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NOVEMBER, 1876.

OUR THEOLOGICAL COLLEGES.

Now that these Institutions have entered upon their work for the Season, we may devote a little time and space to the taking of stock, and glance briefly at the available capacities and resources of each, as set forth in the annual reports of their several Boards of managers to the last General Assembly.

The Colleges are five in number, viz:

(1) Queen's University and College at Kingston; (2) Knox College, Toronto; (3) The Presbyterian College, Montreal; (4) Morrin College, Quebec, and (5) the Theological Hall in Maritime Provinces.

QUEEN'S COLLEGE differs from the rest in several particulars. It is the oldest. It derives its authority from a Royal Charter. It possesses degree-granting powers. It combines the faculties of Art and Theology, and it is endowed to a larger extent than any of the others.

It was projected by the branch of the Church formerly in connection with the Church of Scotland not long after the formation of the Synod. It was incorporated by Act of Parliament, 1840, and obtained its charter in 1841.

Classes were first opened in a rented room in 1841, but it was not until 1853 that the property on which the College stands was purchased at a cost of \$35,993 including repairs and enlargements. At this time the faculty of Medicine was added to those of Arts and Theology, and a building that cost \$10,000 was erected for this department. Some years later an attempt was made to engraft the Faculty of Law also, but it did not succeed, and, after a few years, the Medical Faculty was also dropped, although the School of Medicine still sur-

vives under the name of the Royal College of Physicians and Surgeons, affiliated to Queen's. The College Buildings, with their furniture, including the library of 10,000 volumes, and the adjoining grounds are valued at about \$70,000.

Students.—Since its establishment Queen's has educated about one hundred ministers for the Presbyterian Church. Sixty nine students were registered last year in Arts and Theology. Of these 34 professed to have the ministry in view—ten being students of Divinity.

Professors.—The present staff consists of seven professors—five in Arts, and two in Divinity. Their salaries are \$2000 each, the Principal's is \$2,700.

Revenues.—Its endowments—about \$130,000—yield \$8,000 annually. From the Church of Scotland it received last year \$2444; from the Temporalities Board \$2975: from donations, fees, &c., \$1651; Total \$15,070. Its expenditure exceeded its income by \$3330.

KNOX COLLEGE.—This is altogether a Theological Institution. Thirty one years ago it began in a very humble way with two professors and fourteen students. Two or three years later, an Academy or High school was affiliated with it, and it found a temporary domicile from which it emigrated to the vice-regal apartments formerly occupied by the Lieut. Gov. which were purchased and fitted up for college work. Quite recently, a grand step was taken in advance. It was resolved to erect a college Building that would reflect credit on the Presbyterian Church. The work was commenced with energy and has been so well managed that now Knox college is housed in one of the finest structures in the Dominion—a Gothic building 230 feet in length, with wings extending 150 feet in depth—having dormitories and boarding accommodation for

70 students, elegant class rooms, and indeed every requisite accomodation. The entire cost has been \$120,000, the whole amount having already been subscribed for and the greater part of it paid.

Professors.—There are three divinity Professors and one Lecturer, and two Classical teachers and one teacher of Elo-
cution.

Students.—Since the commencement, some four hundred young men have received their education for the ministry here. The number of Theological students last year was 42. In the preparatory department there were 17, making 59. Seventy-two, having the ministry in view, lodged in the college.

Finances.—The chief support of this institution has hitherto been derived from congregational contributions. Its invested funds only amounted to \$8534, while its expenditure last year was \$13 931. It has however recently received \$10,000, a welcome addition to its endowment fund bequeathed by the late Mr. Hall of Peterboro. The fact of this college having not only existed, but kept pace with the growth of the Church, and that it has been almost entirely supported during upwards of 30 years by voluntary annual contributions, is good evidence that its roots are deep in the affections of the people of Ontario.

PRESBYTERIAN COLLEGE, MONTREAL.

The claims of this college first assumed definite form in an overture from the Presbytery of Montreal to the Synod of the C. P. Church, in 1864. It did not, however, immediately spring into existence. It had difficulties to contend with, and, taking these into account, the success which has thus far attended it, has exceeded the expectations of its most sanguine friends.

In 1867 the Presbytery reported that satisfactory progress had been made in preliminary arrangements and that \$20,380 had been subscribed towards endowment. The Synod there-upon recommended (1) that one Professor at a salary of \$2000 would be enough to begin with, (2) That no buildings should be erected

in the meantime, (3) That the Presbytery be permitted to increase the endowment to \$30,000. The college did not remain very long, however, in leading strings. It soon added another Professor, and engaged several lecturers, and set about the erection of a Home for it-self, not so large indeed, as was deemed necessary, but, in outward appearance and internal arrangements, admirably adapted to the purpose it was intended to serve. This building, including its site, its Library of 5000 volumes, and its furniture, represents a value of \$60,000. The nucleus of its endowment fund, \$25,440, has been recently supplemented by \$15,000 bequeathed by the late Mr. Hall of Peterboro.

The annual expenditure is between \$8000 and \$9000. The debt on the college buildings is \$10,140.

Graduates.—Thirty-one graduates have already gone out from this college. The most of them have been inducted into charges. Last year it reported 54 students preparing for the ministry. A special feature in the curriculum, is the attention bestowed on the education of French students, with a view to their becoming missionaries and Evangelists to labour among the French speaking Roman Catholics in the Province of Quebec and elsewhere. Three of these are now in settled charges—one in the Province of Quebec, one in Nova Scotia, and one in New Brunswick.

MORRIN COLLEGE, QUEBEC, was founded by Dr. Morrin, of that city, in 1860, who bequeathed for this purpose a sum of \$48,000 "for the instruction of youth in the higher branches of learning, and especially of young men for the ministry of the Church of Scotland in Canada." It thus owes its existence to the generosity and patriotism of one man whose individual gift is probably the largest ever given for one object to the Presbyterian Church in Canada. The college is singular in this respect also, that it has never asked any money from the Church, for its support, and it is needless to add, it has never received any. The College buildings are commodious and well suited

for their purpose. They have good classrooms, a fine convocation Hall, and a tastefully arranged library, containing 4,000 volumes. They also include three residences for Professors.

The number of Theological Students has never been large, but a considerable number have annually been enrolled in the classical department. It has, however, given the church six of its ministers, and this winter will complete the course of two more.

Morrin has two professors in Divinity, and one of mathematics, besides lecturers in science and philosophy.

THE THEOLOGICAL HALL IN THE MARITIME PROVINCES. Previous to 1860 each of the branches of the Presbyterian Church in the Lower Provinces provided for the education of their ministers separately. The then Synod of Nova Scotia (United Presbyterians) had their school of the Prophets at Truro. The Free Church, had the same at Halifax, while the Kirk sent its young men to Edinburgh and Glasgow for their education, and, occasionally, an odd one to Kingston. The Union of Churches in the above named year brought about united action in regard to the education of the ministry. The Arts classes were for a time continued at Truro, and the two theological Halls were merged in one at Halifax. Ultimately, for the sake of greater convenience, and in response to invitation from the Legislature of Nova Scotia, the Presbyterians became responsible for the support of three Arts professors in Dalhousie College.

The Theological Hall has now three Professors in Divinity. The salary of one of these is in the meantime guaranteed by the Church of Scotland.

FINANCES.—The expenditure incurred in support of the Hall last year was \$7,357 27. The receipts were, from invested funds, \$4,195.41, from congregational collections and individual donations \$3,068 92. Leaving a deficit of only \$92.94. The number of students attending the Hall was fifteen.

SUMMARY

The combined resources and equipment of these five Institutions may be summed up, approximately, as follows:

	EXPENDITURES	PROFESSORS	STUDENTS	LIBRARY VOLUMES.	PROPERTY
Queen's.....	\$ 130,000	2	10	10,000	\$ 70,000
Knox	48,528	3	42	8,000	130,000
Montreal ...	41,375	2	22	6,000	60,000
Morrin	35,000	2	3	4,000	25,000
Halifax	85,000	3	15	7,000	10,000
	339,903	12	92	34,000	295,000

Only theological professors and divinity students are here taken into account. There are at least as many classical professors, and students in preparatory classes having the ministry in view, connected with the colleges.

It is evident that if by any stretch of possibility, these five Theological Institutions could be consolidated into one, their combined endowments, inconsiderable though they are separately, would suffice for the maintenance of a Theological Faculty on a scale of efficiency

equal to any in the old world or in the new.

But, the removal of the Hall from Halifax presents a geographical difficulty that cannot be ignored. Morrin College, by its Act of Incorporation seems to be firmly chained to its Rock. Montreal College claims a special fitness in its locality for successfully operating upon the overshadowing mass of superstition in the midst of which it is situated. Queen's, claims immunity from annihilation because of its age and prestige. While Knox, is too securely anchored in the great Western centre of Presbyterianism to brook the idea of migration or absorption.

PRAYER FOR COLLEGES.

Never did we need to pray more than now that the hearts and minds of hopeful young men may be kept with all diligence, from the instruction that causeth to err from the words of knowledge.

As the Harvest truly is plenteous while the labourers are few, let us pray with increasing earnestness the Lord of the Harvest to send forth more labourers. Are our colleges feeding our Theological Halls in the proportion they ought? More than half of the graduates of Harvard College, for the first sixty years of its existence, became ministers of the Gospel. Nearly three fourths of the graduates of Yale College for the first twelve years (1700 to 1712) entered the Ministry, and a little less than half during the first thirty years. Almost one half of the Alumni of the College of New Jersey became Ministers during the twenty-eight years which preceded the American Revolution. Of the eight hundred graduates of Middlebury, and the nine hundred and sixty of Amherst College, nearly one half have devoted themselves to the sacred office. Of the thirty five thousand graduates from American Colleges previous to 1846, as many as eight or nine thousand, nearly one fourth, were preachers of the Everlasting Gospel. We fear that the past thirty years have not witnessed like pro-

portion, taking the increase of population into account, and that our Provincial Colleges may tell a similar tale. There is doubtless a close connection between a "sufficient maintenance and an efficient Ministry." Secular business, too, has offered such diversified and remunerative channels, and so many attractions to the enterprising, that parents have perhaps not spoken in their families often, nor encouragingly enough, respecting the Christian Ministry, nor have Pastors been active enough in seeking out likely lads. When Saul saw any strong man, or any valiant man, "he took him unto him" (1 Sam. 14) 52. Let us go and do likewise, that the army of our Captain may be re-inforced and the battle sooner turned to the gate. While we thus watch, let us pray. The Prayer Concert for Colleges has accomplished much in this direction. Among our neighbours, it was once observed on *Sabbath morning, but, for long, one day in the year, the last Thursday in February* has been observed in this way. Amongst ourselves, at least in certain portions of our United Church, it was kept early in November. But we fear, with the pressure of other matters, a stated appointment has been overlooked since this union. Is it presuming too much to suggest that the second Sabbath in November might be appropriately devoted to this purpose? Or, failing that, the American day might be observed. The published results of its observance may well encourage us to join in a similar concert.

The Rev. Theron Baldwin, DD., Secretary of the College Society, thus speaks of the results after a series of years: "From 1820 to 1823, inclusive, there were revivals in fourteen different institutions: in 1824 and 1825, in five different colleges; in 1826, in six; in 1827, in four; in 1828, in five; and in 1831, in nineteen colleges, resulting in the hopeful conversion of between 350 to 400 students. In one of the colleges, the revival commenced on the very day of the Concert. In 1832, some few institutions were blessed with the effusions

of the Spirit, and also in 1833. A large number were blessed with revivals in 1834, and not less than eighteen in 1835. It has been estimated that fifteen hundred students were made the hopeful subjects of grace, in thirty six different colleges from 1820 to 1835." We believe that the experience of the succeeding forty years has yielded similar results, though we have not the statistics at hand. Eighteen fifty-seven and fifty-eight notably so, and Princeton last year.

These special seasons of prayer have led many hopeful young men to devote themselves to the service of God. Many others, too, who have not felt it to be their duty to enter the Ministry, have experienced a restraining and purifying influence that has told on their whole future career. We cannot over-estimate the importance of having our future Lawyers and Doctors, and Legislators, and Judges and Teachers, brought under the leavening power of the Gospel. College education has to do with the leading minds of the community, with those who will give a tone to society and stamp their impress on their age and country. Here is "the hiding of its power." It takes such leading minds at a period when they are most susceptible of impression, and may be best moulded to truth and goodness. It takes them, too, in the last period of youth and gives them the *last touch* of their education, just before their entrance on manhood. The occupants of these benches, freaky and frolicsome though not a few of them may be, should command our high respect, our deep interest, and our fervent prayers. There was much of sententious wisdom in the reply of Trebonius, Luther's early Master, when asked to explain his habit of respectfully bowing in presence of his students. "*There are among these youth [said he] those whom God will one day raise to the rank of Burgomasters, Chancellors, Doctors and Magistrates.*"

With reference to our students of Theology, though professedly pious, yet their piety needs to be nerved and nourished. The atmosphere they breathe is not always the best for causing the

soul to "prosper and be in health." There is often a deadening, chilling, influence in mere professional study. The class room, or student's sanctum, may be excellent mental Gymnasia, but are not always the best places for "exercising one's self unto godliness." Nor are theological students free from the besetments of intellectual pride and venturesome speculation, and the " manifold temptations " of the devil, the world and the flesh. "For this cause, many are weak and sickly among them, and many sleep." They need therefore to be fortified by the prayers of the faithful. When they say "pray for us," let our response be that of the first President of the ancient "Schools of the Prophets:" God forbid, that I should sin against the Lord in ceasing to pray for you," (1 Sam. 12, 23.) Let us, in the closet, at the domestic altar, in our social prayer meetings, and in the general concert for prayer "guiding our hands wittingly" and lifting up our hearts with our hands unto God in the Heavens, cry with a yet earlier Saint— "*The God which fed me all my life long unto this day, the Angel which redeemed me from all evil, Bless the Lads.*"

R. F. B., HALIFAX, N. S.

CORRESPONDENCE.

