and conferences will be followed by some good result, and that our missionaries will be free to prosecute the great work in which they have been engaged.

Miss Ross, writing from the mission at Indore, says, concerning the baptism of Indar Parshad, the Cashmere Brahmin, referred to in *Mr. Wilkie's* letter (in November Record): "There was great excitement in the camp, as the family are wealthy and influential. Since the young man has been brought back to his father's house, they are endeavouring to *re-ignite* him, saying that, no matter what he may be, he shall not be a Christian. They forget that, if his heart is right with God, they cannot change it."

Now what about the feeling of friends at home in regard to our work abroad? to this it may be answered that the interest awakened by *Dr. MacKay's* appeal is unabated. The columns of the "Record" show what responses there are to it in gifts of money. Here is a sample of the words of encouragement accompanying those gifts. With a remittance of \$378.20 from the Sabbath-school children of Glengarry, *Mr. MacGillivray* of Williamstown, says: "What adds to the value of the contributions is the fact that the children in almost every case gave of their own earnings. You get not only the money for the building of the chapel, but the prayers of thousands, young and old, that God may bless the worker and his work, and that, in the chapel built by the offerings of our children, many, many souls may be brought into the kingdom of our Lord and Saviour Jesus Christ. The money is for the building of a chapel and the maintenance of a

preacher. Friends in Glengarry, who stand apart from us, not having been prepared to enter our union, cannot keep away from us in this work. They are drawn in by the tide of sympathy. They send the contributions of their children, and we welcome their aid."

Then we rejoice in this, that, towards our mission in India, a stream of benevolence, although less in volume, has begun to set. Its waters are shallow yet, but by and by they will be "waters to swim in." "Algoma" (that is the only name by which I am yet at liberty to call him in print) offers to supply funds for the education of a convert at Indore. The first instalment came to hand some time ago. From three other quarters I have received offers of money for a similar object. One offer was definitely for the education of Indar Parshad, but, as the money cannot be so applied at present, the friends making the offer will no doubt come to the aid of some other convert of equal promise in the same field. "A little one shall become a thousand, and a small one a strong nation." "I the Lord will hasten it in His time."—THOMAS WARDROPE, *Convener*.

New Hebrides.

LETTER FROM REV. JOSEPH ANNAND.

ANEITYUM, 14th August, 1873.

To Rev. Dr. McGregor:

I WROTE you a note at the close of our Synod meeting, and among other things then said, I told you that we had had no decrease in the population here during the previous eighteen months. Since that time there have been a number of deaths, making a decrease of some seven or eight on our side of the island. An epidemic of influenza passed over the island in June and July and cut off about twenty persons. The health of the people is again fair. The cold season is always the most trying upon the natives, though the healthier time for Europeans living here. Our work has been moving on much as usual during the year. I have not so many at the candidates class now as I had last year. At present there are only eight attending. Our schools continue to be patronized about as formerly—no improvement in the average attendance. The young men are keeping aloof to a large extent from any class for training teachers. The Sabbath services are well attended and the prayer meetings fairly so. I am especially well pleased with *Mrs Annand's* class of boys and girls on Sabbath afternoons. She told them some time ago to try and remember the text of the morning sermon, and also as much of the address as they could. So they began of their own accord and turned up

the passages of Scripture quoted by me in the sermon, and these they commit to memory. Some days they commit as many as fifteen or twenty verses, besides their other tasks given to be learned during the week. There is hardly one of them now but can tell her in the afternoon the text and all the passages quoted in the sermon. They seem to spend nearly all the time between the two sessions at their books. How many of the boys and girls in congregations at home can, in the afternoon, tell the text and all the passages quoted in the morning service? The usual contributions of arrowroot have again been made, but owing to the weakness of some of the people to aid in the work, and through neglecting to plant the root, the sum total is somewhat smaller than for several years past. However, it is a very fair quality for them to make. The whole amount given is 1,063 pounds, equal to five casks. All the net proceeds of this goes as our contribution for the year to the Foreign Mission Fund of the Church. The people have also kept their churches and schoolhouses in repair, as in former years, without any help from other sources. They put new thatch on one side and end of the big stone church this year, and also made about 2,000 feet of matting for the floor. This church is now about three times too large for our congregation, but the people are unwilling to take a part of it down. That would seem too much like sacrilege to them. The church would seat about a thousand persons, and there are now only about a thousand and forty or fifty souls on the whole island, including old and young. We use only one end of it but the whole roof has to be kept thatched, which is quite a burden to the people, since it requires renewing every four years; and if there be hurricanes, possibly more frequently it has to be done.

The reports from the various islands occupied by missionaries are cheering. There appears to be progress nearly all along the line. The two brethren who were settled last year, on Epi and Tanna seem to have received encouragement from their people. We were much cheered this year by the arrival of two more new labourers—Dr. Gunn and Mr. Murray. The former has occupied Mr. Copeland's late station, Futuna, and Mr. Murray has gone to Rodd's Anchorage on Ambrym to open a new station. The latter's health is not very satisfactory now. In fact it is doubtful whether he can remain any time in the islands. One lung is pronounced affected. Possibly the disease may be stopped, but it is not very likely that it will be. We all sincerely hope that it may be, and that Mr. and Mrs. Murray may be permitted to labour long in their chosen field.—J. A.

Our Trinidad Mission.

LETTER FROM REV. K. J. GRANT.

Dear Sir.—By mail we learn of the appointment of Mr. Wright to succeed Mr. Christie as missionary at Couva. We are thankful that the Board has secured one to supply the vacancy. For seven months my assistant Mr. Lal Behari and myself have done our utmost to sustain the work there both during the week and on the Sabbath, and we regard Couva as a most desirable field. It is so compact that no great exertion is required to reach any section of it. The railroad through the centre with three stations is a great convenience. By train, at a little cost and in a few minutes the most distant estate can be visited. It was not so in Mr. Christie's earlier experience. Then for the greater part of six months, when the rains fell, one had almost literally to paddle thro' a sea of mud. Roads are now generally macadamized, there is better drainage and less malaria, and the ease with which one can effect an exit for a change of air, all combined, have reduced the risks of a residence in Couva to a minimum. Hence in our opinion neither the new mission family nor their friends need have any serious apprehensions on the score of health. This compact district has a large Indian population, and I am happy to be able to say that there are several very encouraging features which any one looking for signs of progress will recognize. There are several large hospitals in which you can get an audience on any day, and at any hour of the day. On several estates there is a nucleus of Christians, and I anticipate for the new missionary much comfort in his work and I trust much fruit. Pray that he may come to us "clad with zeal as a cloak and endowed with power from on high."

