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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

Vol. VI.

JANUARY, 1881.

No. 1.

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The Old Year and the New.

IT is with a spirit of devout gratitude that, at the beginning of a new year, we should survey the past with its innumerable mercies and exclaim, hitherto has the Lord helped us! Who can recount the blessings of the year now gone!—We have had peace in all our borders. While other churches have been torn and distracted by painful conflicts and controversies, our Church has had perfect rest; and she has had a mind to do the work which the Lord has laid to her hand. We should be grateful that while most inviting fields are opening to us on every side, the power to occupy them, and the will also are not wanting. Never in our history as a Church have we been honoured to do more in one year for the cause of Christ than we have done during 1880. If God gives us wealth, and the spirit of unity and liberality, it is in order that we may use all for the advancement of his kingdom. The number of our congregations and stations, of our pastors and missionaries, has increased; and not less important is it to note that receipts and expenditures have been made to balance. We state it most thankfully, that no part of the Church's work can be pointed to as having been in a languishing condition during the past year. To God be all the praise! But is it not well that we should ask ourselves, have we done what we could? Have we strengthened the kingdom of Christ in

our own families, in our Sabbath-schools and prayer meetings, and in our congregations? Have we promoted peace and goodwill?—Have we honoured the Lord with our substance as we could? Self-questioning with regard to the past year will aid us in making good use of the future.

Death has smitten down not a few of the members and office-bearers of our Church. Sorrow has darkened many a home, teaching us to look for that home which is ever bright with the sunshine of the face of God. The lesson of our mortality has been pressed upon us on every side. Let us wisely remember as we enter upon the New Year that it too will have its trials, its sorrows, its bereavements; and that the only true comfort is to be found in Him who is the resurrection and the life. Every true deed of the past year will bear fruit in years to come. The good continues: there is no death or burial for it: it will spring up, and grow, and still live on, multiplying and increasing to the end of time. No labour for the Lord is in vain. The just shall be in everlasting remembrance, and their deeds shall speak for them through all the fleeting years. Undoubtedly many members of our Church have cheerfully given up much for Christ's cause during the past year:—given up much, but they shall receive an hundred fold!

Looking beyond our own borders, the great event of the Presbyterian world during the past year was the General Council held at Philadelphia, in autumn. It was a striking

manifestation of the increasing catholicity of the Presbyterian Church, and the essential unity of all branches of the widely scattered Presbyterian family. The spirit of union is extending to other branches of the Church of Christ, and within the present year our Methodist brethren are to meet in General Council in London. Our parent churches have had their difficulties during the year; but in the face of all these, their progress in beneficent aggression upon a world lying in sin has been manifest. They have also shewn, in the most tangible form, their readiness to co-operate with our own Church in her evangelistic enterprises. The struggle in the Church of England, between ritualism and evangelism, has been as bitter as it has been fruitless. In France there has been, during the year, a remarkable movement in the direction of an evangelical reformation, whole villages in many instances giving up their connection with the Church of Rome. The Ancient Reformed Church, however, is in sore trouble and perplexity through the power of the rationalists in the ministry and membership of the Church. There they are, and they cannot apparently be excinded. The Government of France has busied itself with the suppression of certain religious orders; but the truth is that the spirit of Jesuitism dominates the whole Roman Catholic clergy in France, and a spirit cannot be banished by the power of the civil magistrate. It is noteworthy that in Belgium more than half the population have been, during the past year, excommunicated by the Roman ecclesiastics, on account of their attendance upon common schools. The year is not marked by any event of outstanding importance in Germany or any of the European nations—unless, indeed, we note the edition of the New Testament published in Rome, with the Papal approval, by Father Curci,—and the vehement reassertion by the Pope of his claim to a temporal sovereignty.

But the year is over with its opportunities of well doing,—with all its harvests of plenty, and all its famine-cries,—its songs of gladness and its wailings of distress. What has it borne to the throne of God relating to you, reader? If you are dissatisfied with last year, then ask for strength to live a nobler, a purer, a more beneficent life in 1881. Be a better parent or child; a better brother or sister; a better minister, elder, or ordinary member of the Church; a better Sabbath-school teacher or scholar; more faithful in all things; more deeply impressed with the unspeakable importance of time, and the duty of spending it in the service of God.

Home Mission Fund, 1880-81.

CONVENER'S CIRCULAR.

THE following Circular has been sent to all the ministers in the Western Section of the Church:—As the time approaches when contributions for the various Schemes of the Church are appropriated, and forwarded to the Treasurer, a brief statement of the work under the care of the Committee, and the present condition of the Fund, may be of use in presenting its claims to your congregation. From the Report submitted to last General Assembly, we find that there are under the care of, and aided by the Committee, 404 Mission Stations, and 105 Supplemented Congregations, representing 8,858 families, 11,128 communicants, and a Sabbath attendance of 28,122. These stations and congregations raise for the support of ordinances \$52,488 (independent of the aid given by the Committee), and in almost every case, contribute to the different schemes of the Church. As in many of the newly opened stations in the North-west, it is impossible to procure full statistics at once, these numbers may be regarded as somewhat below, rather than above, the facts of the case. The generous response on the part of the Church last year, gives the Committee good grounds for hope that similar liberality will characterize the present. It is, however, to be borne in mind, that of the \$46,869 raised last year for Home Missions, there were special contributions amounting to \$6,396, and grants from British Churches, amounting to \$2,905. Deducting these sums from the gross revenue, leaves \$36,567 as the contributions of the different Presbyteries. Unless a similar amount is aimed at this year, the Committee will not be able to discharge their obligations.

After a very careful revision of the grants, the Committee, at its recent meeting in October, adopted the following resolution:

"The General Assembly having enjoined the Home Mission Committee to equalize the revenue and expenditure of the Fund each year, the Committee, after careful consideration of the claims of the work, find that \$3,400 is the largest sum with which the work can be efficiently carried on for the current year. They have made grants and assumed responsibilities to this extent, in the confident hope that the required amount will be obtained, and they earnestly appeal to the Presbyteries and Sessions of the Church to use all diligence to secure liberal contributions, to enable the Committee to meet their liabilities and end the year free from debt."

The Committee feel assured that all that is needed to secure liberal contributions to this Fund, is a plain statement of the great work in which the Church is engaged, and the increasing demands and extent of the field. In proportion as we fail in the work of Home Missions, all other schemes of the Church must necessarily suffer, whereas

its vigorous prosecution will increase the revenues of all. The very marked success which has attended our Home Mission operations in Manitoba, where we have now 90 stations, and in the Muskoka District, where we have nearly 50, and the earnest pleadings of our representatives in these vast fields for additional missionaries, is not only cause for gratitude to God, but calls upon every lover of Zion, to put forth increased effort, in order to overtake the land that yet remains to be possessed. As there is at present a balance against the Fund of \$14,500, may I request that contributions in aid of our Home Mission Scheme be forwarded to Dr. REID at as early a date as possible.

WM. COCHRANE, *Convener.*

A BOARD OF PUBLICATION FOR THE PRESBYTERIAN CHURCH IN CANADA.

Mr. Editor:—Permit me a few words in regard to the establishment of a Board of Publication by our Church. At the present day the Press, if properly directed, may be a very useful agent in Church work, and a more direct employment of it by the Presbyterian Church in Canada could scarcely fail to be a blessing. In the first place, a *Review*, issued quarterly, or oftener, in which suitable topics were discussed, would be of great service, especially to ministers and other office-bearers. In the second place, a *Weekly Paper*, giving the general and mission news of the Church, is now a necessity, in order that the people may be informed as to what the Church is doing. At present we have the *Monthly Record*, issued by the Church; and it is very cheap, and capital so far as it goes. We have also the *Canada Presbyterian*, published as a private enterprise, and a very good paper it is indeed. If these could be continued in one good weekly, issued under the direction, and with the approval, of the Church, and furnished to our people at the lowest possible rate, it could not fail to be more satisfactory. Then in the third place, we need *Sabbath-school Papers*, and *Lesson Helps*; and it would be a boon to the schools, if these were provided under more direct supervision of the Church. I am aware that we have some very good papers and helps supplied by private enterprise, in our Church; but those professedly non-denominational issues, which too often find their way into our schools, should be banished. There is no place given to the Shorter Catechism, and the chief aim of most of them seems to be, to avoid doctrine or definiteness, and hence they are without backbone or marrow; And lastly, we require

Sabbath school Libraries, and it is most desirable that the Church should take oversight of this matter more directly than at present. If books suitable for this purpose were published under the direction of the Church, there would be less difficulty in making selection, and objectionable books would not so likely find a place in the school library. Then, too, there are books which it would be well to have put into the hands of our people from time to time, and if the Church were in a position to publish such books, it is likely that more would find a place in our homes than as matters now stand. Now, it can scarcely be doubted, that a Board of Publication, organized and controlled by the Church, would have a sphere of great usefulness and power, in providing for the Church the things above named. As to the practicability of such a scheme, there would no doubt be difficulties at the outset, yet, in a few years, these would be overcome, and ere long, as in the case of the Board in the Presbyterian Church in the States, it would be self-supporting. Our Church has wealth enough to set such a scheme on foot, and talent enough to provide for all the issues above mentioned. Surely the Church would do well to look at this matter seriously.

Baltimore, Ont.

F. R. BEATTIE.

NORTH-WEST TERRITORIES.

MR. SIEVERIGHT reports his arrival at Prince Albert, after a journey of seventeen days from Winnipeg. For more than 300 miles he had no better seat than on top of her Majesty's mail-bags; but he had a fine view from his lofty perch, and was impressed with the greatness of the country through which he passed. Camping out at night, with the thermometer four below zero, and the wind blowing a hurricane, is quite romantic! The solitude was often oppressive. In 300 miles, from Fort Ellice to Duck Lake, only three houses on the trail. Surveyors have been busy dividing the land into sections for settlement. Some months must pass before he can say anything about Prince Albert Mission, but in the meantime he is resolved to do what he can to maintain the honour of the blue flag in the North-West. Other denominations are active. Ten priests went westward the previous week. In the field assigned to one Presbyterian missionary there is an Episcopalian bishop and four ministers. The whole Presbyterian force, for 600 miles of territory is, Mr. Duncan, at Edmonton, Mr. Sieveright, at Prince Albert, and Mr. McKay, who labours among the Indians.

The Sabbath-School.

THE SONG OF MARY.

JANUARY 9th.

LUKE 1 : 46-55.

SIX months after the announcement made to Zecharias, v. 13, the angel Gabriel, was sent to Nazareth, to the Virgin Mary, to tell her that she should become the mother of the promised Messiah, Gen. 3 : 15. Isa. 7 : 14, 9 : 6. 11 : 1. Jer. 23 : 5. Ps. 132 : 11, &c. On receiving this announcement, Mary went into a city of Judah, v. 39—probably Hebron, Josh. 21 : 11, and communicated the tidings to her cousin Elizabeth, who in the ecstasy of the moment pours out the fulness of her heart in thankfulness to God, vs. 42-45—a fitting prelude to Mary's "*Magnificat*," the earliest and grandest of Christian hymns, which has ever since had a place in the liturgy of the Church. Like Miriam, Deborah, Hannah, or Judith, she utters a song of joy. V. 46. *And Mary said*—The fulfilment of the promise to Elizabeth inspired Mary with unquestioning faith in respect to that made to herself, and this is expressed in language and imagery that shew her acquaintance with the lyrics of the Old Testament, such as Ps. 123. 113, and 126. As a Jewess, Mary had thought of the Messiah as a temporal prince who should restore the long-lost glories of her race, and though she did not yet fully comprehend the import of the announcement, ch. 2 : 50, she gives expression to no misgivings, v. 38. V. 48. *The low estate of his hand-maiden*—Mary had no thought about her own "immaculate conception," in the offensive language of the Romanists. *Shall call me blessed*—not that she should be worshipped, see ch. 11 : 27-28. *All generations*—conveys the idea of the universality of the Messianic kingdom, Mal. 3 : 12. V. 49. *Holy is his name*—Therefore He is to be worshipped and magnified, Ps. 99 : 5, 9. V. 50. *His mercy*—kindness to the undeserving, He has thus favoured her because she feared Him, Ps. 103 : 17, and especially favours his believing people by sending his son to save them from their sins, Matt. 1 : 21. V. 51. *Scattered the proud*—As a descendant of David she thinks of Herod, as an intruder, sitting on the throne rightfully due to her own race, but her language applies to all anti-Christian powers, 1 Cor. 15 : 25. V. 23. *Good things*—primarily, as respects herself, and, through her, good things to others, not only of this world, but in the riches of his grace also, Ps. 84 : 11. *The rich sent empty away*—see ch. 18 : 23, 24 and 16 : 25. V. 54. *Helpen*—literally taken by the hand, Hosea 11 : 1-3. V. 55. *To Abraham and his seed*—Her son was to redeem Israel out of all its troubles, Ps. 25 : 22. A proof that Mary's views respecting the Messiah were not of an exclusive but universal nature. For the seed promised to Abraham was to be a blessing to the whole world, Gen. 17 : 7.

LEARN that God's children should rejoice in Him as their Saviour : That his holy name is not to be taken in vain : that while God is merciful he is just and will punish iniquity : that He regards with favour those of a humble and contrite spirit, and that He is faithful to all his promises.

The Prophecy of Zecharias.

JANUARY 16th.

LUKE 1 : 67-80.

MARY remained with her cousin at Hebron about three months, v. 56. Ever since the announcement made to Elizabeth, Zecharias had been dumb, the reason for which is given, vs. 18-20. When John was born his tongue was loosed and the first use he made of restored speech was an exclamation of joyful praise to God. Luke is the only one of the four evangelists who records these inspired utterances. V. 67. *Prophecied*—the last prophecy concerning Christ before his birth. First and chiefly he blesses God for the work of salvation to be effected by the Messiah, v. 68. *Hath visited and redeemed*—the predicted salvation, still partly hidden in the future, appears already present : visited, not as he had often done in judgment, but in mercy ; *redeemed*—ransomed as one might purchase a slave and then present him with his freedom ; or as one pays the value of an article pawned and restores it to the original owner, Lev. 25 : 25. Num. 5 : 6-8. This was the errand on which Christ came into the world, Matt. 20 : 28. Gal. 4 : 4, 5. V. 69. *An horn of Salvation*—referring to those animals whose strength is in their horns. Deut. 33 : 17. Ps. 18 : 2. *His servant David*—recognizing Mary's Davidic descent. V. 70. *By the mouth of his prophets*—Here may be enumerated the prophecies concerning Christ, from Gen. 3 : 15, to Malachi 3 : 1. V. 71. *Saved*—political salvation may have been chiefly present to the mind of Zecharias, but we are to dwell on the spiritual character of the prophecy, Isa. 45 : 22. Matt. 10 : 22. Acts 4 : 12. Vs. 72, 73. *The mercy promised*—Here recount some of the many precious promises of God, as in Deut. 28 : 1-12. *His covenant*—Gen. 17 : 7. Jer. 31 : 34. *The oath*—Gen. 22 : 16-18. Heb. 6 : 13, 14. Vs. 74, 75. *That we—might serve him*—This is the purpose of our redemption, Rom. 7 : 6. *In holiness, &c.*—this indicates the nature of the service, and the duration of it, Ps. 27 : 4. Jer. 32 : 39. The sentiment is that of uninterrupted national prosperity based upon true religion. Vs. 76, 79. Zacharias also blessed God that his son shall have the honour of heralding the Saviour. John's office had been distinctly foretold by the last of the Old Testament prophets, Mal. 3 : 1 and 4 : 5. *Of the highest*—see v. 32. *To prepare his ways*—Isa. 40 : 3. Matt. 11 : 10. *To give knowledge*—to teach the true doctrine of the kingdom, namely, remission of sins by repentance and a new life, Matt. 3 : 2. Vs. 78-79. *The dayspring*—the dawn of day—a beautiful allusion to the Messiah, Mal. 4 : 2—THE LIGHT of the world, John 8 : 12 and 3 : 19. *To them that sit in darkness*—all heathen nations, Isa. 9 : 2. 42 : 6. 49 : 9-12. Rom. 1 : 16. *To guide our feet*—Ps. 119 : 105, 165. We need a guide, Isa. 53 : 6.

LEARN that Christ is able and willing to save all who come unto God through Him. That salvation is the free, unmerited gift of God. Can we whose souls are lighted with wisdom from on high ; can we to men benighted the lamp of life deny ?

The Birth of Jesus.

JANUARY 23rd.

LUKE 11 : 8-20.