BRITISH GUIANA.

We feel sure our readers will peruse with interest the following passages from a private letter just received from the Rev. John Rannie, lately Minister of the Presbyterian Church in Canada, at Chatham, Ont. It was not intended for publication, but it is not on that account the less readable. Mr. Rannie having received an appointment from the Colonial Committee of the Church of Scotland to New Amsterdam, Berbice, left Canada last Spring, and this letter narrates what befel him by the way, and his first experiences of life in the sunny South:

THE VOYAGE.

"I suppose I ought to begin at the beginning, and tell you all about our excursion; but indeed I am getting so much of this to do, that I am growing tired of it. All my

acquaintances and friends expect me, in writing to them, to give an account of all things that have befallen us, as well as a full description of the country and its institutions. It would be better for me at once to write a book and publish it. Well, we sailed from the city of Baltimore in one of a line of vessels owned by Perot & Co., which trade between that city and Georgetown. After getting clear of the Bay of Chesapeake, where we lay wind-bound for nearly a week, we had a very pleasant and peaceful voyage, lasting altogether twenty-eight days. Indeed it was almost too peaceful, for we were becalmed for three or four days in the "horse latitudes," between 30° and 27°. After the first day there was no sea-sickness among us; but notwithstanding the utmost efforts of the children to keep themselves amused, backed by the kindness of the Captain, the time began at length to hang heavy on our hands. I was devoured by a great hunger for news of what was going on in the world. I knew not what great events in Church and State might be transpiring without my having any part in them. The weather was delightful all the way, and we often said that it would have been a pleasant excursion if it had not been so prolonged. At last we reached Georgetown, at the mouth of the Demerara River. I lost no time in making myself known to our Minister there, Mr. Slater, of St. Andrew's Church, by whose assistance I got my family placed in a boarding house, until I should be able to make arrangements for their establishment here.

OUR ARRIVAL.

We got ashore on Thursday, and found that the weekly steamer for Berbice had sailed that morning, and this being the only public conveyance by which such a flock as mine could travel, we were compelled to remain. On Sunday I preached in the forenoon for Mr. Slater, in St. Andrew's Church, and in the evening for Mr. Jardine, in St. Thomas' Church; for you will be glad to hear that we have two churches in the capital. Next week I came up here alone to see where I should place my family, and found that there were workmen engaged in repairing the Manse. I was under great obligations to a young minister, the Rev. T. A. Ross, who had come out to the Colony two or three months before me. He is the minister of an adjoining parish. (St. Catherine's), on the other side of the Berbice River, but he resides in town; there is no house in his own parish where he can dwell, and besides it is said to be so unhealthy, that no white man can safely take up his residence there. By Mr. Ross' help

I was enabled to make some preparation for the arrival of my family on the following week. We got into the Manse in great confusion at first, as you may well suppose, and we have been getting things put in order by degrees ever since. There was very little help or comfort in any of the parishioners—most of whom are black people—the most miserable and degraded lot of human creatures I have ever met. The brand of slavery is on them still, and will be for a long time to come. Meanwhile I had been received by the Presbytery of British Guiana, and this was the only process of induction that was gone through.

THE CONGREGATION.

I was not prepared to find, and perhaps you are not prepared to hear, that in all congregations, the vast majority of the people are blacks—a few are coloured—and a very few only are whites. Even in Georgetown, the number of Europeans is only like a single drop in a bucket of water. The parish of All Saints has its boundaries—New Amsterdam and immediate neighbourhood—together with a district called Baracara, lying at the distance of 80 miles on the Caye Creek. To this last mentioned place, the minister goes three times a year. The only way of travelling there is by water. The country is a dead level, and so the streams are all navigable to a great distance inland. The tide goes up to Baracara, and 80 miles beyond. There is an English parish of All-Saints co-terminous with the Scotch; each minister having charge of the people who adhere to him.

THE WORK.

I will give you an idea of the work I have to do. As joint chaplain of the jail and hospital, I have to officiate every Sabbath morning at one or other of these places at 8 o'clock; then service in the church at 11 a.m.; Sabbath-school in the afternoon; service in the church again in the evening at 7 p.m. And, besides this, Mr. Ross, of St. Catherine's, Mr. McGhie, of St. Saviour's, and I, have to supply the place, and do all the work of Mr. Huskie, of St. Clement's, who has gone home with leave of absence for twelve months. And thus, on the afternoon of every third Sunday, I have to drive up nine miles to St. Clement's parish church and officiate there, besides doing my share of the parochial work. But what I object to most of all is, that we are saddled with a great deal of work of a kind that does not properly belong to a minister. The public schools of this colony are all denominational, that is to say, connected with one or other of the churches that have footing in this country

—and the minister is *patron* of all the schools in the parish belonging to his denomination. He is in fact, manager—having the responsibility of engaging and dismissing the teachers, receiving every month their pay, and distributing it to them; and he is expected to visit the schools frequently—not less than once a month. There are six schools in this parish, and you may judge how much time and labour this charge involves. Then also we have a great deal to do with the *poor*. I am a member of the Poor Law Board in this town, and there is scarcely a day when I have not to attend to applications from poor people.

THE POOR.

These are very numerous, and very miserable; such poverty I have never seen in any place. Every morning they come—some seeking certificates of admission to the hospital; some one thing, some another; and much time is wasted. Every now and then I am sent for to go and see a sick member of the church, and when I go, I find that the main point is to get some money. This is a very disagreeable experience, to find that the minister is expected to put his hand into his pocket and help these people. How different from Canada, where, instead of begging from the minister, the members of the church were rather disposed to make him a present. The expense of living in this land is very great; we are more dependent on servants here than in Canada. In this climate, white people cannot with safety do manual labour; and though the wages of servant girls do not sound high, [we pay \$5.00 per month], yet they mount up to a great deal in the aggregate, for it takes two at least to do the work of one. We have three, two at five dollars, and a washerwoman at eight dollars per month.

THE CLIMATE.

With regard to the climate, I cannot say that I have found it oppressive. We arrived after the long rainy season had begun, and the rains still continue. There have been few days since we came, when it has not rained at some point of the twenty-four hours—often at night. The rain-fall of this colony is very great, usually from 80 to 90 inches. When the fall in any season is less than 50 inches, the sugar crop (the great staple of the land) is short—sometimes less than a half. The heat has been wonderfully steady, from 80 to 85° Fahr. during the day; and 5 to 10 degrees less by night. About this time we expect the rain to cease; and then comes the dry season, lasting, I believe for about three months; which, though it be the hottest period of the year, is by no means the most unwholesome, as

then strong eastern breezes coming from the ocean, purify the atmosphere.

The months of December, January, and February, are said to be the pleasantest of all the year, the heat being then slightly moderate. As to health, I have been quite well, not even the shadow of sickness has fallen upon me, and what is more, I have felt to the full as strong and able for duty as if I had been in Canada. But my experience has not been that of all the family; several of the children and Mrs. R. have been afflicted with fever—a kind of remitting fever, very prevalent here, and more common among the Creoles (all natives are called Creoles, whatever their shade of colour may be), than among the Europeans. Two of the children were very ill indeed; so ill that I was afraid we were going to lose our boy; but we thank God that they are all restored. One remarkable thing about sickness here is, the haste with which it marches on to death.

A Mr MacKee was sent out to the parish of St. Mark's, (on the west side of the Demerara River), and arrived about three months before I came. He was only six weeks in the Colony when he died. He was out doing some parochial work during the day, returned to his lodgings, complaining of pain in the head, and before midnight he was no more. This was the first piece of news that met me on my arrival in Georgetown; and very startling intelligence it was. He came from Aberdeenshire, and was about fifty-six years old. That parish of St. Mark's has been fatal to many ministers. Since 1826, ten ministers have died there, usually after a very short incumbency, while three others, after spending a short time in the parish, have removed and gone elsewhere. I doubt if it will be possible to fill the vacancy for a long time to come. New Amsterdam being near the sea, is not so unhealthy. We are all in God's hands."

Yours, faithfully,
JOHN RANNIE.

FRENCH EVANGELIZATION IN NEW BRUNSWICK.

LETTER FROM MR. PARADIS.

Grand Falls, 13th Sept., 1876.

DEAR MR. EDITOR,—I have frequently thought of writing to you a few words about our work in this locality; but the readers of the RECORD are so accustomed to have startling facts brought before their notice by the veteran soldier of the Cross (Father Chiquity), that I feared our humble efforts would be passed by unnoticed by many of them. I do so to-day.

1st. Recause requested by a brother minister to have an incident published; and

2nd. In order to remind our people again of the existence of a field of labour here, which requires the special prayers of the people of God.

1st. Barbara Woodcock, of St. Stephen, [N. B.]

This poor, infirm woman, who has to earn her own living by sewing, knitting, etc., has sent me \$1.75c, to help to buy Testaments for the poor among the French. She collects as she goes along, with a paper headed as follows:—

“ACADIA MISSION. One cent is all I ask from any one.”

Would that this might be a stimulus to others to “go and do likewise.”

2nd. For some months back I have carried on a work among both *French* and *English*; details of which have been sent to the Convener of our Committee. Of late, Mons. Bruneau and I have been putting forth special efforts in order to have the glorious Gospel of Christ spread as rapidly as possible among our fellow-countrymen. We spend most of our time going to all the back settlements to visit even the smallest hut built in the woods. No words could give you an exact description of their condition, and so I will not attempt it. Suffice it to say, that they are most destitute, especially in a spiritual point of view.

Although not allowed by some to enter into their houses and put out even with pokers, yet by others we are in most places well received. We read, discuss, and pray in some houses, and warm invitations to visit them again are given us.

Many have told us that they understand our arguments, and are thereby convinced that many of the doctrines taught by the Romish Church are erroneous. But they say: “we leave and take,” and remain in their old path for fear of talk and persecution. From that, the conclusion is, their minds are somewhat enlightened, but their hearts are not yet touched by a live coal from off the Holy Altar of God. It requires an out-pouring of the Holy Spirit into their souls to force them, so to speak, to accept truth. Let us, therefore, pray that such may take place, even very soon, that we may be encouraged in working for our Master. Details might prove interesting, but we will forbear doing so this time.

Yours,

M. R. PARADIS.

HOME MISSION FUND.

To the Editor of the Record :

My Dear Sir,

In another part of this number there appears, an extract of the minutes of the last meeting of the Home Mission Committee. There are one or two matters that deserve special attention, with a view to the success of our operations during the present year.

From every part of the field there are encouraging reports from our Missionaries, with the exception perhaps of Silver Islet, where, on account of the great depression in the mining interests, it has been deemed advisable, for at least a time, to suspend mission work. *Manitoba* seeks at once an ordained Minister or Missionary for a field that offers \$450 towards the support of a Minister, and the Presbytery could readily employ many more, had the Committee the men and means at its disposal. *Sault Ste.-Marie* has begun the erection of a Church, and is anxious for supply during the winter. Unless we can send in a labourer at once, all our past efforts in that district will suffer. In the *Muskoka* district, a most encouraging report reaches us from Mr. Findlay the Missionary, which I trust will be printed in the RECORD. In the *Parry Sound* and *Ottawa Valley* Districts, missionary work is being carried on with unabated energy. Indeed there never were more encouraging evidences of the success of our Missionaries, and the great work that is done quietly but not less faithfully, through the agency and help of the Home Mission Fund.

The Committee are exceedingly gratified to find that steps have been taken by nearly all the Presbyteries, towards liquidating the debt of last year. So far only \$2,500 has reached the Treasurer, but we are hopeful that before the month closes, the entire \$10,000 will be given. A working man in one of our Western Towns sent me to-day \$2.50 with the following letter which shows the interest

that is taken by some of our humble members in this effort. He says:

"Please find \$2.50, which apply to extinguishing the Home Mission debt. "I cheerfully gave four or five times my share in the late tax, as it has been falsely called, but I now hasten to give a little more. I was not able to give all I wished at the time the collection was taken up here. I hope the amount raised will wipe off the debt, which I feel to be a personal disgrace, but am too poor to do much more than feel."

I sincerely trust that the Presbyteries will be faithful in carrying out the instruction of the Assembly, and that the efforts of congregations who are giving beyond what perhaps is their share, may not be nullified by the refusal or paltry contributions of others. It is deeply to be regretted that the generous offer made by one of our office-bearers, was not responded to by others. Surely there are in our church ten men who feel impelled, in view of God's goodness to them in worldly affairs, to give \$1000 each at this juncture in our Home Mission fund! We shall need it all before the year closes. It is most unsatisfactory to close year after year with nothing in the treasury, and to be constantly negotiating loans at a high rate of interest from the banks.

It is also of the utmost importance that the special effort now made should in no wise detract from the regular contributions for the current year. It is to be feared that in some cases it may, and thus leave us at the end of next March, little better than we are.

At the recent Meeting of the Committee, claims for the past six months were passed, amounting to nearly \$11,000. When this is added to our present indebtedness of \$8,500, it makes a total of \$19,500. In view of this fact, there is a loud call upon congregations to send in at once their contributions, both for the special fund, and the current expenses of the year.

