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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

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The Monthly Missionary Meeting.

TO maintain and promote the missionary spirit in a congregation, it will be necessary to adopt special means of some kind or other. It may be taken for granted that every minister, with greater or less frequency, brings the missionary aspect of Christianity under the notice of his people from the pulpit. But this is not enough. The subject should be discussed and illustrated from the platform as well, when the members of the congregation would have an opportunity of taking part in the proceedings, by contributing information, reading papers, or asking questions about missionary work. It is customary with some congregations to devote the first Wednesday evening of each month to missionary intelligence. It would be well if all congregations did this. But, strange to say, it has been found difficult to sustain the interest in such meetings. We can only account for this by supposing that sufficient care has not been taken to make suitable preparations for successful meetings. Nothing should be left undone to make the meetings attractive. People expect to get information on these occasions, and it ought to be fresh, authentic, and to the point. To this end a programme extending over say at least six or eight meetings should be carefully prepared beforehand, printed and circulated among the members. A distinct subject should be appointed for each meeting, let it be India, or Africa, or China, or the West Indies, or the South Seas, or Turkey, Protestant missions in Roman Catholic countries, or Home Missions. In each case a member of the congregation should be named to introduce the subject. For this he should make special preparation and be able to give a brief outline of the

history and progress of the particular mission under consideration, its peculiar difficulties, and its results. One or two others might be named to hold themselves in readiness to speak for five minutes each on the same subject, after which the meeting might take the form of a conference, when questions might be asked and answered. The less *reading* of extracts from papers or manuscript the better. A map of the country under discussion is an essential requisite. It does not need to be an expensive or elaborate one. It may be a mere outline, extemporized for the occasion, or it may be roughly sketched on the blackboard, or it may be one of Colter's missionary maps, which would answer for the whole course of meetings, and which may be obtained through any bookseller for \$12. Special works of reference for the several fields are easily obtained, and these when they have served their purpose might go to form the nucleus of a congregational missionary library to which all might have free access. At intervals the stereopticon and photography might be brought into requisition and an entertainment provided that would invest the subject with interest even to the youngest members of the congregation. The best catalogue of books treating on missionary subjects that we have seen is in "The Gospel in All Lands' Missionary Almanac," published by Eugene R. Smith, New York, price 25 cents. The two most valuable contributions to missionary literature of a general kind are Dr. Christlieb's "Survey of Protestant Missions," price 75 cents, and Dr. Bainbridge's "Around the World Tour of Christian Missions," \$2. Dr. Patterson's "Missionary life among the Cannibals," being the life of Dr. Geddie, first missionary to the New Hebrides, is full of interesting information in regard to our Church's work in the South Seas.

Missionary Conference in India.

THE second General Decennial Conference of Missionaries in India was held in the Methodist Episcopal Church, Calcutta, commencing on the 28th of December. The meetings continued for six days; the total number of registered members of the Conference being four hundred and sixty—nearly four times as many as attended the famous Allahabad Conference ten years ago. Major General Sir H. Ramsay occupied the chair, and gave the assembled delegates a hearty welcome. He remarked that the real President was He in whose name they had met together. He asked the delegates to forget their denominational distinctions and consider the all-important work of saving souls, the work which God had sent them to accomplish in that wide field.

"Preaching to the heathen" was the subject of the first paper read by Dr. Forman, a missionary of the American Presbyterian Church at Lahore. He thought that many missionaries erred in failing to use methods that will attract larger crowds of hearers. Much as Europeans objected to the methods of the Salvation Army, he had never heard a native of India condemn them. Others spoke in the same line, advocating the accompaniments of singing and praying in connection with bazaar and street preaching. The preaching should be followed by house to house visitation. Every thing calculated to excite prejudice should be avoided, when we can with far better results dwell upon the love and the patience of Christ. Thousands had gone away from bazaar wrangles believing that the advocate of Christianity had been worsted in the controversy. It was remarked that in many workers who came to India zeal seemed to evaporate as time went on. At the same time it was admitted to be difficult for those who continually preach to unresponsive, unimpressible Hindu audiences to maintain the freshness of their zeal. It was thought good that missionaries should have as many private interviews as possible with the people. Dr. Murray Mitchell said that the general feeling of missionaries in Western India was that there ought to be less controversy and more direct preaching of the Gospel. "Sunday-School work" came in for a large share of attention. The young are the hope of the Church in India; therefore they ought never to be placed under heathen teachers; but owing to the want of Christian teachers in many of the day-schools there is the more need for the systematic teaching of the Sabbath-School, and the testimony of the missionaries goes to show that progress in this direction has been most satisfactory.

Another question of growing importance was

that of the "Higher Education" in relation to its religious or missionary aspect. Dr. Murray Mitchell expressed the opinion that too much, relatively, had been spent on Higher Education, and maintained that the great subject of mass education should be taken up with more energy than heretofore. Mr. Wilson, one of the missionary teachers at Calcutta, referring to the work of Dr. Duff, and the changes that had come to pass in the educated Hindu community, said it was apparent that those changes were largely intellectual, political, social, economic; where they had been religious at all, they had been destructive rather than constructive. This, indeed, is acknowledged by all who have studied the history of missions in India. Circumstances at first led nearly all the Churches to seek the moral elevation of the upper classes. But circumstances have changed in India immensely in the last fifty years, and the conviction is gaining ground that the conversion of India is to be looked for from below upward; in other words that while Higher Education is not to be abandoned, far greater efforts should be put forth for the evangelization of the low castes, and the aboriginal races who own no caste at all.


• Women, for the first time in India, took part in the proceedings of such a Conference. Their theme was their own work in schools, in hospitals, and in families. Twelve ladies read papers on appropriate subjects. A society was formed,—“The Indian Woman's Home Missionary Association,” the object of which is not to collect funds, but to enlist Christian women of all races and grades of society in direct personal effort to win souls to Christ. Each member is pledged to at least three hours of personal effort every week. Three native Christian ladies represented the Baptist Churches at Maulmain, Burmah. In this connection it may be stated that the Conference determined to attack the practice, which is almost universal among families of high caste, of marrying Indian children in early infancy. The missionaries will endeavour to procure the passage of a law which shall make such a marriage null unless approved by the girl when she comes to years of discretion. They would thus in all cases interpret the marriage ceremony, as it is called, as a mere betrothal, and leave the parties free either to ratify it by a later marriage or to rescind the contract.

“Native Agency” was also discussed very thoroughly. The consensus of opinion was, that after introducing Christianity in a heathen country, the first duty of a foreign missionary was to start a native Christian agency. A large number of native women were Christians and should be trained for service. Hundreds of these women are sitting idle in India who ought to be engaged in work. The method of

governing native churches by societies abroad should be discontinued as soon as possible. There was a time when perhaps this was necessary but, like many other things in India, the time had come when a readjustment of operations should be made to meet the present exigencies. It would be well to take a lesson from apostolic times. The modern missionary, when, by the grace of God, converts are made, usually settles among them as their permanent pastor, whereas in the early days of the Church the missionary or the evangelist passed on to new fields of labour, leaving the company of believers to regulate their own affairs. Rev. J. L. Phillips, American Baptist Mission, Midnapur, referred to the difficulty foreign missionaries had in becoming acquainted with the idiosyncrasies of speech and life found in India. The previous evening, as he listened to the lecture of Keshub Chunder Sen, he could not but feel that the natives of the soil must win India for Christ. In Burmah recently a boatman, who was earning 60 rupees per month, was converted. One day the missionary said to him, "I see you are a good talker; will you go and preach among your people—can you do it for five rupees a month?" The boatman thought a moment, and then replied, "No, I can't do it for five rupees a month, but I can do it for the sake of the Lord Jesus Christ." God give us that sort of men all over India.

There can be no doubt that this conference will encourage the missionaries and give a fresh impetus to their work. It has given the Christian religion greater prominence in the eyes of the heathen than it ever had before.

Proportionate Giving.

 OUR American cousins have made themselves famous for their giving. The donations of private individuals to religious and philanthropic objects have been upon a princely scale. We are surprised to notice that fears are being expressed in some quarters that, perhaps, in this respect the Churches of the United States have seen their best days. We do not believe there is the slightest foundation for such fears. We rather believe that what we have seen and heard are only to be regarded as the drops that precede the coming shower. Within the last few weeks two millionaires—both members of the Presbyterian Church—have passed away leaving a bright example to all who are similarly blessed with ample means, to do likewise. We refer to the Hon. William E. Dodge and Governor E. D. Morgan, both of New York. At the time of their death they were said to be worth between six and seven millions of dollars

each. In their lifetime they were both liberal contributors to educational, ecclesiastical, and charitable purposes, men who seemed to realize their Christian stewardship. Mr. Dodge bequeathed about half a million of dollars for benevolent purposes, leaving for Foreign Missions \$100,000, for Home Missions 50,000, and for the education of young men for the ministry \$50,000. The money that he left by no means indicates his success in business, nor is his liberality to be measured by his legacies. It is said that during some years his contributions to benevolent and charitable objects amounted to \$1,000 per day, and besides this he devoted a great deal of his time in works of philanthropy. He was especially noted for the interest he took in young men and for the help he gave them in the prosecution of their studies and in other ways. Governor Morgan left \$795,000 for similar purposes—\$100,000 each for Home and Foreign Missions, \$50,000 for the supplementing of the salaries of ministers engaged in Home Missionary work, and \$300,000 for Theological education. Dr. Cuyler, in speaking of Mr. Dodge's death, is reported to have said:—"The secret of Mr. Dodge's power lay in the first hour of every morning. That hour he gave to God with his Bible and on his knees, and if he came down among business men with his face shining with cheerfulness and loving-kindness it was because he had been up in the mount in communion with his Master."

In Canada we have, as yet, only a very few millionaires, but we have a large number of people who are "well-to-do." They have enough to live upon comfortably, and something to spare. Upon the whole they are a good sort of people—well-disposed. But, in the matter of proportionate giving—this "one thing we lack." There is a good deal of money given every year for religious purposes, but the usual method of giving is largely "haphazard." We give what we think we can spare when an appeal is made to us, according to momentary impulse; but, too often, the mood passes away and selfishness comes with its cold grip to chill the sympathies and paralyse the hand. There is a more excellent way. We know, or at least we should know, our own income. Let us consider and decide how much *we ought* to set apart for missionary and benevolent purposes. This decision once arrived at should be adhered to until there is good reason to revise it. Regularity, punctuality, and a due sense of responsibility are all important elements in this matter. If we resolve to give one-tenth, or one-fifth, we must adhere to our resolutions—even if the shoe pinches. See brethren, "that ye abound in this grace also." A man is never the poorer; he is ever the richer for what he wisely and lovingly gives to the Lord.

Philip and the Ethiopian.

APRIL 8

ACTS VIII: 26-40.

Golden Text, Acts 8: 39.

PHILIP was one of the seven deacons, ch. 6: 5. After the death of Stephen he went with others to Samaria where he had begun a remarkably successful ministry, v. 6: 8, when the unexpected summons reached him—"Arise and go." To abandon so hopeful a work on such short notice and without any ostensible reason was a severe trial of his faith: but, like Abram, he went, Heb. 11: 8. *Gaza*, the scene of Sampson's exploits, is one of the oldest cities in the world, fifty miles S.-West from Jerusalem. V. 27 *Ethiopia*—a term applied to all Africa outside of Egypt. The Ethiopians were black in colour and were looked upon as the meanest of the nations. Yet the gospel is sent to them. This man was the chamberlain or chief state officer of Candace—a general name given to the female rulers of that country. *Had come to worship*—Wealth and position are not incompatible with a spirit of true devotion. He was probably a proselyte, who had renounced idolatry, and had travelled some 1,200 miles to be instructed by the Apostles in the Holy City. Vs. 28-30. To reach Egypt he must pass over this desert road, and to relieve the monotony, he takes up the copy of the Septuagint which he had procured in Jerusalem and perhaps now for the first time had begun to read it for himself. *The Spirit* that led Philip to address him was, we may believe, nothing more than the natural impulse of a man full of missionary zeal, ready to embrace every opportunity of doing good to others. *Understandest thou?* The question was an important one. We cannot profit by the Scriptures unless, in some degree, we understand them. Vs. 31-33. *How can I?* A genuine exhibition of sincerity and humility. Those who would learn must first see their need to be taught. *The place of the Scriptures*—see Isa. 53: 7, 8. V. 34. *Of whom speaketh the prophet?* He must have heard when in Jerusalem of the crucifixion of Jesus and of the subsequent growth of the Christian Church, but he had failed to connect this prediction with its literal accomplishment. Vs. 35-36. *Philip began*—taking that passage as his text, and reviewing the whole life of Christ, he shewed conclusively that in Him this prophecy was fulfilled—that he was indeed the Messiah, the Saviour of sinners. The next question shews how skillfully he had dealt with this enquirer,—"*What doth hinder?*"—Nothing stands in the way of any man's salvation but the wilful rejection of Christ. V. 37. *If thou believest*—This verse is omitted in the R. V. but the condition is true nevertheless, ch. 16: 31; Mark 16: 16; Rom. 10: 10. Vs. 38, 39. The circumstances favour the view that they alighted from the chariot, went barefoot into the water, and that Philip sprinkled water upon him, agreeably to the imagery of the prophet whose words they had just been reading, Isa. 52: 15. Vs. 39, 40. We see here how the gospel was propagated in those early times, and how doors of usefulness are often opened in unlikely places.

Saul's Conversion.

APRIL 15.

ACTS IX: 1-18.

Golden Text, Acts, 9: 18.

SAUL was born at Tarsus in Cilicia about the year 2, B. C. His parents were Jewish Hellenists. His father was a Roman citizen in good circumstances. He was himself a Pharisee and received a liberal education, having studied under Gamaliel, ch. 22: 3. He also learned a trade, ch. 18: 3. He took the Latin name of Paul in preference to the Hebrew, Saul, when he entered upon his ministry to the heathen. It is doubtful if he ever saw our Lord in the flesh, but he must have become familiar with the new religion during his residence in Jerusalem, and his natural force of character led him to oppose it with all his might. (see Conybeare and Howson's Life of St. Paul) V. 1. *Breathing out*—ever since the martyrdom of Stephen he cherished deep-seated enmity to the cause, Rom. 8: 7, planning how he might root out the Christian sect. *The high-priest*—Ananus, the virtual head of the Sanhedrim. V. 2. *Desired letters*—as a passport, and authorization. *Damascus*, see Jan. RECORD, page 21. *The Synagogues*—rather to the elders and rulers of the several churches. *Of this way*—sympathizers with the new movement. *Bound*—charges of heresy must be brought before the supreme court at Jerusalem. V. 3. The distance from Jerusalem to Damascus is 133 miles. *A light*—so much brighter than the light at noon, he was dazed by it and fell to the ground. V. 4. "*Saul, Saul,*"—there was a tenderness in this repetition of his name, and in the question "*Why persecutest thou me?*"—not my disciples nor my church. V. 5. *Lord*—This word in his lips was only the customary utterance of respect for a superior. *Jesus whom thou persecutest*—Dishonour put on Christ's followers is an insult to Himself. The words which follow are omitted in the R. V., but the oriental is expressive of the refractory ox, only driving the goad deeper by kicking against it, intimating not only the vanity of his attempts to crush the gospel, but the injury he was doing to himself. V. 6. *Lord*—now the title seems to have a new meaning. *What shall I do?* The conviction had flashed upon him that what he had been doing hitherto was all wrong, and that he had already some measure of confidence in the mysterious personage who had thus arrested him in his mad career. *Go into the city*—"go and reflect upon your past misdeeds: needed guidance will be granted in due time." V. 7. His companions, less affected by sounds they did not understand, were sooner on their feet than he, yet stupified and confused. He had seen what they did not see. V. 8. Saul arose humbled and subdued, but blind and helpless—a needed discipline. *Brought him into Damascus*—who had thought to enter it as a distinguished ambassador! V. 9. So great was the conflict of his feelings he could neither eat nor drink. But they were three precious days which he could never forget. V. 10. *Ananias*—a Jewish convert in good standing, ch. 22: 12, whose name only occurs in this connection.

Saul's Preaching Christ.

APRIL 22

ACTS IX: 19-31.

Golden Text, Galatians 1: 23.

