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THE

Presbyterian Record.

JANUARY, 1879

Pastoral Letter.

BY THE MODERATOR OF THE GENERAL ASSEMBLY.

TO THE SESSIONS AND CONGREGATIONS OF THE PRESBYTERIAN CHURCH IN CANADA :

Beloved Brethren :

The last General Assembly laid upon its Moderator the duty of issuing to the members of the Church, during the Ecclesiastical year, a Pastoral Letter in regard to certain evils, the existence of which had been disclosed in the Report of the Assembly's Committee on the State of Religion within the bounds.

To the fulfilment of this duty, I now address myself; seeking, first of all, guidance from the All-wise God; and praying that the counsels which He shall enable me to supply, may, by the teaching and grace of the Holy Spirit, tend to the correction and removal of the evils complained of: for "it is God which worketh in you both to will and to do of His good pleasure."

I venture to call your attention, in the outset, to the supreme importance of cultivating Religion in the family. In the social economy Providence has given the first place to the family. The family takes rank even before the Church. The Church is simply an aggregation of Christian families. A chief design of the institution of the family is the propagation and maintenance of religion; the perpetuation in society of religious knowledge, of Christian truth, of virtue, of charity, and of good-will. One of the Hebrew Psalmists recognized this design in words familiar to us all: "He established a testimony in Jacob, and appointed a law in

Israel, which He commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children." Society could not be Christianized, in other words, permeated, with purity and goodness and love, but through the example and influence of the families of which it is made up.

I have, therefore, the strongest conviction that the efficient maintenance and extension of our Church in this country, will largely and chiefly depend on the Christian faithfulness of our Heads of families. If the fathers and mothers in our congregations fail to honour God in their households; if Bible reading is neglected, if the Sabbath is not remembered and kept holy, if family worship is not observed, if the instruction of our children in Christian truth and duty is not practised, the result will be that in a few years our Church, largely composed of those who are now its children and young people, will be ignorant and superficial, and that there will be no sufficient foundation upon which to build up congregations true to Christ and to His truth, true to the noble traditions of the Church, and to its great mission in the land. What can be hoped for the children of parents whose households are unblessed by a single religious observance, but that they will grow up in godlessness, dishonouring their baptism and disgracing the Church?

Reports, seemingly well-founded, were made to the last General Assembly to the effect that in some of the families of our church, Christian worship and religious instruction are wholly neglected; while in other families, these duties,

though they receive recognition, are irregularly and inefficiently discharged. If this is true, it is a sad outlook for the future not less of the families themselves, than of the Church. I earnestly and lovingly exhort all heads of families who have been thus careless, to reform this grave negligence. Do this at once. Begin with the New Year! Some of you are asking; How can we undertake this difficult duty? "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him: but let him ask in faith, nothing wavering."

As to the institution of family worship: See how easy this is made to any willing Christian parent! The Bible is pretty much the only hand-book which parents need for guidance in conducting family services. Having first caused your children (and your servants too, if you have servants) to sit reverently around you, take down this Book of books and read to them a Chapter or a Psalm, or both, in course. Then kneel down with them, and on their behalf and your own, offer unto God thanksgiving, confess your sins, implore through Christ forgiveness, and ask blessings for others—for relatives and neighbours, for the Church and for the world. In doing, or in attempting to do this, you could find no more suitable words than are contained in the Book of Psalms. What better form of *Thanksgiving*, for example, than the opening verses of the hundred and thirtieth Psalm; or of confession and of seeking forgiveness than the verses of the fifty-first Psalm, or of prayer for the Church and the world than the sixty-seventh Psalm? Forethought and a little preparation, with only the Bible in his hand, would in a few weeks qualify any Christian father or mother, of even ordinary intelligence, for the seemly and profitable discharge of those daily services which pertain to a family altar.

As to imparting to your children Christian instruction: Your great source of help is the Bible; and next to the Bible the Shorter Catechism. I fear that the Bible is not so much a family book as it used to be; that in many of our families it is comparatively set aside, and that there is an avowed preference for such sentimental, half-religious, inane books as largely

fill the shelves of many Sunday-school libraries. The Shorter Catechism too, that noble compend of Christian truth, which has been the means of handing down to us from the past, an unimpaired and readily-understood system of Evangelical doctrine—is less regarded than formerly by Presbyterian families. I cannot too strongly recommend this doctrinal standard of the Church, as a book to be learned by heart in early life. I should have unbounded hope in regard to the future of our Church if we could secure the general revival in the families who compose our congregations, of the old-time Sabbath-evening family service, with its Bible-reading, its singing of Psalms and Hymns, its prayers, and its Catechetical exercises.

Parents may not transfer to others the responsibility of the Christian up-bringing of their families, not to day-school teachers; not to the Sabbath-school; not even to the Church. The Apostle Paul, speaking of this matter of the Christian training of children, throws the chief responsibility on parents: "Ye fathers bring them up in the nurture and admonition of the Lord." In the midst of such Christian faithfulness in the household, Timothy grew up. From a child he knew the Holy Scriptures which were able to make, and did make, him wise unto salvation through faith which is in Christ Jesus. Believe me, it is in the family that the first and truest lessons in religion are learned, and that the earliest God-ward aspirations and the most abiding respect for the Bible and the Lord's Day are awakened.

I do not overlook the value of the Sabbath-school. Its influence for good in society and in the Church is confessedly great and widespread. But it can never take the place or do the work which Holy Scripture enjoins upon Christian parents. It can do much, as it has already done, to meet that criminal neglect as to Christian instruction which prevails, alas, in many families among us; much in the way of supplying Christian instruction to the children of careless and ungodly parents; much in imparting scriptural knowledge to those of our young people who have emerged from childhood; much, in its higher classes, to give a Christian tone to the young, and to create in their minds respect for the Bible, the Sabbath,

and the Ordinances of worship; much to attract them towards Christian companionships. The Sabbath-school has become a great power in the Church. Be on your guard against the growing danger of substituting Sabbath-school instruction for Christian training at home. The best Sabbath-school teacher in the Church, and the most close and regular attendance on his class by a child, can never fulfil parental obligations.

Let us also guard against the danger of entrusting Sabbath-school classes to incompetent teachers. This is a matter which demands special watchfulness on the part of Superintendents, which indeed calls for the oversight of kirk-sessions and even of Presbyteries. The Church has no security for the sufficient training of the young in Christian truth, unless it insists that Sabbath-school teachers shall be qualified by Christian and Biblical knowledge, as well as by natural and religious endowments, for the discharge of duties which, in the interests of the Church, present and future, can be deemed of scarcely lower moment than the preaching of the word. It is satisfactory to know that a movement has been inaugurated looking to the efficient systematic training of Sabbath-school teachers. For this movement, I ask the earnest consideration of every Superintendent and teacher, and of every Elder.

I call attention to another matter which the General Assembly regards as of great importance in the interests of the Church, that, namely of the pastoral oversight of the people.

The ecclesiastical polity under which we are working, makes the fullest provision for such oversight. It is impossible for one minister, however vigorous, to take pastoral charge of any of our larger city or town congregations; such charge, that is, as seems to be demanded by the circumstances in which these congregations are now found. It is not easy for one minister to overtake all the pastoral work in even a moderately-sized congregation. Many of the congregations in rural districts, call for so large an outlay of strength and time for such pastoral duty as is absolutely required—for baptisms, marriages, the visitation of the sick, and funerals—that comparatively little opportunity is afforded for a systematic supervision of the people. It is to Kirk-Sessions that the Church

must look for that efficient oversight of congregations which will hold them together, which will secure their unity, and maintain peace, and which will promote a good understanding between the pastor and his people. I have long thought the great practical weakness of Presbyterianism to be this, that the nature and extent of the office of an Elder in the Church of God, is not understood, that its importance in our Polity is not appreciated, and that its duties even if appreciated, are often insufficiently discharged. That to the kirk-session (Minister and Elders) belongs the supervision of the people, is all that could be desired as a theory. How rarely do we find the theory acted upon! There are instances in which this is done. They are commendable and to be admired. Yet, it may be feared that, as a rule, Elders of the Church take little or no part in the special work for which their office was created, to which the Church has solemnly called and ordained them, and which at their ordination they promised to undertake, namely, the spiritual oversight of the flock of God. Many Elders deem that they fulfil an elder's duty if they take up the Sabbath collections and serve twice or three times a year at the Lord's Table. To visit the sick and pray with them, to direct impenitent men to the Saviour, to go out after the young, beseeching them to yield their hearts to Christ's service, to deal privately, as friends, with those who have been overtaken in a fault, these and such like duties are not thought of by many Elders as pertaining to their office. And so the Church is largely weighted-down by office-bearers who, in some instances, have little appreciation of their duties; in others, little love for them; and in others again, no sufficient knowledge and experience for the competent discharge of them. If our congregations, all of them, were guided and governed by men of faith and prayer, men of quenchless zeal for the Church and glory of God, men of Christian knowledge, men "full of the Holy Ghost," men having "a good report of them that are without," the Presbyterian Church in Canada would become all powerful for the correction of those social vices which largely debase our country, such as theft, lying, commercial and political dishonesty, gambling, drunkenness, profaneness, Sabbath breaking, extravagance; and, more than this,

and greater than all, would become mighty and successful in saving the souls of men from sin, and thus from the death everlasting. Let then the Elders that are amongst us suffer the work of exhortation:—Be ye ensamples to the flock, in Sabbath keeping, in love for Ordinances, in the observance of Family Worship, in temperance, in gentleness, in charity. And to this end, consecrate yourselves anew to the work of the Lord; seek power from on High in earnest prayer; live that life on earth which is “by the faith of the Son of God”; live that self-denying life which Jesus lived; Jesus, who, whether we be Ministers or Elders or Communicants, is our chief, our perfect example. I urge these considerations upon my brethren in the Eldership, and I pray God they may be constrained to take them to heart.

I venture, in this connection, to press upon the attention of both Ministers and Elders, the fact that in many of the congregations throughout the Church, a large number of individuals of mature age, are found living in neglect of the ordinance of the Lord’s Supper. They are baptized children of the Church; they have all their lives been surrounded by Christian influences; many of them, from their youth up, have been Sabbath-keeping, Church-going, God-fearing members of our congregations; people of good character, of devout minds, anxious to know and, when they know, to do their duty. The claim which the Church makes upon all such persons is that they are under the most urgent obligation to come to the Lord’s Table; this indeed is her claim upon all baptized persons without exception. The Church maintains, and she justly maintains, that a baptized person who fulfils not at the second sacrament, the obligations of the first sacrament, is culpable and therefore inexcusable in the sight of God. If the preparation of heart, the living faith, the renewed character which alone qualify for the Lord’s Table, are wanting, so much the greater need is there that such persons should at once return unto the Lord, and seek with “contrite heart” the forgiveness of their sins, accepting, by personal faith, the saving work of the Lord Jesus Christ on their behalf. Such preparation is within reach of every one of them; every one of them,

therefore, should be pleaded with, counselled, encouraged thus to prepare for the discharge of a duty the non-fulfilment of which will eventually lead them away altogether from Christ, and endanger their eternal safety. Ministers should thus plead with them; but not only Ministers; parents also, and Bible-class teachers and Elders, yea and private members; all should lend their help; all available influences should be set in motion, not to swell the number of communicants irrespective of their Christian faith and character, but to constrain men and women to secure by earnest prayer and resolve those spiritual qualifications which alone entitle to full communion.

Let me, indeed, remind you that every part of the work, whether ecclesiastical or simply benevolent, which pertains to a congregation, is binding on all its members. To strengthen and consolidate the religious interests of a congregation ought not to be wholly devolved upon the Minister and a few active, earnest men and women who find it their pleasure and their privilege to help forward the Lord’s work. Our congregations ought to be centres of saving influence and power in the communities around them; but this they will never become until the great body of the communicants feel that they are under the most sacred obligation to promote, by earnest and self-denying labour, the efficient working of all the departments of congregational activity and benevolence. Countenancing and helping forward the Sabbath school, visiting and relieving the poor, attending and comforting the sick and dying, sympathising with the bereaved, looking after strangers who may have joined the congregation, these are some of those “works” which we look for as evidence of “faith,” not alone in office-bearers of the Church, but also in “every one” among us “that nameth the name of Christ.” But there are communicants in all our congregations who content themselves simply with attending Christian ordinances. Many of these are men and women of long standing and experience in the Church, some of them also of large influence in the community, most of them are persons of intelligence, and yet they do not see that upon them lies the responsibility of taking a full share in both the work of the congregations to which they belong, and

the work of the Church at large. This, too, in face of the claim which the teaching and example of their Lord so powerfully enforces on His every follower, that namely of entire consecration to His service,—that, in other words, of a life of self-denial, and even of sacrifice, in the interests of His Kingdom. Few, alas! are the sacrifices which the most active and useful amongst us make in prosecuting the work of the Church! Few are they who, in imitation of their Lord, suffer themselves to be eaten up by the zeal of His house! I pray God, through our Lord Jesus Christ, that by the grace of His Holy Spirit, you may be made more willing to work and more earnest and self-denying in working, for the prosperity and enlargement of the Church, and for the extension of the knowledge and glory of Christ throughout the world. “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service.” I beseech you glorify God in your spirits also, which are God’s. This life of holy zeal, of active service, of love for souls, of consecration to the interests of Christ’s Kingdom—this is that “higher life” to the which, in the name of our Divine Master, I earnestly and affectionately summon you.

A glorious destiny opens before the Presbyterian Church in Canada, if our Ministers, our Elders, and our Communicants, one and all, be but faithful to their ordination and sacramental vows. We have an evangelical creed. Our ecclesiastical polity has come down to us from the apostolic age. We have an educated ministry. We have numbers, intelligence, and wealth. We have a frame-work and appliances which, if wisely adapted, must, by the blessing of God upon our endeavours, lead to the consolidation in Canada of a Church which, in magnitude, in completeness, and in saving influences shall vie with the most venerable and prosperous Churches of the Old World. An almost boundless Home Missionary field opens out before us; the “Great West,” is rapidly becoming peopled,—an embryo empire,—and the opportunity which offers of laying its ecclesiastical foundations simultaneously with its political, is a call to us from the Head of the Church, thus early to take possession of the land in His name.

Then, we have in the eastern portions of the Dominion, a large and interesting department of Home Missionary work: More than a million of French-Canadian Roman Catholics are at our doors, are accessible to our evangelistic efforts. Many of them, indeed, are anxious to cast off the yoke which holds them down in ignorance and superstition; and are groaning to be set free, dimly hoping that deliverance will reach them through the Bible which we open to them, and through the Gospel which we preach. Our identification, as a Church, with the great Foreign Missionary work of the nineteenth century, and the success with which our missionaries have carried on their labours in their respective fields, should stimulate to more earnest prayers, to enlarged effort, and to greater liberality. Our stability and growth as a Church will largely depend on the faithful cultivation of the missionary spirit. All history goes to show that the most successful churches at home, are those which set themselves to carry out the great commission—“Go ye into all the world and preach the Gospel to every creature.” Not otherwise can we claim the fulfilment of the promise, “Lo I am with you alway, even unto the end of the world.”