It was with deep regret that the Committee felt compelled in revising the grants for next year, to reduce the amount

by about 25 per cent. So long as the church at large fails to give the means to support our Missionaries, there is no other course open. The Home Mission Committee is no more entitled than an individual, to go beyond its means, and must be guided in administering its trust, by the generous contributions of the people.—W. COCHRANE, D. D. *Con- vener.*

THE SABBATH SCHOOL.

INTERNATIONAL LESSONS.

BY REV. GEO. M. GRANT, M.A.

SAUL'S CONVERSION.

NOVEMBER 5th.—Acts ix., 1-18.

Golden Text: Ezekiel xxxvi., 26.

I. *Saul.*—What do we know of him? As to his father, tribe, birth-place, trade, see Phil. iii. 5-6; Acts xxiii. 6; xxii. 28; xxi. 39; xviii. 3. It was the custom of the Jews to teach every child some trade. He was sent to Jerusalem to be educated; as a wealthy Canadian now might send his son to Oxford or Edinburgh. Ch. xxii. 3. At the martyrdom of Stephen, he was still a young man, (vii. 58), between thirty and forty years old; probably one of the members of the Cilician Synagogue, who had disputed with Stephen, vi. 9. As to his personal appearance, see 2 Cor. x. 10.

v. 1-2.—The narrative is taken up from Ch. viii. 3. Compare xxii. 4; xxvi. 4-11. He asked for letters from the high-priest, written in the name of the Sanhedrim, xxii. 5. Damascus, a beautiful and the oldest existing city in the world [Gen. xiv. 15; xv. 2], more populous still than any city in Canada: distant from Jerusalem nearly 150 miles. "The way" of salvation xvi. 17, or of the Lord xviii. 25.

II. *His Conversion.*—Three accounts of it given, this by St. Luke, and in Ch. xxii. and xx. by himself.

v. 3. About midday, xxii. vi. The sun shining clearly; but this light, see xxvi. 13.

v. 4-5. This word "persecutest," comes back on his memory again and again every time he tells the story. "Me," an illustration of Matthew, xxv. 45.

v. 6. Jesus refers him to the ministry, as the angel [x. 5] referred Cornelius. Nothing is done by extraordinary that can be done by ordinary means.

v. 7. The men too, had fallen [xxvi. 14], but had arisen before Saul. They saw the light [xxii. 9], but not Jesus. They heard a voice, but not the words, as in John xii. 29. In none of the narratives is Saul said to have seen Jesus, but from Ch. ix. 17, 27; xxii. 14, and 1 Cor. ix. 1; xv. 8, we infer that he did.

v. 9. During those three days, he turned to the Lord, [v. 11].

III. *His reception into the Church* Not even Saul, the chosen vessel, converted by the special agency of the Lord, could dispense with the appointed way of admission to the Church. Ananias; an ordinary disciple, probably that Saul might never be claimed as a disciple of one of the Apostles.

v. 11. "Go;" again v. 15. So to Saul, xxii. 10.

"Straight" street. There is still in Damascus a straight street, extending from the eastern gate through the whole city.

v. 13. "Saints" used here for the first time as a name for Christians.

v. 14. Another expressive name of Christians. v. 21. 1 Cor. i. 2.

v. 15. "Vessel," a word used often [Rom. ix.] to illustrate God's election. "The Gentiles." Hence Saul's view of his peculiar mission, Gal. ii. 7-8.

v. 16. Saul's testimony to the fulfilment of this: xx. 23; xxi. 11.

[On this and the next Lesson, teachers should read Howson and Conybeare. Vol. I., ch. 3].

SAUL'S EARLY MINISTRY.

NOVEMBER 12th.—Acts ix., 19-37.

Golden Text: Gal. i. 23.

Five distinct epochs in Saul's life and ministry are alluded to in this Lesson; his first preaching in Damascus; his retirement to Arabia mentioned by himself, [Gal. i. 16-17]; his return to Damascus and flight from it. These epochs cover a period of three years, [Gal. i. 18], which may mean only one year with parts of two others. Then, his ministry in Jerusalem for fifteen days, [Gal. i. 18]; and lastly, his return to his native City, Tarsus.

v. 19-21. "Straightway." Had he given way to the natural impulses of shame or fear, he would have kept quiet for some time. But he felt that he must be as bold to confess Christ as in his ignorance he had been zealous against him. Still he was but a novice [1 Tim. iii. 6], and that he might strengthen his soul through repentance, prayer, study and meditation, he retires to those deserts and mountains of stony Ara-

bia, where Moses, Elijah, and even the Lord abode for a time before entering on trying work.

v. 22. An increased power in his preaching is alluded to. This, and the "many days" of [v. 23], are indirect references to the stay in Arabia, which he mentions to the Galatians when giving an account of his life.

v. 24-25. Compare 2 Cor. xi. 30-33. This fact had been known to few till he mentioned it to the Corinthians. Houses on the walls of cities are common in the East. Joshua ii. 15.

v. 26. "Three years" after he had left Jerusalem on his murderous errand. "The disciples" (for in his modesty he does not go direct to the Apostles) are afraid of him. Remember how great the change was; also the distance between the two cities; the little communication in those days; and that most of the three years had been spent in Arabia.

v. 27. Barnabas, being a native of Cyprus, which is near Tarsus, may have known Saul previously. Besides, he is "a son of consolation," iv. 36. "To the Apostles"—only to Peter and James, [Gal. i. 18-19]. On his second visit, he saw John. Gal. ii. 9.

v. 29. "To the Grecians"—naturally, for he himself was a Jew of Greek speech and culture.

v. 30. A heavenly intimation coincided with the necessity, [Acts xxii. 17-21]. He would not be idle at Tarsus. Probably he founded the Churches mentioned in Ch. xv. 23, 41; and may have been the agent in converting his "kinmen" mentioned in Rom. xvi. 21, and his sister, and sister's son who, twenty years after this, saved his life. Acts xxiii. 16-22.

NOV. 19th.—DORCAS RESTORED TO LIFE.—Acts ix. 31-43.

Golden Text: Psalm cxii. 6.

From Saul we turn to the Apostle of the Circumcision, and the steps by which the Lord led him to see that the Gentiles should be received into the Church. Had Peter not been thus guided, a fatal schism must soon have issued between Saul and the other Apostles.

v. 31. A description of the condition of the Church, now that the persecutor was converted into the Apostle "Rest" [peace] but not inaction; for the number of believers multiplied. "In the fear . . . and the comfort," a beautiful blending.

I. Two miracles wrought in Lydda and

Joppa, important towns on the coast of the Mediterranean, preparing Peter for the great work recorded in the next chapter.

v. 33. Aeneas was probably not a believer previous to Peter's visit, and none of the disciples at Lydda could work miracles.

v. 34-35. See Ch. iii. 6, 16; iv. 10. What divine power comes forth from Jesus? Saron or Sharon—the tract of country in which the town of Lydda was.

II. In Hebrew Tabitha, in Greek Dorcas, in English the Gazelle. The special mention of her charities is an other proof that community of goods was not a law or practice of the early Church.

v. 39. An illustration of Peter's courtesy and promptness. A touching scene in this upper chamber! May we die the death of the righteous!

On mother's knees a naked new-born child
Thou sat'st and wept while all around thee smiled;
So live, that sinking on thy long last sleep,
Thou then may'st smile while all around thee weep.

v. 40. After the example of Jesus. Doubtless Peter felt that he must be alone with God to wrestle with Him till his own faith rose to the greatness of what he was about to ask.

v. 43. The fact that the Jews regarded the occupation of a tanner as almost unclean, shows that the converts hitherto, though numerous, were only from the lowest class of the people.

This lesson naturally divides itself into three parts,—the first verse, and the two stories. Tell these stories so that the scholars may see the occurrences before their eyes;—the poor man a cripple for eight years, his joy and gratitude when restored to health; the tender graceful christian woman whom all mourned, whose name is honored, and whose influence is felt to this day in tens of thousands of Dorcas Societies.

NOVEMBER 26th.—PETER'S VISION.—Acts x., 1-20.

Golden Text: Acts x. 34.

It must be proved that Christianity is a religion for man as man, and not for Jew only. The Gentiles then must be received into the Church without being circumcised. No other man but Peter could have ventured with success on so startling an innovation. Even all his influence and the special teaching of the Holy Spirit were needed to induce the Church to agree to what must have seemed as bad as our dispensing with baptism would now seem. Philip was at Cesarea [viii. 40], and the teaching of Jesus was partly known to Cornelius [ver.

37], but Peter—the representative Jew—the Apostle of the Circumcision, was required for the great work of inaugurating “the times of the Gentiles.”

I. Cornelius. A Roman of illustrious name, a Captain in the proud army which was the embodiment and instrument of that force which ruled the world. He was a representative Gentile; and the thing was to be done not in a corner, but in the Civil Capital of Judea.

His Piety. He worshipped the true God, but was uncircumcised, xi. 3. Prayed *alway*. What for? For “the one thing needful.” He had many things, but he was not satisfied till he had God. His liberality to “the people,” or Jewish inhabitants of the town, xxvi. 17, 23. Because of wars, tumults, &c. many of the Jews were in great poverty. From them he had received the knowledge of Jehovah, I Cor. ix. 11. His fasting, v. 30. His household. He did not keep his piety to himself, v. 2, 7, 8, 24. He took his domestics into his confidence. He not only sends them on an errand, but explains it. That would not lower his authority over them.

The military profession is considered worldly in a special sense, but how many good centurions are spoken of! Luke vii. 4; xxiii. 47; Cornelius; and Julius, Acts xvii. 3.

II. God's preparation of Cornelius to receive His message.

v. 3. “Evidently,” *i. e.* with his bodily eyes; and it was not in the dark, but about 3 P. M., [one of the Jewish hours of prayer]. So that it was not a deception of the senses. The angel “came in,” and “departed.”

v. 4. For years he had prayed, and done good deeds. Must he not have felt this announcement more than a recompense? Note: his alms followed his prayers, and sprang from his faith. Having all the faith possible in his circumstances, he was led on to more faith. Rom. i. 17.

v. 5. The angel is not to preach the Gospel. That honour is for man.

III. God's preparation of Peter to preach the message.

v. 9. The distance was 30 miles. The flat roofs of the houses are much frequented in the East for various purposes. The tanner's house had probably not an upper chamber. It was midday, the second hour of prayer. Ps. lv. 17.

v. 11. The four corners (representing the four quarters of the world, Luke xiii. 29), were not tied together in one knot, but were four separate rope-ends let down from hea-

ven, xi. 5. Only pure things come from heaven. All men are from God, and are to be considered clean.

v. 14. So had he objected previously to the command of the Lord, John xiii. 8; and in both cases the objection brought out the Lord's will more positively. 3

v. 15. "Cleansed," or purified. Peter never forgot this word, xv. 9.

v. xvi. "Thrice," denoting that the truth was certain, and also intended to have immediate effect. Gen. xli. 32.

OUR OWN CHURCH.

ONTARIO AND QUEBEC.

Among the acknowledgments for this month will be found mention of the sum of \$10,000 through Mr. Nicholls, Executor of the Estate late Mr. Hall, of Peterborough, for the FRENCH EVANGELIZATION BOARD. This generous donation has been applied towards the payment of Russell Hall, Montreal, and is consequently not available for meeting the current expenses of the Board.

Rev'd. Dr. Cochrane, has received a grant of £150 Stg. from the Presbyterian Church of Ireland: Two-thirds of this amount for the Home Missions in the Western district, and the remainder for French Evangelization.

INDUCTIONS.—We notice with much satisfaction that the Rev. G. Milligan, of the Scotch Church, Detroit, has been inducted to the charge of Old St. Andrew's Church, Toronto. Mr. Milligan is a graduate, we believe, of Queen's College, and is welcome back again to Canada after seven years of a successful ministry in the United States. It will soon be time for Dr. Ormiston to be thinking of returning also. Were he but to knock at the doors of his old Central Church in Hamilton, we could imagine they might fly open of their own accord to let him in. The Rev'd. Donald Ross, of Chatham and Grenville, was inducted to St. Andrew's Church, Lachine, on the 10th October. The Rev. James Pullar, of Richmond, has been translated to Lymbach and Silver Hill. Mr. J. H. Rat-

cliffe was ordained and inducted to the charge of Ancaster and Alberton, on 10th ultimo, and, on the 11th, Rev. S. Acheson was inducted to the charge of 1st Essa and Cookstown. Arrangements were made for the induction of Rev'd. John L. Stuart to Trenton on 26th October, and for that of Rev. Donald Kelso to Roslin and Thurlow, on the 31st. Mr. Walter Amos has accepted a call to Aurora, and it is expected that he will be ordained and inducted on the 9th Instant.

NEW CHURCHES.—Three new churches in Ontario were dedicated on the 8th October: One at Ballantrae, in the township of Whitechurch, a commodious and handsome edifice, was opened by Professor McLaren and Rev. Jas. Carmichael, of Markham; another, Zion Church, Sunnidale Corners, County of Simcoe, a very nice and comfortable brick church, was opened by Principal Caven, assisted by the pastor, Rev. R. Moodie; the third, erected by the congregation of Shelburne, was opened by the Rev. J. M. King, of Toronto. In the same church, on the 10th of the month, Mr. R. Gilchrist was ordained to the office of the ministry, and inducted pastor of the Congregations of Primrose and Shelburne.