IT was necessary that the Jews should register themselves in their ancestral districts to preserve the tribes and families distinct. The decree of Augustus "that all the world should be taxed" shews that the Roman Empire included the whole then known world. Not only so; there was peace all over the earth, which left all countries open to the introduction and spread of the Gospel. Joseph and Mary—both descended from David—went to "the city of David," 1 Sam. 17 : 12, where Jesus was born according to prophecy, Mic. 5 ; 2. V. 8. *Shepherds... keeping watch*—a group of shepherds relieving each other by "watches" as the sailors do. It may have been in the month of December, or it may have been in April. V. 9. *Lo, an angel*—sudden and unexpected the apparition may have been, but it is more than likely that these humble men were among the number of the faithful who "waited" for the redemption of Israel, v. 38, and who sought for themselves that Kingdom of God soon to be revealed in their nation. *They were afraid*—fear is common to all who come into contact with the supernatural, ch. 1 : 12 V. 10 The angel calms their fears by imparting to them the best news they had ever heard—joyful news, to all people, i. e. to Israel first, and through them to the whole world, ch. 1 33. Col. 1. 23. V. 11. *Unto you*—you shepherds, Israel, mankind. *A saviour*—much needed and long looked for. **CHRIST THE LORD**—the only place where this grand title is found. For other high titles see Isa. 9 ; 6. Christ is *born*—"made flesh," John 1 : 14, exactly when, where, and in the manner predicted centuries before, and as faith expected. *A sign*—a token, where none was asked, such a sign as simple folk could comprehend. *The babe*—rather a babe—a saviour—Christ the Lord—a universal king—in a manger ! wonderful contrasts ! V. 13, 14. *The heavenly hosts*—to let it be known how the event is regarded in the highest heavens, among the highest intelligences, and how it should be regarded on earth. *Peace*—Christ's legacy to mankind, John 14 : 27—the grand necessity of a fallen world—Peace with God—with our own consciences—peace between man and man, Phil. 4 : 7. *Good-will*—represents men in and through Christ as objects of complacency to God, 2 Cor. 5 : 19 and 6 ; 18. Vs. 15-20. Having verified the wonderful statement, the shepherds hasten to publish the glad tidings. They were the first evangelists among men. Notice also their fidelity in returning to their ordinary duties notwithstanding what they had heard and seen. Observe the different effect upon Mary and upon the people outside. They were amazed ; they had not looked for the Messiah to come in this humble manner. Mary, recalling the words of the angel, ch. 1 : 32, 33, compared, considered, and endeavoured to realize their fulfilment.

LEARN to seek first for ourselves the Kingdom of God and his righteousness, and the duty and blessedness of bringing others to the knowledge of the Saviour, Dan 12 ; 3.

Simeon and the Child Jesus.

JANUARY 30th.

LUKE 11 : 25-35.

IO commemorate the deliverance of the first born of Israel from the destroying angel in Egypt, Exo. 13 : 2, it was ordained that the first-born of man and beast should be set apart to sacred uses. Of the lower creatures, some were offered on the altar, others were redeemed at a fixed price. The first-born son was to be consecrated to the Lord a month after birth, but a money payment of not more than five shekels was to be accepted as a *redemption* of the right thus involved, see Lev. ch. 27 and Num. 18 : 16. By the setting apart of the tribe of Levi, Num. 3 ; 12, the priestly services of the first-born generally were no longer required, but the custom of formal presentation and redemption continued, and is observed to this day by strict Jews. For this purpose his parents brought Jesus to Jerusalem, v. 22. The offering brought by Mary, v. 24, indicated that she was in humble circumstances, Lev. 12-8, affording fresh proof of the apostolic word, 2 Cor. 8 : 9, and also teaching the *reasonableness* of God's requirements, 2 Cor. 8 : 12. V. 25. *Simeon* was doubtless an old man, noted for his piety and frequent attendance in the sanctuary. *Just*—upright in his moral character and towards his fellowmen ; *devout*—in his worship of God ; *waiting*—the attitude of all true believers, Ps. 27 : 4, 14. "*The Consolation of Israel*"—a beautiful name for Him through whom we obtain consolation, 2 Thess 2 : 16. Vs. 26, 27. *Revealed*—How, we do not know, but it had long been his daily habit to come to the house of God—*expecting* to see Jesus. *By the spirit*—in the right frame of mind to receive a blessing. *The custom*—the formal presentation, accompanied with the offering, above referred to. V. 28. *In his arms*—He not only was permitted to see, but he embraced him ; as if he had said, "This is all my salvation and all my desire," 2 Sam. 23 : 5. Vs. 29, 30. "Now let me die." evidencing the expectation of a happy state on the other side of death V. 31, 32. *All people*—mankind at large ; *A light to the Gentiles*—then in thick darkness ; *the glory of Israel*—already thine, and, to those who shall believe, to be so more gloriously than ever. V. 34. *Falling and rising*—referring to the many who fell through unbelief during our Lord's ministry and the subsequent "rising again" of the same persons at and after Pentecost. *Spoken against*—applies to the determined enemies of the Lord Jesus. V. 35. *A sword, &c.*—points to the agonies which Mary was to witness at the Cross, her desolate condition thereafter, and the alternations of hope and fear regarding Him which she would pass through. *That the thoughts of many may be revealed*—Ps. 42 ; 10. Jesus had many eyes upon him during his public ministry. Some secretly friendly towards him, who had not the courage to openly own him, like Joseph, of Arimathea, John 19 ; 38, and Nicodemus, John 3 : 2 ; The secrets of their hearts were revealed by their ultimate acceptance of Christ. Others secretly hated him ; their thoughts too were revealed when they cried out "crucify him."

Our own Church.

WE DIRECT attention to the Annual Circular in this issue from the Convener of the General Assembly's Home Missions Committee. It contains a great deal of information in very small compass, and we have no doubt whatever that it will receive the consideration to which it is so justly entitled at the hands of all the ministers, office-bearers, members, and adherents of the Church. Far be it from us to say that our Church is doing all that it can and should do for the spread of the Gospel at home and abroad, yet we are by no means unthankful for this "day of small things." In proportion to numbers and wealth, the Presbyterian Church in Canada compares favourably with other denominations in the expenditure of money for missionary purposes. At least it is gratifying to state that the amount received last year for these purposes was larger than that of any previous year, and that with one exception, and that one admitting of satisfactory explanation, every one of the Schemes shewed a small balance on the right side of the ledger at the close of the financial year. So we trust the stream of Christian liberality will flow on steadily during the year on which we now enter, and that there will be no need for special appeals and "spasmodic efforts."

ANOTHER PRINCIPAL GIFT.—MR. DAVID MORRICE, of Montreal, an elder of Crescent Street Church, Superintendent of its Sabbath school, and the Chairman of the Board of Management of the Presbyterian College, Montreal, has made known his intention to erect, for the purposes of that College, a Convocation Hall and Library, together with a new dining-hall, and twenty-five or thirty additional dormitories for the use of students. Mr. Morrice is well known to be a man who does nothing "by halves." What he is now going to do will be done handsomely. The buildings will be an ornament to the city of Montreal, and a credit to the Presbyterian Church in Canada. The work will be commenced early in spring, and the buildings will, in all likelihood, be ready for occupation at the commencement of the next College Session. They will cost in the neighbourhood of \$60,000. Mr. Morrice is to be congratulated in this thing. The announcement

was made by Principal MacVicar at one of the missionary meetings held lately in Erskine church, and was received with pronounced enthusiasm by the audience of 1500 people who were present upon that occasion. In concluding his letter Mr. Morrice says,— "The matter of endowment I must leave in the hands of other friends of the College who, I sincerely trust, will help us in the good work. This outlay will cause me considerable personal sacrifice, but I make it with pleasure, believing it to be of God." Who'll be the next to follow?

GEORGETOWN AND ENGLISH RIVER:—The Women's Missionary Society has this year sent to the Canadian W. B. F. M., of which it is an auxiliary, the sum of \$170, to be appropriated as follows,—Mission work in India, female department, \$100.00. Formosa, \$50; Labrador, \$10; Girls' school in Syria, \$10.

CARP AND KINBURN:—During the past eight months fifty new members have joined the Church. The Kinburn people have put up a splendid \$2000 church, and those at Carp, have made Mr. Penman, their minister, a handsome presentation.

PROFESSOR BRYOE:—We are sorry to learn that our good friend and faithful correspondent has been obliged to leave Winnipeg for a season on account of his health. We trust that "in the sunny south," where he now is, he may speedily recover, and return in health and strength to the discharge of his important duties.

ORDINATIONS AND INDUCTIONS.

HAMILTON, Ont.: *Erskine Church:*—Mr. T. Scouler was ordained and inducted, on the 7th December.

SOUTH DELAWARE: *London Pres.:*—The Rev. J. A. McConnell was inducted on the 1st of December.

STREETSVILLE: *Toronto:*—The Rev. W. McWilliam, late of Alnwick and Bethesda, was inducted on the 18th of November.

STRATFORD, Ont.: *Knox Church:*—The Rev. Peter Wright, late of Chalmer's Church, Montreal, was inducted on the 8th December.

EUPHRASIA AND HOLLAND: *Owen Sound:*—Mr. James F. McLaren was ordained and inducted on the 8th December.

HALIFAX, N. S.:—Mr. J. W. Macleod was ordained to the office of the ministry and designated to the Foreign Mission work in Trinidad, on the 21st of December.

KINGARDINE TOWNSHIP:—The Rev. Charles Cameron, late of Cotswold, was inducted on the 18th November.

WALLACEBURGH: *Chatham:*—The Rev. D. McKeracher, formerly at Prince Arthur's Landing, was inducted on 29th November.

NEW CHURCHES.

PRINCE EDWARD ISLAND:—A new church, at Lot No. 8, was opened on 21st November. It is called West Point church, and is in a section of Rev. Charles Fraser's extensive charge. The opening sermon was preached by the venerable father of the Presbytery, Rev. R. S. Patterson, of Bedeque. It is seated for 300, and entirely paid for.

WOODLAND: Sauguen:—The new church at this place, connected with St. Andrew's Church, Mount Forest, was opened on 21st November. The Rev. J. A. Murray, of London, preached in the forenoon and in the afternoon: the Rev. George Buggin, of Mount Forest, in the evening. The services were all largely attended.

NORTH WESTMINSTER: London:—A handsome and commodious church was opened for divine worship by Rev. Professor McLaren, on the 14th of December. The cost has been between four and five thousand dollars, after defraying which there remains a balance of \$200 in the treasury. Happy is the congregation that is in such a case.

MOUNTAIN CITY: Manitoba:—On Sabbath November 14th, a church was opened for worship in this village—the first "house of God" in all the extensive Pembina Mountain Region. The cost when completed will be about \$1500.

MCGILLIVRAY: London:—A very neat Gothic Church was opened at this place, on the 17th October. The Rev. John Thomson, of Sarnia, preached in the morning and afternoon, and Rev. A. Glendinneng, of Grand Bend, in the evening. The church is one of the handsomest in all the country-side, and is highly creditable to the congregation, who commence their occupancy of it entirely free from debt.

Meetings of Presbyteries.

HALIFAX: 7th December:—Rev. John Forrest resigned the Clerkship of the Presbytery which he had held ten years, and Rev. A. Simpson was appointed Clerk. Mr. Forrest also tendered his charge of St. John's Church, Halifax, on account of his intention to accept a Professorship in Dalhousie College. The usual steps were directed to be taken. Mr. Gray, Annapolis, tendered the demission of his charge. A suitable minute was adopted respecting the late Mr. Maclean, of Kempt. The congregation of Kempt desired to be separated from Walton Station. A committee was appointed to consider the matter and report. The following members were appointed in charge of the schemes: Foreign Missions and

Day-spring, Mr. Morrison; Home Missions and Supplementary Fund, Mr. Dickie; College, Mr. Pitblado; French Evangelization, Mr. Laing; Aged and Infirm Ministers and Assembly Fund, Mr. Henry. Missionary meetings are to be held in all the congregations as last year. Respecting the Sustentation Fund, the Presbytery, after full discussion, expressed a decided preference for a Supplementing Fund. The remits respecting the State of Religion and Temperance are to be taken up early in 1881.

PRINCE EDWARD ISLAND:—The Presbytery met at Belfast, for visitation. The congregation was found to be financially and spiritually in a healthy condition. The Presbytery recommended that, owing to the extent of the congregation, the services of an assistant be secured in summer. A call from New London North and Summerfield, to Mr. Mason, probationer, was sustained.

QUEBEC: 2nd November:—Lower Windsor and Richmond were united into one charge under Rev. F. M. Dewey. Melbourne and Windsor Mills were also joined into one charge. Measures were considered for securing the services of a missionary at Danville, who can preach in both French and English, and also of a missionary to labour in the destitute parts of the Presbytery. Trustees were appointed to hold property for the benefit of the French Protestant congregation, of Quebec. It was agreed to adopt a system of Presbyterial visitation to the different congregations within the bounds, and that a conference on the State of Religion be held previous to the Meeting of the Synod.

OTTAWA: 10th November:—Rev. Thomas Scott, retired minister, applied to have his name replaced on the roll of Presbytery. Rev. Hugh Maguire, having accepted a call from the congregation at Tom's River, in the Synod of New Jersey, U. S., resolutions were adopted expressive of the Presbytery's regret at parting with a brother so useful and so much beloved by them all. The report of the Home Mission Committee was given in, and its recommendations were adopted: *inter alia* that the Presbytery enjoins pastors and moderators of sessions to use their utmost efforts to secure contributions as large as those of last year to the Home Mission Fund from their respective congregations, and that reports be called for at the February meeting. The union betwixt the congregations of Aylmer and Chelsea was dissolved. Rev. W. Armstrong was appointed Moderator in room of Mr. Maguire.

LINDSAY: 30th November:—Rev. E. Cockburn reported that he had organized a congregation at Zephyr, in connection with Leaskdale. Principal MacVicar was nomi-

nated as Moderator of the next General Assembly. Arrangements were made for the Presbyterian visitations of the congregations within the bounds. Members were appointed to the special oversight of the several schemes of the General Assembly. A Sabbath-school convention was appointed to be held at Uxbridge, in the month of February. A minute was adopted in reference to the death of late Rev. D. McGregor.

BARRIE: 30th November :—Dr. William Fraser, was relieved, at his request, from the relation of senior pastor to the congregation of First West Gwillimbury. Rev. A. Dawson resigned the pastoral oversight of Severn Bridge and Washago—part of his charge in the Muskoka district. His labours had been excessive, and he had been compelled by recent severe sickness to think of restricting them to Gravenhurst and immediate vicinity.

GUELPH: 16th November :—The remit on a Sustentation Fund was discussed at some length when it was finally agreed to disapprove of the establishment of such a fund in the meantime, a "supplemental fund" being recommended as more desirable. The committee on the mode of choosing commissioners to the General Assembly gave in their report, the recommendations of which were adopted, viz, that ministers, except two, be appointed by rotation, that a preference be given to representative elders, and that a fund be raised, *pro rata*, to defray the expenses of commissioners. Mr. John G. McGregor, a minister residing within the bounds, applied to have his name placed on the roll. A Sabbath-school Conference will be held on the evening of the 18th of this month, and will be continued on the following day.

HAMILTON: 16th November :—Meetings were arranged for conference on Sabbath-school work and on the State of Religion. Mr. Chrystal gave in a report on Statistics and Finance, and members of Presbytery were appointed to take special charge of the several schemes of the Church. Ministers were enjoined to exchange pulpits on some convenient Lord's day, when the Schemes of the Church should be pressed upon the attention of the people. The remit of the General Assembly on a Sustentation Fund was considered. Dr. McDonald gave notice of a motion recommending that the Home Mission work proper and the supplementing of weak congregations should have separate funds.

LONDON: 16th November :—A call from S. Delaware Church, in favour of Rev. J. A. McConnell, without charge, was sustained. Stipend \$700. Principal MacVicar, of Montreal, was nominated as Moderator of next General Assembly. Rev. M. Fraser read a paper on the State of Religion, for which he

received the thanks of the Presbytery. A discussion was had in reference to supplementary grants to weak congregations. Hon. Mr. Vidal raised the question as to whether the lay members of the Presbytery should not be eligible to preside as moderator. Rev. J. Rennie gave in the report of the Home Mission Committee. A committee of five was appointed to devise means for bringing the schemes of the Church under the favourable consideration of the several congregations.