SAN FERNANDO, 26th Nov., 1883.

Missionary Cabinet.

WILLIAM CAREY.

LIKE many other great men whose names will be handed down to posterity with honourable mention, William Carey was of humble parentage. He was born in the village of Paulerspury, Northamptonshire, England, on the 17th of August, 1761. As a boy he was thoughtful, observant, and fond of books. His father being the schoolmaster, he received such limited educational advantages as the village school afforded. He was fond of fun, and joined heartily in the games and pastimes of his companions. Even while a child he made it a rule to complete whatever

he began, and never allowed himself to be turned from his purpose by difficulties. This was the making of the man. At twelve years of age he began to study Latin and Greek without a teacher, getting only occasional help from a weaver in the village who had been educated for the medical profession, but who had been obliged by his unsteady habits to take up a humbler occupation. At fourteen, Carey was bound apprentice to a shoemaker, and continued to work at his trade for several years. For a time he resided with a Mr. Old, at whose house the Rev. Thomas Scott, the celebrated commentator, was a frequent visitor. A sermon preached by Mr. Scott was the means of his conversion. From that time his growth in spiritual knowledge was gradual and continuous. He first became a village schoolmaster, and then the pastor of a small Baptist Church at Barton, where he preached his first sermon at the age of eighteen. He still worked as a shoemaker. He removed to Moulton, where he found more time for study, still, once a fortnight, he might be seen walking eight or ten miles to Northampton with a big bundle of shoes upon his shoulder, and then returning with a fresh supply of leather to make another batch. While working and preaching in this way, amidst many difficulties, he became possessed by a spirit of missionary enterprise, and by and by the idea of establishing a mission to the heathen so completely engrossed his thoughts, he could talk of little else. But his words seemed to those who heard him as an idle dream. His brethren in the ministry did not sympathize with him. It happened, however, that in May, 1792, he was appointed to preach before the Baptist Association at Nottingham, when he delivered a thrilling discourse from Isaiah 54: 1-3. From this text he dwelt chiefly on two themes, 1st.—“*Expect great things from God*”; 2nd.—“*Attempt great things for God*.” So irresistible was his argument, and so powerful his appeal, it was then and there resolved to institute *The Baptist Missionary Society*—a society which has been the means of doing a great amount of good in heathen countries, and still ranks as one of the large and influential Missionary Societies of Great Britain, and is a remarkable proof of the wonderful results achieved by the faith, energy and perseverance of a single individual. It further illustrates what St. Paul says in 1 Cor. 1: 27.—“*God hath chosen the weak things of the world to confound the things that are mighty*.” Carey gladly accepted the appointment as the first missionary of the new society. The great question now was where they were to commence operations. Carey had long thought of the South Seas, and was prepared to go thither, but meeting with a Dr.

Thomas, a medical man who had been long in India, he was led to choose that country as the field of his labours. “*There is a gold mine in India*,” his friend had said, “*but it seems almost as deep as the centre of the earth; who will venture to explore it?*” “*I will go*,” said Carey; *but remember you must hold the ropes*.” So they two went to Calcutta. Carey at the very outset threw his whole soul into the work, although, to the disgrace of the Government, he found the greatest difficulty in establishing a mission. They were forced to leave Calcutta, but were permitted to commence a mission at Serampore, a Danish station on the Hugli, a few miles from the capital. There a church, a school, and a printing press were established. Additional missionaries were sent out to his assistance, and Serampore, in course of time, became an important centre of education and literature. In 1801 the New Testament in Bengali, translated by Carey, issued from the mission press. Soon after this, so famous had he become, Carey was appointed Professor of Oriental Languages in the College of Fort William, founded by the Marquis of Wellesley. Thenceforth his life was chiefly devoted to literary work, the most important of which was the translation of the Bible into no less than forty different dialects. At length, after toiling for forty years, his health and strength began to fail. He did not, however, cease from his labours until he had seen two hundred and thirteen thousand volumes of the Holy Scriptures, in whole or in part, issued from the mission press at Serampore. Dr. Carey died peacefully on the 9th of June, 1834. Thus passed away, in the 71st year of his age, one of the most accomplished scholars and most self-denying missionaries of his time—a great man, who in his young days had been contemptuously spoken of as the “*consecrated cobbler*”—a splendid example of industry and perseverance consecrated to the noblest of all purposes—the spread of the Gospel in the world.

Foreign Missions.

FOREIGN missions, like every other self-denying work, to which God calls men, has its opposers. If it met with universal favour, it would be a strong argument against it. Carnal men are not in sympathy with God's will, and his plans are foolishness to them. Whatever cause, therefore, does not arouse opposition from that quarter, promises but little good. Even Satan can smile, approvingly, when everything goes to his liking; but let an enterprise be started that endangers his rule, and it is like treading upon the tail of a rattlesnake; he shows his fangs at once.

As the operation of the Spirit of God in men's hearts may be known by the opposition of the fleshly lusts, so the evidence of his truth and its transforming power may be understood by the resistance it meets from world-loving and selfish men.

A common, and perhaps the most plausible objection urged against missionary efforts among the heathen, is, that if they will live up to what light they have, they will fare well enough in the hands of a merciful God, who will never punish them for unavoidable ignorance. This objection would have force, were it not for that *if*. Unless it is proven that the heathen do live up to all the light they have, as it is here assumed, the logic is spoiled. Put in the form of a syllogism, the argument stands thus: 1st. If the heathen would live up to the light they have, they would be saved without any knowledge of Christ or his atonement. 2d. The heathen do live up to the light they have; therefore, 3rd. They will be saved without any knowledge of Christ or his atonement. The whole force of the argument hangs upon the second proposition, which the objector assumes to be true *without a single proof or a shadow of one*; and against every evidence yet obtained.

The Bible teaches that the hearts of unregenerate men are carnal, at enmity with God, not subject to the law of God, nor can be, and hence no man in that state ever tries to live up to all the light he has, nor does he welcome it when it comes to him. Paul says the heathen are condemned because that when they *knew* God they glorified him not as God, and did not like to retain him in their knowledge. They had had him in their knowledge, and had cast him out, and so, he says, they are left without excuse, and hence under condemnation. No person delights in the true knowledge of God till his heart is brought into harmony with His, nor is he inclined to live up to its claims; but is positively disinclined to do so. This is true of all men everywhere. Nothing, therefore, but a revelation of God's love to lost men, accompanied by the influence of his Spirit, ever awakened a disposition in man that will cause him to take delight in such knowledge and service. Hence, the heathen need to have the gospel preached to them far more than men in Christian lands; for we already have light enough for our salvation, if we would heed it, while they are in darkness with reference to the only provision that has ever been made for a lost race. Therefore, the argument, if good for anything, applies with ten-fold power against further religious instruction in this enlightened land as compared with the heathen.—N. WARDNER, D.D.

