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The Missionary World.

It is now four years since Dr. Angus startled the Evangelical Alliance at New York with his demonstration of the possibility of evangelizing the whole world within the life time of the present generation. It is a question of men and money—of faith and works. One nation can send forth a hundred thousand soldiers, or even double that number, and expend millions of pounds in their support: could not all the Christian nations send forth fifty thousand men to tell of the salvation provided in Christ? If nominal Christians were real Christians, if we all believed what we say and what we subscribe, the Foreign Mission field would not wear the dark and desolate aspect which it wears to-day. There are many provinces in China, there are some districts in India, as populous as the whole of this Dominion, yet without a solitary Christian missionary.

Dr. Gibson of Erie, Pennsylvania, a member of the United Presbyterian Church, has recently given buildings and land valued at \$80,000 to the Foreign Missions of his Church—the entire proceeds to be devoted to the publication and free distribution of the Scriptures in Palestine and Egypt, in Arabic, Coptic, or other languages that be may required. The work to which Dr. Gibson devotes his money is prosperous in a remarkable degree. The “Presbytery of Egypt” does its work as few Presbyteries could have done.

All the Presbyterian bodies labouring in Japan have succeeded in effecting a thoroughly harmonious union. They have joined under the title of the “Church of our Lord Jesus Christ in Japan.” It will be responsible to no foreign authority. The mission in Japan is called the Sho Kwai; the Presbytery is Chin Kwai; and the

highest court (Synod or Assembly) is Dai Kwai. It has ever been a cruel blunder to carry sectarianism into the face of Heathenism.

The benefit of co operation in missions is coming to be recognized, and missionary conferences have become settled institutions. The latest such conference was held three months ago in a secluded village at the foot of Lebanon. There were present thirty-seven native Syrian delegates, four British, and ten American. Four and a half days were spent in discussing matters of interest relating to the kingdom of Christ. The same Gospel that is found precious in Christian lands is adapted to the spiritual requirements of the “Syrian ready to perish.” The native churches are learning to contribute liberally to the support of the Gospel among themselves, and in some instances they are able and willing to lift up their eyes towards the “regions beyond.” In India, the terrible year of famine bids fair to prove an important one in missionary annals. Tens of thousands have been sustained in life by the hand of Christian beneficence, and the fact will not be wholly forgotten in more auspicious times. In Calcutta, a considerable shock has been given to the pride of caste by the provision of a pure water supply accessible to citizens of every caste alike. The Brahmins have submitted and made the best of it.


The American Board has 255 mission stations in the Turkish Empire, with over 5000 converts, and about 12,000 children in schools where Christian instruction is imparted to them. The war has, of course, interfered sadly in some districts: but the vast majority of missionaries have continued their work in patient expectation of better days.

From the Presbyterian mission field in

Persia we have tidings of a very remarkable religious revival. The churches have been refreshed and strengthened as they never were before, and after long persecution they are enjoying much-needed rest. The news from Africa is partly sad and partly very joyous. Some brave young men—missionary pioneers—have fallen at their posts, and others are prostrated by illness. But the work of exploration and of planting mission stations goes bravely on. The Congo, greater than the Nile itself, is now regarded as a highway to the heart of Africa. The usual proportion of missionaries went forth last year to heathen or papal lands; and if we may judge from what we have read, the labours of missionaries have been crowned with more than the usual share of blessing and success.

The Jews.

By REV. PRINCIPAL MACVICAR, LL.D.

S we have had a good deal of talking and writing of late about "the lost tribes" allow me to offer a few practical thoughts respecting the whole Jewish nation.

THE JEWS ARE A MUCH NEGLECTED PEOPLE.

This is manifestly true so far as any action by the Presbyterian Church in Canada is concerned, and, I suspect that the conduct of many others is very like our own. Few think about them, or pray for them. They are seldom mentioned at the family altar or in the public services of the sanctuary. We have no distinctive mission to this people, and few and small are the contributions in their behalf which go from this great Dominion. It may be thought that this is owing to our poverty, or to our having already so many things in hand. But this is a mistake. We are perfectly able to do far more than has yet been attempted. Let the vast wealth now thrown away on sinful indulgences, and laid out for political ends and selfish purposes, be set free and consecrated to the Lord, and let his people, specially the wealthy among them, realize that they are only His stewards and there will be abundance of means at command to carry on missions among all the nations of the world, including this long and much neglected people.

THE JEWS ARE A PEOPLE TO WHOM WE OWE MORE THAN TO ANY OTHER.

It is enough in this connection to say that from them we have received our Hebrew and Greek Scriptures. "Unto them were committed the oracles of God." "To whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." To all these we are served heirs through the Jews. Their God is ours. Their Christ is ours. Their Bible is ours. And what would the world be without the Bible? It is the foundation of our religion: the foundation of our literature, philosophy, and science; for when science refuses to accept its truths as the starting point it becomes unmeaning jargon: the foundation of social, political, and national freedom and greatness. Should we treat the people to whom, under God, we owe so much, with neglect in our prayers or our offerings?

THE JEWS ARE A PEOPLE POSSESSED OF NOBLE ATTRIBUTES.

I know that an opinion the very opposite of this is widely entertained and often expressed. They are put forward as the incarnation of meanness, treachery and cruelty—as if Shylock were the typical man of the nation. I know, too, that Scripture discloses more than a little misconduct on their part; but were the sins of other people as faithfully recorded as theirs have been, possibly some might have more cause for shame than the Jews. In spite of all their wickedness, they are a marvellous people, and furnish many of the highest types of mental, moral and religious excellence which history records—we cannot forget Abraham, Moses and the Prophets. And where can we find in our day, or in all our history, such a man as the Apostle Paul—tender-hearted, generous, firm, intrepid, self-sacrificing, learned, patriotic, powerful,—in every sense a great and good man. Not a few of his qualities belong to the whole race. *They are learned.* Probably a larger proportion of the whole nation are profound scholars than of any other people in the world; and in proof of this they are found in every country connected with the Schools and Universities, as Philologists, Historians and Scientists. *They are skilful financiers.* Bankers, merchants and the directors of the finances of nations have acknowledged their power in this respect. They are *adventurous*, have braved hardships and dangers of all sorts, and, indeed, proved themselves to be ubiquitous: for there is

no country or city in the world which they have not reached. They have an amazing power of endurance. They have been "scattered and peeled," (Isa 18 2) persecuted in every possible form, deprived of their civil rights, and slaughtered without mercy; they have received in awful measure the answer to their daring prayer, "His blood be on us, and on our children," (Mat. 27-25); and yet, after having suffered enough to exterminate the nation, they are to day as strong as ever, numbering over seven millions. Dr. Benjamin Richardson, F.R.S., Eng., assigns three reasons for this wonderful tenacity of vital power; (1) an innate excess of vital resistance; (2) the observance of the rules of health laid down in the Pentateuch; (3) that the Jews have followed, either under the influence of necessity or from natural prompting, a better life in all that relates to the maintenance of a healthy physical existence.

THE JEWS ARE A PEOPLE MANY OF WHOM HAVE ALREADY BEEN SAVED.

My reference here is exclusively to New Testament times, and the evidence of what is stated is to be found specially in the Acts of the Apostles. One of the most remarkable features of Apostolic times was the rapid growth of the Christian Church at Jerusalem in the very heart of this nation. We know not how many constituted the Church there during the lifetime of our Lord, but, very soon after His ascension we are told that in one day there were added unto them "about three thousand souls." (Acts ii. 41). This was the result of the outpouring of the Holy Ghost in fulfilment of the prophecy of Joel; and the converts we are told embraced "Jews and Proselytes." Further on in the narrative (Acts iv. 4) we learn that "the number of men was about five thousand." This we take, as Dean Alford thinks, to be exclusive of women, who as believers were probably more numerous than men, thus making a total of perhaps ten thousand. Later still (Acts v. 14) the record is, that "believers were the more added to the Lord, multitudes both men and women."

Now then, taking into account what we read in the Gospels and Epistles, as well as in the Acts, of the success of the truth among this people in other places, may we not safely conclude that the Saviour's prayer on the cross in their behalf was answered, and that large numbers of them were saved during the days of the Apostles?

THE JEWS ARE A PEOPLE WHOSE CONVERSION IS DISTINCTLY FORETOLD AS DESTINED TO QUICKEN GREATLY THE SPIRITUAL LIFE OF THE CHURCH.

God's purpose in this respect is clearly revealed. His words are: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplications; and they shall look upon me whom they have pierced." * * * (Zech. xii. 10.) "God hath not cast away his people whom he foreknew." (Rom. xi. 2) "Have they stumbled that they should fall? God forbid. But, rather, through their fall, salvation is come unto the Gentiles." (V. 11) "For if the casting away of them be the reconciling of the world: what shall the receiving of them be, but life from the dead." (Blindness in part happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved." (Vs. 25-26)

The general sense of all this is obvious. There has been a partial and temporary rejection of the people; but God has not finally abandoned them—what happened to them was designed to facilitate the spread of the Gospel among the Gentiles, and designed ultimately to bring about their own restoration, for they are to be brought in with the fulness of the Gentiles, and this is to be as "life from the dead," a most glorious event; "as though a new world had arisen." How so? Let but the Spirit of God descend upon this people and they will consecrate all their admirable qualities and resources to the service of the Gospel, their business tact and energy, their wealth, their indomitable perseverance, and amazing power of endurance, their vast knowledge of the sciences and languages, and especially of the Hebrew Scriptures, and their irrepressible disposition to travel—to go into all the world. Already over five hundred of them are ministers in connection with the various evangelical Churches. In view of all these things, and much more that might be said in their behalf, why are we so slow to do anything for the Jews? Why this guilty silence in pleading God's promises at his throne of grace? Is there no wealthy man among us who will give fifty or sixty thousand dollars to found a mission to this people, a mission for the success of which God's word is specially pledged? Will not the half million of Presbyterians in Canada bring practical pressure to bear on our General Assembly to undertake this work by pouring in their offerings for this purpose even while we have so many other works in hand? We have among us good friends of the Chinese, the Hindoos, the Aboriginal tribes of this continent, and the French people of this Dominion. Are there none to befriend and help the descendants of Abraham?

The Sabbath School

INTERNATIONAL LESSONS.

February 10th.] B. C. 896. [2 Chron. xiv. 22.

JEHOSHAPHAT HELPED OF GOD.

GOLDEN TEXT:—"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."—Verse 20.

HOME READINGS—M. 2 Chron. 20: 1-13. T. Ps. 83: 1-18. W. 2 Chron. 20: 14-25. Th. Ps. 136: 1-26. F. 2 Kings 3: 4-27. S. 2 Chron. 20: 26-37. S. 2 Chron. 21: 1-20.

It is always important to read the context, and compare parallel passages: especially and obviously so as regards this lesson. In last chapter we left Jehoshaphat well employed, reforming his kingdom. While thus engaged, he hears of a sudden and unprovoked invasion of Moabites and Ammonites in strong force—from beyond the sea: i. e. the Dead Sea. A powerful confederacy, distinctly referred to in Ps. 83: 6-8. The tide of popularity, always fickle, turned against him. Previous to this, the neighbouring nations had feared Jehoshaphat, Ch. 27: 10, but, since his affinity with the house of Ahab, they lost whatever respect they had for him; now Jehoshaphat is in fear of them, v. 3: and not without reason—he had been told that there *was wrath upon him from before the Lord*, Ch. 19: 2. But the name of the Lord is a strong tower, Prov. 18: 10. The *fear of the Lord*, while it enables us to trust in God, does not make us fold our hands, Heb. 11: 7. With him came out all Judah "to ask help of the Lord" bringing with them their wives and children, by way of strengthening their appeal: for did not God spare Nineveh for the sake of the *little ones*; Jonah 4: 11. *Jehoshaphat's prayer* is a model one—short and pointed, v. 6-12. His familiar allusion to Abraham, v. 7, is referred to in James 2: 23. It concludes with an acknowledgement of entire dependence upon God. JAPAZIKL, another unknown prophet, unexpectedly appears on the scene. While the king was yet speaking God heard, and lo, the answer already! See Isaiah 65: 24, and Daniel 9: 20. He was a Levite, of the sons of ASAPH. In Ch. 23: 30, Asaph is called a seer or prophet. He was a psalmist as well, for twelve of the Psalms bears his name, Ps. 1, and all from the 73 to 83, inclusive: a skilled musician, too: the choir-leader of Israel in his day. His musical talent descended to his sons, 1 Chron. 25: 1, and was perpetuated through many generations, Neh. 1: 44. *Jehaziel's message* similar to that of Moses at the Red Sea, Exo. 14: 13. "Stand still and see the salvation of God"—a greater exercise of faith than if he had said "advance and smite." Jehoshaphat so understood it, and, admonished his people to believe God and his prophets. They rejoiced together in the promise as fully as though it had already been performed and went forth singing the 136th psalm.

LEARN that faith inspires a man with true courage. The heart that trusts in the Lord is kept in perfect peace. Praise was an important part of Jewish worship and should have a prominent place in the services of the sanctuary now. All should join in it, heartily, Ps. 67: 5. It is fit employment for angels, Ps. 148: and is acceptable to God, Heb. 13: 15-16. Those who are endowed with musical talents should consecrate them to the Lord's service. The conclusion of the Lord's prayer teaches us "in our prayers to praise God."

February 17th.] B. C. 856. [2 Chron. xxiv: 4-13.

JOASH REPAIRING THE TEMPLE.

GOLDEN TEXT:—"Joash was minded to repair the house of the Lord."—Verse 4.

HOME READINGS—M. 2 Chron. 22: 1-12. T. 2 Chron. 23: 1-11. W. 2 Chron. 23: 12-21. Th. Ps. 76: 1-12. F. 2 Chron. 24: 1-14. S. Ps. 84: 1-12. S. 2 Chron. 24: 15-27.

A period of 36 years intervened between the victory recorded in Ch. 20: 22-25, and the death of Jehoshaphat at the age of 61. His eldest son JEHOHAM, joint ruler with his father for two years, succeeds him and reigns, not well nor wisely, eight years, Ch. 21: 6. He hated his brethren, probably for the same reason that Cain hated Abel, and for that reason slew them all with the sword. But we unto him that foundeth a kingdom in blood! Hab. 2: 12. Though warned by a letter from Elijah and threatened with the very punishment that actually overtook him, he did his best to undo all the good his father had done, by re-establishing idolatry and other abominable heathen practises. He forfeited the respect of his people, *departed without being desired*, Ch. 21: 20; died a miserable death, and was buried in an unhonoured grave. AHAZIAH succeeded him, his one qualification for the throne was that of primogeniture. The history of his brief reign, of one year, is summed up in two clauses, Ch. 22: 3-4. So much for unholy alliances. Read carefully from Ch. 20: 26 to Ch. 23: 21.