ICTON: 9th November :—Congregations that have failed to support all the schemes of the Church last year, were instructed to take order that no blanks appear in their financial returns in future. Mr. Sieveright's resignation of his collegiate charge of Knox Church, Goderich, was accepted, inasmuch as Mr. S. had received an appointment as missionary to Prince Albert, N. W. T. Dr. Ure also tendered the resignation of this charge, for the reason, amongst others, that in the new circumstances the work was too great to be undertaken by one man. The congregations were cited to appear in their interests.

MANITOBA ITEMS.

As an item for your columns permit me to give you a slight sketch of our work here. The district in which I now minister is Townships 1 and 2, Ranges 5, 6, 7, covering an area of 216 square miles, about one-fifth part of my original parish, to use an old country term. Three ministers besides myself now occupy the field once travelled over by me. Last Sunday we opened our new church in this place. The first house of God erected in connection with any denomination in the Pembina Mountain District. It is a handsome building, oak frame and pine finish outside and in, 22 x 36 feet, 16 feet walls, and when painted and seated will cost about from \$1200 to \$1500; tinned steeple, and bell as soon as practicable. The owner of the town-site, Mr. Bradley, (Ch. of E.) presented ten lots to the church and two to myself, and I was commissioned to announce at the opening soiree that he would give one of the best lots to the first lady married in the church by your humble servant. We had three services on the opening Sunday. Myself in the morning, a Methodist in the afternoon, and Church of England clergymen in the evening. My theme was "A consideration of Presbyterianism as to its polity, doctrine, worship, and history." Our cause is prospering here; fifty copies of the Record are distributed monthly, and I hope by next New Year's to send you a larger order paid for by the people themselves, and not by me.

Mountain City is our head-quarters in this district with six different sub-stations. Preaching there every Sunday, and school four days a week. So you see I am not idle.

H. J. BORTHWICK.

Obituary.

REV. JOHN MACLEAN, late pastor of the congregation of Kempt and Walton, Presbytery of Halifax, died on 20th November, in the thirty-third year of his age. He was a young man of deep piety, earnest zeal and unwavering faith. While a student of theology he spent two summers at Broad Cove, Cape Breton, and whenever he was in a position to accept a call, the congregation invited him to be their pastor. He continued in that charge for two years; but the work proved too heavy for him, and he accepted a call to Kempt and Walton where he laboured for about two years. Then, the sickness which had threatened him, and interfered somewhat with his plans even in his student days, made such slow headway that he felt constrained, about six months ago, to resign. He died as he had lived—trusting the Saviour, and rejoicing in the hope of eternal glory. He was a faithful and impressive preacher, an exemplary pastor, a loyal friend. He was cheerful, and even joyous up to the last.

MR. JAMES ALLAN, an elder in Knox Church, Ekfrid, for the last forty years, died on the 16th of November, in the 79th year of his age. Mr. Allan was an earnest Christian from his youth up, and during the whole of his life was remarkably faithful in the discharge of duty, and most exemplary in his daily walk and conversation. He zealously promoted every good object that came in his way—taking a special interest in the welfare of the young, in the Bible Society, of which he was long the president, and also in the cause of temperance. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Ecclesiastical News.

THE Earl of Rosebery has been elected Lord Rector of Edinburgh University, Mr. Bright, M. P., for Glasgow University, and Theodore Martin for that of St. Andrew's. The Rev. Dr. James Smith, of Cathcart, is named as the forthcoming Moderator of the Established Church, and the Rev. Thomas Laughton, of Greenock, as that of the Free Church of Scotland. Dr. Smith was ordained in 1828, and must be one of the oldest ministers in

the Kirk. Rev. W. F. Stevenson will preside in the Irish General Assembly. The action taken by the late commission of the Free Church in the Professor Robertson Smith case has not improved the position of affairs. The expressions of dissatisfaction are loud and wide-spread. Arrangements are being made in the chief towns of Scotland for the holding of public meetings in order to give the laity an opportunity of expressing their opinions. Already there has been a good deal of very plain speaking on this vexed question. In Glasgow, and elsewhere, Professor Smith has been requested by office-bearers of the Free Church to deliver a course of lectures on "Biblical Criticism." The Free Presbytery of Edinburgh expresses itself emphatically against the growing tendency towards the desecration of the Lord's Day by the opening of museums and picture galleries to the public. The new Hymn-book prepared for the use of the Free Church is running the gauntlet of criticism in the Presbyteries. Dr. Bagg "objects to the whole thing, beginning, middle, and end." He dissents altogether from any examination, even, of the Hymn-book. "It was just one of the ways in which the Church had been corrupted in all ages" ! Rev. R. G. Balfour remarked that Dr. Bagg was a sensible man, but he was quite certain that the views he entertained on this question were not the views of the Church. Sir Henry Mozcrieff would as soon there was no Hymn-book at all; while Rev. W. Balfour protested, to the effect "that human hymns were not required in the worship of the sanctuary, the divine psalms being sufficient." To Canadians these sentiments appear to be chiefly remarkable for their antiquity. The Disestablishment Committee of the U. P. Church are indefatigable in keeping their views of the relations that ought to exist betwixt Church and State before the public. They are especially earnest at the present time in pressing upon the attention of the Scotch members of Parliament their duty "to consider the best means of introducing the question into the House of Commons next session." PRINCIPAL TULLOCH, in opening the College Session, at St. Andrew's, dwelt upon the study of Theology and the standards of the Church. Respecting the proposal to revise the Confession of Faith, he said that idea sprang out of a complete misconception of Theology. "Whether this was a creed-making age might be fairly doubted, but if a new departure were made in that direction, the same difficulties which now faced theologians would be met in new forms. Conformity of belief was a chimaera which existed nowhere but in the dogmatic imagination. Set out with whatever creed they might, and make what tie they could to bind its adhe-

rents, in the course of time changes were inevitable. The interpretation of the Creed itself becomes insensibly remodelled with the changing current of ideas." The published extracts of the learned Principal's lecture are somewhat mixed and hazy, but lead to the conclusion, that, in his opinion, a modification of the terms of subscription to the Confession of Faith is the more excellent way of surmounting a difficulty which many acknowledge. The Rev. David Macrae, whose views on this subject led to his separation from the United Presbyterian Church, has a large following in the town of Dundee, where his congregation is said to number some twelve hundred communicants. THE REV. JOSEPH COOK, of Boston, has taken Edinburgh by storm. Within a week he delivered five of his celebrated lectures to immense audiences. Great numbers of ministers of all denominations were present. When he preached in Free St. George's, on "Secret Prayer," the congregation, admitted by tickets, was in its place half an hour before the service began. At least 2500 men filled the auditorium of the new United Presbyterian Hall, while he lectured on the new Birth and the Atonement. The Rev. James Cargin, of Dublin, has accepted a call from the First Presbyterian congregation, Londonderry. There is a rumour that two, at least, of the Irish delegates to the Presbyterian Council have received calls from congregations in the United States. One of these calls is from Chicago, and another from Philadelphia. At the opening of the Belfast College, Professor Wallace discoursed on "Theism," when he reviewed Professor Flint's work on that subject, and took notice of Dr. Caird's theistical views in his recent work on the Philosophy of Religion. Another congregation—that of Newtonbreda, Belfast, has introduced an organ into its worship, one-fifth of the members protesting against the "innovation." The General Assembly is thus sure to have an other "organ case," which may possibly hasten "the inevitable." Moody and Sankey, at present in California, and whose mode of preaching is highly appreciated by the much maligned "John Chinaman," as well as by others, have accepted an invitation to be present at the next annual Christian Convention, in Dublin. Dr. Donald Fraser, of the Mary-le-Bone Church, has made peace with the Presbytery of London, by withdrawing his Sabbatarian pamphlet from circulation, and making such an explanatory statement to the Presbytery, as was satisfactory to them, saying that he "held and taught the moral obligation to keep the first day of the week to the Lord, on the grounds recognized by the Gentile Christians of Apostolic times." Dr. Fraser added that he had not advocated

the opening of museums and picture-galleries on certain hours of the Lord's Day; but, in the present state of our cities, he had said he would not condemn or oppose such a measure, and he thought every minister had a right to take such a position without becoming liable to censure. The visit of M. Reveillaud to the United States and Canada has awakened a very general and deep interest respecting the present attitude of France towards Protestantism. The prevalent opinion seems to be that a very large number of the thinking and educated men of France are ready to cooperate in any well-directed movement that shall be organized for the purpose of peaceably bringing about a religious and ecclesiastical reformation on the lines of a genuine yet modified Protestantism. What is chiefly wanted in the meantime is a competent leader for such a movement. There has been an intimation that Great Britain is about to annex the New Hebrides to the Empire. Nothing would be more gratifying to the missionaries who have long feared the approaches of French power. The Australians urge this annexation; but we do not doubt that their chances of success would have been better ten years ago than now. New Caledonia and some neighbouring islands, including Samoa, have been annexed by France. Bloody feuds have fallen out on Mari, one of this group, between the Romanists and Protestants. The Jesuit missionaries wherever they have gone appear to be more eager to disturb Protestants than to convert the heathen. The revised New Testament is now in the Printer's hand, at Oxford and Cambridge. With their characteristic liberality the people of New-York and Philadelphia have promptly defrayed all the expenses connected with the late meeting of the General Presbyterian Council. Indeed, so truly overflowing was their generosity, that a check for \$1000 was actually returned from Edinburgh to New York unused. If it came from an individual, we should like to have his photograph.

Anniversary Meetings.

THE MONTREAL ANNIVERSARY MISSIONARY MEETINGS were held in Erskine Church on the evenings of the 23rd, 24th and 25th November. These meetings are now in their fourth year, and may be henceforth regarded as a permanent Institution. From year to year there has been a growing interest in regard to them which is encouraging, but the enthusiasm manifested on this occasion was

quite beyond even the expectations of the most sanguine. No doubt this was largely due to the presence of the distinguished missionaries who addressed the meetings, and who by their soul-stirring words made such an impression on the public mind as will not soon be effaced. We refer to our own missionary, Dr. G. L. Mackay, of Formosa, and the Rev. Narayan Sheshadri, from India.

THE REV. GEORGE LESLIE MACKAY, D.D., was born in the Township of Zorra, Oxford County, Ont., on 21st March 1844. His parents came from Sutherlandshire, and he was the youngest of a family of six. He was baptized by the Rev. Donald McKenzie, then pastor of Embro, under whose ministry he grew up in the knowledge of divine things and, like many others, he cannot remember the time when he did not love his Saviour. At the age of sixteen Mr. Mackay held a first class certificate, and commenced teaching school in his native county. During his spare hours he studied works on theology and medicine. Having gone through a regular classical course in Knox College and elsewhere, he completed his theological curriculum at Princeton, U. S., where he graduated in May, 1870. He spent the following winter in Edinburgh, attending the lectures in the Free Church College, and coming into contact with such leading spirits as Guthrie, Candler, and Duff. Having made up his mind to become a missionary to the heathen, he was so appointed by the General Assembly of the Canada Presbyterian Church in 1871—the choice of a field being left to himself. His attention was providentially directed to Northern Formosa, where he arrived on the 9th of March, 1873. In the spring of 1875 Mr. Mackay was married to a Chinese lady, who now accompanies him on his tour through Canada, and whose appearances in public and private have been highly creditable to herself and pleasing to all who have been privileged to meet her. Dr. Mackay is a prince among missionaries, possessing in a marked degree, self-denial, tact, courage, and enthusiasm beyond most men. We need not tell our readers how successful he has been.

MR. SHESHADRI is a Brahmin, born in the neighborhood of Bombay, and is now in his 57th year. He received his education at the Bombay Institution, over which Dr. Wilson presided so long and so ably. Among his other teachers he remembers with special gratitude, Dr. Nisbet and Dr. Murray Mitchell, to whom he was largely indebted for the views which led him ultimately to discard Brahminism, and to embrace Christianity. In 1854 he was ordained as missionary of the Free

Church of Scotland, and has been ever since actively engaged in the work of the ministry among his countrymen. Were it for nothing else than his white turban, his flowing robes, and his swarthy face, such an one would be regarded with a certain amount of interest in any place or in any circumstances. But beneath this turban there is a highly cultivated intellect, within the folds of that tunic there beats a warm Christian heart. Those dark eyes beam with benevolence. Such enthusiasm as Dr. Mackay's belongs not to his race. But his winning manner, his clear perception of the truth, and his happy faculty of communicating it to others, have made Narayan Sheshadri an instrument of much good to his countrymen.

HOME MISSIONS.

The first meeting was in the interests of the Home Missions of the Presbyterian Church in Canada. There was a large attendance. Mr. DAVID MORRICE, Chairman, in announcing the subject for the evening, made a comprehensive statement respecting the extent and the requirements of the field in the Western Section. From whatever point of view it was looked at, this branch of the Church's work was of supreme importance. It is a work which no other Church can do for us so well as we can do it ourselves, and that no other Church *should* do for us, seeing that we are well able to do it ourselves. If we be not found faithful and diligent in overtaking a work like this, lying at our own doors, how can we expect to succeed in other departments of the Church's work? The sum of \$60,000 had been contributed last year for the support of our Home Missions, and he was glad to say that the committee commenced this year without a cent of debt. During the past summer, no fewer than 250 missionaries, including the students of the colleges, had been employed in preaching the Gospel. This led the Chairman to remark that in connection with our Home Missions, it was of vital importance to have our Colleges thoroughly equipped, and that the revenues, the teaching staff, and the buildings of the Presbyterian College, Montreal, of which he had the honour to be Chairman, were all insufficient.

THE REV. W. R. CRUIKSHANK spoke as follows:—The Home Mission work of our Church, as the word implies, is a work that is very dear to our hearts. For when we enquire whence the life and activity which our Church as a whole is beginning to show in this department, we are lead down not only to the various congregations of which the Church is composed, but down to the families, and finally to the individual hearts where the faith is rooted and fostered that it may bring forth such healthful results. The field

is so very large, one scarcely knows where to begin or to end at the right place. Newfoundland in the far East first invites our attention. In this large and interesting country, which as a whole is more or less efficiently worked by the Episcopal and Methodist Churches, we have two small but important mission fields. One in the South West of the Island among the Lumbermen who have gone thither from Nova Scotia and New Brunswick to seek their fortunes. We have there a very neat little church and manse and a regularly organized congregation. On the North side of the Island is the very prosperous Copper Mining District, where a missionary has been engaged among our fellow-countrymen for some three years. Here also a new church has been built and a congregation organized. Though any congregation in a mining district must necessarily fluctuate in numbers according to the prosperity of the works, nevertheless the claims of our countrymen in these stations are too strong and urgent to be overlooked. In the Maritime Provinces the work is much more extensively prosecuted, and those who contribute towards this department of our Church's work should feel very much encouraged to increase their aid when they remember, first, the extent of the field with its pressing needs, and secondly, the rigid rules by which their contributions are disbursed. To supplemented charges, the full supplement of \$200 is granted on the following four conditions:—*first*, when the congregation guarantee \$400 towards the minister's stipend, *secondly*, when the congregation contributes towards the Schemes of the Church. The healthfulness of this regulation will at once suggest itself. It is most desirable that those who receive aid should have fostered in their own hearts the grace by which such aid is forthcoming to them. The *third* condition is that the congregation contribute at least \$7 per family towards its support, and *fourthly*, that the congregation contribute not less than \$4.50 per family. These are tests which if applied to many of our large self-supporting congregations would be found perhaps rather severe; yet such a measure of cooperation is demanded, and justly so, by our Home Mission Committee. We need not therefore hesitate to contribute, seeing the funds are thus wisely and well dispensed. In these provinces there are from 40 to 50 such supplemented charges, and some 114 mission stations, supplied as regularly as the means at disposal will allow. In the Province of Quebec, we have a more complex condition of affairs. Here we have first to remember and mourn the fact that so many names associated with the great struggles and success of our faith in the old land are now borne by French Catholic families. Secondly,

we must keep in mind that the Protestant population in many parts of the province is fast diminishing and flowing further west. It is the desire and not less the duty of our Church not to lose a single centre of operations, but, by pushing our French Evangelization work with more energy and power, to recruit our ranks with French converts faster than they can be weakened by the westward movement. Then, as we look further west, the field widens and lengthens almost beyond conception. On the North shore of St. Lawrence, in the valleys of the Gatineau and Ottawa rivers, and West, towards Georgian Bay and Lake Superior, including the Muskoka and Nipissing Districts, we have scores of Mission Stations planted as centres of operation which we trust ere long will be self-supporting congregations. In regard to Manitoba, we have inherited at once both the responsibility and the privilege of being the first and foremost to give spiritual food to the thousands of hungering emigrants who are attracted to our favoured land. It is on the broad plains of our Western Prairies that the great struggle between the faith as it is in Jesus and practical infidelity and cold indifference must be carried on. But we give our men and means towards this glorious work in the confident and gladdening hope that while laying the foundations of those log churches throughout the land, we are also laying the foundations of our country's greatness. Were means at hand, it would be well to engage one or more superintendents to organize and adjust the various stations, choose suitable and promising centres of operation, and report on the condition of the fields to the Home Mission Committee. In this way the Committee would be relieved of much embarrassment, and would not run any risk of over-estimating the willingness, or under-estimating the ability of any field to aid in carrying on its own work. And as in these new settlements the seeds of simple yet true faith, sown amid great discouragements and with most praiseworthy self-denial on the part of our missionaries, broaden out the manhood of that province towards the majestic proportions of the perfect manhood as manifested in the Great Master Himself, we may confidently look for the returning of the bread cast upon the waters. In the presence of such men as grace the platform to-night, we have before us an illustration of that promised return. These men, by their teaching and earnest appeals, have been stirring the Church of the West to the very heart. May their words so reach our hearts that we too shall share in the quickening of zeal and love for the Master's work in this great and important field.