Chiefest of all, I entreat you, brethren in the Lord, to remember that all that we attempt to construct and to do within the Church,—that our ministries, our offices, our forms, our schemes of benevolence, our services, our very prayers are nothing, without the abiding presence in the midst of us of the Holy Spirit. Only by His grace can the Church succeed in her great mission; only by His power can the preaching of the Word be mighty to convince and to convert sinners, and to strengthen and purify believers. For His descent upon us in the fulness of His quickening and sanctifying energy let us therefore earnestly and constantly pray.

“The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.”

In name of the General Assembly,

JOHN JENKINS, D. D.,

Montreal, Dec. 26, 1878.

Moderator.

The Sabbath School.

INTERNATIONAL LESSONS.

THE DEDICATION.

January 12th.] B. C. 515. [Ezra vi: 14-22.

GOLDEN TEXT:—*The glory of this latter house shall be greater than that of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.*—Haggai 2: 9.

HOME READINGS.—M. Ezra iv: 1-24. Tu. Haggai ii: 1-15. W. Ezra v: 1-17. Th. Ezra vi: 1-13. F. Hag. ii: 1-23. S. Zech. iv: 1-14. S. Ezra vi: 14-22.

The prophecies of Haggai and Zechariah are recorded in the books bearing their names. The former, probably one of the returned exiles. The latter, born in Babylonia, was a priest as well as a prophet, the son of Berechiah, Zech. 1. 1. Here called the son of Iddo, from his grandfather. His predictions respecting Christ are among the most remarkable in the Old Testament,—see chapters xiii and xiv. Both were commissioned by Jehovah to rouse the Jews from their selfishness and to encourage them to resume the work of rebuilding the Temple which had ceased chiefly owing to the opposition of the Samaritans, who, having been refused leave to assist in the work at its commencement, smarted under the supposed insult, and now hindered them,—Ch. iv: 1-6. Inspired by the prophet's words the people began to build again. When Tatnai, the governor, was instigated to question their authority for so doing. Ch. v: 3, the decree of Cyrus was cited, and the document itself eventually found at Acemetha, a summer palace of the kings of Babylon: whereupon he speedily sanctioned the work, Verse 13. Four years later—nearly 21 years after the rebuilding commenced—the Temple was completed, B. C. 515. The old men who wept at the laying of the foundation were by this time dead, and all now rejoiced. v. 16. *The rest of the children of the captivity*, see ch. vii: 35—among them some of each of the 12 tribes, as well as others who came with them and adopted their religion. A mixed company, a remnant indeed! as was predicted, Is. x: 20-21. V. 17. The sacrifices were not to be compared in number with those at the dedication of Solomon's temple, 2 Chron. 7: 5, but as much as the people were able to give, which is the gospel standard of liberality, 1 Corin. 16: 2 and 2 Corin. 8: 2. V. 18. *The divisions and courses*, instituted by Moses, 1 Chron. 23: 6 and 24: 1, also Num. 3: 6 and 8: 9. Nothing was left undone to make the house and service of God as complete and attractive as possible. V. 19. Kept the passover on the proper day, Exo. 12: 6, probably for the first time these 20 years. V. 21. All who professed to be the Lord's people did eat. Christ's invitation to the gospel feast is to all his disciples: *They all drank of it*, Mark xiv: 23. V. 22. Great reason for gratitude had they that the grace of God had changed the hearts of these heathen kings and disposed them to aid the cause and provide for the worship of the true God.

LEARN (1) the unwisdom of neglecting God's work on account of "hard times." This should rather be regarded as a call for redoubled efforts and liberality on the part of those who have the means. (2) It is not all gold that glitters. The glory of the second temple, plain and humble though it was, exceeded that of the first. There often is more happiness in a cottage than in a palace. The glory of any Church is the presence of the King and Head of the Church, and a sanctified congregation. (3) Our liberality should "abound" in proportion to our joy, 2 Cor. 8: 2. Our service and giving should be alike cheerful, 2 Cor. 9: 7.

THE MISSION OF NEHEMIAH.

January 19th.] B. C. 445. [Nehemiah ii: 1-8.

GOLDEN TEXT:—*The God of heaven, he will prosper us: therefore all his servants will arise and build.* Verse 20.

HOME READINGS:—M. Ezra. 7: 1-2A. T. Ez. 8: 1-36. W. Ez. 9: 1-15. Th. Ez. 10: 1-16. F. Neh. 1: 1-11. S. Neh. 2: 1-8. S. Neh. 2: 9-20.

NEHEMIAH, the son of Hachaliah—an eminently pious and patriotic Jew, residing in Shushan, the capital of Susiana, Persia, to the east of the Tigris—having heard of the unfinished and desolate condition of Jerusalem, and the defenceless state of the people, appears before king Artaxerxes in the character of an intercessor. He was the King's cup-bearer, a highly honourable and lucrative position. This secured access into the royal presence and an audience. His petition stated the deplorable position of his countrymen as a reason why he might be allowed to go to Jerusalem to better their condition, by rebuilding the ruined walls of the city, thus restoring it to its former dignity as a fortified town, and affording its inhabitants needful protection. V. 1, *took up the wine*: as the custom was, poured a little of it into his left hand, and drank it in presence of the king to assure him the cup was not poisoned. V. 2. It was not the correct thing for a cup-bearer to wear a long face, hence Nehemiah's sad countenance was immediately remarked. *Nor afraid lest his breach of Court etiquette might displease the king, and damage his appeal.* Vs. 3-4. *Let the king live for ever!* the usual expression of loyalty—1 Kings 1: 31. Suspecting he had a favour to ask, the king interrupts his speech. V. 5. *That thou wouldst send me, &c.* Permission to go not enough, he required an escort and also letters patent. Vs. 6-9. *The Queen also sitting by him*—some think *Danaipe* the "chief wife" of Longimanus is here referred to, but it was more probably Esther. Her presence would be favourable to his suit, while indicating that the occasion was not a public one. Esther 1: 9-12. The anxiety manifested about his return shows the estimation in which he was held at Court. *I set him a time.* From the very short time occupied in restoring the walls (ch. 6: 15); it is supposed that Nehemiah shortly returned to his duties at Shushan, and at a later period was appointed governor of Judah for a period of 12 years, ch. 5: 14. *Beyond the river.* The Persian monarchy was of vast extent, reaching from the Indus to the Mediterranean—the Euphrates dividing it; and he required a passport through the Provinces between that river and Palestine. V. c. ASAPH was minister of the crown land department, without whose leave not a tree might be felled. *The good hand of my God upon me.* Nehemiah commenced this enterprise by invoking the blessing of God and recognized this good hand at every successive stage. See Vs. 4, 18. See Ezra: 7: 6, 9, 28.

EVERY GREAT WORK requires a specially qualified leader. He must have faith in his work, in himself, and in God: courage, perseverance, and long patience. Jas. 5: 7. Whatever God calls us to do should be done with our might. If we are ever at a loss, our prayer should be that of St. Paul, Acts 9: 6. Nehemiah anticipated the time when the walls of Jerusalem would secure protection to its inhabitants; in every thing we do there should be a distinct purpose in view. To those who have the right on their side, *nothing is impossible.* Blucher's army on the march to Waterloo came to a dead halt—so deep was the mud, the soldiers said: "we cannot get on a step further!" "We must get on!" said Blucher. They did get on and the battle was won.

THE BUILDERS INTERRUPTED.

January 26th.] B. C. 445. [Nehemiah 4: 7-18.

GOLDEN TEXT:—"Nevertheless we made our prayer unto our God, and set a watch upon them day and night because of them.—Nehemiah 4: 9.

HOME READINGS.—M. Neh. 3: 1-32. T. Neh. 4: 1-12. W. Ps. 59: 1-17. Th. Neh. 4: 13-23. F. Ps. 125: 1-5. S. Zech. 8: 1-23. S. Ps. 121: 1-8.

Observe who hindered the work: why, and how they hindered it: and the means taken to overcome their opposition. (1) *Samballat*, the Hironite—probably from Moab—*Geshem*, the Arabian, and *Tobiah* the Ammonite, were the ringleaders—all foreign adventurers now resident in Samaria, men of considerable power and influence but destitute of religious principles. *Tobiah* married into a respectable Jewish family, (Neh. 6: 17-18) which made his opposition the more formidable. And others were drawn into the conspiracy—the people of Ashdod, a city of the Philistines, on the sea-coast between Gaza and Joppa—a stronghold of heathenism. (2) Envy and malice were at the root of their opposition. They hated the Jews' piety, were very wroth at their prosperity, and feared their growing power. Therefore they conspired *all of them together*—with perfect unanimity—to stop the work, by fighting if necessary. But first they tried *saturnalia*—"if a fox go up on it, he will even break down their stone wall!" v. 3. Next, *stratagem*, they would let the bearers of burdens weary themselves out carrying away the rubbish and then come upon them unawares and slay them, v. 11. The Jews, however, *that dwell by them in the country*, though too lazy to work, and too cowardly to fight for the cause, kept Nehemiah well-informed of their plans, v. 12. They were good spies. Nehemiah was equal to the occasion. He withdrew one-half of the men from the works, armed them to protect the other half, and, placing himself at their head, he made a stirring appeal to their patriotism, exhorting them in the name of God to fight for their wives and children and houses. When there is important national work to be done, God never fails to raise up the right man to do it: e. g. Wielik, Luther, Knox, Calvin. Nehemiah inspired others by his personal courage, devotion, and *disinterestedness*—refusing to accept any salary during his 12 years tenure of office as governor, ch. v: 14, 15. The "sword and trowel" reference, v. 17, is best explained by supposing that they watched and builded time about. Both hands were required for building. It teaches us that in our warfare against sin and in working out our salvation we must put on the whole armour of God, Ephes. 6: 13. Watch and pray, Matt. 26: 41 and 1 Cor. 16: 13.

Every work undertaken for God should be begun, continued, and ended with prayer. Do one thing at a time, and do it well. Nehemiah came to Jerusalem to do one thing—to rebuild the walls, and to every threat and taunt he replied,—"I am doing a great work, so that I cannot come down." ch. 5: 3. *Enthusiasm* is necessary to success in a great cause, and always inspires others. There is all the difference betwixt saying,—"go and do this or that," and saying, "come, follow me!" The appeal of Dr. Livingstone from the heart of Africa—"Come on brethren!" was irresistible. He might have stood in Edinburgh and said,—"go to Central Africa," long enough without any response.

THE READING OF THE LAW.

February 2nd.] B. C. 445, [Nehemiah 8: 1-8.

GOLDEN TEXT:—"The entrance of thy words giveth light: it giveth understanding to the simple.—Psalm 119: 130,

HOME READINGS.—M. Neh. 5: 1-19. T. Neh. 6: 1-19. W. Neh. 8: 1-12. Th. Deut. 6: 1-13. F. John 5, 36-47. S. Acts 17: 1-14. S. Ps. 119: 97-112.

Here is an interesting account of a religious observance in the olden time, entirely different from the usual temple worship—a great evangelistic meeting, in fact, held 2300 years ago, in the open air, continued for six hours, and attended by such multitudes that several services were conducted simultaneously in different parts of the vast area so that all might hear the Word. The occasion was the Feast of Tabernacles commencing on the 15th day of the 7th month (September). So called because the Israelites kept it under green tents or arbours in memory of their dwelling in tents in their passage through the wilderness. It was also called the Feast of *Trumpets*, Lev. 23: 24; and this being the first day of the 7th ecclesiastical year, it was a "great day," Lev. 23: 4. *The Place*: The Court of the Temple not being large enough, it was held in a wide street leading to the "Water Gate," through which the *Nethams* carried water into the Temple. *The Preachers*:—Ezra, the Scribe and Priest, was the presiding minister. He had come to Jerusalem 12 or 13 years before Nehemiah, had probably gone back to Babylon and returned with him as his assistant to superintend the ecclesiastical affairs. He rendered valuable service to sacred literature by writing out a complete edition of the canonical Scriptures. Besides the book bearing his name, he was the reputed author of the "Chronicles." V. 4. *The Pulpit of wood*:—This is the only instance in which the word pulpit occurs in the Bible. Evidently a platform, rather than a pulpit in the modern sense, for 13 assistants stood beside him. These probably officiated by turns, V. 7. In another part of the street, thirteen other Levites, were similarly ranged, making in all 27 officiating ministers. *The order of service* commenced with prayer, the people standing, and audibly responding *Amen*, meaning in Hebrew true, faithful, certain. Frequently used by our Saviour, translated verily:—used in the end of prayer in testimony of our assurance to be heard, (Shorter Catechism) V. 8. Then followed reading of Scri ture—*distinctly*; note that. *Gave the sense*, either explained the meaning of the passages read—many of the people being very ignorant—or, translated from the Hebrew, sentence by sentence, into Chaldee, which had become the adopted language of the exiles in Babylon. A grand and imposing service it must have been, the people being moved to tears, vs. 9, 10. The ceremonies would close on the eighth day with the "Solemn Assembly," Lev. 23: 36—"That Great Day of the Feast, John 7: 37, on which Jesus "stood" in Jerusalem, and, amid the shouts of the people and sounding of trumpets, cried, "If any man thirst, let him come into me and drink."

If it was a right thing for the Jews to observe seasons of special thanksgiving to God for his goodness and mercy, why not for Christians also? Psalm 107.

The SIMPLE WORD OF GOD is in itself a great power. Because it is so, the Church of Rome forbids its common use. Costly Churches and an elaborate ritual are not necessary accompaniments of true worship, John 4: 2-24. The gift of God may be found in a barn, or in a cathedral. Paul was converted on the king's highway—Zacharias, in the branches of a sycamore tree. A desire for the Word of God is essential to its efficiency. See what David says, Ps. 119: 97. "This is the secret of England's greatness," said the Queen, handing the Japanese ambassadors an open Bible.

Normal Classes.

It is a great gain to any cause when a general interest is awakened concerning it, and an enthusiastic feeling bears it up before public notice. This is preeminently the case with Sabbath-school work, and we regard the gain as the beginning of more hopeful results to the general welfare of the people and the higher efficiency of the Church of God. A school service in a congregation is beginning to be felt to be as truly a Divine service and an ordinance of God as that in which the "Word is preached" and the sacraments administered, a true obedience to the Great Commission: "Go teach all nations." This department of Church work in unvonted popular esteem has a literature, in form at least, all its own; adapted in its uniform lessons to the child of seven, and the hoary-headed of seventy, carrying into the home means, and by its presence creating opportunities to the parent of dealing with the head and heart of his children. Contributing resources that enables the faithful parent to gain the distinction won by Abraham, "I know that he will command his children and his household after him, that the Lord may bring upon Abraham that which he has spoken of him." For all this let the Christian parents of our Church in this year of Our Lord give thanks and take courage.