REPORTS.—Carefully prepared and neatly printed congregational reports have been received from the first Presbyterian Church, Seaforth, Ont., and also from St. Andrew's Church, Victoria, B. Columbia. We regret that we have not space at this time to enter upon details, but both appear to be in a prosperous condition.

MEETINGS OF PRESBYTERIES.

MONTREAL, 3rd. OCTOBER: The chief business related to the operations of the Presbyter's Home Mission Committee. It was reported that Missionary Meetings had been held in the rural congregations, and that nearly all of them had been inducted to adopt the schedule system of collecting for the Schemes. Satisfactory progress had been made in raising the amount expected from this Presbytery for the Assembly's Home Mission debt. A Congre-

gation had been formally organised in the Eastern Suburbs of Montreal, and steps were being taken for the erection of a place of worship by the church extension association. Reference was made to the death of Dr. Taylor and a Committee appointed to draft a suitable minute. The Report of the Home Mission Committee of the Presbytery was very full and satisfactory.

After the examination of a number of students and other business, the Presbytery adjourned to meet at Lachine for the induction of the Rev. Donald Ross, to St. Andrew's Church there, on the 10th October.

KINGSTON, 12th OCTOBER: *Very small attendance of Elders.* A Committee was appointed to prepare a suitable minute in reference to the death of the late Mr. Smart, one of the pioneer ministers of the church. Arrangements were made for the induction of the Rev. John L. Stuart, to Trenton, on the 26th October. Reports were received from Committees appointed to unite several congregations within the bounds, and other similar appointments made, shewing the watchful care of the Presbytery over its numerous and widely scattered stations. Students were examined, and arrangements made for holding missionary meetings.

PETERBOROUGH, 26th SEPTEMBER: The congregation of Cobourgh asked for moderation in a call. They promised \$1200 stipend, with a manse. Mr. Cameron reported that he had visited the mission field in Chandos and Burleigh and dispensed the Sacrament at four different places. Mr. McKay has appointed convener of the Sabbath School Committee. The list of mission stations and supplemented congregations was revised, and application sanctioned for a continuation of grants.

LINDSAT, AUG. 29: Rev. E. Cockburn was appointed moderator for the ensuing year. The court took up the consideration of the mission work within the bounds, and it was agreed that each Minister should give one Sabbath's gratuitous supply to the mission field during the autumn and winter. It was agreed to place Balsover on the list of supplemented congregations. An examining Committee, consisting of six members, was appointed to take cognizance of the following branches:—Hebrew, Greek, Church History, Theology, Church Government, and Personal Religion. Mr. H. McPhayden had trial discourses assigned him with a view to licensure.

BARRIE, 26th SEPTEMBER:—A call from Guthrie Church, Oro, in favour

of Rev. Smith Hutcheson, of Tossorontio and Mulmur was sustained. A call from St. Thomas in favour of Rev. Mungo Fraser of Barrie was also presented, stipend \$1200, with a manse; and another from First Essa and Cookstown, in favour of Mr. Stuart Acheson, was sustained and arrangements were made for his ordination and induction on the 11th October. A long time was occupied in the consideration of Home Mission affairs. Mr. Findlay, Superintendent of Missions in the Muskoka District, presented an excellent report of his work in that field. A Sabbath School Convention, under the auspices of the Presbytery, was held at Barrie, on the 27th., when a number of very instructive addresses were delivered in relation to the equipment and working of Sabbath Schools. (Other Presbyteries would do well to imitate the good example thus given them of encouraging by every means in their power, every effort to increase the efficiency of this most important auxiliary of the church.)

An adjourned meeting was held on 10th October, when it was agreed to translate Rev. Munro Fraser to St. Thomas. Mr. Burnett's resignation of Duntroon and Nottawa was accepted.

OWEN SOUND, 19th, SEPTEMBER:—To provide for their share of the \$10,000 debt incurred by the General Assembly's Home Mission Board, congregations and mission stations were enjoined to contribute at the rate of 15 cents per member, and, for the assembly and Synod Funds, a further assessment of six cents per member was recommended. Mr. Rodgers tendered the resignation of his charge, Leith and Johnson, and the same was ordered to lie on the table, and a deputation was appointed to confer with the parties interested with a view to retaining Mr. Rogers' valuable services in that field. The Presbytery's Home Mission Work was the chief order of business on the doquet.

SAUGEEN, 19th SEPTEMBER:—Mr. Greig gave in the resignation of the upper station of his charge, on the ground that his field of labour was too large. Mr. John McQueen was duly licenced to preach the Gospel.

GUELPH:—This Presbytery held its usual bi-monthly meeting on the 10th September. A minute was adopted respecting the late Mr. Lutz, in his life-time an exemplary representative elder of the Union Church. Galt. It was agreed that the next Sabbath School conference be held in Knox Church Guelph. A report was presented from the German Mission Committee containing

much valuable information. Mr. Bently reported that he had organized a congregation at Preston, with twelve members, and 26 adherents. Principal Caven of Knox College addressed the court on the state of the different colleges of the church, and received the thank of the Presbytery. A committee was appointed to consider what methods should be adopted to induce all the congregations to contribute to the schemes of the church in a measure proportioned to their circumstances.

HAMILTON, 6TH OCTOBER:—There were present 25 Ministers and 12 Elders. Mr. S. C. Fraser resigned the charge of Thorold and Merriton. Mr. Herald, on account of ill health, also demitted his charge of St. Andrew's Church, Dundas, and Mr. Isaac Campbell tendered his resignation of the charge of Bronte. The report of the Home Mission Committee was considered most satisfactory. A call from Lyndoch and Silverhill to Mr. James Pallar of Richmond was sustained,—tipped \$600 with a manse. His induction was appointed for 1th Oct. Mr. J. H. Ratchiff accepted a call to Ancaster and Alberton, and arrangements were made for his ordination and induction. The Moderator preached an excellent sermon on missions. Mr. Smith gave notice of a motion for the appointment of an Agent to superintend the Home Mission Work of the Presbytery. (Other Presbyteries should take note of this.)

PARIS, 19TH SEPTEMBER:—Mr. Lowry brought under notice of the Presbytery the importance of forming Women's Missionary Associations in all the congregations. The business transacted was chiefly of local interest.

LONDON, 26TH SEPTEMBER:—A call from Wallacetown, in favour of Rev. John McDonald of Dorchester, offering \$650 stipend with a manse, was sustained. A protest and appeal from the congregation of St. Francis, signed by 61 members and 59 adherents, against instrumental music, was tabled and gave rise to a great deal of discussion. It was finally agreed to dismiss the appeal. The Presbytery acceded to the prayer of a petition signed by 80 members and adherents in the Etend of London, praying to be organized into a new congregation. The Rev. Joseph Bakin tendered the resignation of the charge of Parkhill on account of ill health. The Presbytery accepted the resignation with reluctance, expressing their deep sympathy with Mr. Bakin.

STRATFORD, 26TH SEPTEMBER:—Thirteen Ministers were present, together with

twelve Elders, the "lay element" in this instance is worthy of honourable mention in thus coming to the front, and manifesting their appreciation of the dignity of their office. (Representative Elders are too often conspicuous by their absence from their post of duty in church courts.) Mr. Wilkin's resignation of the charge of St. Andrew's Church, Stratford, was accepted, to take effect from the last Sabbath of December next. An application from the Rev. Thomas Macpherson of Knox Church, Stratford, to be relieved of the duties of his charge, which, by reason of age, he felt unable to continue in a manner satisfactory to himself, was laid over till next meeting.

BRUCE, 26TH SEPTEMBER:—Seventeen Ministers and 8 Elders present. Some time was taken up with a conference on the state of religion, which gave rise to a profitable discussion. Mr. Anderson read an interesting report of his missionary labours on Mainoulin Island. A number of matters of local interest having reference to the re-distribution of congregations, and considerations affecting church property, occupied the attention of the court. A committee was appointed to make arrangements for a conference on the state of religion at the next stated meeting.

At an adjourned meeting held on the 11th October, a call was moderated in from the congregation of Knox Church, Ripley, in favour of Mr. Alexander Sutherland, of Carradoc and Longwood. The call was sustained. Stipend, \$700, with manse.

DEATHS.

REV. WILLIAM SMART.—Since our last issue, this venerable and respected Minister has been gathered with the fathers. The mention of his name carries our memories a long way back, and links us with a past generation. Mr. Smart was educated for the Ministry of the Congregational Church in England, and was ordained in 1810, with the view of going to the West Indies, but a higher power ordained that he should come to Canada. He arrived at Brockville in 1811, and for a number of years he itinerated in all the settlements between Cornwall and Kingston, a distance of nearly 100 miles, receiving for his services a very slender income in addition to a small allowance from Government. In 1840, Mr. Smart, with others from the United Synod of Upper Canada, connected himself with the church of Scotland in this country. In 1844, he connected himself with the Free

Church party. He has left behind him an unsullied reputation, and an honoured name as a faithful Minister of the Gospel.

Mr. JOHN GIBSON, professor of Natural Science in the Normal School, Ottawa, died in Montreal on the 27th September, aged twenty-five. Mr. Gibson was a son of the Manse—his father, the Rev. Hamilton Gibson, having been now many years a Minister of the Kirk in Canada. He was a young man of superior attainments and of high promise, an author of some repute, and a scientist of acknowledged ability. He was also a genial companion, and a true, warm-hearted, friend. In the prime of manhood he was stricken down by typhoid fever, leaving his aged father and an affectionate family circle to mourn, but, not as those who have no hope.

MR. ARCHIBALD FERGUSON died at his residence in Montreal, on the ninth of October, in the 85th year of his age. Mr. Ferguson, though born in Quebec, prided himself on his Scottish parentage. He was one of the oldest citizens of Montreal, having resided here since 1818, and it may be added that few have been more highly respected. One of the Founders of Montreal General Hospital, he took a life-long interest in that Institution, and for many years served as its Treasurer. He was also Treasurer of the Minister's Widows and Orphan's fund of the Scotch Church. He was an Elder in St. Paul's congregation—a staunch churchman, and one who dispensed in his life-time, with a liberal hand, the ample means which his prudence and sagacity in business had accumulated. More than most men, he brought the elasticity and straightness of youth to the very verge of the grave. His last illness, which may be said also to have been his first, was attended with severe suffering, but he bore it without a murmur, trusting with child-like simplicity to his Saviour's merits. His end was peace.

MARITIME PROVINCES.

The Rev'd. Thomas Duncan, of Charlottetown, P. E. Island, has received a unanimous call from the congregation of St. Andrew's Church, Halifax.

The Rev. J. Fraser Campbell having been authorized by the Foreign Mission Board to spend a fortnight in Newfoundland, on his way to India, writes from there on September 21st, before embarking for England, as follows:—

"My visit here has been pleasant, and good

to the Mission cause has resulted. I spent the first Sabbath in St. John's, preaching in our two churches, and addressing a Union Sabbath School Gathering in the afternoon in the Congregational Church, Mr. Hall's. On Monday evening, I addressed an Union meeting in Mr. Hall's church, and on Wednesday a meeting of ladies who agreed to organize a Woman's Foreign Missionary Society. On Friday, I went to Harbour Grace, where on Sabbath I preached twice, and addressed the S. School. On Monday, I addressed the ladies, and had the satisfaction of getting a Woman's F. M. Society organized there and then. On Tuesday, returned to St. John's, and on Wednesday afternoon again addressed the ladies who are going to work energetically. On Wednesday evening, a Farewell Meeting was held in Mr. Hall's church, at which Messrs. Hall, Patterson, Harvey and I spoke. The collections amount to \$260, I think."

Evidently Mr. Campbell worked in Newfoundland at his usual rate, and we are satisfied that the results of his visit, present and future, will far more than repay the time expended. By this date he is probably on the eve of his departure from Scotland for Madras. Let our readers remember him at the throne of Grace. His last request to us was, that prayer be made for him.

The following extract is from a letter from one of our Catechists, in Caledonia, P. E. Island, an interesting Mission Station, soon, it is hoped, to be organized into a congregation:—

"Since the second Sabbath in June I have been preaching every Sabbath in the open air, under the friendly shade of a large beech tree, both in Gaelic and English. From this out, however, I must utilize the School House, speaking in Gaelic in the morning, and in English in the afternoon.

Last Sabbath morning, I addressed the people, standing in the School-house Porch, the old people and feeble, being inside, as many as the house would hold; and a much larger congregation outside, sitting on whatever they could provide for themselves. Such is the way we do things in Caledonia."

—DONALD McLEOD.

PRESBYTERY M E T I N G S.

The Presbytery of Prince Edward Island met in Zion Church, Charlottetown, on the 14th September, and transacted a large

amount of business. There were present eleven ministers and two elders. Mr. McLeod reported that he had preached and moderated in a call to Rev. William Scott in the congregations of St. Peter's and Brackley Point Roads. The call was signed by 120 members and adherents, and was accompanied by a guarantee for a salary of \$600, with a manse. A number of petitions relative to the redistribution of congregations, and other matters of local interest, were read and disposed of, as was also a petition from Mr. Archibald McRae complaining of the action of the Kirk-Session of which he is a member. Rev. Mr. McRae was appointed to labour at West and Clyde Rivers and Brookfield till next meeting of the Presbytery. It was agreed to hold meetings for Presbyterial visitations at Cove Head, and also at Tryon and Bonshaw.

ST. JOHN, N. B., 12th Sept.—Twenty-seven Ministers and Elders were present, among whom was the Rev. Dr. Inglis, of Brooklyn. The business was chiefly of a routine character. Rev. Dr. Waters read a paper containing some valuable statistics relative to Church contributions.