Rev. P. WRIGHT, of Chalmers' Church, then

addressed the meeting. He spoke of the Home Mission (Western Section) under its two divisions—Supplemented Congregations and Mission Stations. In the former department there are 85 charges receiving aid from the fund. The number of families in connection with them is 3,567, with a communion roll of 5,651, and an average sabbath attendance of 11,219. They raise for themselves the sum of \$31,502, and receive aid to the extent of \$10,753, while they contribute to the schemes of the Church \$3,409. There are in all, exclusive of Manitoba, 126 distinct fields or groups of stations, of which 108 receive assistance from the fund. There are 318 preaching stations, of which 124 are churches. The average sabbath attendance is 14,427, representing 4,343 families, and 4,884 communicants. The amount raised by themselves last year was \$16,025, while they received aid to the extent of \$22,530. The figures in the last sentence include MANITOBA. In the Great North-West we have 86 mission fields, 17 churches, and 22 missionaries. These might be doubled to-morrow if we had the money and the men. Upwards of 1000 families enjoy ordinances in connection with our Church in that vast field, and more are flocking in every day. Of these 86 fields, 70 have been opened within the last 5 years, and only four of the entire number date back as far as 1870. No nobler Home field could be desired by any Church. Will our beloved Zion rise equal to the lofty duty and noble privilege? No better sign of a living Church can be given than a burning desire suitably expressed on the part of her members to subdue the world for Christ. This test is not an arbitrary one. Love for Christ, if it is a ruling sentiment, in the congregation or individual heart, will surely make its presence known by willing sacrifice made for the advancement of His cause. Men give willingly on behalf of objects loved, and if we love the cause that lies so near the heart that bled on Calvary for us, we shall come to its aid with zealous labour, earnest prayer, and generous gifts. But there is something also needed besides money. There must be men—good men and true, thoroughly trained and furnished for the work. The churches, specially in the mission field, will be largely what they are made by the men we send. The Church may be corrupted and weakened by ignorant or idle men. To obtain the right sort of men, our Church must have her COLLEGES. They must be equipped, strong and true to the doctrines of the Church. Such a college we have in Montreal, and the Assembly looks chiefly to us for its support. It is young as yet, but has a record which for its years is one of unexampled success. Over 60 of its graduates are already settled in the work of the ministry, 13 of whom preach both in

French and English. Of these latter six are settled in the benighted Province of Quebec. Next April, 11 more will be added to its *alumni*, making a total of 72. 17 new churches have been erected under the pastoral care of its graduates. There are 21 scholarships offered for competition varying from \$40 to \$100. There is an exceedingly valuable library of 7,000 volumes, and the value of the Building and Endowment Fund is \$100,000. On the staff of teachers there are three Professors and several Lecturers. Power has now been obtained by the Senate to examine for the Degree of B.D., and to confer the Degree of D.D. Such is the present condition of our institution that started 12 years ago with nothing, and which now asks additional buildings and more complete endowment to make it an honour to our Church, and one of the glories of our city. All honour to the men who have so nobly given of their wealth for the relief of suffering or the advancement of science. We love and honour them for their gifts, but what we need is a building in which living hearts may throb in preparing for the grandest work known to men or angels. A building, too, in which to sustain those living thoughts with which the mighty dead have enriched the world. Who will come forward to aid in this work? They will thus seat themselves at the centre of power, mould the future, and invade the heathen world—the kingdom of darkness at home and abroad. Let it be done at once. He gives twice who gives quickly.

THE REV. NARAYAN SHESHADRI was next introduced. Referring to his former visit to Canada, seven years ago, he began by stating that since then he had gone round the world and visited many countries and peoples, and his presence here to-night may be regarded as a proof that the world really is round. It used to be with him a matter of surprise to read of Home Missionary Societies of the Churches in Christian lands. He could well understand why there should be missions to the heathen, but he somehow had the idea that the people in Canada, for example, and the United States, and Great Britain, born of Christian parents, and citizens of Christian countries, would all *naturally* grow up to be sincere Christians. But he had found out that he was mistaken. He had met in the course of his travels with nice looking young men and women who were accustomed to make the Lord's day a day of recreation and amusement instead of a day of rest and worship, and in many other ways he had discovered the need of Home Mission work in these Christian lands. On his way from India he had called at many points and everywhere he found representatives of the great Anglo-Saxon race, but alas! in most cases he found that these Christians had left their Christi-

anity at home and, instead of being examples to the heathen among whom they were living of every thing that is pure and lovely and of good report, they brought discredit on the name of Jesus Christ. Were all the English speaking people in foreign lands consistent and true to their profession, one of the greatest drawbacks to the success of Foreign Missions would be removed. He had a strong idea in his mind that God has been teaching his Church these 1800 years, and preparing his people for the accomplishment of His grand design that all the Kingdoms of this world shall become the Kingdoms of our Lord and of his Christ. It has taken a long time to awaken an interest in the public mind in regard to Foreign Missions. Not many years ago, those who proposed to go to heathen countries as missionaries were held up to ridicule and scorn. But it is very different now. The churches are becoming fully alive to the importance of missions, and in heathen countries the spirit of toleration largely prevails. We are not persecuted now because we are Christians. We are allowed to build churches, to preach the Gospel, and to worship God according to the dictates of our own consciences. Mr. Sheehari then gave some account of his mission at Jalna, and of the Christian village that was growing up there. They called it "Bethel." On the 12th of January 1878, they opened for worship a handsome church seated for 500 persons. In this church Christian services are held every day of the week and three times every Sabbath. They met there for prayer and conference every morning at six o'clock. Then they had their Sabbath-schools in which the children were taught the very same International Series of Lessons that are used in Canada, though of course in a different language. He wished all success to the Home Mission work carried on so actively in this great Dominion, and he felt sure that when all the churches in this country are embued with the Spirit from on High, that then they shall see great results, and the fulfilment of the Psalmist's prophetic prayer,—“God be merciful to us and bless us; and cause his face to shine upon us. That thy way may be known on earth, thy saving health among all nations.”

The Rev. Dr. G. L. MACKAY, of Formosa, was enthusiastically received, as he rose to make a few closing remarks. It gave him pleasure to testify to the good work that was being done in many of the mission stations of the Presbyterian Church in Canada which he had lately visited. Of the earnestness and devotion of the young men to whom reference had been made, he could speak with confidence, for he had seen their fields of labour, and found the work of the Lord prospering in their hands. But when he survey-

ed the Church as a whole, his heart was saddened by the apathy and indifference which largely prevails in regard to vital Christianity. There was a great deal of outward manifestation, but it seemed to him there was a lack of inward, spiritual life. Many of the churches were dead. Even in this great, wealthy and highly favoured City of Montreal, there were dead churches. Too much money by far had been expended upon church edifices, and too many congregations were in consequence carrying a load of debt which they found to be an intolerable burden. The system is wrong; it is wicked, and its effect upon the mission schemes of the Church is simply disastrous. Then he thought the Church was too easy and compromising in its relation to the world. It is too ready to meet society and fashion and frivolity half-way, and so to delude people into the belief that they can serve two masters. The thing is impossible. People may affect to disparage the Covenanters, to call them misguided fanatics, but there was a sterling ring about the Christianity of these men, who counted not their lives dear to them that they might witness a good confession. We want society and the Church to be permeated with a spirit like theirs, and then we shall be able to do great things for the Lord's cause at home and abroad. In Formosa they had a hot spring beside which he had often sat as it bubbled up and overflowed. He had followed the stream to where it was joined by another stream of cold water. Alas, how soon the temperature of that hot spring became changed! And it is like this when you try to amalgamate the world and religion. There are cold streams flowing into the Church of God here, there, and everywhere. You must come out from among them, and be separate. Come out from your theatres, and your ball-rooms, and everything that savours of the world, and follow Christ. Life is uncertain, and short at the best. Whatever we intend to do for the Master, let us do it now. Above all, let us give ourselves to Christ now. The Church needs a great revival, and it seemed as though she were ripe for it.

FRENCH EVANGELIZATION.

There was again a large attendance on the second evening, when the subject of French Evangelization came up for consideration. The Rev. R. H. WARDEN, the Secretary of the Board, occupied the chair. In his introductory remarks he stated that the object of the Board was to give the Gospel of Jesus Christ to the million and a quarter of their French-speaking countrymen who, as we believe, have it not. While by far the largest proportion of these are found in the Province

of Quebec. there are a very considerable number also in each of the other Provinces of the Dominion, to all of whom the efforts of the Board are directed. Forty-five years ago there was not a French Protestant Church in Canada. There was scarcely a French Protestant individual. There are now over fifty congregations and at least 10,000 Protestants, while nearly as many have left the country. Forty five years ago, you could scarcely find a copy of the Bible amongst the French-speaking people, now it is in very general circulation. Five years ago the Presbyterian Church in Canada had nine labourers among the French, now we have *fifty-one*. We have eighteen ordained ministers, who preach in French and in English. We have eleven schools, and nine colporteurs who are now allowed to follow their avocations without let or hindrance. The school at Point aux Trembles is in a flourishing condition, with one hundred pupils in attendance, but the Board had been obliged to reject as large a number for want of funds.

THE REV. A. B. CRUCHET, of Canning Street Church, said, that being the only missionary of the Board who was to speak on French Evangelization, he would have confined himself to giving information in reference to the work had it not been for a presbyterian who had told him, the week previous, that he was wrong in his efforts to destroy the faith of the French Canadians. If they believed in God and in Jesus Christ why try to bring them over to protestantism? The speaker answered this objection by saying that his father was a descendant of the Waldenses and his mother a French Canadian convert, who had had to endure untold persecutions for Christ's sake. And that personal contact with and the study of Romanism had led him to the unshakable conviction that it was a system of gross and dangerous errors which had crushed his fellow-countrymen intellectually and religiously. Secondly, by asserting that a homogeneous, protestant and English speaking nation could not be built on Canadian soil before the French Canadians had become protestants. In proof of his assertion he showed that since 1760 the population of French origin, which was then only 60,000, had increased to two millions of souls, an increase of $3\frac{2}{3}$ per cent per annum.

It had doubled six times in 120 years, or once in every 21 years, so that to day it was $33\frac{1}{2}$ times greater than in 1760, and that increase had been produced by births only. During the same period of time the population of English origin had increased at a ratio of only 3 per cent per annum and doubled every 25 years. In the United States the population, including emigration, had not increased in a greater ratio, for in 1760 it

was 20 times greater than the French population, whilst in 1880 it was only 21 times greater. If the French Canadians continued to multiply in the same ratio for 100 years, they would number then 64 millions of souls against 40 millions of English-speaking Canadians. Should $\frac{1}{3}$ of the English population of 1980 be Catholic, our nephews were to expect 77 millions of Roman Catholics on Canadian soil against 27 millions of Protestants. And granted the unchangeable spirit of the Church of Rome, her hatred for liberty and protestantism, and her love of power, the Protestants of Canada might look for a renewal of the persecutions of the 16th and 17th centuries. To avoid such a future, and to bring about a fusion of races and the substitution of Protestantism for Romanism, the speaker said that the Protestants of to day had but one course to follow: the evangelization of French Canada. He then spoke of the agencies the Board employ in this work of evangelization, such as colporteurs teachers, schools, evangelists, and pastors, and of the difficulties of the work. The Board had now 20 ordained missionaries, 11 teachers, and 9 colporteurs in their employ, besides 11 French students attending the Presbyterian College. Among the results to show from the labours of these 50 men and the annual expenditure of some \$30,000, Mr. C. pointed out that about 3,420 persons representing some 684 families, were receiving the bread of life at the hands of the missionaries of the Board, beside thousands of Roman Catholics who had it offered to them. As to the future, he said that a mysterious uneasiness was observable throughout French Canada. Dissatisfied with their priests and their religion, the French Canadians were turning an attentive ear to the Gospel. He related incidents to show that in some parishes as many as 100 families were ready to leave their Church. Finally, he called upon the Church to send into the field 100 colporteurs, to erect twenty schools like those at Pointe-aux-Trembles, and to start a French paper to advocate the interests of the work and to carry near and far the principles of Protestantism. Such a paper, wisely and vigorously conducted by the principal missionaries of the Church, would greatly help and hasten a general movement.

The REV. NARAYAN SHESHADRI said that he did not have any fears for the future of Protestantism in Canada, nor indeed in any part of the world. We have nothing to fear from Roman Catholicism. Daniel's prophecy of the little horn was being fulfilled. The doom of the Papacy was sealed. If ever a Church or a system stultified itself, it was the Roman Catholic Church when she proclaimed the absurd dogmas of the Immaculate Conception

and the Infallibility of the Pope. These assumptions of the Papacy were too much for this enlightened nineteenth century. Each successive dogma as it is proclaimed, only serves to bring the system into derision and contempt. As the years roll on, the influence of the Gospel will go on, conquering and to conquer. It is the same with Mohammedanism, with which the people in that part of India where he lived have chiefly to contend against. That system also is on the wane. In our attempts to win over the one or the other, he was firmly of opinion that they must be approached in the kindest manner possible. No good will be done by denunciation, but only when we conform to the divine admonition, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." The attitude of the Roman Catholic Church towards those who differed from her polity and belief has always been the very opposite of this. It was so in respect of the Piedmontese, of whom Milton sang,—

"Avenge, O Lord, thy slaughtered Saints, whose bones
Lie scattered on the Alpine Mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,"

It was so in India, where the decrees of the Pope were enforced by the terrors of the inquisition. The proper attitude now for the Papacy was to repent in dust and in ashes. When on his way to the City of Rome, not long since, the speaker had been advised by a dignitary of the Church to make good use of his eyes. He had done so, and came away from "the eternal City" more strongly convinced than ever that the Papacy was declining, and that the system itself would be worn out sooner than the silver toe that had recently been put upon the old bronze statue in the Cathedral of St. Peter's. He hoped the zeal of the Presbyterian Church in Canada would be a pure and a holy zeal, and that the blessing of God might rest upon all its undertakings.

REV. DR. STEVENSON, of Emmanuel Church (Congregational,) next addressed the meeting. He said he was glad to be present for two reasons; first, because he had a very warm affection for the Presbyterian Church and, secondly, he had a very deep interest in the subject under discussion—the evangelization of their fellow-countrymen who speak the French language. One of the peculiarities of our country is that our population embraces people from many different countries, speaking different languages, and habituated to different lines of thought. We are looking forward to a time, it may not be very near, but the time will come, when Canada shall take her position as an independent nation. And we are all feeling more

and more our community of interests in this great country, and the duty devolving upon us to use every available means for harmonizing the elements of our future nationality. To this end, as well as from the respect we have for our French-speaking brethren in Canada, it is highly important that our intercourse with them should be kind and conciliatory. It is only by presenting to them the Gospel of love that we can expect the blessing of God upon our efforts to evangelize them. There are a number of forces at work at the present time which seem to be opening up the way for us. One of the strongest of these is the love of liberty in the French mind. This cannot be long held in restraint. The Protestant religion is the friend of freedom. In their struggle for emancipation from priestly thralldom, the French people are not in much danger of remaining ultramontanes. They are more likely to become out and out sceptics, or else, reasonable Christians. Some ministers have a tendency to be always looking upon the dark side of things, and they are apt to represent every thing as going to the bad. But the Gospel of the grace of God fits man's religious needs like a glove,—as nothing else can do. In no better way can we further the unification of Canadians than by endeavouring first, and chiefly, to bring all the people under the influence of this Gospel, and so to unite them in the bonds of Christian brotherhood.