A PERIOD of about three years is included in this lesson. The first few days after his conversion Saul preached in the synagogue at Damascus: but he could not remain. He was sure to be arrested as an apostate. He retired to Arabia where he spent nearly three years in seclusion, Gal. 1: 15-18, following the example of Moses and Elijah, and of Christ himself, who after his baptism was led by the Spirit into the wilderness. Vs. 19, 20. After three days of fasting and mental excitement, Saul needed food and rest. *Straightway preached*—Had he left Damascus without giving this testimony the story of his conversion would have been ridiculed. *In the Synagogues*—where he had intended to present his warrant for arresting the Christians. *The Son of God*—stating his conviction that the despised Nazarene was indeed the Son of God—the expected Messiah. V. 21. The unbelieving Jews could scarcely credit their their own eyes and ears. V. 22. *Increased in strength*—The Christian is strongest when most conscious of his own weakness, 2 Cor. 12:10. He increased in the strength of his convictions and in his powers of argument and persuasion. *Proving*—so comparing the Old Testament prophecies with their fulfilment in the New, as to leave no doubt that this was the very Christ. Vs. 23-25. *Many days*—i. e. after his return from Arabia, being unable to withstand his arguments, they thought to kill him; but the faithfulness of the disciples, again saved him. They let him down by night from the window of a house overhanging the city wall, 2 Cor. 11: 32, 33. V. 26. With what strange emotions he must have returned to Jerusalem! Fresh trials awaited him there. The Jews hated him. The apostles suspected him. The story of his conversion had almost been forgotten, and his flight into Arabia was misinterpreted. In such times the apostles had need of caution. Matt. 7: 15. V. 27. *Barnabas*—Already known as a staunch friend of the poor Christians, Acts 4: 36, 37. *Brought him to the apostles*—to Peter and James, Gal. 1: 18, 19. Barnabas did not stand upon ceremony, but probably knowing something of his early history, believed Saul's statements and took him into his confidence. A friend in need is a friend indeed. It is good to encourage young converts and to bring them into the Church. Vs. 28-30. *He was with them*—but only for fifteen days, Gal. 1: 18, when the rage of his former friends, the Hellenists, again endangered his life, and once more he was rescued by the brethren. Warned by God in a dream that his work was not to be in Jerusalem, but among the Gentiles, ch. 22: 17, he no longer hesitated to go to Caesarea, where he embarked for Tarsus, his native city. "No mean city" was Tarsus, situated in a fertile plain about twelve miles from the North-East corner of the Mediterranean, famous as a seat of learning and an emporium of trade and commerce; now a filthy town of 20,600 inhabitants, a mission station of the American Board.

Peter Working Miracles.

APRIL 29

ACTS IX: 32-43.

Golden Text, Acts 9: 34.

WHILE the Churches were "at rest," Peter left Jerusalem to visit and encourage the congregations that had been formed during the ten years since the resurrection of Christ. One of his missionary trips brings him to Lydda, or Ludd, a flourishing town in the plain of Sharon. V. 32. *All quarters*—all parts of Palestine, ch. 8: 1. *The saints*—believers are so called because they are consecrated—set apart as sacred to God. V. 33. *Æneas*—one of the "saints." The length of time he had been bed ridden left no doubt as to the miraculous nature of his cure, especially as the palsy in its worst form was considered incurable. V. 34. *Christ*—the Messiah. Peter takes no credit to himself, but modestly ascribes the cure to Christ. *Arise*—Peter was sure of the result; *Make thy bed*—and so give proof of the completeness of the cure. The faith of Æneas appears in his instant compliance. The gift of miraculous bodily healing no longer exists, but the more important gift of raising dead souls to life is active in the Church as ever it was. V. 35. *Saron*—Sharon; the district in which Lydda stood. Much good may be done to others by an honest avowal of faith in Christ. V. 36. *Joppa*—This historic and picturesque town, thirty-five miles North-West from Jerusalem, is the landing place of most travellers to Palestine. *Tabitha*, or Dorcas—"gazelle," associated in the East with the perfection of female beauty. It has since become the synonym of that charity with which she clothed the poor by the labour of her own hands. Hence our "Dorcas Societies." There is no beauty to be compared with the loveliness of doing good. Tabitha was a disciple and a saint. V. 37. The brief yet touching account of what was done after her death removes all doubt as to its reality. Being laid in an upper room, indicates that the body had been kept longer than usual in the hope that Peter, known to be in the neighbourhood, might yet raise her to life. V. 39. From the affecting scene here described it may almost be inferred that they only realized her true worth after she was dead. V. 40. *Tabitha arise*—At first sight it might seem as though Peter said this presumptuously, in his own name, but it must be remembered he was on his knees, praying for the restoration of Dorcas, as did Elijah for the widow's son, 1 Kings 1: 21, and it may be inferred that he had the assurance that his prayer was to be answered. In the only other case of restoration to life by apostolic agency, though it is not said that Paul prayed, it is clearly implied, ch. 20: 10. V. 42. *Many* believed in the Lord; i. e. that this miracle was wrought in the name of the Lord. V. 43. *Tarried many days*—perhaps a year, as well to remove any suspicion about the miracle as to confirm and carry on the revival of religion which it had created. *Simon the tanner*—Simon's trade was considered "unclean" and disreputable from the contact with dead animals. Peter's lodging with him shews that he was already above Jewish prejudices.

Our Own Church.

THE NEXT GENERAL ASSEMBLY of the Presbyterian Church in Canada is appointed to meet in the City of London, Ont., and within St. Andrew's Church there, on the second Wednesday of June, (the 13th.) The accounts of the several treasurers of the Missionary and benevolent funds of the Church will be closed as usual on the 30th of April. The amounts received at this date in the Western Section are considerably less than at the corresponding period of last year. The amount acknowledged for Home Missions is only \$21,156, against \$24,409 last year, and for Foreign Missions \$19,046 as compared with \$20,703. The Convener of the former committee asks \$45,000 and could invest double that amount profitably if he had it. \$40,000 are asked for Foreign Missions, but this is evidently the very smallest sum that will meet current expenses to say nothing of the expansion of the work which may be designated "an unknown quantity."

In the Eastern Section the Home Mission committee are rejoicing in immunity from debt and in the fact that the accounts for the year will close "with the balance where it ought to be." The supplementing committee asked for \$2500 to remove a debt and they have got it—\$500 from the ministers and \$2,000 from the people. Having made provision for their own wants, they are now considering what they can do to aid the work in Manitoba and the North-West. And perhaps we should say just here, without any disparagement of any of the other Schemes, that the Home Mission work in Manitoba and the North-West, and the college connected with it, is beyond comparison the most important work entrusted to our Church. We have not hitherto been able to keep pace with the increase of population—not by a very long way. There are *thousands* of Presbyterian families wholly destitute of religious ordinances—and hundreds of townships, Mr. Robertson assures us, where the voice of a Presbyterian Minister is never heard. And what of the future? There is every reason to believe that the number of settlers this year

will be double the number of last year, and the number next year will probably be double that of this year. So far as Presbyterianism is concerned, now is the supreme moment in the great North-West. We trust that the people in the older provinces, whose sons and daughters are going there in large numbers, will realize their duty in this behalf. And although we are no advocates for craving assistance *ab extra* for our ordinary Church work, we can honestly commend this work of exceptional magnitude and interest to Presbyterians everywhere, and especially to the churches of Great Britain and Ireland who are contributing so largely to the settlement of this new country, and who we feel sure are willing to share with us the responsibility which in the providence of God has been so suddenly put on our shoulders.

MINISTERIAL STIPENDS.—Public sentiment is beginning to turn in the right direction. While the Church has been considering a General Sustentation Scheme, some of the Presbyteries have taken the matter in hand. That of Montreal has secured a guarantee of some \$4,000 a year for three years by private subscription, and with the condition that it is not to interfere with any of the existing Schemes of the Church. This will enable the Presbytery at once to make the *minimum* stipend, in the country charges, \$750 with a manse, and in the city \$1200 with a residence.

THE TEMPORALITIES BOARD.—During the last few months the *personnel* of the Board has undergone a great change. Two of the members were removed by death—Sir Hugh Allan and Mr. James Michie; two resigned their seats at the Board—Rev. D. M. Gordon and Judge Dennistoun; one removed from the country. The following are the new members elected by the Beneficiaries:—Rev. James Patterson, Clerk of the Presbytery of Montreal, Rev. Donald Ross, B. D., of Lachine; Mr. Andrew Allan, Montreal; Mr. G. M. Macdonnell, of Kingston; and Mr. D. B. McLennan, Q. C., of Cornwall. The other members of the Board are Rev. Dr. Cook, and Mr. William Walker, of Quebec, Rev. Dr. Jenkins, Rev. R. Campbell, Mr. William Darling, *Chairman*, Mr. Alex. Mitchell, and Mr. John L. Morris, of Montreal. The amount subscribed towards the Expense Fund has reached a little over \$7,000—not quite one-half the amount asked for. If there are any other congregations minded to express their sympathy with the managers of the Fund in a tangible form their contributions will be thankfully received.

FOREIGN MISSIONS, Eastern Section:—The committee met on the 8th February. The reports and accounts of all the Trinidad missionaries were laid on the table, and found entirely satisfactory. The estimates of this year 1883 were submitted and accepted, without change. The resignation of Rev. T. M. Christie was accepted with regret, and a suitable minute adopted of approval of his work, which was more blessed during the last year than ever before. Arrangements were made for the appointment of Rev. M. Hendrie, U. P. Minister of San Fernando as Mr. Christie's successor. Miss Blackadder and Miss Semple had arrived. Mr. Morton had been indisposed by cold but was regaining his wonted vigour. Special thanksgiving was made for the manifest tokens of progress during the year past at all the stations. Letters from Dr. Steel were read and rate of payment for the support of Rev. Mr. Morrison's children adopted. As there are many extra demands for funds and a large deficiency requiring to be made up before the first of May, the secretary was directed to give the widest publicity to the facts of the case, and the urgent need of pecuniary supplies in the monthly periodicals and weekly papers.—P. G. MCGREGOR, Secy.

ORDINATIONS AND INDUCTIONS.

SHELburne AND PRIMROSE, Toronto:—Rev. John Straith was inducted on the 20th of March.

CALLS.—Rev. J. W. Mitchell is called to Dover and Chalmer's Church, *Chatham Presbytery*, Rev. Dr. T. G. Smith, of Kingston, Ont., to St. Andrews Church, St. John, N. B.; Rev. S. C. Gunn, of P. E. I., to Springfield, N. S.; Rev. A. H. Kippen, of Dorchester Station, to Millbank, Ont.; Rev. John Leishman to South Gower, Heckston and Osgoode. The following calls have been accepted:—Reverend T. Cumming, of Stellarton, N. S., to St. Joseph Street Church, Montreal; Rev. D. McGregor, of Merigomish, to Amherst, N. S.; Rev. Wm. Scott, of St. Columbus, to Bodeque, P. E. I.

DEMISSIONS:—Rev. W. E. Mackay, of Orangeville. Rev. T. Ferris, of Brandon, *Manitoba*. Rev. John Morrison, of Waddington, U. S. Rev. J. R. Bearisto, of Carleton and Chebogue, N. S.

NEW CHURCHES.

WEST HUNTINGDON.—A handsome new church was recently opened here by Rev. M.

W. McLean, of Belleville; and Rev. Alexander Young, of Napanee.

LAKE SHORE, Owen Sound:—A very handsome church, completely furnished throughout, was opened for worship at this place on the 25th of February. The Rev. James Cameron preached in the morning and the Rev. J. Somerville in the afternoon to crowded audiences. The building cost about \$2500 and is extremely creditable to the congregation which has been vacant for some time.

MANITOBA ITEMS.

Manitoba had a cold month to begin the year. The "oldest inhabitant" does not remember a worse one. But November, December, February, and so far in March have been delightful. The old Parish of Kildonan under its new pastor, Mr. Pringle, is flourishing, as it did in days gone by. An enthusiastic tea-meeting was held in February. Many touching allusions were made by the different speakers to the memory of Dr. Black. A new church was opened at Sunnyside in February. The Professors of the College conducted the opening services. Manitoba Literary Society has completed a monthly course of five lectures very successfully. The February lecture on "Livingstone" was given by Rev. D. M. Gordon, and that in March by Rev. C. B. Pitblado on "Dr. Chalmers." Mrs. Pitblado lately gave a festival to the news boys of Winnipeg. Governor Aikins is popular. Government House entertainments have been largely attended. No cards, dancing, or wine are found at these gatherings. The godly rejoice. Rev. J. W. Mitchell has gone to Regina. The cry for missionaries west of Brandon, is becoming heart-rending. There has been gross neglect. Our people are in despair. They are crying out: "Has the Presbytery, the H. M. Committee, the Church forgotten us?"

PRINCE ALBERT, N. W. T.

During the past year Prince Albert has grown from a hamlet to an enterprising village, in western phrase a town or city. It has passed from its infancy to vigorous youth with anxious and sanguine expectations of a more vigorous manhood and far-reaching influence. The resources of civilization are close at hand. Railway construction will begin when the snow disappears. The telegraph will ere long flash in its messages. Already the press throws off its weekly issues. The place owes nothing to governmental favours or patronage. Had our Ottawa rulers combined to retard progress they could not have been more zealous in the work.

Delaying the issue of patents to settlers, some of whom have occupied their lands for fourteen years. Withholding municipal law and with it a public school system, taking the proceeds of land sales out of the country, leaving not enough behind to bridge even the creeks on the main trails, are methods of aiding the North-West that have at least the merit of novelty. An advantageous position and the resolute enterprise of the people have made Prince Albert what it is to-day. The centre of a rich agricultural district with easy access to ample store of fuel and timber, capital and determined push are fast erecting it into a business centre. The short sea route by Hudson's Bay, if successful, will aid in developing traffic. Its rich mineral resources are beginning to be opened up. The gold hunter is here, and though men may sneer at his employment, pursued in a right spirit, it is as honourable as gold hunting by eastern professional or business men. A steam barge is in process of erection on the banks of the Saskatchewan, with the most improved machinery to test the question whether riches can be gathered from the gold laden sands of the mighty river. Near the centre of Saskatchewan Territory, there is reasonable hope that one day it will be the capital of a new province with an area of 118,000 square miles. The Indian population, at no time numerous here, is fast disappearing. Only a few stragglers from their bands remain. Ignorance of their language may place a missionary in a position rather ludicrous. There were two matrimonial candidates, a half-breed and a Cree. The marriage service proceeded smoothly enough till the important question was put to the squaw, ignorant of English, "Will you take this man to be your husband?" She stood as if cut out of marble, no motion of lip or head. No gesture implying acceptance. The bridesmaid was equal to the emergency. She whispered energetically in the bride's ear, "Say A-he," the Cree cognomen for yes. "A-he," was the response, and the light-hearted pair went away to celebrate their nuptials with a dance and a feast.

Church matters are not behind the versatile energy of business. The building erected about a year ago is already too small for the increased attendance. An important step has been taken toward self-support. Our congregation of thirty, contributes \$800—an average of \$26 a member—and is looking onward to the goal of its hopes, complete self-support. Should its petition for erection into a separate congregation be granted, an additional missionary will be needed at once. Is it not desirable as soon as possible to have a Presbytery in each of the great western inland territories? Would not the prosecution of our work be more expeditious, vigorous, and successful? Our relative

progress as a denomination would be more visible. Eastern readers would have a better knowledge of what is being done and what is not being done. The trumpet has been so loudly blown about the progress of Presbyterianism in the North-West that many of your readers will doubtless be astonished at the fact—perhaps it ought not to be so but it is—that in this Territory both in educational and missionary work we are behind the Episcopal and Roman Catholic Churches. In the Territories of Alberta and Arthabaska (with one exception) in the far northern trading posts, Presbyterianism, in any visible form, is as unknown as it was to the wife of a Western trapper, who in answer to the question if there were any Presbyterians in that neighbourhood said, "Presbyterians! I guess not. What kind of 'varmint' are they? My husband has'n't shot any."

Missionary work in the west has a remarkable likeness to the same work in the east. Greater difficulties are to be overcome, hence more diligence, zeal and reliance on the Spirit of God is demanded. Charles Dickens has drawn a beautiful word painting of a snow-time as comfortable, and comforting. He never was a missionary in the North-West going forth to preach at stations twenty-five or thirty miles away, across weary miles of snow, facing the wind and the drift, the thermometer 50° or 60° below zero.

So impressed are the Presbyterian community with the need of an institution for higher education that at the annual meeting they agreed unanimously to give \$3,000 for a building and to do what they can for endowments if the General Assembly sanction this scheme. Fortunately or unfortunately it does not depend on the Presbyterian Church whether there are to be such institutions in the North-West. The Church of England has a college in Prince Albert, now applying to the Dominion Parliament for power to grant degrees, under the name of "Saskatchewan University." The Bishop is in England raising funds for its endowment. According to the Superior of the Roman Catholic Mission, it is the intention of that denomination to start an institution for superior education in charge of the nuns. Their zeal is worthy of all praise. The question which the Presbyterian Church must face without delay is, will it hand over the higher education of the far west and the consequent moulding of its nobler intellects to Episcopalians and Roman Catholics, or take a fair share in the work to which providence so evidently summons, and in a resolute Christian spirit, the spirit of Knox and the Reformation, maintain the alliance between Christianity and liberal education; and meet the necessities at least of its own children in establishing an institution consecrated to Christ and sound learning. An old Puritan divine, when dis-

course on the "voice of God in the thunder," tells us that the message which he received that his own house had been struck by lightning, gave a "sensible edge" to the discourse. The stream of heterogenous emigration that has now begun to roll over boundless and fertile plains, once the home of the buffalo and the savage, gives a sensible emphasis to every plea for the earnest prosecution of every work that can promote vital religion. The next ten years will stamp a character almost indelible on western life and society. Nothing should be left undone, at whatever cost, that can keep the flame of true religion burning brightly. Among the influences that have a right place in bringing out latent talent and imparting the best form of civilization to the people among whom it is placed, none can stand higher than the life-giving impulse of a liberal Christian education, blending in one, science, culture, and sound religion. To take part in higher education in the immense territories of the Far West, to engage in this vast work with zeal and energy is the plain and foremost duty of Presbyterianism. It may cost care, sacrifice and money. Nothing will pay better whether viewed from a denominational or Christian stand-point.