Our people from the pulpit, down through the pews, in the homes, in our colleges and church courts need, (1) a higher appreciation of the issues, for good or evil, that are connected with this movement in religious instruction. (2) A higher standard of well defined and clearly detailed knowledge of the Bible as a book setting forth the way of Salvation. This is needed in the average hearer of the Word preached, in the average teacher who is expected to minister to his class, and in the scholar as he passes along from the primary to the senior class and often is compelled to graduate into the teaching staff poorly furnished and reluctantly. (3) The school in all its details of work and workers, study helps, and finance, needs more intimate church connection. (4). We imperatively need prepared workers and

established means by which the supply can be kept up.

These necessities being in some degree realized, and the Church honestly and earnestly seeking to meet them, there would by the Divine blessing be given to the educational department of church work, a wider, a deeper, and healthier influence for the future. Towards this desirable result, we regard the necessity of prepared workers, and how the supply is to be kept up is the important duty of the hour. In a very limited way and by a dubious consent, the agency to be employed in bringing about these issues is named,

NORMAL CLASSES.

From four years steady application to this work, we think we are in a position to say something about it. Our last General Assembly by its finding and instruction to Presbyteries took an advance step in this direction in the following terms,—“Instruct Presbyteries to give attention to the oversight of Sabbath-school work within their bounds and to encourage the formation of classes for training of teachers.” The designation of this agency, “NORMAL CLASSES” is appropriate. It is not for the study, or preparation of specific Scripture Lessons as required every week in the “Teachers’ Meeting.” This is a means of great value in the teacher’s training and growing efficiency. No Church can afford to be without this help for the School services, but the speciality of the Normal Class is to deal with methods of study, investigation, preparation, methods of work in the school and out of school.

The following Programme of the Preparatory Course just finished in the Ingersoll class will give a faithful idea of the character of the subjects that enter into the work:—

The Sabbath-school work defined and its relations to other departments of work discussed.

The construction of the teacher’s text-book, or the principles on which it is put together.

How to study the Bible for spiritual and personal profit.

How to investigate Bible History and chronology.

How to investigate the continuity and growth of Revelation in Bible History.

How to examine the abiding and temporary elements in Bible History.

How to study the Bible for the work of teaching.

How to prepare a Sabbath-school lesson.

How to teach a Sabbath-school lesson.

This specimen of subjects shows that the Normal Class is not merely a senior or advanced Bible class in the former sense of that term. The Normal Class is then a gathering of earnest

awakened men and women who are in the school as scholars or teachers. Aye, and parents being fitted for home work, dealing with vital principles in the study of God's Word, and vital forms of doing God's work.

This will indicate what is to be understood by a Normal School.

HOW IS A NORMAL CLASS FORMED?

The formation of such a class is preceeded by a clear statement from the pulpit of what is desired in the school department of work, and an explanation of the means that are adapted and required to reach efficiency. A conference is called with the view of organizing. In our first experience of this work all that came were welcomed to an appointed, well lighted, comfortably seated, but not over large place of meeting. The class was always as large as was desirable, but varied in the persons present. When the character of the work became sufficiently well-known, there was established terms of membership; such as an honourable promise from each member that he or she would attend the course of not less than twelve nights, nothing but impossibilities to prevent their being present at the appointed hour, to be furnished with Bible and note book.

THE MANNER OF CONDUCTING IT.—At the hour and place appointed let the teacher be fully ready, even in small matters; to commence with praise, responsive reading of the Word and prayer, the whole service not to exceed ten minutes. Now comes the crucial point of success or failure in these classes. Rigidly chain yourself down to *teaching methods*, and as far as possible, without obtrusiveness of the fact, be a constant object lesson of "How to teach, in manner, spirit and method." Our experience is, the moment you begin to lecture or preach, as the case may be, you begin to put your class in the *passive position* of an audience, instead of bringing into play the universal law of teaching. Co-operation at once changes the *passive audience* into an *active class*. Deal with all your subjects on educational principles without parading that fact. The degree of success in this will carry along the Normal element which is the vital power in this enterprise. Insist on making points in the subject, not verbal and startling, but compact and fruitful, capable of an instructive analysis before the end of the class. Points that will be an uncertained window to the mind, or sound, germinant seed to the heart. Insist on every member taking notes, these points should be, however, roughly put on the blackboard, growing before the eye of the scholar, this will secure a judicious and helpful use of this educational appliance—*Central facts, vital thoughts*. Enumerated results ought to flow from the point of the crayon. Thus with the eye and ear engaged and the board at work, mental activity is ex-

cited and directed, the soul of success is in the meantime attained, viz:—*Interest*, and *Instruction*. *Persevere* and be *patient*, and rich reward will come. Beware of the mannerisms of the pulpit, and the prettiness or exhaustiveness of the Lecture Room. Never do what you can get your class to do. The subject in hand and to be illustrated is not homiletics, or how to frame a discourse about the truth, but the equally important subject of didactics, or how, together with the class, you can wrestle with the truth, to get its name, and its secret: this is surely the work of *Israel*.

THE TIME OF HOLDING SUCH CLASSES.—In this no arbitrary counsel can be given, but it will be found that beginning in the end of September enables the class to have twelve nights before the bustle of Christmas and New Year. Resuming in the end of February, gives twelve nights before the warm weather is on. This is all that the teacher or the class should attempt. We have invariably insisted on the whole evening to this work. Two meetings crowded into one evening is found to end in disappointment and weakness. But there are so many matters for so many evenings that it seems impossible to get the required time, but, alongside of the weekly meeting for prayer, to the S. S. teacher and the senior scholar, desirous to do what is best in preparation for working in Christ's kingdom, no means of interest and culture are as important to them as a vigorous Normal Class. Lectures, concerts, mutual improvement associations, and societies whose name are legion ought not to come into competition for one hour, viewed either in the light of personal improvement or Church necessities.

HOW ARE THE RESULTS OF THE CLASSES TESTED?—By voluntary written examinations on the subjects taught. During the first term or beginning the work in a congregation or town, this test may be found difficult if not impractical, but keep it before the class as a desirable end, issue a series of questions to be answered at home from the notes taken, and the desire for such a test will grow. In the term just closed in the Ingersoll class we have had three written examinations, or six hours study work in answering questions without any help, into which two-thirds of the class enthusiastically entered and turned off work that would do credit to institutions of a more prominent kind. Results in mental quickening are marked and encouraging, spiritual apprehension and appreciation single out in the Teacher's meeting those who have taken the course from those who have not. Power to classify subjects of interest and thought and to marshal the hitherto confused information possessed is not the least of the benefits experienced. Deep interest and wiser work in the management of the class has given tone to the school. The Normal class work

offers a brighter view for the future of religious instruction and a truer perception of the Word of God. Of course the difficulties behind this hopeful form of Church work lie in a satisfactory course of lessons and thoroughly qualified Normal class teachers, and to this question we will address ourselves next month.

JOHN McEWEN.

Father Chiniquy.

EN ROUTE TO AUSTRALIA, VISITS THE EXTREME NORTH-WEST OF THE UNITED STATES : DISCOVERS AN OLD FRIEND IN A NEW GARB : 80 CONVERTS IN TWO WEEKS : 25,000 FRENCH CANADIANS WAITING FOR THE PURE GO L.

WE insert with much pleasure the following letter from Mr. Chiniquy. It has been a long time on the way, and seems to have gone round the world before reaching us. It is none the worse of that, however. We hope to hear from the good father from time to time.

Cowlitz Prairie—Washington Territory,
23rd August, 1878.

Here I am to-day, in this remotest part of the North West of the United States, as I hope, and as you will see, brought by the hand of the God of the Gospel.

In 1858, not long after the greater part of my colony of Illinois had given up the errors of Popery, I heard that one of our best French Canadian families of Kankakee was to leave us and start for Oregon. I did, but in vain, all that I could to dissuade them. There was no Railroad then to cross the plains of the West, and the only way to go through those 3000 miles was by walking six months.

I put before the eyes of my friend (his name was Joseph Goyette) the dangers of every kind for himself, his wife and his six young children, not only from the fatigue, but from the Indians who were waiting after the emigrants to kill and plunder them. I showed him that not only he was exposing his life, but that he was ruining himself by such a long and costly voyage.

He listened to my observations with a respectful and breathless attention, and answered, "Mr. Chiniquy, you are right when you say that I expose my life and the very existence of my family; you are also correct when you tell me that the expenses of such a long voyage will ruin me. But God knows the motives which prompt me to leave this place and go so

far away from you, and I hope He will protect me. Let me tell you those motives. So long as you have been faithful to your oaths, and that you were a good Catholic Priest, you know it well, I was among your most devoted friends, nothing pleased me more than your presence. I liked your company, and my family as well as myself were among the most punctual to attend your instructions. But now, you are an apostate, a Protestant! The faith of my family is already shaken, and I feel myself unable to answer your sophism. I see only one way for escaping from your perverse example and influence; it is to put such a distance between you and me, that I will never hear any more of you. When there will be a whole continent between us I will have nothing to fear from your proselytising efforts. If I lose my fortune in the attempt, I will have my faith, and if I have to die on the plains of the West, God who knows why I go there, will give me a better life."

Though my heart was broken by the terrible illusions of that dear friend, I could not but admire his noble sentiments. I left him, but day and night I prayed God for him and his family. It seemed that they had even become dearer to me after that conversation. Two or three days before his leaving, I paid him a visit. I had brought with me a Bible (The Roman Catholic Edition of Lacy) and I presented it to him, saying: "My dear Goyette, please accept from me this Bible as a last token of our long friendship. This is a Roman Catholic Bible; you are allowed by your own church to read it."

Looking to me with evident indication of indignation, he answered: "Please keep your Bible; it is because you have too much read that dangerous book that you are lost to-day—I will never read it." These words struck me as if they had been a double-edged sword. I fell on my knees at his feet, and with tears trickling down my cheeks, I said: "My dear Goyette, do not refuse such a gift. It is the very Testament of our Saviour Jesus Christ. do not refuse it."

By the great mercy of God... his heart was broken—he could not resist any longer: with a trembling hand, he accepted the gift. And, in pressing my hand for the last time, he mixed his tears with mine.

One or two days after, he left for Oregon: and, for many years, I heard nothing of that family except that, on the plains, they had been attacked by the Indians who had stolen their horses and their furniture. But though I did not hear any thing from them, I never was a day without sending my humble prayers to the mercy seat for them.

How can I tell you my joy, when eight years ago, I received a letter from Mrs. Goyette, saying to me: "Help us to bless the Lord for his mercy toward me, my husband and my dear

children! We have read the precious Bible you gave us before we left Kankakee, and through that reading, the saving light as it is in Jesus has come to us. We have detested the abominable errors of the Church of Rome and we have given them up. It is no more to the feet of the Priests, or the idols of the Pope that we will go to be saved, but it is to the feet of Jesus alone. Not only my whole family have given up the errors of Popery through that Bible, but a great number of French Canadian Roman Catholics scattered around us, are shaken. They say that if you would come and visit us, they would also accept the Gospel of Jesus Christ as their only guide. Can you not come yourself, or send us some missionaries? For we are like sheep without a shepherd."

I have no words to tell you my joy at the reception of those glorious news. In my answer, I promised to do all in my power either to visit them myself, or send some one in my place. But unsurmountable obstacles made the accomplishment of my desire impossible year after year, I had to postpone that desired visit, till a year ago, when my doctor told me that the only way to restore my failing lungs, was to make a long voyage on the Pacific Ocean—and one of the reasons which made me turn my steps towards this Pacific Ocean, was that it would give me an opportunity of visiting that interesting family with the numerous neophytes whom they had prepared to follow Christ. When I reached San Francisco, I learned that I had only 800 miles to travel North to go to the settlement of the Goyette family, and that five or six days navigation in one of the splendid steamers of the Pacific would land me near the place where they had gone, twenty years ago, that they might for ever be out of the reach of the apostate Chiniquy!

No! no words will ever be able to give you an idea of their joy and mine when I entered their happy home, the 12th of this month, and with what feelings of gratitude to God we knelt all to thank and bless Him for his mercies! I have now spent thirteen days among those dear countrymen, going day after day, from house to house, carrying the good tidings of salvation—and I do not exaggerate when I tell you that those days are among the most happy ones of my life. As the roads are very bad in this newly settled country, I had to walk the greater part of the time. But to walk through those forests of giant trees, which measure very often more than 250 feet, and whose gum fills the air with such fragrance and perfume that we have to stop at every moment to enjoy and express our admiration, is the most pleasant thing you can imagine. Several times, the road bringing me along the shores of the Cow-litz river, I had only to throw my line a mo-

ment to catch some splendid trout which were such a welcome gift to the families I was visiting. Had I not all the manners of an apostle of old, when, at the setting sun, I was knocking at the door of some of those dear countrymen, carrying nothing else with me but a Bible in my right hand, and a few fishes in the left one!

What delicious hours (I should rather say nights) I have spent from house to house, explaining the Scripture and showing the mercies of God who has so much loved the world that he has sent his eternal Jesus to save it by dying on a calvary. How can I tell the breathless attention and the unspeakable joy of those families in listening to the sublime and so simple teachings of the Gospel! And when, between two and three o'clock after midnight, they were asking me with tears of joy and repentance: "What must we do to be saved?" "We for ever reject the errors of the Church of Rome—We see it, eternal life is a gift—Salvation is a gift—Jesus is a gift—His blood is a gift. We accept the gift—In Jesus alone we trust to be saved!"

Yes! when it was becoming evident to me, not only by their burning words of faith, but also by their tears of joy, that Salvation had come into those houses, just as it had come formerly into the house of Zaccheus, will you be surprised if I tell you that I was quite beside myself with joy! Then, falling on my knees in the midst of those redeemed of the Lamb, I said with the old Prophet: "Bless the Lord, O my soul—and all that is within me—praise his holy name—For his mercy endureth for ever."

I would have to write a big volume, were I to give the interesting details of some of those admirable conversions. Suffice to say that these last two weeks, in that way, eighty precious souls have been wrenched from the iron grasp of Popery and brought to the feet of Jesus who has made them free with his word and pure with his blood.

There are not less than 25,000 French Canadian Roman Catholics on this side of the Rocky Mountain who are a ripe fruit for the Gospel!

I have been pressingly requested to consecrate the few days which God may have in store for me to the evangelization of these dear countrymen, who are living in the land of exile, so far away from their own country; and I will not conceal from my friends of Montreal and Canada, that this field has many great and strong attractions for me. My heart aches when I see how this field is magnificent—how the crop is ripe and rich—and there are no labourers to gather it!! The cries of those thousands and thousands of perishing souls—"come and help us" sink very deep, indeed into my heart.

O ! Let us pray the " Good Master " to send more labourers into his vineyard !

I am happy to say here, that I have found a very talented and interesting young French Canadian Priest of Rome, who is absolutely disgusted with the unspeakable abominations he has witnessed in the bosom of that Church, and who is fully persuaded that she is the greatest enemy Christ has ever had. I hope I will, D.V. persuade him to come and work here.

Some of the leading men of the Evangelical Protestant Churches of this Pacific region have presented to me so many honourable and tempting inducements to take this Evangelical field for my own, that I see with gratitude to God, that they are in earnest : Let us hope and pray that this new and till now so neglected part of the Lord's vineyard may be well cultivated and give rich and abundant fruits of salvation.