REV. G. L. MACKAY, D.D., wished at the outset to impress upon his hearers that the field for evangelization is "the world." When it comes to the question of proclaiming the Gospel of Jesus Christ, we should consider none as aliens. True Christianity recognises no difference. As for the Papacy, it is the same to day and everywhere, as it ever was, and he thought the Protestants were wrong in their attitude towards it in this Province of Quebec. They ought to do a great deal more than they were doing for French Evangelization. It was a grand thing to have a college for the training of ministers and missionaries, but it was a reproach to the Church that the Board could only provide accommodation for one-half the number of pupils who wished to attend the schools at Point-aux-Trembles. He thought there should be one hundred such schools in this Province. They had every encouragement to put forth their best efforts, for they have seen much good accomplished already, and they had not seen all the results of their labours. He had met with French Canadians in Formosa, and in Egypt, who had come to a knowledge of the truth, and were now trying to commend the Gospel to others, and there were doubtless also many others who were doing the same, although they may not have heard of them. It is surprising to observe what people

will do for less worthy objects in which they take an interest. On arriving at a certain town the other day, he found the people in a great excitement. Flags were flying. Everybody was rejoicing. What was it all about? Had some great battle been fought and won? No. Two men had been rowing on the Thames that morning. At a certain hour and at a given place, one of the boats was a little ahead of the other! That was all. But thousands and tens of thousands of dollars were staked upon that race. Think of it! The largest amount that he had received from one man for the conversion of the heathen in Formosa, was \$20, and yet some people thought he spoke severely when he said that the Church in Canada was dead. He adhered to that statement still, because he believed it to be true of the Church as a whole. At the same time he knew there were many noble men and women in the Church who were fully alive to their duty and responsibility, and whose liberality was conscientiously measured by their ability to advance the cause and kingdom of Christ throughout the world. Mr. Mackay concluded a remarkably able address by an earnest invocation for the outpouring of the Holy Spirit upon all the Churches, and for the extension of the Redeemer's kingdom in all lands.

The report of the meeting at which the subject of Foreign Missions was discussed will be given next month.

Manitoba and the North-West.

BY REV. G. B. PITBLADO.

REV. R. H. Warden, of Montreal, has already reported to you the result of the few very agreeable days which we spent together in and around Winnipeg. I very much regret that Mr. Warden did not accompany me to other parts of our great mission field in the North-West; and I say this not merely because I would have enjoyed his society, but because the knowledge he would have acquired would have been of great benefit to the work of our home missions. I feel that the importance of the work we are doing in this Western country cannot very well be over-estimated in its bearing on the future of our Church, and the more thoroughly the field is known by members of the Board, the more efficiently the work will be done. Winnipeg impressed me very favourably. The points about it that struck me most forcibly were its rapid growth, its business activity, its Presbyterian strength, its social elevation, and its educational facilities. It has grown up within a few years from a small town, of a few hundred inhabitants, to a city of ten thousand. It has banks, warehouses, and

business places of all kinds, that would be a credit to any of the old cities of the East; and under the control of young, intelligent, plucky, and enterprising men, they foreshadow great things for that new city in the West. The population is largely composed of Presbyterians from Ontario, and they have the finest building in the city for a place of worship. Rev. James Robertson has proved himself a most successful pastor, and his congregation is large and growing. Young men of the highest culture, and families of the most refined taste, have taken up their abode in the city. Schools are well equipped, and colleges have been established. Notably in this respect stands our own institution, "Manitoba College," in which Profs. Bryce and Hart are doing excellent work. It was my privilege to see the classes on my return from the North-West, and the proficiency of the students and the whole work of the College impressed me favourably. That College is an absolute educational necessity for the North-West. In the meantime it has a hold on the country, and if properly sustained will continue to be the most efficient institution of its kind in Manitoba. It needs new buildings, and it would be the better of a good endowment. If any man wishes to do good with money, and erect a monument for himself, there is a first-class opportunity for him to do so by erecting a building or endowing a professorship for Manitoba College. That institution, if thoroughly equipped and worked, will be a foundation of purity and power in our great North-West. Who will do for Manitoba College, in Winnipeg, what George Munro has done for Dalhousie College, in Halifax? No better investment for ten or a hundred thousand dollars could be found than applying it to higher education in the North-West. For the most part Mr. Warden and I had a united experience in and around Winnipeg, and he has reproduced it for your readers much more vividly than I could do, and there I leave it. The only point where my experience went beyond his, I believe, were (1) in attending a picnic of Knox Church Sabbath-School, at Stony Mountain, where I met a large number of the children and Christian workers of the church; (2) in ministering to the congregation of the parish of Kildonan, where I met with the people of Dr. Black, the pioneer Presbyterian minister of the North-West, and visited his Sabbath-school which is most efficiently conducted; (3) in seeing the College in operation, and having the pleasure of holding fellowship with the students both in the classroom and at the dinner table.

Having said that these experiences were enjoyed by me, I leave Winnipeg and proceed to speak of the country, and in doing so, space obliges me to compass my matter

and prevents me from giving details of travel which might be both amusing and instructive. My first object in going through the country was to see as much as I possibly could of the new settlements, and of pioneer life. This I accomplished by going by way of Emerson, near the boundary line, through the Menonite settlements, past the districts of Nelsonville, Archibald, Rock Lake, Pembina Valley, Christal City, up to Turtle Mountain. Thence I went across the great plain of the Souris River, through the New Brandon settlement, across the Grand Valley of the Assiniboine, and up the Little Saskatchewan, past Rapid City to Minnedosa. Thence I continued West to Fort Ellice, where the tide of colonization has stopped for the season. This course gives a crooked line of about 400 miles which I travelled through a newly settled country. In fact, in the most of it, less than two years ago, no land had been taken up, and no white inhabitant could be found. Prof. Bryce accompanied me as far as Turtle Mountain, where he left me to preach and explore among the settlers. Here as everywhere else that I went in the new country, I found the people anxious to have a missionary settled among them. Most of the immigrants on the line that I have indicated are Presbyterians, and a superior class of people, and will contribute for missionary work just as soon as they are able to do so. I found also that our missionaries generally were held in high esteem, and testimony to their self-denial, energy and abundant labours was borne by the people wherever I went. The Presbyterian missionaries in the North-West are, on the whole, a superior class of men, who, in their arduous work, should be generously and prayerfully supported by the Church. In this new district very few of the people had reaped a harvest, though in many cases the crops looked well, and promised a bountiful return. I saw the immigrants in their tents, their mud huts, their log cabins, and on their waggons. For the most part they were cheerful and hopeful. They expect great things for the country in the future, and I believe they will not be disappointed. The land about Turtle Mountain, in the Souris Valley, and in the Grand Valley of the Assiniboine cannot be surpassed anywhere for fertility, and I have no doubt that in a few years we shall have thriving, self-sustaining congregations in these and other districts, that are now purely missionary fields. Still we must not forget that for a long time the inhabitants will be very thinly scattered over even the settled portions of the country. Several causes combine to produce this result. (1) Each settler takes up as much land as he can, say 320 acres, which keeps his neighbour at a long distance from him. (3) Two sections

Hudson Bay, and two for school lands, making one sixth of each township, which, in the meantime, are mostly vacant. (3) The speculators also hold considerable portions of land here and there in the new settlements. The people being thus far apart will have great difficulty in sustaining ministers and school teachers. Indeed in the most of the pioneer regions, the settlers for the first two years are engaged in a struggle for physical existence, and in these circumstances they cannot give much for missionary purposes, and we cannot leave them without the means of grace.

My second object in going through the North West was to see as much of the unsettled country as my time would permit. This I accomplished by passing across the trail from Fort Ellice to Prince Albert, a distance of about 350 miles. The tide of colonization will no doubt soon flow across this district up to the banks of the Saskatchewan. There is a fine tract of land stretching from Shell River, which empties into the Assiniboine, to Carrot River, which flows into the Saskatchewan, which immigrants are fast taking up at both ends. The distance between these two settlements may be roughly stated at about 400 miles. In both places they should have missionary services next year. The only point on the journey from Fort Ellice to Prince Albert that I need mention is Touch-Wood Hill. Here the Indians have a large reserve, and the Church of England has a missionary labouring among them. A few Canadian settlers have taken up land near the reserve, and as the soil is excellent, and there is an abundance of wood and water in the locality, the likelihood is the country will soon be settled. Mr. Scott, the Government Agricultural Instructor, is a good Presbyterian, and will gladly aid any efforts to promote missionary work in his neighbourhood. He is doing excellent work among the Indians. I had the privilege of preaching here to a congregation of farmers, freighters, half-breeds and Indians, who sat outside the little house while I stood in the door. On reaching Prince Albert, I was welcomed by Mr. Duncan, who, since the disappointment in regard to Mr. Ross, has been faithfully doing our mission work at this place. While there, Miss Baker, the teacher of the mission school, entertained me at her house, and made me comfortable in the prophet's chamber. From what I saw of her school, I feel that the work she is doing cannot be over-estimated in its importance to our Church; and from what I saw of her, I firmly believe that she is a most competent person to occupy her present position. No doubt the late appointment of a missionary to Prince Albert will settle the minds of the people there, and give a new impetus to our work in that

region. If Mr. Duncan's health does not give way, I feel that he will make a most admirable missionary for Edmonton. In the meantime the districts around the mission would require his services. The Minard Settlement, the Cameron Settlement, Deer Mountain, and the Carrot River,—places from 20 to 30 miles away—are all likely to grow into important settlements very soon, and need missionary supply. Prince Albert is one of the points which we must hold if we would maintain our ground in the North West. It may be expected to be a somewhat expensive mission, but in the future it will repay us for all our attention. I preached in the mission church and at the Cameron Settlement, to most attentive congregations. My impression of the place was given minutely in notes, written on the ground, and which appeared in the *Halifax Presbyterian Witness*; but I must condense out of regard for your space.

Prince Albert stretches along the north branch of the Great Saskatchewan 25 miles. Each settler claims from 320 to 400 acres of land. There are three thickly settled places, one of them is close to the handsome new college erected by the Episcopal Bishop. A mile or two farther down is the Presbyterian Mission, established in 1866, for the Indians, and ever since under the charge of the F. M. Boar. It has connected with it 300 acres of land, 20 of which are under crop. There are a few log buildings enclosed by a stockade. The Indian reserves being at a great distance, this is no longer a favourable spot for an Indian mission. Rev. John Mackay is accordingly at work among the Indians 70 miles north of this. Miss Baker conducts a mission school in a small building that serves as a church and school-room. She is doing admirable work. Whites, half breeds, and Indians all sit and learn together. The school should not only be continued but enlarged, and accommodation for boarders should be secured. A considerable portion of the people are Presbyterians. Mr. Duncan has supplied this station and six other stations distant from 7 to 20 miles. So far, there is no organization in the church, and it will take time to blend conflicting elements. The country around Prince Albert is much broken with sand ridges; but there are splendid tracts of land here and there. Its advantages are that it has communication by water (with but one portage) with Winnipeg; it has supplies of wood within easy reach; it has a saw mill and a grist mill. Around the mills is a considerable settlement. Prince Albert will grow, but the time is distant when it will be a large city. The season is short, goods are high, provisions are dear. A large percentage of the Presbyterians here are from Scotland, and on this ground the mission has a strong claim on the Scottish

churches. I have conversed with most of the leading Presbyterians, and I find all anxious to advance the interests of the Church. All agree that if the work is not carried on efficiently the Presbyterians will lose their hold of the place. There are 15 Presbyterian families at the place where I preached in the afternoon. They have the materials all ready for putting up a church.

From Prince Albert I retraced my steps over the uninhabited prairie to Minnedosa where I met Mr. Wellwood and his family just beginning their pioneer life. He has before him hard work, but a good prospect of growth and prosperity. As my third object in visiting the country was to see the older settlements where the immigrant had been established for from 3 to 10 years. I went to Winnipeg by way of Beautiful Plains, Gladstone, Westbourne, Portage la Prairie, Meadowlea, and Headingly. At these places we saw marked signs of prosperity, but until we reached Portage la Prairie, the whole district had been injuriously affected by the wet season. It was the general testimony that at no previous time had they seen so much rain in the fall as they have had this year. To us, a great part of the country seemed to be under water until we reached Portage la Prairie district. This is a fine farming country. In the town of about 1000 inhabitants, where Mr. Russell ministers, the bulk of the population are Presbyterians. The farmers in the neighbourhood and about Poplar Point and High Bluffs are apparently well off. In a missionary point of view they are independent. They are now as wealthy as farmers of 20 or 30 years standing in our eastern Provinces; and they are a very good sample of what the pioneer settlers of this year will be seven or eight years hence. The older regions of this new but fertile country should now be doing something to send the Gospel into the regions beyond them. I know that the ministers of these older districts are anxious to have their congregations not only self-sustaining, but liberal contributors to the Mission Funds of our Church.

My conclusions arrived at from the experiences of my visit to our mission fields may be briefly summed up thus:—

- 1st. Our mission work there is on the whole very efficiently done.
- 2nd. We as a Church have the best hold on the country, and we should keep it. To miss the present is to lose the future.
- 3rd. In the very near future we will be more than repaid for all the labour and money which we are now expending on our great North West. In that field are the sources of our future greatness as a country.
- 4th. Only men of good physical constitution and earnest missionary spirit should entertain the idea of going to do mission work in this new country. The very

best class of men are needed for pioneer missionaries. 5th. The Church in the east and in Britain should make greater efforts to prosecute this work among the immigrants. It is a work that will expand into measureless proportions with the opening up of the country, and we should devise liberal things that by liberal things we may stand. 6th. To occupy and cultivate the Home Mission field is the great work of the Presbyterian Church in Canada. The new country in the far West is the great door and effectual entrance which is opened up for us to go in and take possession of the land. We have the means among our people. We have the men among our ministers and students. May God give us the hearts to exercise the liberality that will enable us to take advantage of our golden opportunity.

Foreign Missions.

EASTERN SECTION.

THE Convener of the West having laid before the Church the requirements of the Foreign Mission Fund for the year, for the maintenance of the Chinese and Indian missions, a necessary supplement, will be a statement of what is required for the support of the missions to the New Hebrides and Trinidad, in which all are interested, but the Maritime people more especially, so far as its financial aspects are concerned. This is all the more necessary, inasmuch as the announcement having been made that by a special effort the debt had been removed, the conclusion may be hastily drawn that our finances are flourishing, and the balance on the right side. But such is not the fact. By special effort, the old debt was extinguished, but the outlay for the current year has been going on, while many congregations have so far given nothing at all, and those who gave a special collection will, in many cases, postpone the date of their ordinary remittance. The outlay last year was for Trinidad, \$5,582.00; New Hebrides, \$4,705.00; miscellaneous expenses, \$1,190.00; total, \$12,477. For the present year, it cannot be less; it must in fact be greater, for £25 stg. has been added to the salaries of the New Hebrides, something additional will be required for the new missionary to Trinidad, whose outfit and passage, distinct from salary, will require \$500. Up to this date the receipts for both funds have been \$6,188.42. The payments have been for old debt, \$2,361.90; remitted to New Hebrides, for 1881, \$3,650.00; remitted to Trinidad, up to any 1st, 1881, \$2,411.41; outfit for missionary, \$200.00; total, 8,623.31; advanced beyond receipts, \$2,434.89. It is thus evident

that the Fund is nearly \$2,500 in debt; and the time at hand for paying the half year's outlay for Trinidad, and the second is larger than the first; and also remitting £200 stg. additional to the New Hebrides.

No estimate for the year can be placed lower than the following:—The old debt, \$2,361.90; New Hebrides, £1000 stg., \$4,866.00; Trinidad, \$6,325.00; miscellaneous, \$900.00; total, \$14,352.90. Last year, 161 congregations, in the Maritime Provinces, and 114 Sabbath-schools, sent in contributions. What may reasonably be asked is that *all* our Sabbath-schools shall aid. If they choose to aid other objects, well, but not to the neglect of their own scheme, which they have so well supported in the past; also that the congregations that have done nothing for the removal of debt will come down *promptly* and *liberally* for its prevention during the current year; and that the tried and honoured givers, who cheered the Committee and the friends of the Mission everywhere by their large hearted liberality, will not diminish aught from their ordinary gifts to send the Gospel to the heathen. The zeal and liberality of our people in the West are receiving a mighty impulse from the presence and thrilling addresses of our veteran missionary from Formosa. We also hope to see and hear him; but whether these expectations are realized or not, we trust that no failure on our part shall ever weaken his hands, or depress the hearts of the other missionaries; but that they shall hear of zeal intensified to enthusiasm, and of liberality increased tenfold in all the congregations of the Presbyterian Church in Canada.