JAMES SIEVERIGHT.

BRITISH COLUMBIA.

Annual Report of the Managers of St. Andrew's Church, New Westminster, B. C., for year ending Dec. 31st. 1883.

As will be seen by the Financial Statement subjoined, all the current expenses of the year have been met, a large special contribution has been made to the Home Mission Fund, and a small balance is in hand. As an offset to this favorable showing, however, it must be remembered that the grant from the Home M. Committee has been reduced by \$400.00 *per annum* from this date. The year just ended will mark a turning point in the history of this congregation. Founded very nearly twenty-one years ago by the Rev. Mr. Jamieson, who is still in the good providence of God, spared to labour amongst us, this Church has, in common with every interest in the Province, experienced many dark days, and witnessed the death of many buoyant hopes. Changes which in older communities are spread over generations, have taken place here in a few years—sometimes, even, in a few months. Once and again our vacant seats have been filled, and while we were yet rejoicing in the hope of assured prosperity, the changing tide of fortune has carried our brethren to other communities, and other lands. How many hundreds have thus sojourned with us for a season, during the past

twenty years! We trust that a very great number of them have not gone empty away.

Remembering these vicissitudes, the managers did not feel justified, when appealed to by the Rev. Dr. Cochrane, in undertaking for the congregation, to do more than they were then doing towards self-support—\$800.00 *per annum*; but the marked increase in numbers, membership, and contributions during the past few months, encourages them to hope that their successors may be permitted to devise more liberal things in this respect. We do trust that the dark days have now at last passed away; and while we look hopefully to the future, we thank God that He has been pleased to continue amongst us, through all these years of labour and trial, the faithful and earnest proclamation of the Truth, while so many places in the Province have been left unsupplied by those who laboured in them for a time.

In conclusion, the managers have to thank the congregation for their steady liberality during the year, the Ladies of the Missionary Association for their zealous efforts, the members of the Choir for their valuable services; and the teachers, and those who aided in procuring the new library, for their successful efforts in behalf of the Sabbath School. The following is a summary of financial report:—The Total receipts for all purposes were \$1,386.05, (do. last year \$1,126.75.) Contributions to Home Mission fund \$151.00, (do. Widow's & Orphan's & Aged & Infirm Minister's Fund 28.50.

Meetings of Presbyteries.

LUNENBURG AND SHELBURNE,
Feb'y 6th.—The Presbytery met at Mahone Bay for visitation and found the congregation in every respect greatly improved since the visitation two years ago. The people are much encouraged. Next day the Presbytery met at Lunenburg, Rev. James Scott, lately a Methodist minister, asked to be employed in the bounds of the Presbytery of Sydney having resolved to apply to the Assembly for his admission to the ministry of this church. The Presbytery found that the regulations of the General Assembly precluded Mr. Scott's being employed at present. A minute respecting the death of Rev. D. F. Creelman was adopted. Committees were appointed to prepare the usual reports. The proposed regulations regarding the appointment of standing committees were approved. The remaining remits were left over till next meeting. The Lunenburg congregation was visited in the evening. Evidences of improvement were visible in all directions.—D. S. FRASER, *Clk.*

PICTOU, March 6th.—The Presbytery met at New Glasgow. Two elders, members of Presbytery, had died since last meeting—Messrs. George Mackay (Scotsburn) and Duncan Mackay, (Stellarton.) Rev. Thomas Cumming intimated his acceptance of the call to St. Joseph Street Church, Montreal, and Rev. D. Macgregor his acceptance of the call to Amherst, N. S. Mr. Cumming concludes his ministry at Stellarton on the third Sabbath of March, and Mr. Macgregor concludes his at Merigomish on the last Sabbath of the same month. Presbytery approved of the mode proposed for selecting standing committees, but disapproved of their being appointed for three years, and that one member from each Presbytery should be on the H. M. and Supplementing Committees. Presbytery disapproved of the proposed Assembly Examining Board for students in Theology. The following were appointed commissioners to the General Assembly:—Messrs. D. B. Blair, Dr. Murray, J. L. George, P. Goodfellow, and A. McL. Sinclair, *ministers*; and Messrs. Hugh Ross, Wm. Ross, H. McCurdy, John Fraser, and D. C. Fraser, *elders*. Reports on Sabbath-schools, State of Religion, and Statistics were submitted and approved. Dr. McKnight was nominated for Moderator of the General Assembly. Petitions with reference to the running of railway trains on the Lord's Day were approved and recommended to be circulated within the bounds and sent to Ottawa as soon as possible.—E. A. McCURDY, *Clerk*.

TRURO, March 6th.—Application was made to the H. M. Board for three student catechists for the summer months. Principal McKnight, D. D., was nominated Moderator of the next General Assembly. The following commissioners to the Assembly were appointed:—Rev. A. Burrows, E. Smith, A. F. Thompson, and John Logan, *ministers*; and Hon. S. Creelman, J. F. Blanchard, Henry Tupper, and Edwin Archibald, *elders*. A resolution was adopted expressing sympathy with the Temperance movement and urging the people to discountenance by precept and example the liquor traffic, and pledging the moral support of the Presbytery in enforcing existing laws. In the afternoon a conference on Sabbath-schools was held, and a report on the subject was adopted. Mr. Blanchard gave notice that he would move for the formation of a Sabbath-school convention under the auspices of the Presbytery.—J. H. CHASE, *Clerk*.

P. E. ISLAND, Feby. 6th.—Rev. W. Scott accepted a call to Bedeque and his induction was appointed to take place on May 2nd. Rev. James Smith, a licentiate of the Presbyterian Church in England, applied for admission into the church as a probationer. It was

agreed to give him appointments within the bounds in the meantime and to refer his application to the General Assembly. Rev. W. P. Archibald gave in a valuable report on Sabbath-schools. It was agreed to hold a Sabbath-school conference at Summerside in July. The following were chosen as delegates to the next General Assembly:—Rev. K. McLennan, J. M. McLeod, George McMillan, Wm. A. Mason, and A. F. McLeod, *ministers*; Hon. D. Laird, Isaac Thompson, Wm. S. McNeill, Daniel Stewart and Donald Beaton, *elders*. Rev. Kenneth McLennan was unanimously nominated as Moderator of the next General Assembly. Each congregation is requested to take a collection on the first Sabbath in May to defray travelling expenses of commissioners.—J. M. McLEOD, *Clerk*.

ST. JOHN, March 13th.—This Presbytery met at Fredericton. The call to Rev. Dr. Smith, of Kingston, from St. Andrew's church was sustained and transmitted to Kingston Presbytery. Rev. K. McLennan, Charlottetown, was nominated for Moderator of the General Assembly. The following commissioners were appointed:—Dr. Macrae, A. J. Mowat, J. C. Burgess, G. Bruce, W. Ross, A. Love, *ministers*; and Messrs. Johnston, Coburn, Professor Fowler, J. G. Forbes, Dixon (Toronto) and Dr. McDonald, (Kingston), *elders*. The statistical returns were very imperfect.

SYDNEY, Jan. 31st.—The application of Rev. John Scott, late of the Methodist Church, to be received as a minister of the Presbyterian Church was received and application on his behalf ordered to be made to the General Assembly. A series of resolutions was adopted on the subject of Temperance, urging Total Abstinence, and the use of all legitimate means to stop the liquor traffic. Application was made to the Home Mission Board for one catechist during summer. **Feby. 14th.**—The Presbytery met at Sydney Mines. The resignation of Rev. M. Wilson, being before them the Presbytery resolved to apply to the General Assembly for leave for Mr. Wilson to retire. The congregation will provide a free residence for him and an annuity of \$100. Application will be made to place him on the Aged and Infirm Ministers' Fund. Principal Grant was nominated for Moderator of the next General Assembly. The following commissioners were appointed:—Messrs. McMillen, Forbes and Murray, *ministers*; and Messrs. McLennan, Macgillivray and Forbes, *elders*. The call from Spring Hill was placed in Rev. John Murray's hand, and he asked time to decide.

HALIFAX, March 13th.—The Presbytery met in Chalmers Church. Canard was disjoined from West Cornwallis. Rev. J. K.

Bearisto tendered the demission of his charge at Carleton and Chebogue. Allowed to lie on the table. Principal McKnight was nominated for Moderator of the General Assembly. The following were appointed commissioners:—Principal McKnight, Dr. Burns, McGregor, Pollok, Logan, Simpson, Morrison, Dickie, Laing, McPherson, Jordan, *ministers*; Professor Forrest, R. Murray, Judge James, J. J. Bremner, J. K. Munnis, James Forrest, G. M. Ewan, *elders*. A report on the state of religion, presented by Mr. McPherson, was adopted. The holding of special services was recommended. A Sabbath-school conference was held in the evening.

VICTORIA AND RICHMOND, *Feby. 6 and 7th*.—The Presbytery met at River Dennis and Malagawatch, sections of Mr. Angus McMillan's charge, for visitation. The condition of the congregation is encouraging. A petition in favour of Sabbath observance on our railways was recommended to the people. Messrs. D. McDougall and M. Campbell, *ministers*; were appointed commissioners to the General Assembly, and the Hon. D. McCurdy, and Alex. Campbell, M. P. P., *elders*.—K. MCKENZIE, *Clk.*

QUEBEC, *Feby. 13th*.—Provision was made to prosecute French Evangelistic work within the bounds of the Presbytery. The Chaudière mission field was entrusted to the Students' Society of the Presbyterian College, Montreal, and the stations of Massawippi and Coaticook were taken under the charge of the Presbytery. Mr. R. Hyde was taken on trial for licence. T. Fenwick, J. R. McLeod, F. P. Sym, Dr. Matthews and John McDonald, *ministers*; Dr. Weir, R. McKenzie, Wm. Stewart, Alex. Baptist and Joseph Whyte, *elders*, were appointed as commissioners to the Assembly. The Presbytery agreed to adopt the same text books for the examination of students as those adopted by the Presbytery of Montreal. A Presbyterian sustentation fund was proposed and action taken in view of raising such. Mr. J. B. McLeod was appointed convener of the Home Mission Committee.—F. M. DEWEY, *Clk.*

BROCKVILLE, *March, 13th*.—Principal McKnight, of Halifax, was nominated for the Moderatorship of the next General Assembly. The following commissioners were appointed:—*Ministers*, Messrs. David Y. Ross, M. A., George Burnfield, B. D., Andrew Rowat, Jas. Stuart. *Elders*, Hon. W. J. Christie, Messrs. Kenneth Macpherson, Edward Marshall, Hugh Montgomery. Reports were received respecting missionary meetings and services held within the bounds. Mr. John Morrison's demission of the charge of Waddington, N. Y., pending the issue of his application for leave to retire, was accepted. In response to

to a communication from the Presbytery of Lanark and Renfrew the following committee was named to co-operate in endeavouring to secure a better observance of the Sabbath by the C. P. Railway Company employees, viz: Dr. Jardine, and Messrs. Burnfield and Richards, *ministers*, and Messrs. Christie, Gill, and Lonskail, *elders*. In this connection it was decided to sign and forward petitions to the Dominion Parliament regarding the better observance of the Sabbath, forms for which had been circulated. An overture was adopted bearing upon the case of congregations which are becoming vacant, and remain so for a great length of time before again obtaining a minister. The Presbytery was informed that a call is in progress from the congregation of South Gower, Heckston and Osgoode to the Rev. John Leishman.—W. M. MCKIBBIN, *Clk.*

LANARK AND RENFREW, *Feby. 27th*.—On the day preceeding, a Presbyterial Sabbath-school convention was held, at which papers were read and discussed, and exhibitions of practical teaching given. Mr. McGillivray, Perth, was appointed moderator. A minute anent the death of Mr. McAnnes, elder, Dalhousie was adopted. The Home Mission Report occupied a prominent place in the business. It recommended the opening up of a new station at Lake Tallon; and which the students of the Presbyterian College, Montreal, should be asked to occupy during the summer. Commissioners were elected as follows:—*Ministers*, Messrs. Crombie, Wilson, Edmondson, Bennett, Campbell, Gandier, A. A. Scott, and Ross; *Elders*, Messrs. Bell, Clark, Kennedy, Allan, Armour, Cram, Fraser, and Stewart. Dr. Grant, Queen's College, was nominated to the Moderatorship. The remit on standing committees was considered, and a series of regulations, anent the same, forwarded. The remit anent a Board of Examiners in Theological education was generally approved of. An interesting report on the State of Religion within the bounds was submitted and read by Mr. McLean, Arnprior, and a lengthened conference held thereon. There was much that was encouraging and hopeful in the congregations within the bounds, and a measure of spiritual life, and of growing interest in the support given to the missionary and benevolent schemes of the church which were very cheering. A number of the conveners of missionary deputations gave in interesting reports of their visits and of the meetings they had held, and in almost every case with gratifying accounts of increased contributions. In the matter of Sabbath desecration by the railways, there was much to call for alarm, and earnest effort to arrest, if possible, that growing evil. Intimation was given of an overture to the General Assembly,

anent the present unsatisfactory state of the published accounts of several of the Boards entrusted with funds, on account of the absence of all details in the disbursement of their funds; and also of the large expense involved in the printing and distribution of the minutes of Assembly.—JOHN CROMBIE, *Clk.*

OTTAWA, *Feb. 13th*.—Mr. W. H. Geddes passed his examination with a view to licensure. In connection with the Home Mission Report a committee was appointed to consider the probationer Scheme and report at next meeting. Arrangements were made for a conference on Sabbath-school work. Parties were appointed to prepare short papers to be read on the occasion. The following were appointed commissioners to next General Assembly:—Messrs. G. M. Clark, R. V. McKibbin, M. L. Oxley, Dr. Moore, F. W. Farries, and W. Caven, *ministers*; Messrs. J. McMillan, James Brown, E. H. Bronson, W. Lough, James Campbell, and George Hay, *elders*. Reports of missionary deputations were given in by Messrs. Caven, Bayne, and Findlay. A committee was appointed on Sabbath observance.—J. WHITE, *Clk.*

LINDSAY, *Cunnington, Feb. 27th*.—Ten ministers and six elders present. Longford Station was given up and the other branch, North Mara, is now called Uptergrove congregation. The Rev. A. McKay received by request a Presbyterial certificate. A conversation was held on Temperance and reports of missionary meetings given in. Claims of supplemented congregation and mission station considered. *Fenelon* congregation by request is now to be named *Glenarm*. Rev. A. Currie, E. Cockburn and J. Hastie, *ministers*; also Messrs. D. Grant, J. C. Gilchrist and James Leask, *elders*, were appointed commissioners to General Assembly. Remits of Assembly attended to.—J. R. SCOTT, *Clk.*

TORONTO, *March 6th*.—Rev. R. P. Mackay, M. A. was appointed moderator for the next twelve months. On motion of the Clerk, seconded by Rev. Dr. Reid, a committee was appointed to prepare a minute regarding the late Hon. J. McMurrich. The minute was subsequently submitted and unanimously adopted. A letter was read from Rev. J. Straith, accepting of the call from Shelburne and Primrose; and his induction was appointed for the 20th of the month. Rev. W. E. Mackay, B. A., tendered his resignation of his charge at Orangeville, but expressed his intention of retaining his oversight of Knox Church, Caledon. The Presbytery instructed the Clerk to notify the people of Orangeville of this action of their minister, and to cite them to appear for their interests at the meeting to be held at Shelburne. The following were appointed commissioners to the next

General Assembly:—ministers, by rotation, Revs. Dr. Reid, D. Coutts, R. Montzith, J. W. Cameron, W. McWilliams, and Wm. Hunter; by ballot, Revs. Dr. Caven, G. M. Milligan, Dr. Gregg, Dr. King, Prof. McLaren, D. J. Macdonnell, and J. Smith; elders, all by ballot, Hon. A. Morris, Messrs. A. Marsh, Wm. Wilson, Peter Crann, J. MacLennan, Q. C., J. L. Blaikie, W. B. McMurrich, D. Fotheringham, G. Wallace, James Brown, R. Kilgour, R. J. Hunter, Rev. T. Lowrie. Rev. Dr. King was nominated by the Presbytery as Moderator of next Assembly. A report on Sabbath-schools was read by Rev. W. Frizzell, Convener; the report was received with thanks, but was remitted to the committee with instructions to deal with defaulting sessions, and report more fully again. Messrs. T. Davidson, G. B. Greig, J. S. Henderson, John Mutch, W. Robinson, R. B. Smith, D. A. Thomson, and W. G. Wallace, all of them students of the graduating class in Knox College, underwent a preliminary examination with a view to license; and it was agreed (on the usual conditions) to ask leave of the district Synod to take them on public trials.—R. MONTEATH, *Clk.*

HURON, *March 15th*.—Mr. Martin, of Norwich, accepted a call to Exeter, and his induction was appointed to take place on the 3rd of April. The following were appointed commissioners to the General Assembly:—Messrs. McDonald, Cameron, Paterson, Pritchard, Danby, *ministers*; and Messrs. McCully, Scott, Broadfoot, Miller and Hillen, *elders*.—A. MCLEAN, *Clk.*

Ecclesiastical News.