Rev. K. McKay, who had visited Prince William, brought from that parish the favorable report that the congregation had agreed to raise \$550 towards the salary of a minister. The Presbytery will add \$100, and Rev. Wm. Ross is to be inducted to that charge.

At the request of the Rev. Mr. Bearisto, who desired to resign his charge of Salt Springs and Hammond River, the pastoral relations between him and his congregation were severed.

Rev. Dr. MacIise gave an interesting report of a visit paid at the instance of the Presbytery to Woodstock, Grand Falls, and New Kincardine. In the latter district, there is a fine congregation under the charge of the Rev. Peter Melville.

THE SYNOD OF THE MARITIME PROVINCES.

This Body met on 3rd Oct., and adjourned on the 6th after attending to business with unremitting constancy for three days and a half. The Synod was opened with an excellent sermon by Rev. Robert Sedgewick, the retiring moderator, on the words "Other men laboured and ye have entered into their labours." We are indebted to the Rev. Dr. McGregor for the following particulars.

Rev. Thomas Duncan, of Charlottetown, was unanimously chosen Moderator, and discharged the duties of the chair, to the entire satisfaction of every body.

The second evening was devoted to a Missionary meeting, when Home, Foreign, and French Missions were successively and *successfully* advocated, by Rev. Messrs. Morrison, of Bridgewater, McCurdy, of New Glasgow, and Dr. Waters, of St. John, N. B. Rev. D. F. Creelman spoke specially on the claims of Newfoundland (to which place he returns) on this Church, and Rev. D. McRae, of St. John, spoke with his usual vivacity and power on the necessity of high qualifications for the ministry of the present day; and consequently for increasing the efficiency and attractiveness of our Theological Hall.

The most important matters brought before the Synod were in connection with Dalhousie College as representing public non-denominational Education, and our own theological Hall, as requiring buildings and additional endowments.

The following is the deliverance of the Synod on the first of these questions:—

"1. That the Synod sustain the action of the Board of Superintendence with regard to this matter, and express their strong disapproval of the policy of the Government and Legislature in increasing the grants to the Denominational Colleges, and thereby injuriously affecting the interests of Dalhousie College.

2. That the Synod declare as their deliberate policy that Dalhousie College should be sustained in its present, or increased, efficiency as a public non-sectarian institution, and, as such, be supported with all their influence, as being the institution which, in the circumstances, is best suited to serve the interests not merely of one particular body, but of the whole Province.

"3. But having respect to the sacrifices which the carrying out of the above policy has entailed upon this Church, the Synod instruct the Board of Superintendence to confer with the Governors of Dalhousie College, with a view to their making measures more effectually to protect the interests of the College and to relieve this Church, in whole, or in part, of the pecuniary obligations which they have assumed in this matter."

The resolution was adopted unanimously and amid much applause.

It was next decided to make no change in the location of the Hall.

Rev. G. M. Grant then proposed that the Synod instruct the Board of Superintendence to proceed to raise the sum of \$100,000 for the endowment, and full equipment, of our Divinity Hall, and the erection of buildings.

Mr. Grant indicated reasons why we should proceed immediately. Having declared a policy unanimously with regard to Arts Education, and having determined that the college should remain in Halifax, let us now declare ourselves with equal unanimity and earnestness on behalf of our Hall. As regards Professors, we are on a level with Montreal and Toronto, but the housing of them is disgraceful. We must not wait for "good times." He complimented the Baptists on their fine spirit. What they have undertaken we can do. Every day we delay we are losing money. He knew of men who are ready to give their thousands of dollars. It would be easier to raise funds for the Hall and the Endowment at the same time, than to take hold of either by itself. He spoke of the gratitude we should feel for this glorious Union of which we have so admirable an illustration to-day. This effort would weld us more closely together. It would bring students as well as money.

Dr. Waters seconded the resolution, and the Synod after full deliberation decided by a vote almost unanimous to adopt the resolution.

The Presbytery of St. John, N. B., memorialized the Synod to declare its mind on the violations of the Lord's Day, by work on the Intercolonial. Dr. McCulloch, Dr. Waters, Rev. N. McKay and others spoke on the subject and a resolution of strong disapproval passed and was ordered to be sent to the Minister of Public Works.

Many matters of interest are omitted in this hasty and condensed outline but this much must be added, that we have had a most enjoyable, refreshing and harmonious Session. We have discussed weighty matters with much freedom and independence on the part of members, and though there have been slight collisions, almost unavoidable where so many speakers interchange views, sometimes, so pressed for time that their condensed words did not fully express all they intended, or it may be expressed more; yet the Session closed, as it commenced, in a spirit of fraternal affection and union. The general feeling was one of gratitude to God that we had issued our deliverances with so much unanimity.

The Moderator in a speech every way suited to the occasion, closed the proceedings at 11 o'clock on Friday night, adjourning the Synod to meet a year hence in Charlottetown, P. E. Island.

Behold, how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell!

HOME MISSIONS.

COMMITTEE MEETING.

The Home Mission Committee for the Western Section met in Toronto on the 2nd of October and two following days—Dr. Cochrane, Convener. The attendance was good, and the amount of business transacted large. The following is a very brief summary:—

The claims of Presbyteries for services rendered during the past half year in Supplemented Congregations and Mission Stations were carefully considered. Those passed by the Committee and ordered to be paid, amounted to \$11,075.78, exclusive of the payments to Missionaries in British Columbia, Manitoba, and Lake Superior.

THUNDER BAY.—The Sabbath attendance and Finances show considerable improvement.

At **SILVER ISLET**, the population has so decreased that the Committee resolved to withdraw in the meanwhile from this Mission.

SAULT STE. MARIE.—The interest has been revived under the labours of Mr. J. R. McLeod, who has regularly supplied the Korah Station also. The Committee resolved to secure, if possible, a labourer for this field for the winter months.

BRITISH COLUMBIA.—Rev. R. Jamieson has taken no definite action as yet towards connecting himself with the Presbytery there.

From **MANITOBA** continue to come urgent appeals for more labourers. The people of Sunnyside offer \$450 per annum. The Committee agreed to try and send them a Missionary.

Steps were taken in the direction of securing a guarantee from each group of Stations in Manitoba towards the salary of a Missionary, and of having Ministers duly called and settled as pastors where the sum guaranteed reaches \$300 per annum.

Much time was occupied in revising the grants to all the Supplemented congregations and Mission Stations in the various Presbyteries for the year beginning 1st October. The Committee aimed at reducing the grants in the aggregate about 25 per cent. lower than last year, owing to the depressed state of the funds at present. A large number of applications for supplements were not granted in the meantime, on the ground that the regulations of the Assembly, requiring a minimum contribution of \$4.50 per communicant, and \$7.00 per family, and an aggregate from the congregation of \$400 per annum, had not been

complied with. A resolution was adopted calling the attention of Presbyteries to these cases, in the hope that before the April meeting, steps would be taken to stimulate the liberality of the people in the charges referred to, and to bring them up to the required minimum.

R. H. WARDEN, *Secretary.*

THE MUSKOKA DISTRICT.

This is the name of an extensive tract of country in Ontario, lying north of Lake Simcoe, and recently opened up for settlement. It contains an area of some three-and-a-half millions of acres, and has already a population of seven or eight thousand. As it is one of the most important of our miss on fields, the following information respecting it will, we feel sure, be read with interest:—

In this new district the missionary work is progressing favorably. A year ago, the Rev. A. Findlay was appointed as an ordained missionary. His place of residence is Bracebridge, a thriving village on the Muskoka River. At a recent meeting of the Presbytery of Barrie, he gave a very full report of his labours during the year. From this report it appears, that there are eight mission groups, with twenty-four preaching stations. Several of these are only recently organized, and the number of adherents and members is not very large. The number of communicants in the district is given as 282. Mr. Findlay has visited all these stations during the year, and the ordinance of the Supper has been celebrated at fifteen different points. There has been a considerable increase of membership at the recent communion, and thirty-six children have been received into the visible Church by baptism. Three new stations have been organized this summer, one at Baysville, one in Draper Township, and another at Doe Lake. The number of members gathered at these stations is about forty, and the general attendance is encouraging.

In Church-building, the work progresses slowly, owing to the poverty of the district. Nevertheless, some things are being done. A new church is in process of erection at Bracebridge, which will be opened, it is hoped, before the close of the year. A church at South Falls, which was commenced several years ago, has been completed.

At Gravenhurst, Draper, and Huntsville,

a beginning has been made; and also at Pt. Carling, all with good hopes of success. The labours of the Students are very highly appreciated by the people. There have been seven labourers associated with Mr. Findlay in the good work during the last six months. These are now returned to their studies in the several Colleges, and this region of forty miles square, is left with one solitary missionary to lift up the lamp of truth. Mr. Findlay is a true-hearted earnest labourer; but how can he overtake the labours of a field so extensive? What we need is one or two more ordained missionaries, say one at Gravenhurst, and one at Bosseau. And what we need is the sympathy and support and liberal gifts of our people to sustain this work. The people are poor, scattered over a wide area, and thus unable to sustain ordinances, or build churches for themselves without help. All honour to those men who have already aided these poor brethren in this new district. Let them not be weary in well doing.

May the Lord pour out on our beloved Zion, the spirit of zeal, of loving devotion to Christ, and of large-hearted liberality, that so the waste places of our land may become as a garden of the Lord, and through the labours of our missionaries many precious souls may be gathered to the fold of Jesus.—*Com.*

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The first Regular Monthly Meeting of this Society was held October 11th. After devotional exercises, reports were received by several missionaries employed during the summer: Mr. W. H. McCulloch, from Waubaushene; Mr. J. Ross, from North Hastings; Mr. H. McKay, from Manitoulin Island (North Side); Mr. A. Baird, from Manitoulin Island (South Side); and Mr. J. Farquharson, from McMurrich. One noticeable feature of the reports was the the number in the various fields added to the church for the first time. After singing the Missionary Hymn and prayer, the business of the Society was proceeded with. The Treasurer's Report was read and shewed that the finances were in a satisfactory condition. The election of Officers for the ensuing year then took place. Mission work in the City was discussed, when it was determined to supply Davenport and Brockton during the winter months, and also to render assistance to those employed in christian work at the jail and central prison.

FOREIGN MISSIONS.

MR. DOUGLAS' DEPARTURE FOR INDIA.

Previous to Mr. Douglas' departure, the Presbytery of Peterborough met at Cobourgh, and solemnly designated the Missionary to his field of labour, in the presence of a large assemblage. There were also present on this occasion the Rev. Dr. Topp, the Moderator of the General Assembly, and Professor McLaren, Convener of the Foreign Mission Committee. The proceedings were most impressive and interesting.

We take it as a good omen that Mr. Douglas sailed from Quebec in the Steamship "Moravian," a name of Missionary renown in all the churches. We had the pleasure of shaking hands with him, *en passant*, at Montreal, and learned from him a circumstance that will bring joy and thankfulness to many. Before leaving Cobourg he received a letter from the Rev. J. K. Lucas, a missionary in India, stating that the United Synod of Lodiana, having learned that it was the intention of Mr Douglas and Mr. Campbell to sail for India about this time, postponed the meeting of their Synod, which assembles once in three years only, for the space of three weeks, in the hope of being able in a body to welcome those Canadian brethren and co-labourers in that distant land, and conveying to them an assurance of their unfeigned delight at their coming. This intelligence, while it fills their hearts with encouragement, should also fill ours with gratitude to God, inspire us with hopefulness, and stimulate us to unceasing prayer for them, and to giving liberally and cheerfully for their support. It is expected that they may reach their destination about the middle of December.

REV. K. J. GRANT AT ST. THOMAS.

This devoted missionary and his family having left Halifax on the 4th September, and having visited Hamilton and Warwick, Bermuda, reached St. Thomas on the 12th

of that month. The following is an extract of a letter just received from Mr. Grant :

At 4 P.M. we had intelligence of a destructive hurricane at St. Kitts and Antigua. At 6 the wind began to rise, and at 8 every precaution was taken to secure doors, windows and the lighter out-buildings.

At 11 two guns were fired, the usual signal announcing that the barometer indicated hurricane weather. Then followed the terrific blow till 5 A.M. on Wednesday.

None of us slept: roofing was torn up; the floors of our Hotel were inch-deep with water, and in fact ours was the only dry bed-room in the Hotel.

I cannot convey any adequate idea of the terrific force of the wind. All were anxious for the shipping, and there was cause, for not only were boats, lighters, and schooners sunk or capsized or thrown on shore more or less shattered, but a large class of brigs, barques, &c. were driven ashore in the harbour and wrecked, while not a few persons perished.

I have just returned from the funeral of Captain Turner. The barque of which he was in charge, was driven ashore, and himself, wife, and four of his men were drowned. His body was found yesterday and buried to-day.

It is said to have been terrific in Santa Cruz, but I have not yet learned any reliable details. If we had been twelve hours later, we would have been exposed during the whole of the storm. It is our first experience of a West India hurricane, and we feel that we have had a great deliverance, and have much cause for gratitude.

ANNUAL MEETING OF THE NEW HEBRIDES MISSION SYNOD.

The annual meeting of the New Hebrides Mission Synod was held in the island of Nguna, at the station occupied by the Rev. P. Milne, from the 8th till the 17th June. The Synod was opened by an address from the retiring Moderator, the Rev. J. Inglis. All the missionaries were present who are this year residing on the islands. The Rev. J. G. Patton of Aniwa was absent on leave in Victoria. The Rev. J. D. Murray sent in his resignation, and remains in New South Wales, on account of Mrs. Murray's health. The Rev. H. A. Robertson, of Erromanga, was unanimously chosen Moderator for the ensuing year, and the Rev. T. Neilson, of Tanna, Clerk of Synod.

