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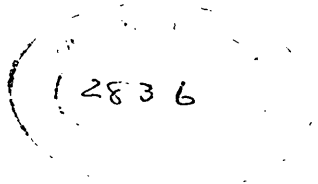
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THE
Presbyterian Record

FOR THE



DOMINION OF CANADA,

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THE PRESBYTERIAN RECORD.

FOR THE
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Missions in 1879.

AT the recent meeting of the Baptist Union in Glasgow a venerable missionary appeared who had spent thirty-five years in West Africa. His attenuated frame and fine spiritual face were more eloquent than any speech. He had sacrificed everything for Africa, and stood before his brethren to plead anew for the Negro. "If I had another life I would gladly give it to win my African brother to Christ." It is this spirit which meets us, happily, in all parts of the mission field; and it is this that makes the era bright with the hope and joy of a sure, rich, speedy harvest. Much has been done within the past twelve months to carry the light of the gospel to the benighted tribes of Africa. The work of David Livingstone and Moffat and other pioneers is followed up with ardour. Two great American societies have arranged to enter conjointly the equatorial region, where population is dense, and where the curse of the slave-trade still prevails. British missions to Africa have made some progress during the year, though several precious lives have been lost. Among the most notable losses in the cause of African evangelization must be counted the venerable Dr. Mullens who fell a victim to disease while earnestly prosecuting a journey to a new station far inland. The Presbyterian missions in East Africa have struck root most hopefully. In South Africa the ploughshare of war has been

breaking up the ground, causing loss and disaster for the moment, but doubtless preparing the way for future triumphs. Madagascar still presents new features of missionary enterprise,—Queen and court as well as the great congregations of converts using all diligence to promote the evangelization of the more remote regions of the country.

India is the arena of the grandest conflict of modern times,—the conflict between Christianity and the great historical religions of heathendom. How fares the battle? We think we can safely say that during the year 1879 it has been all gain and no loss for the cause of Christ. Converts have flocked in unusual numbers to all the leading stations of all the societies. Even in Calcutta there has been an unwonted stir, and unusually large accessions; while in some districts the converts are numbered by thousands. Famine and pestilence, like war, prepare the way of the Lord. It has been so, emphatically in India. It is still the day of small things in China and Japan, though in both there has been a marked advance. From time to time we have to record the proceedings of the "Presbyterian Synod of China," and all the churches of our order in Japan have united. The number of missionaries in these vast Asiatic countries is still extremely inadequate; but during the past year there has been an increase in the staff of about five per cent. The noble army of missionaries needs to be multiplied tenfold. The Eastern world is open to evangelistic effort as it never was before.

In the isles of the Pacific the London Missionary Society, the American Board and other Associations, in common with the Pres-

byterian churches, have continued their work without any notable change. In Persia the light is brightly burning among the hills of Oroomiah, and shining all the more brightly because of the darkness, dense and far-reaching, by which it is surrounded. Within the past year the converts were organized into churches after the Scriptural Presbyterian model. In the Turkish Provinces we have only to note the same ever-recurring vicissitudes of loss and gain, gain and loss. Terrible as the experiences of Asia Minor and all parts of the decrepit empire have been of late, it is remarkable that the sufferings of missionaries and Christian converts have not been proportionately increased. A gracious Providence has watched over them. Missions to Papal countries,—to Mexico, Brazil, Chili,—have been greatly blessed during the past year. Contributions to the mission cause during 1879 have considerably exceeded those of 1878. Still, from all quarters the cry came, "We can send forth more men if you will only furnish the money." This has been the case with regard to our own Church, of whose missions we may say in one word, that the past year has been simply one of average prosperity. It is quite remarkable that for several years Mission churches and stations among the heathen have been far more prosperous, apparently, than the churches at home. What we need is to have our hearts impressed with the claims of Christ upon our personal service for the perishing at home, and our costliest offerings for the perishing abroad. Then will the triumphs of the year on which we have now entered far exceed the triumphs of the past.

Theological Education.

AT the last meeting of the General Assembly the following resolution was adopted and the ministers of the Church were instructed to carry it out on the last Sabbath of November, viz:—"Having respect to the great importance of the work of Ministerial Education and to the need of more fully enlisting the sympathy and co-operation of all our congregations in this work, so that young men of suitable qualifications may have their attention more effectually directed to the claims of the ministry upon them, and may be encouraged to enter on the requisite course of study, whilst the more adequate support of our Theological Seminaries may be secured, the Board respectfully recommend to the General Assembly the appointment of a Sabbath during the ensuing year on which in all our congregations the subject of Ministerial Education shall be specially brought before

the ministers of the Church and its claims and necessities represented and enforced."

We trust this request of the Assembly will be complied with in every pulpit of our Church. It is a subject which is probably but sparingly pressed on the attention of our people, and hence their sympathy is not fully enlisted nor their liberality fully evoked. Presbyterians are by no means wanting in education and intelligence, and not only appreciate but demand an educated ministry. Nor are they an unreasonable people. They will not withhold the means for securing what they deem so indispensable. It is fair to assume then that if the claims of our colleges are brought fairly before the Church, these claims will be considered in a generous spirit and meet with a hearty response.

In the resolutions of Assembly there are two special points which claim the earnest attention of our ministers and people.

(1.) *Suitable young men for the ministry.*—The Church should in this respect devote her best to the Lord's service. The commercial interests of the age, and the haste to be rich no doubt affect injuriously the supply of theological students. Yet this is not an unmixed evil. The first requisite in a candidate for the ministry is piety and consecration to the work. Great abilities, too, are urgently required, and of these the ministry of our Church has always secured a share. But those talents, however brilliant, that can be diverted from the Gospel ministry by the more glittering bait of some secular calling, would bring no real strength to the Church. As things now stand, the day seems distant when mercenary souls will be allured into the pulpit in the hope of a handsome income and an easy life. Still it is an evil to which we cannot shut our eyes that the fear of dooming themselves to "genteel poverty" causes many a young man to pass by a calling to which otherwise he is strongly drawn, and eminently adapted. And there can be no doubt that this practically cuts off from the ministry young men of the higher and even middle classes of society. There are in our Church many large-hearted Christ-loving men,—men in the honourable pursuits of law, medicine and commerce. How many of these in thought and prayerful purpose dedicate a son to the Christian ministry? They give us of their gold; we want their sons too, that the ministry may fairly reflect the Church's social position, as well as her piety and her talent.

(2.) *Adequate support.*—Our theological colleges are only partially endowed. The greater part of their annual revenue must therefore be derived from the free-will offerings of the people. This attitude of confiding dependency on the Church is far from being an evil, provided the Church can be made clearly to apprehend her responsibility

these Institutions. In a circular issued by a committee of Assembly we learn what is required as an average contribution for College purposes from every member of the Church. In the territory assigned to Queen's University and Knox College it only amounts, after all that is said about it to the paltry sum of *eighteen cents* per member, and for the support of the Montreal College *thirty-three cents* per member. This is exclusive of the amount derived from vested capital and the more private subscriptions of generous friends. Now we are loathe to believe that there are many members of our Church either unable or unwilling to contribute such amount, whilst there are hundreds of our wealthy and well-to-do people who are both able and willing to give in proportion to their ability if the matter is fairly presented to them. If that is not done, who is to blame? W.

THE SHORTER CATECHISM.

We learn that the demand for the Shorter Catechism has been greater this year in the United States than at any previous period. Even beyond the Presbyterian pale there is call for it. Does not this mark a hopeful revival of orthodoxy,—a healthy recoil from a mamby-pamby amorphous religion of sentiment? We hope and believe it does. But the inquiry recurs,—how is it with the study of the Shorter Catechism in Canada? Has it the place which is its due in our families, in our Sabbath-schools, in our Bible Classes? We have reason to believe that in some sections of the country the Catechism is not less popular than ever. We are anxious that its use should be the universal rule in our Sunday-schools. It need not, in fact it never does, interfere with Bible teaching. On the contrary, it is a very great help to teacher and pupil.

JEWS RETURNING TO PALESTINE.

"THERE IS AN INDESCRIBABLE YEARNING IN THE JEW TOWARD THE LAND OWNED BY HIS ANCESTORS." Such was the remark of Dr. Moody Stuart in the late Free Church Assembly of Scotland. "At this moment," said he, "this indescribable yearning has turned to Jerusalem such a stream of emigration that some of the Jews are proposing to arrest it by assisting the pauper emigrants to return to their own countries."

"While lamenting the influx," the *Jewish Chronicle* says that "they might as well attempt to turn the course of the Atlantic as to stem this irresistible tide!" In the total population of 36,000, the Jews in Jerusalem were reckoned two years ago to have increased to 13,000, and now they are numbered at 18,000; and the contributions for their

support from the Jews of other countries are estimated at 60,000*l.* a year.

One of the Jewish organs makes the following remarkable statement. It says:—"If it is the will of Providence that there should arise out of the accumulated ashes of desolation which cover Palestine an era of glory which shall unite the Jews in the cradle of their race and their religion, that consummation could not take place under happier auspices than those of England." It was remarked, however, that "the time was not yet."

In addition to the growing desire of the Jews to return to their own land; and signs of desire elsewhere to hasten their return, "there is another element in the hope of the world's peace being cemented by their occupying the lands of their fathers." A leading London journal remarked a short time since: "the possession of Palestine and a part of Syria, by a people who have retained an indestructible nationality, while they have learned a complete cosmopolitanism during some eighteen centuries—a nation at once European and Asiatic—Asiatic in origin, and European in education—would not be by any means a bad arrangement. It might not be impolitic on the part of the European powers to assist in placing so influential a people in so important a position, as the inevitable decay of Turkish power renders a change of government necessary. All the difficulties and jealousies incident to any project of joint occupation would be avoided; for the Jew is at once of no nation and of all. No people could better solve what, before many years, must become the 'Syrian difficulty.'"

THE WEEK OF PRAYER.

PROGRAMME, JANUARY 4th to 10th.

Sabbath, Jan. 4.—Sermons on the "Fulness of Christ's Salvation."

Monday, Jan. 5.—Thanksgiving for the blessings of the past year, and prayer for their continuance.

Tuesday, Jan. 6.—Confession of sin, and humiliation before God.

Wednesday, Jan. 7.—Prayer for the Church of Christ, its ministers, its growth in grace, and its enlargement; and for revivals of religion throughout our country.

Thursday, Jan. 8.—Prayer for Christian education; for the family, and Institutions of learning; for Sunday Schools, and Christian Associations.

Friday, Jan. 9.—Prayer for nations, rulers and people; for peace and religious liberty.

Saturday, Jan. 10.—Prayer for Home and Foreign Missions, for the outpouring of the Spirit upon all flesh, and the conversion of the world.

The Sabbath School.

INTERNATIONAL LESSONS.

THE FLIGHT INTO EGYPT.

JANUARY IIIth.

MATTHEW II : 13-23.

THREE things are to be noted, — Joseph's prompt obedience : Herod's death : the safety of "the young child." How long Joseph remained at Bethlehem after the departure of the Magi is not stated. But, immediately after receiving the angel's message, he departed into Egypt with the young child and his mother. The distance was sixty miles at least. It was a hazardous journey, for, at every stage they were liable to discovery. But Joseph proceeded, "nothing doubting" that He at whose command he went would protect him by the way. Once in Egypt, he was beyond Herod's jurisdiction. Moreover, he was not among strangers, for upwards of a million of Jews were at that time settled in the valley of the Nile. In Alexandria alone there were 120,000. Among these Joseph the carpenter would readily find support, as the Jewish workmen had associations corresponding to the "trades unions" of modern times. He remained *until the death of Herod*, which occurred a few months afterwards, in his 70th year, and the 37th of his reign. Vs. 15. This prophecy, found in Hosea 11 : 1, refers primarily to the *Israelites* in Egyptian bondage. Applied to *Christ*, the former becomes a type of the latter, by a figure representing the calling of all that are Christ's, through Him, out of spiritual bondage. Vs. 16. *Then Herod*—How long he waited for the return of the wise men we don't know. But at length the truth dawned upon him that he had been out-witted. *He saw that he was mocked*—Nobody likes to be "fooled," leastwise kings. In a fit of passion he gave orders to carry out the fendish idea that possessed him from the moment he heard of the "born king." Two years could not have elapsed, but in order to make sure of his victim, he would slay all the male children under that age, not only in Bethlehem but in all the neighbourhood. Foolish man, to think of fighting thus against God ! Vs. 17, 18. This prophecy, Jer. 31 : 15, like the other, had now a double meaning. Originally it refers to the Babylonish captivity. Rachel, buried near Bethlehem, Gen. 35 : 19, is figuratively represented as rising from the tomb to lament the loss of her children, by the bitter captivity, and now, by foul murder. Vs. 19. *But when Herod was dead*—Swift retribution followed. Josephus describes his last illness as loathsome to a degree, and his death as very similar to that of his grandson, see Acts 12 : 23. But the young child lived ! Now Joseph may return to the land of Israel, but not to Bethlehem, he must go to Nazareth, where his presence will excite little notice, and also that the prophecies concerning Him might be fulfilled, Matt. 2 : 23.

LEARN that faith in God induces unquestioning obedience : that we are always safe when following the leadings of Providence : that it is neither necessary nor desirable that we shall see all the way before us. One step is enough at a time, Ps. 119 : 105. We may safely leave the rest with God.

Jesus baptized by John.

JANUARY 18th,

MATTHEW III : 1-17.

JOHN the BAPTIST, was himself the subject of prophecy, Mal. 3 : 1. Isa. 40 : 3. The circumstances attending John's birth and vocation are detailed in Luke chs. 1 and 3, and in Mark 1. The Baptist was born about six months before Jesus. was beheaded by Herod, Matt. 14 : 10, about one year before our Lord's crucifixion. From the time of his return from Egypt no mention is made of Jesus until now that he is 30 years of age, Luke 3 : 23—save once at twelve years of age, Luke 2 : 41-52. The one thing recorded of Him during this long period is worthy of the special notice of all young people. "*He was subject to his parents*," Luke 2 : 51. Vs. 1, 2. *In those days*.—Compare Mark 1 : 9-11 and Luke, ch. 3. *Preaching*—proclaiming the word and will of God. Noah was a preacher, 2 Peter 2 : 5. So were all the Old Testament prophets, and ever since their time preaching the Gospel has been the chief means of making known the way of salvation by Jesus Christ. *The wilderness*—in the valley of Jordan, east from Jerusalem. *Repent*—Repentance is more than a change of mind. It is a change of life—forsaking sin and coming to God. The prodigal son arose and went to his father. Luke 15 : 18. See Catechism Q. 87. *The kingdom of heaven*.—This expression, suggested by Daniel's vision, ch. 7 : 13, 14, occurs frequently in Matthew but in none of the other Gospels. It means that spiritual kingdom which the Messiah set up in the hearts of men. V. 3. See Isa. 40 : 3 where Christ is called Jehovah. His coming was to be heralded as that of a king and all obstructions removed out of the way. V. 4. *Raiment of camel's hair*—such as the old prophets wore, 2 Kings 1 : 8. *Locusts and honey*—then commonly used as food by the poorest people, and eaten to this day by the Arabs. V. 6-12. *Baptized*—John had a divine commission not only to preach but to baptize also, John 1 : 33. This was a new ordinance which, on account of its novelty, attracted crowds, and many were baptized, confessing their sins and promising amendment of life. Nothing is said as to the mode of John's baptism. The stern rebuke addressed to the Pharisees and Sadducees teaches that his baptism in itself had no saving efficacy, but was simply the sign of repentance. Christian baptism was instituted at a later date by Christ himself, Matt. 28 : 19. Vs. 13. Christ's coming to John for baptism was unnecessary on His own account, for He had no sins to repent of, nevertheless, He judged it proper to submit to this ordinance of God as a part of that righteousness to fulfil which He came for an example, Heb. 2 : 17. The descent of the Holy Ghost, like a dove lighting upon him, was the God-given sign to John by which "the Christ" was to be discovered, John 1 : 32-33, confirmed by the voice from heaven declaring Him to be the SON OF GOD, and which was repeated at the Transfiguration, ch. 17 : 5.

LEARN that we all need the baptism which Christ imparts. That Jesus Christ was indeed the Son of God, sent into the world to save sinners, is the sum and substance of the Gospel, and the central truth of all teaching.

The temptation of Jesus.

JANUARY 25th.

MATTHEW IV : 1-11.