BURMAH.—Eight missionaries recently sailed from New York for Burmah under the auspices of the American Baptist Missionary Union, including husbands, wives and daughters. One of the missionaries, Rev. A. T. Rose, has done religious duty in that heathen country for thirty years, having visited the United States only twice during that time. In connection with the departure of these people, the agreeable fact was brought out which has heretofore been unknown to the public generally, that there are from 400 to 500 Christian

churches in Burmah, with a membership of nearly 25,000 persons. A statement like this is well calculated to stimulate generous contributions for expenditure in missionary labour.

MISSIONARY FACTS AND PRINCIPLES.

1. The heathen are conscious of sin. Their religious works contain confessions of sin and yearnings for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a Divine Deliverer: one who can make the satisfaction and inspire the peace of God.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. The command emanates from the Supreme authority. It is from the lips of Christ Himself.

6. This command is addressed to all Christians, in every age, until every human being is converted. He who said, "Go, preach to every creature," added, "Lo, I am with you always, even unto the end of the world." The command and promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul, or the Church, that does not possess it, is dead.

8. If we love the person of Christ, we shall desire that His glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation, till every false religion is vanquished.

10. We are not Jews but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from Paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. Those apostles illustrated it. Those twelve men were missionaries. In this time Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both arose in enmity to the Cross. The little band of apostles did not fear or falter. They conquered both.

12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man turning against his own mother.

13. Duty, love, success; these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the Church absorbs the whole world, and rises up into the millennial glory.—*Dr. H. W. Scudder.*

THE MARCH OF CHRISTIANITY.—There are 300,000,000 of women now on this planet, who have only the Buddhists hope of being born again as men, instead of toads or snakes. There are 80-

000,000 of women in Moslem harems. There are counted millions of men and women and children growing up in the most degraded superstitions, and suffering in mind, body, and estate from inherited pagan customs. In the name of mere philanthropy and secular prudence, Christian Missions ought to receive a support immediate, abundant, permanent, unflinching. All that United Christendom together raises annually for Missions would not pay the liquor bill of the United States for three days, nor that of the British Islands for two. At the opening of the century all Protestant Christendom expended only \$250,000 (50,000*l.*) annually for Missions. It extends to-day \$7,500,000 (1,500,000*l.*) for that purpose. This is a large sum, you think. It is a bagatelle. The Churches are penurious toward Missions. We pride ourselves on having paid off great debts, and on having received some mighty legacies for Missions, but I believe we shall be, as Ernest Renan says, "an amusing century to future centuries," and one of the things that will amuse our successors on this planet will undoubtedly be our unwarranted self-complacency in this day of small things in Missions. In China there is an ordained Missionary to-day for a million people. In the population accessible to the American Board, there is as yet only one Missionary for some 700,000 inhabitants. Modern Christendom has thrown one pebble into the great ocean of Missionary effort, and stands with an amused, childish conceit on the shore of history, watching the wide ripples produced by that pebble, and supposes that it is reforming the world. Another century will sneer at us for our conceit and penuriousness.—*Joseph Cook.*

NEW GUINEA.—Seven years ago a missionary of the London Society, the Rev. S. Macfarlane, made the first trip up the Fly river, New Guinea, undertaken by a European. He penetrated into the great island a distance of 160 miles, and the published results of the expedition have been of great scientific value. The river is a very large stream, being seven or eight miles wide twenty miles from its mouth. It will be remembered that a few years ago there was a massacre of native teachers near its mouth, at Bampton village, on an island. No attempt at missionary work has been made since, either at Bampton or up the river. In October last Mr. Macfarlane determined to make another voyage up the river, with a view of establishing mission stations to be manned by native students who had been trained at the institution on Murray Island. Fourteen students accompanied him in the Ellengowan, the Mayri being taken along as a tender. Just before entering the river, a discovery of great importance to shipping was made. Many vessels have been wrecked in Torres Straits in endeavoring to avoid the neighborhood of Warrior Reef, supposing that between it and Bristol island the waters were shallow and dangerous. Mr. Macfarlane has found that this is a mistake, and that there is a splendid passage, between two and three miles wide, and plenty of water for vessels of the largest size. Bampton village, the scene

of the massacre, and also of the terrible retribution taken by the Queensland Government, was visited, and the people gave a cordial welcome to the party, and the chief accompanied them up the river to introduce them at some of the villages. Several villages were visited, nearly all of which promise to receive teachers. Mibu, about five miles up the river, was selected as suitable for a central station. There are nineteen villages on the river in a distance of twenty miles from the mouth, with an aggregate population of about 12,000. The same language is spoken in all these villages. This fact facilitates missionary work.

SOUTH SEAS.—A missionary from the Island of Peru in the Samoan group, writes that there is not a heathen left. Missionary labours were commenced there only eleven years ago. During this time the whole island has been evangelized, churches, chapels, mission houses have been built at their own expense, and they are now supporting their own pastors and contributing to the society that sent them pastors and teachers.

The Presbyterian Record.

MONTREAL: FEBRUARY, 1884.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

REMITTANCES and all other matter of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

FIRE broke out in our printing office as we were ready to go to press with the January number; hence the delay which so many of our friends have been complaining of. A succession of heavy snow storms also impeded the progress of the RECORD in many quarters, but we hope that all parties have ere this received their supplies. Where no instructions were received to the contrary, the same number of copies of January were sent to all our agents as they had been formerly receiving. It is still in order for them to make any changes they see fit, only let them advise us without delay, as we have only a few numbers of January left on hand. We have to thank many of our friends for the kind appreciative remarks which accompanied

their renewals. It is not in our line to publish such encomiums, but we roll them like a sweet morsel under our tongue all the same.

Literature.

THE MISSIONARY PROBLEM, by James Croil, Montreal, has passed from Presbyterian control, into the hands of the Methodists, the balance of the first edition and copyright for Canada having been purchased by the Methodist Book Concern in Toronto: see advertisement.