P. G. MCGREGOR, *Secretary.*

India.

LETTER FROM REV. JOHN WILKIE.

Indore, October 28th, 1830.

SINCE I last wrote another person has presented himself to Mr. Douglas for baptism. He was the Prime Minister of one of the petty Rajah's, of Ragputana; but on account of his master getting into disgrace he was obliged to come to Indore. When quite a young man, he had received the first germ of Christian truth in a Church mission school, and at different times he came in contact with missionaries—leaving always the early impressions deepened. Whether it was the enforced rest at Indore or the more earnest strivings of an awakened conscience that led him determinedly to come forward we know not. At any rate, about a month ago he presented himself to Mr. Douglas and requested baptism. Since

that time he has continued to come regularly to read with him and manifest a great interest in the truth. He is a Mahomedan of very polished manners and considerable education. If he is only sincere we will find in him a useful worker, though we cannot be too guarded in our reception of natives. Only one who has actually seen can understand their deep-laid plots. For the sake of money they will profess anything short of breaking through their social or caste rules. For a considerable time a young man came in the morning when I was giving medicines with the double object, as he said, of learning medicine and learning of our religion. It was useless for me to advise him to go to a regular doctor to learn medicine. He still continued to come. At length, however, the secret leaked out, when he made a demand for his wages after being with me two weeks. He only wanted, he said, about as much as a good catechist—so modest was he. On my, however, telling him we could not think to pay men for learning either medicine or Christianity, he left—not to be seen any more. You must not, imagine that all the people are like that. We have regularly coming to read or talk with us, some who are enduring not a little persecution for so doing, and who have no motive held out before them, and who, we hope some day to see most decidedly standing up for "Jesus." It costs them an effort to break from their religion that we cannot conceive of, especially as they not only are forsaken by all those dear to them as dead, (their funeral services actually being gone through with in some cases when they became Christians) but also, they have to sacrifice almost all prospects for the future, as all Hindoos will henceforth rejoice in doing all they can to injure them. In coming to such a field as Central India we are just beginning where missionaries in most old fields began fifty years ago. Until the Canadian mission was started here, for the most part, the name of Jesus had not been mentioned. We can, even now, go out in any direction and, within a very short distance, reach villages where the Gospel sound has never been heard. We need not, therefore, wonder if for many days yet we see but little fruit for our labours. We can rejoice, however, that we are all having much to encourage us for more doors of usefulness are opening up before us than we can possibly enter. One part of our work that I especially enjoy is that amongst the sick people—on the verandah every morning—always having between twenty-five and fifty gathered there from all classes of the people. To these, after giving medicine or doing what may be necessary to the best of our ability, we seek to point out the "way of life." In the bazaar, when preaching, we often have a

congregation made up of parties whose only motive is to make a display before their brethren or to give no trouble. Sickness, however, in a way that nothing else will, opens up the heart; and so we have most enjoyable meetings with these poor people every morning—many of these, for the first time, learning of a God of love and mercy, and often by their earnest look and glistening eye showing that the truth has, for the time being, at least, taken a hold of the heart.

"Oh," say some, "they are such a thankless people that it matters not what you may do, they will never show any gratitude." I can only say that this is the opposite of my experience. Naturally a proud people, they resent the empty, stupid contempt of those striplings who in many cases are set over them; but they have as tender a heart as any people if properly treated. I wish you could have seen the family which came to our door a few days ago bearing a large tray full of cakes, sweetmeats, &c.—"backsheesh" (a gift) to us for the medicine given some time before. It mattered not to us that we could not possibly touch the article's sent. The true heartfelt gratitude shown in their manner gave us hope for the future. A day or two after, we took up our stand in an open space near where they lived, to proclaim "the good news." Scarcely, however, had we started to sing the native hymn ere this family, on seeing who we were, gathered together into a very attentive congregation all their neighbours. And this is not by any means a solitary case. Go where we will, we always meet with some who have received medicine from us, and who, therefore, are prepared to do what they can to assist us. To me this is very encouraging indeed, even though we may not have as yet any fruit. To break down their prejudices and gain their favour is doing a very great deal towards gaining an acceptance of our message. Would that we could do more towards overtaking the whole of this immense field committed to our trust. Often is our heart sad—not because we are out here alone, away from our friends and associations—not because we lack in our work the sympathy very largely of the Europeans and altogether of the native Government. Ah, no! These do not give us much trouble. But because there are such numbers every day going down to the grave who have never heard of a Saviour's name, and yet so near us. May the God of all grace hasten the day when even Central India may be won to Himself. Pray for us that our faith fail not and that our zeal may be increased.

The faith that saves is the faith that sanctifies. And if our religion does not show itself in daily life, silently proving there its power, we had better look well to its foundation.

French Evangelization.

COLPORTAGE. The French Canadian Missionary Society, which for the last fifty years has rendered most important service in the work of evangelizing the Province of Quebec, ceased operations in the end of November. Of late years its work was confined to colportage and the mission schools at Pointe-aux-Trembles. These latter were purchased by our Church at last Assembly, and at a recent meeting of the Executive of the Board of French Evangelization, it was resolved to secure six of the best colporteurs of the Society. This step was not taken without serious deliberation. The salary and other expenses of each colporteur amount to about \$500 per annum. An addition of six permanent labourers to the staff of colporteurs means an increase in the expenditure of the Board of \$3000 per annum, because there is no other source from which any part of the salary can be drawn. Deeply conscious of the need of strengthening this department of their work and recognizing the vast importance of securing thoroughly trained and experienced men for it, the Board resolved to incur the financial responsibility of engaging the six best colporteurs of the Society, believing that the Lord would in some way provide the means necessary for their maintenance and support. These self-denying labourers began work in connection with the Board on the first of December. From time to time we hope to give in the columns of the RECORD extracts from their monthly reports as well as those of other labourers. Meantime we bespeak for them an interest in the prayers of the Church, both private and public, and for the Board increased liberality on the part of the congregations of the Church and the friends of the work. Will not some congregations or private individuals resolve to meet the expense of a colporteur? Should this be the case the Board will gladly furnish the donor regularly with copies of the journals and monthly reports of the colporteur, and thus deepen the interest of the congregation or individual in this very important department of Christian work.

INCREASED LIBERALITY NEEDED. As this is the season when many congregations and Sabbath-schools distribute the missionary monies collected during the year, the Board are anxious that the growing claims of their work should not be overlooked. To meet the expenditure of the current year, and carry on the work efficiently, the sum of at least \$32,500 is required, *fully fifty per cent more than was needed last year.* This is owing chiefly to the large addition made to the

staff of colporteurs and missionaries, to the appointment by the Assembly of a French Theological Professor, and to the transfer to the Board of the mission schools at Pointe-aux-Trembles. Up to this date, the contributions are not \$2000 in excess of those of last year at the same period, and unless there is a very marked improvement within the next few weeks the Board will be compelled to retrench by reducing their staff of labourers. They recently engaged these six additional colporteurs because they dared not assume the responsibility of declining the services of men so tried and faithful, which were thus providentially placed within their reach; and they very earnestly appeal for contributions to aid them in meeting the additional expenditure incurred, and thus remove the necessity of taking what would be most disastrous to the work, a backward step. In connection with his munificent gift to the Montreal College, Mr. David Morrice stated that after so long a period of depression business was now evidently improving, and he desired to dedicate the first fruits of a revived business to the Lord. Are there not many who will follow his noble example and consecrate a portion of the first fruits of "better times" to the work of giving a pure Gospel to our French-speaking fellow-subjects.

R. H. W.

The Presbyterian Record.

MONTREAL: JANUARY, 1881.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

PAYMENT IN ADVANCE.

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

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

THE "RECORD" WISHES ITS THIRTY-FOUR THOUSAND READERS

A Happy New Year.

THE IMPRESSION has gone abroad in some quarters that the RECORD has got beyond the need of money. It is a pity to dispel such a pleasant delusion, but facts are stubborn things, and the monthly accounts of our printers and paper makers, to say nothing of numerous other demands, have to be dealt

with as facts It is seldom we refer to our own finances and we trust the hint now given will make it unnecessary for us to occupy another line of our valuable space with reference to this subject during the whole year. For the information of all concerned it may be added, that THE RECORD IS THE CHEAPEST MAGAZINE OF THE KIND PUBLISHED IN AMERICA, and that, at the present price, the idea of further enlargement is not to be entertained, and, moreover, that to increase the price would, in our judgment, be fatal to the usefulness of the RECORD. There is an old adage which says,—“*Let well-enough alone.*”

Literature.

FOR a bright family magazine suitable for old and young, learned and illiterate, commend us to *Frank Leslie's Sunday Magazine*, New York, \$3.00 per annum. Next to *The Gospel in all Lands*, New York, \$2.50 per annum, we name, amongst our missionary exchanges, *The Missionary Herald*, Boston, \$1.00, *The Christian Gleaner*, Port Hope, Ont., \$1.00, and *The Missionary*, Baltimore, Md, U.S., 50 cents. *The Catholic Presbyterian*, monthly, at \$3.00 per annum, and *The British and Foreign Evangelical Review*, quarterly, \$2.00, are good value for the money, supplied by JAMES BAIN & SON, Toronto. Rev. Andrew Kennedy, London, Ont., is agent for *The Princeton Review*, \$2.00, and also for the publications of the Presbyterian Board, Phila. *The Presbyterian*, weekly, \$2.65, and *The Presbyterian Monthly*, \$1.00— from 1510 Chestnut Street, Philadelphia, are both first class of their kind.

THE NEW BOOKS on our table are, *WOMANHOOD*, by Rev. Heber Newton, Dawson Bros, Montreal. *HEARTHOMES*, by Rev. S. S. Stubbs, pastor of First Presbyterian Church, Jersey City, U. S. And a beautiful Canadian edition of Tennyson's *In Memoriam*, Dawson Bros, Montreal.

Official Notices.

TO CLERKS OF PRESBYTERIES.

THE REV. MR. TORRANCE, Guelph, Ont., Convener of the General Assembly's Committee on STATISTICS, desires to state that, on the 2nd December, he mailed to each Clerk of Presbytery throughout the Church a parcel of blank forms for congregational returns sufficient to supply every congregation, vacant or settled, and mission stations in his bounds, so far as could be ascertained. Should any parcel fail to reach its proper destination, or contain an inadequate supply,

he would feel obliged if advised at once to that effect. He respectfully asks clerks to address copies of the blanks to congregations and Mission Stations, and, where more than one form a pastoral charge or group of mission stations that the name of each be written on the form before being issued by the Clerk, so that each one may receive a separate copy, and thus secure fuller returns. It is the earnest desire of the Committee to procure full and accurate reports from all congregations and stations, so that the real position and strength of the Presbyterian Church in Canada may be ascertained as closely as possible. As the General Assembly has been pleased to enjoin the Committee to print their report for next meeting it will be impossible to embody any returns that have not been in the hands of the Convener by the first of May. Presbytery Clerks would greatly oblige by endeavouring to procure and forward their returns promptly.

MEETINGS OF PRESBYTERIES.

Toronto, at Toronto, 11th January, 11 a.m.
 Peterboro, at Peterboro, 11th January, 2 p.m.
 Montreal, Montreal, 11th January, 11 a.m.
 Miramichi, at Chamham, 7th February, 10 a.m.
 Whitby, at Oshawa, 18th January, 11 a.m.
 Quebec, at Quebec, 14th February, 1.30 p.m.
 Huron, at Clinton, 18th January, 10 a.m.
 London, at Sarnia, 18th January, 7 p.m.
 Guelph, at Guelph, 18th January, 10 a.m.
 Ottawa, at Fitzroy Harbour, 14th Feb., 7 p.m.
 Hamilton, at Jarvis, 18th January, 10 a.m.
 Lindsay, at Uxbridge, 22nd February, 10 a.m.
 Barrie, at Barrie, 25th January.
 Lanark & Renfrew, at Carleton Place, 15 Feb.
 Stratford, at Uxbridge, 22nd February, 10 a.m.

DALHOUSIE COLLEGE AND UNIVERSITY, HALIFAX, N. S., MUNRO EXHIBITIONS AND BURSARIES.

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

In 1881 *Five Junior Exhibitions* of the annual value of \$20, tenable for two years, and *Thirteen Junior Bursaries* of the annual value of \$150, tenable for two years.

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

In 1883 *Five Senior Exhibitions* of the annual value of \$20, tenable for two years, and *Ten Senior Bursaries* of the annual value of \$100, tenable for two years.

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

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

A Page for the Young.

FIVE THINGS.

To keep the lip
From many a slip,
Five things observe with care ;
Of whom you speak,
To whom you speak,
And how, and when, and where.

TO-MORROW.

"I will plough my field to-morrow," said Jeannot; "I must not lose any time, as the season is advancing; and if I neglect to cultivate my field, I will have no wheat, and, as a consequence, no bread."

To-morrow arrived. Jeannot was up by daylight, and was about going out to get his plough, when one of his friends came to invite him to a family festival. Jeannot hesitated at first; but on reflecting a little he said, "A day sooner or later makes no difference for my business, while a day of pleasure once lost is always lost." He went to the festival of his friend.

The next day he was obliged to rest himself, because he had eaten a little too much, and drunk a little too much, and had a headache. "To-morrow I will make up for this," said he to himself.

To-morrow came; it rained. Jeannot, to his great grief, was unable to go out all day.

The following day it was fine, and Jeannot felt himself full of courage; but unfortunately his horse was sick in his turn, Jeannot cursed the poor beast.

The following day was a holiday, and he could not of course, work. A new week commenced, and in a week a great deal of work may be done.

He began by going to a fair in the neighborhood; he had never failed to attend it; it was the finest fair held within ten miles. He went afterwards to the christening of a child of one of his nearest relations; and afterwards to a burial; in short he had so many things to occupy him, that when he began to plough his field the season of sowing was passed; thus he had nothing to reap.

When you have anything to do, do it at once; for if you are master of the present, you are not so of the future, and he who always puts off his business till to-morrow runs a great risk of never being able to finish anything.

A LITTLE BOY FULL OF THE BIBLE.

There was once a little American boy who went to Sunday school regularly, and learned all his lessons well, so that he had a great many Bible verses in his mind. He was a temperance boy. This boy was on a steam-

boat making a journey. One day, as he sat alone on deck, looking down into the water, two ungodly men (gentlemen I cannot call them) agreed that one of them should go and persuade him to drink. So the wicked man drew near the boy, and, in an exceedingly pleasant voice and manner, invited him to go and drink a glass of liquor with him.

"I thank you, sir," said he, "but I never drink liquor."

"Never mind, my lad, it will not hurt you. Come and drink with me."

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," was the boy's ready reply.

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm, and will make you feel pleasantly."

"At the last it biteth like a serpent and stingeth like an adder," said the boy. "And I feel much safer, and I certainly think it wiser, not to play with adders."

"My fine little fellow," said the crafty man, putting on his most flattering air, "I like you; you are no child—you are fit to be a companion of gentlemen. It will give me great pleasure if you will come and drink a glass of the best wine with me."

The lad looked him steadily in the eyes and said, "My-Bible says, 'If sinners entice thee, consent thou not.'"

That was a stunning blow to the tempter, and he gave up his wicked attempt and went back to his companion.

"How did you succeed?" said he.

"Oh, the fact is," he replied, "that little fellow is so full of the Bible you can't do anything with him."

And every boy's mind and every girl's mind should be so full of the Bible that wicked tempters cannot do anything with them. Now there is one verse in the Bible which shows that this is just the right use to make of the Bible: "Thy Word have I hid in my heart, that I might not sin against Thee." Who said this, and where is it to be found?

Children, hide as much of God's Word in your hearts as you can.

ONLY TWO.

Only two ways. One broad, the other narrow; one leads to destruction, the other to life; many go by the one, few by the other. Which is your way?

Only two sorts of people. The righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Only two deaths—the death of the righteous and the death of the wicked. Which do you think you will die?

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, 30
4th DECEMBER, 1880.

ASSEMBLY FUND.