JOASH.—Little Joash, whom a pious aunt prevented from being murdered along with his brethren, Ch. 22: 11—who had been hid for six years in the house of God—was crowned at 7 years of age, and duly proclaimed—"God save the king," Ch. 23: 11. Naturally well-disposed, so long as he had the excellent high-priest for his prime minister, he did that which was right, v. 2. One of his first public acts was to restore the temple which had fallen into disrepair. It had been plundered by Egyptians and Arabs, and his wicked mother Athaliah had taken its foundation stones to build her idolatrous temple of Baal. Mark her end, Ch. 23: 15. Joash's youthful enthusiasm exceeded that of old Jehoids, v. 6. And how methodically he went about it! The *set annual contributions* were to be duly collected and overseers appointed, Exo. 30: 13 and Lev. 2: 1-8. This proving insufficient, Joash orders a chest to be made—the original pattern of the modern missionary box—and proclamation made that the people bring their contributions: which they did, cheerfully, and gathered money "in abundance;" compare 2 Kings Ch. 12. The funds were kept separate—for repairs, and ordinary expenses, suggesting the propriety of special collections for special purposes, and disallowing the not uncommon plea that, because money is required to build or repair churches, adequate provision cannot be made for the support of ordinances. This should be done and the other not left undone. Joash shewed his people how to do both.

"The money that every man was set at," seems to suggest that under the Christian dispensation a profession of religion should be followed, as a matter of course, by a voluntary dedication of a fixed proportion of our means for Christian purposes—an idea that cannot be too soon impressed upon the minds of children.

February 24th.] B. C. 765. [2 Chron. xxvi : 16-23,

UZZIAH'S PRIDE PUNISHED.

GOLDEN TEXT.—"Pride goeth before destruction, and a haughty spirit before a fall."—Proverbs 16 : 18.

HOME READINGS.—M. 2 Chron. 25 : 1-13. T. 2 Chron. 25 : 14-23. W. 2 Chron. 26 : 1-15. Th. Isa. 2 : 1-22. F. Isa. 6 : 1-12. S. 2 Chron. 26 : 16-23. S. Numbers 16 : 1-35.

JOASH reigned well while his old and wise friend Jehoida lived to counsel him. Ch. 24 : 15 : but after his death he began to put his faith in worldly princes Ch. 21 : 17. Better for him had he trusted in the Lord; Ps. 118 : 9, He lapsed into idolatry, and, when reproved by Zechariah, caused the good prophet to be stoned to death : Ch. 21 : 21, Matthew 23 : 35 Swift retribution followed. He was smitten with "great diseases," and, in the end, the wretched man, who had made shipwreck of himself, was murdered in bed by his own servants. He reigned forty years. AMAZIAH, his son, of much the same character as his father, reigned 29 years. He too began by serving the Lord, but by singular infatuation was also drawn into the whirlpool of idolatry, and like his father met a violent death. What a sad contrast the kingdom of Judah now presented to the happy days of Jehoshaphat !

UZZIAH, elsewhere called *Azariah*, 2 Kings 15. 1., came to the throne at the age of 16, with great capacities for government. Under him Judah rapidly regained strength and prosperity. How eminent he was as an agriculturist, a soldier, and a mechanical engineer, see v. 1-15. He was successful in wars against the Philistines on one side, and the Arabians on the other. He restored Eloth, a famous port on the Red Sea, to Judah, v. 2. and, just as long as he sought the Lord, he prospered, v. 5. But his prosperity proved too much for him—"When he was atroph his heart was lifted up to his destruction, v. 16. He became proud and presumptuous, arrogating to himself the right of doing what God had expressly reserved to his consecrated priesthood. This appears to have been the one blot on his character. He is not charged with idolatry and the grosser vices of his predecessors. He fell into the opposite extreme, by intruding into the temple of the Lord to burn incense. Had he forgotten how Jeroboam had been punished for this very thing? 1 Kings 13 : 1-4. Was he not well warned of the sin he was going to commit? v. 18. Surely he knew the Law in such matters, 1 Chron. 23 : 13. That it was as much as his life was worth to do this, Numbers 3 : 10. Yet he persisted : flew into a passion : threatened, Josephus says, the priests with death if they interfered with him. In the very act, he is smitten with leprosy—like Gehazi, 2 Kings, 5 : 27. and incapacitated for his duties which developed upon his son Jotham. He lived, however, to an advanced age—his reign being the longest, but one, of any of the kings of Judah 5 years. Mention is made by Amos Chap. 1 : 1, and by Zechariah Ch. 14 : 5, of an earthquake during the reign of Uzziah which Josephus connects expressly with this sacrilegious attempt to offer incense. (Antiquities 9 : 10 Sect. 4.)

LEARN from the history of these three kings how easy it is for young men of good dispositions, fine abilities, and splendid accomplishments to make shipwreck of their souls, and how needful always the prayer, "Lead us not into temptation." There is a good argument here for a properly ordained ministry : and, very obviously, we are taught a becoming reverence for sacred things. ONE SIN wilfully indulged in leads to ruin ; James 2 : 10.

March 3rd.] B. C. 740-726. [2 Chron. xxviii : 19-27.

AHAZ'S PERSISTENT WICKEDNESS.

GOLDEN TEXT.—"And in the time of his distress did he trespass yet more against the Lord : this is that king Ahaz.—Verse 22.

HOME READINGS.—M. Isa. 6 : 1-13. T. 2 Chron. 27 : 1-9. W. 2 Chron. 28 : 1-18. Th. Isa. 7 : 1-25. F. 2 Chron. 28 : 19-27. S. 2 Kings 16 : 1-20. S. Isa. 8 : 5-22.

JOTHAM, who acted as regent for his father Uzziah after he was smitten with leprosy, succeeded him at his death, and had a prosperous reign of 16 years. All we know about him is contained in Ch. 27—only nine verses, but from that, it may be inferred that he was both a pious and an enterprising prince.

AHAZ, his son, was twenty, or, as some think, twenty-five, when he began his reign of 16 years duration. Of all the kings of Judah he was the worst—his general character closely resembling that of Ahab, the wickedest king of Israel, 1 Kings 21 : 25. Others began well and, afterwards yielding to temptation—fell from grace : but Ahaz was bad from the very beginning. Notwithstanding the advantages of education, and the good example of his father, he plunged deeper into the mire at every step. In the first place, he became an undivided idolater, v. 2.—exercising his authority to extend it with the intensity of a passion, and with the ignorance of a heathen, sacrificing "to the gods who smote him," v. 23, and in defiance of God. See also 2 Kings 16 : 10-20. To complete his wickedness, as one divested of natural affection as well as religion, he burned his children in the fire to Moloch, v. 3. To these crimes he added the sin of sacrilege, for he cut in pieces the vessels of the temple, shut up its doors to prevent the worship of God, and made him idolatrous altars in every corner of Jerusalem. One of these altars is particularly referred to 2 Kings 16 : 10-12.

HIS PUNISHMENT.—The Syrians invaded his kingdom and in one day slew 120,000 of his valiant men. Modern warfare has no parallel to that. His neighbours, in the Northern kingdom, instead of sympathizing, seized the opportunity to manifest their undying hatred for Judah, joined the Syrian hosts, and returned from a marauding expedition bringing with them 10 Samaria 200,000 captives—men, women and children, v. 8. This, because they had forsaken God," v. 6, and in literal fulfilment of what Joshua had said long before, Josh. 24 : 20. The treatment, however, of these captives forms one of the most beautiful incidents in history, v. 15. Shewing there were still left some "good Samaritans." "At that time," refers to the period when, after a succession of 40 years, Ahaz was besieged in his capital. Then the Edomites and the Philistines took possession of the low country, v. 18. So Judah was "brought low," because of Ahaz, v. 19. Isaiah, who lived and wrote at this time gives a graphic account of some of these incursions, Isa. ch. 7. Even Ahab humbled himself when rebuked, 1 Kings 21 : 27 ; but Ahaz hardened his heart still more. Alarmed, he foolishly asks aid of TILGATHPILESER, king of Assyria, who had already carried a large number of the Israelites into captivity, 2 Kings 16 : 29. But neither his obsequious appeal—"I am thy servant and thy son, 2 Kings 16 : 7 : nor the treasures stolen from the temple and offered as a bribe, availed. He helped him not. Had his reign not been cut short by his early death, Judah would have been at that time annihilated : but God had better days in store for the tribe which he loved.

LEARN how sad the case of those who despise the goodness and forbearance of God, Roman 9 : 4-5. What a fearful thing it is to be forsaken of Him in this life. Ps. 2 : 4 ; Prov 1 : 26. How utterly useless to suppose that such can by any possibility be restored to his favour in the next world. Heb. 10 : 26 ; Rev. 6 : 16-17.

The Confession of Faith.

THE Churches in Scotland have been more or less anxiously discussing the Confession of Faith. We have one remark to make which we venture to hope will not be overlooked or too soon forgotten. Let the intelligent young men and women of the Presbyterian Church in Canada take some hours weekly (or daily) during the current winter for the careful study of the Confession of Faith. Let them at least read it over, and gain a fair idea of its contents. It is certain that they will then be better theologians than they ever were before. Read especially the "Sum of Saving Knowledge" usually printed with the Confession—Hodge's Commentary on the Confession is an admirable aid to its profitable study. Professedly, and really, the Confession is very dear to the Church: but its usefulness will be vastly increased by its being honestly and earnestly studied in our homes.

British Columbia.

COMOX.

OUR last reference to this settlement in the North of Vancouver Island was contained in a letter from Rev. Simon MacGregor, of Victoria, which we published in January, 1877, in which it is described as a very interesting and hopeful mission-field under the care of the Presbytery of British Columbia in connection with the Church of Scotland. Preliminary steps had then been taken for the erection of a church which we are glad to learn has since been erected. Mr. Crawford, a worthy Elder of the Kirk, we believe, when sending an order for a parcel of RECORDS, refers to the progress that has been made in pleasing terms, as follows:—

Comox, B. C., Dec. 4th, 1877.

"When I first ordered copies of the PRESBYTERIAN RECORD for Comox two years ago, we had no existence as a congregation, no Pastor, no meeting house, no Bible class, no Sabbath school; and, what was still

worse, no visible prospect of such blessings soon being conferred upon us. Is it any wonder then that we assembled on the 22nd of November in our new Church, with full hearts, to hear our own minister preach a Thanksgiving sermon. Our meeting-house is not finished yet, and our Sabbath-school and Bible class are only just organized, but with such tangible evidence of Divine approbation on our humble efforts, and by the aid of Christian brethren, we hope the Presbyterian Church at Comox, may become a beacon and guide in this land.

Our own Church.

WE last month acknowledged the receipt, by Rev. Dr. Reid of Toronto, of the handsome sum of \$2,650 from an anonymous donor in aid of certain schemes of the Church, and it gives us pleasure this month to notice in our list of acknowledgements the receipt of several large contributions from individuals. Among others it will be seen that the Board of French Evangelization has received \$100 from Mr. John McClive of Drummondville, Ont., and \$100 from a friend in Newfoundland. The latter donor, whose name has not been made public, a young man, we believe, in circumstances by no means affluent, contributes annually \$400 towards the Schemes of the Church. Only recently the Board of French Evangelization received per Rev. W. Fraser of Boadhead, a legacy of \$1000 from the late Mr. James Cerswell, a farmer of Tecumseth Township, Ont. We trust that such examples of Christian liberality will be instrumental in leading many others to "go and do likewise."

ANNUAL STATISTICS.

The usual blank forms for statistics, including the financial returns of the congregations and mission stations for the past year, have been issued by the Convener, Rev. Robert Torrance, and should be sent in, filled up, to the Clerks of the respective Presbyteries in which such congregations and stations may be situated. Need we add that it is most desirable that these returns should be made up and transmitted as soon as possible, and, further, that every Kirk-session should make a point of reporting. For this purpose, as well as for uniformity

in other matters, it would seem to be a matter of importance that the financial year of all the congregations should be made to correspond with the calendar year:—i. e. that all congregational and Sabbath-school accounts should be closed on the 31st December in each year.

ORDINATIONS AND INDUCTIONS.

DRESDEN: *Pres. Chatham*.—The Rev. John McAlmon, formerly of Markdale, Ont., was inducted 27th November.

WINSLOW: *Quebec*.—The induction of Rev. William Mathieson, formerly of North Arthur, Ont., was appointed to take place on the 23rd January.

HAMILTON, Ont., St. John's Church.—The Rev. Thomas Goldsmith, formerly of Seaforth, Ont., was inducted the 8th January.

ORANGEVILLE: *Toronto*.—Rev. J. M. McIntyre, formerly of Harriston, was inducted, January 17th.

MONTREAL:—Mr. A. C. Morton, a graduate of the Montreal Presbyterian College, was ordained as missionary to Taylor's Church on January 15th.

CALL.—The Rev. A. A. Scott, a graduate of Knox College, Toronto, has received a unanimous call to the pastorate of Zion Church, Chesterfield, Ont. Other calls will be found mentioned in the notices of Presbytery meetings.

NEW CHURCHES.—On the last Sabbath of last year a new church was opened at Woodbridge, Ont. The services were conducted by Principal Caven. Rev. J. M. Cameron of Toronto, and Rev. Wm. Aitken of Vaughan.

Principal MacVicar opened a new church at Blyth, Ont., on the first Sabbath of January.

Meetings of Presbyteries.

WINDSAY: 27th November.—Arrangements were made for the Annual Missionary meeting, and also for a convention of Sabbath School Teachers to be held at Cannington, on the first Tuesday of February.

BARRIE, 4th December.—The Presbytery having heard with very great sorrow of the sad bereavement of Rev. J. B. Fraser, M.D., missionary in Formosa, adopted a minute tendering him their hearty and earnest sympathy under the loss of his partner and devoted help-meet in the mission work. A suitable minute was also adopted in reference to the resignation of Osprey and Honeywood by the Rev. John Ferguson, B.A.

STRATFORD: 11th December.—It was announced that the Rev. Mr. McLeod, of Liverpool, England, had accepted a call from Knox Church, Stratford, and provisional arrangements were made for his induction on the 30th January. Arrangements were made for hearing deputies appointed by the Foreign Mission Board in the congregations of the bounds.

BRUC: 18th December.—Dr. Bell and Mr. Tolmie addressed the Court in the interests of Queen's and Knox Colleges, and a committee was appointed to devise the means of raising funds to meet the current expenses of the Colleges. A committee reported that the Church property of St. Andrew's Church, Paisley, was still in the hands of the Anti-Unionists, and that only two or three services had been held in the church during the past year. The Rev. John Fraser, of Knox Church, Kincardine, tendered the resignation of his charge owing to ill-health. There was read and sustained a call from Prince Arthur's Landing, to Mr. D. McKerracher, missionary, signed by 69 members and adherents accompanied with a promise of \$500 for stipend, with a manse.

LONDON: 18th December.—A call was sustained and presented to Rev. Mr. McIntyre from the congregation of Aymer and Springfield—stipend \$700; and also a call from Mandaamin and Mooreline to Rev. Abraham Beamer, promising a manse and \$700. The Presbytery accepted the resignation of Rev. Peter McDiarmid of Bear Creek and Burn's Churches and expressed sympathy with him in his present ill-health. The resignation of Mr. Ferguson of Alvinston, Euphemia and Brooke, was also accepted. A committee was appointed to make arrangements for a Sabbath school Convention. Arrangements were made for the ordination of Mr. McCrae on the 3rd of January.

WHITBY: 18th Dec.—Rev. Mr. Drummond of Newcastle was appointed Clerk, and Mr. Peattie, Moderator, for next year. Mr. Kennedy gave in his resignation of his charge of Dunbarton and Canton. Arrangements were made for holding missionary meetings in all the congregations.