Reports on the state of the Mission in their respective stations were given in by

all the missionaries. From these reports it appeared that the progress of the work during the past year had been more than than usually encouraging on Fotuna, Erakor, Havannah Harbour, Nguna. The Rev. J. Annand, of Efate, was appointed to succeed Mr. Murray at Analgauhat, Aueityum. Mr. Inglis is to leave the islands by the Dayspring in December next, and return home to carry the Aneityumese translation of the Old Testament through the Press. In accordance with instructions from home, Mr. Inglis is to arrange for a temporary vacancy in his station. Mr. Inglis is also appointed to represent the New Hebrides Mission Synod in the Pan-Presbyterian Council to be held in Edinburgh in July, 1877. The Dayspring is to leave the islands for Sydney about the end of August. The Dayspring is also appointed to visit New Zealand next summer. She is expected to be at Dunedin in January during the meeting of the Synod of Otago and Southland. She is subsequently to visit the Bluff, Lyttelton, Wellington, and Auckland. The Rev. Messrs. Watt, of Tanna, and Milne, of Nguna, have been appointed to accompany the Dayspring to New Zealand, to bring the claims of the New Hebrides Mission before the churches by which they are respectively supported, and to plead especially for more Missionaries. The Rev. D. McDonald, of Havannah Harbour, was authorised to apply to the British and Foreign Bible Society, to print for him 300 copies of the Gospel of Luke in the Efate language. A minute was passed by the Synod respecting the late lamented Commodore Goodenough, recognising his important services on behalf of the natives of these islands. A letter was also addressed to Sir A. H. Gordon, Governor of Fiji, congratulating him on his appointment to that office, thanking him for his causing so many of the deported natives to be returned to their own islands at the expense of the Government, assuring him of the real sympathy and support of the mission in his efforts to protect and benefit the native races; and calling his attention to an application that has been made by some of the settlers on the Group to the French Government to take possession of the New Hebrides, a step strongly deprecated by the mission.

The next annual meeting of the Mission Synod is to be held at Havannah Harbour, at the station occupied by the Rev. D. Macdonald, as soon as practicable after the return of the Dayspring to the Group in 1877.

MISSIONARY ITEMS.

There are now six Presbyterian churches at work in India, three of which are Scotch, one Irish, and two American. Along with these six we may reckon the Reformed of America as a seventh. All these churches are Calvinistic in doctrine and Presbyterian in polity. The distinctions between them, as far as they are not national, are of such slight importance that unless they had arisen in the past they could not keep the churches separate from each other now. For a country like India they have in either case no meaning whatever. Impressed with this fact, the missionaries of the various Presbyterian societies met at Allahabad, near the close of 1875, to form a Presbyterian Alliance. In the paper which this Conference presented to the churches in Europe and America, it is suggested that a step might be taken toward the formation of a single Presbyterian church for India, if the Presbyterian Alliance were made the highest court of appeal in all cases of discipline involving native ministers and members. Meanwhile the Alliance, as a purely advisory body, will exercise great influence in harmonizing the interests of the seven Presbyterian churches in India.

THE AMERICAN MISSIONARY HERALD says, —To-day the missionary work is carried on in India and Ceylon by 35 missionary societies, besides local agencies. In the different Presidencies are 500 ordained missionaries, occupying more than 400 stations, and over 2000 sub-stations, the latter chiefly manned by native labourers. The statistical tables that have been prepared for each decade in the last thirty years, show some of the gathered fruits of the work. These returns taken in India, Ceylon, and Burmah, are for the years 1852, 1862, 1872. Placing them together we have the following:—

	<i>Native Christians</i>	<i>Communicants.</i>
1852 . . .	128,000	22,400
1862 . . .	213,182	49,688
1872 . . .	318,363	78,494

The successes of the last year or two are proportionately much greater. The additions to the churches for 1874-75 were over 7000, and the relative gain to Christianity is proportionately larger than to either Hindooism or Mohammedanism. Thus the growth in the Madras Presidency of the three great religions has been, since 1856—Christians, 51 per cent increase; Mohammedans, 33; Hindoos, 37. Education in India has greatly improved. There has been a wonderful increase in the productions of the Press.

These results of missionary labour are great and wonderful, but other changes, through the pressure of Christian senti-

ment and the power of truth, have taken place. In 1825, the Government abetted idolatry, and sought no alliance with Christianity. It husbanded the endowments of temples and mosques; it supplied funds from its treasury for repairing temples and roads to sacred places; it taxed pilgrims, and endowed schools for the teaching of error and superstition. Then infanticide abounded: suttees flourished; bloody rites were practised. Then no Christian convert could obtain his rights in regard to property. These and kindred evils existed. Now all is changed. Government protects and aids missionary operations; It has cut itself loose from all connection with idolatry; infanticide is declared a criminal act; suttee is prohibited; and cruel rites have been forbidden. The Koran and the Ganges water are banished from the courts of justice. Converts are protected in their rights, and the legal validity of widows remarrying is proclaimed. Hindooism is losing its hold upon the many, and the idea is growing that it must disappear under the power of Christianity. There is an enlarging circle that has broken with Brahmanism, though not yet yielding openly to the religion of Jesus. Signs of improvement—material, social, intellectual, and moral—fill the land. The natives are awakening from the sleep of ages; the desire for sound knowledge is growing. Caste is relaxing. Stereotype customs that have been more powerful than law are disappearing. A knowledge of the Bible is spreading, its precepts are becoming more influential, and the truth is working wonders among the Aborigines, who never yield to Hindoo or Mohammedan influence, but are now accepting joyfully the doctrines of the Cross. Christianity has obtained a firm footing; its ambassadors are alive to the importance of its dissemination, and are increasing in numbers and skill. Native churches have been planted all over the land, and these are becoming more potential for good.

A HINDOO and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled in each other's faces. At last a happy thought occurred to the Hindoo. He exclaimed: "Hallelujah!" The New Zealander in delight cried out: "Amen!" In these two words, not found in their own tongues, they were able to express their thoughts.

ECCLESIASTICAL NEWS.

SCOTLAND.

The Rev. William Knight, of St. Enoch's Church, Dundee, has been appointed to the Chair of Moral Philosophy in St. Andrew's University, vacant by the removal of Professor Flint to the Chair of Divinity in Edinburgh University. Rev. Dr. Wallace, in taking formal leave of the congregation of Old Greyfriar's, Edinburgh, expressed the hope that his motives in taking this step would not be misjudged by the congregation, between whom and himself there had always subsisted the happiest relationship. The change from being a minister of the Gospel to that of becoming Editor of a secular paper, and of *THE SCOTSMAN* in particular, has given rise to a good deal of comment, the more that Dr. Wallace has expressed a desire to ignore his orders and divest himself entirely of his ecclesiastical status. It is feared by many that this bodes no good, in so far as any improvement in the *tone* of the *Scotsman* might have been anticipated. To say the least of it, it is a very unusual procedure. On this side the Atlantic we have somehow got the idea that, "once a minister, always a minister," unless indeed he have brought disgrace upon the office and has been degraded from the rank. It remains to be seen what action the Presbytery of Edinburgh will take in this matter. It is currently stated that Rev. Dr. Story, of Rosneath, will be elected to succeed Dr. Wallace in the Greyfriar's Church.

DR. CAIRNS who has been removed from Wallace Green congregation, Berwick, in order to become Professor of Systematic Theology in the United Presbyterian Church Hall, Edinburgh, has been presented with a piece of plate, and £500, by the congregation, in acknowledgment of "his pre-eminent abilities and earnest labours during a ministry of 31 years. We notice also, that it is proposed to present a valuable testimonial to another distinguished U. P. minister—the Rev. George Gilfillan, of Dundee.

THE FREE CHURCH has been somewhat exercised by the recent secession of three of its ministers, all in the Presbytery of Glasgow, who have joined the Established Church, ostensibly, for the reason that the abrogation of the law of patronage had removed the chief barrier to the re-union of the Churches in Scotland. It is stated that at a private meeting of the Free Presbytery, it was resolved that the resignations of Rev. Messrs. McNaught, Taylor, and McLach-

lan, should be accepted, and that no record of disapprobation of the conduct of these gentlemen in joining the Established Church should be minuted.

IRELAND.

The Irish Presbyterian Church does not appear to have suffered much harm from Disendowment. It rather seems to have been quickened into newness of life. It never was in a more healthy and vigorous condition than at present. The appeals made on behalf of a Sustentation Fund are meeting with a satisfactory response. So also with the scheme for providing every minister with a manse. An increasing interest is manifested in the maintenance of Sabbath schools, and Intemperance, with its inseparable companions—poverty and crime—is on the decrease.

Dr. Killen's Eccle-iastical History of Ireland is spoken of as one of the most able and interesting works of the kind ever published.

The Rev. James Cargin, of Dublin, who so refreshed us with his presence at our last General Assembly, has since that time been pressed to accept a call from St. Peter's, Dundee, the Church of Robert Murray McCheyne. But the offer of a much larger stipend, and other inducements, have not prevailed, and Mr. Cargin, for the present, remains where he is, and where we have reason to believe he is doing a great work for the Church.

THE WEEK OF PRAYER, 1877.

THE Evangelical Alliance have just issued their annual invitation to united and universal prayer at the commencement of the year, January 7-14, 1877.

The following topics are suggested as suitable for exhortation and intercession on the successive days of meeting:—Sunday, Jan'y 7: Sermons—Christian Fellowship (1 John i. 7). Monday, 8: Thanksgiving and Confession, in review of the past year. Tuesday, 9: Prayer for the Universal Church; for its increase of faith, activity, holiness, and Christian charity. Wednesday, 10: Prayer for Families—for the unconverted; for sons and daughters abroad; for those in sickness, trouble, or temptation; and for those who have been recently "added to the Church." Thursday, 11: Prayer for Nations—for rulers, magistrates, and statesmen; for philanthropic and benevolent institutions; for a pure literature, and the spread of sound education among the people. Friday, 12: Prayer for Home and Foreign Missions (Luke xxiv. 47). Saturday, 13: Prayer for the Holy Spirit

Joel ii. 28. Sunday, 14: Sermons—One Lord, one faith, one baptism, one God and Father of all. Eph. iv. 5-6.

The Presbyterian Record.

MONTREAL, 1st NOVEMBER, 1876.

THE season of the year reminds us that THE RECORD is nearing the first stage in its journey when it may appropriately indulge in a few momentary reflections upon the past, and the probabilities of the future. It would be ungrateful did we not acknowledge the success which has attended us thus far. Judged by its circulation, the success of the RECORD has far exceeded the reasonable expectations of its friends. Already we have more subscribers, by nearly ten thousand, than the four magazines of the churches put together had previous to the Union. On the other hand, we cannot shut our eyes to many imperfections, nor do we hesitate to confess how far short we have come of realizing even our own ideal of what the official organ of the Presbyterian Church in Canada should be. We can only claim that we have done what we could, and express the hope that, possibly, under abler management, the future of the RECORD may far excel the present.

It has been our desire from the first, that the RECORD should find an entrance into every family of the Church. To this end, it was deemed necessary to restrict the price to the small sum now charged for it—*twenty five cents per annum*. We have seen no reason as yet to change our minds on this point. Such being the case, it is impossible either to meet our own wishes, or the views of some of our subscribers who would like to see the magazine enlarged and more elaborately embellished. We must be content, for the present at least, with our unpretentious form, endeavouring, as best we may, to make up for external deficiencies by increased attention to our monthly contents. In this regard we look to the Conveners of Committees and other offi-

cial, as well as to those ministers of the Church who wield the pens of ready writers, for such assistance as they know we need, and which they can easily give.

So far from sympathizing with objections that have been taken in some quarters to our advertizing columns, we rather congratulate ourselves in having so respectable a list of names on our cover, and thank them every one for their valuable assistance. We have yet to make the acquaintance of any periodical like our own that is above accepting this sort of aid, and we feel an honest pride in comparing this department of the RECORD with that of some other religious journals that might be named.

A very short personal investigation would suffice to remove any reasonable misgivings on this score, and prove this source of revenue to be a necessity of our existence.

The annexed table has a two-fold interest: first, in shewing where our 36,000 copies of the RECORD go to; and, secondly, by proving the possibility of attaining a very much larger circulation than we now have. The first column indicates the number of families in the several districts actually belonging to organized congregations; the second shews the number of RECORDS sent to them; and the third, the number of families unsupplied with the RECORD:—

DISTRICTS.	Families	RECORDS sent.	Families unsupplied.
Cape Breton....	3,324	1,058	2,326
Nova Scotia.....	8,953	6,842	2,111
New Brunswick . .	4,035	2,048	1,987
P. E. Island.....	3,021	1,497	1,524
Newfoundland....	170	250
Quebec Province..	4,994	3,341	1,635
Ontario.....	40,920	20,488	20,432
Manitoba.....	537	220	317
British Columbia..	142
British and Foreign	157
Totals.....	66,014	36,043	30,332

These figures do not include families in the Mission Stations and partially organized congregations, of whom we find 4,340 enumerated in the last statistical

reports of the Church. So then, we might begin the year 1877 with 50,000 subscribers, and yet there would be room for 20,000 more.

Will the magnificent Province of Ontario not come to the front and, out of its abundance, furnish, itself, the first instalment of 14,000 subscribers we want? It would still be able to point to its 6,000 and odd families who never see the RECORD!