THE time of Christ's temptation was immediately after His baptism: THE PLACE one of the lofty and rugged solitudes near Jericho. It was really what it purports to be, not merely a mental struggle as some suppose. It was intended to test Christ's faith in His Father, to confirm Him in the divine authority of His mission, and by the victory that He should gain to enable Him the better to succour them that are tempted, Heb. 2 : 18. Jesus had been baptized with the Holy Ghost, now He was to pass through the fiery trial of temptation. This lasted forty days—a representative number; Moses at Sinai, Exo. 34 : 28, and Elijah at Horeb, 1 Kings 19 : 8.

Vs. 1-4. *Was led*—Mark uses the word *driven*, but it was voluntary on Christ's part—all His sufferings were, Isa. 53 : 7. *Was an hungered*—Christ lived among men as a man, practising not abstinence but temperance. His hunger was real. Of this Satan took advantage. *If thou be*—The tempter's whole object was to get Him to distrust the heavenly testimony borne at His baptism as to His being the Son of God. *Command*—use your own inherent power. Christ's answer intimates that the miraculous gifts conferred on Him were not for his private use, but for the glory of his Father, and that man has a higher principle of life than "bread" can supply. Vs. 5-6. The second temptation was a skillful following up of the first. *If thou be*—no harm can come of casting thyself down from hence! for, "it is written," Ps. 91 : 11-12. Certainly no bodily harm would have come had Christ done so. But, from first to last, He refused to exercise his power to establish his kingdom by outward means. Satan had quoted Scripture; Christ silences him by his own argument, "Thou shalt not tempt the Lord, thy God," Deut. 6 : 16. We have no right to prove God by needlessly rushing into danger. Vs. 8-11. The third temptation was the most daring and impious of the three. Satan lied when he said that all the kingdoms of the world were his, Luke 4 : 6; and with this splendid bribe he coupled the monstrous condition that Christ should worship him. The others were plausible; this was intolerable. *It is written*, see Deut. 6 : 13 and 10 : 20. The answer implies not only that God alone is to be worshipped, but that Christ Himself, as man, was bound to worship Him, which we know he did both publicly and privately; thus fulfilling all righteousness, Matt. 3 : 15. *The devil leaveth him*—after having exhausted every artifice, see Luke 4 : 13—but "for a season only. John 14 : 30. Luke 22 : 52, 53

NOTE; Christians must encounter manifold temptations, but God will not suffer them to be tempted, *i. e.* tried, above their strength, 1 Cor. 10 : 13. In every time of doubt, difficulty and trial, it is best to be guided by what "IS WRITTEN." Determined resistance is the only means of defeating the wiles of the devil. Each succeeding resistance makes the next easier. We know that the enemy of souls has been conquered, and how. **YIELD NOT TO TEMPTATION.** Angels are still ministering spirits of God's children, Heb. 1, 14.

True Disciples.

FEBRUARY 1st.

MATTHEW V : 1-16.

COMPARE Luke 6 : 20-49. This was not our Lord's first sermon. He had been teaching and preaching for more than a year. But here is the fullest report we have of any of his discourses—remarkable for comprehensiveness, simplicity, and directness—a model for all teachers and preachers. It was delivered in the neighbourhood of Capernaum.

Vs. 1, 2. Seeing the multitudes, ch. 4 : 25. *He was set*—Seated himself, as was customary for teachers to do. *His disciples came*—gathered about him. *He opened his mouth*—gave formal utterance to the truths spoken. Vs. 3-12. Christ was sent to bless men in turning them from their iniquities, Acts 3 : 26; so this sermon begins appropriately with "The Beatitudes"—eight in number. (1) *Blessed*—favoured of God and happy. *Are the poor in spirit*, Isa. 66 : 2—the humble-minded, who are conscious of their own spiritual needs in whatever condition of life they are. The poor in this world are frequently rich in faith, James 2 : 5, while the ungodly often seem to prosper, Ps. 73 : 12. *Theirs is*—He does not say they shall have; it is a present possession, that kingdom which comes to them, enters into them, Rom. 14 : 17—a foretaste of the fulness of the kingdom promised to believers. (2) *They that mourn*—who lament their sinfulness, or who mourn before God for any other cause. These shall find comfort now, and in heaven God shall wipe away all tears from their eyes, Rev. 7 : 17. (3) *The meek*—the gentle and kind, see Titus 3 : 1-7—the Christlike, Matt. 11 : 29. *Shall inherit the earth*—the land—bringing out the reference to Canaan "the promised land." "All things are yours," 1 Corin. 3 : 21-23. The life that now is and that which is to come, 1 Titus 4 : 8. (4) *That hunger and thirst*—whose deepest craving is for spiritual blessings, see Ps. 42 : 1, 2 and 107 : 9, Isa. 55 : 1. Christ is made to such righteousness, &c., 1 Cor. 1 : 30 Col. 1 : 19 and 2 : 9. (5) *The merciful*—the forgiving, and those who show pity and compassion to others in misery. Herein they resemble God, Luke 6 : 36. One of the most refined of all delights is that of doing good to others, and it is the ground on which we obtain mercy, ch. 6 : 14. (6) *The pure in heart*—heart-purity, as contrasted with mere external morality, Ps. 51 : 10. *Shall see God*—with the eye of faith now; face to face hereafter. 1 John 3 : 2 (7) *The peace-makers*—who promote peace, and live peaceably with all men, Rom. 12 : 18. *Shall be called*—The children of God resemble Him. (8) *Persecuted*—for exemplifying the Christian graces above enumerated. Persecution has given hope and courage to confessors and martyrs in all the ages, and has been overruled for the spread of the Gospel. V. 12. The true Christian rejoices to suffer for Christ's sake. *So persecuted*—This is no new experience in the history of the Church—Moses, Elijah, Jeremiah, &c. See Heb 11 : 36-38:

THE CONVICTION that we are poor and needy is at the foundation of Christian character. God wants nothing from us as a price for His saving gifts. We cannot do or suffer too much for Christ, 1 Pet. 4 : 16.

Our own Church.

It is exceedingly gratifying to find that the response to the Moderator's circular has been very general and very liberal. We direct attention to the Convener's circular and also to Dr. Reid's letter on the subject in this issue. We are pleased also to hear that in addition to the congregational contributions a number of individuals have manifested their interest in our Home Missions and their sympathy with the Committee in this grave crisis by generous donations, varying from \$20 to \$1000 each. Let us hope that by these united efforts the fears that were created may be allayed and that the work of the Lord may continue to prosper in our hands. If we might venture a word of caution in this connection, it would be simply to point out the possibility of advancing the interests of one department of the Church's work at the expense of some other. Borrowing from Peter to pay Paul is not a good principle. Each of the Schemes is independent in its management, and looks to the Church for that support which is necessary for the accomplishment of the work given it to do.

Rev. Dr. McGregor, Halifax, has received a grant of £86 stg. from the Colonial Committee of the Church of Scotland towards the Supplementing Fund. The Presbyterian Church in Ireland has transmitted £50 for the same purpose, and £100 for the French Evangelization.

A GENTLEMAN in St. John's, Newfoundland, has agreed to pay \$200 a year for six years towards Bursaries for students attending the Presbyterian College, Halifax. To be called "the Newfoundland Bursaries."

JOSEPH ANNAGEE.—Mrs. Morton, wife of Rev. John Morton, our pioneer missionary in Trinidad, has published a little book containing the life of one of the converts, Joseph Annagee. It is an exceedingly interesting narrative, and it serves a useful purpose in showing how the Gospel subdues hard-headed, dark-minded, proud Brahmins, making them docile and Christ-like.

REV. JOHN MORTON, of Trinidad, writing under date of the 25th November, states that the missionaries had received intimation that the Government would grant a sum of money in

aid of five of the mission schools on the free grant lands to the Coolies. This measure will increase the efficiency of the schools and lessen the expenses of the Board. He also announces the arrival of our missionary, Rev. Thomas Christie with his family, on 22nd November.

REV. WILLIAM MASSON, formerly of St. Andrew's Church, Galt, is at present assistant to the Rev. Dr. Brande of Duffus, Morayshire, Scotland.

THE ELDERSHIP.—"An Elder" has sent us a communication on this subject for publication. Upon reflection he will probably agree with us that it would serve no good purpose, but only tend to engender strife, were we to comply with his request. We agree with him when he says,—"It is time to look upon this important matter from a scriptural standpoint;" but we differ from him as to the manner in which he presents his views.

JOHN KNOX MONUMENT.—A movement has been set on foot to erect a monument to the great Reformer, in Edinburgh. The sum wanted is £2000. Should the subscription be a liberal one, statues of Hamilton, Wishart, Buchanan, and Melville will be placed as accessories, one at each corner of the pedestal. The committee expect that Scotchmen the world over will count it a privilege to contribute for such a purpose as this, and they look to Canada in particular for encouragement and assistance. If any feel disposed to patronize this laudable movement, we offer our services to receive and transmit their donations. Small sums will be thankfully received.

ORDINATIONS AND INDUCTIONS.

GRAND RIVER: *Sydney Pres.*—Mr. G. L. Gordon was ordained and inducted 6th October.

NORTH SYDNEY, C. B.:—On 27th October the Rev. D. McMillan was inducted colleague and successor to Rev. M. Wilson who has laboured in this field with great success for nearly 32 years.

OTTAWA:—Mr. D. Findley was ordained as a missionary to Cantly and Portland.

NEW EDINBURGH: *Ottawa*:—Rev. G. M. Clark, formerly of Kemptville was inducted, 16th December.

MULMUR TOSSORONTIO: *Barrie*:—Rev. William Anderson, formerly of St. Andrew's Church, Kincardine, was inducted, 2nd December.

ELORA: *Guelph*:—Rev. S. W. Fisher, late of Burlington, was inducted, 4th December.

MARTINTOWN and WILLIAMSTOWN: *Glengarry*:—Mr. John Matheson, B. A., was ordained and inducted, 18th November.

OSHAWA: *Whitby*:—Mr. S. H. Eastman was ordained and inducted, 25th November.

GLENCOE: *London*.—Mr. Hugh Cameron was ordained and inducted on 2nd December.

NEW GLASGOW: *Montreal*.—Rev. C. Brouillette, formerly of St. Louis de Gonzague, inducted 23rd December.

CALLS:—Rev. D. McDougall, of Cow Bay, Cape Breton, has accepted a call from West Bay congregation. Rev. John J. Richards, of Newboro and West Port is called to Lyn and Yonge, *Brockville Pres.* Rev. John Kirkpatrick, United States, has received a call to Cooke's Church, Toronto. Stipend \$2000. Rev. A. J. Mowat of Windsor, N. S., has accepted a call to St. Paul's Church, Fredricton, N. B. Rev. John Ferguson, of Lobo, has accepted a call to Chesley, Ont., and Rev. J. A. McDonald, of Wallace town, to Bear Creek and Bridgen, *London*.

NEW CHURCHES.

SYDNEY MINES, Cape Breton:—This congregation has erected a very handsome and commodious church, 62 x 42 feet, capable of seating some 600. It has a basement room seated for 300: cost \$5,500. It is opened free of debt. The opening services took place on the last Sabbath of November. The morning service was conducted by the senior pastor, Rev. M. Wilson. In the afternoon, Rev. A. Farquharson preached in Gaelic. In the evening the Rev. D. McMillan, colleague and successor to Dr. Wilson officiated.

ST. JOHN'S, Newfoundland:—The new St. Andrew's Church was opened on the last Sabbath of November. See Mr. Macneill's letter.

ORILLIA, Ont.: Mr. Gray's Church after undergoing enlargement and extensive improvements, was re-opened on 9th Nov., by Rev. G. M. Milligan, of Toronto.

CLEARSPRINGS, Manitoba:—A neat and commodious church was opened at this place—35 miles east of Winnipeg—on 16th November, by the Rev. Professor Bryce, Rev. S. Polson is the minister.

BROCKVILLE, Dec. 14.—A magnificent new Presbyterian Church, which cost about \$30,000, and which seats 1,000 people, was last month dedicated to Divine service. Rev. Dr. McVicar, of Montreal, preached in the morning; Rev. Mr. Smith, of Galt, in the afternoon; and Principal Grant, of Kingston, in the evening. Nearly \$1,000 was raised by collection.

Meetings of Presbyteries.

SYDNEY, CAPE BRETON: 10th September:—Rev. D. McDougall accepted the call of the West Bay congregation, in the Presbytery of Victoria and Richmond, whereupon the Presbytery of Sydney agreed to his trans-

lation, and adopted an appropriate minute respecting his ministry in Cow Bay. Mr. G. L. Gordon accepted a call to Grand River, on the same day. Oct. 6th. The Presbytery met at Grand River for the ordination and induction of Mr. Gordon. Owing to the large assemblage of people the proceedings had to be conducted in the open air.

HALIFAX: 9th December:—The Presbytery met in the forenoon at Lower Stewiacke, and in the evening at Shubenacadie, two sections of Rev. M. G. Henry's charge. The visitation of the congregation was very satisfactory. The call from Fredericton, N. B., to Rev. A. J. Mowat was, after full consideration, accepted by him. His ministry at Windsor, N. S., to conclude with the current month. The Presbytery arranged for holding missionary meetings in all the congregations within its bounds. Committees were appointed to visit supplemented congregations.

TRURO: November 25th:—An application for moderation in a call to the Rev. Edward Grant, of Stewiacke, was received from the congregation of Clifton. The application of the Rev. J. I. Baxter, presented at the last meeting of Presbytery, was considered. It was agreed to direct attention of the Committee on the Aged and Infirm Ministers' Fund to the fact that Mr. Baxter was receiving one half of the amount paid to each of the other annuitants, and to press his claims to the full allowance.

The greater part of the afternoon sederunt was occupied with the Report of the Presbytery's Committee on the proposed Hymn Book, which was adopted with slight changes.

P. E. ISLAND: 12th November:—The amount contributed last year to the schemes of the Church was \$1635. The amount allocated this year to the Presbytery is \$4140. This is regarded as too large; but the Presbytery agreed to put forth every effort to raise increased contributions, and arrangements were made for holding missionary meetings in all the congregations. The Presbytery having heard Mr. McBean, Secretary of the Tract society, adopted a resolution confidently recommending the society to the congregations as the cheapest and most reliable channel through which to procure religious literature.

OTTAWA: 25th November:—The Presbytery took under its consideration the matter of increased contributions to the Home Mission Fund, and unanimously agreed to the following resolutions 1. That this Presbytery pledge itself to secure an increase of fifty per cent on the contributions of last year in aid of the Home Mission Fund. 2. That the several congregations through their sessions be informed of the amount that the Presbytery hope to receive from them for the relief of the Home Mission Fund, and that the at-

tention of such sessions as have not yet been able to organize congregational missionary associations be directed to the earnest recommendations of the General Assembly for the formation of such associations.

LINDSAY : 25th November :—The Home Mission Committee reported a visit to Sunderland, Vroomantou, and Manilla with a view to uniting the three stations in one charge. Arrangements for holding missionary meetings were left in the hands of the several Kirk-sessions. No suggestions were made in reference to the addition of hymns.

BARRIE : 25th November :—Mr. J. A. McConnell tendered resignation of the charge of first and second Tecumseth and Adjala. The resignation was laid over till next meeting, and the Clerk was instructed to cite the congregations to appear for their interests. Mr. E. N. B. Millard, M.A., was loosed from the charge of Singhampton and Maple Valley, and appointed to the charge of the mission district comprising Craighurst, Nidhurst, Minising, McCrae's and Hunter's settlements. The induction of Mr. W. Anderson, formerly of Kincardine, to the charge of Mulmur and Tossorontio was arranged for. Presbyterian visitations were appointed to be held of the congregations of East and West Nottawasaga, on 13th and 14th January. A new congregation to be named the Second Innisfil congregation was organized on 27th October. The Presbytery agreed to transmit an application of Mr. Walter Wright to the General Assembly for an allowance from the Aged and Infirm Ministers' Fund with a recommendation that the application be favourably considered. Notice of motion was given with a view to the formation of a Women's Home Mission Association in the bounds. Mr. Hugh Thomson, minister, has accepted the invitation of this Presbytery to labour in the Maganetawan district as ordained missionary.

GUELPH : 18th November :—There was a large attendance of ministers and elders. The statistical and financial returns appended to the minutes of the General Assembly for 1879 were examined and the clerk was instructed to write to the congregations within the bounds that have omitted contributing to any of the Schemes of the Church, and also to remind the Sabbath-schools and Bible classes of their obligations in connection with the support of missions. Committees on a Sabbath-school Conference, and on the State of Religion severally reported. A minute was adopted in reference to the death of Rev. Daniel Anderson, late of Rothsay. At an adjourned meeting, held on 4th December, the committee appointed to examine the new list of hymns gave in their report which was adopted, one or two other matters of minor importance were considered.