PARIS: 18th December.—The Presbytery which met at Tilsonburgh, after being constituted, resolved itself into a Conference on religion, when addresses were delivered on Home and Foreign Missions, on Sabbath Schools, and on Evangelical life. A large congregation was present and much interest manifested in the proceedings. The committee appointed to prepare a scheme for Presbyterial visitations reported a series

of questions for such occasions, which were ordered to be printed and circulated for the information of members. Arrangements were made for holding missionary meetings in the congregations. A committee of four was appointed to report on the Book of Forms to next meeting.

OWEN SOUND: 18th December:—A large amount of local business was transacted. A part of the remit of the General Assembly regarding an Agent for the Home Mission Fund, the Presbytery resolved that, in the present circumstances of the Church, it would not recommend such an appointment. The principle of a common Fund for the Colleges in Toronto, Kingston and Montreal was approved of. It was agreed to recommend that the names of retired ministers be allowed to remain on the rolls of Presbyteries, if they so desire, provided they engage in no secular calling. In regard to the 5th remit, it was recommended that ordained missionaries in active service have their names on the roll of the Presbytery within whose bounds they are labouring. The Presbytery instructed each of its congregations either to form a Missionary Association, or an equivalent thereto, for the systematic maintenance of the various schemes of the Church.

MANITOBA: 12th December:—The Revs. Alexander Campbell and Walter R. Ross, the newly appointed missionaries, were cordially received as members of the Presbytery and their names added to the roll. The Foreign Mission Committee reported that they had delayed action in reference to the Roseau School, till the close of the year; and, further, that they had reason to believe that the Rev. S. Tangkanuicye had reached his field of labour among the Sioux Indians in the neighborhood of Fort Ellice, although they had not yet heard from himself. The Committee was instructed to correspond with the Presbytery of Dakota, U.S., to ascertain whether anything can be done towards carrying on mission work among the band under Sitting Bull. Professor Bryce read a report respecting contributions for the support of ordinances throughout the bounds, a committee was appointed to consider the matter, who recommended that the Presbytery should organize missionary associations in all the stations and congregations. This was adopted, and the Home Mission Committee was appointed to draw up rules for the working of such Associations. Attention having been directed to the prevalence of Sabbath desecration, the committee on the subject was directed to petition the Legislature for the enactment of a law for the better

observance of the Lord's Day, and ministers were instructed to preach on that subject on the first Sabbath of the year. Mr. McKellar directed attention to the evils of intemperance throughout the Province. After long and earnest discussion, a committee was appointed to consider the whole matter and adopt such measures as in their judgment would tend to curtail the evils referred to.

CHATHAM: 18th December:—A call from Dover and Oliver section to Rev. Mr. Forrest was reported and sustained, and arrangements were also made for missionary meetings: and the claims of the Colleges for increased support were considered and heartily endorsed.

HAMILTON: 18th December:—The meeting was largely attended. *Inter alia*, the Presbytery adopted a minute in reference to the death of the late Rev. David Inglis, D.D., of Brooklyn, expressing high appreciation of his many estimable qualities, and of the important services which he had rendered to the Church in its mission fields, its colleges, and its courts. A call from Central Church, Hamilton addressed to Rev. S. Lyle, of Connor, Ireland, signed by 502 communicants and 105 adherents was sustained. Stipend \$3000 with manse. (Mr. Lyle has accepted this call.) The resignation of Rev. Alexander Dawson of Beamsville was accepted. A minute was read expressing the Presbytery's regret at Mr. McBain's removal from Drummondville to Chatham, N.B. It was resolved to hold a Sabbath School Conference in the end of February and to invite all the teachers to be present. Mr. Laing gave notice of an overture to be submitted to next meeting on the preparation of a hymn-book for congregations and Sabbath Schools. In reference to the remits: "The proposal to have a Home Mission Agent was approved. (2). A common Fund for the Colleges was disapproved. (3). It was recommended that the names of retired ministers may be retained on the rolls of Presbyteries, when sanctioned by the General Assembly."

TORONTO: 3rd January:—On motion of Dr. Topp, seconded by Dr. Reid, a committee was appointed to draft a minute referring to the death of late Dr. Inglis. It was agreed to relieve Mr. Carmichael of the branch of his congregation at Stouffville. A call was sustained from the congregation of Georgetown and Limehouse in favour of Rev. Wm. Frizel, stipend \$800 without manse. The Presbytery approved of the naming of the Presbyterian church at Bolton "Caven Ohurch." The report of a Committee on Sabbath Schools recommend-

ed a change of pulpits on the Sabbath day when school matters were brought before the congregation; that the interests of the parents be enlisted as much as possible; and that a special class for teachers be organized by each minister in his congregation. The report was adopted.

MONTREAL: January 8th and 9th.—Rev. J. C. Baxter was appointed Moderator. The court was chiefly engaged in considering the reports from the General Assembly on Forms and Modes of procedure. (1) In the judgment of the Presbytery the Home Mission Scheme would be greatly benefited by the appointment of an Agent. But, that no one agent could successfully promote the scheme of Home Missions in connection with the other general schemes of the Church. (2) A common fund for the maintenance of the Colleges was disapproved. (3) Recommended that the names of retired ministers should not be retained on the roll. Arrangements were made for holding the annual missionary meetings throughout the bounds, and for affording the deputies appointed by the Foreign Mission Committee opportunities of addressing such meetings. The ordination of Mr. Morton, the missionary supplying Taylor's Church, East End, Montreal, was appointed to take place in said church on the evening of the 15th January.

TRURO: December 18th.—The Presbytery met at Stewiacke for visitation of Rev. Edward Grant's congregation. The Presbytery were delighted with the condition of its affairs—the unwearied labours of the pastor, and the excellent work done by the session and Sabbath Schools. Rev. J. Mc. McKay's demission of Economy and Five Islands was accepted. The application of Springtide for moderation in a call to Mr. McKay was granted. Arrangements were made for visiting the congregations in the interest of the College Fund. Dr. McCulloch's health not permitting his return from Scotland during the winter, arrangements were made for the supply of his pulpit.

LUNENBURG AND YARMOUTH: 8th January: Dr. Calder was appointed Treasurer of the Presbytery Fund. Rev. Joseph Elliot was appointed to supply St. John's Church, Yarmouth, during the month of January, and Rev. George Christie to supply Clyde and Barrington for six weeks. Arrangements were made to give the deputation appointed in the interests of the College Endowment Fund a cordial reception, and also for the Presbyterial visitation of a number of the congregations within the bounds.

Obituary.

REV. J. M. ROGER, of Peterborough. This venerable and esteemed minister died suddenly at his residence on the 8th January. Mr. Rodger was one of the oldest ministers in the Canadian Church, having been for the long period of forty-two years the pastor of St. Paul's congregation, Peterborough. He was ordained to the ministry in Scotland in 1833. Shortly afterwards, coming to Canada he settled at Peterboro, then a small backwoods settlement, which he lived to see grow into a flourishing town, and where he was instrumental in gathering together a large and prosperous Presbyterian congregation. In November 1875, Mr. Rodger retired from active ministerial duties with the rank of *Pastor Emeritus*, and in his stead the Rev. E. F. Torrance was ordained to the charge. Mr. Rodger was highly respected by the community in which he lived, and his death will be much regretted, not only in that locality but by numerous friends throughout the whole Church.

MR. DUNCAN McDONALD, a much respected Elder of the Church at Latona, Ont., died there on the 21st November, 1877. Mr. McDonald was born in Scotland in 1806 and came to Canada over twenty years ago. One who is well qualified to speak of him says "he was one who may be regarded as a model Elder, and his brethren in the Eldership may safely and profitably take a leaf out of his life's diary. The duties of his office he discharged faithfully and with remarkable efficiency—annually visiting all the families in his district, conducting worship, catechising the young and entreating them to accept the Lord Jesus Christ as the only Saviour." The Church has need of more such praying and working Elders.

Ecclesiastical News.

ANOTHER Communion Wine dispute has arisen, in the Established Presbytery of Edinburgh, by a petition from the majority of the Kirk-Session of St. Luke's Church, Edinburgh, where it appears it has been a practice, since 1873, while using the ordinary fermented wine on sacramental occasions, to provide unfermented wine for those who desired it. The discontinuance of this practice at the sole instance of the minister, without the concurrence of his session, has given rise to a serious and somewhat unseemly dispute that might have been obviated by the exercise of a little more Pauline forbearance. In the same Presbytery an animated discussion took place at its last meeting

on the evils of intemperance and the best practical methods of promoting sobriety in the community.

In the Free Church Presbytery of Edinburgh, Dr. Begg introduced his promised overture to the General Assembly on *OVATIONS* with a characteristic speech. He opposed and objected to *all* changes of posture and in the manner of *w hip*, and in the direction of introducing instrumental music—which he specially characterized as a popish corruption. The observance of Christmas Day he took to be thoroughly Popish. Memorial windows in churches were another Popish corruption which he mourned. He objected distinctly to the introduction and use of Hymns in public worship. Dr. Walter C. Smith, taking the other side of the question, carried the Presbytery with him in moving that the overture be not transmitted, by a majority of 24 to 10. Sir Henry Moncrieff, Dr. Blaikie, Principal Rainey and Dr. Davidson were among those who voted for Dr. Smith's amendment.

Lord Polwarth presided over an influential meeting in Edinburgh to bid God-speed to the first detachment of missionaries which the Church of Scotland has resolved to send out to the interior of China. The Presbyterians of Ireland propose building a "manse" for the use of their foreign missionaries who may be home on furlough.

It is a fact of interest that the Moderator of the Presbytery of Egypt, of the United Presbyterian Church, is an ex-Coptic monk, now a Presbyterian minister. The minutes of this Presbytery are written in Arabic.

The Synod of *Atlantic* in the United States has on its roll 113 congregations of coloured people, forty-four negro ministers, and 9000 negro members. There is a talk of the Church of Rome getting hold of the Southern negro. She cannot do it!

The Evangelical Alliance has a delegation in Italy endeavouring to promote union among Protestants there. At present there are several different sections of different denominations at work in the same field. There is no good reason for such "divisive courses," which are doubly disastrous in the presence of a strong and frowning Papacy.

It is good news to the supporters of the New Hebrides Missions that a strenuous effort is being made by the people of Australia to secure the annexation of these lovely isles to the British Empire. Would not Dr. Geddie have most joyfully welcomed the day!

Our Home Missions.

WE may repeat what we have often said before, that we shall be glad to hear from our standard-bearers in the remote outposts and new settlements of our country. We have addressed some of them personally, and now say to all to whom these presents shall come, if the Home Mission work of

the Church appear to have less prominence given to it in the RECORD than other departments, it is no fault of ours. We are most anxious to give all the information in our power. We can make tolerably good bricks without *straw*, but we have not yet learned the art of manufacturing them out of nothing. Let our friends who are engaged in this noble and patriotic work favour us with the information they can supply, we shall be thankful to them, and shall endeavour to turn it to good account. The following statement from the Convener may not be new to some of our readers but it is worthy of careful perusal.

THE NECESSITIES OF THE FUND FOR 1877-78.

The following outline of the Operations and Necessities of the Home Mission Fund for the current year, is respectfully submitted for the information of our congregations. It is desirable in urging the claims of the funds, that reference be made to the facts submitted, as presenting a strong argument for exceptional liberality during the current year.

OPERATIONS.—The report submitted at last Assembly contained the names of seventy-eight congregations, or 101 Churches supplemented by the fund from \$50 to \$300 per annum. Also the names of 264 Mission Stations, or 115 Mission fields, under charge of the Committee, and receiving aid from \$50 up to (in some few cases sanctioned by the Assembly) \$500.

The families connected with these Supplemented Congregations and Mission Stations number 7383, the communicants 9,548, and the attendance upon ordinances was 24,190.

In addition to these, special mention must be made of Manitoba, with its thirteen groups, or Mission fields, and thirty-three preaching stations, representing 292 Presbyterian families, 250 communicants, and with an attendance of 875. Also the Muskoka district, the Parry Sound district, the Manitoulin Islands, the Hasting Road Mission field, British Columbia, and, finally, Prince Albert on the Saskatchewan, transferred at last Assembly from the Foreign to the Home Mission Committee.

In addition to the ministers already labouring in Manitoba, namely, Messrs. Matheson, Scott, Borthwick, Donaldson, Bell, Stewart, and Mackellar, assisted by the Professors and students in the college, and the Rev. Dr. Black and Rev. James Robert-

son. The Home Mission Committee at its last meeting, appointed the Rev. Peter Straith, the Rev. W. R. Ross, and the Rev. Alexander Campbell, to proceed at once to the Province. Two additional labourers are urgently needed for the field, and the Committee are hopeful of securing suitable missionaries to meet the urgent demands of the Province before the close of the year.

FINANCE.—At the close of the financial year, 30th April, 1877, the Committee reported to the Assembly an indebtedness of \$2,389 40. On the 1st of October the indebtedness was \$3,440 67, and adding the claims now due for supplemented congregations and mission stations, \$9,809 47, makes a total of \$12,250 17 as the debt resting upon the Home Committee at the present date. To this, in estimating the expenditure for the year, must be added the moneys due Mission Stations and Supplemented Congregations next April, the support of such special fields as Muskoka, Parry Sound, the Manitoulin Islands, British Columbia, and our increased staff in Manitoba. There is also, as instructed by the Assembly, the sum of \$2000 to remove the debt upon the Manitoba College, making as nearly as can be estimated a total of \$38,500, which is required to enable the Committee to meet its liabilities at the close of the financial year in 1878.

I add no further remarks. Surely, in view of what has been stated, our congregations will cheerfully respond, in supporting the Home Mission scheme of our Church, by largely increased contributions during the present year.

WM. COCHRANE, D.D.

Convener of Home Mission Com.

IN THE NORTH WEST.

Albeit that our mission to the aborigines in the North-West territories of the Dominion is under the supervision of our Foreign Mission Board, to all practical intents and purposes it must be regarded as a part, and a very interesting part, of our Home Mission work. It is seldom that our contemporary in the city of Brotherly Love, takes notice of Presbyterianism beyond the line of forty-five North latitude, but we are glad to find the following reference to our new missionary in a recent communication to *The Presbyterian, Phila.* :—

“I had seen Tunkanshaiciye (can you pronounce it?) in 1871—a “big, big Indian.” He was addressing a large audience of white Christians, his subject being the love

of Jesus. I was glad to know that one of these despised Indians of the West had been accounted worthy to be called, as a preacher of the gospel, to the Dominion of Canada; but there was a sharp pain as I contrasted this generous treatment of Tunkanshaiciye with the method we pursue on our side of the line. I wonder if such a thing as offering a support of six hundred dollars to an Indian pastor, and giving him a welcome to his work, was ever known in these United States? I throw not. We are more given to stealing his home, promising an annuity and a blanket, the next year stealing his blanket, provoking him in every way to retaliate, and then—shooting him. Is there not a wide difference?”

MISSION TO THE LUMBERMEN.

We extract the following from a circular recently issued by the Convener, the Rev. D. M. Gordon of Ottawa, and take the opportunity of commending this mission to the favourable consideration of all who are interested in the spiritual welfare of the Shanty-men, a hard-working and industrious class, numbering many thousands, to whom we are indebted for the maintenance of one of the largest and most lucrative industries in the country.

“The Mission may be regarded as a branch of Home Mission Work, but, owing to the present numerous and urgent claims upon the Home Mission Fund, it has been deemed advisable to maintain the separate existence of the Lumbermen’s Mission. The work is closely akin to that of the French Evangelization Committee, for a large proportion of those who are benefited by it are French Canadians, who are in many cases, more accessible to the influence of the preached Gospel and of religious literature, when in the shanties, than they are when under the inspection and control of the priest.