BY the death of the Rev. Dr. J. M. McCulloch, of the west parish of Greenock, the Church of Scotland has lost one of its most popular and accomplished ministers. Dr. McCulloch was ordained in 1829 and was eighty-two years old at the time of his death. The "living," which was one of the largest in Scotland, devolves upon his assistant and successor, the Rev. James Barclay. Dr. A. N. Somerville, the veteran Scottish evangelist, has been having a good time in South Africa. He has met with a very cordial reception wherever he has gone. His health continues good and he is still able to carry on his mission with full vigour and without interruption. During the few days spent at Durban he delivered twenty-nine addresses, which were well attended, ministers of all denominations giving their assistance. One evening Dr. Somerville addressed, by means of an excellent interpreter, 200 Kaffir women, who seemed greatly to appreciate the

service. Kaffir and English hymns, led by Mr. Cumming, were sung. The University of St Andrew's has conferred the degree of D.D. upon the Rev John Alison, of Newington, Edinburgh, and Rev. Daniel Thomson, of Forgan, of the Established Church, Rev. Thomas Whitelaw, of the United Presbyterian Church, Kilmarnock, author of the Pulpit Commentary on Genesis and other theological works; and the Rev. James W. Taylor, minister of the Free Church, Flisk and Creich. At the same time the degree of LL. D. was conferred on Principal Caird, of Glasgow University. Lord Lovat has intimated that he intends to claim his compensation for loss of patronage in the Inverness West Church. The amount has been fixed at £180 under the statute, and the election of the Rev. Gavin Lang to the church gives the patron an opportunity of claiming the sum. His Lordship is a Roman Catholic. A Scottish "crank" has caused a brass tablet to be placed on one of the pillars of St. Giles' Church, Edinburgh, to the memory of the clergyman at whose head Jenny Geddes flung her cutty stool. The inscription is said to have been prepared by the late Dean Stanley, and is as follows:—"To James Hannay, D. D., dean of this Cathedral, 1634-1639. He was the first and the last who read the Service Book in this church. This memorial is erected in happier times by his descendant." A memorial to the renowned Jenny Geddes herself would have been more appropriate. A pleasant episode occurred lately in Edinburgh on the occasion of Professor Flint being elected honorary president of the Theological and Literary Society of the United Presbyterian College. It fell to Principal Cairns, one of the foremost platform advocates of Disestablishment, to introduce Dr. Flint, who last winter discharged one of the most formidable shafts against the movement, and is certainly the ablest man in the ranks of the Church defenders in the country. The duty was discharged most gracefully, and Dr. Cairns elicited much applause when he alluded to Professor Flint as "one of the great lights of our Scottish theology." The Professor was evidently much impressed by the warmth of the United Presbyterian Church, and they in their turn were treated to a masterly discourse on the subject of "Agnosticism," which could not but raise their opinion of the man they had honoured in so unusual a way. The Established Presbytery of Edinburgh has been discussing an overture anent Theological education. *Inter alia*. It was agreed to recommend that a student who has failed to pass an examining committee should present himself before the same committee when next he came up, after the expiry of a year, and that students should produce evidence of their having studied

English Literature and the art of public reading and speaking, under some competent teacher approved by the faculty of Theology. A proposal to require candidates to bring before the Presbytery written forms of prayer for a service according to the Church of Scotland practice, and that the same be considered part of their "trials," was, after long discussion, negatived, some regarding it as back-door way of introducing a liturgy, others, recognizing the importance of the subject, thought that the desired object might be obtained by other means. In the Free Church Presbytery attention was turned to the school system and to the prevailing tendency to banish the facts of Scottish history, and even the Bible and the Catechism, from public schools in Scotland—changes which were held to be the result of having the management removed to London. Dr. Begg moved that the General Assembly should define the meaning of ordination vows—another way of getting a definite declaration from the Assembly of its real attitude in relation to the vexed question of Church and State connection. Dr. Rainy's amendment, carried by a vote of twenty-nine to seven—a pretty fair indication of the relative strength of the two sections of the Free Church at the present time. Dr. Begg is genial, witty, and one of the best debaters in the Church, but, unfortunately for him, some of those who applaud him to the echo are the first to vote against him. The expulsion of Miss Booth and her companion from the Canton of Geneva has created a good deal of sympathy for the young ladies, and in the meantime will be used as an argument in favour of the movement. Mrs. Booth, addressing a crowded congregation at Regent's Hall, London, said that there had not been a word said or an act done by the army in Switzerland which could reflect disparagingly upon any other organization; and "such was the terror caused by the Salvation Army, such was the power which God gave it, that the governments of the earth were afraid of the influence of two young girls, and so sent them out of the Canton. Miss Booth had been presented with a testimonial, signed by seventy-two mothers, thanking God that the Salvation Army had come to Switzerland." At the recent General Assembly of the Presbyterian Church of Victoria, Australia, several matters of great importance were discussed. A federal union of all Australian Churches; a General Sustentation Fund for the support of the ministry; Theological Education; the new Declaratory Act in respect of the Westminster Confession, and the Foreign Mission Field, especially in the New Hebrides. There is little doubt that in a very short time there will be practically one Presbyterian Church for all Australia. The Declaratory Act was carried by a large majority. It is modelled in the main upon

Principal Cairns' Act of 1879 in the U. P. Church of Scotland. It is rumoured that Dr. McCosh is about to resign the presidency of Princetown College, New Jersey.

FRANCE.—Cheering news has been received from the village of Codognan, in the south. Almost from the very first meeting of the week of prayer, the Divine blessing began to manifest itself. The description of Mr. Bianquis is so graphic and touching, that we just translate. "Meetings were held alternately in the Methodist church and Free church, as also in the Reformed church. This union of all Christians was a great strength, and was, we are convinced, one of the chief causes why the Lord so greatly blessed us. Each evening, in spite of bad weather, the attendance increased, prayers were more frequent, souls not yet converted cried to God from anguish of heart, imploring the peace which, until then, they had refused to accept. We decided to hold a second week of prayer. What a blessed week was that from the fourteenth to twenty-first of January! Were we in heaven or on earth? I know not. Whether or not, we lived only for heavenly things. All work was suspended; hymns ascended constantly to the Lord, from one end of the village to the other. The churches and special houses became so many sanctuaries, where women and young girls continued in prayer all day long, and in the evening, our public meetings, which lasted meanwhile *more than five hours*, (some four hours and a half), seemed to us too short, on account of the wonderful conversions which God wrought there. Tears of repentance changed to tears of thanksgiving, and joy overflowed the hearts of pastors and people. I cannot possibly describe the holy enthusiasm with which our young men and young women sang the hymns, confessed Christ aloud before large assemblies, and multiplied their efforts and prayers to lead to the foot of the Cross of Calvary, those of their relatives or their friends, still under the bondage of sin." From *eight to nine hundred* people filled the Reformed church on Sabbath, 21st January. Great grace rested upon all. *One hundred and eleven* partook of the supper of the Lord. Only the weekly meeting for prayer is now held, but the work goes on, and conversions are taking place every day. "And now glory to God; this is our cry. Yes, glory to God our Father, to Jesus our Saviour, and to the Spirit the comforter. The good work which He has so well begun He will be able to carry on to the end." The work is spreading to other villages. This is the fruit of some *thirty-five years* of pastoral labour on the part of Pastor Barry. How blessed a fulfilment of the pro-

mise:—"Be not weary in well-doing: for in due season ye shall reap if ye faint not." M. Reveillaud, editor of the *Signal*, has been addressing meetings in the Charante. "It can be said that in all this region Protestantism is in the air." People who hold loosely to Romanism, receive cordially the gospel message. "By steady and energetic labour, the rural population, by hundreds, would embrace the Reformed doctrine." At *Annazay*, *eighteen heads of families* have renounced Romanism. At *Saint Mars*, at the close of one of M. Reveillaud's meetings, *thirty-two heads of families* renounced Romanism. Let us be encouraged to pray for the conversion of this great nation speedily to the faith of the Gospel. C. H.

IRELAND.—The investigation into the Phoenix Park murder still goes on, and there are rumours of more informers coming to the front. We are told now that the man who is succeeding in unearthing the horrid plot is the same man who broke up the Thug system of India. The Indian Thugs and the Irish seem to be of the same character precisely, only the former grew up and developed in the darkness of heathenism, the latter amidst the light of Christianity. The disclosures are perfectly sickening. What a phase of human nature it is that is presented, and what fiendish faces the occupants of the dock present if the pictures given in the newspapers be correct! Professor Witherow, of Magee College, Londonderry, was the Carey Lecturer this year. He took for his subject the State of Ireland. We have seen reports of some two or three of the lectures. The subject of one lecture was A Century of Healing Measures. In it was given in an eloquent and able manner a sketch of what has been done for a century past by the Imperial Government for the people of Ireland. It is a wonderful record for a century. In spite of the wrongs of many centuries, what was detailed in that lecture is sufficient to secure the lasting gratitude of the Irish people. What has been done is a promise of a great deal more that British statesmen are willing to do, if needed, and the people shew themselves worthy of it. There is no going back, the road is forward. In other lectures the learned and industrious Professor shewed what different classes of society and the press can do for the good of the country, for the promotion of peace, virtue and security. What was said is eminently common sense and judicious. When the last Irish mail came to hand (these words are written on the 10th March) Messrs. Moody and Sankey had commenced their campaign in Belfast. Full reports of the proceedings of two or three days have been received. All outward indications promised a most success-

ful raid on the coldness and ungodliness of the city. The meetings were simply wonderful both as regards attendance and the impressions made by the evangelists. In almost every case there were overflow meetings held. The largest hall in Belfast could not accommodate the crowds that assembled. No matter how early in the morning the meeting was arranged for, the result was the same. In nearly every case the services needed to be begun long before the appointed hour. The place was full and no need to wait. The strain on Mr. Moody must be very great. He conducted often three meetings in the day and sometimes four, such campaigns are among the best and truest healing measures for the country. The annual meeting of the Sabbath-school Society for Ireland was held in Belfast lately and was very largely attended. The subject of Sabbath-schools was discussed in a manner befitting its importance. The total number of schools is 1044, of teachers, 9,055. The average attendance of scholars 74,838.

H.

SALVATION ARMY IN KINGSTON.

The Salvation Army has been working in Kingston for five or six weeks. There were grave doubts and differences of opinion about it at first, but, however we may object to some of their methods, so far as can be judged by apparent fruits, the results of the movement are such as must give great cause for thankfulness to all who love good and hate evil. The Army now numbers in Kingston about 300 recruits—chiefly raised from the classes which it seemed almost impossible to reach by ordinary agencies. For the present we might say as a reply to enquiries, that "the blind receive their sight, the lame walk, the lopers are cleansed, the deaf hear, and *the poor have the gospel preached to them.*" Ears long closed to the glad tidings of salvation have heard it at last, and those who seemed bound hand and foot in sin have risen up to follow Christ. Inveterate drunkards have become sober men; inveterate swearers have left off swearing, and inveterate smokers given up tobacco—for against *this*, also, does the Army battle. Men who were notoriously and openly wicked now lead prayer meetings in their workshops, and their masters bear testimony that the changed lives of their men make it *worth their while* to subscribe to the Army's funds. No one could look at the rows of young men—who have already donned the uniform and who come forward to give, in homely and simple language, their testimony that by the grace of God they are forgiven and redeemed—without joining in their thankfulness for what this strange organization has been blessed to do for them. It would seem

as if it had been raised up to do a special work, and some of the most earnest Christian ministers in Kingston, Episcopal as well as others, have publicly expressed their sense of this. There is little teaching of doctrine. It is "religion without theology;" with little, at least. But the converts get hold of the fundamental truths, "repentance unto life and faith in the Lord Jesus Christ," and "let him that nameth the name of Christ depart from iniquity." When God so blesses the labours of the earnest workers, it is not for us to cavil at *ways and means*. Rather let all Christians pray for its tenfold success; and the Church may learn something from it, to make its own work more effective. A. M. M.

Our Trinidad Mission.

REPORT OF REV. THOMAS CHRISTIE.

AT the close of 1881 I had to report to the Board that I had been laid aside from work on account of illness. At the beginning of the the year I began to improve and at the middle of January I was able to resume a part of my usual work, and although I have never recovered my usual vigour yet I have not during the year been laid aside from work. I have always been able to keep up my usual Sabbath services and also to attend to necessary work during the week. My wife was forced to proceed to Nova Scotia in July on account of excessive debility from which she was told she could not rally without a decided change. Although I have not had my usual strength yet with deep gratitude to the Lord I am enabled to report that my work has never given me more encouragement or shown more fruit. Both the school work and the evangelistic work have been more successful than in any previous year.

ESPERANZA SCHOOL.—This is still under the charge of a Creole teacher, Thomas Gordon, who has shown great interest in his work, having attended to his duties faithfully and having also given so much attention to the language that he can read Hindustani very fluently. The school has had about the same attendance as last year and a fair attendance considering the number of children on the estates. In addition to this school work an important work has been carried on in a night school for adults under the charge of Narayan assisted by some of the Christians on the estates. At least fifty have been more or less under instruction giving an average of about twenty daily since the crop season was over in May. I spent several very happy evenings in meeting with this class.

BRECHIN CASTLE SCHOOL.—This school has held its ground but I have had great

difficulty in getting a suitable teacher. Some of the children are so far advanced that it has been necessary to employ a Creole. Three men tried who did not succeed. The fourth who was taken on at the end of November has been more successful, and under him the attendance in December rose to forty-one.

EXCHANGE SCHOOL.—This school under the charge of Gajadhar has given me very great satisfaction. The attendance has been larger than ever before and the children have made good progress both in English and Hindustani.

WATERLOO SCHOOL.—This was under the charge of Ramjas who was employed both in school and catechist work. The school is still small but the number of children on the estate is limited and there has been a great deal of sickness.

CALCUTTA VILLAGE SCHOOL.—Last year, during the rainy season, Madhusudin taught a small school at a place about a mile from Exchange school. When the dry season began a number of the larger children were able to come to the Exchange school and his school was given up. In April, a Brahman, a shop keeper in the outskirts of the large Government Coolie settlement, called Calcutta village, offered me a good room free of charge if I would establish a school there. As we had long been anxious to begin work in this settlement I thought this opening should not be neglected and I therefore put Madhusudin in this place and his work both among adults and children has been very successful. There has been an average attendance of more than twenty, and the Brahman referred to and his mother have shown continued interest and have always attended the Sabbath service there.

MILTON SCHOOL.—A grant was made for the school by the Board at the beginning of the year and intelligence of it reached me in April when I took steps to procure a room. I found that none could be had without putting up a building. I felt that a school was very much needed in the district as there are many children within an easy distance and no school of any kind was available for them within two or three miles. I therefore erected a school-house which cost \$175. The teacher began working among the people in July and the school was opened in August. It has been very successful. Although it was only open during the rainy season yet there has been an average attendance of thirty and the children at the examination showed that they had already been much improved, have made good progress in learning and have become much more orderly and civilized.

EVANGELISTIC WORK.—As far as strength permitted I have tried to keep up the usual preaching services. Since the middle of

January the Sabbath services have been continued uninterruptedly. During the first part of the year an early morning service was held at one or other of the large hospitals but since the opening of the Calcutta Village and Milton schools I have kept up service in connection with them on alternate Sabbaths at 9 a. m. After breakfast I preach to the church two miles distant at 12 o'clock noon. At the close of this service I hold a Bible class to which almost all the adults remain. As our Christian converts are scattered over a large district and many are indenture immigrants having little spare time during the week, I have found that this Bible class is the most favorable opportunity I have of giving religious instruction and I have therefore given especial attention to it. The whole services at the church occupy us from 12 a. m. to 3 p. m. In the evening at 7 o'clock I have kept up a service in the Exchange school near my house. As very few Indians live in the immediate neighbourhood and as they are not accustomed to go out much at night, the attendance has varied greatly but on fine nights has usually been very good. On Sabbath, in addition to this work, services have been kept up in hospitals and estates by Narayan, Gajadhau and Ramjas.