We shall be glad to hear from any of our friends who, in the multiplicity of other business, may have overlooked their small amount of indebtedness to THE RECORD.

NEW ORDERS, for 1877, should reach us not later than the 1st December next. In the absence of instructions to the contrary, the same number of copies will be sent to the several addresses, as are now on our despatch list. To prevent disappointment and confusion, proposed changes, either as respects the number of copies, or the addresses to which they are to be sent, should be intimated to us as early as possible.

THE PRICE OF THE RECORD for 1877 will remain as at present, namely: 25 cents per annum, when sent in parcels to one address:—

Single copies, 60 cts. per annum.

OFFICIAL ANNOUNCEMENTS.

THANKSGIVING DAY.

THURSDAY THE SECOND DAY OF NOVEMBER has been appointed by the Moderator of the General Assembly as a day of Thanksgiving to Almighty God, to be observed by all the congregations of the Church in acknowledgment of the manifold blessings we have received at His hands, and especially for the abundant harvest, and the continuance of peace during the present year.

SABBATH THE 26TH DAY OF NOVEMBER has also been named by the Moderator as the day on which the subject of the Revival of Religion, and the need, in order thereto, of a copious outpouring of the Holy Spirit, shall be presented from the pulpits of all the Congregations.

STATED MEETINGS OF PRESBYTERIES.

(For Clerks Names see February.)

Montreal—Tuesday, 9th January, 11 a.m.
 Ottawa—Tuesday, 7th November, 3 p.m.
 Glengary—Tuesday, 9th January.
 Kingston—Tuesday, 9th January, 3 p.m.
 Lindsay—Tuesday, 28th November, 11 a.m.
 Toronto—Tuesday, 7th November, 11 a.m.
 Barrie—Tuesday, 5th December, 11 a.m.
 Owen Sound—Tuesday, 19th Dec., 10 a.m.
 Saugeen—Tuesday, 26th December, 4 p.m.
 Guelph—Tuesday, 14th Nov., 1 p.m.
 Hamilton—Tuesday, 19th Dec., 11 a.m.
 Paris—Tuesday, 19th Dec., 11 a.m.
 London—Tuesday, 19th Dec., 2 p.m.
 Stratford—Tuesday, 19th Dec., 10 a.m.
 Bruce—Tuesday, 16th January, 4 p.m.

COLLECTIONS FOR THE SCHEMES.

French Evangelization.—Third Sabbath, July.
 Widows' and Orphans' Fund.—Third Sabbath, August.
 Assembly Fund.—Last Sabbath, September
 College Fund.—First Sabbath, December.
 Home Missions.—Fourth Sabbath, Jan'y.
 Foreign Missions.—Third Sabbath, March.

AGENTS OF SPECIAL FUNDS.

French Evangelization—Rev. R. H. Warden, General Agent, to whom all communications and remittances should be addressed: 210 St. James' Street, Montreal.
 Widows' and Orphans Fund, (late Church of Scotland): Rev. R. Campbell, Montreal, *Coureur*.
 Queen's College.—Wm. Ireland, Kingston.
 Presbyterian College.—Montreal. Warden King: Montreal.
 Juvenile Mission to India.—Miss Machar, Kingston.
Revs. Dr. Reid, Toronto, and Dr. McGregor, Halifax, are the General Agents and Treasurers of the other Funds of the Church.

MISSIONARIES WANTED.

Ordained Missionaries for Manitoba and Sault St. Marie: Apply to Rev. Dr. Cochran, Brantford, Ont.

LADY SUPERINTENDENT WANTED,

For the Ladies' French Evangelization Society. A lady possessing a fair knowledge of French who is willing to devote herself to Christian work as Superintendent of the Society's Mission House, in Montreal. Apply to Mrs. Campbell, 17 St. Luke Street, Montreal.

LITERATURE.

MEMOIR OF NORMAN McLEOD, D.D. BELFORD BROTHERS, TORONTO.

This is one of the best biographies ever penned. The fact of this Canadian copyright having reached its *seventh* edition is sufficient proof that it was called for, and that it has been duly appreciated. The *style* in which it has been brought out reflects credit on the Canadian press. Encouraged by their success in this venture, the Messrs. Belford are also republishing a number of Dr. McLeod's works, such as *THE EARNEST STUDENT*—a most delightful and instructive volume: *THE OLD LIEUTENANT AND HIS SON: THE GOLD THREAD*,—one of the best of children's works, and *WES DAVIE*, all of which will be welcomed at many a fireside, and are also worthy of preservation.

THE METROPOLITAN PULPIT, is the title of a new monthly published by the Religious Newspaper, Agency 96 Nassau Street, New York, at \$1. per annum, and devoted exclusively to the publication of carefully prepared outlines of sermons preached by leading ministers in New York and Brooklyn. The number before us has 13 such outlines of discourses by Dr. John Hall, Dr. Storrs, Henry Ward Beecher, Dr. Talmage, Dr. Cuyler, Dr. Taylor and other well-known preachers.

SERMONS: ZION CHURCH PULPIT for October, by Dr. Cochran, published by Mr. Sutherland, Brantford, furnishes, as usual, two excellent discourses.

The doctrine of *PREDESTINATION* is very skillfully and judiciously handled in a short treatise by Rev. James Breckenridge of Streetsville, though we must be excused if we say that the veil has not thereby been quite taken away from this difficult subject. *THE CHURCH MEMBERSHIP OF CHILDREN*, by the Rev. John Munro of Wallace, N. S., is all that it professes to be—a concise and conclusive essay on infant baptism, and the *status* of children in the Church. It deserves extensive circulation. Price only 3 cents, or \$2 per hundred.

THE DOCTRINE OF ANNIHILATION IN THE GOSPEL OF LOVE, by the Rev. J. Baldwin Brown, published by the MILTON PUBLISHING LEAGUE, belongs to a speculative class of religious literature that is coming into vogue, and with which we must confess we have very little sympathy. And we fail to discover sufficient merit in the *LAUREL BUSH*, by the author of John Halifax, Gentleman, to warrant its republication by Messrs. Dawson Brothers, Montreal.

ACKNOWLEDGEMENTS.

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TORONTO,
TO 3rd OCTOBER, 1876.

ASSEMBLY FUND.

Received to 3rd Sept.....	\$219.14
Fergus, Melville Church..	20.00
Kingston, Brook Street ..	8.00
Deans	4.00
St Stephen	2.00
Dalhousie	1.00
Truro, St Paul's	8.00
St Ann's & North Shore..	10.00
Londonderry	2.00
West River & Brookfield.	6.50
Charlottetown	15.00
Boularderie	2.00
Mount Stewart	6.50
Kouchebaugac	1.75
Baddeck	4.00
Mosa	9.60
Guelph, Chalmers Ch	16.24
Martintown, Burn's Ch	2.34
East Oxford, St Andrew's	2.55
South Gower & Mountain	4.59
Pembroke	1.50
Westmeath	5.00
North Mara, &c	1.47
Admaston	3.60
Paisley, Knox Ch	13.10
Mabou	3.00
St Catherine's Ist	8.00
Perth, St Andrew's	11.07
North Dorchester	4.00
Eramosa	7.00
Hanover & Bentinck	5.50
Dunblane	2.00
Osnabrock, St Mathew's.	4.00
Nowboro & Westport	2.60
Chipman, A B	5.54
Halifax, Chalmers Ch	10.40
Do St Andrew's	14.50
Smith Falls, St Andrew's.	6.00
Mount Pleasant	3.00
Cheltenham	3.00
Newmarket	5.00

\$463.00

FOREIGN MISSION.

Received to 3rd Sept.....	\$1104.05
Cheerfully, Wallacetown.	2.00
Martintown, Burn's Ch ..	7.66
Normanby Head Station..	13.00
Melbourne	7.00
Mrs E Cook, Samia, China	1.00

\$1134.71

KNOX COLLEGE ORDINARY FUND.

Received to 3rd Sept.....	\$784.28
South Gower & Mountain.	10.00

\$794.28

FRENCH EVANGELIZATION.

Received to 3rd Sept.....	\$521.94
Wick	10.58
Exeter	9.25
Keene	11.00
Eramosa	14.00
Do Sabbath School	4.00
Ross, St Andrew's	3.30
Stewart Settlement	3.40
Coben	1.50

Tecumseth & North Gwilmington	8.81
Fullarton	17.50

\$604.78

WIDOWS' FUND.

Received to 3rd Sept.	\$225.81
Moore, Burn's Ch	12.00
Bobenyacon & Verulam..	11.00
Lachute, Henry's Ch	7.18
Amos	4.35
Holstein	4.85
Fairbairn	2.07
Brown's Mission Station..	0.78
Milverton, Burn's Ch	18.50
Lyn	8.00
Prooline	7.05
Plymton, Smith Ch	4.00
English Settlement	11.31
Ayr, Knox Ch	23.00
Perth, St Andrew's	10.00
Rodgerville	10.52
Kilsyth	3.51
Storrington	5.75
Pittsburgh	2.25
Spencerville	8.00
Mainsville	3.00

\$382.93

With Rate from Rev. Arch. Cross.

AGED & INFIRM MINISTER'S FUND.

Received to 3rd Sept.	\$18.50
Latona	10.00
Lake Shore	6.50
Cannington	8.00
Manilla	4.00
Fullarton	13.00

\$60.00

SABBATH SCHOOL MEMORIAL FUND

Received to 3rd Sept.	\$742.37
Carlton Place, Zion Ch ..	5.25
St. Paul's S. Sc., Hamilton	25.60

\$772.62

KNOX COLLEGE BUILDING FUND.

Received to 3rd Sept.	\$5511.30
Hanover & Bentinck, per Rev D Anderson	23.00
Durham, per Rev D Anderson	47.00
Norwood, per Rev Principal Caven	30.00
Hastings, per Rev Principal Caven	23.00
St Thomas, per Jas McCrone	70.00
W Thomson, Tilsonburgh ..	4.00
Mrs Rutherford, Burford ..	0.75
East Nisscuri, per Phillip McDonald	10.00
Toronto	91.33
George Allan, Durham	2.00
Hamilton, per Jas Walker	139.60
James Laidlaw, Guelph ..	50.05
Dunwich, per A Fletcher.	13.50
Huron, per Rev H Gracey	6.90
Kincardine, Chalmers Ch, per Rev H Gracey	14.50
Pine River, do	5.00
Bethesda, per Principal Caven	36.00
Alnwick, per Prin Caven	10.00
Welland, per Rev J A F McBain	16.25

Crowland, per Rv McBain	1.60
Port Colborne, do	19.60
Port Robinson, do	5.00
North Pelham, do	6.50
N Brant, per Rev J Baikie	16.25
West Brant, do	24.00
Tara, do	16.00
St Ann's & Welland Port, per Rev A Dawson	14.00
Tecumseth, per Rev P Nicol	35.00
King, per Rev P Nicol	41.75

\$6281.63

HOME MISSION.

Received to 3rd Sept.	\$1435.12
Stratford, Knox Ch debt	32.00
Goderich Gaelic, addl do	2.50
Wingham	20.30
Princeton	11.50
Bethany	6.75
Wroxeter	12.31
Fordwich	11.07
Puris, Dumfries St	49.50
Fergus, Melville Ch	60.60
Cheerfully, Wallacetown	3.00
Woodstock, Knox Ch	48.00
Stratford, St Andrews do	23.00
Lansdowne	12.00
Belleville, St John s	37.20
Stirling	9.00
Kingston, Chalmers Ch do	29.00
Storrington & Pittsburgh	22.00
Demorestville	5.60
Camden	10.00
Madoc, St Columba	4.00
Do St Paul's	3.50
Amherst Island	10.50
Kingston, Brock St	25.00
Glenvale & Harrowsmith	7.05
Springville & Bethany	1.41
Claremont	7.65
Lobo & N Carradoc	16.82
Victoria	20.00
Chatham, Wellingt. St ..	20.00
Clinton, Willis Ch	35.63
Manchester	15.00
Six Portage & River	
Desert	2.40
Walton	12.55
Castletford	5.00
Dundas, Knox Ch	50.00
Kippen	19.20
Flamboro West	38.75
Aylwin	7.20
Exeter	6.15
Aurora	9.45
Bear Creek	13.00
Drumbo	11.50
Hibbert	24.15
Guelph, Chalmers Ch	48.56
Nairn	4.00
Melrose, Lansdale & Shannonville	15.00
Beamsville & Mountain	13.00
Russell	6.60
East Gloucester	5.00
East Oxford, St Andw ..	12.75
Ottawa, Daly Street	22.00
Westmeath	19.00
Mara, &c	6.30
Glennmorris	21.75
Ridgeway	20.00
Campbellford	21.65
Smith Hill	7.00
Leeburn	2.35
Goderich, Union Ch	6.00
Esansville and Lake	
Dore	6.01
McNab & Horton	30.00

Pby. of Bruce on acc.	do	100.00
Pickering, Eskinech do		5.55
Longwood Guthrie Ch do		3.20
Carradoc Cooke's Ch. do		1.60
Presbyterian Church in England, ordinary...		484.44
Wick do	debt.	10.00
Peckwith, Knox Ch. do		8.00
Sombra do		10.00
Waterdown and Wel- lington Square do		15.00
Aylmer do		3.25
Ayr, Knox Ch do		37.00
Perth, St Andw, add do		14.35
Do do ordinary		50.00
Chatham, St Andw, debt.		20.00
E A M, Whitty do		10.00
Deans do		6.00
Eramosa do		21.00
Manotick & Glouc'ster do		12.00
Owida do		16.50
Port Dover do		10.00
Alice do		11.20
Dumville do		2.00
Do ordinary		19.00
Rodgersville do	debt.	23.25
Nepean do		14.00
Huntley do		5.15
Richmond do		3.50
Granton do		5.00
Plantagenet Mission do		11.25
Beardbrook & Grant do		8.00
St Ann's & Welland Port do		20.00
Carlton Place Zion Ch do		10.00
Newboro & Westport do		6.75
Rochesterville do		6.00
Carp & Kimbura do		5.00
Carlingford do		6.00
Hull do		8.00
Pakenham, St Andw. do		15.60
Fallarton do		13.00
Do ordinary		8.00
Collingwood do	debt.	18.30
Alensville do		4.00
Streetsville do		26.70
Smiths Falls, St Andw do		19.50
Dunbarton & Canton do		22.50
Kinz St Andw, or linar..		16.00
Sault Ste Marie do		10.00
Baltimore do	debt.	50.00
Port ope do		21.00
Brooklin do		10.00
Winisor, St Andrews do		40.00
Mitchell do		20.00
Edwardsburg and Iro- quois do		10.20
Percey do		29.50
Hamilton, St Paul's.. do		20.75
		\$3795.88

RECEIVED BY REV. DR. MCGREGOR, AGENT OF THE CHURCH IN THE MARITIME PROVINCES, TO 1st OCTOBER.