The Shantymen are, for a considerable portion of the year, cut off from Church ordinances; their claims upon the sympathy and assistance of their more favoured fellow countrymen, are many and evident: yet, with the exception of the work of this Mission, no organized effort is made to extend among them the preaching of the Gospel or the circulation of religious literature.

Formerly the Shantymen contributed liberally to the support of the Mission, but, since the beginning of the present severe depression in the lumber trade, their contributions have necessarily been very greatly

diminished. It cannot reasonably be expected that those immediately connected with the lumber trade should bear the whole burden of this work, or that members of the Committee should, by personal solicitation, collect sufficient funds for the proper continuance of the Mission."

Ministers belonging to the Ottawa Presbytery have been in the habit of leaving their own congregations for weeks and even months at a time to visit the shanties and preach to the lumbermen during the winter months, and these evangelistic tours have been highly appreciated. A considerable amount of money is also expended annually in the distribution of religious literature. Contributions for the Fund will be thankfully received and acknowledged by the Treasurer, Mr. Andrew Drummond, Ottawa.

METAPEDIA.

Mr. James W. Mason, catechist, reports to the Presbytery of Miramichi having laboured from the 27th May to the 23rd September in Metapedia and vicinity. The people greatly appreciated regular weekly services. The average attendance at Flatlands was 70, and at Metapedia 60. Services were also held at Upsalquitch where the attendance averaged 20. Three large rivers intersect this mission field—the Restigouche, the Metapedia, and the Upsalquitch. This, with the bad state of the roads, renders it very difficult for numbers to attend. The catechist established Bible Classes and Sabbath Schools, which were well attended. He visited 109 families and conducted religious services with the households. His visits were extended to the districts already mentioned and to Deeside, Glenlivet, Glencor, and Tide Head. Settlers up the river have yet to be visited. The Metapedia Church was opened last summer by Rev. Dr. Burns,—the people having contributed over \$400 to complete the building. When the services of the catechist ceased, owing to his departure for College, arrangements were made for regular meetings at which sermons by McCheyne, Moody and Spurgeon, are read by members of the congregation. The Presbyterians are the only Protestant denomination in the field. The Intercolonial Railway has greatly facilitated the work in these outlying stations.

NEW KINCARDINE COLONY, N. B.

This colony continues to flourish under the devoted labours of the Rev. Peter Melville, B. D. A handsome church was opened on New Year's day. Mr. Melville was assisted by Rev. Dr. MacIsaac,

of St. John, N. B., and Rev. Mr. Sinnett of Fort Fairfield, Me. All the colony turned out on the occasion. At the close of the proceedings, Mr. Watt, one of the Elders, presented Mr. Melville with a splendid family Bible from the young men of Kintore. And, before dismissing, Dr. MacIsaac by a unanimous vote named the church "Melville Church."

The Free Church Colonial Committee has given a grant of £50 a year to the minister. That enabled the Home Mission Board to grant \$240 to the new Church. And the Church of Scotland Colonial Committee has also given a grant of £100 to the Church, so that there is little doubt of the Colonists having their handsome new church without the ornament of a mortgage on it, and without debt. We congratulate them heartily.

MANITOBA COLLEGE.

Until quite recently, the support of the Presbyterian College in Manitoba was a charge upon the Home Mission Fund of the Church, and, all things considered, it must be admitted that the interests of this Institution are still, and must continue to be, very closely allied to those of the Home Mission Board. The General Assembly, recognizing the importance to the Presbyterian Church of the Manitoba College, have unanimously agreed:—"that it is entitled to the hearty support of the Church, and that it should be maintained efficiently in its various departments." We trust, therefore, that the circular issued by Rev. D. H. Fletcher, Convener of the Assembly's Committee, will meet with a general and generous response from all the congregations who have been appealed to in this behalf. Contributions should be sent to Rev. Dr. Reil, Toronto, or to Rev. Dr. McGregor, Halifax.

French Evangelization.

VISIT TO NAMUR MISSION.

FROM a report of the Rev. C. A. Dou-diet to the Board of a visit made by him to the French Presbyterian Mission at Namur in the Township of Suffolk, County of Ottawa, we cull the following extracts. The site of the Church is a ten acre lot gratuitously given to the Board by Mr. G. C. Mousseau, the missionary:—

"The little Protestant colony of Namur is situated about thirty-five miles north of

Papineauville in the very heart of the Laurentides. The church built by the Board is a two story building of hewed logs 36 x 24 feet in size. The lower part contains a school-room that may accommodate sixty or seventy children, and also rooms for the missionary. The Church proper might hold two hundred people and is well lighted by large windows which were presented by Mr. Eddy of Hull. It will require two hundred dollars at least to finish the Church, and make it weather proof.

The congregation consists of about twenty-five Protestant families settled in the neighborhood. On Sabbath the 2nd of September I held two meetings, one in the morning and another in the afternoon, and although I spoke an hour, their attention did not flag, and many were moved to tears. I then baptized two children, and, after service, went to visit one of the families, two miles distant. The afternoon service was largely attended, seventy-two persons being present, several being Roman Catholics that had come from a long distance to see the communion dispensed. The Lord's Supper was dispensed to fifteen communicants, and the services terminated at six o'clock, having lasted fully three hours.

There is a Sabbath-school attended by about twenty-three children. The parents generally come also to hear, so that it may count as a regular meeting of a more family nature however than the morning service.

There are twenty-five R. C. families in the neighborhood that seem well disposed towards the mission. They occasionally come to church, and some send their children to the day-schools. Indeed, there are only two hostile families in the place. Last fall, as I am told, a petition was drawn up and sent to Quebec, asking that the Protestant settlers be removed, and that no more should be allowed to come. The answer, of course, was that there was no law to do this under Queen Victoria's government. Foiled in this, some openly spoke of coming in force to burn the church as soon as it would be built and drive away the Protestants by force. Others of the settlers, however, are discharged French soldiers, who hearing of this threat, sent word that few as they were, they were ready to defend themselves and their families. This bold attitude has for the present put an end to these threats.

Speaking of the settlers, I may say that I visited eight or ten families during my stay, and would have seen them all in their own homes only for the rain. As it was, I walked over eleven miles, going as far as the head of "Lac des Sables" where there are two French families from Paris. Those

people have been there two years, cleared about twelve acres of land, and built a very good house, barns, etc. They find the lake a great help, as they brought up nets, and other fishing tackle, and catch splendid trout, some weighing as much as forty pounds. Among others, I noticed a family of old French Protestants, from the "Vivarais," that last battle field of Protestantism in the war of the "Camisards." They are worthy descendants of a noble race and a few families like them would form a backbone to Namur's Church equal to any in the country.

Mr. Mousseau and I visited several of the families. Two of them we found in rather poor circumstances, the others were moderately comfortable; all of them seemed to be steadfast and determined to support the church and school.

From all I have seen and heard, this congregation should have a resident minister or missionary. It is one of the best bodies of French Protestants we have in the country. Many of them will be well-off in three or four years, and the Church is sure to be self-supporting before long.

I would say to all that feel able to brave the hardships of a life in the wilderness,— "Go in, and possess the land." Whilst our Protestant Board of Relief and others are talking of sending families to Ontario or the Saskatchewan, there are millions of acres of good land unappropriated at our very doors.

It has occurred to me that if a few lots were taken, say twenty lots, by our charitable societies, they might send settlers upon them, paying them to clear the land, which is now done at ten dollars per acre, and, when they have enough done to keep themselves, sell them the improvement for what it cost, giving them time to pay. We might thus plant a French Protestant colony that would act as a rallying point for the many scattered farming families who sell out and go to Ontario or the U. States to escape persecution. The place is perfectly healthy. For two years, there has been no death among our Protestants. Thank God the settlement is as yet clear of taverns and liquor. The colony wants a blacksmith and shoemaker, badly. A brick-maker would find excellent clay for that purpose in many places, and if limestone is found in the neighborhood, a lime-burner could get plenty to do. I do not mean to say that these men could go there and make a living by their trades, but only that if they took up land, they would find their trades a material help, and would not need nearly as much capital to set up, as one that has no trade or whose trade is not in request.

The Government is shortly going to open the next township—Ponsonby, the land of which it is said to be even better than that of Namur. It will be well for French Protestant families that intend settling on land to bear this in mind and to be early on the field to select good lots.

Our New Hebrides Mission.

APPEAL FOR LAY MISSIONARIES.

THE following letter from Rev. P. Milne brings before the Church a comparatively new subject, a subject which requires mature and earnest consideration. It is addressed to Rev. Dr. McGregor, Halifax: Nguna, New Hebrides, July 26th, 1877.

The following minutes of our New Hebrides Mission Synod of May last, will explain to you the object of my writing to you at this time.

"The Synod having had under its consideration the difficulty of obtaining a sufficient number of labourers for this field, and being of opinion that laymen might be very usefully employed on many of the islands, appoint Mr. Milne to correspond with the Conveners of the Foreign Mission Committees of the various Churches supporting this mission, as to whether they would approve of their employment, and to report to next meeting of Synod."

The people here are barbarians of the lowest order; they have no written language; and although in order to make a literature, and translate the Scriptures into the various languages of the group, missionaries of the highest acquirements are needed here, as much as anywhere else, we think also that men of less learning than those who are usually ordained to the work of the ministry, might be employed along with these, and be, perhaps, as successful as they in the way of evangelizing, and weaning the people from their heathen superstitions. For the ordinary, every day work of the missions, with the above exception, it is not, in our opinion, so much great learning that is required, among such a people as this, as devotedness, perseverance, tact, and common sense. And we do not see any reason why a layman, who may be successful as a missionary among the lapsed masses at home, may not be so here, when he has acquired a knowledge of the language, customs and superstitions of the people.

We despair of ever getting a sufficient number of ordained men to evangelize these

islands. Forty would not do it, and at present we are only nine, no more than there were ten years ago. We trust, therefore, that you will take this matter into your serious and immediate consideration.

If the Church in Canada were to send us out eight such missionaries next year, which she is surely very well able to do, when a single country congregation in Germany could send out from among themselves, as missionaries to the heathen, more than that number every year, (I refer to Louis Harm's congregation at Diermalneburg), I could station them all in my own districts where they could all speak the same language, and where each one would have a whole island to himself, some of them with a population of more than a thousand souls. Others could be stationed on Efate, Erromanga, Tanna, &c.

I beg to say with respect to the climate here, that it is not unhealthy, and though tropical, the heat is greatly moderated by the sea breeze. In my opinion, and I have been here now for eight years, no one with an ordinary good constitution need fear the climate. If one is not careful, he is liable to have fever and ague occasionally, especially at the beginning, but with proper care it can be almost altogether avoided.

I shall feel obliged to you if you will be so kind as write to me at your earliest convenience, and inform me of your opinion or of that of your committee on this subject, so that I may be able to report to next meeting of Synod when we hope to get the matter settled.

Our Trinidad Mission.

LETTER FROM REV. K. J. GRANT.

THE following extracts are from a letter written on the 26th of last November to Rev. Dr. Burns, Halifax.

BAPTISMS.

During the year many have sought and some have obtained baptism. A week ago I baptized a sepoy (Sipnâhi is the native word) who was in the expedition which invaded Abyssinia in 1868, and aided in storming Magdala.

EXPERIENCE OF OREEDAS.

The Sabbath previous I baptized Oreedas who has been four years in Trinidad. A few facts from his life before coming may serve to illustrate how unsatisfactory human expedients are to give peace to the troubled conscience. Archbishop French asks "Is there any cry going up from the

Heathen world to the God of Heaven for deliverance?" He answers "there is no cry which understands itself. At the best it is only a blind longing." Let me tell you the story of Oreedus as related by himself at his baptism:—

"Some six or seven years ago I was in great trouble of mind—a burden oppressed me day and night. I could get no relief. I applied to a holy Brahmin, he advised me to fast every Tuesday, not to taste even water throughout the whole day, and to repeat constantly the name of my god. This I did faithfully, but my burden pressed as heavily as ever.

"He next advised me to go to the Ganges to bathe, performing the journey of two miles by prostrations. This is done by throwing the arms, when the body is completely prostrate, as far forward as possible, and with the forefinger making a mark at which he plants his toe in preparing for the next prostration. Accepting the counsel, I set out on my journey, and after several days with a chafed, lacerated body I arrived at the sacred river. Bathing relieved the pains of the body but it gave no relief to my soul. Knowing how meritorious it was to present a young cow as a gift to a Brahmin, I obtained one, and, after the usual ceremony, (which consists in taking white rice, the leaf of the betel nut, a sprig from the Tulsi plant, and a small piece of money in the hand, and with the same hand grasping the tail of the animal, the Brahmin repeats a Sloka from a Shashtra. The cow became the property of my spiritual instructor. Though this gift is said to be highly meritorious, yet it gave me no relief. I went home as dissatisfied as ever.

OTHER STEPS.

"Still I turned to my Guru for counsel. He assured me that my trouble of mind was due to my insincerity, and again advised me to visit a distant shrine. Ready to do as directed, I set out. I was eight months from home, being the most of the time on the roads, subsisting on what I could obtain from the hand of charity. On my return, my friends would not touch me lest they would be defiled, as I had eaten food from so many hands whilst abroad. After many purifications I was received by my family, but in mind I was as unhappy as before.

A TURN.

"In my country there are many medicines for those who are sick at heart. The next prescription was a visit to Jagganath in Orissa. I set out, but at Benares I met a man who persuaded me to turn aside from my purpose and to enlist for Trinidad. I have been led by a way that I knew not.

But now I see that my God, whom I neither knew, loved, nor served, brought me here to hear the kind invitation "Come unto me, all ye that labour and are heavy laden and I will you rest." My burden is now gone—another has taken it on his back. I have peace."

THE CHARACTER OF THE CONVERT

Our converts have on the whole stood well this year. We insist on abstinence from strong drink, opium, and ganja. At a marriage, about a month ago, one of our women thought that a bottle of light wine would add to the hilarity of the work. She purchased and drank, but it was regarded such a scandal by her friends at La Fortune that, before all was over, she felt that wine, which is a mocker, in the end bites and stings.

WHAT THE GOSPEL HAS DONE.

In November last the convert Tulaksingh left Trinidad for a visit to Calcutta. He is expected back in a few months. On the eve of his departure, our missionary at San Fernando, Rev. Kenneth J. Grant, asked him, "Now, Babu, tell me what the Gospel has done for those who have embraced it at La Fortune?" His answer was, "Sahib, I can tell you what it has done for myself. Four years ago I was drunk: now I have no wish to taste liquor. I used ganja habitually: but I have given it up wholly. I used to beat my wife severely; now my home is quiet and happy. I used to exact 10 cts. per month on the dollar, and enforced payment; but since I embraced Christianity I gave up more than \$200. interest which I could have collected. I was proud, and despised those of lower castes, but since I received the Gospel I know that God has made of one blood all people, and that Christians of whatever caste are all one in Christ Jesus, and that now, like Paul, I can say,—my heart's desire and prayer to God for my country people is that they may be saved. The Gospel has also produced a great change amongst the Christian people here. The Sabbath is now observed. Formerly those who had a cow, cut grass. Some bought, some sold; some got drunk, some quarrelled. But now none drink anything that intoxicates. None have been brought before the magistrate for neglect of duty or violation of law. Everyone goes to Church every Sabbath morning and evening. All have given up rum and ganja, and some, tobacco. All give something weekly to God: for quarter ending 30th Sept. about \$20 were contributed here. Some have learned to read the Bible and most are trying to bring others into the Christian way.