A COMMENTARY ON THE SHORTER CATECHISM, by Rev. Alexander Whyte, D.D., Minister of Free St. George's Church, Edinburgh: price 2s. 6d. The author has our cordial thanks for a copy of this work. It is a work of uncommon excellence and will be of great value to teachers of Bible-classes and a valuable help to all who would thoroughly understand and appreciate this matchless epitome of the doctrines of the Reformed Churches.

WILLIAM DRYSDALE & CO., Montreal, have sent us *Peloubet's Select Notes on the International S. S. Lessons*; *Dr. Vincent's Lesson Commentary*; and *Half Hours with the Lessons for 1884*, consisting of 48 appropriate sermons. We commend them to the notice of all superintendents and teachers. They are also agents for the *Presbyterian Board of Publication*, and are prepared to furnish their valuable books at Philadelphia prices.

THE CATHOLIC PRESBYTERIAN. It is announced that, owing to the continued inadequacy of the circulation, it has become necessary to stop the issue of this journal. It had been very ably conducted for five years by Rev. Professor Blaikie of Edinburgh, but it did not pay. **BRITISH AND FOREIGN REVIEW** James Bain & Son, Toronto, price \$2.00 per annum. This Quarterly, holds its place as one of the very best ecclesiastical periodicals of the day.

THE PULPIT TREASURY, Dr. J. Sanderson, managing editor, New York, E. B. Treat, \$2 per annum. The December number was good, containing a fine likeness and biographical sketch of Dr. W. M. Taylor, of New York, and a variety of other useful and interesting articles.

THE ROYAL READERS: Messrs. James Campbell & Son, Toronto. I have examined with some care, the *Royal Readers*, published by Messrs. Campbell & Son, and have been greatly pleased with them. They are beautifully printed and well bound. The pictorial illustrations, which are numerous, are, many of them, fine specimens of art. The selections

for reading are made from a great number of the best literary productions in the English language, both in poetry and prose. They are also of great variety, and contain evidence of literary taste and skill. The vast amount of information contained in the selections, in history, geography, science and art, combined with other merits, renders the *Royal Readers* a means well fitted to promote the intellectual training of the youth of Canada.—**WILLIAM GREGG, D.D.**, *Professor in Knox College, Toronto.*

AN EXAMINATION OF THE PECULIAR PRINCIPLES OF THE BAPTISTS, by Rev. J. B. Cameron of Acton, *C. B. Robinson, Toronto.* This is a clever pamphlet and will be appreciated by all who take an interest in the subject which it discusses.

THE LIFE OF PAUL. By D. H. Taylor, Boston: D. Lothrop & Co. Price \$1.50. This is an admirable work, far better adapted for general circulation than many of the more learned and ambitious treatises on this subject that have preceded it. It is well printed and illustrated with good maps and engravings.

MISSIONARY MAGAZINES. *The Missionary Review*, Princeton, N.J., and *The Gospel In All Lands*, Baltimore, Md., the former bi-monthly, \$1.50; the latter weekly, \$2.00 per annum, are the best periodicals of the kind on this continent. They leave nothing more to be desired in this line.

MEETINGS OF PRESBYTERIES.

Ottawa, Knox Church, Feb. 5, 7.30 p.m.
 Quebec, Sherbrook, March 18, 10 a.m.
 Lan. & Renfrew, Arnprior, Feb. 26.
 Kingston, St. Andrew's Hall, March 17, 3 p.m.
 London, London, March 11, 11 a.m.
 Sarnia, Strathroy, March 18, 2 p.m.
 Maitland, Lucknow, March 18, 1.30 p.m.
 Pictou, Westville, Feb. 5, 6.30 p.m.
 Montreal, Morrice Hall, April 1, 10 a.m.
 Sydney, North Sydney, Feb. 19, 7.30 p.m.
 Sydney, Little Bras D'Or, Feb. 20, 11 a.m.
 Sydney, Sydney Mines, Feb. 20, 7 p.m.
 Bruce, Walkerton, March 11, 2 p.m.
 Owen Sound, Division Street Church, March 18, 1.30 p.m.
 Saugeen, Harriston, March 18, 2 p.m.
 Lindsay, Uxbridge, Feb. 26, 10 a.m.

MISSIONARIES WANTED.

Two Missionaries for Demerara, the first to be supported jointly by a local Presbyterian Committee, and by funds provided by the General Assembly, the second to be paid by F. E. Crum Ewing, of Glasgow. Apply to *Rev. Dr. McGregor, Halifax, N.S.*

A Page for the Young.

HOW TO LIVE.

He liveth long who liveth well !
All other life is short and vain ;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well !
All else is being flung away ;
He liveth longest who can tell
Of true things truly done each day.

So truth, if thou the truth wouldst reap ;
Who sows the false shall reap the vain ;
Erect and sound thy conscience keep ;
From hollow words and deeds refrain.
Bonar.

THE LOVE OF GOD.

SAID TO HAVE BEEN WRITTEN BY A LUNATIC.

Could we with ink the ocean fill ;
Were every blade of grass a quill ;
Were the whole world of parchment made,
And every man a scribe by trade,
To write the love
Of God above,
Would drain that ocean dry ;
Nor would the scroll contain the whole,
Though stretched from sky to sky.

WHAT ARE YOU GOOD FOR ?

"Children," said Mr. Brown, "what is my watch good for?"

"To keep time," the children answered,

"But suppose it can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

"And what is this pencil for?"

"To mark with," said the children.

"But suppose it has no lead, and will not mark, what is it good for?"

"Good for nothing."

"Well," said Mr. Brown, "what is the use of my knife?"

"To cut," answered the little ones.

"Suppose it has no blade," he asked again, "then what is the knife good for?"

"Good for nothing."

"Tell me now," said Mr. Brown, "what is a boy or girl good for? What is the chief end of man?"

"Oh, that's Catechism," cried Willie Brown. "To glorify God and to enjoy him forever."

"Very well. If a boy or girl does not do what he or she is made for, what is he or she good for?"

And the children all answered, without seeming to think how it would sound, "Good for nothing."

Dear boys and girls, if you are not seeking "to glorify God, and to enjoy him forever," is it not just as if you were "good for nothing."

A WORD TO THE BOYS.

Water is the strongest drink. It drives mills ; it's the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon build a house. If what goes into the mash-tub went into the kneading trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, poor-houses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do ye do, my good fellow?" mean true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for laborers' good ; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house?" If I spend money for the good of the house let it be my own, and not the landlord's. It is a bad well into which you must put water ; and the beer house is a bad friend, because it takes your all and leaves you nothing but headaches. He who calls those his friends who let him sit and drink by the hour together is ignorant—very ignorant. Why, red lions, and tigers, and eagles, and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to the public house for happiness climb a tree to find fish—*Rev. C. H. Spurgeon.*

KNOCK, AND IT SHALL BE OPENED.