HAMILTON : 18th November :—Twenty-seven Ministers and nine Elders were present. It was agreed to translate Rev. S. W. Fisher to Knox Church, Elora. The resignation of Mr. Hancook, North Pelham was accepted. Reports on the appeal for the Home Mission Fund shewed due diligence on the part of most of the Kirk-sessions, and that already \$1,510 had been sent to the Treasurer. It was resolved to hold a Conference on the State of Religion on the 13th January, at Jarvis.

LONDON : 18th November :—A full attendance. The resignation by Rev. A. Beamer of his charge, Springfield and Aylmer, was accepted. The requirements of the Assembly's Home Mission Fund were considered in connection with reports from congregations that had already responded. The debt on Knox College was discussed. A Sabbath-school Convention was appointed to be held in London, on 3rd Monday of January. Arrangements were made for Mr. Cameron's ordination and induction, at Glencoe. It was resolved that all the congregations within the bounds hold missionary meetings during the winter, and that Kirk-sessions that had not complied with the instructions of the Assembly in regard to the Home Mission Fund be enjoined to do so, and to report.

STRATFORD : 18th November :—Nineteen twentieths of the Ministers were present, and eleven Elders. The Hymn-book Committee presented a report which was adopted, Mr. Macpherson dissenting. A professed report of a sermon of Mr. Waits, of St. Andrew's Church, Stratford, having recently appeared in a local newspaper, containing views which had attracted attention as being inconsistent with the doctrinal principles of this church, at the request of Presbytery he laid the manuscript of said sermon upon the table. Having read it before his brethren, they unanimously arrived at the following decision :—The Presbytery having heard the sermon, expresses its sense of relief in finding that the report is not a correct representation of the teaching of the sermon; and, while not committing itself to his exegesis of the text, or to all of the statements in the sermon, thinks no further action needful.

Obituary.

REV. ROBERT J. CAMERON, minister of Burnt-island, Scotland, died on the 6th Dec., in the 37th year of his age. He was a native of Pictou, N. S., and was for several years minister of St. Andrew's Church, St. John, New Brunswick. Failing health compelled his resignation of this charge. He was

well and widely known in the Maritime Provinces.

REV. JAMES BRECKENRIDGE, minister of our Church at Streetsville, Ont., died from typhoid fever, on the 10th December. The deceased was accounted one of the ablest ministers of the Church, was widely known and universally respected.

Ecclesiastical News.

IT IS UNDERSTOOD that Rev. Dr. Watson, of Dundee, will be nominated for the Moderatorship of the next General Assembly of the Established Church of Scotland; and the Rev. Thomas Main, of Free St. Mary's, Edinburgh, for that of the next Assembly of the Free Church. Among recent deaths in the ministry, are mentioned the names of Rev. Dr. Gillan, of Inchinnan, and Rev. Dr. Munro, of Campsie. They were both men of mark. The former was at one time minister of St. John's Church, Glasgow, the scene of Dr. Chalmers' greatest labours and triumphs as a preacher, and Dr. Gillan himself was scarcely less successful in infusing new life into the church. Dr. Munro was unfortunately one of the victims of the City of Glasgow Bank. As trustee for one of his parishioners he became involved in liabilities that entailed the loss of the whole of his private means. Dr. Donald McLeod declines the call from St. George's, Edinburgh. The Rev. David Macrae has found rest for the sole of his foot, in Dundee, where he was recently inducted into his newly formed charge. The Rev. Baldwin Brown, a well known Congregationalist minister from London, officiated on the occasion, from which it may be inferred that Mr. Macrae is now an "Independent" minister. At the opening of the Irish General Assembly's College, Belfast, the Rev. Matthew Leitch, formerly of Maghera, was installed in the Chair of Biblical Criticism, as successor to Rev. Dr. Porter, now president of Belfast Queen's College.

ANOTHER CONFERENCE of the Disestablishment Association has been held in Edinburgh, under the presidency of Principal Cairns, to consider the present position of the Church and State question in Scotland. The first resolution, moved by Dr. Adam, of Glasgow, was to this effect,—“that any attempt to solve the Church and State question in Scotland otherwise than by disestablishment is hopeless, and has now been practically abandoned.” The second resolution relegated the question into the category of “practical politics,” and commended it to the favourable consideration of the leaders of the liberal party. At the Free Church Commission held last month in Edinburgh, the case of Profess-

or Robertson Smith came up in connection with a memorial from the minority of the Presbytery of Aberdeen, complaining that this court had failed to implement the instructions of last Assembly by again remitting the case to next General Assembly. After a somewhat sharp debate, a motion by Sir Henry Moncreiff was carried, which, while declaring that the Commission could not deal with the memorial, warned all parties in the case “to prepare for any line of action which the Assembly might take in order to expedite the final decision of the libel.”

GENERAL PRESBYTERIAN COUNCIL. Active preparations have been commenced in “the city of brotherly love” for the second meeting of the Council, to be held in Philadelphia, in September next. At a meeting recently held, Dr. Schaff, who has just returned from Europe, announced that a large number of distinguished visitors might be expected, and that it would be proper to make suitable arrangements for their reception. *Inter alia*, it was admitted to be the correct thing to defray the expenses of the ocean passage incurred by foreign delegates. After a number of speeches had been made in reference to the good influences that might be expected to result from such a gathering, the practical phase of the meeting was reached in the speech of George Junkin, Esq., of Philadelphia. He appeared as the representative of the Business Committee, and briefly told what they wanted to-day and must do, so that “the word could be sent across the water, ‘Come over and see us, and see what power there is in the church in this new land: that there is strength here to support it, and that the church shall reign throughout the civilized world.’” It was necessary that the money required for carrying out the plan satisfactorily be speedily raised. His friend, Mr. G. S. Benson, responded to his speech by subscribing five hundred dollars, and directly there flowed in subscriptions pledging various sums from five hundred dollars down to ten dollars. The First, Second, Oxford, West Walnut and Tenth churches were pledged for \$500 each, and other churches for smaller sums. When the meeting closed it was found that the subscriptions amounted to between five and six thousand dollars. There is no question that any amount of money required will be readily contributed by our generous cousins across the line, who never do things by halves, and who are certain to carry the Council through with flying colours. Just the other day, a member of Mr. Shaw's congregation at Rochester, made a gift of \$25,000 to the Home Mission Board.

THE TRUSTEES of the Brooklyn Tabernacle have requested Dr. Talmage to withdraw from the Presbyterian denomination, assigning as their reason the fact that their pastor has

been and is persecuted by certain persons who "under the garb and pretext of ecclesiasticism," are seeking his destruction. Dr. Talmage however, while expressing the deep sense of the injustice done to him, told his people that he did not propose to take that step. He declared himself to be a Presbyterian in doctrine and by preference, and such he intended to remain, trusting to the courts of the church for his defence and vindication.

A LECTURE on "the Salvation Army" was delivered recently in Glasgow, by Mrs. Booth, of London. The chair was occupied by Bailie Pinkerton, who stated that the object of the army was not to establish any new sect. All they wanted to do was to get people to abandon their sins. Mrs. Booth said that the principles of the army were those of aggressive Christianity. The efforts were directed chiefly to the lower classes of the population, and those at the head of affairs had acted on the principle that novelty is better than stagnation. They had accordingly used every means in their power—such as the "Hallelujah Lasses," converted thieves and ruffians of every description—to attract attendances from the slums. One instance of the good effect of the movement was manifested by an ex-pugilist, who was much tormented by his fellow-workmen for having joined the army, but stood and listened without showing the least sign of anger, although the remarks were such as to cause an unconverted fellow-workman to exclaim, "Dick, ask the Lord Jesus to let you off for five minutes, and give them a thrashing." The extraordinary expedients adopted drew the very lowest to their meetings. They went for a time from motives of curiosity, but at last, God got His hook in their jaws, and they were then obliged to attend. The "army" consisted of 120 corps, with 180 officers. They had 3256 speakers, who were ready to preach under any circumstances and at any risk. They had 143 theatres, music halls, and warehouses where they had annually 50,000 meetings. Besides these, there were 40,000 open-air meetings, at which over 2,000,000 people were obliged to hear something of the Gospel. Their income was £20,000 yearly, £14,000 being subscribed by the people.

Home Mission Fund.

CONVENER'S CIRCULAR.

AT the meeting of the Home Mission Committee held on the 8th October last, it was found that, after paying the claims for the half-year ending 30th September, the indebtedness of the Fund amounted to the sum of \$23,000. After long and earnest de-

liberation the following Resolution was adopted:

"Whereas the indebtedness of the Fund at this date is the sum of \$23,000, and there are claims upon the Fund which the Committee are, by the instructions of the General Assembly, required to pay as preferential claims, which, with the present indebtedness, will exhaust the entire income expected by the Committee for the year, the Committee resolve not to proceed in making any appropriations for the next six months, the claims for which, as sent by Presbyteries, amount to about \$12,000; but to adjourn until the last week in March next, and then to meet to distribute among the various Presbyteries of the Church, in respect of mission work and supplements during the six months then past, such moneys as the liberality of the Church may, by that date, have placed at the disposal of the Committee; provided always that the Committee may meet at an earlier date, if the Convener see cause."

This action, the Committee are well aware, must cause great perplexity to Presbyteries, in regard to the continuance of missionaries in mission fields, and anxiety to the missionaries themselves, who rely upon the grants being promptly paid. No other course, however, seemed open to the Committee. To have continued the grants on the former scale, without the hope of paying them when due, or to have reduced the grants to a scale that the Committee would have felt to be utterly inadequate, would have been attended with the most injurious consequences to the work, and must have resulted in great suffering to missionaries, and the ministers of supplemented congregations. The Committee felt it was wiser to lay a candid statement of the condition of the Funds before the ministers and congregations of the Church, and await their response, rather than pursue either of these alternatives.

I am happy to report that the special efforts made, since the meeting of Assembly, to wipe out the large indebtedness, has already resulted in a considerable increase to the funds over the amount contributed at the same date last year. This is, so far, encouraging; but unless every congregation, without exception, contributes to the Fund, the end desired cannot be attained. Congregations that, in the past, have cheerfully responded to repeated appeals, cannot be expected to continue such liberality when others refuse to do their part.

In view of the earnest appeal of the Moderator, which has so recently been published, and read in all our Churches, further remark seems unnecessary. The Committee trust that the various Presbyteries will see to it, that the pressing claims of the Fund are presented without delay to every congregation within their bounds, and opportunity given, at the earliest possible date—not later than

1st March—either by special collection, or by largely increasing their annual contributions to the Funds, to relieve the Committee of their present indebtedness, and prevent any curtailment in our work. Should the response to this appeal be encouraging, the Committee may be called together before the regular half-yearly meeting, to take action regarding grants for the current half-year.

The Committee would earnestly deprecate any separate action on the part of *Presbyteries* (to meet the liabilities covered in ordinary cases by the appropriations from the Assembly's Home Mission Fund), during the current half-year,—until the result of the *Moderator's letter* and *this special appeal is known*. Such a course will, most certainly, militate against the success of the present effort, and be severely felt in the more destitute Presbyteries of the Church, where the labourers are largely dependent for support upon the General Fund. If any portion of the contributions, whether taken up by missionary associations, church-door collections, or at missionary meetings, is withheld from the Committee, their hope of cancelling the entire indebtedness, and paying all our missionaries in full, cannot be attained.

The Committee are fully satisfied that, if the members of our Church would but realize the vast importance of the Home Mission Scheme, and gave in proportion to their ability, there would be no deficit, but on the contrary, abundance of means to carry on the work. Gratitude to God for the many openings afforded us, in necessitous and distant parts of the land, ought surely to lead us to make sacrifices, if necessary, that the work may not be hindered, but the rather prosecuted with still greater vigour.

In name of the Committee,
Wm. COCHRANE,
Convener H.M.C.

Brantford, 15th November.

LETTER FROM REV. DR. REID.

It may be interesting to many of your readers to know that the amount received for the Home Mission Fund up to date is \$15,644.98, as against \$5,730.52 at same date last year. It is to be hoped that the measures in action in most of the Presbyteries, and other plans which are being devised, will result in a greatly improved condition of the Fund.

In connection with contributions recently received, there are several things which have struck me as worthy of mention. A few days ago, I received a letter from a member and office-bearer in one of our congregations in a country town, stating that he had intended to leave by will a sum to the missions of the

Church; but that in the appeals now being made with reference to the Home Mission Fund it seemed as if God spoke to his conscience and said "give, now, give while you live." He acted on what conscience suggested as his duty, and the result was that he forwarded a bank receipt for \$200. Several communications of a somewhat similar nature have been received. I must mention another thing in connexion with recent receipts. An anonymous contribution of one dollar was received with a letter stating that the money was sent to me, as the congregation with which its giver was connected had no opportunity presented of contributing for the Home Mission Fund of the Church. Perhaps an opportunity would have been given to that congregation before the close of the financial year. At all events, I trust that not one congregation will have to say that no opportunity was given of contributing. Presbyteries should see that the recommendations and injunctions of the Assembly are carried out in every congregation, so that all may contribute as they have the ability, and that no blanks may appear in our returns.

NEWFOUNDLAND.

LETTER FROM REV. L. G. MACNEIL.

Manse, St. John's, 1 Dec. 1879.

At last we are in our new church. Patience has had "her perfect work" and yesterday we dedicated to the Lord Jesus "new St. Andrews." It was a fine day. The church was crowded to its utmost capacity. The audiences were most attentive, and one sermon at least was excellent, (modesty forbids me to say anything of the other.) A collection of \$900 was taken up in aid of the Building Fund. In the morning I preached from Haggai 2. 9, and discovered that the church was a good place to speak in, that its acoustic properties are excellent. In the afternoon we opened the basement, (a magnificent room accommodating between 500 and 600) with a special Sabbath-school service, several ministers addressed the children. Rev. Mr. Hall, (Congregationalist,) and Rev. Messrs. Ladner and Story, (Methodists). In the evening Rev. Job Sheuten, Methodist, preached an eloquent sermon on the work of Nehemiah, and the day closed, every person feeling pleased. Next Sabbath we shall hold our communion, when our church will be re-consecrated by that solemn and happy sacrament. Our audiences have increased 40 per cent within the year, and I am only sorry our church which seats 700 is not a half larger. I believe it would fill up in a year or so.

This is but a young congregation, Presbyterianism is only a recent development in

Newfoundland. It is only 37 years since this congregation was formed. In 1842, they called the Rev. Donald Frazer from Lunenburg, N. S. In the beginning of 1843 they erected their first session. It was composed of Rev. Donald Frazer, John McFarlane, Andrew Milroy and James Gibson, none of whom are with us at this present. In 1844, the first communion was held, and the youthfulness of the congregation is seen in the fact that at the opening yesterday there were present several who signed the call to the first minister. Its first church was opened in the memorable 1843, and the minutes tell of harmony and good work down to the 7th of February, 1845, when the late Donald Frazer was called to his rest. Then the Disruption Tempest swept across the Atlantic, and there was trouble, division, and the building of a second church, which was opened in 1850. The subsequent history is the history of two independent churches in connexion with two different foreign bodies down to the memorable year 1876. In January of that year, the auld kirk was destroyed by fire, and in October the Free-kirk shared a similar fate. Then the people, thus baptized by fire, faced each other, considered union in earnest, were, after some sundry negotiations, fused together on the 1st of June, 1878. In September I came to St. John's as a delegate from the Foreign Mission Board, and on my return to my former charge of Maitland, N. S., I received a call to St. John's, reached here the day after Christmas, was inducted, and have preached since in the Atheneum until yesterday when we have entered our new church.

Such in brief is the chequered history of this most interesting congregation. Within its short history it has seen many changes.