FOREIGN MISSION.

Acknowledged already..	\$3275.66
East St Peter's	15.00
Economy	5.00
River Charles, Bay Chaleur	10.00
Chipman Queen's Co, N B	18.96
E Cumminging, Wilmot ..	2.00
Maitland Young Men's So.	20.30
St Andrew's (old) St John's	
Nfld. India Mission ..	96.00
Upper Londonderry	20.00
Prince St Cong. Pictou ..	65.74
New Mills, Bay Chaleur ..	4.00
St. McKenzie, Jerrard's Island, E Shore	4.00

Mr McCracken, Chief En- gineer of S S Hibernian, per Rev J F Campbell ..	4.87
Mrs Washington, Warwick Bermuda	5.00
Arch Wingood, Hamilton, Bermuda	15.00
	\$3551.53
FOR DATSPRING AND MISSION SCHOOLS.	
Acknowledged already..	\$504.53
Sheet Harbour	6.77
Tangier	12.62
Spry Bay	6.85
Do T Conrod's family	0.25
Quoddy	4.50
Moser's River	3.21
	\$538.92

HOME MISSIONS.

Acknowledged already..	\$1167.56
Brookfield Celechester ..	4.00
A McLeod, Halifax, per Rev J M Grant, for New Kincardine Schools, &c.	400.60
Mrs Donaldson, Keppuch, Scotland, for New Kin- cardine	25.60
East St Peter's	10.00
Economy	5.00
E Cumminging, Wilmot ..	1.00
Maitland Young Men's So.	20.30
Upper Londonderry	19.00
St Andrew's Ch, Halifax, Arch Wingood, Hamilton, Bermuda	13.00
	\$1665.86

SUPPLEMENTING FUND.

Acknowledged already ..	\$2078.52
East St Peter's	3.64
Arch Wingood, Hamilton, Bermuda	5.00
New Mills, Bay Chaleur ..	4.13
	\$2071.29

COLLEGE BURSARY FUND.

Arch Wingood, Hamilton, Bermuda	\$8.67
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COLLEGE FUND.

Acknowledged already ..	\$1419.82
East St Peter's	8.00
Economy	5.00
Interest on \$132.37 for two years	15.83
Upper Londonderry	8.50
Prince St Cong Pictou ..	56.55
Arch Wingood, Hamilton, Bermuda	5.00
Glencly	13.75
East iver	5.65
Caledonia	11.10
Smithfield	3.50
These four sums from one congregation	\$34.00
	\$1552.75

FRENCH EVANGELIZATION.

Acknowledged already ..	\$1136.31
Kennetoot & Gore	25.00
East St Peter's	8.00

Scotsburn	19.00
St Andrew's Ch, Chatham, N B	16.00
Sheet Harbour	6.77
Tangier	12.63
Spry Bay	6.88
Do T Conrod's family	0.35
Quoddy	4.60
Moser's River	3.20
N. B.—The six preceding entries are all from Sheet Harbour Cong., making \$34.41.	
E Cumminging, Wilmot ..	3.00
Tryon	3.57
Houslaw	4.43
Arch Wingood, Bermuda.	5.00
	\$1554.72

FRENCH EVANGELIZATION.

RECEIVED BY A. B. STEWART,
TREASURER, MONTREAL.

From Executors of late
William Hall, Peterbro-
ro, and applied to pay-
ment of Russell Hall,
Montreal
 \$10,000.00 |

Merigamish, Pictou, N S.	15.00
Hawkesbury	6.32
L'Original	5.89
L'Original, S S	3.10
Scottstown	10.17
Hampton	7.20
Perth	10.00
McNab & Horton	27.00
Wakefield	8.00
St Andrew's and Knox, Hemmingford	12.15
West Huntingdon	5.00
Amberst Island	1.59
Essa Townline	4.88
Silver Islet	3.25
North Bedgar	24.00
Utica	5.00
Glanamis	12.00
Metis	3.05
Rev T Fenwick, Metis ..	2.00
Robeyacon	13.00
Knoxville	3.76
Oak Hills	2.37
Perrytown	5.87
Konchibouzac	3.00
Chicoungui Basin	15.25
Beaulieu	10.40
Medonte, Mission Station	6.10
Chesley	0.47
Stephen, Mission Station.	3.53
Nine Mile River	12.63
Tibury East	7.54
St Andrew's Mission, Hol- brook	3.75
St Andrew's Mission S S, Halbrook	2.25
Shelbourn	6.84
Primrose	3.16
Kippen	14.50
Spencerville	16.15
Mainsville	5.40
St Andw's Ch, Kincardine	8.00
Avoca	2.60
St Stephen, N B	10.10
Plantagenet Mission	7.53
River Desert Mission	8.00
Wyebrige Mission	12.27
Westwood	8.49
Moss, Kilmartin	13.00
Ivy Thornton	2.21
S Plymton	11.29
Burgs Ch, East Zorra	18.00
Molville Ch, Markham ..	8.00
Morton	62.00

Rodgerville	17.00
Loyal Orange Lodge 212, Toronto	10.00
Cartwright and Ballyduff, Bowmanville	7 50
North Bedouque, P. E. I.	2 50
Greenbank	9 00
Angus McMaster, New Mills, N. B.	3 00
Lake Mezzanic Mission, Litchfield	6 50
Calvin Ch. N. E. Adelaide	4 50
Amherst, N. S.	18 00
Oil Springs Mission	1 50
Avoca	1 00
Boston Ch., Essex	15 00
Knox Ch., Milton	9 00
St. Andrew's Ch., Lindsay	12 48
A friend at Lindsay	3 00
Latom	12 00
Cumberland	15 00
Port D'Albousie	9 00
McKillop & Tuckersmith, Alice	10.00
Pettevan	
Indian River	11.00
Chalk River	
Argyle & West Lorne Ch., Crim	11 00
Chateauguay Basin	1 00
Fitzroy & Tarbolton	15 00
Melrose, Lonsdale and Shannonville	9 00
Botheil Ch. Orangeville	7 00
Valleyfield	15 00
Bathurst and South Sherbrooke	2 00
Alliston	4 25
Kemble	2 25
Guthrie's Ch., Longwood	4 00
East Gloucester	6 80
Russell	3 20
Beechburg Sab. Sc.	8 25
Calvin Ch., Pembroke	6 00
Rocky Saugeen	4 00
St. Andrew's Ch., Sarnia	42 00
Nottawasaga	5 00
Loch Side & Loch Lomond	45 00
Carp	4 00
Kimburn	7 00
Russeltown Flats	12 00
Corunna & Moncton	9 00
Erskine Ch., Montreal	35 97
Fatfield	4 42
Kendy	6 40
St. Peter's Ch., Madoc	8 00

Buxton	5 00
Bimbrook	6 22
Winton Mission	2 30
Hewrich	14.00
Botany	3 20
Thamesville	2 80
Wm Arthur	2 00
Demoreville	5 00
Bank Street S. S., Ottawa	30.00
Wm Cunningham, Godmanchester	10 00
River St. Cong. Paris, Ont.	31 00
W. G. Elliott, Kingston	
County Muster, Loyal Orange Lodges	42.50

WIDOWS' AND ORPHANS FUND,
Late Church of Scotland Branch,
Rev. Robert Campbell,
Convener.

Prock Rev A Currie	\$12.00
St. Gabriel Church, Rev R Campbell	80 00
Gwillimsburg & Inuitit, Rev Wm Cleland	12 00
Osnbruck, Rev J S Muilan	12 00
Perth, Rev Dr. Bain, add	10.00
Darlington, Rev Adam Spencer	20.00
Peterborough, Rev K McLennan	25 00
Russelltown, Rev P S Livingston	12 50
Melbourne, Rev H Edmison	12 00
Beckwith, Rev W Ross	16.00
Westmeath, Rev A Campbell, add	5.00
Pickering, Rev W R Ross	8.00
Three Rivers, Rev Jas McCaul	24 00
Finch, Rev H Lamont	6.00

Received by Rev. R. H. Warden,
General Agent of the Board of
French Evangelization, 210 St.
James Street, Montreal, up to
10th October.

Ancaster Village	\$9 00
Alberton	7 00
Lepreire	2 00
Irish Presbyterian Ch	242 33
Knox Ch., Vaughan	22 80
Albion	12 72
St. Andrew's Ch., Pakenham	4 00
Manilla	7 00
Ottawa French Church	10 00
York Mills	3 00
Fisherville	3 00

QUEEN'S COLLEGE BURSARY FUND
Rev Prof. Ferguson, Treasurer.

Portsmouth, Kingston	\$40.00
Bequest from late Miss Armour, Montreal	121 67

PRESBYTERIAN COLLEGE, MONTREAL

Warden King, Treasurer.

BUILDING FUND.

G McGregor, Pembroke	\$10 00
James Reid, Jun., Almonte	5 00
Thompson, do	5 00
James Riddell, do	5 00
Duncan Campbell, do	4 00

THEOLOGICAL CHAIR.

W & D Yuille, Montreal	\$50 00
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JUVENILE INDIAN MISSION.
Miss Machar, Kingston, Treas.

Beechburg S. Sc.	\$10.00
W C Herdman, Picou, N.S.	00.7

ERRATA.
In October Record, under the heading of Ministers' Widows' and Orphan's Fund, Maritime Provinces, for Rev James Watson \$20.00, read \$100.00; and "for dividend on Shares Bank N. G. Lock," read, Bank of Nova Scotia Stock.

FRENCH EVANGELIZATION.—The Congregations who have not yet remitted their contributions to this scheme, are reminded that the treasury is at present empty, and they are earnestly requested to transmit their contributions, without delay, to the Rev R. H. WARDEN, 210 St. James Street, Montreal.

The Whitby High School.
WHITBY: ONTARIO.
THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to
GEO. H. ROBINSON, M.A., Head Master.
High School, Whitby, Sept. 1, 1876.

JUVENILE MISSION TO INDIA.
Contributions for this Fund are requested to be sent to the Treasurer, Miss MACHAR, Kingston, Ont., during the early part of December, if convenient, as the accounts of the Association in Scotland close with the Calendar year.

THE PRESBYTERIAN RECORD
PUBLISHED MONTHLY,
Office: 210 St. James Street, Montreal,
Price, 25 cents per annum,
In parcels to one address.
SINGLE COPIES, 60 CENTS.
TERMS: PAYABLE IN ADVANCE.
Orders for 1877 should be forwarded by the 1st December.

Educational and Book Notices.

CANADIAN COPYRIGHT EDITION.

LIFE OF

NORMAN MacLEOD, D.D.*by his brother, the Rev. Donald McLeod.*Complete in one vol., Demy 8vo. WITH
PORTRAIT. Cloth, gold and black,

\$2.50, full morocco, \$6.00.

For sale by all Booksellers, or mailed free
of postage on receipt of price.

BELFORD BROTHERS,

Publishers, TORONTO.

BRANTFORD YOUNG LADIES' COLLEGE.

In connection with the Presbyterian
Church. President—Rev. WM. COCHRANE,
D. D. Principal—Rev. A. F. Kemp, L.L.D.

The Faculty of Instruction comprises:—

President, Principal, Head Governess, six
Assistant Governesses, Professor of Music,
Master in Painting, with Professor Melville
Bell as Lecturer in Elocution and Rhetoric.The Calendar for the year containing full
particulars as to Studies, Fees, etc., may be
had on application to the Principal, to whom
all communications regarding the reception
of pupils should be addressed. The College
re-opened Thursday, 7th September.Brantford, Ontario, }
Nov. 1st, 1876. }

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of
Young Ladies.MRS. WATSON—Successor to the MISSES
(NEIL) McINTOSH.The aim of this Establishment is to com-
bine Christian and moral training with in-
struction in the various branches of a su-
perior Education. Special advantages for
the acquisition of the French language.The Autumn Term commenced on Friday,
8th September. *A liberal deduction made
in the case of Clergymen's daughters.*

BRAESIDE ACADEMY, COTE DES NEIGES.

*Near Montreal.*Boarding School for Boys. Healthy loca-
lity. Terms Moderate.

Prospectus sent on application.

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