A GOOD REPORT.

REV. A. FALCONE, now Pastor of the Presbyterian congregation at Port of Spain, after visiting the different mission stations of our Church in Trinidad, expresses it as his decided opinion that "the results of missionary work there are commensurate with the expenditure in men and means." Even the providing of an ordinary education for about 500 children, who would otherwise grow up in the densest ignorance, would itself be a valuable work. School work in mission fields is now almost universally recognized as essential to permanent success. "But besides being instructed in the ordinary branches of a school education, these children have been taught to read their Bibles, and to comprehend the leading truths of the Christian religion. And who can say what fruit may be forthcoming from this? But in addition to this, the gospel has been faithfully and perseveringly preached on Sabbath and week day—in season and out of season—not merely by the men whom you have commissioned to the field, but by the valuable assistants whom they have been instrumental in gathering around them. And are there no direct fruits apparent from all this labour? Yes verily: for at each of the stations there are not a few, who have either renounced heathenism for the truth as it is in Jesus, or have become willing enquirers after the truth. And at San Fernando, which has enjoyed more labour than any of the other stations, (for besides being the special charge of Mr. Grant, it received, at one time, a considerable portion of Mr. Morton's services), we find a regularly organized church, giving signs of true Christian vitality, in their willingness to devote both their time and their means to the cause of the Redeemer. It is worthy of note that this district contributes between \$200 and \$300 per annum for religious purposes. Does missionary work on Trinidad pay? Most assuredly yes. We have sufficient evidence patent to human observation, to answer thus, and we doubt not eternity will confirm the reply, when it will be found that "this and that man was born," through the instrumentality of your agents."

THE FUTURE OF THE MISSION.

And what of the future? With several thickly populated fields yet untouched, and numerous fresh importations of Coolies, year by year, surely the Presbyterian Church in Canada cannot, and will not

remain satisfied with her present staff of labourers in Trinidad. I cannot do better than here quote a sentence or two from Dr. McGregor's report, submitted to the Assembly that met at Toronto last year, which puts the case pointedly in few words:

"There is room for double the number of Missionaries as quickly as they can be furnished. The Coolies are increasing. Hundreds arrive annually, and of late years few have left, so, as their numbers grow, Trinidad, unless evangelized, will certainly be heathenized.

There are large districts containing Coolies which remain untouched, and in fact there is about one half of the Coolie population among whom no missionary labours. And beyond Trinidad, are the 70 000 Coolies of Demerara, and beyond these are the millions of people of Venezuela, Brazil, and other priest-ridden countries of South America, who by their dissatisfaction with papal rule and sacerdotal ritualism, are indirectly inviting the evangelical Churches on this continent to send them the Gospel. The question should at least be well considered, *whether Providence is not directing us to our own continent for our main mission field.*"

The last sentence in that quotation is worthy of attention. Does it not seem that Trinidad, lying nearer you, with large districts yet unoccupied, and apparently presenting, at least equal encouragements with other fields, demands your first additional efforts? Is not such a course in keeping with the direction, "build the wall over against thine own house?"

Probably the work must ultimately be largely accomplished by a native agency, but at least for many years to come, these must be directed by English missionaries—one such occupying each of the principal centres. Even at present, six or eight such centres could be found, and these will doubtless increase with the increasing population. In addition to this, your missionaries will probably ere long require to face the question of providing the means for having a native agency more fully than can be done just yet.

In the meantime, may the Church's missionary zeal greatly increase! May no spirit of narrow unbelief, or selfish worldly calculation ever interfere with the discharge of her great duties to the world! She cannot allow her foreign missions to be crippled. This would be to betray her trust, and prove false to the eternal interests of unborn generations. "Awake! Awake! put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem!

Let thy righteousness go forth as brightness, and thy salvation as a lamp that burneth."

FORMOSA.

LETTER FROM REV. G. L. MACKAY.

Bang-kah, Sept. 24th, 1877.

AFTER holding evangelistic services in the chapel at Tamsui the last week of August, I came up the river with my students to the Toa-liong-pong chapel and preached in the evening. On Sabbath, 2nd instant, I went to Sa-teng-po with A-Hoa, my first convert and helper in North Formosa. We preached to the usual number of hearers and then proceeded to Toa-liong-pong where a very large assembly was waiting our return. A few weeks before, I spent several days examining enquirers and arranged to admit them this day. I baptized thirty-one, nearly all of whom have been worshippers for several years. I also ordained three Elders and one Deacon and commended them to the Lord in whom they professed to believe. Afterwards, all the members present sat around the table of our Lord and commemorated His dying love. In my last letter to you I stated that one hundred and sixteen names were on the communion roll. You will see that we have now 147 church members in connection with our work in North Formosa. *To God be all the glory for ever: to man none.* I am here in Bang-kah, the largest city in the North, trying to establish a chapel. Of all the plots of the enemy to expel me from the city I will not write in detail, save to state that on Thursday, 6th inst., I was in a house near the barracks where there are many soldiers. I was in a small, dirty, dark, damp room, passing the night. That day the soldiers were worshipping devils, and towards evening were quite excited. About midnight, a mob gathered in front of the door and remained nearly an hour discussing what they would do with me. Some proposed to break in the door and kill me, others said "beat him and drag him out of the city." A few stepped up and said "you should be ashamed, he has a good heart and healed many sick people in the city." At this the crowd dispersed, leaving me to think of the care of Jesus over poor hell-deserving sinners. Blessed promise! I love to declare it "Lo I am with you always." If they had taken my life I would go home rejoicing; far better to be with Christ above: but His will be done. God helps us to be willing to live and die for Him.

G. L. MACKAY.

P.S.—I judge from the letters of some friends in Canada that many think it was an easy matter to plant a church in Formosa—that all that was necessary was to preach and immediately converts increased, &c., &c. *There never was a greater mistake.* It has been one long struggle from the first day until now, and were it not for Almighty God, missionary and converts would long ago be under the green mound. Yes, it has been days and nights of toil, tears, prayers, weaknesses, fighting, strugglings, &c. Let God be praised.

REV. KENNETH JUNOR.

IN the short letters which we published last month from dear brother McKay and his native helper Chheng-Hoa, our readers will remember the ringing appeal which came from both of them, "come over and help us," we beseech you to send a man quickly to help! It seems now that while they were yet speaking their prayer was answered. As already announced, the services of the Rev. Kenneth Junor, of Bermuda, were, about that very time, offered to our Foreign Mission Committee and accepted by them. Mr. Junor and his family are now in Canada, *en route* for China, and we feel sure that a few words personal of our new missionary will be deemed appropriate and interesting to the members of the Church which he is going to represent in the foreign field. We may premise that what we have seen and heard of our new missionary have impressed us in his favour, and lead us to commend him very heartily to the confidence and sympathy of the whole Church. We may also add that his wife accompanies him to Formosa. Our prayer is that they may be carried in safety to their destination, that, when there, they may be preserved from "the pestilence that walketh in darkness, and from the destruction that wasteth at noonday," and that both may be greatly blessed in their work of faith and labour of love.

Mr. Junor was born in the city of London, Ont., in 1846, and was educated partly in Toronto University and Knox College, finishing his Theological course in Union Seminary, New York. From there, at the

request of the Presbytery of Halifax, in May, 1873 he went to Bermuda to assist the Rev. Walter Thorburn. After being there for a few months he was requested to take charge of the congregation of St. Andrew's, the part of Mr. Thorburn's charge in the town of Hamilton, the capital of Bermuda. In order to taking this charge he came to Canada in the close of 1873, was licensed by the Presbytery of Paris, and ordained by the Presbytery of Halifax. The progress of the congregation during his pastorate gave cause for thankfulness. The people were both liberal and hearty in the work of the Church. The membership had more than doubled, and, starting with a membership of less than thirty, the congregation has raised in various ways and for church purposes over £1200, standing 3rd in the Halifax Presbytery. Mr. Junor had the pleasure of laying the foundation stone, before he left, of a School and Lecture room in connection with the church, the congregation having now on hand £260 for its completion. The Rev. Mr. Beairsto has been sent by the Home Mission Committee of the Church to take charge of the congregation.

The Presbyterian Church in Bermuda is one of great interest. If we are not mistaken the congregation of Warwick Church, Bermuda, is the oldest organization in connection with the Church in Canada. The pulpit is still there in which Whitefield preached while in Bermuda. The Rev. Mr. Thorburn, minister of this Church has been absent from Bermuda for over 18 months, the Rev. Mr. Layton performing his duties during his absence.

India.

LETTER FROM REV. J. FRASER CAMPBELL.

FRRIEND sends us some extracts from a private letter he has received from Mr. Campbell, dated "Mhow, Central India, Nov. 28th." The letter shows what great need there is of the mission securing premises of its own at Indore and Mhow, if we are to have a strong and stable mission in Central India. We therefore wish all success to the attempt that the committee of the Juvenile mission of the Church is making to enlist the sympathies of our Sunday-schools in this work. Mr. Campbell writes that a splendid bargain of a house at 4200 rupees, or \$2000 has just gone. Such a house if bought by us, would save our mission

about \$300 a year, and the Sunday-schools could easily raise the amount in one year in addition to what they are now doing. Besides, Mr. Campbell writes that he does not know what to do for a house for the ladies when the two who left Canada in the autumn arrive: though Major Van Heytherson—having to go to Bombay for a short time—has in the most generous manner put his house at the service of the mission till one can be had for them. For the sake of their health, and for the sake of their influence at the outset, they must be suitably housed. Who will build a house for our missionaries, who have given up their own houses, friends, country, for the Lord's work, and who are in India as our representatives? Who will start such a work? Mr. Campbell writes:—"Since we parted, I have been moving not only from country to country, and place and place, but even from house to house. I was just getting comfortably at home in the Mission house in Madras when we were cleared out—then a few weeks in one house, a few more in another, and a few more in a fourth. Then a month in Bombay. And here, a month in the traveller's bungalow; six weeks in Major Van Heytheron's; and a little more here in this house, from which it seemed likely that I should be politely turned out a week or two ago. It belongs to the Parsees, and is managed by a committee who took alarm at my speaking to some of the boys in the school and giving them tracts. They wanted to get me out. But I went to two of the principal men and reasoned them down, taking the ground that, while I wanted no more privileges than I should have in any other house—I must have as much freedom as in any other, and giving the true account of what had caused the alarm—and the thing seems all right, for a while longer. Then, it is not at all unlikely that I shall by and bye leave Mhow. I may have to go to Indore. And even if not, when a new man comes, I may give him Mhow—the best place for a beginner to start—and go off to Sejin, or some other city to break ground there. Yes, I think my rest is not to be on this side the river. You ask me to give details of my work from day to day. Here is a brief sketch. I have most of the chaplain's work to do: preach twice also every Sabbath, a weekly service besides, and, to make the singing something respectable, conduct a practice another evening; attend a union

prayer-meeting, visit hospitals and private people, and look after things generally: and all this merely *by the way*, my mission work, of course, being the work. Meet enquirers: I wish there were more: look after my mission school,—I generally give it two hours a day,—and learn Hindustani. I get no time to read, I may say, except what is directly necessary for work. If my instructor tells me the truth, I am getting on famously with my Hindustani, in spite of all the distractions.

My school is kept back for want of a place. We are still in a *shed*, properly used for standing carts, &c., now empty, a long wall and a roof on two sides of a square, outside, that is all. Fancy me up there, with two masters—one is a sort of pupil teacher, a native Christian and I hope a future catechist—and some boys, singing hymns; giving Scriptural instruction in Hindustani, and teaching English, Hindi and Mahratti, &c., also taught by the masters who assist in teaching English and Scripture, &c. When I get into the place in the bazaar which I have rented, and which is being repaired, no doubt the school will increase considerably. And when the ladies come I hope we shall have a fine school.

The Parsee school is the principal school in Mhow. It is attended by some native Christians, and East Indians, and is I think a good school. We ought to have it. The prevailing language is Hindustani, (two branches, Hindi and Urdu, but much the same except in characters of alphabet; the former has more Sauekrit, the latter more Arabic and Persian words. Some speak Marathi, some Guzerathi. A number, mostly clerks, &c., speak English, but few of them care to talk about religion, so far as I yet find. It is hard to get catechists, but I have lately got one, taken him on trial.

They are having much encouragement in Indore. I go there to-morrow to take Mr. Douglas' meeting, at which last week there were fifteen Babus, including one or two princes."

In another letter, addressed to Professor McLaren, Convener, Mr. C. speaks of his present quarters as consisting of one room about 20 feet square which, by the aid of screens, is made to serve for dining-room, drawing-room, and pantry. Respecting the field Mr. Campbell says:—"Mr. Douglas thinks with me that our aim must be to have a station in every city and town in this immense and neglected field as soon as possible; the force in each being thereafter strengthened as rapidly as we can get the

missionaries and the money. Mhow is not the largest town after Indore, but it is one of the most important, and is likely to become more so. Already there are 20,000 natives here, besides the Europeans and the inhabitants of surrounding villages, some of which are said to have a population of several thousands. Mr. Douglas has consented to act as chaplain for the Church of Scotland troops here. Although this is not the work we came to do, so far from interfering with it, it may serve the mission a very important purpose. I have therefore heartily agreed to take a share of the work with Mr. Douglas who has been suffering to some extent from the fever of the country to which all newcomers are liable. I have been in the doctor's hands myself most of the time since coming here, and sometimes pretty ill, but have managed to preach most part of the time. Last Sabbath I had the pleasure of listening to Mr. Douglas. I need not tell you that he is an excellent preacher."

Mr. Campbell's friends, and the Church generally, will be glad to know that he has recovered from the illness that prostrated him in Bombay, and that he is "now as well as when in Nova Scotia." Let us thank the Lord on his behalf, and pray fervently for all our missionaries.

LETTER FROM REV. JAMES DOUGLAS.

THE following is extracted from a letter lately received by the Secretary-Treasurer of the Juvenile Mission Scheme from the Rev. James M. Douglas, one of our missionaries at Indore, Central India. It will be found exceedingly interesting.

Canadian Mission, Indore, Oct. 11, 1877.

"I have much pleasure in soliciting your interest as Secretary of the Indian Orphanage and Juvenile Mission Scheme on behalf of our Zenana work at Indore. Last month I visited Poona, and from the Scottish Orphanage we received their most advanced pupil to aid us in school and Zenana work here. Her name is Venoo; a Marathi girl of eighteen years of age, who loves the Lord Jesus and is proving to be a most valuable assistant to Miss Rodgers in the Zenanae. From the Free Church Institution (formerly Mrs. Nesbit's school), I received another called Yamooona. She also is a Marathi, of the same age and like attainments. She

is in the work with Miss Fairweather. These two native girls are proving themselves to be a most valuable acquisition to our mission. They speak and read English fluently, and their attainment in their own language is very good indeed. They sing beautifully and are quite prepared to lead any hymn in Moody and Saukey Collection, or the Gospel Hymns, and those at present used in the native churches. This is a very great attraction in Zananas. We receive them as tokens of kindly interest from both branches of the Church here.