Good men and true men have laboured here. The banners of our Church have been ably upheld by such men as Donald Frazer, Archibald Sinclair, Alexander Romans, Dr. King, Dr. McLeod, (ex-Moderator,) Francis Nicol, Donald McRae, (now of St. John's, N. B.,) Daniel McDougall, Dr. Muir, (of Leith,) James Patterson, and last but not least, Moses Harvey. All these were not settled ministers. But all laboured here for shorter or longer periods, and their work must have been prospered. The fact that within 30 years our membership in St. John's has increased *five-fold* speaks volumes for the honest work of these godly men. They have laboured faithfully and "we have entered into their labours." God grant that with greater opportunities we may do greater work, so that the glory of the latter house may be greater than the glory of the former. Our church costs about \$40,000. There will be a debt of about \$12,000, which however, we are well able to shoulder, and which I

hope will soon be shouldered out of existence. Debts are bad things, and church debts are the worst of bad things. They cripple generosity. They aim deadly blows at missionary work. They paralyze the preacher. I never like to see a man living in a grand house, who cannot or will not settle his butcher's bill. And a magnificent church that has a big debt for a cupola is, if it can't remove it, a magnificent fraud, for it should never have been built; if it can, but won't remove it, it deserves to be crushed to death under it. Scripture says, "owe no man anything" which does not mean pay your debts, but never have any debts to pay, and if that injunction applies to John Smith in his transactions with John Brown, much more does it apply to a Church of Christ in its dealings with the world. "*A word to the wise is enough.*"

MANITOBA ITEMS.

Prince Albert Mission has been advancing, notwithstanding the disappointment of Mr. Ross' not being able to proceed thither. The church has been repaired. The Missionary's house is being repaired, out of funds collected for the purpose by Mr. Ross, and expended under the direction of Manitoba Presbytery. The communion was dispensed on Nov. 1st, in the presence of a good congregation, to 35 communicants: there are about 50 on the roll. Rev. James Duncan is working most energetically, and kept the school going till the arrival of Miss Baker. Miss Baker arrived at Prince Albert on 28th of October, after a tedious journey (with a loaded train) of forty days. The prospects of the school are excellent. Prince Albert Presbyterian school is the best in the Northwest Territories. Nelsonville group of stations is now vacant, and no help has yet come for Upper Little Saskatchewan. Mr. McLeod will remain among Beautiful Plains stations till spring. Rev. Mr. Roddick, of Grand Valley, Assiniboine, was in Winnipeg last week, coming 150 miles for supplies. He reports the people contented, and enjoying the beautiful winter weather. Knox Church, Winnipeg, contributed \$102 above the amounts in the regular collection envelopes on Hospital Sunday. The Knox Church Ladies Aid Society are on their mission rounds. The Scott Act is to be tried in Marquette county, and our ministers are foremost in the fray. Manitoba College held its annual meeting in Knox Church, Dec. 10th. Two new churches are to be opened on 28th December, one in Selkirk, the other in Pembina, U. S. A new church is spoken of in Portage la Prairie, and another in High Bluff. They are much needed. A second missionary for the railway is anxiously look-

ed for. Recent changes in the C. P. Railway contracts have resulted in a diminution of Sunday labour.

B.

Anniversary Meetings.

THE MONTREAL ANNIVERSARY MISSIONARY MEETINGS were held in ERSKINE CHURCH on the evenings of the 25th, 26th and 27th November, under the united auspices of all the congregations of our Church in the city. These meetings, now in their third year, were designed for the purpose of giving information respecting the Missions of the PRESBYTERIAN CHURCH IN CANADA, in all its sections and departments. The attendance was larger than upon any previous occasion of a like kind. The speaking was good: and we feel sure our readers will be interested in perusing the following account of the proceedings reported specially for the RECORD.

The meeting on Tuesday evening, the 25th, was devoted to the subject of

HOME MISSIONS.

MR. J. MURRAY SMITH of the Bank of Toronto occupied the chair, and after devotional exercises gave a brief statement of the nature and extent of the Home Mission work of the Church, and its needs at the present time. It embraced about 170 mission fields with about 500 preaching stations, and 140 more weak congregations. To carry on this work successfully in the Western Section alone, \$46,000 were necessary to meet the requirements of the present year. And, in view of the importance of this work, and the crisis that had arisen in connection with it, he asked if there was not forty-six men in this City of Montreal who would be willing to give \$1000 each to this work? Were there not 460 young men in Montreal who would be willing to give \$100 each? Were there not forty-six congregations in this country which would be willing to contribute \$1000 each? or 460 which would contribute \$100 each? He appealed to the city ministers to stir up the hearts of the people by way of remembrance and counselled all to go forward earnestly in the discharge of this great duty.

REV. JOHN SCRIMGER, of St. Joseph Street Church, being called on said it would perhaps conduce to the success of the meeting if he took up the time allotted to him in giving some general statement of the Home Missions in which our Church is engaged. The strongest argument is just to tell precisely the way in which the Church is situated and trust to

the sympathy and liberality of the people to see that the work is carried on. He believed if the people were kept thoroughly informed as to the needs of the Church the committee would not want for funds. In the first place, it was a mission to our own people and within our own territory, to those speaking our own language, and professing our own faith. And our own people have peculiar claims on us, to see that their spiritual interests are not neglected. We are seeking to establish for ourselves a position among the nations of the world, and it is a matter of the greatest importance that we should lay the foundations wisely and well. It is a mission to those who are attached to our own Church and who require that services should be provided for them in accordance with our own views and practice. There are those who have objections to proselytizing. This work is not open to that objection. It is a mission, moreover, to those who stand in need of our assistance.

There were four classes among which this work was carried on that called for our assistance. The first class was those in the neighbourhood of our large cities. This class was deserving of only a passing notice, inasmuch as these people were generally ministered to by individual churches, and we have not had to draw on the funds of the Church to meet the necessities of this work. The second class belongs to the fishing, mining and lumbering districts where the population is of an unsettled and migratory character. We have large fisheries on the sea-board, and inland as well: extensive mines, and lumbering regions, and along with these there is a large body of people engaged on our public works: on the Pacific Railway for example, where one of our missionaries is now labouring. This is a class of people that has not received the attention from our Home Mission Committee that it should have received. The third class that need help are those that may be described as living in the sparsely settled districts, surrounded by a population of Roman Catholics; principally in the Province of Quebec, where the people have lived for a generation or two. These people are diminishing in numbers and thereby are requiring a greater amount of assistance than they otherwise would, being often in poor circumstances, and from the smallness of their numbers are like sentries at outposts.

The fourth is by far the largest and most important class. They belong to our newly settled districts, either in the western parts of Ontario or in Manitoba and the North-West Territories. More especially is the Province of Manitoba a mission field that taxes our energies to the utmost. The population is sparse, and the land is not obtainable by settlers in sections contiguous to one another as part of it is held by large companies. This

renders it impossible that these people should be able to sustain ordinances unless they receive outside assistance.

Under the auspices of the Home Mission Board, work is now being carried on throughout the whole of the Dominion and even in Newfoundland, in the mining and fishing districts. In Prince Edward Island there are fishing districts that need our help. In the Province of New Brunswick many new districts are being taken up by settlers who need to be assisted. In Quebec Province in some districts where our people have diminished in numbers, the churches have been closed up altogether. Coming to Ontario, there are many on the Upper Ottawa that need our help. There are also large new settlements in the Parry Sound and Muskoka districts. We must follow these people and give them the Gospel, and especially to those in Manitoba and the North-West territory.

In British Columbia we have one missionary whom we partially sustain. From the Atlantic to the Pacific we have altogether about 1600 preaching stations. Of these about 600 receive assistance in one way or another. Without our aid they might no doubt still have occasional services, but in many cases the people would be entirely deprived of the ordinances of the Gospel. Think of 600 places where the Gospel is now preached through the instrumentality of this mission Board, being closed and deprived of the sound of Christian ordinances! It is ascertained that there is an average attendance of about 35,000 persons at these preaching stations. In connection with these people there is this feature which is of the greatest importance. It is this,—we are helping those who are seeking our assistance and who are doing all they can for themselves. It rarely happens that a missionary is sent to one of these places before there has been a request to send one. It is only when it has been ascertained that they are doing what they can to help themselves that grants are made to them, and every year some of these places are struck off the list as no longer requiring assistance. Within ten years at least two-thirds of these 600 stations will be self-sustaining. There are many fields calling for assistance which the Home Mission Board has had to refuse, because they had not the means, and they now wait to see if the great heart of the Church will be true to the Master.

REV. JAMES FLECK, of Knox Church, next spoke. He would give a few simple reasons why we as a Church should enter upon this Home Mission work. It was the duty of the Presbyterian Church in Canada to do so. It was her peculiar work—on no other work so much as this will her future permanence and efficiency depend. We have a great country and we should endeavour to occupy it as it

opens up before us in the name of the Lord. There is a step in the history of every boy which must if necessity be a critical one; just as he passes from youth into manhood, when his character is taking shape. There is no time more important in a boy's life than just then. Healthful exercise, wholesome food, good companions, and proper mental and religious training are all required; and Canada is just a great big growing boy at the present time, and Presbyterianism must grow with the country's growth and strengthen with its strength. He would briefly urge one or two points, the first is this: the Presbyterian Church in Canada is herself the child of Home Missions. At one time it could not maintain an independent existence. See what our Church has grown to from that day of small things, and from our own history let us learn the necessity of prosecuting this work with ardour and perseverance. The next point is, that in doing this we will strengthen congregations. If our Church is to be strong and active at the heart there must be circulation in the extremities. By helping our brethren who are reaching out their hands for help we acquire strength to do God's work at home. To stand still is to stagnate. If we would grow at all we must grow by exercise and activity. Let us continue in this work and a blessing will return upon us. It is our first duty to our Church. Let us begin at home wherever we may end. Retreat is a word which Presbyterians do not know. It is a word not found in their vocabulary. What we get we keep. We are like the old Highlander brought before Napoleon the First who asked him to play a pibroch, then a march, and, lastly, a retreat, when he promptly replied that he could not, for he had never learnt *that*. He knew of one Presbyterian Church in this Province in which there had been no preaching for thirty-four years. This small congregation now asked to have services restored to them, but we could not do it. The question now was, shall we retreat? No, let us rather sell some of our city churches that are huddled together around Dominion Square, and thus secure the means to carry on this great and good work.

REV. D. J. MACDONNELL, of Toronto, was the next speaker. He did not see anything heroic or praiseworthy in coming from Toronto, as seemed to be implied from the remarks of the Chairman. It was not so very far away, and it was a pleasure to him to meet the brethren and see so large attendance at a missionary meeting. He believed it belonged to the phlegmatic nature of Presbyterians that they could not in the past get up better missionary meetings. He was not there to make a speech but to tell them some plain things about our Home Mission work. This

was a business meeting. They were there as members of a corporation, every one having some stake in that corporation. The ministers were there simply as the people's leaders, their counsellors, their elders to do their work. He had been told that he and his brethren were there to give important information about the work. Not at all! He hoped that in Montreal, the head quarters of Presbyterianism in this part of the Dominion every man, woman, and child, read THE RECORD. It was one of the first duties incumbent upon them. If they had not been readers of THE RECORD they certainly were in need of information. He liked to think of Church work as being a very broad thing. There are a good many people who make a very small figure in what is technically called Church work. He liked to think of all Christian men and women and children in all our congregations as being people engaged in Christian work. He believed that they are doing this work when they are attending to their business. He believed that the mother attending to the needs of her half-dozen children is doing Christian work. Let us remember that there are many who are engaged in the work of the Church every day who were not there—people who when they have half an hour to spare visit a sick neighbour. That is mission work, and very important work. Every young fellow when he sees a companion going astray and endeavours to stop him in his downward course is doing good missionary work. Let us keep this broad view before us. He hoped there were many doing this kind of work,—work that you cannot set down in statistical tables and reports to the General Assembly. There were three points which he wanted to speak about. First,—What is our Home Mission work? Our Home Mission work was not simply to send qualified men to preach the Gospel to these 600 stations that receive assistance from this fund. It is to send men who will become the leaders of little organized communities: to send men who will exercise a wholesome and elevating influence among those small, struggling and needy communities where men are inclined to be lawless; so that each of these little organizations may become centres of culture and spiritual influence; to send men who will do their share in welding together the people of different nationalities so that they may form one nation. It is foundation work the Church has got to do. It is not simply to hold prayer meetings and to preach the Gospel, but also to bring healthful and ennobling influence to bear upon the commercial, social, and political life of these people.

The second point is,—Is Home Mission work worth doing? Or can we afford to do it partially? He believed it was worth do-

ing or he would not have come from Toronto to talk about it. He was not ready to say that if we did not do this work it would not be done. In some localities it would be done by other sections of the Church of Christ, but we think they will not do it so well. Therefore, in the meantime, until something better be presented we will stick to Presbyterianism and do the best we can under its Government, which combines order with freedom. It tends to cultivate an intelligent piety, and we do want an intelligent as distinguished from an ignorant piety. It tends to cultivate a steady, as distinguished from an emotional piety. It tends to discourage mere forms and ritualism. Still, it strikes its roots down deep in the past and preserves all that is worthy of being preserved, and even, occasionally, things that might be laid aside without any very serious results, and still has open eyes to the needs of the present and looks forward into the future. It is proper that we should send Presbyterian missionaries to look after Presbyterian people who are going in thousands and tens of thousands into the North-West. He liked to get independent testimony, and in a circular issued by an emigrant agent who had taken 8,000 emigrants to Manitoba this summer it was stated: "Churches are being rapidly planted but not fast enough. The necessity of missionaries being sent out to watch over the people, to educate them and bring them under religious influences, is much felt." This man was writing as a business man and in issuing that circular did so that he might show the people the chief need of that country. The work was worth doing on another ground. In those new sections of the country there is danger of men becoming sunk in materialism. There are two sets of men to whom we are bound to send the Gospel. The one set are those who love the Church and its ordinances. The other set are men who care not for these things at all but who are quite content to enrich themselves rapidly year after year. He knew there were men in Winnipeg and other parts of Manitoba growing rapidly rich. There is a danger of these men, while gaining the world, losing their own souls unless we send men who will turn their minds in a better direction. This work is worth doing on high Christian grounds as well as on business grounds.

Thirdly, is the work being well done? What kind of men are doing it? From personal knowledge of the work in Muskoka and in Manitoba, he could say that the men who were doing the work were doing it well. These men are not exceptionally brilliant and talented. But, some of them are men that held their own with the keenest intellects of their time at college and, taken as a body,

they are faithful, well-trained, competent, laborious, and self-denying men. They are men who value a good education for their children and good society for their wives. He had known church after church built for \$150. It is true that perhaps a dozen of them might go into this one (Erskine Church.) He called to mind one in Huntsville (Muskoka) which was built by the minister—not by his means, but with his own hands, he having hewn the timber and sawn the boards, and nailed them up himself. This man was living on \$450 a year, and kept a wife! He was also reminded of a manse in Manitoba—a little place to which in order to get to it you had to cross a swamp. It contained only a “but and a ben” with a ladder leading up to the attic. In this place there lived a man, highly cultured, with his wife, who belongs to one of the most refined and socially highest families in Ontario. Having a young family and being unable to get a servant she had only been to church once in two years. An ounce of fact was worth a thousand pounds of imagination! He mentioned these facts to show what downright hardships these men have to undergo, and the difficult work they are doing. Some of them are men who have filled other positions in which they were much better paid.

The work is then worth doing, and is being well done. What are we doing or ought we to do for the work? As to the present needs there were \$23,000 wanted to pay for work already done before the first of October, and there was no evidence or prospect of an increase of funds. Should they therefore go on and make grants of \$10 where \$100 were asked? They simply resolved to make no grants for the current six months. They hoped that the appeal of the Moderator would have some effect upon the liberality of the Church. He hoped that the work had not been curtailed, he was sure that it had not been “paralyzed,” but there was, no doubt, that there was a danger of its being paralyzed. The question now is, shall the work be paralyzed? There were already some hopeful indications. Last year the amount collected between May and November was \$4,764: this year the amount received between May and November is \$13,429—a gratifying increase of \$8,665, and in many cases this increase represents extra gifts on the part of individuals and congregations. Of that sum more than \$7,000 has come in since the committee had decided to make no more grants—perhaps as much as \$8,000. The Church is not going to see its own work paralyzed or seriously curtailed. It was, however, a question which only the Church could answer. Considering the period of depression through which the country has been passing, it is not a despicable record that the

Church presents. There has been an increase in the Home Mission work, and also an actual increase in the contributions, but there has been a still more rapid increase in the extent of the work. Some of the claims made from Lake Superior and the North-West are for perhaps \$100, and if that amount cannot be had, then for \$75. It is small claims like these which make up the sum of \$46,000 wanted. There is wealth enough in Montreal and Toronto, in Ontario and Quebec to meet the wants of the Church. There was one fact that should be mentioned. If you estimate the amounts contributed by Presbyteries from Quebec to Toronto, you will find that these Presbyteries take out of the Home Mission fund more than they put in. The Presbyteries from Quebec to Toronto (not including Toronto) contribute \$8,200; they draw out from the fund \$9,108. The Montreal Presbytery contributes very little more than it draws out, namely \$2,061 contributed, against \$1,804 drawn out. Are there not forty-six congregations in the Church that could contribute \$1,000 each to the Home Mission fund? How many congregations are there in Toronto that are giving \$1,000? Not one. How many in Montreal? Not one. There is one (Erskine) which comes very near it,—\$901. Would it be too much to expect that Erskine, Crescent St., and St. Paul's churches should give \$1,000 each? Would it be too much to expect that each of these should give \$5,000 for all the schemes of the Church? He would not ask them to give up their luxuries. People have a right to the luxuries and refinements of life. But he would say if a man can spend his thousands on his equipage, his horses and his stables, then he ought not to be content to spend only his tens on mission work. Spend thousand of dollars on pictures if you can afford it, but do not be content to spend only tens or ones for missions. There should be some just and right proportion between what a man spends on his luxuries and what he spends in aid of such work. He would not say it was wrong to have a fine church, but he would say if you have a comfortable church, and a fine choir and organ, you should take care that your gifts to those struggling and needy churches bear some proper proportion to what you spend on those.