C. CHINIQUE.

ARRIVAL IN AUSTRALIA.

We are proud to see from the *Sydney Witness* that the good Father met with an enthusiastic reception on his landing in Australia. It was an ovation, in fact, on a princely scale.

So soon as the steamer was signalled, a large company, including some of the most prominent and influential laymen of Sydney, with the Revs. Messrs. Allen and Sutherland, set out in a chartered steamer down the harbour, in the stillness of a beautiful Sabbath night. The notes of " 'Tm not ashamed to own my Lord," and " Hold the Fort for I am coming " were wafted over the still waters. On approaching the incoming ship it was ascertained that the Rev. Charles Chiniquy was on board, when the midnight air was rent again and again with cheers. Then followed statements and responses between Mr. Chiniquy and Mr. Sutherland, the latter expressing the cordial welcome of many thousands of Protestants in Australia to the brave-hearted Reformer who had crossed 7000 miles of ocean to visit them. The formal landing was delayed till the next morning, when the illustrious stranger was conveyed in triumph to the Protestant Hall where a thanksgiving service was engaged in. The following evening, a public meeting was held in the same place, when an address of welcome was presented him in the presence of 2000 people, to which the venerable Father replied in terms of eloquence and deep pathos that drew forth enthusiastic applause. On the Wednesday evening, Mr. C. again addressed a densely packed assemblage of from 3000 to 4000 people in the Hall, the iron doors of which had to be locked long before the time of beginning the lecture to prevent further crowding, and at the close of the proceedings, " there was a rush on the part of many to grasp the hand of the champion of so many combats with the powers of Anti-Christ."

Our own Church.

A FEW WEEK'S AGO it was the privilege of the Presbyterian Church in Canada to present, through its Moderator, an address of Welcome to His Excellency the Governor-General and his consort, the Princess Louise. We now feel it to be our duty, on behalf of the Church, to give expression to the profound sorrow felt by every member of it which the announcement of the death of the Princess Alice has occasioned. This is indeed a national bereavement, and our beloved Queen and all the members of the Royal family have the sincere sympathies of all classes of Her Majesty's subjects, old and young, rich and poor. And we may venture to add that in no part of the Empire is this sympathy deeper and more heartfelt than in the Dominion of Canada.

THE EDITORS, as in duty bound, are content this month to take " a back seat," and very gladly place at the disposal of the Moderator of the General Assembly their editorial columns for the publication of his official pastoral address to the sessions and congregations of the Church, which is heartily commended to the perusal and study of all to whom it is addressed. It is presumed that a separate copy will be addressed in due form to the Moderator of each kirk-session.

THE TEMPORALITIES BOARD SUIT: The suit of "Dobie versus the Temporalities Board," respecting which so many erroneous and misleading statements have been in circulation of late, has terminated in favour of the Board. The injunction appealed against has been quashed, and the suit dismissed from the Court with costs.

NOTES ON THE S. S. LESSONS: It is worth mentioning for the information of "the Sabbath-school people," a numerous class of our readers by the way, and in whom we take special interest—that the Committee on the Record met recently and discussed the question of Notes on the International Lessons in the

RECORD. They decided unanimously to continue the Notes, for the reason that they may be of some advantage to teachers, at least in the remote parts of the country, who have not access to the literature on the Lessons that superabounds in the towns and cities. In accordance with this decision, arrangements have been entered into for the current year for a series of brief notes by an experienced hand. Chief among the objections that have been raised in some quarters to such notes in the RECORD is that the space allotted to them is too small to be of much practical value. We submit, however, that if the notes shall prove to be of the right kind—practical and suggestive—they may still serve a good purpose. A good teacher does not require to have his lesson prepared for him, but will gladly accept a few friendly hints. The Committee will be glad to ascertain from the members of the General Assembly at its next meeting whether or not this decision meets their approval and that of their constituents. In this connection we beg to thank Rev. John McEwen for his introductory paper on NORMAL CLASSES.

QUEEN'S COLLEGE ENDOWMENT.—We are happy to learn that the canvas in this matter has been prosecuted with a remarkable degree of success. Already the sum of \$140,000 has been subscribed. A considerable proportion of that sum has been paid into the treasurer's hands, and steps have been taken for the immediate erection of the requisite buildings. The only subject of regret in connection with the matter is that Principal Grant's health has been seriously impaired by the immense strain to which he has voluntarily subjected himself. We trust however, now that "land is in sight," he will, in accordance with the wishes of his best friends, take the rest and care of himself needful for the body.

REV. JOHN McCARTER has been sent out by the Colonial Committee of the Free Church to take part in the pastoral work in the Lower Provinces, and has been duly received by the Presbytery of Sydney. Mr. McCarter will during the coming winter act as assistant to the venerable Rev. Matthew Wilson of Sydney Mines.

THE REV. DR. ROBB has accepted the call from Galway, Ireland. His church in Toronto will be declared vacant on the 1st. sabbath of February. It will then be in order to send a vote of thanks to the Irish Assembly for the loss of a brother so highly distinguished and greatly beloved.

ORDINATIONS AND INDUCTIONS.

THORNBURY AND HEATHCOTE: *Owen Sound Pres.*—Mr. A. T. Colter was ordained and inducted 11th December.

LAKE SHORE AND LEITH: *Owen Sound*: Mr. John Mordy was ordained and inducted the 19th December.

PICTON. *Kingston*.—The Rev. Walter Coulthard, formerly of Gananoque, was inducted on the 21st November.

PORT HOPE: *Peterboro*: The Rev. R. J. Beattie, late of Charlotte, U.S., was inducted to the 1st Presbyterian Church on the 12th December.

BALTIMORE AND COLDSPRINGS: *Peterboro*: Mr. F. R. Beattie was ordained and inducted the 11th December.

BORCAYGEON AND DUNSFORD: *Peterboro*: Mr. Alex. McFarlane was ordained inducted on 31st October.

GEORGETOWN AND LIMEHOUSE: *Toronto*: The Rev. John Pringle was inducted on the 26th November.

CHARLOTTETOWN: *P. E. Island*: The Rev. Isaac Murray, D.D., was inducted to the charge of the Prince Street congregation, November 27th.

KEMPT AND WALTON: *Halifax*: The Rev. John McLean was inducted on the 20th November.

HARVEY: *St. John*: The Rev. E. Roberts was inducted on the 26th November.

YARMOUTH: *Lunenburg and Yarmouth*: The Rev. William Robertson was inducted on the 10th December.

BETT'S COVE: *Newfoundland*: Mr. Archibald Gunn was ordained to the office of the ministry and appointed to labour at Bett's Cove, vacant since the removal of the Rev. W. R. Cruikshank to Montreal.

CALLS.—Rev. L. G. MacNeill has accepted a call to the United congregations at St. John's, Newfoundland. The Rev. J. C. Meek has accepted a call to Springside, U. S. Rev. James McCaul, formerly of Three Rivers has received a call to St. Paul's Church, Fredericton, N.B. Rev. W. Caven, formerly of Fredericton, is called to Buckingham and Lochaber in the Ottawa Presbytery. Rev. S. S. Stobbs, en route to Australia, has accepted a call from the Third Presbyterian Church, Jersey City, U. S.

DEMISSIONS.—Rev. George Roddick has resigned the charge of West River, *Pictou*, with the view of proceeding to Manitoba. Rev. J. M. Sutherland has resigned the charge of Pughwash, N. S. The Rev. Charles Innis Cameron has demitted the charge of New Edinburgh, Ottawa, on account of ill-health. Rev. D. Neish has resigned the charge of North Cornwallis, Halifax. The Rev. Alexander Campbell has demitted the charge of Strathalbyn, P. E. Island.

NEW CHURCHES.

ST. DAVID'S, ST. JOHN, N. B.—The congregation of St. David's (Rev. Dr. Waters) lost their Church in the great fire in 1877. Without delay, the people undertook to rebuild. On the 8th December they had the satisfaction of worshipping in their new and beautiful Church. More than 70 families connected with the congregation had suffered severely by the fire, having had their houses or their places of business, or both, destroyed. The Church is built of pressed bricks with stone facings, its style is modern Gothic. It is a commodious, comfortable and handsome Church. The opening services were attended by immense congregations, Principal MacKnight preached in the morning. In the afternoon and evening, Rev. Dr. Hamlin (late of Constantinople), preached to large audiences. The day's collections amounted \$200.

JACQUET RIVER, N. B.—On the 29th Nov., a new church was opened at this place, the old one having been destroyed by fire in the spring of 1877. The Pastor, Rev. Thomas Nicholson, was assisted by Rev. S. Houston, and M. Mackenzie. A new Church will be erected at Newmills, the centre of Mr. Nicholson's congregation, next summer.

ALBERTON, Ont.—A neat, substantial and comfortable brick church was opened for worship at this place on 1st December, by the Rev. Dr. Gregg of Knox College, Toronto. The total cost of the church was \$2,490 of which \$2,000 is provided for.

Meetings of Presbyteries.

HALIFAX: 19th November.—The Rev. G. L. MacNeill, of Maitland, accepted a call to St. John's, Newfoundland. Rev. J. M. Sutherland declined a call to Annapolis and Bridgetown. On the 20th the Rev. John McLean was inducted into the charge of Kempt and Walton. On the 10th December, the Presbytery accepted Rev. D. Neish's resignation of the charge of North Cornwallis.

PICTOU, 26th November.—The Rev. A. Ross of Pictou, having expressed his opinion in reference to a call from Woodville, Ont., the Presbytery decided not to translate. Rev. George Rodlick explained to the Presbytery his views and motives in seeking to close his twenty years pastorate at West River, stating that he felt it to be his duty to leave a part of the vineyard where there is super-abundance of labour for a distant Province where the harvest is great and the labourers few. The Presbytery and the West River congregation deeply regret parting with Mr. Roddick.

TRURO: 12th November.—The time of the Presbytery was largely devoted to the considera-

tion of the statistical returns which had been very carefully prepared by a committee. A call from Springville congregation in favour of Rev. J. C. Meek, was sustained. Moderation in a call was granted to Economy and Five Islands congregation.

ST. JOHN, 12th November.—Rev. S. Houston appeared before the Presbytery to advocate the claims of the College Endowment Fund. A committee was appointed to mature a plan for visiting the various country congregations for the purpose of canvassing them for contributions, and to hold missionary meetings at the same time if practicable. Arrangements were made for the induction of Rev. E. Roberts, at Harvey. Home Mission work within the Presbytery was carefully considered. It was found that during the summer the work was carried on with unusual success, and that the stations had contributed with more than usual liberality, Dr. Waters was appointed to moderate in a call at Fredericton on the 25th Nov.

OTTAWA: 3rd December.—Calls were sustained from the congregation of Buckingham in favour of Rev. William Caven, late of Fredericton, N. B., and from the congregations of Cumberland, Clarence and Navan in favour of Rev. R. Hughes of Alice and Petawawa. The Rev. C. I. Cameron of New Edinburgh gave in his resignation on the ground of ill-health.

LANARK AND RENFREW. 19th November.—Twenty ministers and seven elders were present. The principal business was that arising out of the Presbytery's Home Mission report. Within the bounds there are 24 mission stations, with an average attendance of 2000 persons. Arrangements were made as far as possible to supply this wide field during the winter. A lengthened conference was held on the subject of baptism, with special reference to the question whether it should in any case be administered where neither parent has made a public profession of religion. Six students were certified to the several colleges where they intend pursuing their studies. The subject of employing qualified teachers to train preceptors, and also how best to improve the service of praise in the Sabbath-schools, was remitted to a committee, of which Mr. Burns, Perth, is convener. Notice of motion for the formation of women's foreign missionary associations was given.

LINDSAY: 26th November.—It was announced that Mr. Ross of Pictou had declined the call to Woodville. The meeting was chiefly occupied with making arrangements for holding the annual missionary meetings in the congregations, the details indicating that the Presbytery desiderates "addresses suitable to such occasions," and "that full information be given respecting the schemes of the Church," "that particular attention be given to the formation of missionary associations in each congregation;" and, also,

"that the assistance of the Elders be secured at the missionary meetings."

[These are admirable and well-timed suggestions. The only way to secure good meetings is to provide a good bill of fare. The pulpit is the place for sermons; from the platform people expect to receive information,—“the latest news” from the mission fields of our own Church, and other Churches. If it were put to the test, it would be surprising to find how few know even the names of our beloved missionaries in foreign fields. Ed.]

WHITBY: 3rd December.—A sederunt was occupied with a very interesting and profitable conference on the state of religion. The Presbytery appointed a committee to take oversight of the Sabbath-school work within the bounds, and report annually. A Sabbath-school convention will be held early in the winter at Whitby. It was agreed that the subject of our mission work be brought before our congregations from all our pulpits on some Sabbath during this winter, and also that ministers and Sessions should make arrangements for holding public missionary meetings. Certain remits from the General Assembly were also considered.

BARRIE: 26th November.—It was agreed to send a circular to sessions and congregations shewing the measure of giving as compared with the average of the whole Church and with that of the Presbytery. The claims and necessities of the Foreign and Home Mission Committees of Assembly were presented to the Presbytery by an address from Dr. J. B. Fraser, on behalf of the former, and by a circular from the Convener of the latter committee. Other matters of local interests occupied the time and attention of the Presbytery.

STRATFORD: 19th November.—Application was made on behalf of Rev. John Kay that he be received as minister of this Church. It was agreed to hold a public Sabbath-school conference at Stratford on the 22nd January next. The Rev. W. A. Wilson was ordained to the work of the holy ministry and inducted to the charge of the Second Presbyterian Church, Stratford.

GUELPH: 19th November.—Attention was called to those cases in which congregations and mission stations had not contributed to the schemes of the Church, or had not given in full statistical returns. Sabbath-schools were instructed to send in replies to the questions contained in the General Assembly's circular. Missionary deputations were instructed to enquire in the congregations they were appointed to visit, if missionary associations are in operation, and to urge the formation of such. A committee was appointed to consider the remit on a general Sustentation Fund, and report. It was reported that a new congregation had been erected at Douglas, embracing 66 communicants. The special attention of the Presbytery was directed

to the state and wants of the General Assembly's Home Mission Fund.

MANITOBA ITEMS.

The people of Gladstone (100 miles west of Winnipeg) have decided to build a church costing \$1,500 or \$2,000, and about a thousand is subscribed. Rev. James Duncan reached Prince Albert on the 16th of October, and the Rev. P. Straith who had been assisting at Prince Albert immediately returned to Battleford (150 miles.) A traveller lately returned from our Sioux mission at Fort Ellice says the Indians raised a good crop. In all the houses of the band, family worship is held regularly morning and evening. A consignment of clothing has lately gone west from Winnipeg people to Okanase, Mr. Flett's mission. Donald McVicar, a full blooded Cree and a ward of the Foreign Mission Committee, is pursuing his studies at Manitoba College and is a promising student. Surprise is expressed at the illegal action of the Home Mission Committee in removing Prince Albert from the jurisdiction of the Presbytery of Manitoba. Knox Church congregation is temporarily worshipping in Winnipeg City Hall and has an attendance of 500. A new church is to be opened in Millbrook Township in a fortnight. Hon. Donald Gunn—a Caithness man—the founder of the Little Britain congregation—died recently. He will be missed. Mr. Lyon, the Synodical missionary of the State of Minnesota lately visited Rev. John Scott, our border missionary, and agreed with him on several measures for the advancement of the cause. The Beautiful Plains District (5 stations); Pointe des Chênes group, (4 stations); and Springfield and Sunnyside group, (3 stations) are urgently calling for missionaries: “Come over and help us!” G. B.