Received to 4th Nov., '80	\$683.21
Drummondville & Chippawa	6.00
Dundas, Knox Ch.	8.16
Lobo, Melville Ch & Carradoc	4.00
Godorich, Knox Ch	15.00
Storrington, Pittsburgh and Glenburnie	7.00
West Brant	5.15
Russelton	5.00
Caistorville	1.50
Heathote	2.60
Thorbury and Clarksburg	4.50
Desboro	1.65
Griersville	2.00
Rocky Saugen	4.00
Sydenham, Knox Ch	3.70
Kilsyth	4.85
North Derby	1.65
Lake Shoro	6.50
Chatsworth	11.00
Letona	4.00
St Vincent, Knox Ch	3.85
Sydenham, St Paul's Ch	3.80
Sirghampton	1.55
Malmur	1.75
Boularderie	3.00
Glenelg	4.00
Stellarton, Sharon Ch	6.00
Middle River	2.00
Verkleekhill	7.15
Port Elgin	8.50
Streetsville	8.00
North Easthope	5.50
Scarborough, Knox Ch	10.60
Bayfield	1.70
Bethany	2.00
Kippen	7.00
Hillsgreen	2.00
Rodgersville	10.60
Blyth	10.75
McKillop, Duff's Ch.	6.05
Winthrop	5.00
Manchester	7.65
Smith Hill	3.30
Brucefield, Union Ch	6.70
Clinton, Willis' Ch	12.30
Edmondville	8.25
Thamos Road	8.60
Kirkton	6.20
Beaverton	10.00
Cornwall, Knox Ch	5.00
Lynedoch	3.60
Riverside	3.00
Brampton	12.00
Pinkerton	6.15
Kinloss and Bervie	4.85
Milford	3.00
Georgetown, P. E. I.	6.00
Erin	6.28
Onspring	2.50
East Pashloch	14.20
Kramosa	5.85
Acton, Knox Ch	14.20
Elora, Chalmers' Ch.	11.75
Galt, Knox Ch	44.50
Glenallan	8.40
Hollin	5.75
Elora, Knox Ch	13.50
Berlin, St Andrew's Ch	6.30
Nassagawaya	7.40
Campbellsville	4.20
Geolph, St Andrew's Ch.	18.70
Hillsburgh	2.35
Geolph, Chalmers' Ch	17.35
Edon Mills	1.8
Rothsay, Calvin Ch	4.15
Doon	2.75
Alma	5.25
Nichol, Zion Ch	4.20
West Pashloch	6.50

Perth, Knox Ch	10.00
Montreal, Crescent St Ch	25.00
Winterbourne	7.88
Cavendish & New Glasgow	8.60
Chatham, St. Andw's Ch, N B	13.50
Dunblane	2.50
Wardsville and Newbury	4.15
Huntingdon 2nd	5.00
Carp, Kimburn & Lowry	6.50
Harwich	9.60
Caledonia & Allan Settlement	12.00
New Carlisle, Hopetown and Port Daniel	4.15
St Catharines 1st Cong	12.20
Tara	6.15
Cumberland	6.60
Lenark	5.70
Edwarg, burg	3.00
Mainzville	3.00
Ottawa, Daly St	11.00
Balsour	1.50
Loch'omond & Framboise	3.00
Musquodoboit & Clam Har- bour, &c	5.00
Truro, St Paul's	5.00
Tatamagoucho	8.00
Springfield & English River	5.00
Stewiacke, Thanksgiving day	5.00
Greenock, St Andrew's	3.00
Fisher's Grant	4.00
Badcock & Ferks Paddeck	10.80
Union Centre & Lochaber	5.25
	\$1416.59

HOME MISSIONS,

Received to 2nd Nov., '80.	\$2570.95
Dosboro	2.00
Shelburne	9.28
Primrose	3.17
Grafton	10.32
Wingham	126.90
Windsor, St Andw's thanks- giving day	15.16
Beverly	52.00
A member of St Andrews Ch Almonte	4.00
Leamington	8.00
Madoc, St Peter's, Thanks- giving day	20.00
Russelton	11.60
Gananoque, St Andrew's	50.00
Hampden	16.20
Presbyterian Ch of Ireland.	480.50
Pacific Railway drawback in Rev D Ross' matter	23.80
Hawkesburg, Thanksgiving	2.37
L'Original, do	6.13
Barrie, add	31.4
VanKleekhill	30.00
Orillia	73.00
Northern Advocate, Co of Simcoe	10.60
Toronto, Old St Andrew's	82.60
Parkhill	13.43
Ripley, Knox Ch	8.37
Ayr, Stanley St Sab So	9.10
Eastern Seneca	8.19
Kingsbury & Brampton	12.25
Claremont	10.53
McKillop, Duff's Ch	15.00
Quebec, Chalmers' Ch	100.00
Scarborough, St Andrew's	163.45
Ayr, Knox Ch Sab So	22.00
Scarborough, Knox Ch, Thanksgiving day	31.05
do Melville Ch, do	4.00
Beverly, add.	5.85
Proton	5.35
A Lady friend, Hamilton	5.00
Ross	5.00
Brighton at Miss'y Meeting.	8.20
Wm Laing, Marybank	2.50
Keady, Chalmers' Ch	4.00
Victoria, add	15.00
Hillgreen Mission Station	7.00
Pembroke, Calvin Ch	65.60

West Winchester, Thank- offering	17.00
Harrington	7.55
Thames Road	16.80
Kirkton	25.00
Brampton, Thanksgiving day	17.00
Ekfrid, Knox Ch	27.55
Centreville	40.00
Millbrook	40.00
Friend of Missions Brant	2.66
Mrs J Aitken, Montreal	50.00
Mrs Ann Maclela, Aird	1.70
Ormistown	90.00
Montreal Miss'y Meetings Part Proceeds	100.00
	\$4567.97

FOREIGN MISSIONS.

Received to 2nd Nov., '80.	\$3526.65
Martintown, Rev Dr Mc- Kay's Meeting	23.50
A member of St Andw's Ch, Almonte	2.00
James Fraser, Perth	2.00
Quebec, Chalmers' (h, Rev Dr McKay's Meeting	71.63
do St Andw Ch, do	47.60
Toronto, Charles Street Ch, Thanksgiving day	24.52
Lancaster, Knox Ch, Formosa	16.43
Russelton, Rev Dr Mc- Kay's Meeting	19.00
Hawkesburg, Thanksgiving.	2.37
L'Original, do	6.13
Barrie, add	9.20
E McGowan, St John, N. B.	2.00
A subscriber to the Presby- terian, Welland, China	4.00
A friend of Zenana Mission Paris	5.60
St Andrew's Auxillary Cana- dian Woman's Board of Missions, Formosa	18.80
Northern Advocate, Co of Simcoe	5.00
Cornwall, St John's Ch, China	18.06
do do S. S, do	10.00
do do Knox Ch, do	40.00
Spencerville, do	13.20
Morrisburgh, per Dr Mackay	20.00
Ayr, Stanley St Sab So	8.63
Smith's Falls, Union Ch, Rev Dr McKay's Meeting	52.00
Eastern Seneca	8.13
Perth, Knox Ch, Rev Dr Mc- Kay's Meeting	51.45
McKillop, Duff's Ch	15.00
R. Creskery, Perth, China	5.00
Quebec, Chalmers' Ch	100.00
Ayr, Knox Ch Sab So	20.00
Ingersoll, Knox Ch	58.75
A member Knox Ch, Toronto	5.00
Camtlachie do do	6.15
Wm Laing, Marybank	2.50
Victoria	5.00
Carlton Place, Rev Dr Mc- Kay's Meeting	38.28
A member of East Williams Cong, Rev L McPherson's Formosa	50.00
Wm Scott, Nottawa, Pro- ceeds of sale of Pigeons.	7.00
West Winchester, Thank- offering	8.00
Harrington	7.55
Shorbrook, St Andw's, Rev Dr McKay's Meeting	25.00
Thames Road	56.00
Kirkton	25.00
Friend of Missions, Brant	1.00
South Georgetown, Rev Dr McKay's Meeting	50.00
Ormistown, do do	23.37
do ordinary	40.00
Montreal Miss'y Meetings Part Proceeds, including \$100 from Mrs Rodpath, a	

friend, \$5, collection in Stanley St. Ch., \$32 m, also collection in Crescent St Ch., \$142.20	400.00
	\$198.87

COLLEGES ORDINARY FUND.

Received to 2nd Nov., '80	\$651.50
Moore Line	5.00
Garanque, St Andrew's	30.00
Barrie, add.	8.76
Orillia	20.60
Br-mpton	69.00
Avonbank, add.	8.71
Aoton, Knox Ch	19.26
Harrington	6.72
Toronto, Old St Andrew's, half to each, Q & K	50.00
Thames Road	26.00
Kirkton	11.00
Ekfrid, Knox Ch	19.75
	\$922.65

KNOX COLLEGE ORDINARY FUND

Received to 2nd July '80	\$35.00
Bequest of the late Jno Garrett, Hamilton, per Executors	50.00
	\$85.00

KNOX COLLEGE BUILDING FUND.

Received to 2nd Nov., '80	\$645.84
Frederick Axford, Brighton	2.04
Rev Peter Duncan, Colborne	5.00
	\$652.88

MANITOBA COLLEGE ORDINARY FUND

Presbyterian Ch of Ireland	14.60
Perth, St Andrew's Ch	10.00
Watford	5.70
Orillia	5.00
E. stern Seneca	0.91
Beauchurk, St Andrew's	5.10
Brookfield Union	6.00
Montreal, St. Gabriel St Ch	10.00
Chatlam, St Andrew's, N B	10.00
	\$67.21

Widows' FUND.

Received to 2nd Nov., '80	\$375.83
Port Pailhouse	6.00
Barrie, add	5.00
Vaukleshill	6.00
New Edinburgh	6.00
Orillia	7.00
Scarborough, Knox Ch	19.84
do Melville Ch	4.00
East Gloucester	1.59
Brampton	13.00
Teeswater, Zion Ch	9.75
Eastern Seneca	0.66
Montreal, Crescent St Ch	30.00
Queb c. Chalmers Ch	29.40
Brucefield, Union Ch	5.00
Kirkton	7.00
Melrose	4.00
	\$530.32

With Rates from Revs T S Chambers, J Leisman, J Ross, L Cameron, J Fotheringham, A McKay, J Battisby, \$32; W Inglis, J Dick, J Scott, P Nicol, J Burton, \$20; D Allan, A F McQueen, W C Wirdel, R Birnie, R D Fraser, Arch Currie, R Dewar, W C Young, J Eadie, J Morrison, P. Proton, W Robertson, C Cameron, R Gray, N McKinnon, J Watson, A W Waddell, J Cameron, Chatsworth, J Black, J Turnbull, J

McFarlane, J Smith, R McKenzie, R H Warden, J A Carmichael, G Fletcher, \$16; A F Tully, \$4; A M Hamilton, H H McPherson.

AGED AND INFIRM MINISTERS' FUND

Received to 2nd Nov., '80	\$1982.82
Watertown, Thanks-giving	8.30
Goderich, Knox Ch	16.42
Union Ch, Goderich T'whip	3.12
Russeltown	7.00
Lake Shore	6.50
Vaukleshill	5.15
New Edinburgh	6.00
Orillia	15.00
Kitty	2.00
Victoria	2.00
East Gloucester	4.00
Brampton	25.00
Eastern Seneca	0.56
Montreal, Crescent St	60.00
Brucefield, Union Ch	10.00
Medoc, St Peter's	5.10
Fullarton	5.85
Avonbank	5.42
Harwich	10.90
Grimby	6.00
Vaukleshill	2.90
Rev Alex Kennedy	40.00
Melrose and Leidsdale	5.10
Markham, Melville Ch	4.00
Pembroke Calvin Ch	15.00
Cumbarland	8.00
Thames Road	11.50
Kirkton	5.00
Ekfrid, Knox Ch	9.15
Plymton, Smith Ch	1.00
Oimstown	5.00
	\$2304.56

Ministers Rates Received to 2nd November, 1880

With Rates from Revs T S Chambers, \$3; J Ross, \$4; E. H. Iott, \$3.50; L Cameron, \$4.00; A Stevenson, \$3.40; A McKay, \$1; J Battisby, \$7.50; W Inglis, \$4.25; J Scott, \$4.50; P Nicol, \$4.50; A F McQueen, \$3.50; S Fen-ton, \$3.50; F A McLennan, \$3.30; G Porteous, \$9; W C Widdell, \$2; R Birnie, \$4; R Dewar, \$2; W C Young, \$10; K Jamieson, \$20; J Eadie, \$4.25; J Morrison, \$3; S Jones, \$3; G Lawrence, \$6; N McNish, \$7.00; W Robertson, \$4; C Cameron, \$3; R Gray, \$2.50; N McKinnon, \$3.50; J S Black, \$4; A Findlay, \$4; Jas Cam-eron, \$4; J Turnbull, \$2; D B Cameron, \$1; J McFar-lane, \$2.50; Jno Smith, \$3; R McKenzie, \$3; E M Mc-Kerracher, \$2.50; C Fet-cher, \$9; J A Carmichael, \$4; A M Hamilton, \$4; H H McPherson, \$4; J J Rich-ards, \$3; J Watson, \$3; A W Waddell, \$2.50	\$208.13
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CONTRIBUTIONS TO SCHEMES OF THE CHURCH.

Received to 2nd Nov., '80	\$910.20
Toronto, Charles St, add	46.48
do do	62.00
Toronto, St James Sq, add	506.00
	\$1518.68

FOREIGN MISSIONS.

Per Rev Dr Mackay:—	
Received to 2nd Nov., '80	\$617.75
Member of Knox Ch, Toronto	5.10
do do	5.00
	\$627.75

WALDESIAN PASTORS FUND.

Per Rev. Dr. Blaikie.	
Received to 2nd Nov., '80	\$238.50
Thamesville	3.64
Public meeting in McNabb St Ch, Hamilton	\$4.39
	\$296.33

ORA INDIANS.

M K, Dunbarton	2.00
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RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO DECEMBER 4th, 1880.

FOREIGN MISSIONS.

Acknowledged already	\$4615.43
Special for 4th Missionary to Trinidad.	
Mrs W Koever, Amherst	3.00
Relief at P. E. I.	11.00
Boularderie, C B	5.00
New Richmond, P. Q.	10.50
Mrs W. ry Washington Paget, Bermuda	4.87
North Sydney, past Thanks-giving Col	6.00
A Lady, Pictou, per Miss Byrne	10.00
Mrs J M Sutherland, St James	2.00

Ordinary.

Middle Steviake	22.00
Edmond, past Thanks col.	3.16
Prince St, Pictou	83.71
Boularderie, C B	11.00
Yarmouth, 1 year	11.00
Fried. Alberton	2.00
L. upon Brook, N B	16.50
Arch Wiggood, Hamilton, Bermuda	100.00
Port Hastings, Thanks col.	5.50
St Stephen's Ch, Black Riv. N B	6.00
Fisher's Grant	8.00
Fort Massey, Halifax, 1 year	100.00
St Andrew's, Chatham	15.00
Bequest of the late Alex Johnson, Pictou, Upper Stewiacke	50.00
Prince William, N B	5.00
Riversdale, Lunenburg	3.00
A Lady, Pictou, per Miss Byrne	10.00
Bequest of Mrs Ann Wilson, Bedford	50.00
Little Narrows, C B, for Tri-nidad	5.30
Blue Mountain Cong	10.00
Harvey, N B	9.00
Fells Mt. Soc of Acadia Cong for Trinidad	10.21
St Andrew's, Truro	30.00
Sharon Ch, Stellarton	39.25
Halifax, C B	4.00
St Andrew's, Chatham add.	5.00
The Misses Carlyle, Cold-stream, for the New He-brides	4.00
	\$491.77

Ordinary	\$2065.94
Special	\$334.83
	\$2491.77

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already.....	\$418.42
Greenwood S S, Upper Musquodoboit	3.3'
Strath Lorne S S, C B.....	5.22
Cove Bay.....	6.6
Gray's River & Milford	24.62
W F M S, Truro, for Monitors in Trinidad	84.00
Port Hastings, for Rev T Christie	5.62
Price William, N B.....	3.25
Rivendale, Lunenburg.....	2.4
St Stephen's S S, St Stephen	18.10
M Lellan's Brook S S, Special for Mr Campbell's schools, Trinidad	5.00
Harvey, N B.....	10.0'
Antigonish Cong.....	24.59
Cleague, Yarmouth.....	3.4
St James, N B.....	14.16
	\$627.78

HOOR MISSION.