FRENCH EVANGELIZATION.

On the Wednesday evening there was again a large attendance. Mr. Joseph Mackay occupied the chair.

REV. C. A. DOUDIET was the first speaker. He said it was a long time since he had the pleasure of addressing such a large and influential meeting in the interests of the Evangelization of the French Roman Catholics of Lower Canada. There was a political as well as a religious necessity for it. There is a

political necessity for Protestants to have missions to Roman Catholics to check the growing ambition of the Roman Catholic hierarchy. There are things which lead to disunion among the people of this country. And we cannot afford to be disunited. Yet, as long as we have a system of separate schools, the two races from the earliest stage will be trained to look upon those of another religion as their natural antagonists. Wherever you find the Church of Rome in power you will find opposition to the common schools. In the New England States the Church of Rome is taking very strong grounds against the common schools. The people are even now forbidden to send their children to the common schools. The Roman Catholic educational institutions in this Province are, some of them, most excellent for the wealthy, but most wretched for the poor. Go to the civil registers and you will find that every second person whose name is appended to these acts of registration—births, marriages, and deaths—has merely made his mark, the name being subscribed by the priest. Certainly not a very high educational status for the country. The backward state of this Province compared with the other adjoining provinces, the lack of business enterprise and the poverty of the people generally, may be all traced to Romanism. Go to the back villages and you will be sure to find a magnificent Roman Catholic church, a large nunnery and a fine house for the priest, and the rest poor, miserable looking hovels, where the people vegetate and die. It is a system that not only checks liberty of thought but checks the liberty and progress of any nation. You find all respect paid to the bones taken from the catacombs of Rome; and the people will go any distance to have their diseases cured by the water of some consecrated spring, but they have not sufficient intelligence to vaccinate their children. The Christianity of the Church of Rome is no longer the Christianity of the Apostles and which Christ taught. True, in the doctrines of that Church there was some of the water of life, but that water had become poisoned and corrupted by the drainage of nineteen centuries. The worship of that Church to-day was like the worship of the Queen of Heaven described by Jeremiah. Christ is put in the back ground and, so far from having a claim to be the Church of God, it strikes out from its catechism the second commandment altogether, and, in order to retain ten in number, it divides the tenth in two. The spirituality of the doctrines of Christ was little thought of, and in that Church religion was a thing of mere ceremonies, a faithful counterpart of that ancient heathenism which grieved Paul's heart at Athens. The boast of Rome was "*semper eadem*"—always the same—yet even in the remembrance

of the present generation two new dogmas, before unheard of, had been forced upon the faithful. In 1854 the doctrine of the immaculate conception of the Holy Virgin was made a necessity of belief; and in 1870 that of the infallibility of the Pope was insisted on. So much for the Church that never changes. The Romish Church is also very accommodating to its surroundings. Put a small number of Romanists in a Protestant community and they are *very* accommodating. They will not even object to Orange processions.

In regard to the support afforded to this branch of the Church's work he found that out of thirty-five Presbyteries, twenty contributed per member, on an average, ten cents for French missions and only two Presbyteries are above that figure. In three Presbyteries five cents per member was the average contribution. The consequence is that the work of French Evangelization is hindered, and the Committee has been obliged to refuse several applications from country districts, places where new churches could be established with every prospect of success. Some people think that because we do not publish a long list of converts we do not succeed. He had, however, taken over 700 abjurations. Seventy-five of these were heads of families, and if he had added the children he could have published a long list. Many, however, were actuated by mercenary motives. They had the idea that it was a paying business to abjure Romanism, but they have found out their mistake, and come no more prompted by such motives. In turning to the registers of births, marriages and deaths in his own congregation he found in 1875 ten entries; in 1876, nineteen; in 1877, fifty; in 1878, fifty-seven; and up to the present time this year, forty-one entries. When the people have done this they have crossed the Rubicon. They are then considered lost to the Church of Rome. This was manifest the other day when the Church of Lourdes in this city had prayers offered on behalf of two of those who had thus registered. His church in this city holds about 250 people, and it is often filled to the door, not with the rabble, but with respectable people—some of them holding first class positions in the city. And the most of these people come to hear the preaching of the Gospel, for it is only very rarely that controversy is introduced into the pulpit. This is one step, as it is against the positive orders of the clergy to attend our services. The speaker did not regard the Church of Rome as some appear to do—as a branch of the Church of Christ. He took the view held by Luther, Calvin, and others, that that religion was little better than baptized heathenism.

There has been for the past thirty years a steady increase of French Protestantism in

the Province of Quebec. When they met thirty or thirty-eight years ago they would have perhaps twelve people. Now, there were five churches in this city, and at least a 100 hearers every Sunday in each. There are 1000 French Protestants in Montreal. This represents a very small fraction of the work that has been done. The increase has been almost wholly by conversions. In his congregation there are 124 families, and there are only four families that were Protestants by birth, the rest are converts. Every year there have been from 15 to 25 families that moved away, going west or south. Only the day before, he had received a letter from an old man in Paris who was one of his elders two years ago. Through this man's efforts seven or eight families had been converted to Protestantism. The spirit of persecution however, is still here, and there is scarcely a Sabbath but some of his people are insulted in some way, often by persons speaking not to them, but at them. Among the working classes it is a very hard thing for a man to live who is known to be a French Protestant. This persecution may not be much at any one time, but it is continuous, and becomes very galling, and if their friends have the means to get away and can find employment elsewhere, they cannot be blamed if they leave the country. There are altogether forty odd preaching stations in this Province. There is one in the County of Suffolk. He was there not long ago. There were seventy-two persons present. He preached and baptized some of their children. Some of these people had to come seven miles through the bush. For this work men, able men, were wanted, and it must be liberally sustained. It will not do to go about it in a halfhearted manner. The Church can afford more than ten cents per member for this work. If large results are expected, large investments must be made. They could not expect to realize much from an investment of ten cents!

"Seek the Kingdom of God and all other things shall be added unto you." The "security" is good.

REV. DR. JENKINS was next introduced. He was glad that the Committee had resolved some weeks ago to continue these Anniversary meetings. There was doubt in some minds whether we should not give them up after the experience of last year. But if they went to their homes and heard nothing more than they had already heard, they would be well re-paid. He suggested the advisability of setting apart a week for the purpose of these meetings. When he first came to Montreal, a great many years ago, they could not get together to a service as many French people as this Board now has missionaries engaged—twenty-two missionaries ordained and twenty unordained—forty-two in all! And he ven-

ured to say when he first came to Montreal they could not get forty-two persons to attend a French Protestant service. He thought he could not do better than read the Report of the Board as his speech on that occasion. He never read a report so admirably got up. He would recommend every one present to read it before he is a week older. They had been told that the conversion of a million and a quarter of French Canadians was the object of their work; one million of these residing in our own Province. It is not an expensive mission to carry on. They had no long voyages to China or to India to provide for; nor missionary's outfit. Our missionaries can be sent to their field of labour for a few dollars. It is an economical mission to conduct. The people are at our doors. They are in our workshops, in our factories, in our counting-houses. They are everywhere amongst us—within the sound of the missionary's voice. A million of people! and what are we proposing to do for them? An answer is to be found in the title which the Board bears. The object is the "Evangelization" of these people: to bring them under the power of the Gospel. This implies that they have not the Gospel. The Roman Catholic clergy give their people "another gospel," which is not the Gospel of Christ. If the Church of Rome had not become corrupt, Protestantism would never have arisen in Europe. It could not have arisen. The great Reformation took the ground that the Church of Rome had corrupted the gospel. If they had brought a false charge, let us go back where our fathers were ten or twelve generations ago, into the arms of that Church they have abandoned. They believed that the Church of Rome was idolatrous, corrupt, a blaspheming Church, therefore they raised the standard of the Reformation. Let us speak the truth regarding that system which holds in bondage a million of people in this Province. In regard to this Report there is one thing deserving attention, namely, what is called the joint French and English work. It obtains in many parts of this Province. There is one case at New Glasgow, another at St. Eustache, and others elsewhere. One object which the Board is setting before itself is to send out into those parishes, where the English population is very sparse, an ordained missionary who can preach in both French and English, and in this way to get together Protestant families that are few and scattered. These men preach to the English speaking people and carry on the Evangelization work amongst the French. There is another fact which any one will have noticed who has read the October number of THE RECORD. It is that the Lord is opening fields before us in every direction in Lower Canada, and the Board are only limited in their operations by the

smallness of the contributions of our people. He knew that it is often said that if we were wise we would let these French Canadians alone; that they are a contented people, industrious, thrifty, religious up to their light, and law-abiding. Why disturb them? This is all very well as far as it goes, but it does not go far enough. They are destitute of the truth of God, and we feel that we are bound to give it to them. They know not the way of salvation, and we are bound to give them the knowledge of Christ. Disturb them! We *must* disturb them as John the Baptist disturbed the Jews to whom he preached repentance: as Peter disturbed his self-satisfied hearers by proclaiming the necessity of the remission of sins: as Paul disturbed the thoughtful Greeks and luxurious Romans by preaching to them Christ and Him crucified. Disturb them! Why we hope to see the day when the world of French Canadians will be turned upside down! The object which this mission has in view, and every other Protestant French Canadian mission in this Province, is the overthrow of the authority of the Church of Rome and the sway of the Vatican foreigner. Our people have not a sufficient appreciation of the importance and necessity of this work. There are leading members of our Church who don't care whether this work progresses or not: who are not moved in the least degree by what we have heard this evening from Mr. Doudiet. They don't care whether the mission succeeds or not. They don't care a straw for Protestantism as an aggressive system. Priests are coming to us: families are coming to us: French Presbyterian congregations are being rapidly formed; but this is the thought that depresses me,—that some of our own people don't care whether a French Canadian is converted or unconverted; whether he gets the gospel of Christ or dies without it; whether he secures an experimental acquaintance with the great doctrine of salvation by faith in Christ, or dies trusting in a man-devised and God-dishonouring ecclesiasticism. In conclusion he hoped that the consideration of our Home Missions, French Missions, and Foreign Missions will be taken up in all seriousness by our wealthy men, our men of moderate means, and by our poor people that we may next year have a better showing than has just been given us, of *five cents per member* towards French Evangelization.

He also wished to state that the ladies have established an auxiliary board to the French mission work. Last year there was an anniversary meeting held. This year they decided not to hold one; but they wished that a word should be said in their favour, and that they had resolved to establish in this city, in some central point, a mission-house in which two Bible-women shall reside, and which shall

be open for the reception of French Canadian women while they are seeking employment. The ladies are now looking for a house, and they are going to throw themselves on the liberality of the congregations of the Church in this City for such means as will be needed to make this French Mission auxiliary a success.

REV. GEORGE H. WELLS, of the American Presbyterian Church, next spoke:—He said that Home Mission and Foreign Mission work should go hand in hand. Dr. Guthrie had compared them to two pails of water carried on what is known in the backwoods as a "sap yoke"—when both pails were full they were evenly balanced, and the carrier walked erect between them, but if one was empty, the balance was destroyed, and the carrier had difficulty in getting along. This French Evangelization work is akin to both the others. It is pre-eminently a Home Mission work, a work that has been brought to us, and laid at our very doors. We cannot walk a single block on any of our streets without being reminded of the presence of this people amongst us. They are within our homes, as our domestics, and "He that provideth not for his own, specially those of his own house, hath denied the faith, and is worse than an infidel." This evangelization appeals to us by every motive that can actuate a patriotic and generous heart. It is not only on the highest principles that we should seek for the enlightenment and conversion of these people but on every principle which touches us in our intercourse and association with them.

We desire pure, patriotic legislation in our Halls and Courts of justice. As we prize the boon of civil and religious freedom for ourselves, and as we endeavour to maintain and extend the rights we already have, we are called, it is our bounden duty as citizens, and as members of the Church of Jesus Christ, to give the Gospel to these, our fellow-countrymen. It is also, in a certain sense, a Foreign Mission work. It has about it many of the difficulties, and possesses many of the charms that usually characterize foreign mission work. The subjects of it are of a different nationality, and blood, and faith, and creed, and are separated from us as by a wall of adamant that reaches to heaven. We have been separated from them too long. But we have reason for gratitude to God that the walls of separation are being broken down, the doors of access to the hearts and interests of the French Canadians are opening, that prejudices against the race are melting away, and giving place to a desire for their enlightenment.

Another reason why we should be interested in this work, is that the characteristics of mind and heart which the French population

can alone supply are a necessary element in the formation of a homogenous nationality for the Dominion of Canada. Is it not possible that in addition to the numerous elements which we already have;—to Scotch orthodoxy and tenacity; to Irish zeal and fervour; to English steadfastness and strength; which are the main elements found in our churches and congregations, there may be needed some of the distinguishing delicacy and grace, vivacity and activity, which are the peculiar and abundant gifts of the French character. It takes all the seven colours of the prism to make a perfect radiance of the sun, and as God has given to different races and individuals amongst us diverse gifts and graces, they should all be consecrated, united, and merged into the perfect light of heaven. And then what a debt of gratitude the ages and the nations owe to the French character. He remembered that when the Arabs had crossed into Spain, it was a Franc, Charles Martel who drove them back. And it was his son Charlemagne who first restored order from the wreck and ruin of centuries, and brought back civilization to the earth that was lying desolate and waste. If we come down to the time of the Crusades, which was one of the greatest factors in the hands of God in working out His designs, we find it was Urbain the Second who conceived the idea of the Crusades. It was a Frenchman, Peter the Hermit, who took the platform and stirred the heart of the peasantry of Europe, and broke it as the rivers are broken, and sent it flowing in a mighty torrent to the Holy Land. It was another Frenchman, Godfrey, of Bouillon who inspired the nobles and rallied them as they marched to Jerusalem, headed by the King of France. Then among philosophers and scientific men, and even in the ranks of the Church, there are many eminent names, Fenelon, Bourdaloue, Massillon, and many others. If France were only Protestant, what might we not hope for? She is the eldest daughter of the Church. She has given most liberally to the support of the Pope. Her influence has again and again saved the Papacy when it was tottering to its fall. It was Napoleon the Third that kept the Pope in Italy, and maintained him in his temporal power for years. And yet, once France was almost Protestant. She should be converted and consecrated to the pure simple Gospel of Christ. She must be. There never were more hopeful symptoms of awakening than just now. This Province is the largest colony France ever planted, and our object should be to make it wholly Protestant. In reading the history of Foreign Missions it is always noticed that a mission is never thought to be permanently established, nor its success secured, until it is self-sustaining, *until it raises up within itself those who*

shall minister at its altars. Every denomination and every institution should have some feature peculiar to itself. The Presbyterian College, in Montreal, is able to give this reason for its establishment, that it is planted in the French metropolis of this country; it opens its doors to French students, and sends them out with its impress upon them, and already a large number of its graduates are doing the work of Evangelists faithfully and successfully, not in the Province of Quebec alone, but in other parts of the Dominion as well.

The Report of the meeting on Foreign Missions will follow, next month.

Our New Hebrides Mission.

LETTER FROM REV. JOSEPH ANNAND.

Ancientum, 8th August, 1879.