Where are we to knock? "I am the Door," says the Saviour. "No man cometh unto the Father but by Me."

When are we to knock? "Evening, and morning, and at noon," says King David, "will I pray, and cry aloud."

For what are we to knock? "Seek ye first the kingdom of God and His righteousness." Heaven in the soul—that is what we want ; heaven must first come to us before we can go to heaven.

How must we knock? We must knock in faith. We must knock in earnest. We cannot knock too loud. Good Jacob said "I will not let Thee go except Thou bless me ;" and he got a blessing. We must knock perseveringly too. The Lord does not always come immediately. "I waited patiently for the Lord," says David, "and He inclined unto me, and heard my cry."

Here is the command—"Knock." Here is the promise—"It shall be opened." Have you found it so?

Acknowledgments.

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A Friend, Newfoundland, special for Formosa.	250.00
Pembroke, Calvin Ch, add'l.	12.00
	\$11,181.42

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 Rev Jos Mc'oy, do 17.00
 John Campbell, do 10.00
 John Sproat Senr, full 10.00

Fergus.
 William Clark, full 10.00
 A Munro, do 5.00
 Robt Morris, do 5.00
 Thos J Hamilton, do 5.00
 Mathew Mills, on acc't. 20.00
 Rev Geo Smelie, do 20.00

London.
 A Cleghorn, 5.00

Eramosa.
 Bequest of the late James Loghrin, per his Exrs, on acc't. 500.00

Guelph.
 Theron Gibbon, 10.00

Watford.
 Robert Craw, full 5.00
 John Holmes, do 15.00
 W P McLaren, do 15.00
 James Beattie, on acc't 2.50
 David Williamson, do 3.00
 William Bryce, do 2.00
 Samuel Anderson, do 2.00
 Duncan Graham, do 3.00
 A Friend, full 10.00

Burkingham.
 Jas McLaren, on acc't 10.00

Sarnia.
 T & J S Symington, full 50.00
 R Wanless, do 10.00
 Mrs Symington, do 6.00
 Thomas Houston, on acc't 10.00
 J R Gemmill, do 10.00
 J B Symes, Capt, do 9.00
 W R Gemmill, do 10.00
 George Dolman, do 1.00

Fergus, St. Andrews.
 John Black, full 10.00
 William Wilson do 5.00
 John Davidson, do 5.00
 William Taylor do 1.00
 Peter McLean, do 2.00
 John Gordon, on acc't 1.00
 James Cooper, do 75

Kingston
 Rev Win Bain, on acc't 4.00

KNOX COLLEGE BURSARY FUND.
 Received to 6th Sept, 1883 \$1,103.00
 George Greig, Returned 50.00

MANITOBA COLLEGE ORDINARY FUND.
 Received to 6th Dec, 1883 \$322.10

Martintown, Burns Church 14.00
 Chesley 4.00
 Brucefield, Union Church 8.04
 Wroxeter 12.10
 Almonte, St Johns Church 20.00
 Carleton Place, Zion Church 8.00
 Brampton 10.09
 Pembroke, Calvin Church 15.00
 for debt: 410.23

WIDOWS' FUND.
 Received to 6th Dec, 1883 \$841.23

McIntosh 6.00
 Belmore 3.00
 Fitzroy Harbour & Tarbolton 10.00
 Belmont 10.00
 Winterbourne 5.00
 Pinkerton 2.45
 Waddington, N Y 10.00
 Grimsby 3.00
 Iloon 2.25
 Lingwick 4.00
 Walsworth 8.00
 Chesley 19.00
 Owen Sound, Knox Church 10.00

Bequest of the late Rev Jas Cameron, of Chatsworth per his Exrs 70.00

Midland 1.00
 Penetanguishene 1.00
 Wyebridge 1.75
 Columbus 12.50
 English Settlement 10.00
 Toronto, Old St Andrews 150.00
 Brucefield, Union Church 8.00
 Brooklyn 5.00
 Owen Sound, Division St 12.85
 Exeter 7.50
 Lancaster 24.00
 Brampton 10.00
 Williamstown, Hephzibah Church 4.45
 Montreal, Knox Church 15.00
 Pembroke, Calvin Church 5.00

With Rates from Rev's J Laing \$1,288.55

J McClung, Hector Currie, D H Fletcher, J Dick, J Straith, J Scott, D McDonald, J Irvine, A A Drummond, J A F McLean, W J Walker, J Ross, Brucefield, Cairns, W D Ballantyne, N McIarmid, \$32 : W Beattie

R Leask, W A Wilson G Smellie

C Cameron, W Burns, J Ross,
Brussels, A A Scott, W M
McKibbin, H J McDiarmid.

AGED & INFIRM MINISTERS' FUND.

Received to 6th Dec.	\$2,745.83
Dunwich, Chalmers Church.	4.00
Walton, Duffs Church.	6.00
McIntosh.	4.07
Belmore.	2.50
Huron.	13.00
Sydenham, St Pauls Church.	3.75
St Vincent, Knox Church.	4.25
Cartwright.	4.00
Browns Corners & Union-ville.	3.54
Belmont.	10.00
Winterbourne.	8.00
Pinkerton.	3.30
Waddington, N Y.	10.00
Grimsby.	3.00
Doon.	2.00
Clinton, Willis Church.	12.00
Chesley.	15.01
Midlands.	1.50
Penetanguishene.	1.00
Webbridge.	1.25
Bequest of the late Rev Jas Cameron, of Chatsworth, per his Exrs.	70.00
Columbus.	18.50
English Settlement.	10.00
Glensay.	60.00
Brucefield, Union Church.	80.00
Brookfield, Union Church.	10.25
Owen Sound, Division Street Exeter.	2.10
Pinkerton.	3.10
Brampton.	1.11
Williamstown, Hephzibah Church.	20.00
Montreal, Knox Church.	5.70
Pembroke, Calvin Church.	25.00
	10.10

\$3,069.60

Rates received to 6th Dec, 1883,
\$631.95. With rates from Rev'ds
A Stewart, \$5.50; J Laing, \$6;
R M Croll, \$7; J McClung, \$4;
Archd Currie Sonya, \$3; D H
Fletcher, \$12; J Straith, \$5; J
Cumberland, \$3; J Patterson, \$5;
J Scott, \$4; D McDonald, \$3.50;
J A F McBain, \$4; W P Walker,
\$3.50; M McLeod, \$2.50; D
Rickell, \$8; J Ross, \$4; J Cairns,
\$1.50; S Fenton, \$2; W D Ball-
antyne, \$5; N McDiarmid, \$15;
W Peattie, \$2; R Leask, \$3.50;
W A Wilson, \$3.25; G Smellie,
\$5; C Cameron, \$3.50; W Burns,
\$5; P Straith, \$3.50; A A Scott,
\$4; J Ross, Brussels, \$4.50; W M
McKibbin, \$3; H. J. McDiarmid,
\$3.17; J Fraser, \$10.00; J Irvine,
\$2.50; D Strachan, \$5; P Musgrave,
\$4.50; A A Drummond, \$3.50, 277.07

\$809.02

CONTRIBUTIONS TO SCHEMES OF THE
CHURCH UNAPPROPRIATED.