Acknowledged already.....	\$1074 83
Maitland.....	80 0'
Bedford, part Thanks col	3 42
Middle Stewiacke.....	14 63
St John's, Yarmouth, 1/2 year	13 10
St Paul's, Truro.....	50.00
Bequest of Mrs Ann Wilson, Bedford	50.0'
Merigomish.....	14.10
St Paul's, Woodstock.....	10.37
Hopewell and Salisbury.....	8.10
St Stephen's Ch, Black Riv. N B.....	8 0'
Port Massey, Halifax, 1/2 year	50 10'
St Andrew's, Chatham.....	20.49'
E-oumins, P Q.....	7.73
Prince William, N B.....	5.60
A Lady, Picton, per Miss Bayne	10.10
Bethel Ch, Scotsburn.....	24.06
Blue Mountain Cong.....	10.06
Boularderie, C B.....	20.10
Harmony, for services of Mr Edwin Rogers.....	12 00
St Andrew's, Truro.....	30.4
Gabarus, C B.....	3 60
	\$1517.98

SUPPLEMENTING FUND.

Acknowledged already.....	\$759.04
Sharon Ch, Stollarton.....	15.25
Irish Presby'n Ch, £50 stg.....	243.33
Middle Stewiacke, part Thanksgiving col.....	40.00
Boularderie C B.....	5.60
Yarmouth, 1/2 year.....	9.10
Moncton.....	35.10
St Paul's, Truro.....	55.0
Bathurst.....	6.14
Maheue Bay.....	10.60
Strath Lorne, C B.....	8 50
Chalmers', Hfx, part Thanksgiving col.....	1.00
St Andrew's, Hamilton, Bermuda	17.82
Poplar Grove, Halifax.....	44.00
St Stephen's Ch, Black River Green-chk, St Andrew's	5.11
Brookfield, Sec of Rev E Smith's Cong, part Thanksgiving col.....	10.00
Fort Massey, Halifax, 1/2 year	100 10'
St Andrew's, Chatham.....	20.00
Prince William, N B.....	8 1'
Gabarus, C B.....	10 10'
St Andrew's, Truro.....	75 0'
	\$1488.04

COLLEGE FUND.

Acknowledged already.....	\$2819 03
St Paul's, Truro.....	3.60

Interest.....	60.00
Brookfield, Sec of Rev E Smith's Cong, part Thank.....	6 00
St Andrew's, Chatham.....	10 10
Dalhousie, N B.....	6.05
Maple Green, N B.....	2.51
Prince William, N B.....	5.00
Middle Stewiacke, Part Thanksgiving col.....	18 00
Gabarus, C B.....	2.10
	\$2958.58

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$396.37
Middle Stewiacke, Part Thanksgiving col.....	3 0'
Little Narrows, C B.....	2.80
Boularderie, C B.....	6.00
Yarmouth, 1/2 year.....	3.00
Knox Ch, Wallace.....	8 00
Bedeque, P E I.....	12.00
Riverville Cong.....	10.56
West Bay, C B, part Thanksgiving col.....	5.00
Brookfield Soc, part Thanksgiving col.....	2 00
Dalhousie.....	6.10
Maple Green.....	2.51
Gore and Kennetook.....	10.55
Prince William, N B.....	5.00
Gabarus, C B.....	2.16

Ministers' Percentage.

Rev Allan Simpson, 1880.....	7 00
" Dr MacGregor, do.....	8.50
" D Drummond, do.....	3 00
" P Melville, do.....	3 00
" Wm McCullagh, do.....	3 00
" S Boyd, do.....	3 00
" S C Gunn, do.....	3 50
" A Cameron, do.....	2.51
" I. Jack, do.....	3.56
" K MacKenzie, do.....	2.00
" Adam Gunn, do.....	3.50
" Wm Stuart, do.....	3 00
" Dr Bruce, do.....	3 00
" Ephraim Scott, do.....	2 50
" Robert Laird, do.....	6.00
" D MacGregor, do.....	3 51
" A McClusclair, do.....	4 50
	\$539.72

SYNOD FUND.

Acknowledged already.....	\$97.88
Greenoch Ch, St Andrew's.....	2.10
	\$99.88

BURSARY FUND.

Acknowledged already.....	\$245.75
St Paul's, Truro.....	15 00
	\$260.75

WALDENSIAN PASTORS FUND.

Bal. from Mr R Murray.....	\$12 00
Alex McLeod, Halifax.....	5 00
Dr Avery, do.....	7 00
Gay's River & Milford, part Thanks col.....	10 00
N & W Cornwallis, do.....	18 10
United Ch, N Glasgow, do.....	14 00
Valley Hillery & Sutherland's River, do.....	9 90
Knox Ch, Wallace, do.....	12 50
Blue Mountain Cong.....	21 71
Chalmers' Ch, Halifax.....	15 75
Hon S Crahan, Halifax.....	5 10
Mrs Mary Washington Paget, Bermuda.....	4 86
Miss Duff, Lunenburg.....	5.44
Windor, part Thanks col.....	5.00
	\$145.72

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES STREET, MONTREAL, TO THE DECEMBER, 1880.	
Acknowledged to 4th Nov.....	\$6153.34
Lachute, Henry's Ch.....	23.30
St Andrew's, Que.....	22.10
Kinloss & Bervio, Thanks-g-Mount Pleasant, do.....	5.00
Edmondville, do.....	10 00
Campbellville, do.....	18 00
Assakawaya, do.....	12.60
Teeswater, Westminister Ch.....	do 15 80
Brigton, do.....	do 6 53
West Bay, C B, do.....	do 14.00
English Settlement, do.....	do 5.13
Ormsdown, do.....	do 10.43
Fullarton, do.....	do 10.60
Avonbank, do.....	do 5.49
Part Dalhousie, do.....	do 2.75
West Winchester, do.....	do 8 00
Flouresco, do.....	do 24 00
Guelph, St Andrew's, do.....	do 25.00
do do.....	do 3 00
Alton.....	do 44 82
McIntosh & Belmont.....	do 31 60
Vankleekhill.....	do 4.00
Miss Isabella Reid, Hamilton	do 4 00
S R Wallace, Burgessville.....	do 10.00
Per Miss Maggie M McKenzie, Picton.....	do 1 00
Columbus.....	do 9 00
Wm Davidson, Carletonford.....	do 6.00
L O L, 29 Newton Robinson.....	do 5 00
MacNab and Horton.....	do 50.10
Pembroke, Calvin Ch.....	do 20.25
Roxboro, Knox & St Jas Chs.....	do 12.00
Grand Falls.....	do 4 30
Foncion.....	do 6.70
Worcester, Ont.....	do 3 80
Russell.....	do 6 00
Metcalf.....	do 4 00
Ayr Knox Ch Sab Se.....	do 10.00
D Hamilton, Charleston, Ont.....	do 2.60
Chateaugay.....	do 3 15
Montreal.....	do 5.05
English Settlement Sab Se.....	do 4 87
Huntington, St Andrew's S So batham, N B, St Andrew's.....	do 8.00
Estate late J Garrett, Hamilton.....	do 20 10
do for Ex-Priests.....	do 51 00
Ormsdown.....	do 65.00
Kenyon.....	do 15 00
A friend, Ex Priests.....	do 4 10
Mrs T Bain, Strabane, do.....	do 4 00
Rev G Porteous, do.....	do 1.60
W. Quebec.....	do 50 00
St Louis de Gonzague.....	do 32.00
Jas W Liston, St Mary's, O.....	do 1.39
Queb c, Chalmers Ch.....	do 10.00
St Catharines Hayes Av S S.....	do 10.00
St George N B, Sab Se.....	do 2 80
Montreal, St Gabriel Ch.....	do 75.95
Coll by Mrs J Thurber, Irvine.....	do 4.00
Oakville.....	do 5 00
James Road.....	do 30 00
Kirkton.....	do 14 80
Thos Wark, Cote des Neiges.....	do 10 00
R Walker, Sr, Diamond.....	do 1 00
Per G H McKenzie, Spry Bay.....	do 6.15
A sojourner, Vernonville.....	do 7 00
A friend, Searforth.....	do 2.00
Hector Mauro, Montreal.....	do 10 00
do Ex-Priests.....	do 5 00
Ravenwood.....	do 11 75
Jas Black, St Louis de Gonzague.....	do 2.00
Wm Black, St Louis de Gonzague.....	do 1.00
Per Rev. Dr McGregor, Halifax.....	do 1.00
A friend, Amherst.....	do 1.00

Middle Stewiacke, part Thanksgiving col.	20 50
Dartmouth, St Jas Ch, do	3.04
Halifax, Chalmer's Ch, do	15.75
Stewiacke, do	19.62
Brookfield, do	10.34
Mabou, C. E., do	5.00
Blue Mt & Barney's Riv do	8.95
Clam Harbour, do	3.25
Pictou, Prince St Ch.....	40.11
Yarmouth, 1 year.....	12.60
Morcton, St John's.....	8.50
Truro, St Paul's.....	15.00
Friend, Alberton.....	2.00
Hcn S Creelman, Halifax..	5.14
Hopewell, Univ'n Ch.....	11.25
Upper Musquodoboit.....	3.11
Req. of late Alex Johnson,	
Pembroke, Up. Stewiacke	30.00
Prince William, N B.....	5.06
Bige Mountain.....	10.64
A Lady, Pictou.....	10.10
Antigonish.....	19.10
Gabarus, C. B.....	2.50
<i>Per Rev Dr Reid, Toronto:—</i>	
Colborne.....	8.60
Brighton.....	1.00
Chatham, St Andrew's.....	18.00
Dunnville.....	6.00
Bequest late Mrs Rt Richardson, Kincardine.....	100.00
Galt, Knox Ch Sab So.....	38.60
W G Allan, Rock Lake, Man Brookville, St John's Ch.....	2.00
Norwood.....	13.34
M E S.....	1.00
G Blain, Pasphech.....	0.75
John McDermid, Nottawa.....	4.00

\$7679.35

POINTS-AUX-TREMBLES SCHOOLS.
Rev. R. H. Warden, Montreal, Treas
(a) BUILDING FUND.

Acknowledged to 8th Nov. \$1890.18	
Rev J Scrimger, Montreal.....	5.00
Frieds, per Rev S H E, Oshawa.....	5.00
Hamilton, St Paul's Ch.....	30.26
R Thompson, Burlington.....	5.00
Mrs G Morrison, do.....	1.00
Mr McIntosh, Belleville.....	2.11
P Nicholson, Montreal.....	5.10
Per Rev E D McL, Brampton G Hogue, Montreal.....	2.50
Rev C A Dondiet, Montreal.....	5.10
Henry Morton, do.....	20.10
W Angus, do.....	20.00
A friend, Oshawa.....	10.10
Jas Court, Montreal.....	100.00
<i>Per Rev C A Tanner:—</i>	
Streetsville.....	26.50
Burlington.....	8.50
Hamilton.....	130.00
Dundas.....	12.65
Paris.....	26.75
Galt.....	21.25
Woodstock.....	6.25
Listowel.....	25.05
Brussels.....	18.55
Bluevale.....	16.25

Wingham.....	44.15
Blyth.....	17.75
Belgrave.....	16.50
	\$1974.59

(b) ORDINARY FUND.

Acknowledged to 8th Nov. \$1491.56	
Buckingham, Thanksgiving	16.00
Kemptville, do	4.25
Spryville, do	23.00
Smith's Falls, Union Ch, do	16.00
Cavendish & N Glasgow, do	12.50
Rosemont & Muir, do	
<i>in part do</i>	
Peterboro, St Andrew's SS, 1 qr	5.10
Forgus, Melville Ch Sab So	6.25
Dunnville.....	40.00
Pembroke, Calvin Ch S S, ace	4.00
Williamstown, Hepzibah Ch Sab So.....	32.00
Rev L McPherson, Nairn.....	2.00
Amherstburgh.....	50.10
C.....	3.00
Mrs Ann Macfie, Aird.....	4.00
Rev Dr Wilkes, Montreal.....	1.10
Kenyon.....	5.10
Warwick, Knox Ch Sab So.....	5.00
Ignat. Cookshutt, Brantford	7.63
Hector Munro, Montreal.....	400.00
Mrs Jas Black, St Louis & Co	5.00
Gonzague.....	1.00
	\$2134.29

**REV. NABAYAN SHESHADRI'S WORK
IN INDIA.**
*Received by Rev. R. H. Warden,
Montreal.*

Toronto coll'n, Union Meet'g	\$55.00
Kingston, do	32.89
Ottawa, do	71.40
Hamilton, do	74.38
Montreal, Anniv Mier. Mtgs	50.06
	\$283.27

**QUEEN'S UNIVERSITY AND COLLEGE,
C. F. Ireland, Treasurer.**

<i>Building Fund.</i>	
Already acknowledged... \$25,662.00	
Richmond & Boyden, 8 on 120	20.00
Mrs Grimason, 2 on 50	10.00
J A Allan, 3 on 160	20.00
Mrs T Hendry, 3 on 500	100.00
G A Kirkpatrick, 3 on 500	150.00
R V Rogers, Jr, 3 on 100	20.00
J S Kirkpatrick, 3 on 100	20.00
Mrs W McAulay, 3 on 100	20.00
R T Walkem, 3 on 250	60.00
J B Walkem, 3 on 160	50.00
W Martin, 1 on 100	50.00
G W Andrew, 3 in full	25.00
H Dumble, 2 & 3 on 100	40.00
A Chown, 3 on 100	20.00
W Muehler, 3 on 25	5.00
	\$26,262.00

Campus Equipment Fund.
Already acknowledged.... 5000.00

<i>Endowment Fund.</i>	
Already acknowledged....	\$5,562.50
<i>Renfrew.</i>	
J Ward.....	2 on 80 20.00
<i>London.</i>	
R Foster.....	2 on 20 5.00
<i>Stirling.</i>	
Mrs Macdougall, 2 & 3 on 25	10.00
A Nicholson.....	in full 4.00
J Ralph.....	2 & 3 on 15 6.60
<i>Trenton.</i>	
C McLennan.....	3 on 50 10.00
<i>Martintown.</i>	
J A McDermid.....	bal on 15 9.00
A Kinloch.....	2 & 3 on 10 4.00
G H McGillivray.....	5 on 50 10.00
<i>Kincardine.</i>	
N Robertson.....	3 on 50 10.00
J A McPherson.....	3 on 200 40.00
A M Williams.....	3 on 50 16.00
M McKendrick.....	3 on 10 2.00
R Brown.....	3 on 5 1.00
<i>Glencoe.</i>	
J Rathburn.....	1 on 5 5.00
G J & J B Coulthart.....	1 on 10 5.00
H Clonahan.....	1 on 20 5.00
W Syms.....	1 on 20 10.00
<i>Lancaster.</i>	
J McLennan.....	3 on 400 100.00
	\$56,928.56

**THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR FOR-
BEST & CO. TREASURERS, 173 HOLLIS
ST., HALIFAX, N. NOV. 30th, 1890.**

Already acknowledged... \$56,288.00	
Springdale, N S.....	3.50
Nel, N S.....	83.00
Mrs A Coffin, St Peter's Bay,	1.50
T W McEwin, do	1.60
H Arderson, do	2.00
Miss Bessie Dickson, Cold- stream, N S	7.00
Master Harry Dickson, do	1.30
Master M Dickson, do	1.00
Rev W McDougall, West Bay C B, in full.....	11.00
Jos Wilson, Blackville, N B	30.00
	\$56,340.64

JUVENILE MISSION SCHEME.
Miss Machar, Kingston, Treas.
Mrs Downes, per Rev Dr
Jenkins..... 5.00
S Georgetown Fab So..... 20.00
St Andrew's, Quebec, in last
month's acknowledgments, should
have read St Andrew's, P Q.

WALDENSIAN PASTOR'S FUND.
Per J. Murray Smith, Montreal.
Cobourg, St Andw's, Thank-
offering..... 10.00
John Erskine, Peterboro..... 2.00
Alex Mitchell, Montreal..... 10.00
Total to date..... \$308.00

CHRISTIAN HEROISM. A sad interest attaches to the island of Molokai, one of the Sandwich Islands, mid-way between Maui and Oahu. It is the leper settlement, and to it all the victims of this terrible, loathsome and incurable disease, unhappily so prevalent in the Hawaiian Archipelago, are sent to prevent the spread of the contagion. A French priest has nobly devoted himself to the

religious and secular instruction of the lepers, and up to the present time has enjoyed complete immunity from the disease; but even if he escapes this danger, he can never return to his country and friends. When one thinks what this implies, and to what a death in life he has condemned himself for the sake of others, it seems impossible to doubt that he will indeed reap a rich reward hereafter.