SCHEMES OF THE CHURCH IN THE MARITIME PROVINCES.

Rev. Dr. McGREGOR, the Agent of the Church in the Lower Provinces, represents the financial condition of affairs in the East to be extremely unsatisfactory, and has forwarded to us a lengthened statement for publication, in substance as follows, to which we invite the earnest consideration of all concerned.

I.—HOME MISSIONS. “For years back, there has been no adverse balance, but the tide seems to be turning. At the last meeting of the Committee, the claims of Presbyteries voted, and to be voted at next meeting, exceed present balance on hand, by \$1500 besides \$500 to be provided for Manitoba College.

II.—SUPPLEMENTING FUND. We are now in debt fifteen hundred dollars, and in January have the semi-annual payments to meet of three thousand two hundred dollars, and therefore

should have four thousand seven hundred dollars in a month from this date. To meet this large sum, every congregation should make an early effort. The weaker charges, even those receiving aid, as well as the more wealthy.

But all the money will not be furnished. Here there is an opportunity for men whom the Lord has blessed with means, to come to the front, and say to the Committee: "Gentlemen, you must reduce your expenditure. Some of these congregations long receiving aid, *must be thrown on their own resources*. And on this condition, we will give handsomely to deliver you from your present embarrassment, and enable the church to fulfil her engagements to the letter." We look expectantly for such encouragement.

III.—FOREIGN MISSIONS. "Here we must confess, notwithstanding our special appeal, to a heavy debt. What its amount is, I do not wish that our brethren in the West should know. Hitherto they have conceded that in proportion to ability, we excelled them in Foreign Missions, as they surpassed us in the Home field. But we shall carry the banner no longer, unless we not only stand fast but advance. Dr. Duff's remark about the churches "playing at Missions" is too applicable to this latitude. Our people within a hundred miles of Halifax have spent about as much on seeing the Marquess and Princess, as they have given to Foreign Missions for a year. It is of course well known that scores, yea hundreds, who are ready to pray at call, and if need be to speak to the question, give a dollar for tobacco for every quarter that they give to send the Gospel to the heathen.

"I know of no promising opening in the Home field rejected for want of means, but our Trinidad and New Hebrides Missions are at a stand, and the hearts of the Missionaries dejected, because there are *no funds* to send men. Please read letters of Messrs. Robertson and Annand, in other columns, and call to memory the appeals of Messrs. Morton and Grant. Yet alas tell it not in Gath! when our Committee will meet next week, the question will not be shall we send another messenger of glad tidings? for our christian people *practically forbid that question to be raised*. The question must be, rather, SHALL WE CALL HOME A MISSIONARY and shall it be Morton, Grant, McKenzie, Robertson, or Annand? Nothing can prevent such a question coming up, but an awakening of our people to the grandeur and glory of the great commission, a deeper sense of their own obligations to the Lord Jesus and to his cause, and a general uprising to discharge our obligations to the heathen world, and to obey the command laid by our Lord on His church—to preach the Gospel to every creature. No money to spread the Glorious Gospel! but plenty for a seat at the concert, a place at the opera, a

dress for the skating carnival, and a pleasure tour to the most fashionable resort! Shades of Geddie, Morrison and Gordon, what think ye of our present attitude? Indolent or urgent, we are watched by a cloud of witnesses, and by a greater than they, and the question for every christian and for every man is, am I running this race with constancy, looking away to Jesus, and so discharging my stewardship as not to be ashamed before him at his coming?"

P. G. MCG.

Halifax, Dec. 5th, 1878.

HOME MISSION COMMITTEE MEETING.

The Semi-annual Meeting of the Home Mission Committee, Eastern Section, was held in Halifax, on 7th November, Rev. Dr. Waters, in the chair; Rev. P. G. McGregor, Secretary. The congregations of St. John's and Harbour Grace agreed to aid the Bay of Islands congregation with \$150 *per annum* until further notice. Intimation was made and resolutions of thanks adopted for grants from the Free Church of Scotland—£50 for the New Kincardine Church, and £60 to aid a Gaelic-speaking student; £86 stg. from the Colonial Committee of the Church of Scotland, towards the supplementing fund. Since the meeting, the Treasurer has received £100 from the Presbyterian Church of Ireland which has been placed to the credit of the Supplementing Fund. The Rev. H. Gunn's departure for Bett's Cove, and the Rev. J. R. McKean's designation to, and sailing for Bermuda were intimated. Claims of Presbyteries for the past half year were allowed: That of St. John being the largest—\$544.31. It is noted however that the people's *payments* in this Presbytery, were nearly three dollars for every one they received. It was agreed to call the attention of all the Presbyteries, to the policy of the General Assembly to have the ability of all Mission Stations, and weak charges to pay, *estimated* by Presbytery, and such estimate being approved by the Committee, its liability will be limited, in ordinary cases, to making good the difference between that amount, and the stipend promised to probationer or student. It was found that there were just 10 preachers on the list besides those located. Rev. Samuel Russell was appointed to New Kincardine, and the other nine distributed among the Presbyteries.

P. G. MCGREGOR, Secretary.

Obituary.

THE REV. ALEXANDER LEWIS, of Mono Mills, Ont., departed this life on the 4th December, at the ripe age of 88. Mr. Lewis was ordained to the office of the ministry in Nova

Scotia in the year 1822. He came to Canada in 1837 and joined the United Synod of Upper Canada which, in 1840, became incorporated with the branch of the Church of Scotland then existing. He retired from the active duties of the ministry in 1865. His funeral was largely attended. For many years his parish in reality extended over several Townships. Presbyterianism owes much to his indefatigable labours in this section of country. He kept the lamp burning at a time and under circumstances, in which in ordinary hands, it must soon have been extinguished. Thus another of the old landmarks has been removed. The numerous Presbyterian churches that are now to be seen, only six or seven miles apart, for more than 20 miles square, bear witness to his zeal in the Master's cause.

He was a man of more than average ability in the pulpit. His fortè was his peculiar tact and talent in his private intercourse with the people of his charge. He was remarkably punctual and regular as regards ministerial appointments and duties. Mr. Lewis has left behind him the record of a busy and successful life. He died in the assurance of faith.

ALEXANDER AUSTIN, died in Tecumseth, Ont., on the 5th November in the 75th year of his age and the 43rd year of his office of Ruling Elder in the First Tecumseth congregations.

The Montreal Anniversaries.

ACCORDING to previous announcement, these missionary meetings were held in Crescent Street Church, Montreal, on the evenings of the 10th, 11th and 12th Dec. The end which they were intended to serve is stated in the printed programme to be for the purpose of "giving information respecting the missions of the Presbyterian Church in Canada at home and abroad, in the hope that a review of the work in which the Church is engaged may tend to increased interest, effort, and liberality, on the part of its membership, and also that by this means a wider sympathy may be created in the work undertaken by all other branches of the Church of God who are in like manner engaged in promoting the cause and kingdom of the Redeemer."

The Committee of arrangements spared no efforts to render the meetings interesting and profitable, and although the attendance was not so large as was anticipated, there is yet reason to believe that a good purpose has been served, and that as time goes on, and the object of such gatherings becomes better understood, they will be better appreciated.

THE PLATFORM was certainly a good one:—Dr. Arthur T. Pierson, of Detroit, Dr. Robert P. Burns of Halifax, Dr. J. B. Fraser, for many

years a missionary in the Island of Formosa, and the Rev. R. N. Grant of Ingersoll, were the speakers from a distance; while Dr. Jenkins, the Moderator of the General Assembly, Principal MacVicar, the Chairman of the Board of French Evangelization, and Professor J. Clarke Murray, L. L. D., were the presiding officers on the several evenings devoted to the discussion respectively of Home Missions, French Evangelization, and Foreign Missions. The Rev. J. S. Black of Erskine Church, Montreal, and the Rev. Donald Ross, missionary-elect to Prince Albert, N. W. T., had also places assigned to them.

THE SPEAKING was characterized by unusual excellence. It is impossible for us to give even an outline of the addresses. All we can attempt to do is to indicate a few of the leading lines of thought.

The Home Mission field of our Church was claimed to be one of the very largest of all the home missionary fields in the world, and if it be true, as no one doubts, that we are laying the foundation in this Dominion of a great and populous empire, the work assumes an importance second to no other Christian enterprise. The number of missionaries employed during the past summer was two hundred and forty, and the number of preaching stations, *four hundred*. The Appeals made in support of home missions were three-fold. (1) *Patriotism*. There was not a better poor man's country in the world than Canada. Nine-tenths of the people had come to this country poor. They could never have bettered their condition in the over-populated countries whence they came. Here the great majority of them had secured for themselves and their families independent comfort, and, in many instances they had risen to wealth, position and influence. It was the Church's duty to care for the highest interests of the people, and to guard against socialism and other evils which are sapping the foundation of constitutional liberty in older countries.

(2) *Denominationalism* demands an aggressive as well as a progressive attitude on the part of the church. A good Presbyterian has no quarrel with other Evangelical churches, but the man who has most brotherly love toward others is usually found to be the man who is most attached to his own church, and is the man who gives most to support public charities. (3) Gratitude to God for the blessings of christianity we ourselves enjoy is the highest and noblest ground of appeal for the support of missions. The whole plan of Redemption has been one great system of giving at the hand of God. The true christian cannot do otherwise: for, "the Love of Christ constraineth us."

THE FRENCH EVANGELIZATION is essentially a branch of the Home Mission work of this Church. With regard to the political aspirations and the Hierarchical assumptions of

the Church of Rome we may agree to differ from them ; but, against the dogmas, and the enslaving doctrinal *system* of Rome, we are as much bound to protest as were our forefathers of the Reformation. The million and a quarter of our French-speaking fellow-countrymen have as much right as we to an open Bible, to the right of private interpretation, and to freedom of thought and speech as we have. Dr. Pierson arraigned three principal corruptions of the Church of Rome.—The corruption of the doctrine of justification by Faith : the doctrine of the intercession of saints : and that of the infallibility of the Church. He warned Protestants against sending their children to be educated in nunneries.

FOREIGN MISSIONS—The addresses on this subject were especially interesting and instructive. Dr. Pierson's speech on Foreign Missions was one of the most eloquent and telling speeches we ever listened to. He shewed, to begin with, that our warrant and encouragement in sending the Gospel to heathen lands were to be found alike in the *word of God* and in the *Providence of God*. That word first invites us to *come* ourselves,—“Come unto me *all ye* that labour and are heavy laden.” And next it says—“*go ye* into all the world.” He pointed out the adaptations of the Gospel to the diversified circumstances and needs of all people that on earth do dwell. It commended itself to the lowest type of humanity—the savage Zulu, as well as to the highest type of heathen civilization—the learned Hindoo, and the educated Chinaman. The results in the Sandwich Islands, Polynesia, and Madagascar, were such as to silence the allegation that the Missions of the 19th century had been a failure. In a wonderful manner doors had been opened in India, China, Japan, and other countries which had for centuries been hermetically sealed against the missionary. Still the Protestant Churches look on and hesitate to advance ! while they are able to send, and ought to send at once, 1000 missionaries to Africa, and 1000 to China, and 1000 to Japan, and *ten thousand* to India. Why is it that Syria, the cradle of Christianity, is reduced to such a state of degradation ? The first to receive the Gospel, The churches planted there never became missionary churches, therefore they died out. When the Canadian Church ceases to be a missionary church, she may expect the same fate.

The missionary enterprise is a question of *Fidelity*, of *Faith*, and of *Fellowship*. Speak of retrenchment because of the difficulty of raising money ! That were a strange remedy to suggest to an army of occupation. The “want of means” should rather be the well-understood note of alarm, such as was given by Nehemiah to his soldier-builders on the walls of Jerusalem—a sign for rallying to the weak point—a call for concentration. The

churches want to be aroused. If they will not be stirred up in any other way, God may send, as he has often done before, his messenger of *persecution* among them. Self-sacrifice is the truest test of fidelity. We want to realize our *fellowship* with our brethren who have hazarded their lives in heathen lands—and with the heathen themselves. The whole basis of our giving for missionary purposes is wrong, altogether wrong, and must be revolutionized. The christian church has yet to learn the Bible doctrine of “Stewardship.” Of those who give for missions, some give grudgingly ; very few “as God has prospered them.” Even intelligent christians fall into the mistake that the Scriptural measure of liberality is reached when *one tenth* is laid on the altar. That was the *minimum* for a Jew. What should the *maximum* be for a *Christian* ? Clearly *all he can*. If a man who has £100 a year ought to give £10 to the Lord, how much should the man who has £1000, or £10,000 a year give ? The *proportion* of giving should rise with the increase of income. Upon this principle an income of £1000 should yield *one fourth* and an income of £10,000, *three fourths*, at least, to the Lord's treasury. There ought to be a certain amount of *consistency* as respects the amounts expended by christian people upon their own houses and places of worship and the sums contributed for the special maintenance of the Gospel among the *nine millions* of the human race who have not yet heard the name of Jesus.

French Evangelization.

PROGRESS OF THE WORK IN THE CITY OF
QUEBEC.

BY REV. R. P. DUCLOS.

OUR Winter evening services are generally attended by some ten to thirty R. C. hearers, who come to worship with our usual attendance of converts. Some come from neighbouring villages at considerable inconvenience and expense to hear the *saving truth* as it is in Jesus. One of them, Mr.—, of S— Q—, a fine looking and bright young man, came to our church last month. The first Sunday he borrowed a New Testament, the second Sunday he paid for it, and the third Sunday was telling me how differently he feels and how much happier, having found what he had vainly looked for in the confessional box. Another, Mr. J—, of C—, stepped into our church on the 1st Sunday of November ; quietly he listened ; came back ; expressed his preference for the little French Protestant Church, lost his situation, and the week after was chased out of his earthly home. Young but hopeful he was seen again in the church, and the Lord reward-

ed his faith in providing for him a place where to earn an honest living.

We generally receive them at the hand of Rome, very ignorant of the most simple truth. But it is interesting to see at the bible-class men in their sixties sitting attentively by the side of younger men and women. One of them, for the first time, the other day, in a prayer meeting poured his whole soul before God, living and evidently present in the humble and touching language of prayer.

I have, in many of them, efficient helpers in the work, anxious to see others partaking of the same treasure, and thus avail themselves of all and every opportunity to speak a word of the Gospel, and often, at the close of conversations and discussions, people have been induced to venture in the church. Through their instrumentality 21 N. Testaments and hundreds of tracts have found happy new owners. It is true that those attending occasionally, or frequently, are not all acknowledged protestants, but they are as many friends of the cause of Christ, and in that way the whole country is being leavened with truth and aspirations for liberty. Those are the very ones that will take part in any social or religious movements our great Dominion will be called to witness; and, as Elijah, we shall wonder at the seven thousand who do not bow before Baal. I was very much surprised one day to hear on the wharf a man who, on a previous occasion, had strongly defended Rome, then vindicating the cause of Protestants and the Gospel.