I pay these native teachers 10 Rupees each per month, and they live in the house with us. This is sufficient at present; but as they gain experience they will need more. Can you give as a grant on their behalf of \$10.00 per month, beginning with the first September last, and I will ask them to give you occasional letters giving details of their own work, which will be of interest to the friends at home. Miss Fairweather and Miss Rodgers, with their two assistants have their hands full of work. The Lord is opening up our way in a most marked manner, and our work hitherto is almost entirely among the higher classes in the city and Camp Bazar. The friends at Poona and Bombay are very much surprised at this, because they find no access to this class of people at all. In this I am sure you will rejoice with us.

I have several native gentlemen who visit me every week, and for hours converse on the great matter of salvation. They are men of culture and ability, and seem to be in earnest in seeking the truth. They come in the evening, stay to worship, read the Scriptures, sing and kneel at prayer. On two different occasions, one of them followed me in prayer, crying to God for more light to show them "the true way and the nearest way to Himself." Last week, two Hindu Brahman gentlemen sat at our table, and drank tea with us. They seem near the Kingdom. We are greatly encouraged.

NOTE.—This letter was submitted to the Bible class of St. Andrew's Church, Quebec, who at once intimated through the Rev. Colborne Haney, their willingness to undertake the entire support of both these native teachers. This good example will doubtless be followed by other schools when similar opportunities present themselves. Our work at Indore derives increased interest from the circumstance that the native society of Indore is said, on good authority, to belong to the most cultivated and influential class of Hindu society, and therefore our success there may have an important

influence in other parts of India. It will be encouraging to those schools which have for years past supported orphans at the Scottish Orphanage at Poona, to notice the tribute to the training there given which is conveyed in the satisfaction Mr. Douglas expresses with Venoo, the Zenana teacher whom he had obtained thence. It is possible that some of the girls maintained at the various Indian orphanages by our S. Schools may yet be found in like manner efficient workers under our own missionaries in this interesting field.

Juvenile Mission Scheme.

AN important "new departure" in the working of the Juvenile Mission Scheme has just been made by the Committee, the nature of which will be fully shown by the circular addressed to ministers and superintendents of Sabbath Schools in Ontario and Quebec. During the twenty-five years of its existence hitherto, its main object has been the support of orphans at the various Scottish Orphanages, and latterly of High Caste day Schools and Zenana Teachers, all of them agencies by which much good has undoubtedly been done. As orphans are now, however, more difficult to procure, and as our own Foreign Missions are making larger demands upon our resources, the Juvenile Mission Committee have determined to extend their sphere of operations, so as to include Zenana Missions at Indore, and subsidiary work in Trinidad and the New Hebrides. The project of mission buildings at Indore, a matter of great importance to our missionaries there, is also proposed to the children, and is well worthy of the consideration of those who direct their efforts. A Mission House built by the children of the Church would be as hopeful a sign for our future Foreign Mission work as we could well have.

For some time past, the Sabbath Schools of the Maritime Provinces have partially maintained the *Dayspring*—a missionary vessel which has been employed in coasting among the New Hebrides group of Islands, and have also largely contributed towards schools and evangelists in the island of Trinidad. Last year one hundred S. Schools in that section of the Church contributed \$2033 00 to these two objects, as against about \$1000. contributed to our Juvenile Mission Scheme by about forty S. Schools, supplemented, however, by private individuals and other sources. Of course the

forty or fifty Schools contributing to our Juvenile Mission Scheme are a mere fraction of the S. Schools of our Church in Ontario and Quebec, though doubtless some contribute directly to Foreign Mission Schemes of the Church. Still it is to be feared that the missionary spirit is by no means universally cultivated among our S Schools. The Trinidad mission, and the Dayspring, as well as the Indore Mission, afford objects of interest enough to draw out the sympathies of the children, if rightly presented to them, and the Maritime Schools would be glad of reinforcement in both. Any school able to contribute \$200.00 annually could have the pleasure of supporting a catechist of its own in Trinidad, and who shall say that some of our Schools are not able to do this? It is by no means one of the largest and wealthiest of our Montreal Schools which contributes annually \$60.00 for the support of a High Caste school in Calcutta, and the *Bible Class alone* of St. Andrews, Quebec, has undertaken to pay \$120.00 for the yearly support of the Zenana teachers at Indore. Then, schools which cannot afford so much might support a Monitor in Trinidad for \$36 per annum, by which they would be doing a good work and would hear from time to time of its progress. Trinidad, it must be remembered, is only *India brought nearer* to us, for the work done is among the Coolies or Hindu population, so that it is not after all, travelling beyond the bounds of our "Juvenile Indian Mission," long so familiar to schools which have steadily contributed to it for a quarter of a century. But if fifty schools can give \$1000.00 per annum, and one hundred schools \$2033.00, what might not some six hundred schools be expected to give, with sympathies and energies thoroughly enlisted in the great work of Missions? Certainly enough to be a valuable source of aid to our Foreign Mission Board, and relieve it of all difficulty and embarrassment in prosecuting the noble work which seems to lie before it.

NOTE.—The circular above referred to states that encouraged by the progress of the work in hand, and in view of new fields of usefulness opening to them, the Committee have resolved to extend their basis of operations, and to offer to the Sabbath Schools of the Church a variety of Missionary work, from which each school desiring to help on the great work of Foreign Missions shall be able to select the particular object which may appeal most strongly to its sympathies. The obligations which have already been undertaken by various schools now contributing, whether the support of orphans or Zenana schools, will of course still be discharged. But new schools contributing, or schools which have lost the orphans formerly maintained by them, are offered the choice of the following objects:

I. IN INDORE.

1. The support of native Zenana teachers, i. e. native Christian young women who go to the Zenanas to give both secular and Christian instruction

to the girls and young women shut up in the female apartments of Hindoo homes. The support of one of these Zenana teachers will cost at our sixty dollars per annum; and a school undertaking the support of one will receive from her regular reports.

2. To contribute to the support of one of the lady missionaries, now being sent out by our Church to Indore, who work chiefly among the young girls and children. To aid in this would be to relieve the Foreign Mission Board of the Church, and enable it to prosecute its work more vigorously in other directions.

II. IN TRINIDAD.

As the Mission work in Trinidad is among the Coolies, it may be said to be *still India*, only India brought nearer to us. The work which our schools could do here would be to support native assistants or catechists to be employed under our missionaries there. One of these costs \$20.00 per annum. A Monitor costs \$35.00 per annum.

III.

To aid in supporting the *Dayspring*, a missionary vessel, now partially maintained by the S. S. children of the Maritime Provinces. She sails between Australia and the different islands of the New Hebrides group, on which our missionaries are stationed, and is indispensable to our Mission on those islands.

We commend these matters to the earnest consideration of the Sabbath Schools of the Church. Whatever action is determined upon should be made known without delay to Miss Machar of Kingston, the Secretary-Treasurer

HOME MISSION WORK IN THE UNITED STATES.

THE immense territories on the flanks of the Rocky Mountains,—Montana, Utah, Colorado, Wyoming, Arizona, &c., are a special field of Home Mission effort, by the Presbyterian Church of the United States. It covers an area larger than Great Britain, Germany and Italy, and though not thickly settled, there are people—"the dispersion"—scattered all over its most eligible localities. Dr. Sheldon Jackson was appointed Superintendent of Missions in this region. Numerous churches were organized; and Presbyteries and Synods were formed. Dr. Jackson toiled as few men have toiled these days. From the spring of 1869 till the end of 1876, he travelled 197,204 miles—making each year as many miles as a ship needs to make in a voyage around the world. He made more than ten thousand miles by stage and on horse back,—some times making 1500 of a continuous journey by stage. He says, in reporting to his synod: I have been in journeyings often; in perils of water—fording rivers, sometimes swollen with sudden rains; once compelled to get out into the freezing water and break the ice that had frozen out from the bank so that his horse could get through. "In perils of robbers." Five times has the stage been stopped and

robbed by highwaymen, just before or after he passed over the route. "In perils by my own countrymen." Once the trembling of the finger alone stood between him and instant death as a half-dozen revolvers were pointed at his breast—or when lying down at night upon his revolver with the strong conviction that he might wake to struggle with the Mormon assassin; once a fanatical Papal mob were called upon to hang him, and at another time he was taken to prison for the gospel's sake. "In perils in the wilderness," as again and again he has been lost on the plains or in the mountains—sometimes in blinding snow storms where others have perished, or among the trackless mountains of Arizona, without food or water; again and again fighting the prairie fire that swept wildly around him, or fleeing before the roaring blast of a wall of fire madly leaping from pine to pine along the mountain side. "In perils by the heathen." Riding one long summer day, with rifle across the knee, momentarily expecting the attack of the savage Sioux; and again, upon the Upper Missouri, where the steamer was fired into by the hostile tribes that inhabit the banks of the river; at another time avoiding the murderous Apache on the war-path and saving his scalp by fifteen hours. "In perils by wild beasts and venomous reptiles; in perils by land and by sea, in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in heat and cold." Again and again crying out in the agony of physical suffering for grace and strength to endure to the end. "Such is a feeble delineation," he continues, "of the life of your Superintendent for the last seven years. At times feeling that the burden was too great, that it could no longer be carried; that it was more than should be asked of one person; that he had done his full share of rough work;—and then chiding his unbelief and gathering new strength and courage at the cross of Christ, he has pressed forward again, thankful for the privilege of labouring and suffering for Jesus."

Here we have a foretaste of what must be done—what no doubt will be cheerfully done for the Great West of our own Dominion very soon.

The most trying period in the history of missions is the early period. Many years of hard and unremitting labour often pass with hardly a single convert to encourage the missionary. The fruit, though long delayed, always appears, however. Caution is a case in point. The Presbyterians laboured there twenty-five years, and gaining

only 33 converts; but in the next seven years this number was increased to 198, and since, there has been a steady growth.

"How is it," said a Chinaman to a missionary the other day, "that if the doctrine you preach be so precious, and if nobody can be saved except by Jesus, and there be no other Saviour but Him, how is it you have been so late in coming to tell us? Why is it that there were not one hundred of you, instead of one or two, to make known these things to us, without the knowledge of which you say we must spend our eternity in misery and woe?"

JAPAN—The apostasy of some of the converts, through the influence of native teachers educated under sceptical teachers in the United States, is one of the discouragements of the missionaries of the Protestant Episcopal Board of Missions in Japan.

WANTED TO BE AN ANGEL.—"I want to be an angel," Bobby was singing at the top of his voice, except when he was teasing the cat, spiling his milk, contradicting Bridget, or making mud pies. "I want to be angel, and with the angels stand. That is all well and good when the time comes," cried Bridget at last, quite out of temper; "but before you can get to be angel, Bobby, you must first want to be a good boy. Good children are the stuff angels are made of; mind that, sir. Put it in this way, 'I want to be a good boy, and with the good boys stand.' Then folks can know how much you mean it." Bobby did not like Bridget's view of the case, so he made up a lip and walked off.

The Presbyterian Record.

MONTREAL: 1 FEBRUARY, 1878.

JAMES OROIL, } Editors.
ROBERT MURRAY, }

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

CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES OROIL, 210 St. James Street, Montreal.

WE have received a large number of orders for copies of the PROCEEDINGS OF THE GENERAL PRESBYTERIAN COUNCIL. The books have not yet arrived, but they will be forwarded to subscribers as soon as we receive them.

As our edition of the RECORD for January is exhausted, any of our friends who have received more copies than they require, will confer a favour by returning them to this office. We take the opportunity of reminding our subscribers that the RECORD is payable in advance.

Literature.

LIFE OF DR. EDWARD N. KIRK, BY REV. D. O. MEARS. *William Drysdale & Co., 232 St. James St., Montreal; Lockwood, Brooks & Co., Boston, Publishers.* This is one of the most pleasing biographies that has fallen into our hands for some time. The subject of it was in his earlier years, if not indeed to the close of his life, one of the most eminent and popular ministers in the United States. He commenced his ministerial labours by roughing it in the Home Mission fields. His first settled charge was in Albany, where he was—from 1829 to 1837—a burning and a shining light. What the Wesleys and Whitefield and Dr. Chalmers did for the Churches of the Old World, Dr. Kirk did for the Churches of the New, by infusing into them the life and power of religion which had become crystalized into ecclesiastical formalism. He was *par excellence* a revivalist—a true reformer, and experienced his full share of what every devoted minister must expect—opposition amounting to persecution. But the eight years of his ministry in Albany added ten hundred and twelve members to his Church. After two years rest from his incessant labours occupied by travel in foreign lands, he accepted a call to the Mount Vernon Church, Boston, in 1842, where, it is need less to say, he became a Congregationalist. On several occasions Dr. Kirk was sent to Britain as a delegate, and a large portion of this volume is occupied with his notes of travel which extended to the continent and to Palestine. It is altogether an instructive and interesting book.

THE STORY OF CREATION, BY REV. S. M. CAMPBELL, D. D. *Lockwood, Brooks & Co., Boston; Wm. Drysdale & Co., Montreal.* When put to the test of critical examination,

this work may neither satisfy the theologian nor the scientist, although it professes to prove the substantial agreement that exists between modern science and the Biblical story of creation. At the same time, it is a very readable book, containing a great many original thoughts and some startling and suggestive facts respecting the world we live in, the solar system, the origin of life, primeval man, and those kindred topics that have of late been the subject of so much learned investigation.

EVIDENCES OF CHRISTIANITY, BY REV. D. B. WEIMSTER, Presbyterian minister at Meaford, Ont. : Published by J. B. MacLaren, Meaford. Price 30 cents. This pamphlet contains thirteen sermons preached in ordinary course to the author's congregation, and which are now published at their request. They constitute an excellent compendium of Christian Apologetics for popular use, worthy of being preserved in a more permanent form, and which we hope may find its way into a great many families of the Church, where it is calculated to exert a very salutary influence.

OLD TESTAMENT WALL MAP OF PALESTINE: Especially designed to illustrate the International Sunday School Lessons for 1878—printed on cloth, handsomely coloured; Price, by mail, postage paid, \$1.50 or mounted on rollers, \$2.00. Published by the Advocate Publishing House, St. Louis, Mo., U.S. This is one of the very best maps of Palestine we have seen—size 30 by 44 inches.

MEETINGS OF PRESBYTERIES.

Lindsay—Tuesday, 26th February.
 Ottawa—Tuesday, 5th February, 3 p.m.
 P. E. Island—1st Wednesday, Feb., 11 a.m.
 Newfoundland—2nd Thursday, May, 7 p.m.
 British Columbia, Wednesday 1st May, 11 a.m.
 Brockville,—Tuesday, 19th March.
 Whitby,—Tuesday, 19th March.
 Barrie,—Tuesday, 5th February.
 Paris,—Tuesday, 5th February, 11 a.m.
 London,—Tuesday, 26th March, 2 p.m.
 Manitoba,—Wednesday, 13th March.
 Toronto,—Monday, 4th March, 11 a.m.
 Montreal,—Tuesday, 2nd April, 11 a.m.
 Glengarry,—Tuesday, 19th March.
 Chatham,—Tuesday, 26th March, 11 a.m.

A Page for the Young.

THE OLD CLOCK.