Received to 6th Dec, 1883.	\$821.35
Thamesford, add'l.	100.01
Orono.	50.00
West Flamboro.	130.00
Toronto, Charles Street Ch add'l.	160.00

CHURCH AND MANSE BUILDING FUND
IN MANITOBA AND NORTH-WEST
TERRITORY.

Received to 6th Dec, 1883.	\$1972.31
Messrs Swan Bros, Toronto.	25.01
Rev Neil McKinnon, Moss.	20.00
D McKenzie, Sarnia.	33.33

\$2,651.64

CHURCH BUILDING IN TRINIDAD.

Received to 6th Nov, 1883.	\$234.00
J M Stewart, Hamilton.	10.00

MCCALL MISSION PARIS FRANCE.

Received to 5th Nov, 1881.	50
A Friend, Toronto.	2.00
James Laidlaw, Esquising.	1.00

FOREIGN MISSION EROMANGA.

Received to 5th Nov, 1883.	\$5.00
M O B, Ottawa, salary of Teacher for 1 year.	25.00

MARATIME PROVINCES SUPPLEMENT.

Wroxeter.	9.22
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TEMPORALITIES LAW EXPENSE FUND.

Received to August 6th 1883.	\$55.00
Hamilton, Mc Nab Street.	23.00

WIDOWS FUND CHURCH OF SCOTLAND
IN CANADA.

Owen Sound, Knox Church.	\$15.00
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WALDENSIAN CHURCH STUDENTS.

James Laidlaw, Esquising.	\$1.00
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RECEIVED BY REV. D. MACGREGOR,
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES TO
Jan. 4th, 1884.

FOREIGN MISSIONS.

Acknowledged already.	\$2,467.79
Kincardine, ad'l.	1.41
W F M S United Cong West River, for Dr McKay, Formosa.	25.00
Shemogue and Port Elgin.	9.00
Rev Jos Annand, Anseiteum Knox Church, Pictou.	93.50
W F M S, Stellarton, for Miss Semple's salary.	25.00
W F M S, Stellarton, for teachers in Eromanga.	25.00
Onslow.	65.75
Friend, St John's, Nfld, for Formosa.	250.00
Harmony Station.	10.50
St Andrew's, Chatham.	25.00
St Andrew's, Truro.	35.00
New Richmond Ladies' Missy Society.	20.00
Member of Ladies Missy Soc., United Cong. West River, for Dr McKay.	10.00
Windsor.	30.00
Glace Bay.	20.00
Norman Munro, Salmon River, for Trinidad.	1.00
Boularderie, C B.	15.00
John A McCabe, Hantsport. St Andrew's, Sydney, support of Mr Robertson's teachers during 1884.	17.22
Don'd McEachern, Mill Creek, Buctouche.	3.00
River Charla Cong, N B.	70.00
Bedford.	3.00
Tyron & Bonshaw.	4.00
Wm Verson, Keeper of W End Sable Is, Light House Mrs Saml Laurence, Mar- garee.	2.00
St Andrew's Ch, St John's Nfld 1 year.	1.00
St James, Newcastle.	100.00
Maria Hill, Brookfield, Col Christmas Gift.	10.00
Mrs Keiver, Amherst, for Trin.—Thk.	1.00
A Parent, deceased Son's property, per Rev E Thorpe.	2.00
	70.00

Sussex, N B.	8.00
Five Islands.	4.05
Bass River.	8.49
Portauipique.	4.22
Castle Reagh.	2.32

G H Taylor, Charlottetown, for Eromangan Mission.	25.00
St Andrew's Ch & Stations, Little River.	6.00
Miss Mary Johnston, Upper Stewiache.	2.00
St Stephen's, Amherst.	38.55

\$4,074.80

PRINCESTOWN AND TUNAPUNA
BUILDINGS, TRINIDAD.

Acknowledged in December Record.	\$1,175.35
P Chisholm, St John.	4.00
W W Sutherland, St John.	2.00
W E Hyde, Halifax.	2.00
Xmas Off, Friend, Chatham N B.	10.00

\$1,193.35

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already.	\$348.42
St Paul's S S, Woodstock.	14.00
Zion S S, Little Shemogue.	3.23
Springfield S S, N B.	4.68
Mill Creek S S, Buctouche.	5.00
Onslow.	29.00
Musquodoboit Har Mrs A N McDonald's Miss'y Class, Sherbrooke, qr Col, for Miss Blackadder's Schools.	22.17
Pictou, W F M S, for Monitor for Rev K J Grant per W F M S Halifax.	6.00
Lobo S S, Ont.	50.00
Honora S S, Sherbrooke Cong Sherbrooke S S, Sherbrooke Cong.	10.40
	3.00
Goldenville S S, Sherbrooke Cong.	20.57
Stillwater S S, Sherbrooke Cong.	11.55
Glace Bay.	5.75
Belfast Sab Schools.	25.00
Alford & Gays River.	30.00
Bonlarderie, for Miss Sch.	40.45
Blackville S S, N B.	6.50
St Andrew's S S, Truro, for Monitor in Miss Semple's School.	18.00
St John's S S, Halifax 4th qr for Trin.	24.00
Mabou Cong, C B.	10.00
Mrs Saml Laurence Mar- garee.	12.17
Princetown Cong S Schools, P E I.	1.00
Sussex, N B.	67.54
Union Ch S S, Hopewell.	15.01
Portauipique S S.	24.05
Castle Reagh S S.	8.25
St James S S, Dartmouth.	2.85
Rev Jos Annand, Anseiteum.	75.00
	10.00

\$1,948.58

HOME MISSIONS.