Let our Church appreciate the magnitude of the work intrusted to her, *not* by the few hundreds of converts, the few churches erected or in course of erection: that certainly ought to be enough to stir up one's courage and generosity and allow no section of that work to suffer for want of adequate means. But a much wider and deeper work is now in progress. I do believe that the sowing season may be long, the germinating process may be long. But let us look forward and the harvest will be rich.

Newfoundland.

BAY OF ISLANDS.

BY REV. D. F. CREELMAN.

PREVIOUS to the union, our Church had no Home Mission stations in Newfoundland, the only representatives of Presbyterianism being found in St. John's and Harbour Grace, where these were then self-sustaining congregations. But a Presbytery being organized immediately after, it began to look around for opportunities to extend its borders, and having heard that about 20 families of Presbyterians were living near each other in

the Bay of Islands, application was at once made to the Home Mission Board to send a man to labour among them.

I was ordained and sent to spy out this land. As a full account of the first summer's work was published in the RECORD, nothing further need be said of it now. By generous aid given by the friends in St. John's and Harbour Grace, the little church then commenced has been completed and paid for. During the spring of 1877 a congregation was organized with a communion roll of sixteen, nine being admitted by certificate and seven by profession.

During the next year the work was continued. That work consisted in preaching the Gospel twice every Sabbath, often three times in different places, and to audiences, varying from 15 to 75, teaching two Bible classes, and in conducting prayer meetings twice every week in the church and in the school-house, three miles distant. When the winter set in on us we began to think of how to make the long evenings profitable. Much time and money have been spent in this place in drinking, gambling, and their accompanying abominations, and some counteracting agency was much needed. Many too have got their eyes a little opened and desired something better. It was decided to organize a Mutual Improvement Society on Total Abstinence Principles. This was in Corner Brook. Those living near the Church followed our example and organized a Secret Temperance Society. Nearly 100 persons of all denominations joined the two Societies, taking a pledge of total abstinence from all that intoxicates. Many of them were hard drinkers, who to a man kept their pledge. I have little faith in Temperance pledges apart from Christianity, and I was careful to instruct those who waited on my ministry of the necessity of seeking strength from Him who came to save. And as our communion season came round in April, I had the pleasure of admitting to the Church by public profession fourteen new members. Four had been added during the year by certificate and so our communion roll was more than doubled. Last winter was a very hard winter. The herring fishery was a total failure. Lumbering operations almost entirely ceased, and on these two industries our people depended, and if relief works had not been commenced many poor in the Bay could have hardly escaped starvation. But notwithstanding the hard times and the certainty that many would leave if times did not brighten, the congregation determined to make arrangements for the permanent occupation of the field by inviting me to take regular charge of the congregation, and undertaking to build a manse. The latter has been progressing slowly during the summer, and will be completed this autumn. But how the bills were to be met was a problem for financiers. A few members who took special

interest in the matter proposed having a bazaar and tea-meeting. Nothing of the kind had ever been tried here and the prospects of success were good. Our friends in Harbour Grace, St. John's, and the different parts of Nova Scotia were invited to assist us, and most liberal donations in money and useful and fancy goods were received. Quite a number of interested friends forwarded us contributions unsolicited, so when Aug. 5th came round we were able to make a very respectable appearance, though on a small scale. A large gathering in a small settlement is impossible, money too was very scarce; but enough came to leave us, after all expenses were paid, \$350 00. The people had given considerable value in labour, and had subscribed liberally, but our numbers are small, and though we have done our best there will still be unpaid bills to the amount of about \$300. Such are the principle facts in connection with this mission. So far the results have been quite satisfactory. The people have contributed liberally to the support of the mission and something to the schemes of the Church. Twenty-five have made public profession of Faith in Christ, two Sabbath-schools and two prayer-meetings have been kept up a considerable part of the time, two day schools, principally supported by our people, have been maintained for a united period of nearly three years, and during my absence this autumn for five weeks, services were conducted in the Church regularly on Sabbath mornings by persons who when I came here were careless about religious matters, having never made a profession.

Services were also conducted regularly in Corner Brook both on Sabbath and Wednesday evening. The Home Mission Board of the Presbytery of Newfoundland have supported us liberally and given us every encouragement and we hope the time may come when we can repay it all by assisting and encouraging some other struggling mission station on this island.

FORMOSA.

LETTER FROM REV. G. L. MACKAY.

Tamsui, 7th October, 1878.

DEAR SIR:—I thank you heartily for the interesting letter you sent, and for regularly forwarding the "Record" to me. It is soul-reviving to hear how the Lord's work is progressing in dear Canada, for I won't conceal it, in very many places the people seemed cold enough when I was going through the country before leaving for Formosa. There were many noble exceptions and I love to think of them as oases in the desert. But blessed be God, glory be to His great name, there is a change, and now the Church in our beloved Dominion is awake and is doing a glorious work: let her not rest satisfied however, she is not doing half of

what she can accomplish. As I look at the figures which one Church in Montreal cost, a feeling creeps over me which I cannot describe, for 200 splendid chapels could be put up in North Formosa for what that one immense building in Montreal cost. Think of it! O think of 200 chapels in North Formosa; why the heathen temples would soon crumble to dust; think of it! heathenism would soon disappear before such light. Such a number of chapels would fill the North of this island with places of worship. No matter, the day will come and that day is not far distant when Christ Jesus will reign throughout the whole of poor Formosa and idolatry will be no more.

You ask about the aborigines here, well, they are divided into two classes, viz: those who roam in the mountains and have not submitted to the Chinese and are called by the latter "Chih hoan," (wild barbarians), and those who have submitted some 100 years ago, some 50, some 25, &c., and some since I landed here. They are called by the Chinese "Sek hoan," (ripe, *i. e.*, civilized barbarians or foreigners). This is the name given to them in the North here, and the difference between them and the savages (Chih hoan) is simply this, they, or their fathers or forefathers, have submitted to the Chinese rule and shave their heads in token of their submission. The savages are either being cut off now by the Chinese or compelled by degrees to submit, and when they put on the Chinese yoke they are called here "Sek-hoan." It is amongst those "Sek-hoan," or ("Pi-po-hoan," as they are called in the South), that our brethren of the E. P. Church have laboured so much. Here we have only one station, that is, Sin-Kang amongst them. I thank God that our work is amongst the Chinese.

These Sek-hoan live in very small villages or hamlets here in the North and are surrounded by crowded cities, towns, and villages of Chinese. It is a mistake to say that these aborigines in the North occupy a belt between the Chinese and savages their kinsmen. They are not numerous here and are just about swallowed up by the Chinese. It is also a mistake to consider them a mixed race. I have only space to state about the native preachers here that they are able, devoted, earnest, and faithful young men, and in my opinion this island must be converted by her own sons, so also China's millions. They can do work that few Europeans could do. We are blessed here; we have more trained men than openings.

We have now 14 chapels and a trained native preacher in each, and we have several ready at any time to go forth as heralds of the cross.

Mr. Junor tells me that he agrees heartily with my mode of procedure. Since my poor labours have been blessed abundantly, it is gratifying to hear him say so. I congratulate the

church in sending forth such a noble fellow-worker. Full of common sense, zeal, and devotion, his labours will be blessed here. Mrs. Junor is of like spirit, and now something more will be done for the poor women in North Forestosa.

Conference on Missions.

SINCE the General Conference on Missions, in 1860, there has been no united gathering to receive tidings from the various foreign fields or to consult jointly concerning future plans. About a year ago the secretaries of the British Missionary Societies were led to take action for holding such a meeting in London. After some delay it was resolved to invite representatives from the various Associations interested in the spread of the Gospel abroad to meet in conference during the week beginning Oct. 21, in the large hall of the institution at Mildmay-park, London.

In response to this invitation a fairly representative company, in which not only Britain, but America and several Continental countries, were represented, supplemented by numerous missionaries, either now or formerly working in the foreign field, assembled in Mildmay Conference Hall on the evening of Monday, Oct. 21.

The importance and interest of the subject can scarcely be exaggerated. But the attendance was not considered satisfactory.

Dr. MULLENS (London Missionary Society), spoke on the increased co-operation of missions to overtake the wider opportunities offered for the propagation of the Gospel. The discoveries of Stanley led to the missions of the Church of England on Lake Nyanza. Then followed a third scheme, learning from the others, carried out by the London Missionary Society. Between these there has been much fraternal inter-communication. The world misunderstands us. Though we have differences we have one evangelical faith. In foreign countries the union of missionaries and their converts is very close. In London the secretaries of the various missions meet together monthly for prayer; and at these meetings the idea of this Conference originated. Our brotherly goodwill is strong and constant, our collisions remarkably few. Agents of different missions preach together, and travel together. In 1829 Williams divided the land with the Wesleyan missionaries, and the compact was ratified by the home churches. A like

arrangement was made in the Punjab; so also in China. Because we have one Lord, one faith, and one baptism; one commission to preach, not ourselves, but Jesus Christ,—how can we have but one heart and one spirit in fulfilling that commission. Surely in our relations henceforth there should be a greater fellowship, a greater readiness to serve one another, and so serve our lost fellow-men. Alone, each missionary is a power, but combined how great their force! Brotherly love in the sowing has been specially owned of God in the largeness of the harvest. We talk of “the thin red line” of Englishmen who confronted their enemies. What were they to the small number who confront the hundreds of millions of idolaters in India. Labouring in unity of spirit, denominationalism ceases to be an evil and becomes a good. The field is too large for any one line of operation. Lines of truth and service being sharply defined, we have varieties of operation, and there is room for them all. Individuality is called out, and personal interest is excited in the highest degree. Let us increase, deepen, and strengthen our unity. The service is the noblest human life can offer. Satisfied shall the workers be if the Master says at length, “Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.”

SOUTH AFRICA.

Dr. Moffat, the “Nestor” of mission work in Africa, responded to the call of the Chairman. He was always willing, he said, to hear and to speak about Africa; since he laid himself on the missionary altar in 1816 he had always been ready to advocate the claims of the part of the world in which he had so long laboured. After speaking of himself and the state of his health, which, considering his advanced years, he could regard with thankfulness, he turned to the subject of Christian efforts in Africa. The first attempts in that continent were made by the *London Missionary Society*, which, as he remarked, had also been a pioneer society in the South Sea Islands, China and Madagascar; they were followed up by the Moravian missionaries, who devoted themselves exclusively to the Hottentots; and since then the work had gone on among tribes the very names of which are unfamiliar to us at home, and with so much success as to point to the need for, and greatly to encourage, future efforts.

LOVEDALE.

Dr. STEWART, of the Free Church Mission, read an interesting paper, dealing with the aims, principles, and results of Lovedale. He remarked that Lovedale lies about 700 miles north-east of Cape Town, on a small river which once formed the boundary of Kaffraria proper. The aims of Lovedale are very varied, though it

has one to which all others are subordinate; they may be expressed somewhat in detail thus:

First.—To train as preachers such young men as may be found, intellectually and spiritually, fit for the work. *Second.*—To train teachers for native schools. *Third.*—To train a certain number in various arts of civilized life, such as waggon-building, blacksmithing, carpentering, printing, bookbinding, telegraphy, and general agricultural work. *Fourth.*—To give a general education to those whose course in life is not yet decided.

There are two main departments in the institute—the male and the female. The buildings are separated by some short distance; in both, the work carried on is educational and industrial. But while each department of work has its own special aim, and there is also a great variety of detail, the Institution, as a whole, is carried on with one primary aim and important results as regards the individual—the essential aim of Lovedale is to christianize, not merely to civilize. The conversion of the individual soul to God is the result of highest value, is our greatest anxiety, and is esteemed to be the one most worthy of effort, and to which all other efforts are properly and justifiably subordinate.

In addition to the elementary and industrial departments, Lovedale has its appliances for the higher branches of Education—in a regular course of study in Arts and Theology—a three years curriculum in each. Out of the first small theological Class, there are now four ordained native pastors, all of them well educated and intelligent men, ministering to native congregations contributing more or less to the support of their own ministers. The number of pupils of all grades attending at Lovedale in 1874 was 432. The annual cost of maintaining the Institution is between \$35,000 and \$40,000 per annum—the Free Church contributes about \$5,000 per annum. The balance is made up by a Government grant of about \$20,000, subscriptions and fees. There is a large farm connected with the Institution—about 400 acres under cultivation, which is also a valuable “feeder.” No year passes without some giving signs of having been the subjects of the great change, but the year 1874 was the most remarkable in the whole history of Lovedale; and though some went back, many or most remained firm to their profession. About that time 100 professed anxiety, though it would be unwise to say there were as many conversions.

LIVINGSTONIA.

Referring to this mission, Dr. Stewart said: Livingstonia was founded three years ago, and it has met with much success—more success than the most sanguine of us dared to hope. We have gained the confidence of the people,

and they are beginning to appreciate our abode among them. We have a church, a school, a blacksmith's shop, a carpenter's shop, and a weekly market. By the market we are cutting the ground from under the slave trade. At home here there is much need of a general missionary public opinion that will prevent one mission from intruding upon a region already well occupied by another society. Basutoland has been for thirty years nobly possessed by the French Protestants, and yet at the present time another missionary society is intruding upon their sphere. There is great vitality in the African character, and our work among them will not be in vain.

(To be continued next month.)

The Presbyterian Record.

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We have scarcely room left to wish our readers

A happy New Year.

But our good wishes for all are none the less sincere. A number of interesting articles must remain over until next month. Subscribers, and *intending* subscribers will greatly oblige by adjusting their orders as soon as possible. Our despatch book is in a state of chaos at present. There are a number of friends whom we should like very much to hear from and whom we do not wish to importune. The RECORD is conducted on strictly CASH principles. We expect payment in *advance*.

See page 28 for LITERATURE.

A Page for the Young.

—
"ONLY."

"Inasmuch as ye have done it unto one of these my brethren, ye have done it unto Me."—Matt. xxv. 40.

ONLY a word for the Master,
Lovingly, quietly said.

Only a word!

Yet the Master heard,

And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle, and deep,

Only a look!

Yet the strong man shook,

And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done.

"Surely 'twas nought!"

(So the proud world thought,)

But yet souls for Christ were won!

Only an hour with the children,
Pleasantly, cheerfully given.

Yet seed was sown

In that hour alone

Which would bring forth fruit for heaven!

"Only."—But Jesus is looking
Constantly, tenderly down

To earth, and sees

Those who strive to please;

And their love He loves to crown.

CHARLOTTE MURRAY.

THE LITTLE BUILDERS.

JOHN BROWN and Jemmy Atkins were great friends. At School, at play, everywhere, they were together, and when one learned anything new it was not long before the other knew it also. Now they were watching the masons, who were building a fine store on Main Street.

"Did you know that we are builders John?" said Jemmy, as he watched the men putting brick after brick upon the wall.