THE old, old clock, of the household stock,
Was the brightest thing and neatest;
Its hands, though old, had a touch of gold,
And its chimes rang still the sweetest.
'Twas a monitor, too, though its words were few,
Yet they lived, though nations altered:
And its voice, still strong, warned old and young,
When the voice of friendship faltered.
"Tick, tick," it said—"quick, quick to bed,
For ten I've given warning:
Up, up, and go, or else, you know,
You'll never rise soon in the morning."
A friendly voice was that old, old clock,
As it stood in the corner smiling,
And blessed the time with a merry chime,
The winter hours beguiling:
But a cross old voice was that firesome clock,
As it called at the daybreak boldly,
When the dawn looked gray on the misty way
And the early air blew coldly:
"Tick, tick," it said—"quick out of bed,
For five I've given warning:
You'll never have health, you'll never get wealth,
Unless you're up soon in the morning."
Still hourly the clock goes round and round,
With a tone that ceases never:
While tears are shed for bright days fled,
And the old friends lost forever:
Its heart beats on, though hearts are gone
That warmer beat and younger:
Its hands still move, though hands we love
Are clasped on earth no longer!
"Tick, tick"—it said—"to the churchyard bed,
The grave hath given warning:
Up, up, and rise, and look to the skies,
And prepare for the heavenly morning."

"I'VE GOT FIVE TO GO WITH ME."

A LITTLE while ago, speaking to a little bright faced child, about eight years of age, I said to her, "Well, Ettie, suppose the Lord Jesus were to come to you to-night, where would you be?"

"I should be with Him, to be sure," replied the girl.

"How do you know that?" I said.

"Why, because he loves me," was her quick reply.

"But how do you know that he loves you?" I said.

"Why, because he died for me," said the little girl. "The Bible says that He died for me."

I then said to her, "And are you afraid to die?"

"Oh, no," she said; "Jesus put my sins away, and when he died He took with Him a thief."

I then said, "If Jesus took the thief with Him, who are you going to take?"

She said, "Oh, I've got five to go with me."

"What do you mean? I asked.

She said, "I've got Neddy, Bill, Fred, and two others all ready to go with me to Jesus."

Three of the five, it seems, lived some 150 miles away, and she told me that when she found that Jesus had washed away her sins, she was so full of joy that she could not sleep, and her little brother said to her, "Why don't you go to sleep, Ettie?"

"Ah," she replied, "I've got something which if you had got also you would not be able to go to sleep." "What have you got?" was the question put by the brother. "I've got eternal life; Jesus has washed away my sins, and won't you come to Him." The truth took hold of her, and she believed the message. Won't you little boys and girls believe it also? The result of the little girl's conversion led the boy to be happy too.

She then sat down, and wrote to her aunt, "Jesus has washed my sins away. Will you tell me whether you are saved." Auntie began to cry, and she said, "Oh, what a sinner I have been." The result was that each one of the five was led to give their hearts to Jesus, and the old familiar hymn, which they had often sung before, they sang now with the heart and understanding also.

"I have found a precious Saviour,
He has washed my sins away:
Now rejoicing in his favour,
I am happy all the day.

Sweetest joy my heart is swelling,
Joy the world could never give:
While in sweetest strains I'm telling
How He made my spirit live."

There is no joy like that of bringing others to Jesus. "They that turn many to righteousness shall shine as the stars for ever and ever. Daniel xii. 3.

A NOBLE BOY.

At a slave market in one of the Southern States, a smart, active coloured boy was put up for sale. A kind master, who pitied his condition, not wishing him to have a cruel owner, went up to him and said, "If I buy you, will you be honest?" The boy, with a look that baffled description, replied, "I will be honest whether you buy me or not." Noble boy! he was preaching Christ.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TORONTO,
TO 2ND JANUARY, 1878.

ASSEMBLY FUND.

Received to 2nd Dec. '77	\$1197.51
North Augusta	2.00
Goderich, Knox Ch	2.00
Kentville	4.63
Coulouge	1.50
Alice & Pettewawa	4.10
Doon	3.00
Meaford	4.80
Sydenham, St Paul's	3.00
St Vincent, Knox Ch	3.85
Leith	3.50
Lake Shore	5.15
Heathcote	2.55
Chatsworth	10.70
Latona	8.60
Lake Shore, Knox Ch	2.00
Springfield and English settlement	5.00
Lochlomond & Framboise	4.00
Vaughan	6.72
Albion	4.25
Oro, Guthrie Ch	3.20
Medonte & Floss	9.92
Princeton, P E I.	16.10
Chingacousy 1st	3.10
do 2nd	2.59
Ashburn	4.20
Whitby	5.00
Huntingdon 2nd	4.50
Wardsville & Newbury	3.00
Little Narrows	4.81
Eramosa	8.00
Fitzroy Harbour and Tar- bolton	7.00
Smith's Falls, St Andw's	6.10
Ratho	6.00
North Plymton, Knox Ch	5.00
Alvinston	2.14
Russell	5.00
East Gloucester	3.30
Metcalfe	4.00
Avonton	8.10
Glencol, Caledonia and E R St Mary's	5.00
Holstein	6.31
Amos	4.35
Fairbairn	3.08
Wellesley	5.40
Mabou	3.50
St Helens	5.10
Whitechurch	6.50
Carlingford	2.50
Hullett	8.63
Strathroy	3.00
Plymton, Smith Church	2.14
Antigonish	15.08
	\$147.15

FOREIGN MISSION.

Received to 2nd Dec. '77	\$267.72
North Augusta	5.00
Exeter Sab Se, China	9.60
Oshawa Sab Se	15.01
Orms-town	27.00
Chatham, Adelaide St	13.97
Anonymous, Toronto	1090.00
Madoc, St Peter's Sab Se	2.80
Eramosa Sab Se	4.00
Beverly	35.00
Toronto, East Ch	25.00
McIntosh Sab Se, China	10.10
Acton, Knox Ch	30.00
A A Scott, Woodstock	5.00

Campbellford	13.80
Hanover & W Bentinck	5.00
St Mary's	60.00
Quebec, Chalmers' Ch	100.00
Pictou	15.10
Norwood Sab Se, China	9.40
do do India	10.00
Thanksgiving, per J C	2.00
	\$4354.99

COLLEGES ORDINARY FUND.

Received to 2nd Dec. '77	\$1121.87
less \$139.00 given by St Andrew's, Sarnia, for the debt on ordinary fund of Knox College	139.00
	982.87
Doon	4.00
Port Dalhousie	6.00
Madoc, St Peter's	10.00
Hespeler	3.18
Derry West	5.00
Chatham, Adelaide St	4.19
Whitby	30.00
Norval, addl	1.50
Bdewale	9.88
Edies	10.32
Rockwood	2.00
West Port & Newboro	5.00
Cambray & Fenelon	9.08
Kilbride	2.00
Winterbourne	13.00
McKillop	6.00
West Gwillimburg 1st	7.50
Greenbank	12.00
Eng Settlement, do	12.40
Lansdown & Fairfax	7.55
Claremont	8.15
Acton, Knox Ch	20.00
Perth, St Andrew's	40.14
Blytheswood	2.00
Campbellford	13.00
Bothwell	12.00
Pine River	1.00
Dungannon	4.00
Dunnville	5.00
Smith's Hill	9.50
Amherstburgh	4.00
Westminster	7.00
Hibbert	20.00
Pictou	15.00
Wroxeter	16.66
Forwich	5.25
	\$125.85

BURSARY FUND, KNOX COLLEGE.

A F Skinner, per Rev J M King	50.00
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HOME MISSION.

Received to 2nd Dec '77	\$3221.62
Toronto, West Ch, Thanks- giving	7.67
Glamis	6.00
Milton, Knox Ch, Thanks- giving	4.00
Roxton Ch, Thanksgiving	6.00
Kilalyth	10.00
Harwich, Thanksgiving	10.00
Manotic & Gloucester	14.00
Montreal, Chalmers Ch, Thanksgiving	13.64
Brantford, Zion Church, Thanksgiving	46.00
Scarborough, Knox Ch, Thanksgiving	60.00
Scarborough, Melville Ch, Thanksgiving	9.00

Warwick, Knox Church, Thanksgiving	3.00
Doon	4.00
Avonton, Thanksgiving	15.00
Little Bri ain	9.25
Park's Creek	2.00
Selkirk	1.25
Victoria	5.00
Oshawa Sab Se	21.95
Claremont	6.20
Proffline, Thanksgiving	5.51
Eastern Seneca, do	2.60
Dunwich, Chalmers' Ch, Thanksgiving	3.00
North Mara & Longford	28.00
Cartwright, Thanksgiving	8.00
Bal yduff, do	4.00
Aldboro, Argyle Ch	6.50
Orms-town	27.00
Pembroke, Calvin Church, Thanksgiving	8.00
Madoc, St Peter's	20.00
Seaforth, Thanksgiving	42.00
Kippen, do	10.92
Proton, do	8.63
Cobourg, do	16.00
Rev J Becket, Thanks- offering	2.10
Thamesville, Thanksgivg	1.44
Reserve do	1.96
Vaughan, do	6.77
Albion, do	5.73
Watford, do	6.05
Hull, do	1.59
Rochesterville, do	2.41
Martintown, Burn's Ch, Thanksgiving	5.10
Derry West, Thanksgiving	5.30
Eng Settlement, do	7.00
Dumblane, do	5.50
Wardsville & Newbury, Thanksgiving	3.00
Holstein, Thanksgiving	5.30
Amos, do	5.70
Fairbairn, do	3.52
West Adelaide	6.55
McNab	14.50
Chatham, Adelaide St	1.78
Anenonymo, Toronto	1000.00
Portage LaPrairie, Thanks- giving	3.00
Vankleekhill, Thanks'g	10.00
Norval, addl	1.00
Prince Arthur Landing	10.75
West Nottawasaga, Thanks- giving	5.50
Hanover & West Bentinck	8.20
Rockwood	1.00
South Plymton, Thanks- giving	40.00
Wyoming, Thanksgiving	16.00
Lansdown, Thanksgiving	8.00
Eramosa Sab Se	5.00
Westport and Newboro, Thanksgiving	5.00
McIntosh	10.13
Ashfield	19.00
Rodgersville	25.00
Beverly	50.00
Pakenham, St Andrew's	4.00
Smith's Falls, St Andw's Thanksgiving	25.00
Ratho	35.00
Alvinston, Thanksgiving	5.68
Scotstown	15.60
Simcoe Self, wife, and Child, Thank-offering	3.00
Scott & Uxbridge, Thanks- giving	5.00
Wick	17.60
Lansdown and Fairfax, Thanksgiving	
do do	
Acton, Knox Ch	

Metcalf, Thanksgiving.	1.20
Guelph, St Andrew's	30.00
Innerkip	32.00
A. A. Scott, Woodstock.	5.00
Dear Creek	30.34
Perth, St Andrew's, addl.	21.50
Campbellford	32.20
Hesper, Missy Meeting.	1.71
St Mary's	10.82
Pine River	2.00
Norwich, Thanksgiving	5.00
Wellesley	4.00
Dalhousie & North Sherbrooke, Thanksgiving	5.25
Delaware, St Andrew's Thanksgiving	5.00
St Mary's	112.00
Harrison, Guthrie Ch, Thanksgiving	5.34
St Helen's, Thanksgiving	3.65
Whitechurch, do	3.44
Brantford, Zion Church, Presbytery of Paris, Returned	10.00
Quebec, Chalmers' Ch	200.00
Pictou	46.76
Norwood Sab So	6.00
Princeton, Thanksg's	14.00
Dunfee, Zion Ch	38.15
Thanksgiver, per J C.	2.00
	\$5750.13

WIDOWS' AND ORPHANS FUND

Received to 2nd Dec. '77.	\$585.16
Doon	2.00
Greenbank	14.00
Derrywest	3.00
Huntingdon, 2nd Ch	3.25
Ratho	8.00
Alvinston	2.81
Roslin & Thurlow	4.50
Innerkip	8.00
Wellesley	7.00
Plympton, Smith Ch	5.00
	\$612.72

With Rates from Revs J Laing, J Ross, D Wardrope, D Anderson, W T McMillen, Wm Lochhead, \$24; C Cameron, J James D D, D Patterson, D Wishart, \$80; W Peattie, P Nicol, W Meidrum, H Crozier, W Grant, \$2; L Cameron, F W Farries, W C Windel W & Sutherland, \$10; N McKinnon, J Wellwood, J McFarlane, J Abraham, \$16; G Brunner, A McLennan, G Smellie, W Craigie, J Morrison, J McNab, R Leask, Wm Caven, D D, F Musgrave, J McAvish, \$12.

MANITOBA COLLEGE, BUILDING DEBT.

Received to 2nd Dec. '77.	\$279.94
Toronto Central Presby Ch	2.04
Chinguacousy 1st Ch	1.08
do 2nd Ch	1.10
Whitby	3.00
	\$287.16

MANITOBA COLLEGE, ORDINARY FUND.

Acknowledged already	\$35.50
Perth, Andrew's	10.00

Molesworth	5.28
Trowbridge	2.19
	\$52.97

JUVENILE MISSION TO INDIA.

Received to 2nd Dec. '77.	\$6.00
Quebec, St Andrew's S.S., per Miss Machar	60.00
	\$66.00

FOR CHURCH BUILDING IN MANITOULIN ISLAND.

St Mary's	23.83
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AGED AND INFIRM MINISTER'S FUND.

Received to 2nd Dec. '77.	\$500.75
Goderich, Knox Ch	27.72
Thamesville	4.33
Reserve	2.27
Botany	2.40
Anonymous, Toronto	400.00
Roslin and Thurlow	10.00
Hibbert	15.00
Stratroy	5.00
	\$967.47

Rates received to Dec 2. \$418.15

With Rates from Revs J Gaudier, \$1.50; J Laing, \$5; J Ross, \$4; D Wardrope, \$1; D Anderson, \$5; A Stevenson, \$3.40; W T McMillen, \$5.50; C Cameron, \$3.50; J Milloy, \$3.50; J James, D D \$10; D Patterson, \$3; W Peattie, \$3; P Nicol, \$4; H Crozier, \$3; S Acheson, \$3.03; G Bremner, \$3.50; R Gray, \$2.25; T Lowry, \$2.25; J Watson, \$3.25; W Grant \$3; F W Farries, \$12; W C Windel, \$4; J Ferguson, \$2.75; J Wellwood, \$4; D Kelo, \$3.50; J Abraham, \$3; A McPaul, \$3; A McLennan, \$2.50; G Smellie, \$5; W Craigie, \$3.50; J Morrison \$2.50; J McNab, \$4; R Leask, \$3.50; C Brouillette, \$3; Wm Caven, D D, \$11; P Musgrave, \$4; R Renwick, \$3. Total \$367.68

KNOX COLLEGE BUILDING FUND.

Received to 2nd Dec. '77.	\$3655.59
Wm Watt, Brantford	75.00
Thamesford, per G Telfer	8-50
D McLellan, Hamilton	50.00
Kincardine, Knox Ch, per Rev A Dawson	20.00
Kinloss & Berrie, per do Vaughan & Albion, per Rev P Nicol	56.00
Dunbar & Canton, per Peter Nesbit	47.00
Chinguacousy 1st & 2nd, per Rev R M Croll	67.00
Brampton, Knox Ch, per Samuel Wallace	37.50
John Boye, Brampton, per Rev J Pringle	1.00
Ashburn & Utica, per Jas Lawrence	27.00
Milverton, Burn's Ch, per R Struthers	15.00
Alex Foster, Bayfield and Berne	5.00
Ekfrid, per Rev W R Sutherland	40.00

D M Wright, Colborne, per Rev P Duncan	10.00
Mount Albert, per N O'Brien	27.50
Hollin, per W Patterson	19.00
Molesworth, per Andrew Mitchell	35.00
Pine River, per Jno Baltantyne	28.00
Dunnville, per Rev G Yeomans	8.00
Hanover & Bentinck, per Rev R F Gunn	6.50
Ambertburgh, per A Calhoun	36.00
Beverley, per R McQueen	13.00
Tilbury West, per R E Dodson	38.16
John Campbell, Toronto	6.00
Elma Centre, &c, per Rev R Renwick	2.00
Wm J McCalla, St Catharines	50.00
	\$4390.75

FRENCH EVANGELISATION.