Acknowledged already.	\$1741.49
New Richmond, P Q.	15.00
Rev Jos Annand, Anseiteum.	10.00
Onslow.	30.00
Clifton.	13.13
St Paul's Truro.	51.00
Wind or.	40.00
Harm ny Station.	10.00
St Andrew's, Chatham.	40.00
St Andrew's, Truro.	35.00
Glace Bay, C B.	10.00
John A McCabe, Hantsport Bedford.	5.00
	2.92
Waverley.	1.70
Mabou, C B.	6.00

Port Hood	1 40
D M W, Mabou	4 00
Wm ers n, Keeper W End	2 00
Light House, Sable Island	10 00
A Friend, Halifax	50 00
St Andrew's Ch, St. John's	38 95
Nfld 1 year	23 00
Antigonish	12 00
St James Newcastle	5 77
Sussex	2 53
Bas River	2 25
Portauquique	2 25
Castle Reugh	6 00
St Andrew's Ch & Stations,	
Little River	2 30
Dundee Sec of Dalhousie,	
N B	32 00
Burnt Church, N B	19 00
Atbol Station	
	\$ 210 49

SUPPLEMENTING FUND.

Acknowledged already	\$2542 55
New Richmond, P Q	15 00
Union Church, Hopewell	9 00
Onslow	40 00
Clifton, Thik	24 97
Musquodoboit Har	4 06
St Paul's, Truro	50 00
St A-rew's, Chatham	65 00
St Andrew's Truro	75 00
Windsor	70 00
Glace Bay	10 00
Lunenburg, add'l	32 00
Tryon & Bonshaw	12 00
St Andrew's Ch, St John's	
Nfld 1 year	45 00
St James Newcastle	15 00
River Charlo Cong, N B	10 00
Sussex	13 00
Five Islands	6 29
Bas River	14 05
Portauquique	9 98
Rev Jos Annand, Aneiteum	8 07
	\$3072 83

COLLEGE FUND.

Acknowledged already	\$3857 92
New Richmond, P Q	6 00
Rev Jos Annand, Aneiteum	10 40
Knox Church, Pictou	8 50
Onslow	3 04
Clifton	9 45
St Paul's, Truro	35 10
St Andrew's, Chatham	15 04
Windsor	30 00
Glace Bay	10 00
Div Union Bk Nfld 1112 10	
Str	541 86
St Andrews, St John's	
Nfld, 1 year	40 00
Antigonish	10 00
St James, Newcastle	10 00
Div Can Bk of Com, 80 shares	160 90
	4 00
Stg Coupons, £36	175 20
Moncton, Coupons	120 00
Water Loan	25 00
Funded Debt	21 41
River Charlo Cong, N B	6 00
Sussex, N B	6 60
United Ch, New Glasgow	146 25
Bas River	16 04
Portauquique	7 26
Sherbrooke, Cong	13 50
Interest 1 year	180 00
	\$494 55

COLLEGE BURSARY FUND.

Acknowledged already	\$65 85
Knox Church, Pictou	12 00
St Paul's, Truro	15 00
Windsor	15 00
St John Coupon	30 00
	\$137 85

AGED AND INFIRM MINISTERS FUND.	
Acknowledged already	\$331 73
New Richmond, P Q	9 00
Interest on \$584	35 04
Knox Church, Pictou	6 10
Onslow	5 00
St Andrews, Chatham	10 00
Windsor	20 00
Glace Bay	5 04
Antigonish	22 75
School Coupon	14 60
River Charlo Cong	6 00
Sussex	2 00
Union church, Hopewell	5 00
St George, N B	8 71

Ministers Percentage.

Rev J McCarter, 1883	3 10
" E S Bayne	4 00
" J Henry Chase	4 00
" Jas Robinson	3 00
" D Drummond	3 00
" A Simpson	7 50
" S C Gunn	3 50
" Dr MacGregor	8 50
	\$1116 93

SYNOUD FUND.

Acknowledged already	\$109 97
Glacs Bay	5 00
St, James Ch, Newcastle	5 00
	\$119 97

MANITOBA COLLEGE.

Acknowledged already	\$5 00
Friend, St John's Nfld.	250 00
Windsor	10 00
St James, Newcastle	1 00
	\$275 00

NORTH WEST MISSION.

Mark W Crowdis, N E,	
Margaree, C B	\$2 00
PRESBYTERIAN THEOLOGICAL HALL	
BUILDING AND ENDOWMENT FUND.	
FARQUHAR FORREST & CO. AGENTS,	
173 HOLLIS ST. HALIFAX, TO DEC,	
31st 1883	

Amount already acknowledged	\$71122 75
James McCutcheon, Sonora,	
St Marys, N S	15 00
W D R Cameron, Sherbrooke,	
N S	5 00
J D Mackintosh, 1 of Sub,	
Halifax	33 33
Geo McCulloch, Shubenacadie	
N S	20 00
Springside Corr, N S	28 00
Alex Maclean, Elder, Earl-	
ton, N S, 2nd inst.	10 00
Wm Barkhouse, Salmon	
River, N S	1 00
Mrs Barkhouse, Salmon	
River, N S	1 00
Rodk Maclean, Framboise,	
C B	2 00
Rev G Sinclair, Lochlomond	4 00
	\$71242 68

FRENCH EVANGELIZATION, RECEIVED

REV K H WARDEN, TREASURER,	
260 ST JAMES STREET, MONTRE L,	
TO 8 JANUARY.	
Acknowledged already	\$10200 63
West Bay, C B	7 92
St Vincent, Knox Ch	3 50
Sydenham, St Paul's	4 10
Fullarton	5 00
Madoc, St Peter's S Sch	8 00
Waubushene, Medonte &	
Vasey	7 10
Thamesville	17 58
Botany	4 67
Turin	2 75

St Louis de Gonzague	17 00
Winterbourne	12 00
Clinton, Willis Ch	18 54
Inverness North	3 30
Palmerston, Knox Ch	15 00
Lancaster, Knox Ch	14 00
Montreal, Erskine Ch	1 50 00
" Taylor Ch S Sch	20 00
Mrs Gardner, Bowmanville.	20 00
Lancaster, Knox S Sch	58 00
Glenorris	12 00
Warwick Knox	9 43
N Georgetown	15 00