I was sorry to learn the discouraging state of the F. M. Treasury. The depression in trade and the hard times generally have told materially on the contributions which form the Church's revenue. Compared with the people's incomes, no doubt, there has been really no decrease in their liberality; and probably there has been increase. However, that does not relieve the Board from its embarrassment, nor does it say that we as a Church are doing all that we can towards fulfilling the Master's command to proclaim the gospel "to every creature." Unless we are all working up to the extent of our ability, to spread the glad tidings of salvation, we are not faithful servants. If we are not denying ourselves and daily bearing the cross can we affirm that we are doing our whole duty as followers of Him of whom it is written: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." How true the words of that late renowned missionary, Dr. Duff, when he said that the Churches are as yet only playing at Missions! I venture to affirm that there is now both a sufficiency of men and money, available in the Christian Church, to occupy every opening in the heathen world with the means of their evangelization. This being a fact which few will deny, the question arises how are we to draw out these two things, the men and the means? Where lies the secret key which will unlock the safes and open the hearts in the Church of Christ? Where may we find the power to make us look upon ourselves merely as the Lord's stewards? "That day will come," once remarked the late Dr. Hodge, "when the question will be who will stay at home, and not as it is now, who will go to the foreign field?" The difficulty will then be to keep men at home, when all are desirous

of going to the heathen. Whether that day will come or not, before there be no heathen world to which men can go, may be questioned; but one thing seems very plain from the missionaries' point of view, and that is, that the Church is not yet doing her whole duty.

Not many years ago we used to hear men praying earnestly that God would open the door of entrance for the gospel to the heathen. Those prayers have been answered. Doors are now open all around. If I read her RECORD aright, so far at least as the Canadian Church is concerned, every one of her fields are calling for more labourers. There are thousands of souls on these islands accessible to missionaries who have at present no possible way of hearing the gospel truths. Give us six more men today and we will guarantee to settle them all in open fields among people who have never heard the words of life, and who never will hear them unless the Church bestir herself more than she is now doing.

The difficulty with your Board now is not to find men and women willing to go forth with the gospel, but to provide the means of their support. The greatest gifts have been received. The sons and daughters have been given, and now the gold and silver are withheld. How many families have redeemed with money their first born whom they have withheld from the Lord's work? How very far many are nowadays from offering the firstlings of their flocks, and the first fruits of their fields to the Lord? The remnants, the surplus pocket-money is in too many cases the Lord's portion in these days of luxuries. Is this not a time for Christians to give heed to the words of the last of the old Testament prophets? Is it not possible that many of us are now following in the footsteps of the Israelites at that date, and are "ROBBING God." May the Lord fill us all with his Spirit, and then your embarrassments will soon cease and his work will flourish in every land.

THE DAYSPRING.

From Rev. T. Neilson's published letter, addressed to the children of the Free Church, we condense the following notices of the mission vessel. She is a three-masted brigantine built of blue gum, one of the hardest and best kind, reputed superior to English oak. She is 100 feet long by 22 in breadth, and sails so well that lately she made 1400 miles in eight days. Before sailing for the islands this year, she was completely overhauled and re-coppered. Re-coppering costs £200, and a suit of sails £200, and her up-holdence requires about £1,800 stg., of which £200 for insurance. Last year she sailed

more than 10,000 miles, paid 100 visits to mission stations, harbours, and heathen islands, carried to and from Sydney, and among the islands, hundreds of tons of goods, and conveyed scores of passengers, missionaries and their wives and families, native teachers and their families sailing as passengers from one island to another. There are no cash returns to balance the outlay, the returns are in good done, work for Jesus accomplished, the Gospel sent to the heathen, blessings communicated, people taught, elevated, saved from vice and wickedness. She has from the first been upheld by Sabbath-schools. Our Canadian Church pays £250 stg., £1260. All Sabbath-schools are invited to help *! and now is the time*. For this year the money is not in hand. If every Sabbath-school will aid by prayers and gifts the work will be done. P. G. McG.

Formosa.

LETTER FROM REV. G. L. MACKAY.

Kelung, 20th May, 1879.

YOU will remember that the Chinese Government employed English miners to work the coal mines a few miles from here, and that according to agreement an English Doctor was to reside amongst them. The first medical man employed died, and a few weeks ago another came to take his place. The latter is a Scotchman, born at Nairn, and is of the old Mann family of that place. The present James Mann L. R. C. S. E.L.R.C.P.E., after graduating in Scotia's Capital, that world-renowned city, travelled in various parts of the globe, and now he is here. As soon as I met him he expressed his desire to do something to relieve suffering amongst the natives, and wished my assistance as I knew the place and the people. Being anxious to do anything which will help on the Lord's work, I set about finding a suitable house in which to begin hospital work. Strange enough the building just joining the chapel was advertised to be rented *that very day*. I at once secured it for \$25 for one year, and brought on masons, superintended the work, and in two days had the place ready. Yesterday we opened it, and saw twenty patients. I leave here to-day and don't know yet where I will go. On the 17th inst., Doctor Mann and myself went to a town, beautifully situated on a running stream, and called Lo'a'n lo'a'n. It was a great feast day. I talked to crowds who gathered around, and having extracted seventy teeth, we returned to see a man here who cut his throat. Two Sedan chairs were sent to take the doctor and myself to see him. The poor fellow died in a state of par-

tial insanity. I hope the day is not far distant when there will be a chapel in Lou'n-loa'n. Perhaps in a few months we will be established there. The God of *power* and *might* can use very feeble means to carry on his own work. I am at present just seeing here suitable chapels can be opened, so as to have all our *trained men* settled in places. My colleague is just about tied down to his work at Tamsui. It would not be wise to leave the hospital building which is going up there without looking after the men and the materials. And I assure you it is very *troublesome* work to attend to masons, &c., &c. Mrs. Junor is studying the language and preparing herself for the Master's work.

Juvenile Mission Scheme.

REPORT FOR THE YEAR ENDING MAY 31, 1879.

THE Committee of the Juvenile Mission Scheme reports with satisfaction that the interest manifested in this Scheme has been well sustained during the past year, but has rather increased its efficiency and widened its scope, especially as regards the missions of our own Church. Owing to the general financial depression, some remittances have been delayed beyond the usual time, which will thus be thrown into next year's accounts, causing a small apparent diminution of receipts, which it is hoped will be made up by a corresponding surplus next year. Several Sabbath Schools have, however, contributed very liberally, St. Paul's, Montreal, and Sarnia Sabbath School being the largest contributors. The latter school, besides contriouting to the *Dayspring*, has undertaken the support of two Bible-women in Formosa, under the superintendence of Mrs. Junor. Another school, that of Oakville, Ont., has undertaken the partial support of a monitor in Trinidad, and it is hoped that other schools will be found willing to aid in this direction by completing the required sum.

Our Indore Mission has been materially aided by this Scheme during the past year. As another of the Orphanages at which several Sabbath-schools formerly maintained orphans has been closed very lately, and the number of orphans is therefore much smaller than in former years, the remittance to Scotland is much decreased, although the four-day-schools in and around Calcutta are still maintained by the Sabbath-schools which undertook to support them. As our work at Indore is rapidly enlarging its bounds, the funds thus set free have been opportunely applied to the support of the children who have been gathered into the Orphanage at Indore, under

the care of Miss Fairweather. The Bible Class of St. Andrew's Church, Quebec, has continued to maintain the two Zenana teachers, Yamoona and Venoo, at Indore, and a second printing of Scripture leaflets for distribution among the natives, who receive them gladly. In addition to this, a considerable amount has been contributed towards the payment of the Mission School building at Indore, lately purchased.

In conclusion, the Committee earnestly commends the Scheme to the interest and care of the Assembly, confident that, as it becomes more wide-spread and general in its range, both of contributors and objects, the more useful will it become, under the blessing of God, not only in affording material aid to our growing Missions in the present, but also in the not less important work of training a Missionary Church in the future.

All of which is respectfully submitted.

AGNES MAULE MACHAR, *Secretary-Treasurer.*

The Presbyterian Record.

MONTREAL: 1st JANUARY, 1880.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 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 matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

UNDER the reviving influences of "better times," everything now is said to be "booming." Why not THE PRESBYTERIAN RECORD, too? Though it has not yet been appreciably affected by the rising tide, no doubt it will be, in due season. At all events, we have taken a NEW DEPARTURE. Relying upon the generous support of the Presbyterian community, we have ventured upon certain alterations that seemed to be called for, and which we now trust will meet with approval. The new type is larger and more legible than that formerly used. Our columns have been correspondingly enlarged. A great improvement will be noticed in the quality of the paper. These changes have not been effected without a very considerable, and permanent increase of expenditure. It may

surprise some people to know that the cost of the paper alone, will absorb more than one half of all the estimated receipts for the year 1880, even upon the supposition that we make *no bad debts*. Add the cost of type-setting, printing, folding, binding, and despatching a monthly edition of thirty to thirty-five thousand copies, together with postage on eighteen to twenty tons of mail matter, rent and office expenses; the margin for profit cannot be large. It is satisfactory however, to state that during the four years in which the RECORD has been advocating the claims of the different missionary Schemes of the Church, it has not been a charge upon any of them. By the help of the ministers and office-bearers; and other friends who have done so much for us already, we hope to be enabled in the future, as in the past, to comply with the apostolic injunction, intended for *everybody*; "owe no man anything." We wish our readers, one and all,

A Happy New Year.

Literature.

LIFE IN A LOOK: by Rev. M. S. Baldwin, Montreal; *Dawson Brothers*. This is a faithful, full, and sound presentation of Gospel truth as applied to the necessity and nature of the New Birth: to Regeneration in its connexion with Christ on the Cross; together with some admirable reflections on "Growth in Grace."

THE WESTMINSTER TEACHER, and THE WESTMINSTER QUESTION BOOK, are among the best handbooks of their kind that have come under our notice in connection with the International Sabbath-school Lessons. The notes are full enough for "helps to study." The questions are useful and suggestive. Both combine an excellent feature, that of explanatory comments on the Shorter Catechism. The first mentioned appears monthly, price 60 cents per annum for single copies. The other, containing notes and questions on the Lessons for the whole year, is sold for 15 cents. *The Presbyterian Board of Publication, Philadelphia.*

THE SCHOLARS' QUARTERLY, from the Sunday-school Times office, Philadelphia, modelled somewhat differently from the above-named, is also *very good*, and very cheap—20 cents per annum.

THE FOLLOWING MAGAZINES AND REVIEWS have been received regularly during the past year,

and for which we now tender our sincere thanks to the Editors and Proprietors.

PRINCETON REVIEW:—*Rev. And. Kennedy*, London, Ont., agent; published six times a year, price \$2 per annum.

THE CATHOLIC PRESBYTERIAN:—*James Bain & Son*, Toronto, *monthly*, \$3 per annum.

THE PREACHER and HOMILETIC MONTHLY, 21 Barclay St., New York, \$2.50 per annum.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW: *quarterly*:—*James Bain & Son*, Toronto. \$2.00 per annum.

THE CELTIC MAGAZINE, *monthly*, Inverness, Scotland.

MISSIONARY MAGAZINES.

THE PRESBYTERIAN RECORD, Philadelphia. THE MISSIONARY HERALD, Boston. THE MISSIONARY REVIEW, Princeton, N. J. THE MISSIONARY, Baltimore. THE CHRISTIAN, Boston. THE CHRISTIAN GLEANER, Port Hope. THE MISSIONARY HERALD, Belfast, Ireland. THE HOME and FOREIGN MISSIONARY RECORDS of the Church of Scotland and the Free Church of Scotland. THE PRESBYTERIAN CHURCH NEWS, Auckland, New Zealand. LIFE AND WORK, Edinburgh.

WEEKLY PAPERS.

The Independent, New York. *Canadian Independent*, Toronto. *Christian Guardian*, Toronto. *Canada Presbyterian*, Toronto. *Chronicle and News*, Kingston. *Presbyterian Witness*, Halifax. *Christian Union*, New York. *Scottish American Journal*, New York. *The Presbyterian Banner*, Pittsburgh, U. S. *Harbour Grace Standard*, Newfoundland. *The Presbyterian*, Charlottetown, P. E. Island. *Canadian Spectator*, Montreal. *The Weekly Review*, London, England. *The Witness*, Belfast, Ireland.

THE DAILY GLOBE, TORONTO.

MEETINGS OF PRESBYTERIES.

Montreal—Tuesday, 13th January, 11 a.m.
 Glengarry—Tuesday, 13th January.
 Huron—Tuesday, 20th January, 11 a.m.
 Guelph—Tuesday, 20th January.
 British Columbia—Tuesday, 13th April.
 Lunenburg & Yarmouth—Tues., 13th Jan., 2 p.m.
 Miramichi—Tuesday, 3rd February, 10 a.m.
 St. John—Tuesday, 13th January, 2.30 p.m.
 Peterboro—Tuesday, 20th January, 11 a.m.
 London—Monday, 19th January, 2 p.m.
 Hamilton—Tuesday, 20th January.
 Whitby—Tuesday, 20th January, 11 a.m.
 Owen Sound—Tuesday, 20th Jan'y, 1.30 p.m.
 Toronto—Tuesday, 13th January, 11 a.m.
 Stratford—Tuesday, 20th January, 9.30 a.m.
 Lindsay—Tuesday, 24th February, 2 p.m.
 Barrie—Tuesday, 27th January, 11 a.m.
 Picton—Tuesday, 6th January, 11 a.m.
 P. E. Island—Wednesday, 4th Feby., 11 a.m.
 Ottawa—Tuesday, 3rd February, 3 p.m.
 Halifax—Tuesday 3rd February.

A Page for the Young.

A KINDLY DEED.

A kindly deed
Is a little seed
That groweth all unseen;
And lo! when none
Do look thereon,
Anew it springeth green.

The little dole
Of a humble soul,
In all sincereness given,
Is like the wings
Of the lark as it springs
Singing clear to the gates of Heaven.

"TAKE YOUR RELIGION."

"Good-by," said Uncle John to Will, as he entered the cars for a few weeks' vacation in the country. "Good-by, Will. Got every thing along?"

"Yes, uncle, I think I have. There is my trunk, and satchel, and gun, and umbrella, and—

"There, boy, I don't mean those traps. They're not every thing."

"What then?"

"O, something more important!"

"I guess I've got money enough to take me there."

"Not that, my child."

"Well, I believe you think I've forgotten my Bible, but I haven't."

"I hope you haven't forgotten that; though, to be sure, it is an easy matter to take it along, just for the respectability of the thing. Mind you use it. But how about your religion? Is that going into the country with you? Many professed Christians take a vacation from their religion just as they do from business. Don't do that, my boy. Take your religion with you. You need it. Others need it too."

"Thank you, uncle."

"Take your religion along!" sounded in the young lad's ears as he took a seat in the cars. It made him feel more courteous to his fellow-travellers. It helped him to speak a word to them.

"Take your religion along!" echoed a still small voice as he met old friends in the country village, and it helped him to say a word for Christ. It sounded from the church-bell, and prompted him to speak for his Master in the little village prayer-meeting, where a new voice was a great encouragement. It urged him to take the place of an absent teacher, and tell a class of lads how pleasant he found it serving Jesus.

Months have passed since then, but many still thankfully remember the young man who took his religion along.

A BRAVE LAD.

A few years ago a boy who was left without father or mother went to New York, alone and friendless, to get a situation in a store as errand boy until he could command a higher position, but this boy had been in bad company, and got into the habit of calling for "bitters" and cheap cigars.

On looking over the paper he noticed that a merchant on Pearl Street wanted a lad, and he called there and made his business known.

"Walk into my office," said the merchant, "and I will attend to you soon."

When he had waited upon his customer, he took a seat near the lad, and espied a cigar in his hat.

"My boy," said he, "I want an honest and faithful lad, but I see you smoke cigars, and in my experience I have found cigar-smoking lads to be connected with various evil habits, and if I am not mistaken you are not an exception to the rule. You will not suit me."

John hung down his head and left the store, and as he walked the street a stranger and friendless, the counsel of his mother came forcibly to his mind, who upon her death-bed had called him to her side, and placing her hand upon his head, said to him—

"Johnny, I am going to leave you. You well know what misery your father brought upon us, and I want you to promise me before I die that you will never touch one drop of the poison that killed your father."

The tears trickled down Johnny's cheeks. He went to his lodgings, and throwing himself upon his bed, gave vent to his feelings in sobs that were heard all over the house.

But Johnny had moral courage, and before an hour had passed he made up his mind never to taste another drop of liquor or smoke another cigar. He went back to the merchant and said—

"Sir, you very properly sent me away this morning for habits that I had been guilty of, but I have neither father nor mother, and although I have done what I ought not to, I have now made a solemn promise never to drink another drop of liquor nor smoke another cigar, and if you will please try me, it is all that I will ask."