Received by Rev. R. H. Warden, Secretary-Treasurer of the Board of French Evangelisation, 210 St. James Street, Montreal.

ORDINARY FUND.

Received to 10th Dec. '77	\$11656.87
Perth, per Rev R Campbell	12.51
Culro's Township, per D Clydesdale	15.00
English Settlement	13.00
J McClive, Drummondville	100.00
A friend, Hollin	9.50
Mrs P McNaughton, Notfield	5.00
Mooretown & Corunna	16.00
W Gallagher, Leamington	4.00
Derry Sab So	5.10
Innerkip	12.00
Ratho	12.40
Cold-springs	20.50
Baltimore	24.00
Warrenville Sab So	9.31
G Irving, Milton	5.00
J McIntosh, Whitby	2.00
Newtonville Sab So	4.50
N Augusta & Fairfield	3.00
Aurora	13.25
Mrs R Murray, Halifax	5.00
Rev R & Mrs Phelps, England	10.00
Beverley Sab So	6.00
T Hamilton, N Georgetown	2.00
Grand Falls, N B	45.03
St Mary's, Ont	77.91
E G Moutur, Port Hope	4.00
Mrs A Murray, Westmount	10.00
St James Ch, Charlottetown	40.00
Mrs Joseph Teskev	1.00
Sherbrooke, Q	12.40
St Adw's Ferrus Sab So	5.00
A friend, Bobcaygeon	5.00
Cranbrook	6.00
Interest	33.71
R Walker, sr, Diamond, (Ex-Priests fund)	4.40
Rev N Paterson, do	4.00
A friend, do	5.00

Rev H McGregor, Kintyre, Ex-Priests fund	10.00
Rev J Irvine, Mille Isles, Ex-Priest's fund	5-00
C Cameron North Nation Mills, do	2 00
Mrs D A Cameron, do do	2 00
Mrs J B Armstrong, Guelph, do	2.00
Miss A B Murchison, North Nation Mills, do	2.00
W B McMurrich, Toronto, do	5.00
Miss Smith, Montreal, do	10.00
Busy Bee Soc, Quebec, do	30 00
Rev D B Cameron, do	4 00
Sharon Ch, Stellarton, NS	25 00
Blue Mountain, N S	16 75
Moose River, N S	3 72
Wentworth Grant, N S	8 00
Blanchard Road, N S	8.30
Westminster Sab Sc, Teeswater	10.00

Per Rev Dr McGregor, Halifax:—

By Mrs Eadie, Antigonish	2 45
Chalmers Ch, Halifax	1 00
Maitland	16 60
South Maitland	10 40
Onslow	20 10
Green Hill Miss Soc	8 16
North Cornwallis	12 00
Upper Stewiacke, Thanksgivg coll	22 67
St Paul's, Truro	15 11
Gay's River & Milford	20 10
Shelburne, Thanksgivg Christmas Gift from a friend, Newfoundland, per Rev D McRae	100.00

Per Rev Dr Reid, Toronto:—

Central Ch, Toronto	25.00
Oshawa Sab Sc	15.00
H Elliott, Madoc	1 00
Chinguacousy Ist do	12.80
do 2nd	8.11
Moore, Burn's Ch	24.35
Beverley	15.00
Wellesley	8.60
Hibbert	15.00
Norwood Sab Sc	6.40
Anonymous	250.00
Mille Isles	5.00
St Andrew's, Galt	10.00
Cobourg	20.00
do Sab Sc	20.00
Brucefield, Rev J Ross Cong	40.00
St John's S S, Brougham	1 00
Carlisle Sab Sc	2.00
Ailsa Craig Sab Sc	1.00
St Andw's, Mount Forest	22.00

\$12496.80

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer,

ORDINARY REVENUE.

Received to 10th Dec	\$124 56
Hawkesbury	6.00
L'Original	4.00
Morrisburg	9.00
Rockburn & Gore	6.00
St Matthew's, Montreal	16 45
Valleyfield	12.00
St Paul's, Montreal	200.00
Knox Ch, Lancaster	30.00

Spencerville	15 00
Ventnor	2.00
South Gower, &c	5 00
The Tanneries	3.50
T Hamilton, N Georget'n	1 10
Burn's Ch, Martintown	4 00
St Louis de Gonzague	8 00
Chateaucuay	11.95
Beauharnois	7.00
Chalmers Ch, Quebec	100.00
St Andrew's, Lachine	51.89
Richmond & Windsor Mills	11 40
Willis Ch, Onabruck	6.00
Kenyon	17.00
St Andrew's, Martintown	7 00
Rev Dr Reid, on acc	500 00
Winslow	7.00

\$1159.75

ORDINARY REVENUE DEFICIT.

Received to 10th Dec	\$512.70
Dunbar	17.30
Rockburn & Gore	14.00
Russeltown, addl	3.00
South Gower, &c	14.00
Huntingdon, addl	3.00
P Peebles, Quebec	20.00
Beauharnois & Chateaucuay	65.75
Knox Ch, Lancaster	101 28
N Gower, &c, addl	15 00

\$771.63

THEOLOGICAL CHAIR.

Received to 10th Dec	\$900.00
A Clark	50.00
Rev J Scrimger	20.00
David Macfarlane	10.00
P Peebles, Quebec	10.00
Warden King	150.00
A. McIntyre	10.00

\$1150.00

BUILDING FUND.

Received to 10th Dec	\$22.00
Mrs Lowden, Montreal	10 00
Ste Theres de Blainville	17 50

\$49.50

SCHOLARSHIP FUND.

Rev N Macphiee	\$10 00
Mrs G Lundie, Montreal	50 44
Petite Cote Sab Sc	25 50
R Anderson Montreal	54 00
Brucefield, Rev J Ross Cong	40 55

\$176.05

RECEIVED BY REV. DR. McGR-
GOR, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO JANUARY.

FOREIGN MISSIONS.

Acknowledged already	\$2678.38
Friend, East Hants	10.00
Chalmers Ch, Halifax	30.00

W McLeod, Watervale	1.00
Onslow	45.20
Sharon Ch, Stellarton	20 00
Green Hill Miss Soc	35.36
South Cornwallis & Wolfville	5 00
Upper Musquodoboit	8.03
Halifax Women's Missy Soc, for Miss Blackadder	100.00
Dr Dawson, Montreal	20.00
West Truro Pres Cong	50.00
A friend, Upper Newport	2.00
Hamilton, Bermuda	18 49
Arch Wingood, Ham, Ber	60.00
Tangier	3.31
Sussex & Union Cong	13.27
A McDonald, 9 Mile Riv.	3.00
A friend, Alberton	2.00
Christmas Gift from a friend, Newfoundland, per Rev D McRae	107 00
Carleton, Yarmouth Co	2.10
Whycoocunah, C B	11 27

\$3217.30

DAYS PRING AND MISSION SCHOOLS.

Acknowledged already	8871.48
Woman's F M S, Truro, for 2 monitors in Mr Morton's district	84.00
Clyde River & Barrington	13.00
Sharon Ch, Stellarton	1.00
South Cornwallis & Wolfville	10.45
St Peter's Sab Sc, C B	2.50
Cornwallis North	18.50
Musquodoboit Har	7.00
Mill Creek, Richibucto, addl	2.75
Princeton	25.00
Shelburne Sab Sc	23.00
Mabou	17.20
George Little, Coldstream	2.00
Margie M Miller, Tangier	1.00
Bedeque	32.69
1st Pres Cong S So, Truro, 1st Antigonish Sab Sc	15.00
9.90	
Knox Ch, Pictou Sab Sc	25 00
Noel	6 00

\$1187.47

HOME MISSIONS.

Acknowledged already	\$1942.19
A McDougall, loan repaid	20.00
D McLeod, do	30.00
Onslow	35.00
Sharon Ch, Stellarton	20.00
Green Hill Miss Soc	8.20
S Cornwallis & Wolfville	6.00
Upper Musquodoboit	7.82
Scottsburn, Thank-offering	15.00
West Truro	50.00
St Paul's, Truro	50.00
A friend, Upper Newport	2.00
Moncton	32.00
CD McLaren, returned	7 10
Fr. end, East Hants	5 00
Sussex & Union Cong	11.87
A McDonald, 9 Mile River	1.00
Kempton	5.75
Newport	12.00
St James Ch, Charlottet'n	50.00
Christmas Gift from a friend, Newfoundland, per Rev D McRae	100.00
United Ch, New Glasgow	166.50
Carleton, Yarmouth Co	2 10
Bas River, Riverside	3.00

Portauquique, do	2.74
Knox Ch, Pictou & Caribou River	30.00
Noel	10.00
	\$2565.67

SUPPLEMENTING FUND.

Acknowledged already	\$2881.80
Friend, East Hants	5 00
Clyde River & Barrington	14 00
Onslow	65 00
West Truro	50 00
Bathurst	12.60
Greenock Ch, St Andrew's Colonial Com Ch of Scotland, per Geo Mitchell, £36 stg	416.58
W McLeod, Waterville, per Rev J Thompson	1.00
Mabou Miss'y Soc	4 80
Sussex & Union Cong	15.23
St Matthew's, Pugwash & Oxford	31.80
Redbank, N B	10.00
Carleton, Yarmouth C.O.	5 00
Cheboque, Yarmouth	4.00
Bass River, Riverside	14.44
Portauquique, do	6 86
Princeton, Wn	10.31
Knox Ch, Pictou & Caribou River	41.15
Noel	12.00
	\$3579.97

COLLEGE FUND.

Acknowledged already	\$2626.17
Int on \$200 to Oct 11th	70 00
Onslow	35 00
Dividend U B Nfd, £120	486 67
Westville	4 10
Middle River	5 70
Bathurst	8 00
Shelburne	16.00
Sussex & Union Cong	7.30
Mabou	5.64
Bass River, Riverside	11 00
Portauquique, do	5 53
Knox Ch, Pictou	25 00
Prov Debentures Divid'd	175.20
Noel	10.00
	\$3481.31

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$411.19
St Paul's, Truro	15 00
Moncton	19 00
Interest	26 00
St Andrew's, Halifax	6 50
Bedouque	10 50
Gay's River & Milford	10 00
Christmas Gift from a friend, Newfoundland, per Rev D McKee	50.00
Ministers' percentage:—	
Rev J B Logan	3.75
Mr Neish	3 00
J M G McKay	3 50
John Lees	4 00
W Richardson	3 00
J Hogg	6 00
Robt Laird	2.50
James Watson	1 00
Matt Wilson	5.00
Ephr im Scott	4.00
E D Miller	4.00
J McLean, Great Village	4.00
	\$601.94

WIDOWS AND ORPHANS' FUND.
Of late Church of the Maritime Provinces in connection with the Church of Scotland.

Geo Thompson	\$ 3 60
St Matthew's, Halifax	100 00
St Andrew's, Halifax	12 00
Rev Mr Grant	12.00
A young man of St Johns, Nfd, per Rev D Macrae	50.00

WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

Mount Forest	\$12 00
Walkerton	12 00
Stratford	20 00
Charlottetown, P E I.	25 00
Perth, addl.	5 50
East Williams	12 00
Darlington	10 00
Rev Alexander Smith	50 00
St Paul's, Montreal	150 00
St Andrew's, Kingston	80 00

YOUNG MEN'S BURSARY FUND
MARITIME PROVINCES.

W. F. Knight, Halifax, Treas.

St Matthew's, Halifax	\$94 95
Sheet Harbour Cong Sc	6.47
Interest on Debentures	29.75
Knox Ch, Pictou	25 00
St Paul's, Truro	20 00
	\$176.67

SCHOLARSHIP AND BURSARY FUND,
QUEEN'S COLLEGE.

Prof. Ferguson, T cas. Kingston.

L'Original & Hawkesbury	\$6 00
Pakenham	2.00
St Andrew's & St John's Scarboro'	35 00

JUVENILE MISSION TO INDIA.

Miss Machar, Kingston, Treas.

Lanark Sab Sc	\$10 25
Mrs Wilson's Infant Class, Lanark	3 25
St John Sab Sc, Lanark	20 00
St Andw's Bib Cl, Quebec	60 00
Victoria Missions School, Montreal	20 00
St Matthew's Sab School, Montreal	20 00
Kippen Sab Sc	16.66
Perth Sab Sc	25 00
Charlottetown Sab Sc	10 00
North Augusta Sab Sc	4 00
Fergus Sab Sc	30 00
Huntingdon Sab Sc	20 00
Bond Head Sab Sc	9.32
Children of W J Pasmore, Conestogo	2 00
Montreal Juvenile Association,—“Workers for Christ”	70.00

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARGUEAR FORREST & CO., TREASURERS, HALIFAX.

Previously acknowledged—\$196'5.44

St Matthew's, Ilix, addl.	100.25
Geo Sinclair, Lochaber, Antigonish	100.00
Lower Stewiacke, per Rev A Simpson	5.00
Rev W P Archibald, Cavendish, P E I.	15.00
Sherbrooke, per Thomas Campbell, Treas.	85.00
J W McDonald, M D, Antigonish	66.00
River Charlo & Louison Brook	71.98
Mercy Homer, Barrington	2.00
R Colquhoun, do	3.00
Alex Hogg, do	5.00
John Robertson, do	10.00
J S Maclean, 1st install't, Halifax	333 33
Marg Frame, Gay's River	2.00
W Girvan, St John	50 00
Rev D McRae, do	50.00
	\$20713.95

STUDENTS' MISSIONARY SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL

Thankfully acknowledged

M. D. M. Blakely, Treasurer.

Plantagenet, per R Hyde	\$4 00
Ottawa, per A Anderson and J Macfarland	2.00
Ottawa City, per W A Geddes	5.50
Dr Kelly, Montreal, per Chas McKillop	5.00
Tbanet & Kidge, per Jno Munro	2.00
Kenyon, per Rev F McLennan	9.00
A Christian Friend, per Alex York	10.00
Charles McKillop, B A	10 00
James T Donald	10 00
W H Geddes	1.00
John Munro, B A	10 00
J R McLeod	5 00
John Allan, B A	20 00
Wm Shearer	10 00
Thos A Nelson	10 00
W D Russell	10 00
A C Morton	1.00
Desert, per M H Scott	8.00
Coticook & Ritchby, per T A Nelson	8.75
“The Old Elder of Eden Mills”	5 00
Pembroke, per W Shearer	5.00
Rev Robt Hughes, per W Shearer	5 00
Chalk River, per Wm Shearer	6.50
Point Alexander, per W Shearer	5.50
Chelsen, per Wm Shearer	3.45
Goderich, per J T Donald	17.12
Muskoka, per J P Grant & A York	6.00
Westmeath Friends, per Wm Russell	2.30
Bristol, per M D M Blakely	28.60
	\$225.72