PER REV. DR. REID, TORONTO

Huron	10 00
A Friend to the Cause	5 00
Belmont	14 00
Kirkwall, add'l	2 00
Rokey Sauscen, Burns Ch	7 00
Grimsby	10 00
Muir settlement	1 70
Bowmanville, St Paul's	70 00
Molesworth	9 65
Chesley	24 22
Chesley, Sabbath School	5 79
James Laidlaw, Esquimaux.	1 10
Bequest of the late Rev Jas	
Cameron, of Chatsworth,	
per his Exrs	70 00
Columbus	38 00
Millbrook	27 25
Erin, Burns Ch	20 00
"Yes" Keady	2 00
Owen Sound, Knox Ch	30 00
Brooklin	5 00
Brucefield, (Rev J Ross	
C M)	60 00
Utica, Miss'y Association	6 00
A Friend	5 00
Brooklin, Sabbath School	8 00
Verivale	5 00

PER REV. DR. MCGREGOR

Sharon Ch, Stellarton	14 33
Knox Ch, Pictou	24 50
Onslow	2 00
New London N P E I	10 00
Musquodoboit Har	4 00
St Andrew's, Chatham	15 00
New Richmond, P Q	2 00
Windsor	25 00
Glace Bay	15 00
Belfast, Sab School's	15 00
St Andrew's, St John's,	
Nfld, 1 year	40 00
St James Ch, Newcastle	1 00
Sussex	2 00
Ladies Sewing Circle, S Side	
River, Mid street, Jacke	17 00

\$11412 86

POINT-AUX-TREMBLES SCHOOL

Rev. R. H. Warden, Montreal,	
Treasurer.	
4 already acknowledged	\$1688 42
Fullarton	5 75
Avonbank	4 25
Eadies	3 00
Fullarton, Sab School	10 00
Edinburgh Grange, Free Ch	
S School	16 80
Fergus, Melville Ch S Sch	50 00
Kuncardine, T'ship Chal-	
mer's S Sch	8 00
Carrick, Belmont Sch	3 50
Montreal, St Matthew's S	
School	50 00
Laprairie, S School	5 00
Glamis	5 00
S Georgetown, S School	9 00
Two Young Friends, per	
Rev A H Cruchet	50 00
Chateaugauy, S Sch	3 00
	\$1862 22

COLLEGE FUND.
Rev. R. H. Warden, Montreal, Agent.
 Already acknowledged..... \$532.49
 Lunenburg, Ont..... 6.00
 Montreal, Erskine Ch, on acc't..... 225.00
 Montreal, Taylors Ch S Sch..... 10.00
 Chateaugay..... 5.00
 Beauharnois..... 12.00
 N Georgetown, Que..... 17.00
 Harrington & Arundel..... 5.00

\$812.49

MINISTERS' WIDOWS' ORPHANS FUND
MARITIME PROVINCES.
REV. GEORGE PATTERSON D. D. SECY.
"On Account of Ministers' dues, from
Rev James Murray, Mal Campbell,
Donald McNeill and W G Henry,
 \$12; each, Rev J A Cairns and A T Love, \$16, each, E D Millan, Allan Simpson, \$20, each, Neil Brodie, and George Murray, \$30, each, George M Grant, A W Herdman, and R Logan, \$10, each, E S Bayne, J C Herdman, and Donald McRae, \$26, each, R McCann, \$50, J W Fraser, \$111.46, Thos Duncan, \$35, A McLean, \$38.82, Fines \$3.20. Total \$526.48

Collections and Donations.

Glace Bay \$5; M Musquodoboit, 75 cents, Bonshaw & Tyron, \$2; New Carlisle, Hopeton & Port Daniel, \$3. Dean Set, M Musquodoboit, \$1.16; U Musquodoboit Miss Soc \$1.60; St Anns, C B \$5; Strath Lorne, C B, \$6; Pricetown, P E I \$3; Chalmers Church, \$4; An old Friend Scotch Hill, \$5; Total \$36.41

TEMPORALITIES' EXPENSE FUND.
 Already acknowledged since June..... \$102.55
 Alexandria, Rev J Cormack..... 5.00
 Rev Dr Bain, of Kingston..... 10.00

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

JAMES CROIL, Treasurer, Montreal.
 Hemmingford, per J. Soriver M P..... 5.00
 Hullett, per Rev J S Lochead..... 7.00
 Mrs John Hogg, Scotland..... 1.00
 Ormstown, Rev D W Morison..... 12.00
 Caleton Place, Rev D McDonald..... 10.00
 Rev Dr Bain, of Kingston..... 10.00
 Perth, St Andrew's Church, per J Gray..... 15.00
 St Paul's Ch, Montreal..... 151.00

JUVENILE MISSION SCHEME.
Miss Machar, Kingston, Treasurer.
 Quebec, Indore Mission Society..... \$60.00
 Lanark, S Sch, for Orphans..... 21.00
 Kippen, S Sch, for Zenana work..... 20.00
 Kippen, for Ch Building, Formosa..... 25.00
 Scotch Line, S Sch, Perth..... 8 60

QUEEN'S UNIVERSITY & COLLEGE.
J. B. McIver, Treas., Kingston.
 Already acknowledged... \$88,296.79
 Montreal.
 A F Riddell..... Bal on 100 50 00
 C P Davidson..... in full 50 00

James Henderson... in full 10 00
 Rev Dr Jenkins on acc't 1000 100 00
 D B Macpherson Bal on 100 40 00
 Friend..... Bal on 100 50 00

Owen Sound.

Judge Macpherson, 1 on 100 20 00
Ottawa.
 J W McRae..... 1 on 500 100 00
Toronto.
 W B McMurrich Bal on 200 80 00
Orillia.
 E B Alport..... 3 on 50 10 00
 A B Perry..... 3 on 50 10 00
 Peter Bertram..... 3 on 100 20 00
 Robert Pace..... 3 on 100 25 00
 Thomas Main..... 3 on 10 25 00
 Dr A H Beaton..... 3 on 100 25 00
 W J Forbes..... 3 on 100 25 00

Balderson.

Rev J G Stuart..... 3 on 50 10 00
 Jno McGregor..... 3 on 15 3 00
 M Foley..... in full 2 00

Port Hope.

Rev R J Beattie..... 3 on 25 5 00

Lansdowne.

Wm Cornett..... Bal on 25 5 00
 Joseph Turner..... Bal on 5 1 00

Cashions Glen.

Hugh Cameron..... in full 4 00

Total to 31st Dec 1883 \$88966.79

BUILDING FUND.
 Already acknowledged... \$39,098.53
Kingston.
 John McMahon..... 4 on 100 20 00
 Thomas C Wilson Bal on 200 30 00
 \$39148.53

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