The merchant was struck with the decision and energy displayed by the boy, and at once employed him.

At the expiration of five years this lad was a partner in the business, and he is now worth \$10,000.

Acknowledgements.

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2nd Dec., 1879.

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Received to 2nd Nov., 1879	\$1070 62
Pinkerton	6.40
Leeds	7 00
Avonton	12.85
Boboaygeon, Knox Church	2 50
Belleville, John Street	20 00
Kenyon	7 00
Gananoque, St. Andrew's	6.50
Bayfield, St Andrew's	1.00
Saint Mary's, first cong	5.14
Clifton, St. Andrew's	5 00
West Flamboro	10 95
Dunbarton	5 00
Elora, Knox Church	14.00
Morefield	1.65
Guelph, St. Andrew's	18 00
Woodland	2.00
North Bruce	2.10
Saugeen, St Andrew's	2 80
Mount Forest, Knox Church	8 00
Brook	8 00
Culloden	2.00
W. Gwillimbury 2nd, for '78	2.50
Penetanguishine & Wyebridge	2.00
Carlton Place, Zion Church	4.50
Kilsyth	5.00
North Derby	1.50
St Vincent, Knox Church	1.51
Sydenham, St Paul's Church	1.50
Perth, Knox Church	10 00
Wallace	5.00
Guelph, Chalmers' Church	16.50
Alma	5.00
Cummock	5 30
Acton, Knox Church	10.20
Jarvis	6.55
Walpole	3.55
Nairn Church, Strabane	5.00
McIntosh & Belmore	8.10
Blythe, St Andrew's	10 00
Ratho	5 00
Innerkip	5 00
Hullett	5.75
West Brant	3.75
Orillia, addl	5.75
Floss and Medonte	3.00
Barrie	15.00
Gravenhurst & Washago, &c	2.00
Alliston & Carluke	5 00
Essa, first	3.70
Burns' & Dunns' Churches	2.25
Church Hill & Hunters Cor	5.00
Blackville & Derby	2.50
Westville	2 65
Middle River	2.45
Alberton, addl	4 00
Halifax, St Andrew's	5 00
Lochlomond	2 00
Framboise	1 03
Halifax, Chalmers' Church	10 00

\$1419.36

HOME MISSIONS,

Received to 2nd Nov., 1879	\$9836.70
Dundas, Knox Church	143 00
Niagara, St Andrew's	61 00
Cornwall, Knox Ch Sab Sc.	10 00
Cornwall, Knox Church	41 10
Montreal, St Paul's, addl	40 00
Norval	10 75
Union Church, Esquesing	43 97
Elma Centre & W Monckton	25 00
Glenmorris	20 00
Point Edward	20 00
Bradford	15 00
Paris, Dumfries Street	80 00
North Brant	5 00
West Bentick Sab School	2 50

Pombroke Calvin Ch, addl	69 00
Fitzroy Harbor & Tarbolton	12 00
Mount Pleasant	15 00
Burford	4 00
Glencoe St Andrew's, Ladies' Mission Association	26 00
East Normanby	2 52
East Gloucester	26 00
Lanark	26 50
Orchard Station	6 00
Gananoque, St Andrew's	50 00
Leogwood, Guthrie Church	27 00
Ringal	25 00
Ringal Sabbath School	10 00
Eastera Seneca	18 00
Woodstock, Chalmers' Church	100 00
Procline, addl	8 00
Oakville	25 00
Stratford, Knox Chutch	13 00
Mount Albert & Ballantrae	25 00
Mandaumin	12 75
Milton, Knox Church	12 00
Ingersoll, Knox Church	145 00
Osgoode	24 00
Clifton, St Andrew's Church	20 00
West Flamboro	120 00
Port Perry & Prince Albert	21 40
McKillop Duff's Church	16 00
Culbrec	3 00
Woodland	10 00
Hur n	20 00
Ripley, Knox Church	21 00
Richmond & Windsor Mills	22 50
Spencerville	39 85
Ventnor	12 98
Hillsburgh	35 00
Pinkerton	14 00
Vankleekhill	18 00
Mountain	56 26
South Gower	10 74
Fort Erie	3 53
Ashburn	34 25
Alice	11 80
Woodstock, Knox Ch Sab Sc	12 50
Centreville	63 50
Brook	12 00
Coldsprings	13 00
Ayr, Knox Church Sab Sc	10 00
Ross & Cobden, addl	1 00
Mooretown Station	14 00
Culloden	6 25
Glamis	13 00
Newtonville	25 00
Kendall	14 00
Brucefield, Union Church	55 00
Mosa Burns' Church, addl	9 20
Aylwin	4 00
Brantford, 1st cong	17 00
Cheltenham	1 50
Lucan & Biddulph	12 25
Newcastle	23 00
Leitchfield	10 00
Lady friend, West Puslinch	2 60
Chatsworth, half yearly	25 00
Seaforth	60 00
Ormetown, by schedule	77 00
Perth, Knox Church	35 00
Warsaw & Dummer	3 00
Mille Isles	12 00
Harwich, addl	1 00
McGillivray	4 00
Forest, Ladies' Mission Asso	30 00
Essa Townline	5 25
Dundalk	10 00
Jarvis	66 00
Walpole	14 00
Nairn Church, Strabane	29 00
Portage du Fort	1 00
Fraser Station	3 00
Dundee Centre	28 75
Park Hill	20 00
Ratho	40 00
Innerkip	45 00
Hullett	50 00
Rockwood	30 00
West Brant	30 00
Bluevale	7 00
Wingham	114 00
Kintyre	15 00

Charles Blair, West Puslinch	0.75
Millbrook	50.25
Cote de Neige	21.00
Montreal, Russell Hall	3 50
Chateauguay	3 70
<i>Congregational contributions to deficit.</i>	
Toronto, Charles St, Thanks-giving Day	76 00
Georgetown & Limehouse do	8 10
Windsor do	12 00
Chippewa do	2 16
West Winchester do	35 00
Weston do	13 00
Woodbridge do	6 00
Toronto, East Church do	22 63
St Thomas, special	78 82
Stratford, Knox Ch, Thanks-giving Day	46 79
Florence & Dawn	4 00
Stratford, St Andrew's	6 00
Carlingford	5 50
St Marys, 1st cong	14 00
McNab & Horton, Thanks-giving Day	71 50
McNab (Rev Mr Bremner)	26 00
Dunbarton, Thanks'g Day	4 31
Almonte, St John's do	18 21
Alexandria do	20 00
Scarborough, St Andw do	25 25
Paris, River St do	28 91
Cannington do	14 00
Hamilton, McNab St, special	200 00
Grafton, Thanks'g Day	7 45
do Missionary Meet'g	10 65
Vernonville do	8 45
do Thanks'giving Day	7 60
Port Elgin do	23 38
Kippen do	7 07
Woodstock, Knox Ch do	53 19
English Settlement do	17 40
Uxbridge do	8 00
Theodora do	9 55
Three Rivers do	41 00
Sarnia, St Andw, Miss Meet	45 24
Toronto, St Andrew's, special	110 00
Morrisburgh, Thanks'g Day	7 07
An old Elder (Dalmore Ashburn)	10 00
Norwood, Thanks'giving Day	15 17
do Sabbath School	30 00
Alton, Thanks'giving Day	3 70
Scarborough, Knox Ch, spec'l do Melville Church	29 24
Port Colborne, Thanks'g Day	5 81
Proton do	2 50
Avonton do	7 51
Brantford, Zion Ch, special	12 55
Simcoe, St Paul's	103 00
Ormetown, Thanks'g'g Day	18 43
Sherbrooke, special	12 48
Warsaw & Dummer	25 00
Bayfield Road, Thanks	25 00
High Bluff, special	9 00
Prospect Station, special	15 00
St Louis de Gonzague do	8 00
E. Williams, St Andw, special	33 00
Vice Chancellor Proudfoot do	50 00
Georgina, Knox & Cook's Chs special	38 60
Fergus, St Andrew's do	40 00
do do Sab Sc.	5 00
Cambridge, Knox Ch special	18 75
Campbellsville, Thanks Day	10 00
Lanside, do	5 40
Victoria, special	4 00
Alma do	30 55
Nichol, Zion Church, special	23 95
Molesworth, Thanks'g Day	7 79
Prescott	26 52
Hemmingford	14 00
Glenarr, (one who had no other opportunity of giving)	1 00
Derry West, Thanks'g Day	2 25
Frimrose, special	10 00
Markham, St Andrew's	60 00

Ministerial contribution to deficit.

Rev A G Forbes.....	5.00
	\$14569.98

FOREIGN MISSIONS.

Received to 2nd Nov., 1879	\$4589 53
Glencoe, St Andr's Ladies' Missionary Association...	4.00
Madoc, St Peter's, Thanks'g Fullarton, addl.....	15.00
Thamesville.....	10.50
Botany.....	11.08
Reserve.....	2.72
Toronto, Charles St, collected by Mrs Ann Wilson, China	1.58
Flamoro West.....	16.00
McKillop Duff's Church.....	43.47
Vankleekhill.....	10.00
Chatsworth, Adel tide St Ch.....	32.69
Ayr, Knox Ch Sal S, China.....	29.32
Toronto, St Andr, Jarvis St	73.60
Newtonville.....	29.09
Kendall.....	1.44
Perth Knox Ch, Sab School.	1.00
Norwood Sab Ec, birthday offering, India.....	6.00
Cheltenham.....	11.60
Lady friend, West Puslinch.	1.25
Chatsworth, half yearly.....	2.50
do Sabbath School	10.00
A friend.....	5.60
Orms town.....	30.00
Perth, Knox Church.....	40.00
Wrexeter, Sab School, China	25.00
do do.....	7.33
for Miss Fairweather.....	7.33
Forest, Ladies' Miss'y Soc'y	10.00
Durham.....	25.07
Kincardine, 9th line Sab So, China.....	2.66
Jarvis.....	10.00
Walpole.....	5.00
do Sabbath School.....	4.31
Nairn Church, Strabane.....	14.00
Dundas Centre.....	23.75
Killian, Sabbath School.....	3.00
Portage du Fort.....	1.00
Hullait.....	19.70
Corwall, St John's Church.	25.00
Rockwood.....	10.00
Charles Blair, West Puslinch	0.75
Montreal, Chalmer's Ch S S.	75.00
Chateauguay.....	2.03
	\$5302.63

COLLEGES ORDINARY FUND.

Received to 2nd Nov., 1879.	\$677.60
Norval.....	9.31
Union Church, Esquimaux.....	35.48
Glencoe, St Andr's, Ladies' Missionary Association.....	4.00
Gananoque, St Andrew's.....	18.50
Ayonbank.....	8.40
R. H. Motherwell.....	5.00
West Flamboro.....	40.00
Ashbur.....	5.50
Dunbarton.....	11.40
Toronto, St Andr, Jarvis St	41.40
Carlton Place, Zion Church.	8.00
Cheltenham.....	0.50
Chatsworth, half yearly.....	10.00
Perth, Knox Church.....	20.00
Jarvis.....	32.00
Walpole.....	6.00
Nairn Church, Strabane.....	18.00
Hullait.....	7.55
Rockwood.....	15.00
	\$977.34

KNOX COLLEGE ORDINARY FUND DEBT

Dover Settlement & Chalmer's Church.....	2.60
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Discount on Gowan & Kent's bill.....	1.25
William Murray, Strathroy, per Rev J M King.....	5.00
Nassagaweya, Thanks'g Day	10.90
Campbellsville, do.....	9.10
	\$28.25

KNOX COLLEGE BUILDING FUND.

Received to 2nd Nov., 1879	\$1160.24
Peter Stewart, N Easthops.....	10.00
Frederick Axford, Brighton	2.00
S Duncan Clark, Toronto.....	150.00
do do.....	42.00
do do Interest.....	4.00
Alex McTavish, Moss.....	2.00
Rev Neil McDiarmid, West Puslinch.....	2.00
Murdoch Muoro, do.....	1.00
Kincardine, per A Stewart..	12.00
	\$1383.24

MANITOBA COLLEGE ORDINARY FUND

Received to 2nd Nov., 1879.	\$217.54
Rockwood.....	5.00
	\$222.54

WIDOWS' FUND.

Received to 2nd Nov., 1879.	\$246.80
Leitchfield.....	5.00
Dunwich, Chalmer's Ch.....	1.00
Culloden.....	4.25
Sarnia, St Andrew's.....	13.97
Cheltenham.....	0.50
Greucabank.....	6.00
Chatsworth, half yearly.....	10.00
Jarvis.....	4.00
Walpole.....	2.00
Nairn Church, Strabane.....	5.00
Portage du Fort.....	1.00
Bluevale.....	5.00
	\$304.52

With rates from Revs J Breckenridge, W Graham P Nicol, W M Christie, \$16.00; D Allan, R Wallace, J S Stewart, R Dewar, N McKinnon, W Robertson, T Alexander, W C Windel, W C Young, J Morrison, P.pton, A W Waddell, W T McMullen, Arch Currie, Jno Scott, A M Hamilton, Jas Black, G Bremner, P Musgrave, F F Torrance, F W Farries, R W Leitch, A F McQueen, A Stevenson, J Morely, D Tait, D McIntosh, W M Roger, J Hanran, W Hodnet, \$16.00; M Fraser, L Cameron, Wm Fraser, Wm Walker, R Binnie, H Sinclair, H H McPherson, Arch McLean, J B Scott, R McKenzie, H J McDiarmid, J James, J Pringle.

AGED AND INFIRM MINISTERS' FUND

Received to 2nd Nov., 1879.	\$1219.14
Waterdown, Thanks'g Day.....	5.50
Konyon.....	14.00
Peterborough, St Paul's.....	48.00
Thamesville.....	7.87
Botany.....	3.36
Reserve.....	2.20
Mitchell, Knox Church.....	12.00
West Nottawasga.....	4.00
Ashbur.....	8.50
Dunwich, Chalmer's Church	3.00
Sarnia, St Andrew's.....	13.96
Toronto, St James Square ..	57.00
Row A Kennedy, Dunbarton	125.00
Greenbank.....	6.00
Danwich, Duff's Church.....	7.00
Chatsworth, half yearly.....	16.47

St Vincent, Knox Church...	4.00
Sydenham, St Paul's.....	5.50
E Nottawasaga, Cremona, &c	5.00
Orms town.....	10.00
Jarvis.....	10.00
Walpole.....	4.00
Nairn Church, Strabane.....	4.00
Hullait.....	10.00
Chateauguay.....	2.00
	\$1599.60

Ministers' Rates received to 2nd November, 1879.

P Nicol, \$4.50; J M Goodwillie, \$3.70; J Becket, \$3.01; F A McLennan, \$3.34; R Gray, \$2.78; R Wallace, \$6.00; J S Stewart, \$4.50; R Dewar, J R Battisby, \$7.50; N McKinnon, \$3.50; W Robertson, \$4.00; T Alexander, \$2.00; P C Goldie, \$5.44; J J Richards, \$3.00; W C Windel, \$2.00; J Morrison, \$3.00; E F Torrance, \$6.00; F McCuatig, \$15.00; G Brown, \$3.75; A W Waddell, \$3.50; W T McMullen, \$7.50; A Currie, \$3.50; J Pritehard, \$3.00; S Jones, \$3.00; J Scott, \$4.50; A M Hamilton, \$4.00; Jas Black, \$4.00; G Bremner, \$3.00; P Musgrave, \$4.00; W A McKay, \$16.50; F W Farries, \$12.00; A Rowat, \$3.00; R W Leitch, \$3.50; A F McQueen, \$3.50; A Stevenson, \$3.40; J Mordy, \$3.50; W M Roger, \$4.00; C M McKerracher, \$2.50; J Hanran, \$2.00; W Hodnett, \$3.00; M Fraser, \$6.00; L Cameron, \$3.50; A Stewart, \$3.00; N MacNeish, \$6.25; W Walker, \$4.00; R Binnie, \$4.50; H Sinclair, \$3.00; H H McPherson, \$4.00; A McLean, \$4.00; R McKenzie, \$3.00; H J McDiarmid, \$3.00; J James, \$12.50.....	\$245.35
	\$437.65

CONTRIBUTIONS TO SCHEMES OF THE CHURCH.

Received to 2nd Nov., 1879	\$1106.06
Mitchell, Knox Church, addl	40.00
	\$1146.06

SABBATH SCHOOLS IN BACKWOODS.

Ashbur Sabbath School...	5.20
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FOR WALDENSIAN PASTORS.