During the week I tried as far as I was able to visit hospitals and estates but on account of weakness have been unable to do nearly so much as I wished. Narayan has done good work this year among the adults in the hospitals and on the estates. In addition to the night school above referred to in connection with Esperanza school he has had for several months an afternoon class on Brechin Castle Estate, two or three times a week. At present twenty are under instruction on this estate. Ramjas visits regularly the Waterloo Hospital and Orange Valley village.

STATISTICS.—Baptisms: Adults, 16; Children, 5; Marriages, 3; Communicants in good standing, 35.

Schools.

NAME.	ROLL			Atten'ce.
	Boys	Girls	Total	
Esperanza School with evening class	53	9	62	35
Brechin Castle	30	10	40	26
Exchange	30	11	41	27
Waterloo	12	8	20	15
Calcutta Village	16	10	26	21
Milton	30	15	45	30
	171	63	234	154

REV. J. W. MACLEOD reports steady progress in his work in the Savannah Grand District. Weekly Sabbath services have been conducted in Hindi and English at Princetown, and fortnightly at St. Julian, Jordan Hill, Cedar Hill, and Mount Stewart, by Joseph Anagee or himself. At Piparo and other points Sabbath services were conducted by the native catechists, and all were fairly

attended. Prayer meetings were held on Wednesday evenings, and on Friday evenings meetings for mutual improvement. Daily visitations of village hospitals and estate barracks were made in rotation, that all might have the Word. The Princetown school (Miss Blackadder's) has a roll of 100 and a daily average attendance of sixty-seven. Twenty-four passed the government examinations for fees. A new school was opened late in January 1882 on Brother's estate. On this and the adjoining estate there are eighty children. Another School was opened in March in a new village, Trois Amis, or Palmyra. The teachers met on Saturday morning to report and learn English and read Hindi. Mrs. McLeod taught an advanced class three evenings in the week and superintended the sewing. By leave of the Presbytery, Mr. McLeod spent eight weeks in Barbadoes with beneficial result to his health. The following statistics are appended to his report:—*Marriages, 9; Baptisms, 15*—8 infants and 7 adults; Communicants, 45. Eight schools have 357 scholars on the roll, with an average attendance of 227.

The New Hebrides Mission.

LETTER FROM REV. JOSEPH ANNAND.

To Rev. Dr. McGregor.

ANEITYUM, New Hebrides,
2nd Aug., 1882.

I wrote to you from Efate during our meeting of Synod and forwarded it by way of Noumea; but as our letters sometimes go astray on that route I will again refer to a few facts mentioned then. In April I received by the *Dayspring* two letters from you, and last month by H. M. S. "Espiegle" I got another dated February 19th. We are cheered and encouraged by the kind and liberal manner in which the Foreign M. Board is treating us. Its confidence in us must only make us all the more careful to avoid doing or saying anything that might destroy that happy relationship. Our Synod was highly gratified with the trust your Board manifested toward it in reference to the removal of one missionary from this Island. However, as the Free Church positively declines to accede to the proposal made, nothing of course can be done for the present. The way of settlement will in due time be opened up. As some members of Synod here this year suggested that if two missionaries remain on Aneityum their services can be all the more drawn upon for the settling of new missionaries and for deputation work among the heathen islands, both of which duties are important. This year Mr. Lawrie goes to Futuna for seven weeks to look after the work there, and I am

appointed to assist in the settlement of Mr. Gray; whom we expect to locate on Tanna among a people speaking another language different from that spoken at the two stations already occupied. Mr. Neilson has resigned the mission and leaves for the colonies at the end of this year. Mr. Watt is appointed to take charge of the vacant station, and very probably one missionary will henceforth work both Kivamera and Port Resolution. The Synod also recommends that one man henceforth take both Futuna and Aniwa under his care. The work is making progress on all the Islands occupied. Futuna is probably going back somewhat owing to the long vacancy; all the other temporarily vacant places are holding their own to outward appearance at least. Mr. Mackenzie's most prominent chief, "Pomal," died last February. The people are awaiting their missionary's return before selecting and appointing his successor. I saw on our late visit to Erakor that the *white ants* are again in Mr. Mackenzie's house, so that he will soon require a new one if he be spared to labour among his attached flock.

The mission boxes forwarded from Halifax last January were too late for the "*Dayspring*" by two or three days. They will no doubt come safely to hand by the vessel's next trip. We are deeply indebted to kind friends for their favours. You say in your letter that you must either send more boxes or else give up sending any. Why so? We are thankful for small contributions; and we do not complain of the smallness of the gifts, but on the contrary we highly esteem them. Please don't forget to pay for our papers again this year or we may find our reading matter suddenly diminished.

Formosa.

LETTER FROM DR. G. L. MACKAY.

To Professor Maclaren.

SO-BAY, 23rd December, 1882

I am here with six students from Oxford College and several helpers. We left Tamsui about two weeks ago and have not seen the sun since. Walking along on foot many people remarked, "It is not raining; but *water pouring down*." So be it. We were drenched through and through. Six nights in succession I slept on the ground which was black, damp and wet, with some straw under me and a kind of grass covering. We concentrated on several villages of Aboriginines and I believe we will soon see the fruits. There are *thirty-six* such villages. They remembered my former visits. Mr. Junor through illness never visited the east-side of the Island. So all rejoiced when I appeared amongst them again. We have just escaped!

The path we travelled this morning lay over a mountain ridge where savages roam. All my party knew the danger; but followed me ready for any event. Of course we had nothing but the sword of the Spirit and all went on joyfully. I detest a coward, and admired the charge of the Highland Brigade in Egypt this year. I more than abhor a coward in the rank and file of our Lord's army. Shout the battle cry, "Let us do or die!" Jesus our Captain leads to victory. We just passed when our steps were drenched with the blood of four Chinamen. The savages cut off their heads and carried them within the mountains. A messenger came running after us bringing the sad news. I wont conceal what we did. On the spot I shouted a halt, and in the open air sang "Forever with the Lord" in Chinese, then pressed forward to preach in other villages the gospel of peace. You will hear ere long of the Lord's doings here on the Pacific coast. Ah Pacific! I don't want to cross you again, but I do want to shout across the waves to America—to Canada, Awake! Awake!! sleepy Christians, soon we must go and stand before the *throne*. O God help us to be faithful, death I know is near and judgment follows.

G. L. McK.

NOTE.—In another letter by the same mail Dr. Mackay mentions that he has baptized *one hundred and forty* persons since his return to Formosa.

JUVENILE MISSION SCHOOLS.

Schools at Indore—Letter from Miss McGregor.

Miss McGregor has been laid aside from her work for a time by a serious accident, which at one timethreatened lameness for life, and has had to go to Bombay for medical treatment. Her letter to the children concerning the schools in Indore, has therefore been delayed much longer than she expected, but now that it has come, it will be read with pleasure by all the Sabbath-Schools interested in our Indore mission.

INDORE, Jan. 31, 1883.

MY DEAR BOYS AND GIRLS,—It is now some months since I made a promise to the effect that I would tell you about my schools in this city, but owing to having been disabled by a very serious accident, I have not been in condition to keep my word. Now, however, I am much better, and yesterday I visited the city in company with Miss Ross, who lately arrived in Indore. I have often wished that my young friends in Canada could see with their own eyes, the work that we are trying to do here in the Master's name: we went up that dark stairway to the school-room and what a hearty welcome we received! What

smiles and warm greetings from every one! The teacher told me that very often the little girls had asked her: "Will the lady come to-day." You will laugh, perhaps, when I tell you that there was a baby's cradle in the middle of the room, and the mother was rocking her little one to sleep. There were twenty more girls, and four grown women present, and when we entered they all rose and made a salaam. It was rather a noisy welcome, but we understood each other. This school is in the very heart of Indore city, and the windows overlook one of the principal streets. It is not far from Holkar's palace. The little girls were all sitting on the floor—a row of them on each side of the room—the first class on one side, and the very little ones on the other. I was sorry to find that quite a large number of girls had been married, and consequently taken away from school. In this school the girls are almost all high caste and they must be married before they are ten years old, or eleven at the most. Some of them had made very good progress since I visited the school before, and one of the girls was reading in the Fourth Reader. Her lesson was about Queen Victoria. She always stands head of her class, and is a very sweet little girl. By and bye, she too will be married, and then she will not be allowed to learn any more. They were able to point out places on the map of India, and answer questions in geography. Sometimes I give them dictation on their slates, and they write quite as well as boys and girls in Canada. Of course it is done in their own language, which is Marathi. After a time I held up a book of bright colored pictures of animals, and they all gathered round to look. They were delighted, and their teacher told them the name of the animals, what they ate, and where they were to be found: a sort of object lesson. They thought that a cat was a tiger and you would have laughed over the funny names they gave to the animals. The last exercise of all was repeating the Ten Commandments. This they did very nicely, though they had forgotten a little.

I wish very much to have these little girls understand that God has told us not to worship idols. Their teacher gave the scholars sweetmeats in honor of our visit, and they enjoyed them just as much as you would. Miss Ross thought that their fancy-work was very well done, but I cannot tell you any more about them at this time as I have written so much. Hoping that the boys and girls will always remember their little Indian friends and pray for them.—M. MCG.

NOTE.—The children at Miss McGregor's schools are of the very same race, though of a different *caste*, with those among whom Miss Blackader wishes to open new schools in Trinidad. It is pleasant to be able to state

that, in response to the appeal made in last month's RECORD, on behalf of schools in Trinidad, the Treasurer of the Juvenile Mission Scheme has already received the offer of \$120 for one school from a single individual, and \$50 more from one Sabbath School, towards another! nearly half the amount asked for has been obtained before the middle of March. This very gratifying promptness of response is an encouraging part of the growth of a missionary spirit and of interest in our missions.
—A. M. M.

Missionary Items.

HONOLULU.—The coronation of King Kalakaua and Queen Kapiolani took place on the 12th of February, in the presence of seven thousand persons. David Kalakaua is the son of a castaway American sailor, who having escaped the perils of the sea, landed on the Sandwich Islands in the year 1821, and married the only daughter of the then reigning monarch. The new name given him, Kalakaua, being translated, means "Safe Journey" or "God Speed," in memory of his escape from the waves. King David finished his education at San Francisco. He is a man of good presence, and a wise ruler, and a defender of the Faith. The first Christian Missionaries arrived at the Sandwich Islands in 1820, at which time the people were living in the lowest condition of heathen barbarism. Now, by the Grace of God, Kalakaua is the constitutional sovereign of a Christian nation, and the Hawaiian Church, the first fruits of modern missions, an independent and self-supporting organization, having its own Home and Foreign Mission Board, its own Bible Society and Temperance Associations all of which are liberally supported.

Fiji.—The death is announced of Thakambau, the war-king of Nebau, in Fiji, who in 1874, ceded the Fiji group of islands to Great Britain. He was born on the island of Bau about the year 1817. He was a man of herculean frame, and, up to thirty-seven years of age, a blood-thirsty cannibal, and a persecutor of Christianity. But at length he yielded to the intreaties of the missionaries, and the good advice of George Tubou, the converted King of the Friendly Islands, and during the rest of his life did as much as could be expected from his antecedents to atone for the atrocities of his younger days. From the time of his conversion the two great wooden drums of Fiji—known to the natives by the name of "The Publishers of War"—and which had never before been used but to congregate warriors and cannibals were now beaten to assemble for Christian worship those who were willing to enrol themselves under the banner of the Prince of Peace.

GREAT PROGRESS.

We find the following interesting statement in the New York *Independent*:—

Just on the eve of the meeting of the Decennial Missionary Conference of India, comes the "Fourth Decennial Statistical Tables of Protestant Missions of India, Burmah, and Ceylon." We cannot offer our readers anything more interesting and encouraging than an abstract of these tables as given in one of our Calcutta exchanges. They have been prepared carefully at the request of the Missionary Conference, and may be relied on.

The result of the last ten years' labour as shown by these speaking statistics is very satisfactory. Not only has the ratio of increase of former decades been kept up, but a great advance has been made upon it, especially in India, where the growth has risen to 100 per cent. But here are the tables:—

NATIVE CHRISTIANS.

	1851.	1861.	1871.	1881.
India.....	91,692	138,731	224,258	417,772
Burmah. No returns		59,366	67,729	7,510
Ceylon.....	11,859	15,273	31,376	35,708
Total.	102,951	213,370	318,363	528,990

COMMUNICANTS.

	1851.	1861.	1871.	1881.
India.....	14,661	24,976	52,816	113,525
Burmah. No returns		18,439	20,514	24,929
Ceylon.....	2,645	3,859	5,164	6,843
Total.	17,306	47,274	78,494	145,097

In the first of these decades the ratio of increase was 53 per cent.; in the second, 61 per cent.; in the last, 86 per cent. In Ceylon, the percentage of increase in the past ten years is 70, while in India, it is 100. None of the European or American churches can exhibit such an increase. The promise of the future is very bright. There is every reason to believe that this rate of increase will be exceeded in the next ten years, and it may be possible, as the *Indian Witness* suggests, that "there are many persons now living who will see from ten to fifteen millions Protestant Christians in India before they get their release from toil in this earthly vineyard."

The old heathen systems and customs are constantly giving way before the advance of Christianity and European civilization. The new religious force which the West is planting in India, is molding Hindu thought and modifying social customs, and breaking down the barriers of caste. Christianity has proved itself to be a beneficent influence, and to be able to meet all the demands of the most advanced culture; and it is, therefore, morally certain that the Hindu will embrace it in increasing numbers. Another way is being prepared for such accessions, as neither the history of the past nor the most careful forecast of the future, has led us to anticipate. When the general break-up of Hinduism shall

begin—and this event may not be far distant—the question will be: How shall we receive and train the overwhelming numbers? In this connection, it is encouraging to be assured that there has been, in the last decade, “an amazing development of indigenous workers.” Of native female agents there are now 1,944, against 947 in 1871. Besides these, there are 541 European and Eurasian women engaged in missionary effort. This force of 2,500 Christian women shows how wonderfully Zenana work has grown. Ten years ago, the majority of the Zenana pupils were in Bengal; now the Northwest Provinces claim the largest number. Ten years ago, there were 31,580 pupils; now there are 65,671. Thus the great work is growing in all its departments, and spreading all over India.

For Sunday-school statistics there are no means of comparison. They were not included in former returns. There are, it appears, 83,321 Sunday scholars, of whom one-fourth are non-Christian children.

MISSIONARY ASSOCIATION OF QUEEN'S COLLEGE.

A meeting of this society was held in the Divinity Hall on 13th January. A communication from Garden Island was received and laid before the association. The request for service was considered and a deputation appointed to confer with the people and see whether Wolfe Island could not be worked in conjunction with it. Mr. John McNeill, was the only one appointed to report, who put in an appearance. His story was simply told but was intensely interesting. One of their own men, the society was naturally more concerned about *his* success than some of the others, and he met with a very fair share of it. His station was Mattawatchan and Griffith, about 120 miles due north from here, in the county of Renfrew, a dreary rocky waste, with plenty of iron stone, asbestos and phosphate but scarcely as much land as would raise food to keep the inhabitants alive, nor fodder enough for a mountain goat. There were two preaching places, Mattawatchan and Griffith, ten miles apart. Mr. McNeill lived at the former, and had to walk to and from the services. After two months of such needless experience they managed to get him a horse. Were the *statutes of the Church*, with regard to mission stations, known and carried out by students, there would be no necessity for such recitals of heroism, viz: “*that the student is boarded and conveyed to and from the preaching places, free of expense.*” At Mattawatchan our missionary had services in the school-house every Sunday at 3 p.m., and also a Sabbath-school. The church attendance averaged seventy persons and the Sabbath-school twenty-five. We have thirty-two

members here, representing twenty-five families. There was a weekly prayer meeting with an average of fifteen, and cottage meetings were held in the district. At Griffith we have four families and four members, the average attendance was about twenty. The Anglicans having a Sabbath-school here, Mr. McNeill did not think it prudent to interfere. There are no Methodists in the vicinity. Rev. Mr. Gracey, of Gananoque, dispensed the sacrament on September 10th, when twelve made profession of their faith and joined our ranks. No one who has never been in this neighbourhood has any conception of its isolation. It is thirty-four miles from the nearest railway station on the K. & P. R., and seventeen miles from a grist mill or blacksmith's shop. The people are *very* poor and never had preaching till we sent the gospel to them. The country is hilly, poor and stony, but there are plenty of minerals, which will be sure to be sought after when the iron horse snorts through the land. Help! help! help! we want to possess the land for Christ. Mr. McNeill's earnest work must be followed up and we have little to come and go on.—P. M. P., *Secy.*

THE LION SERMON.