"No, we a'nt; we're only boys," said John.

"But we are; we are building a house which is to last for ever and ever," said Jemmy earnestly.

"Pooh! now you are fooling," said John.

"Nothing in the world lasts for ever and ever. That old Morgan house is only a hundred years old, and it won't last a hundred more."

"I can't help that," said Jemmy. "Mother told me our souls would live forever, and we were building houses for them to live in."

"How is that?" said John soberly.

"Well, she said that we build our characters day by day, brick by brick, just as that man is doing. And if we build well, we shall be glad for ever and ever, and if we build bad, if

we use shaky bricks, or rotten wood, or stubble, we shall be sorry for ever and ever."

"That is queer. We ought to be pretty careful, then," said John. "But your mother is such a good woman, she knows."

"I think it is jolly nice to be builders, don't you?" said Jemmy.

"Yes, if we build right. But let's see, what kind of bricks had we better use?"

"Always tell the truth; that's a big sill. Be honest; that's another," said Jemmy.

"Good!" cried John. "Mind your mother; there is another."

"Yes, and father, and teachers too," said Jemmy. "There's a big beam of temperance in my building. Mother says that's a gospel beam and keeps the frame steady."

"Be courteous; there's a brick," said John, "And don't swear; there's another."

"And don't speak against anybody, and don't say any dirty words," interrupted Jemmy. "And we shall go on building as long as we live, mother says; every single day we add something to our house."

The gentleman who owned the new building stood close beside the boys, hidden from sight by a high wall. He listened to their talk intently, and then he stepped around beside them and said—"Pretty good work, my boys, only build on a sure foundation."

The boys looked a little frightened, but he smiled so pleasantly upon them that they soon felt at ease, and listened while he said—

"Give your young hearts to God, my boys; He is the great master-builder. He will teach you to build so that he will say, 'Well done.' Seek first the kingdom of God, and all things else shall be added unto you." Then he added "I wish everybody would build as wisely as you plan, dear boys. May God help you to keep them ever!"—*Youth's Temperance Banner.*

AN AGED POOR MAN.

One of the members of Christ's flock was reduced to great poverty in his helpless old age, and yet he never murmured. A kind-hearted neighbour who met him on the road one day, said to him. "You must be very badly off. I cannot tell how you manage to maintain yourself and your wife; and yet you are always cheerful."

"Oh, not so," replied the old Christian, "we are not badly off. We have a rich Father, and He does not suffer us to want."

"Your father not dead yet! he must be very old indeed."

"My Father never dies, and He always takes care of me."

That aged Christian was a daily pensioner on the Providence of his merciful and covenant-keeping God. "I will never leave thee."

Acknowledgements.

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AGENT OF THE CHURCH AT TORONTO,
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Osgoode	12.50
Lucknow, St Andrew's.....	6.35
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Nairn Ch, Strabano	15.60
Madoc, St Peter's Sab Sc	2.54
Ayr, Knox Ch S S, China	21.18
	\$4279.33

COLLEGES.

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Nassagaweya	13.00
Chatsworth	9.85
Toronto, St Andw's, East	50.00
Ashburn	8.15
St Ann's	2.00
Nairn Ch, Strabano	20.00
Bowmanville, St Paul's.....	50.00
Madoc, St Peter's	4.00
Norval	14.00
	\$574.58

WIDOWS' FUND.

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Tilbury East	4.00
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Owen Sound, Division St.	14.25
Tilbury East	3.25
Palestine	1.10
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Nassagaweya	8.10
Chatsworth	4.15
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Knoxville	1.40
Perrytown	1.40
Montreal, Knox Ch.....	25.00
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Nairn Ch, Strabano	6.00
Indian Lands	11.00
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Palestine	1.00
Waterdown	3.00
St Ann's	3.60
Nairn Ch, Strabano	6.00
Ventnor	2.25
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Bowmanville, St Paul's.....	20.00
Montreal, Knox Ch.....	25.00
Nottawa	2.00
	\$1871.09

Ministers Rates Received to 2nd Nov. '78

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meron, \$3.50; H Maguire	
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Jas Black, \$4; H Gracey,	
\$5; W P Walker, \$3.50;	
R Binnie, \$4; D W Mor-	
risson, \$5; J Irvine, \$2.50;	
T Alexander, \$2; J Ewing,	
\$3.50; D Wishart, \$3.50;	
S Jones, \$2.00	176.60
	\$290.85

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Bequest of the late Revd	
J P Baile, of Port Stan-	
ley, per Representatives	40.00
Forest, per D McBean	35.34
John Ferguson, Belmont.	6.00
James Bonner, West King	2.00
Glenmorris, per G Fleming	56.60
Ayr, per Ferguson Anderson	13.00
	\$853.37

KNOX COLLEGE ORDINARY FUND DEBT.

Received to 2nd Nov.'78.	\$266.50
Mrs F Jones, Cobourg	15.00
Perth, per Rev Dr Robb.	281.45
Carlton Place, do	41.75
Smith's Falls, do	10.00
	\$614.70

KNOX COLLEGE LIBRARY FUND.

Rev T Fenwick, Metis	\$3.00
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FOREIGN MISSIONS.

Acknowledged already	\$2167.77
Susan Creelman, Port La	
Tour, Shelburne	2.00
Sutherland's River & Vale	
Colliery	21.94
Ladies Sew'g Circle, Knox	
Ch, Pictou	6.07
Hammond River, N B	3.50
Middle Musquodoboit	12.49
West Cornwallis, part of	
Communion Col	3.00
Mrs Chas Wright, Schmah	1.00
Wyeveomah, addl	2.00
Coldstream	15.00
Young Man of business,	
St John's Nfld	109.00
	\$2334.77

FOREIGN MISSION DEBT FUND.

Acknowledged already	\$1779.63
Susan Creelman, Port La	
Tour, Shelburne	4.00
St James Ch, Newcastle, NB	7.37
Bass River	4.50
	\$1795.47

DAY SPRING & MISSION SCHOOLS.

Acknowledged already	\$497.39
Carleton Sab Se, N B	3.25
Tangier Sab Se	0.87
Sab Se of East end of Gal-	
loway Set, Richibucto.	3.00
Annie Murray's Miss'y	
Box, Buctouche	0.56
Mill Creek Sab Se	1.00
	\$506.07

HOME MISSIONS.

Acknowledged already	\$1782.65
Susan Creelman, Port La	
Tour, Shelburne	2.00
Little Narrows, C B	4.00
Middle Musquodoboit	6.46
Cow Bay, C B	5.89
Maitland	36.17
J Judson, part of Trav	
Exp refunded	3.75
Col at Pisarino, N B	3.00
Harvey, N B, service in 76	15.57
A friend in St George, N B	1.00
Salem Ch, Green Hill Rel S	14.74
New Brandon	1.80
Coldstream	10.20
Young Man of business,	
St John's Nfld	100.00
	\$1987.23

SUPPLEMENTING FUND.

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Lower Steviacke	16.51
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Middle Musquodoboit	0.50
Cow Bay, C B	10.00
New Carlisle, Hopetown,	
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St John's Nfld	100.00
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COLLEGE FUND.

Acknowledged already	\$2245.64
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Cape North, C B	6.00
St Paul's Ch, Truro	2.00
Rent of Pine Hill prop-	
erty, 2nd quarter	75.00
Sheet Harbour	9.50
Interest 1/2 year on \$2000	60.00
Buctouche	1.60
Cocaigne	1.90
Scotch Settlement	0.50
Sheet Harbour	4.65
Interest on \$2000, 1 year	129.00
do \$389.33, 1 year	23.36
	\$2556.45

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$521.65
Interest	36.00
Boularderie, C B	2.50
Salem Ch, Green Hill Rel S	4.85
Young Man of business,	
St John's Nfld	43.33
Clifton	3.00
Ministers' Percentage:	
Rev Jas Rosborough	3.00
Jas Sinclair, for 77 & 78	7.10
" L Jack	2.50

Rev David Drummond	2.41
" A Russel	3.75
" A B Dickie	3.00
Allan Simpson	7.00
	\$640.39

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 210 ST. JAMES STREET, MONTREAL, TO 9th DEC, 1878.

Received to 12th Nov.'78.	\$6273.39
Williamstown, St Andw's	9.00
Palestine Group Man.	8.20
English Settlement	11.62
do Sab Se	8.38
Cranbrook, Knox Ch	8.00
" Northern Advocate "	7.00
John Ross, Warwick	10.00
Anonymous, Jackson, N S	4.00
A friend, Roudeau	2.00
St Louis de Gonzague	55.00
P A Landing, Ac	6.00
Killeen Sab Se	5.00
Wick	15.00
Mrs M Kellie, Vankleek-	
hill	3.00
High Bluff & Portage Creek	13.09
Ashburn	20.45
Newcastle N B, St James Ch	11.32
Per Miss R McKay, Orange-	
ville	5.00
Nairn Ch, Strabano	20.00
Eganville	2.00
Rent	4.00
Orangeville, Zion Ch	7.00
Ayr, Knox Sab Se	10.00
Montreal, Stanley St	16.45
Jas Trenaman, Richwood.	2.00
A Clark, Smith's Falls	20.00
Beverly Sab Se	13.08
Melbourne, St Andrew's	8.00
Lancaster, Knox Ch	18.75
Chateauguay	5.60
Arch Maxwell, Lancaster.	2.00
Alex Dickson, do	2.00
Wm Dickson, do	1.00
T Wallace, Woodstock, O	2.00
A Merchant Insurance Po-	
lice, P E I	20.00
Three Rivers	30.00
Spencerville & Ventnor.	7.70
Mr Mackintosh, Madoc.	2.00
Georgetown & Limehouse.	12.30
Cambridge	7.50
Almonte, St John's	21.40
Burlington, Knox Ch	15.25
Sheriff Davidson, Berlin.	10.00
Rockburn and Gore	9.00
Montreal, Crescent St	85.00
Grafton and Vernonville.	14.00
Bobcaygeon	5.56
Harrison, Guthrie Ch	5.66
Hullett & Londesboro	11.50
Manchester & Smith's Hill	19.50
Kirkfield & Vittoria Road	14.00
A R F, Nairn	1.00
Guelph, Chalmers Ch	8.00

Per Dr McGregor, Halifax:-

Barney's River	7.25
Middle Musquodoboit	1.29
Salem Ch, Green Hill Rel S	11.85
Coldstream	30.00
Young Man of business,	
St John's Nfld	100.00
Middle Steviacke	11.30
Amherst	7.00

Per Rev Dr Reid, Toronto —

Mrs A Kennedy, Dunbarton	2.50
Bequest of late Revd J P Baikie, of Port Stanley Mountain.	20.00
Heckston, St Andrew's	1.84
Ayr, Stanley St Sab Sc	14.00
Markham, St Andrew's, & Cedar Grove	8.35
Chatsworth	13.30
Oakhills, Knoxville and Perrytown	8.11
Thank-offering for recovery of an Inseuro Investment, per Miss Ferrer, Calcedonia	5.00
Ravenswood	9.40
St Ann's	3.25
Bowmanville, St Paul's	50.00
Tiverton	10.00

Total receipts from 1 May	\$7232.06
Receipts to same date (8th Dec.) last year	11056.57
Decrease	\$3824.51

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer.

ORDINARY FUND.

East Templeton	\$ 2.00
Aylwin	2.05
Valcartier	5.00
T Paton, Lachute	1.00
Laprairie	5.00
Farnham Centre	7.85
Kennebec Road	3.00
Chateauguay	16.00
Ormstown	25.00
Lachine	20.40
Colquhoun's	7.40
Dunbar	6.35
Spencerville	13.20
New Glasgow	3.17
L'Original & Hawkesbury	10.40
Joliette	4.52
Martinstown, Burn's Ch.	11.60
Montreal, St Paul's	250.00
Lancaster, Knox Ch	33.00
Windsor	6.00
Metis	4.00

\$435.94

ORDINARY FUND DEBT.

Georgetown	\$183.25
English River & Howick	74.50
Lachute	28.85

\$286.60

ENDOWMENT FUND.

Rev J Jones, Montreal	\$100.00
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SCHOLARSHIP FUND.

A friend, Quebec	\$50.00
Students, Atlanta University, Georgia	50.00

\$100.00

BUILDING FUND.

W Baillie, Kingston	\$10.00
D Ferguson, Dunvegan	6.00
Mrs Porteous, Cornwall	5.09

J W Bennett, Gananoque	3.00
H McIntyre, Avonmore	5.00
H Christie, Notfield	3.03
J G Campbell, Perth	12.00
Rev T Fenwick, Metis	4.00

\$48.00

THEOLOGICAL CHAIR.

P Redpath, Montreal	\$400.00
W D McLaren, do	50.00
W Gunn, do	25.00
Jas Court, do	25.00
Geo Rogers, do	25.00
M Laing, do	10.00
Jas Gill, do	5.00
P Nicholson, do	50.00
H B Picken, do	10.00
R Langwill, do	30.00
J M Smith, do	20.00
Jas Walker, do	25.00
D Macfarlane, do	10.00
Jas Johnston, do	50.00
Judge Torrance, do	60.00
Arch McGoun, do	20.00
A S Ewing, do	50.00
Laird Paton, do	25.00
P S Ross, do	20.00
Rev J Scrimger, do	20.00
R French, do	25.00
Rev R H Warden, do	50.00
J Hodson, do	58.00
W & D Yule, do	50.00
A A Stevenson, do	10.00
Alex Murray, do	50.00
Joseph Mackay, do	400.00
Edward Mackay, do	200.00
Hugh Mackay, do	100.00
John Stirling, do	100.00
A C Hutchison, do	25.00
Dr Christie, Lachute	10.00
Jas G Ross, Quebec	100.00
Rev D H McLennan, Alexandria	10.00
George Hay, Ottawa	10.00

\$2120.00

MINISTERS, WIDOWS' & ORPHANS FUND—LOWER PROVINCES.

Howard Primrose, Pictou, N. S. Treasurer, to 10th Nov., 1878.

Rev J D Murray	\$19.47
A McMaster	40.00
Prof Currie	20.00
Thos Downie	15.00
M Stewart	20.00
W Murray	20.00
S Johnson	10.00
Thos Sedgewick	20.00
Alex Ross, Pictou	20.00
Principal McKnight	20.00
D McNeil	15.00
Thos Nicholson	20.00
A B Dickie	20.00
M Stewart	20.38
T G Johnston	20.38
W Millen	20.00
John Forrest	20.38
P G McGregor, D D.	20.38
A McL Sinclair	20.38
Geo Patterson, D D.	20.75
Moses Harvey	20.50
A L Wyllie	20.75
Alex McKee	20.00
Abr. McIntosh	21.13
Lewis Jack	10.00
Wm Grant	20.00
W Thorburn	20.00
G M Clark	21.00
J D McGillivray	20.00
A Donald	10.00

Rev DB Blair	20.00
H McD Scott	20.00
J McLean	20.00
Robt Sedgewick, D D	20.00
E A McCurdy	20.38
Edward Grant	20.30
Jas Bennett	20.00
J Fowler	20.00
Geo Roddick	20.38
D Drummond	10.13
James Watson	10.13
Dr McLeod	20.38
S C Gunn	20.00
Principal Ross	20.75
A Farquharson	21.13
J C Meek	21.13
A F Thomson	21.13

\$910.34

Bank Dividends and Interest on Investments	528.73
Congregation of Bridge-water, N S	5.00
do Carleton, N B.	2.50
do St John's Ch, Chatham	5.40
do Little Har, NS	0.50
Rev S C Gunn, addl	0.38

\$1452.45

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURES, 173 HOLLIS ST., HALIFAX, TO Nov. 30th, 1878.