A McSween, Clarendon.....	1.00
Donor.....	1.00
	\$2.00

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO Dec. 4th, 1879.

FOREIGN MISSIONS.

Acknowledged already.....	\$3036.48
Brookfield Miss'y Society...	18.50
Gays River, addl.....	0.75
Rev J M Sutherland.....	4.00
Little Narrows, C B.....	2.91
Merigomish.....	22.15
S Archibald, Watervale.....	2.00

Mid Stewiacke, 1/2 way, Brook Section	9.47
do South Side do	8.30
Upper Stewiacke, Thanks'g.	25.00
A friend, Nfld, per Rev L G McNeill	100.00
Harvey, N B.	6.30
T McNeill, Alberton	2.00
Acadia Mines	8.00
Cape North	2.00
Maitland Missionary Soc'y.	23.41
	\$3271.27

ERRATUM.—In last RECORD, River Inhabitants should have been \$1.45.

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already	\$669.41
St Croix Sabbath School	7.50
Middle Stewiacke Sab Sc	9.26
St Andrew's S S, Sydney, C B	6.60
Belfast, P E I	23.50
South Cornwallis & Wolfville addl	10.30
Breadalbane, P E I, Sab Sc	2.12
Parrsboro	9.50
Merigomish Sab School	14.00
Mabou, C B	3.55
Bedeque, P E I	46.00
St Paul's Ch, Truro	40.00
Cove Head	24.00
Middle Musquodoboit Sab Sc	7.33
Young Men of Prince St Ch Pictou for Triadad Cat.	38.00
Mrs Johnson Chipman, Trin.	5.00
Middle Stewiacke	10.86
Baddeck, C B	18.50
	\$949.83

HOME MISSIONS.

Acknowledged already	\$2219.51
Brookfield Miss'nry Society, Colchester	4.75
Gays River, addl	0.60
Upper Londonderry	20.00
Rev J M Sutherland	4.00
Dundee, Dalhousie Cong.	2.50
Maple Green, addl	1.30
Campbellton, N B	15.00
Little Narrows, C B	2.63
Middle Stewiacke, half-way Brook Section	9.46
Y Z Onslow	4.00
Glassville & Greenfield	5.09
Hamilton, Bermuda	26.60
Shediac	8.22
Buctouche	6.22
River Charlo	16.81
Earlton	5.50
South Cornwallis & Wolfville, addl	3.00
A friend to Missions, P E I.	20.10
Noel	2.60
A friend, Nfld, per Rev L G McNeill	101.00
Falmouth St Ch, Sydney	8.00
Union Ch, Hopewell	15.00
Boularderie, C B	12.00
Acadia Mines	15.00
Cape North, C B	2.15
	\$2529.25

ERRATA—Omitted in last RECORD.

Richmond Bay, P E I	\$ 00
Dalhousie	10 71
Maple Green	2 89
Blue Mountain	12 00

SUPPLEMENTING FUND.

Acknowledged already	\$1204.81
Poplar Grove, Halifax	40.00

Upper Londonderry	31.00
Col Com Ch of Scotland, £86 stg	418 53
Campbellton, N.B.	14.61
West River Soc of Glenelg	6.00
A friend, Nfld, per Rev L G McNeill	100.00
Irish Pres Ch, £50 stg	243 33
Scotsburn	18.00
Knox Church Pictou, Bal per Miss T McCulloch	2.00
Bequest of Thomas McLean, Tanner Hill, West River	16.00
Middle Stewiacke	20.00
Acadia Mines	20.00
Cape North, C B	7.00
Moncton, addl, (Mrs Tweedie)	5.10
	\$2146 23

COLLEGE FUND.

Acknowledged already	\$3010.22
Dalhousie	6.91
Maple Green	2.10
Campbellton	13.50
South Cornwallis & Wolfville	4.00
West Riv Soc of Glenelg	6.10
A friend, Nfld per Rev L G McNeill	43 33
Middle Stewiacke	15.00
Cape North, C B	4.10
	\$3105 06

ERRATUM—The collection at opening lectures instead of being \$6.68 was \$11.93.

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$464.86
Milford, part of Thanks'g	6.55
Int on \$520 for 1 yr to May 1st	31.20
Dalhousie	6.90
Maple Green	2.00
Gore and Kennetcook	14.80
G T Halifax	25.60
A friend, Nfld, per Rev L G McNeill	43 33
Falmouth St Ch, Sydney	3.00
Scotsburn	7.00
Bedeque, P E I	9.00
Middle Stewiacke	5.00
Moncton	14.50

Minister's percentage.

Rev A B Dickie, for 1879	3 50
A Russell, do	3 75
A Grant, do	2 10
A Gunn, do	3 50
A Cameron, do	3 50
L Jack, do	2 00
	\$651.39

ERRATUM—Omitted in last RECORD, Westville, \$2.75. In all the omissions noted the amounts are included in the additions in the December RECORD.

CARD.

REV. THOMAS M. CHRISTIE acknowledges with thanks one box clothing, &c. from the Halifax Women's Foreign Missionary Society and other friends in Halifax and vicinity. One box clothing from New Glasgow. One ditto from Pictou. Parcel clothing from Ladies St. John's Church, Halifax; also parcel from Ladies Middle Musquodoboit.

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FOREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO NOV., 20th, 1879.

Already acknowledged	\$48592.10
Alex Grant, Lake Ainslie, C B	6.00
Mrs Lawrence, Woodtook	2.00
Miss Lawrence, do	1.00
Mr Harrison, do	0.50
Union Centre, Antigonish	84.17
George Munro, New York	1000.00
William McKay, New London, P E I	1.00
James A Scott, Gore Hants	30.00
Rev M G Henry, Shubinacadie, N S	10.00
Mrs Hills, Lower Stewiacke	3.00
S Archibald, Waterville, Pictou Co, N S, last instnt	10.00
Mr Jack, Buctouche, N B	5.00
Danl Woodsie, Malpeque P E I	do 3 60
Jas Ramsay, do	do 10 60
Arch Sinclair, do	do 5 00
Jas Crozier, John's son, P E I	do 1.00
	\$19.00
Less exchange on draft	25 18.75
	\$49764.02

MINISTERS, WIDOWS' & ORPHANS FUND—LOWER PROVINCES.

Howard Primrose, Pictou, N. S. Treasurer.

Received since May last,	
Rev Thos Johnstone	16.00
A Farquharson	16.00
Jno Morton	16.00
T M Christie	16.00
J Annand	16.00
Alex Stewart	39.50
A McMaster	16.50
Thos Nicholson	16.00
Ed Grant	16.00
E A McCurdy	16.00
W Grant	16.00
M Stewart	16.00
J C Meek	16.00
J Stewart	16.00
A F Thomson	16.00
S C Gunn	16.00
J Curry	16.00
Jas McLean	16.00
Jas Law	40.50
J Bennett, D D	16.00
G M Clarke	16.23
Thos Downie	12.15
A McI Sinclair	16.49
A B Dickie	16.00
D Drummond	8.00
K J Grant	16.00
J W McKenzie	16.00
P G McGregor, D D	16.00
A Donald	8.00
W Millen	16.38
Geo Patterson, D D	16.00
J Fowler	16.00
Lewis Jack	8.00
A L Wyllie	16.00
S Johnston	8.00
D B Blair	16.00
M Harvey	16.00
Alex Ross	16.00
J D McGillivray	16.00
A McRae	8.00
Prof McKnight, D D	16.00
Jas Ross, D D	16.00
W Murray	16.00
H McI Scott	16.00
W Thornburn	16.20
Abr McIntosh	16.30
St John's Ch, Chatham	4.60
Cong St Ann's, North Shore	5.00

A friend out West, per Rev T Cumming.....	5.00
St Andrew's Ch, Chatham..	5 00
Chalmer's Church, Halifax..	7.00
Congregation of Boulevardrie, per Rev Dr McGregor.	2.56
Bank Dividends and Interest on Investments.....	412.71
	\$1183.70

QUEEN'S COLLEGE ENDOWMENT.

Local Treasurers are requested to follow the mode of entry adopted below. The lists will be made up at Kingston, on the 1st of each month. E. C. IRELAND, Treasurer. Ab. 1 on 100 means the first instalment on \$100, and so with the rest.

Acknowledged already....	\$54410.65
<i>Kingston.</i>	
R J Cartwright, 2 on 5/0	\$100.00
Friendship, 2 on 200	40 00
W S Metcalf, 1 en 100	50.00
Shaw Boys, 2 on 1/0	20 00
Jno Power, 2 on 100	20.00
Wm Stewart, 2 on 100	20 00
R & J Gardiner, 2 on 100	20 00
Mrs J McIntyre, 2 on 100	20.00
Mrs T Hendry, 2 on 5/0	100 00
G S Fenwick, 2 on 500	100 00
A Swanston, 2 on 1/0	20.00
A Chown, 2 on 100	20.00
R McKay, 1 on 25	12.50
G S Hobart, bal on 1/0	50.10
Rev F McCuaig, 1 & 2 on 50	20.00
J H Kinning, 1 on 50	10.00
Jas McCammon, 2 on 100	20 00
S R White, 2 on 100	21.00
R F Davis, 2 on 50	10.00
O Wright, 2 on 100	25.00
G Mair, 1 on 25	5.00
Total Kingston,	\$702.50

Cheltenham.

Rev E D McLaren, 1 on 100	25 00
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Madoc.

Mrs Wishart, 2 on 100	35.00
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Kincardine.

P F McCallum, 2 on 100	20.00
N Robertson, 2 on 50	10.00
J A McPherson, 2 on 200	40.00
A M Williamson, 2 on 50	10.00
M McKendrick, 2 on 10	2.10
J W Driscoll, 2 on 10	5.00
Total,	\$87.00

Montreal.

Rev R Campbell, 1 on 100	34 00
A McPherson, 2 on 200	100.00
A Mitchell, in full	100.00
	\$234.00

Toronto.

<i>Friend.</i>	
W McDonald, 2 on 300	60.00
Principal Caven, 2 on 100	50.00
G Hamilton, 1 on —	25.00
H B Gordon, 1 on —	20.00
G P Dickson, 2 on 1/0	25.00
W W Beardmore, 2 on 200	100.00
D Coulson, in full	100.00
W Thomson, 2 on 100	50.00
	\$488.00

Total to let Nov. 1879.....	\$55974.15
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QUEEN'S COLLEGE BURSARY FUND.	
Rev Prof Ferguson, Treasurer.	
E. Nottawassaga & Cresmore	\$5 10
Beachburg & Westmeath..	4.84
Guelph, St Andrew's Church	40 00
	\$49 84

RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES STREET, MONTREAL, TO 10th Dec., 1879.

Acknowledged to 10th Nov.	\$6115.70
Per Rev T Stevenson	107.72
Bayfield, St Andw, addl.	0.95
Wallace, N S, Knox Church	5.50
A frier d, Vernonville.	2.00
Woodland	3.43
Montreal, St Gabriel.	24.88
Amious, Perth	10.00
Ashburn	21.75
do Sabbath School.	4.65
Brook	5 10
N Brant Sabbath School	4.25
A friend, N Brant	1.00
A friend, London	7.00
A Hired Man, Greenbank.	4.00
Mrs H. Belfast Ireland, per Mrs Smith, Grafton	3 00
Mrs Gardner, Bowmanville.	6 50
Sault Ste Marie.	4.00
Kendall	5.50
Newtonville Sab School.	1.51
Morrisburgh, addl	20.00
Dundee	6.00
Chateaugay	40 00
St Louis de Gonzague.	10.00
E Nottawassaga, &c.	4.00
John Fraser, Drummond	20.00
Perth, Knox Church	10.00
Mrs W Murray, Westmeunt	26.00
Caledonia, Argyle St, S Albans.	481.11
Presbyterian Ch of Ireland.	12 49
Moore, Burns' Church.	6.51
Moore Lane	

Per Rev. Dr McGregor, Halifax:—

Y Z Onslow	4.00
Prince St Ch, (Theo College)	57 25
A friend, Nfld, per Rev L G McNeill	100.00
Judge Marshall, Halifax.	4.00
A friend, Alberton	3.00
Musquodoboit Harbor.	5.70
Middle Stewiacke.	10.00
T McNeill, Alberton	2.00
Acadia Mines.	3.00
Cape North	4 85
Knoxville, pr A Montgomery.	8.50
do Lizzie Holliday	1.85
Perrytown, per Mary Dodds.	2.35
A friend, London	5.00
Mrs Kellie, Vanleekhill	4.00
Hullett.	18.00
Ratho	7.00
Innerkip	7.00
Eramosa	10.00
do Sab School.	3 00
Reserve	2.04
Botany	3.62
Thamesville.	10.81
do Sab School	0.84
A friend, P E I.	20.06
McIntreal Chalmer's Sab Sch	45 00
Rev J Robertson, P do Fort.	1 00
Chris McRae, Alexandria.	10.00
E Ancster	7 00
W Williams	6 00
Thames Road	30.00
Kirkton	13.60
Macintosh Sab Sch.	4 00
Fairbairn	5.75
J Whitson, St Mary's	2.90

Prince Arthur's Landing	7.00
Fort William	4.00
Latona	17 00
Alex Campbell, Annapolis	4 00
1st Church, Port Hope.	41 30
do SS do	6.18
Stollarton, Sharon Ch.	19 00
Moses Priest, Blue Mountain	5.25
John Turner, French River.	2.00
W McD Turner	2.00
N Bedque, P E I.	20 00

Per Rev Dr Reid, Toronto:—

Chirquacousey, 2nd.	9 50
Galt, Knox Church, addl.	30.00
Hamilton, St Paul's.	23.95
Hibbert	10.00
Brighton	1.00
Oshawa	16.88
Blackheath	3 00
Bowmanville, St Paul's.	60.00
Ravenswood	11.85
Oshawa Sab Sch, addl.	7.67
Orillia, on account	10.00
Belleville, John St, on acc't per Mrs Escon.	2.00
	\$7711.04

JUVENILE MISSION SCHEME.

Indore Miss'n Board, Quebec	\$60.00
Lancaster, Sab School.	13.00
Pictou Sab School.	5.00
S Georgetown, Sab School.	20.00
W J Pasmore, for Minnie, Annie & Hendry Pasmore.	3.00

WIDOWS' AND ORPHANS FUND

<i>Late in connection with the Church of Scotland.</i>	
<i>James Croil, Montreal, Treas.</i>	
Hullett, Rev J S Lochhead.	10.00
Arrprior, Rev D J MacLean	22.25
Ormtown, Rev D W Morison	16.90
Renfrew, Rev Rob Campbell	30.00
Guelph, St Andrew's Ch.	50.00

KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY.

Walton and Brampton, \$15.00; Dresden, 21.25; Newmarket, 16.10; Aurora, 7.50; Mrs Shortreed, Barrie, 1.60; Eden Mills, 11.00; J A Davidson, Eden Mills, 4.00; Mrs Sharp, Rockside, 3.00; Horning's Mills, 4.00; Bondhead, 20.55; Crinar, 12.75; Merriton Church, 15.00; Merriton Sabbath School, 5.00; Hayze's Avenue Ch, St Catharines, 10.00; do do Sabbath School, 12.00; Hilton, St Joseph's Island, 39.00; Richard's Dock, St Joseph's Island, 25.00; Sandfield Mills and Tekkummah Manitoulin, 6.25; Port Severn, 70.00; Sturgeon Bay, 20.49; Rev R Rodgers, 2.00; Eagle Lake, 13.00; Mecunoma, 13.25; Strong, 6.50; Stony Lake, 7.00; Caledonia East, 8.50; Sandhill, 13.70; Emsdale, 24.25; Katrine, 20.75; Burk's Falls, 12.50; East Station, 4.15; Molesworth, 9.79; Trowbridge, 1.34; Listowell, 14.00; A friend, 1.00; Scotch Block, Ancaster East, 23.65; Barton, 5.20; Commanda Creek, 13.85; Commanda Lake, 5.40; Nipisink, 11.75; Big Bend, 5.10; Coboonk, 39.50; Digby, 8.00; Head Lake, 3.00; Carlow, 43.00; Vandusen, 1.50; Westminster Ch, Teeswater, 4.00; Long Lake, Mayo, 3.25; Dodd's do, 13.7; R M Wanser, a sewing machine, 30.00; J Garrett, 2.00; Woodville, 60.00; A friend, Shower's Corners, 1.00; D M Beattie, 2.00; J Jamieson, 2.00; Small sums, 1.00.	
Total,	\$751.60.