The “Lion Sermon” was duly preached in London on the 16th of October, in accordance with the directions given more than two centuries ago, by the then Lord Mayor of London, who left a bequest to pay the preacher of it. It was founded in commemoration of a thrilling incident in the life of the founder. It is recorded that Sir John Gayer, who afterward held the office of Lord Mayor, on a certain October 16, was travelling in Arabia. Becoming detached from the caravan, a lion approached him. Sir John was unarmed, and thinking his last hour was come, he fell upon his knees in prayer; upon which the lion looked at him, but after a few seconds walked off. Sir John then vowed to perpetuate the commemoration of his miraculous deliverance; and the funds he left for that purpose have enabled his wish to be carried out faithfully by means of the above service, which always takes place on October 16.

Good news comes again from the Sandwich Islands. A revival has been for some time in progress almost as remarkable in extent and power as that of 1837-9. The work is not confined to the natives, but extends to the foreigners who have gone thither for business, and also to the half-white and half-Chinese part of the population which has hitherto been very difficult of access. New life seems to be imparted to the churches. Many persons have been already converted, and many are deeply impressed.

The Presbyterian Record.

MONTREAL: APRIL 1883.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

SOME of our agents complain of the difficulty of collecting "the quarters" for the RECORD. They wonder if it is the same in other congregations, and they ask us what they should do. Well, we sincerely sympathize with our friends who write in that fashion, and we are heart sorry for the man or woman in the Presbyterian Church who begrudges a quarter of a dollar a year for the missionary RECORD of their own church. We don't want to *offend* a single individual, so we drop that part of the subject right here, and leave our short-sighted friends to their own reflections hoping that they will yet "tak a thoct an' mend." There is a good plan followed in many of our best organized congregations, namely to distribute the RECORD through the congregational missionary association. It gives the members of the association a reasonable excuse for calling, "to leave the RECORD," and the opportunity is thus afforded of calling attention to its contents, or to any branch of the Church's work. The members of the association in some cases collect the quarters; in other cases the managers pay for the RECORD and distribute them *gratis* to all who contribute anything to the Schemes of the Church. Where there is no missionary association, there is reason to fear that the congregation is not in a very good way. The alpha and omega of Christianity is to be found in the maintaining and promoting of the missionary spirit between man and man.

Literature.

MYERS COMMENTARY ON ACTS; Funk and Wagnall's, New York; p.p. 544; price, \$2.50. As a work of critical and exegetical

learning, this Commentary on the Acts is perhaps unsurpassed, and must be found very useful for reference. Its value has been greatly enhanced by the explanatory notes appended to each chapter by Rev. Dr. Ormiston, the American editor. It will be especially helpful to Sabbath-school teachers, aiding them to a correct understanding of the book and to a right estimate of its historic contents.

LIFE OF REV. JOHN GEDDIE, D. D., first missionary to the New Hebrides; by Rev. George Patterson, D. D. W. Drysdale & Co., Montreal; D. McGregor, Halifax, and James Bain & Son, Toronto. Price \$1.50. We heartily commend this book to the notice of our readers, and wish that a copy of it were to be found in every household. It is more interesting by far than "Wilson's Tales of the Borders," or the most sensational story that we have read for a long time.

MISSIONARY ALMANAC for 1883, published by *The Gospel in All Lands*, 74 Bible House, New York. Mr. Eugene R. Smith has laid the Christian public under a new obligation by issuing this comprehensive and useful repertory of missionary intelligence, price 25 cents.

Official Notices.

MEETINGS OF SYNODS.

TORONTO AND KINGSTON.—In Chalmer's Church Guelph, on the 1st of May at 7.30 p.m.

MONTREAL AND OTTAWA.—In First Presbyterian Church, Brockville, on the 8th of May, at 7.30 p.m.

HAMILTON AND LONDON.—In Knox Church, St. Thomas, on the 9th of April.

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

MEETINGS OF PRESBYTERIES.

Whitby, Bowmanville, 17th April, 11 a. m.
Toronto, Knox Church, 24th April, 11 a. m.
Lanark & Renfrew, Carleton Place, 22nd May, noon.
Truro, at Truro, 10th April, 11 a. m.
Pictou, 1st May.
P. E. Island, Summerside, 1st May.
Montreal, David Morrice Hall, 3 April, 11 a. m.
Miramichi, Chatham, 17th April.
Sydney, St. Andrew's Ch., 9th May.
Halifax, Poplar Grove Ch., 8th May, 10 a. m.

A Page for the Young.

CHRIST IS ALL

CHIEF of sinners though I be,
Jesus shed His blood for me ;
Died that I might live on high,
Lived that I might never die :
As the branch is to the vine,
I am His, and He is mine.

Oh, the height of Jesus' love !
Higher than the heavens above
Deeper than the depths of sea,
Lasting as eternity :
Love that found me—wondrous thought !
Found me when I sought Him not.

Chief of sinners though I be,
Christ is all in all to me ;
All my wants to Him are known,
All my sorrows are His own :
Sate with Him from earthly strife,
He sustains the hidden life .

O my Saviour ! help afford
By Thy Spirit and Thy Word ;
When my wayward heart would stray,
Keep me in the narrow way ;
Grace in time of need supply,
While I live and when I die.

SPELL IT OUT.

Here is an alphabet that will make you study. Get out your Bible and turn to the places. When you have found them read and remember :

- A was a monarch who reigned in the East.
—Esther i. 1.
- B was a Chaldee who made a great feast
—Daniel v. 1-4.
- C was veracious when others told lies.
—Num. xiii. 30-33.
- D was a woman, heroic and wise.
—Judges iv. 4-14.
- E was a refuge where David spared Saul.
—1 Sam. xxiv. 1-17.
- F was a Roman accuser of Paul.
—Acts xxvi. 24.
- G was a garden, a frequent resort.
—John xviii. 1, 2 ; Matt. xxvi. 36.
- H was a city where David held court.
—2 Sam. ii. 11.
- I was a mocker, a very bad boy,
—Gen. xvi. 16 ; xxi. 9.
- J was a city preferred as a joy.
—Psalm cxxxvii. 6.
- K was a father whose son was quite tall.
—1 Sam. ix. 1, 2.
- L was a proud one who had a great fall.
—Isaiah xiv. 12.

M was a nephew whose uncle was good.

—Col. iv. 10 ; Acts iv. 24.

N was a city long hid where it stood.

—Zephaniah ii. 13.

O was a servant, acknowledged a brother

—Philemon i. 16.

P was a Christian greeting another.

—2 Timothy iv. 21.

R was a damsel who knew a man's voice.

—Acts xii. 15, 14.

T was a seaport where preaching was long,

—Acts xx. 6, 7.

U was a teamster struck dead for his wrong.

—2 Sam. vi. 6, 7.

V was a cast off, and never restored.

—Esther i. 19.

Z was a ruin with sorrow deplored.

—Psalm cxxxvi.

"WHILE WE HAVE TIME."

Once there was a man who had been made a minister, and he wanted to go as a missionary to a far-off country, that he might teach poor heathen people about the Lord Jesus Christ.

But this good young man was not very strong, and his friends were afraid he might soon die in the heathen land, which was hot and unhealthy, so they tried to persuade him to stay at home.

The young minister asked his physician how long he thought he might live in India.

"Perhaps," said the doctor, "you may live seven years."

"Then I will go," said he ; for in seven years, by God's help, I may do much work for him !"

So he went ; and as he knew that his time must be short, he tried to spend every moment of it in serving God.

Even before he sailed away for India his friends used to call him "the man who never lost an hour," because he was so careful not to waste any of his precious time ; but now he felt it to be still more precious.

In those seven years he did a great work for God indeed.

He preached to the poor heathen people, and taught them about the Lord Jesus ; and he wrote the Prayer Book and the New Testament in their language, so that they could read and understand it.

People wondered that he could do so much. It was because his heart was full of love to God and love to the poor heathen ; and he remembered that "the time is short."

Let us pray God to-day "to stir up the wills of his faithful people," that we may all "plentifully bring forth the fruit of good works" now while we have time.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 5th of MARCH, 1883. OFFICE, 50 CHURCH ST. POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 5th Feb, 1883. \$	1274.37
Rockburn & Gore	5 00
Centerville	8 00
London, St. Ana's Ch	25 00
South Kinloss	2 50
Springville	7 00
North Westminster	8 00
South Westminster	3 00
Huntingdon, St. Andrews, 2 years	12 00
Walkerton Free, St. Johns	1 00
Toronto, Old St. Andrews	17 50
Pictou, East River	5 00
Ottawa, Bank St.	10 00
Grafton	4 90
St. Thomas, Knox Ch	15 00
Thamesville	8 00
Botany	4 00
Huron	10 00
Carp, Kinburn & Lowries	5 00
Shakespeare, St. And's	5 00
Ladona	4 00
Rocky Saugeen	3 19
Sydenham, St. Pauls Ch	3 60
St. Vincent, Knox Ch	3 37
Riverside	8 00
Martintown, Burn's Ch	7 00
Petroia	4 00
Whitby, St. And's	2 00
Dumblane	1 00
St. George	4 00
Hampden	4 00
West Brant	4 75
Leith	3 00
Stewiecke	5 00
River Charles	3 00
Grand River	2 00
St. Andrews, Little River & Stations	2 00
Hilfr, St. Johns Ch	11 50
Tilbury East	5 50
Culloden	4 00
Chinguacousey, Ist.	1 15

\$1310.33

HOME MISSION.

Received to 5th Feb 1883. \$	1559.24
Ashburn S S	9 00
W P McL	5 00
Mooreline, addl	8 00
Mono East S S	7 50
Mono Mills S S	6 30
Caledon, St. And's SS	16 00
Mono East Thk day	5 45
Caledon, St. And's Thk day	4 00
Hamilton, Erskine Ch	30 00
Goderich Township, Union Ch	9 50
Legacy of the late Mr Jas Robson of Sarnia, per his Executors	150 00
Perth, St. And's Ch, addl	45 20
Quebec, St. And's Ch	200 00
John Moffatt & Family, of Wroxter, 1thk offering for preservation from Cartwright, Manitoba Miss Meeting	20 00
Drummondville S S	12 00
Hallfax, Chalmers Ch for North-West	5 00
Two Islands for N.-West.	4 00
Kings' on Chalmers Ch S S.	20 00
Carradoc, Cooke's Ch	3 00
L'Auto-Gardien Miss Meet	3 60
Cumberland	6 00
Lochaber	4 00
Buckingham	17 50

Rockland, Miss. Meeting	1 15
Hawkesbury	3 50
L'Original	4 50
Centerville	55 00
Smiths Falls	140 00
Hamilton, St. Johns Ch	31 00
do do SS	10 00
do Central Ch	463 74
do do SS	175 00
Scarborough, St. And's S S	85 00
Muskoka	60 00
Burnham, Ottawa	20 00
Guelpin, Knox S S	280 00
London, St. And's Ch	35 00
do do S S	20 00
South Kinloss	32 00
Harrington	8 00
do Mrs Gordon's B Class for Manitoulin Is'd	8 00
Ashfield	8 00
Bethany	70 00
Fingal	110 00
North Westminster	40 00
South Westminster	30 00
Huntingdon, St. And's	42 50
Waddington, N. Y.	3 00
A Presbyterian Friend, Maxville	2 58
Walkerton Free, St. Johns	17 70
Durham	11 00
Caledonia, Argyle St S S	2 58
Toronto, St. Jas Sq Church exclusive of SS	1172 11
Almonte, St. Johns Ch	50 00
Hamilton, Erskine Ch S S	60 00
Huntingdon, 2nd Pres Ch	22 00
Arkona	6 00
Toronto, Erskine Ch	83 75
Lakefield S S	60 00
Ottawa, Bank St	85 00
Elora, Knox Ch	40 00
Forwich	13 00
Grafton	25 35
Orono	25 00
Brooklin SS	6 35
St. Thomas, Knox Ch	143 00
Huron	19 00
J. L. Limehouse	5 00
Shakespeare & St. And's, One who desires the Salvation of Souls	7 50
East Gloucester	20 85
West Gwillimburg 1st	47 67
Garden Hill & Knoxville	10 00
Petrolia	20 00
Whitby, St. And's	41 00
Lower Leads	8 00
St. George	25 00
King, St. And's	49 00
Almonte, St. Johns, addl	40 00
Duncdin	10 00
Beaverton	42 00
do SS	10 00
Harwich, addl	30 00
Fergus, Melville Ch SS	25 00
South Indian Miss Sta	5 25
Bearbrooke	10 00
Lobo, Melville Ch	20 00
Westwood	22 50
West Brant	22 55
do do SS	4 90
North Easthope	64 00
Sherbrooke, St. And's	10 00
Toronto, Central Ch S S	25 00
Botany	24 50
Turin	19 54
Alice	20 00
Glenmorris	50 00
Mr Polson, Plantagenet	2 00
Greenbank	21 60
Sarnia, St. And's S S	60 00
Chinguacousey, 1st	50 00
Chinguacousey, 2nd, addl	50 00
Chinguacousey, 1st S S & B Class	10 00

\$21,156.13

FOREIGN MISSION.

Received to 5th Feb, 1883. \$15,570.53

Kingston, Woman's F M Soc for Formosa	75 00
Kingston, Woman's F M Soc for Mrs Campbell's Sch at Mhow, India	125 00
W P McL	10 00
Juvenile Miss Sch for Bible Women and Day Schools at Indoro	145 00
Hamilton, Erskine Ch	33 00
Asr, Knox Ch	70 00
Quebec, St. And's Ch	150 00
Contents of Jennie Halls Bank	1 50
A R J (Moore)	5 00
L'Auto, Gaurdien Miss Mtg	3 60
Cumberland Miss Mtg	6 00
Lochaber do do	4 00
Buckingham do do	17 00
Rockland do do	1 15
Hawkesbury do do	3 50
L'Original do do	4 50
Smiths Falls, Union Ch	60 00
Hamilton, St. Johns Ch	24 00
do Central Ch	279 80
do do do SS	80 00
do do balance of photos of Rev Dr McKay, Formosa	1 35
Lower Windsor	3 00
Metis S S, Zonana, India	1 50
Guelpin, SS	20 00
London, St. And's	210 00
do do SS	30 00
Mrs Ross, London	25 00
Toronto, Central Ch S S	40 00
Teaswater, Zion Ch S S	6 87
South Kinloss	17 00
Harrington	27 12
Bethany	19 00
Fingal	40 00
North Westminster	85 00
South Westminster	26 00
Huntingdon, St. And's	30 00
Waddington, N. Y.	94 75
Toronto, Central Ch Bible Class	20 00
A Presbyterian Friend Maxville	5 00
A Presbyterian friend Maxville, for Dayspring	2 00
Walkerton Free, St. Johns	8 00
Chatsworth S S	3 18
Durham SS	5 58
Toronto, St. James Square, exclusive of SS	320 00
Toronto, St. James, for Formosa	20 00
Lachute, Henry's Ch	2 00
Almonte, St. Johns Ch	25 00
Hamilton, Erskine Ch S S	30 00
do do do do	20 00
Huntingdon, 2nd Ch	25 00
Huntingdon, do SS Formosa	6 00
Arkona	5 00
Toronto, Erskine Ch	83 75
Lakefield, S S	22 00
Ottawa, Bank Street	60 00
Elora, Knox Ch	25 00
Grafton	22 30
Orono	15 00
Brooklin SS	6 30
St. Thomas, Knox Ch	112 00
Shakespeare & St. And's	15 00
One who desires the Salvation of Souls	7 50
East Gloucester	20 00
West Gwillimburg, 1st	23 83
Martintown, Burn's Ch	16 00
Garden Hill & Knoxville	5 00
Petrolia	6 00
Whitby, St. And's	1 50
Lower Leads	6 00
St Matthews & Valley	15 00
St George	10 00
Lancaster, Knox Ch	87 55
King, St. And's	30 00

Danedin	8 0
Kintire	8 00
Beaverton	39 30
do SS	22 76
Fergus, Melville Ch SS	1 0
South Indian Miss Sta	5 27
Leadbroke	8 03
Lobo, Melville Ch	20 00
Brampton S	14 20
Westwood	22 50
West Brant	21 00
do do SS	4 90
North Easthope	64 50
Sherbrooke	5 00
Woodville	70 24
do SS	5 74
M G Pictou, N S, Formosa	20 00
Alice	10 00
Glenmorris	40 40
Greenbank	19 19
Thk offering Churchill	5 19
Sarala, St And's	15 00
do do do Day-spring	35 00
Chinguacousey 1st	20 10
Chinguacousey 2nd	30 00
Chinguacousey 1st SS	6 38

\$19,047 01

COLLEGES ORDINARY FUND.