Already acknowledged	\$3648.37
Lake Anslie, C B.	16.00
H B Webster, Kentville, N S, last installment	500.00
Capt C Cox, Maitland, N S	70.00
Prof Chas McDonald, Halifax, N S, last installment	100.00
Mrs J Rutherford, Middle Stewiacke, N S	20.00
Edward Smith, Hix, N S.	100.00
Beddque, P E I	50.50
A Fraser, Sherbrooke, N S	33.33
Mrs J Kennedy, Brookfield, N S	1.00
Sherbrooke, N S	42.00
William Gammell, Little Bras d'Or, C B, 1st install	250.00
St John's Ch, Yarmouth, N S, 1st installment	207.00
H Murray, Mabou, C B, balance	24.75
Baddeck, C B	36.00
E Tupper, Stewiacke, N S	20.00
Sam'l Hutchison, Musquoboit, N S	20.00
Glaec Bay, C B	66.25
Buctouche, N B	19.25
N McKelvie, Summerside, P E I	50.00
Mrs David Stuart, Summerside, P E I	30.00
Stewiacke, per H Smith	28.50
John MacIntosh, Hix, N S	66.66
Mabou, C B	41.65
Little Narrows, C B	9.00

\$8287.25

NOTE—Explanation of two items in September acknowledgement by Messrs Farquhar Forrest & Co. Sundrys per Rev Dr McGregor, \$227.40 are as follows:—

From Gabarus	13.00
do Mericomish	35.50
do Union Centre	36.90

From Tatamagouche	5.00
do Lake Ainslie	3.00
do Lewis Tupper, Truro	15.00
do A friend, Truro	20.00
do A Johnson, Truro ..	4.00
do Levi Langille	2.00
do Rent of Robie St Lot	20.00
do 1/2 of Pine Hill conservatory & fields	75.00
	\$227.40

QUEEN'S COLLEGE ENDOWMENT.

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

Already acknowledged ..\$702.00 Kingston.

W J Dick,	1 on 100	20.00
GA Kirkpatrick,	1 on 500	100.00
JS Kirkpatrick,	1 on 100	20.00
Miss CS Macaulay,	1 on 100	20.00
R V Rogers, Jr,	1 on 500	100.00
Angus Shaw,	1 on 50	10.00
PR Henderson,	1 on 500	100.00
John Gaskin,	1 on 100	50.00
William Nickle,	1 on 500	100.00
W S Macdonald,	1 on 100	20.00
Mrs W S do	1 on 50	10.00
Felix Shaw,	1 on 100	20.00
James McArthur,	in full	50.00
W L Richardson,	1 on 10	2.00
Michael Doran,	1 on 1000	250.00
George Davidson,	1 on 500	100.00
William Stewart,	1 on 100	20.00
Shaw Boys,	1 on 100	20.00
OS Strange,	1 on 100	20.00
John McMahon,	1 on 100	20.00
L Clements,	1 on 200	40.00
Falcker Bros,	1 on 500	100.00
M W Strange,	1 on 100	20.00
J A Allen,	1 on 100	20.00
W J Sumnerby,	1 on 20	4.00
Jas Wilson,	1 on 50	10.00
Thos McMahon,	1 on 100	20.00
David Gibson,	1 on 100	20.00
Wm Meeckler,	1 on 25	5.00
Alex Adair,	1 on 100	20.00
Jno C Harly,	1 on 25	5.00
Rev W Galbraith,	in full	10.00
ST Drennan,	1 on 100	20.00
J J Norton,	in full	10.00
J Mills, Jr,	do	10.00
William Wilson,	1 on 100	20.00
T L Snook,	1 on 10	25.00
McKeivry & Dirlch,	on 200	40.00
Isaac Noble,	1 on 50	25.00
Richmond and Boyden,	1 on 100	20.00
S Cunningham,	1 on 10	5.00
W R Moryseye,	1 on 200	20.00
J L Morrison,	1 on 50	100.00
Jas Ramsay,	in full	10.00
James McNee,	1 on 500	250.00
Wm Irving,	1 on 300	60.00
		Total for Kingston .. \$1941.00

Lindsay	
William Knight,	in full 5.00
A Campbell,	in full 25.00

Chatham West, Ont.	
Kenneth Campbell,	in full 4.00
Thos H Taylor,	do 5.00

Peterborough.	
Mrs Scott,	in full 20.00
John Patterson,	do 5.00
H Leek,	do 5.00
A friend,	do 1.00
Elizabeth Ferrier,	do 2.00
W Manson,	do 10.00
Two sisters,	do 5.00
Conrad & Ferguson,	do 20.00
P G Hazlitt,	do 10.00
J O'Sullivan,	do 20.00
W Hall,	do 10.00
W A Morrow,	do 2.00
G A Cox,	do 10.00
A F Hoffman,	do 2.00
William Cameron,	do 10.00
P W Haultain,	1 on 100 20.00
Jas A Hall,	1 on 100 20.00
	Total for Peterborough \$172.00

East Williams.	
Malcolm McIntyre	in full 10.00
D J McNaughton,	do 4.00
Thomas Wyatt,	do 5.00
John Stewart,	do 0.75
D C McIntyre,	1 on 4 2.00
	Total for E. Williams \$21.75

Smith's Falls.	
A friend,	in full 10.00

Pinkerton.	
John Mordy,	1 on 100 50.00

Trenton.	
David Spence,	1 on 100 25.00
Chas McLennan,	1 on 0 10.00
W G Ostrone,	1 on 20 5.00
G S Wilson,	1 on 50 10.00
Adam Young,	1 on 25 5.00
Robt Young,	1 on 25 5.00
	Total for Trenton. \$60.00

Toronto.	
K A Millar,	in full 25.00
W Caven,	1 on 100 50.00
W B McMurrich,	1 on 200 40.00
Robert George	1 on 50 25.00
R S Smillie,	1 on 50 10.00
Geo P Dickson,	1 on 50 25.00
John Jacques,	in full 200.00
D B Dick,	in full 25.00
W Thompson,	1 on 100 50.00
D J Macdonnell,	1 on 1000 200.00
W Macdonald,	1 on 300 60.00
	Total for Toronto. \$710.00

Whitby.	
Thomas Dow,	1 on 100 25.00
Mrs Eliza McKay,	1 on 10 2.00
Mrs Janet Logan,	1 on 10 2.00
Mrs Lambie,	in full 10.00
J Barclay,	do 10.00
Benj Madill,	1 on 25 5.00
James Brown,	1 on 10 5.00
Chas Henderson,	1 on 25 5.00
James McBrien,	1 on 25 5.00
George Laing,	in full 10.00
J S Robertson,	1 on 25 5.00
R S Cornuack,	1 on 10 5.00
And Somerville,	1 on 20 5.00
James Madill,	1 on 10 5.00
W C Martin,	in full 10.00
Thos Madill,	1 on 20 4.00
A G Mac Villan,	1 on 25 5.00
W P Wilcock,	1 on 25 5.00
James Mitchell,	1 on 10 5.00
Simon Fraser,	1 on 10 2.00

J II Addison,	1 on 10 2.00
Geo H Robinson,	1 on 25 5.00
David S Dow,	1 on 1000 500.00
	Total for Whitby..... \$637.00

Fergus.	
Matthew Anderson,	1 on 80 20.00
Alex Barnett,	1 on 20 10.00
David Black,	in full 10.00
Thos Broadfoot,	1 on 5 1.00
William Clark,	1 on 10 5.00
Robert Glen,	1 on 20 10.00
M Mills,	1 on 10 2.00
W Murray,	1 on 10 5.00
David McHardy,	1 on 10 5.00
Wm Pattison,	1 on 0 3.33
Wm Rennie,	1 on 50 10.00
Geo Stewart,	1 on 20 10.00
Wm Stewart,	1 on 5 4.00
	\$95.33

Mill Point.	
H B Rathbun,	1 on 200 40.00
E W Rathbun,	1 on 200 40.00

Scarborough.	
Jas Stirling,	in full 100.00
B Carmoghan,	1 on 100 20.00
Adun Bell,	1 on 50 12.50
Jas A Thomson,	1 on 40 8.00
Thos Stewart,	1 on 100 20.00
Jas Hamilton,	1 on 20 5.00
W Purdie,	1 on 20 10.00
A Glendinning,	1 on 20 10.00
Wm Oliver,	1 on 50 12.00
Mrs W Oliver,	1 on 20 5.00
W Glendinning,	1 on 50 10.00
Wm Carsichael,	1 on 50 25.00
Mrs W do	1 on 20 10.00
Wm Green,	1 on 30 5.00
Mrs Jas Green,	1 on 100 20.00
Geo Paton,	1 on 10 2.00
Mrs R Thomson,	1 on 20 10.00
John Whiteside,	1 on 50 10.00
Jas G Patterson,	1 on 20 6.00
Thos Patterson,	1 on 25 8.00
John A Patterson,	1 on 40 10.00
Andw Patterson,	1 on 25 5.00
Miss S E Forfar,	in full 2.00
Janet Lawrie,	do 5.00
A Patterson, jr,	1 on 10 2.00
Joseph Tingle,	1 on 25 5.00
David Martin,	1 on 60 12.00
D G Thomson,	1 on 20 10.00
Jas Purvis,	1 on 20 5.00
John Ross,	in full 5.00
Richard Thomson,	1 on 0 10.00
James Russel,	in full 5.00
Mrs Sellers,	do 4.00
James McCowan,	do 5.00
Wm Gooderham,	do 5.00
Mrs J G Thomson,	1 on 10 2.00
John Stobo,	in full 5.00
Mrs Ball,	do 3.00
Mrs Scott,	do 10.00
Thos Hall,	1 on 10 2.00
Isaac Faucett,	in full 5.00
Jas G Thomson,	do 4.00
Mrs Jas Weir,	do 50.00
Elizabeth Stirling,	do 2.00
Wm Hood, Jr,	1 on 40 20.00
A Macpherson,	1 on 100 25.00
Adam Hood,	in full 20.00
Geo Gibson,	1 on 25 10.00
Robt Reid,	in full 5.00
Mrs R Reid,	1 on 25 10.00
Angus McKinnon,	1 on 25 5.00
Robt Cunningham,	1 on 25 12.00
Miss Hood,	1 on 40 20.00
John Gibson,	1 on 0 25.00

Jno Glendinning, in full	70.00
R P McKay, do	20.00
W Hood, do	50.00
Thos Whiteside, 1 on 25	5 00

Total for Scarborough \$718 50

Madoc.

Mrs Wishart, 1 on 100	30 00
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Dundas.

A & J Clark	30 00
Mrs Pirie	5.00
Thos Kennedy	1.00
Wm Blyth	1.00

Total for Dundas \$37.00

Lachine.

John McDonald	5.00
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Martintown.

D H McDermid	4 00
A Kennedy	1 00
D Cameron	4.00
M McFarlane	1.00
A McDermid	4.00
D McDougall	5.00
Mrs Robertson	3 00
Chas McFadden	2 00
D McArthur, 1 on 5	1 00
P McDermid, 1 on 5	1 00
J Haggert, 1 on 5	1.00

Total for Martintown. \$27.00

Williamstown.

Hector Ross	5 00
James Dingwall	5.00
John C Dingwall	10.00

W Gorsline	1.00
W H Smith	1.00
W Urquhart	1 00
R Jack, 1 on 10	5.00

Total for Williamstown \$28.00

Lancaster.

DP McLaurin	5.00
Chas Westley	5.00
D McPherson	5.00
John McLean	5.00
The Misses McLennan	5 00
R S McDonald	5 00

Total for Lancaster... \$30 00

Montreal.

John Morrison	100 00
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Barrie.

A C Laidlaw, 1 on 100	20.00
J McC Stevenson, in full	5.00
R Laidlaw, do	10.60

Total for Barrie \$35.00

Hamilton.

D McInnes	25.00
T H McPherson	25 00
A friend	2 00
A friend	5 00
Robt Service & Co	10.00
E C Kerr	10 00
B E Charlton	21.00
A friend	1 00
A friend	0 50
Jas Turner	100.00
John Stewart	100.00
James Stewart	100.00

Wm Laidlaw	25.00
A H Hope	5.00
James Walker	100.00

Total for Hamilton ... \$546.50

Total to 1st December, \$12446 08

In last issue, under GUELPH, Bryce, in full, \$10, should read, P H Bryce, 1 on 30, \$10.00.

FOR STIRLING, Tullock, read: West Huntingdon, James Tulloch, 1 on 100, \$21.00.

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

James Croil, Montreal, Treas.	
Goderich, Rev Jas Siev-	
right	20.00
Dunville	12.00
Ormsdown	17.00
Guthrie Ch, Oro	12.00

QUEEN'S COLLEGE BURSARY FUND.

Prof. Ferguson, Kingston, Treas.

Portsmouth	40.00
St. Andrews Ch, Ottawa	40.00

JUVENILE MISSION.

South Georgetown Sab Sc	\$20.00
New Edinburgh Sab Sc	7.00
King Sab Sc	12.00
Geo Davidson, Berlin	5.00
Lanark Sab Sc	12 25

Literature.

THE following Sabbath-School books are worthy of special notice:—THE WESTMINSTER QUESTION BOOK, and THE WESTMINSTER TEACHER, both by the Presbyterian Board of Publication, Philadelphia. The former contains expositions and questions on the Lessons for the whole year—an admirable *exade mecum* which every teacher should have, price 15 cents. The latter is a monthly of 23 pages, which supersedes the *Presbyterian at Work* with more extended notes and is also very good, price 65 cents per annum.

THE SCHOLARS QUARTERLY.—From the office of the S. SCHOOL TIMES, 610 Chestnut St. Philadelphia, is another excellent help to Teachers and Scholars, price 25 cents a year, with good Maps and Bible Dictionary.

PELOUBETS SELECT NOTES on the International Lessons is by far the most elaborate and best book of the kind for teachers of advanced classes. It embraces the whole course of Lessons for the year in a handsome volume of 250 pages; price \$1.25. SERMONS ON THE INTERNATIONAL LESSONS—by *The Monday Club*, Boston, as its name indicates, is a series of forty-eight short but excellent discourses from the

texts of the several Lessons for the year. This handsome volume of 450 pages, puts the cap-sheaf on Sabbath-school Literature and should find a place in every Superintendent's library; price \$1.50. All these, and many other useful helps in the shape of Commentaries, Concordances, Lessons leaves, &c., &c., may be had of WILLIAM DRYSDALE & Co., 232 St. James St., Montreal, or of JAMES BAIN & SON, Toronto.

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