Rec'd to 5th Feb, 1883	\$3605 21
Hamilton, Erskine Ch	30 00
Smiths Falls, Union Ch	50 0
Hamilton, St Johns Ch	22 46
do Central Ch	319 00
Warwick, Knox Ch	3 00
Guelph, Knox Ch S	10 00
London St And's	1 5 60
South Kinloss	10 00
Thamesville	25 00
Harrington	20 62
Springville	16 00
North Westminster	38 0
South Westminster	12 00
Walkerton Free St Johns	7 00
Wrexeter	11 05
Toronto, St Jas Sq Ch	430 01
Almonte, St Johns Ch	25 00
Hamilton, Erskine Ch S S	20 00
Arkona	8 69
Toronto, Erskine Ch	83 75
Ottawa, Bank St Ch	10 00
Elora, Knox Ch	13 00
Grafton	18 00
Orono	10 00
St Thomas, Knox Ch	60 00
Markham, St Johns Ch	11 00
Shakespeare & St And's	11 50
Petrolia	12 01
Whitby, St And's	10 00
St George	1 00
King, St And's	40 00
Almonte, St Johns, addl	15 00
Dunedin	5 0
Beaverton	10 45
Fergus, Melville Ch SS	10 45
Lobo, do do	32 79
Westwood	2 50
West Brant	4 50
North Easthope	38 00
Alice	5 00
Greenbank	8 50
Chinguacousey 1st	17 30
Chinguacousey 2nd	25 00

\$5337 63

KNOX COLLEGE ORDINARY FUND.

Received to 5th Feb, 1883	\$147 25
Fingal	60 00
A Presbyterian Friend, Maxville	5 00

KNOX COLLEGE BURSARY FUND.

Received to 5th Feb, 1883	\$600 00
Hamilton, Central Ch S S	60 00

Toronto, St James Sq Ch	60 00
Galt, Knox Ch	50 00
Jas Loghrin, Speedside	50 00
Rev Robert Hamilton, Motherwell	30 00
—	\$555 00
KNOX COLLEGE BUILDING FUND.	
Per Rev Wm Burns.	
Received to 5th Feb, 1883	\$2701 42
Alex Murray, Galt	5 00
Mooretown & Corinna	19 00
Rev John Gray, Windsor	25 00
Peter McArthur, Fingal	5 00
Newtonville & Kendall	5 00
William Lingham, Eaniskillen	6 00
Toronto	33 50
John Graham, Beaverton	3 00
A L Argo, Fergus	25 00
J B Gray, St Catharines	15 00
Acton	14 00
Columbus	21 00

\$2831 92

MANITOBA COLLEGE ORDINARY FUND.

Received to 5th Feb, 1883	\$ 343 71
Rodgerville	4 31
Amora	5 00
W P McL	5 00
Hamilton, Erskine Ch	6 00
Windsor, N S	10 00
G barsud do	2 00
Baddeck, N S	3 00
Gays River, N S	4 30
Cocabea & Waweig, N B	3 00
Valo Colliery, N S	10 72
Mabou, N S	4 00
North Easthope	5 00
Smiths Falls, Union Ch	10 00
Hamilton, Central Ch	40 00
Proffine	8 66
Teeswater, Westminster Ch	11 00
Thamesville	7 00
Mt Pleasant	6 15
Burford	1 58
North Westminster	15 00
South Westminster	8 00
Beachburg, St And's	2 06
Front Westhope	1 94
Toronto, St Jas Sq	25 00
Huntingdon, 2nd Cong	10 00
Pricville, St Columba & Durham Road	3 00
English Settlement	10 15
Ottawa, Bank Street	25 00
Berno	4 80
Thamesford	15 00
Almonte, St Johns	15 00
Hampton	4 50
Mariontown, Burns Ch	4 00

\$633 67

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Feb, 1883	\$ 642 33
Fembroke	
H Fraser	15 00
John P Millar	29 00
Andrew Glen	10 00
J B Dickson	30 10
Peter white, M P	20 00
Alo Millar	20 00
H Bruce Grey	10 00
W W Dickson, M D	20 00
Arch Thomson	20 00
Hugh Fraser	2 00

Toronto.

Andrew Telfer	200 00
Thomas Tomlinson	2 00
Mrs Buchanan	5 00
G C Robb	10 00
Mrs U Sinclair	10 00

Fergus	
A D Ferrier	100 00
Perth	
Wm Meighan	30 00
Robt Allan	10 00
George Templeton	10 01
John S Hart	25 00
Edw Armstrong	5 00
James Fraser	2 00
Charles Meighan	2 00

White Lake.

Donald Stewart	50 00
William Lindsay	10 00

Arnprior

H F McLaughlan	51 00
William Russell	5 00
Rev D J McLean	5 00

Carleton Place.

William Duff	5 00
P Lavalle	1 00
D Finlay	1 00
A C McLean	4 00
Thomas Grey	5 10
Atex Sibbett	2 00
Joseph Wilson	5 00
Allen McDonald	5 00
Messrs McDonald & Brown	10 00
P Struthers	4 00
John Donald	5 00
Alex McLean	4 00
W A Patter-on	2 00
J McCalla St Catharines	100 00

Berkwith.

A McTavish	25 00
David Cameron	10 00
John McDonald	10 00
John Stewart	22 00
James McEwen Senr	10 00
Alex Cameron	10 01
Fin ay McEwen, West	5 00
A F Stewart	5 00
John McDougall	5 00
Thomas Duff	2 00
Isabella McDonald	1 00
Alex McEwen	5 00
John Stewart	1 00
Sam Irvine	1 00

Ashton.

John Stewart	5 00
J R Simpson	5 00
Iobt Kennedy	5 00
Sam C Simpson	2 00
Hugh Crawford	3 00
John Crawford	1 50
J R McNab	5 00

Smiths Falls.

Rev Jno Crombie	10 00
Isaac Gram	2 00

Almonte.

Messrs Young Brothers	10 00
P Young	5 00
A M Greig	10 00

Hamilton.

Jas M Stuart	25 00
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Motherwell.

Rev Robt Hamilton	100 00
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Beechburg.

A Fraser	15 00
Matthew Stevenson	5 00

\$702 53

WIDOWS' FUND.

Received to 5th Feb, 1883	\$ 2145 68
Hamilton, Erskine Ch	8 00
do St Johns Ch	3 00
Carradoc, Cooke's Ch	1 00
Harrwich	4 00

Harrington	5 42
Springville	5 00
North Westminster	18 00
South Westminster	7 00
Kingsbury & Brompton Gore	8 92
Walkerton, Free St John's Pimpton, Smith Ch.	4 00 5 00
Arkona	2 00
Ross & Cobden	3 10
Ottawa, Bank Street	15 00
Elora, Knox Church	6 00
Grafton	7 10
Orono	10 00
Huron	10 00
Shakespeare & St. Andrew's Petrolia	4 00 4 00
Whitby, St. Andrew's	5 00
Lower Windsor	2 00
Belmont	5 00
Lobo Melville Church	8 00
West Brant	4 00
Sherbrooke, St. Andrew's ..	5 00
Alice	12 00
Chinguacousy, Ist S School & Bible Class	6 40

\$2323.42

With Rates from Rev'ds D. Mitchell, R. Ruess, G. Sutherland, W. Hojnott, J. McMechan, Andrew Wilson, Kingston; W. M. Martin, \$10.00; W. J. Dey, \$24.00; T. Wardrope, \$16.00; R. Scott, A. Young, J. L. Murray, \$10.00.....

AGED AND INFIRM MINISTERS' FUND.

Rec'd to 5th Feb. 1883	\$2321.28
Hamilton Erskine Ch.	10 00
Drummondville S School ..	5 00
Carradoc Cooke's Ch.	1 00
Hamilton, St John's Ch.	5 00
London, St Andrew's Ch.	50 00
South Kinloss	5 00
Harwich	12 00
North Westminster	20 00
South Westminster	7 10
Kingsbury & Brompton Gore Presbyt'n Friend, <i>Marville</i> ..	6 00 2 90
Walkerton, Free St. John's Church	6 00
Arkona	2 00
Ross & Cobden	3 00
Toronto, Erskine Ch	30 00
Ottawa, Bank St Church	11 10
Elora, Knox Ch	6 00
Lansdowne	4 00
Grafton	15 10
Orono	10 00
St Thomas, Knox Ch.	33 00
Shakespeare & St Andrew's Ch	6 00
Petrolia	4 00
Whitby, St Andrew's	10 00
Lower Leeds	4 25
St George	8 35
Lower Windsor	2 00
Belmont	10 00
Lobo Melville Ch	10 00
West Brant	4 00
Eberbrooke, St. Andrew's ..	5 00
Alice	10 00

\$3137.83

Rates rec'd to 5th Feb. 1883. \$1429.35

With Rates from Rev'ds R. J. Ruess, \$5 00; D. Mitchell \$5 00; R. Ruess, \$2 50; G. Sutherland, \$5 10; W. Hojnott, \$4 00; J. McMechan, \$3 00; W. J. Dey, \$2 50; A. Wilson, Kingston, \$4 00; W. M. Martin 3 years \$13.50; T. Wardrope, \$7 00; A

Young, \$7 00; S W Fisher, 3 years \$15.00; J L Mur- ray, 2 years \$2.00	86 95
.....	\$1,516 30
CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPROPRIATED.	
Rec'd to 5th Feb. 1883, less amt \$170 00 from Thoms- ford appropriated	1709.48
Trathroy, St Andrew's	68 00
Orania	136 00
Toronto, Charles St	80 00
London Ist Congregation ..	390 00
.....	\$2,353.48

CHURCH AND MANSE FUND N. W. TERRITORY.

Rec'd to 5th Feb. 1883	\$977.24
Messrs. Swan Bros Toronto ..	25 00
William Thomson	50 00
Miss Taylor	5 00
D S Dow	100 00
Rev H B McKay, River John, N. S.	5 00
W H Harrington, Hlfr. N S Hamilton Central Ch.	1 00 137 00
Mrs John Garratt, Hamilton G H Gillespie	50 00 25 00
J D McDonald	50 00
Hamilton Knox Church	23 00
John L. Blaikie, Toronto ..	100 00
Mrs. Ross	25 00

\$1602.35

McCALL MISSION, PARIS, FRANCE.
Rec'd to 5th Jan'y 1883

Toronto, St James Sq Ch. \$25.00

TEMPORALITIES LAW EXPENSES.

Rec'd to 5th Dec'r 1882	\$48.90
Belleville, John Street	15 00
East Puslinch, Duff's Ch.	5 00
A D Ferrier, Fergus	5 00
.....	\$73.90

LUMBERMEN'S MISSION.

Reachburg, St Andrew's	4 00
Front Westmeath	2 50

KNOX COLLEGE MISSIONARY SOCIETY.

Rec'd to 6th July 1882	25 00
Toronto College St Bible C.	5 00
Hamilton Knox Ch S School ..	10 00
do Central "	1 43
do Erskine "	10 00
.....	\$65.43

RECEIVED BY REV. DR. MACGREGOR
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
MARCH 5TH, 1883:—

FOREIGN MISSION.	
Acknowledged already	\$ 4928.42
River, Charlo, N. Mills & Loulou	24 75
Meikle St. Blue Mt	5 75
Dr Dawson, Montreal, for New Heb	10 00
Knox SS, Pictou, for Erro- wanga Schools	15 60
Knox S S, Pictou, for Miss Seamp's Salary	15 00
M G, Pictou	20 00
do do for Dr McKay's Miss. Fornossa	20 00
Campbellton	37 25
Little Narrows, C B	3 82
Friend of Miss's, Windsor ..	7 00
Scotch Set., N. B.	10 20

Rev J D Murray, Buc- touche	1 00
Grand River	13 00
Cavendish & New Glasgow ..	53 00
Teacher, Stewiacke	3 00
W A Hearty, Taylor's Heal	2 00
Hammond River & Salt- springs	6 00
Friend, Mt Stewiacke	2 00
In Memory of Rev D F Croftman	5 00
Economy, Aux of Truro W F W S, for Annagee's Salary	15 00
St David's Miss Society, Maitland	34 62
South Maitland, Miss Soc. ..	12 00
St Peter's, C B	3 25
Cyprus, James Ch, New Glasgow	2 00
Fort Mosey Miss Ass, Hlfr half year	109 00
St Stephen's Ch, St John ..	23 71
Friend West River St, Post Mark	5 00
Tatamagouche addl	5 00
A G, Pictou	20 00
Friend, P.nette, P E I	4 00
"Retired business man," Hants Co.	50 00
Franboise	4 00
Women's Miss Soc, Shu- ben cadie	28 00
French River	8 18
St James Ch, Dartmouth, 1 year	50 00
Brookfield Miss Soc	9 40
Miss Rachel Salter, Cam- bridge, Hants	2 00
Mr John Morris, Kempt.	1 00
Kempt Addl	2 00
Walton do	1 00
Mrs T H Murray, Kempt.	2 00
St Andrew's Truro, addl.	60 00
St And's Chatham do	15 00
Goose River	10 00
Buctouche	3 00
Miss Booth	50
United Ch, New Glasgow ..	317 00
A Friend, United Ch., New Glasgow	100 00
.....	\$6105.28

DAYS PRING AND MISSION SCHOOLS.

Acknowledged already	\$2196.73
Union Ch S S, Hopewell	20 00
Elmadale addl	45
Knox Ch S S, Pictou	35 00
Stillwater S S	5 80
Tide Head do	3 30
The Kirk & Union Ch, St James	14 35
St Paul's S S, Truro	4 00
Mid L. Havo S S	2 75
Richmond S S, Halifax, for Day-spring	13 97
Richmond S S, Hlfr, for Miss Schemes	14 00
Cavendish & New Glasgow, P E I	32 00
Chalmers' Ch, Hlfr.	26 50
Hammond River & Salt- springs	10 00
St David's S S, Maitland	21 89
Urbana do do	2 90
St And's Ch, Little River ..	7 75
Meagher's Grant	4 50
St Paul's, New Antrim	2 75
North Cornwallis, addl	12 38
Franboise	2 00
Brookfield S S	5 50
do Mrs McKay's S S class for Rev J W Mo- Leod's Sch, Trinidad	2 50
Pleasant Valley S S	2 50
Bathurst S S, addl	5 80

\$2439.88

HOME MISSIONS.

Acknowledged already	\$2499.47
Mabou	4.00
River Charlo, New Mills & Louison	2.00
Meikle Set, Blue Mt	5.50
Knox Ch, Pictou	50.00
M G, Pictou	21.00
Campbellton	30.00
Boularierie, addl, C B	4.50
Little Narrows, do	4.20
Friend of Missions Windsor	6.00
Grand River	9.00
Cavendish & New Glasgow P E I	31.0
Murray Harbour	9.75
Teacher, Stewiacke	3.00
Hammond River and Salt-springs	4.00
Dundas	25.75
Friend, Mid Stewiacke	1.00
In memory of Rev. D F Creelman	5.00
St And's Little River & Stations	6.00
St Peters, C B	3.00
Fort Massey Miss Ass, Hfx 1 year	160.00
A G Pictou	10.00
Framboise	4.00
St James Ch, Dartmouth, 1 year	22.00
Brookfield Miss Soc	5.00
St An's Truro, addl	69.91
St And's, Chatham addl.	35.00
	\$2960.17

SUPPLEMENTING FUND.

Acknowledged already	\$360.05
River Charlo, New Mills & Louison	14.00
Knox Ch, Pictou	57.00
Little Narrows, C B	3.50
Friend of Missions Windsor	3.00
St Stephens Ch, St John	27.00
Grand River, C B	5.00
West Cape, Campbellton & Brae	11.50
Cavendish & New Glasgow	25.00
Murray Harbour	10.17
Teacher, Stewiacke	1.00
Hammond River and Salt-springs	5.75
Economy	10.00
Fort Massey Miss Ass 1 year	75.00
"Retired business man," Harts Co	100.00
Framboise	3.00
St James Ch, Dartmouth, 1 year	30.00
Maitland, addl	1.00
St And's, Chatham	33.75
	\$3291.47
Less by amount from Maitland withdrawn in favour of Debt Fund	71.28
	\$3220.19

SUPPLEMENTING FUND DEBT

Already acknowledged	\$ 2903.67
United Ch, New Glasgow addl	5.00
Mrs Thomas Gentles, Dartmouth	1.50
Friend, Bloomfield, N B	5.00
Campbellton	17.87
Pembroke Ladies Sew Cir	
Spring-side Cong	5.00
Spring-side Thk addl	.25
Milford	7.01
Redeque	10.90
Friend, Mid Stewiacke	2.00
Maitland, Thk Col.	71.28

Rev Messrs M'Hen, Carruthers, Donald, Bayne McLennan & Dr MacKnight \$5 each	30.00
Rev A Stirling	2.00
	\$2480.58

Omitted last month:

Rev T Sedgwick, Tatamagouche	5.90
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COLLEGE FUND.

Acknowledged already	\$ 6 83.18
River Charlo, New Mills & Louison	8.00
Interest	18.00
Scotch Set, Buctoucho Cong	.92
Grand River	2.00
Dr Chisholm, Bay Roberts, Nfld	4.00
Cavendish & New Glasgow, South Cornwallis	21.00
In memory of Rev D F Creelman	3.00
St And's Little River and Stations	3.00
Maitland	21.59
St Peters, C B	1.00
Div People's Bank, Hfx, 1 year	90.00
Fort Massey Miss Ass, Hfx, 1 year	50.00
Div Union Bank, Hfx, 3 1/2 shares	457.50
Framboise	4.00
Dartmouth James Ch 1 year	21.00
St And's, Chatham, addl.	10.00
	\$7017.19

BURSARY.

Acknowledged already	\$336.23
Knox Ch, Pictou	13.00

AGED AND INFIRM MINISTERS' FUND

Acknowledged already	\$1758.13
River Charlo	1.00
Knox Ch, Pictou	8.60
Boulevardie, C B	10.01
Grand River	2.00
Cavendish & New Glasgow	6.00
Murray Harbour	12.92
In Memory of Rev D F Creelman	5.00
Maitland, addl	1.00
St Peters, C B	1.00
Framboise	1.00
St James Ch, Dartmouth, 1 year	10.00
St And's, Chatham	10.00

MINISTERS' PERCENTAGE.

Rev T Nicholson for 1832	2.50
J Mosborough " 1832	3.00
Jas Carruthers for 1881 & 1882	8.00
Rev R S Bayne for 1832	4.00
M Wilson	4.00
A Farquharson for 1882	3.50
	\$1833.05

SYNOD FUND.

Acknowledged already	\$ 154.52
Uniol Centre & Lochaber	2.00

MANITOBA COLLEGE.

Acknowledged already	\$ 37.02
Campbellton	3.25
St Stephens, Black River	2.00
Grand River	2.00
Economy	5.50
Maitland	10.00
Fort Massey Miss Ass, Hfx	26.00
St James Ch, Dartmouth	6.00
Buctouche	1.00
	\$91.27

FRENCH EVANGELIZATION

RECEIVED BY REV. R. H. WARDEN, SE RETARY-TREASURER, 230 St. JAMES ST., MONTREAL.

Acknowledged to 8th Feb	\$12,318.40
Litchfield	20.00
Mrs J G Macfarland, Birmingham, O	10.00
Hamilton, Central Ch	240.00
do do SS	60.00
do St Johns Ch	15.00
do do SS	15.60
Broosefield, Rev J Ross SS	21.00
Smiths Falls, Union Ch	4.00
Huntingdon, St And's Ch	34.89
South Kinloss	0.30
Harrington, Ont.	22.78
do Mrs Gordon's B Class	8.00
Bethany	2.00
Per Rev W D Armstrong	201.51
North Westminster	41.00
South Westminster	13.00
Montreal, Crescent St, addl	200.00
Quebec, St And's Ch	150.00
London, St And's	10.00
do do SS	20.00
Montreal, Crescent St SS	25.00
Port Sydney, Infant Class	3.00
W W London	5.00
Lady friend, per Rev A Wilson, Kingston	5.00
Buckingham	10.00
Sherbrooke, Que	6.00
Carlingford	3.15
Montreal, Stanley St SS	10.00
Broosefield, Union Ch	34.65
North Easthope	38.00
Toronto, St And's	65.00
Jas Reid, Hamilton	5.00
Miss Isabella Reid, Hamilton	1.00
Mrs A Reid, Victoria	5.00
A friend, Vernon	10.00
Carleton Place, St And's	10.00
Executors of late Robert Campbell, Matilda	20.00
Osgoode	17.25
Per Rev. Dr. Reid, Toronto.	
W P McLaren, Watford	5.00
Hamilton, Erskine Ch	25.00
John Moffatt & Family, Wroxeter, Thk offering for preservation from fire	20.00
John Moffatt & Family Wroxeter, for C C	10.00
Kingston, Chalmer, SS	10.00
Centreville	35.00
Geolph, Knox S S	6.46
Springville	10.00
Royal	30.00
Waddington, N Y	32.75
A Presbyterian friend, Waxville	1.00
Walkerton Free St John	3.00
Chatsworth S S	3.18
Toronto, St Jas Sq	145.00
do Erskine	30.00
Hamilton, Erskine SS	20.00
W Garafaxa, Union SS 3rd	
See	3.32
Lakefield	20.00
Ottawa, Bank St	5.00
Elora, Knox Ch	10.00
Grafton	19.00
St Thomas, Knox Ch	52.00
Huron	15.00
Shakespeare, St And's	10.00
Garden Hill & Knoxville	5.00
Whitby, St And's	6.00
Lower Leeds	6.00
St George	7.00
Dunedin	4.00
Lobo, Melville Ch	10.00
Westwood	22.50
West Brant	17.50
do do SS	4.90

Allee	10.00
Glenmorris	32 00
Chingacousy 1st Ch	20.00
do 2nd Ch	28.42

Per Rev Dr McGregor, Halifax.

River Charles, New Mills & Louisa	2.00
Pictou, Knox SS	25.00
M G, Pictou	20.00
Boulardrie C B, addl	5.00
Little Narrows, C B	3.73
Sherbrooke & Goldenville	28.25
Friend of Missions, Windsor	4.00
John Bentley, Sr. Spring-side	25
Grand River	10.00
Lunenburg	12.00
Cavendish & New Glasgow	27.00
Teacher, Stewiacke	1.00
Hammond River & Salt-springs	5.00
In Memory of Rev D F Creelman	5.00
Maritima addl	2.00
St Peters, C B	1.00
Halifax, Fort Massey, addl	40.00
A G, Pictou	10.00
Francis	4.00
French River SS	3.22
Dartmouth, St James Ch addl	13.00
Chatham, St And's	15.00

\$14,747.37

POINT-AUX-TREMLES SCHOOLS

<i>Rev R. H. Warden, Montreal, Treas</i>	
Acknowledged to 8th Feb..	\$3,012.90
Three Rivers S S	50.00
Hamilton, Central SS	60.00
Rev L McPherson, Nairn	50.00
South Westminster SS	12.00
North Westminster SS	12.00
Toronto, Central Ch Bible Class	50.00
London, St And's SS	30.00
Lacknow, Knox SS	4.00
Springdale, Upper Stewiacke, N B	37.00
Montreal, Crescent St SS	60.00
Beaverton, Knox SS	10.00
Geo Irving, Bequeing	10.00
"Penelope," Valleyfield	2.00
A Hungwall, Fordyce, Fergus	50.00
Fergus, St And's SS	50.00
Montreal, St Joseph St SS	20.00
do Stanley St SS	2.00
do Knox SS	51.18
John Macphree & Family, Cornwall	10.00
Brucefield, Womans' Foreign Miss Soc.	5.35
Peterboro, St And's S S, on account	6.25
Miss S B Spring, N Y	2.00
Sarnia SS	60.00
Ross Bros, Leith	25.00
Mrs P McLaren, Kingston	25.00
Grimaby & Muir's bot SS	50.00
W P McLaren, Watford	0.00
Truro, 1st Pres SS	50.00
Pictou Knox SS	17.50
M G, Pictou, N S	20.00
A G, Pictou, N S	10.00

\$3,962.18

COLLEGE FUNDS.

<i>Rev. R. H. Warden, Montreal, Agent</i>	
Acknowledged to 8th Feb..	\$2,119.89
Montreal, St Gabriel Ch addl	60.00
Montreal, Crescent St, addl	450.00
Huntingdon, St And's	15.00
Buckingham	10.00
Sherbrooke, St And's	5.00

Hawkesbury & L'Original	11.25
Lunenburg, Willis Ch	5.00
A friend, Vernon	5.00

\$2881.14

N.-W. CHURCH & MANSE FUND.

<i>Rev. R. H. Warden, Montreal, Agent</i>	
Already acknowledged	\$1,131.00
Montreal, Crescent St, addl	20.00
George Rodgers, Montreal	25.00
Rev J Fleck do	50.00
Jas Walker do	50.00
W J McLaren do	50.00
A Allan do	300.00
Proceeds of Maps	24.00

\$1,650.00

QUEEN'S UNIVERSITY.

ENLLOWMENT FUND.

Already acknowledged	\$84,408.54
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<i>Martintown.</i>	
Alex Robertson	bal on 10 6.00
Hugh Robertson	bal on 25 5.00
<i>Carleton Place.</i>	
P Struthers	2 on 5 6.00
<i>Galt.</i>	
Miss Ruth Pringle	5 on 5 1.00
<i>Hamilton.</i>	
Rev Dr James	bal on 50 10.00
Major Glasgow	bal on 50 10.00

<i>Montreal.</i>	
W B Smellie	bal on 200 40.00
<i>Williamstown.</i>	
A J Grant	4 on 100 20.00
Danie A Grant	bal on 25 8.00
Peter B Grant	4 on 5 1.00
J A McDonald	3 & 4 on 100 40.00
<i>Alexandria.</i>	
Rev Jas Cormack	4 on 100 20.00
<i>Perth.</i>	
John Jameson	bal on 10 2.50
Robt Allan	" 10 5.00
Ewan Cameron	" 100 20.00
P L Mitchell	" 25 5.00
Late John Hart	" 25 15.00
J S Hart	" 25 7.00
Miss Ruthford	" 5 1.00
W L Ferrier	" 10 2.00
Mrs Weatherhead	" 100 20.00
<i>Trenton.</i>	
Chas McLellan	bal on 50 10.00
<i>Toronto.</i>	
Rev G M Milligan	bal on 100 40.00
<i>Pickering.</i>	
Rev J J Cameron	bal on 100 40.00
<i>Bowmansville.</i>	
Mr Oliver	2 on 25 8.00
Rev Mr Little	on 50 15.00
Miss M Galbraith	bal on 12 5.00
John K Galbraith	2 on 30 10.00

<i>Belleville.</i>	
D R Leavens	on 100 50.00
E B Fraich	bal on 50 10.00
<i>Stirling.</i>	
Alex McConaghy	bal on 50 5.00
Samuel McGee	1 on 10 2.00
Mrs D McDougall	bal on 25 10.00

<i>Campbellford.</i>	
Rev D Sutherland	4 & 5 on 60 20.00
Thos Rutherford	bal on 25 15.00
David McBook	bal on 10 2.50
J M Levescoute	bal on 10 2.00

<i>Warkworth.</i>	
A Runciman	bal on 7.50 3.00
Robert Parks	3 & 4 on 4 2.00
Donald Douglas	bal on 25 10.00
John Douglas	bal on 20 8.00
John Clazie	bal on 5 3.00
George Gratian	3 on 15 3.00

<i>Peterborough.</i>	
E B Edwards	bal on 50 30.00
G M Roger	4 on 25 5.00
Thos Meuzies	1 & 2 on 20 10.00

<i>Barrie.</i>	
Mrs Shortreed	bal on 100 20.00
T M Hunter	bal on 25 5.00

<i>Seymour.</i>	
Peter Donald	in full 5.00
Wm Raunie	3 on 5 1.00
James Hing	4 on 9 18.00
Wm McKenzie	4 on 5 1.00
Stephen Innes	4 on 5 3.00
Jas Robertson	bal on 10 2.00
Jas Whitton	bal on 50 20.00
Alex Ingram	bal on 55 11.00
Mrs Brown	bal on 20 4.00
George Watson	4 on 10 2.50
Alex Hanuic	bal on 10 2.00
Alex Meiklejohn	bal on 10 2.00
Jas C Cleugh	bal on 15 3.00
John Anderson	bal on 10 2.00
John Clark	4 on 10 2.00
Jas Donald	bal on 10 2.00
John Meiklejohn	4 on 20 5.00
Jasper Lock	bal on 10 2.00
Wm Rennie	bal on 5 2.00
Rev B Neil DD	bal on 50 10.00
Alex Donald	bal on 20 12.00
J F Meiklejohn	bal on 5 1.00
Thos Hume	4 on 70 15.00
Henry Drysdale	4 on 10 2.50
John Stewart	bal on 10 8.00
John Dewar	bal on 5 4.00
Jas K Stewart	bal on 10 6.00
Chas Connor	bal on 15 3.00
Maxwell Anderson	bal on 10 2.00
N Masson	bal on 15 10.00
T W S Masson	1, 2 & 3 on 90 18.00
Jas Haig	on 90 18.00

Total to 28th Feb, 1883 \$85,230.54

BUILDING FUND.

Already acknowledged	\$37,820.88
K N Fenwick	on 100 50.00
W Adams	3 on 15 5.00
James Wilson	bal on 50 30.00
William Irving	bal on 300 00.00
J G King	bal on 100 4.00
Thos C Wilson	bal on 200 60.00
Henry Dumble	4 on 100 20.00
John Flanagan	bal on 100 20.00

Total to 28th Feb, 1883. . . \$38,105.88

WIDOWS' AND ORPHANS' FUND.

<i>In connection with the Church of Scotland,</i>	
<i>JAMES CROILL, Montreal, Treas.</i>	
Huntingdon, Rev J B Muir	\$12.00
Brock, Rev A Currie	12.00
Kippen, Rev H Cameron	9.00
London, Rev J A Murray	20.00
Rev H Chambers, Eraroom	24.00
Newcastle, N B, Rev W Aitken	16.00

Rev Frederick Home	12.00
Russelton, per Mr A J Reay	5 00
Ottawa, St And's Ch	50 00
Niagara, Rev Wm Cleland	8 24
Orangeville, Rev W E McKay	4 00

Per Rev Dr Wardrope, Guelph.

Acton	10 00
Winterbourne	6 70
Winnosa	2 25
Elen Mills	23 60
	\$73 94.41

MANITOBA COLLEGE.

D MacArthur, Treasurer.

Previously acknowledged	1481 00
Edmonton, N-W T	5 00
Strathclair	12 00
De oraine	3 00
Stoew II	7 00
Rockmere	3 85
Rockwood	9 15
Rapid City	8 5
Springfield	5 00
Lock Lake	13 00

TEMPORALITIES EXPENSE FUND.

JAMES CREIL, Treasurer, Montreal.

Already acknowledged	\$105 76
Lachine per Rev Donald Ross	25 00
Hemmingford, per J Seiver, M.P.	6 00
Russelton per Mr Reay	5 00
Arnprior, per Rev D J Maclean	75 00
Mr Jos ph Henry, Quebec	10 00
Prince Arthur Landing, per Rev J Herald	16 50
Matland, N.S., per Rev T C Jack	10 00
Kingston, Ont., addl, per G M Macdonnell	13 00

THEOLOGICAL HALL BUILDING AND ENCOURAGEMENT FUND, FAIRHURST FERRIS & CO., TREASURERS, 173 HOLLIS ST, HALIFAX, TO FEBRUARY 28 H, 1883.

Already acknowledged	\$70,597.45
Jos Henry, Shubenacadie, N.S.	3 00
J R Graham, Halifax, N.S.	50 0
Rev E S Byno, Murray Harbour, N.S.	4 50
Middle Musquodoboit, N.S.	28 00
Lochaber, Antigonish Co N.S.	30 00
	\$70,712 95

JUVENILE MISSION SCHEME.

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Perth, do do	20 00
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DALHOUSIE COLLEGE AND UNIVERSITY, HALIFAX, N. S.

MUNRO EXHIBITIONS AND BURSARIES.

Through the liberality of GEORGE MUNRO, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter's Session of this College 1883, 1884, and 1885.

In 1883 FIVE JUNIOR EXHIBITIONS of the annual value of \$200, tenable for two years, and TEN JUNIOR BURSARIES of the annual value of \$150, tenable for two years.

FIVE SENIOR EXHIBITIONS of the annual value of \$200 tenable for two years. TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years.

In 1884 and 1885, FIVE JUNIOR EXHIBITIONS of the annual value of \$200, tenable for two years, and TEN JUNIOR BURSARIES of the annual value of \$150, tenable for two years.

FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years. TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years.

In 1885 and 1886. - FIVE JUNIOR EXHIBITIONS of the annual value of \$200, tenable for two years, and TEN JUNIOR BURSARIES of the annual value of \$150, tenable for two years.

FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years. TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years.

In 1886 and 1887, FIVE JUNIOR EXHIBITIONS of the annual value of \$200, tenable for two years, and TEN JUNIOR BURSARIES of the Annual value of \$150, tenable for two years.

FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years. TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years.

The Exhibitions are open to all candidates; the Bursaries are open to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are open to candidates for matriculation in Arts; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two, and not two years of their Arts course, and who intend to enter the third year of the Arts course in this University.

Any further information required may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.



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For competition among the resident pupils there are four Scholarships, two of \$50, one of \$30, and one of \$20 per annum; and for general competition four medals. Pupils can enter immediately after the Christmas holidays, or at the beginning of the regular terms.

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