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THE
PRESBYTERIAN RECORD

FOR THE

203.6

DOMINION OF CANADA.

JANUARY 1878—DECEMBER 1879.

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VOLUMES III.—IV.  
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THE
Presbyterian Record.

JANUARY, 1878.

Presbyterianism in 1877.

PRESBYTERIANISM attained a degree of "visibility" during the past year never reached by it since the days of the Reformation. The General Council which met in the Scottish Metropolis, brought together representative men from the four quarters of the globe. Whatever practical results may follow from that notable gathering, it certainly served to exhibit a degree of harmony in sentiment and feeling, and a unity in doctrine and discipline among the different branches of the Church, which even to themselves was surprising. There can be little doubt that the meeting in Edinburgh was but the first of a series of Presbyterian Councils destined to be increasingly useful and influential.

That was a striking and valuable testimony, uttered a few months ago by Bismarck, when he declared that Presbyterianism is essential to the progress and prosperity, if not to the existence, of Protestantism. Mr. Gladstone has also spoken in appreciative terms of the system which in reality is the most formidable rival of that "High Churchism" to which he clings. Still more recently, the London Times has warned the Archbishops and Bishops of the English Church that they are expected to liberalize the Church in the direction of Presbyterianism. But the most practical step, in recognition of the claims of Presbyterianism during the year, was taken by the British Wesleyan Conference. After much deliberation, the Wesleyan Church has virtually adopted the Presbyterian system of

Church organization and rule. The *Free Church Record* expresses the hope that the Wesleyan Methodists will be represented in the next Presbyterian Council! Thus the "little leaven" bids fair to leaven the whole lump.

The Churches in Scotland have had their share of trouble in connection with the published views of such men as Messrs. Macrae and Ferguson, of the United Presbyterian Church, and Professor Robertson Smith, of the Free Church. The discussions that have tried the orthodoxy of the Reformed Churches of Germany, Switzerland, Holland, and France, cannot but be felt in the British Churches. No doubt God will bring good out of what appears now as evil.

"Truth's like a torch—the more 'tis shook it shines."

Presbyterianism ever welcomes more learning, more light, more life; and it withers and perishes when it forsakes the truth of God.

The Scotch Churches are putting forth extraordinary exertions in evangelizing the lapsed masses, and building new Churches in destitute localities in the cities and in rural districts. The munificent gift of Mr. Baird, supplemented by liberal contributions from other sources, enables the Established Church to "lengthen her cords and strengthen her stakes;" and the non-established bodies are equally zealous and enterprising. Foreign Missions receive more than usual support from all the Churches. The Sustentation Funds of the Free, the Irish, and the English Churches are in advance of any previous years. It is gratifying to mark the rapid advances made in England by the Presbyterian Church. No other denomination has made such marked

progress within the past twenty years. Within the past twelve months, some £150,000 sterling has been subscribed towards a Thank-offering for Union, and the amount is likely to be increased in 1878 by another £100,000. This Church deserves special remark on account of her large and efficient Foreign Missions. The Presbyterian Church in Ireland, during the past year, prosecuted with all her wonted vigour her enterprises at home and abroad. One of her most eminent ministers is now on a tour of inspection of her Mission Stations, and, in order to see them all, he has to circumnavigate the globe. In the Continental Churches of our order, the struggle between orthodoxy and neology has been going on without loss to the former. In Italy, there has been marked progress through accessions from the ranks of Romanism. Presbyterianism in Eastern Europe—in Hungary and Austria—is just struggling into visibility.

Coming to the American Churches, we need only note that they have been doing their appointed work with faithfulness. Their Home Missions embrace the wild passes of the Rocky Mountains. Their congregations have been increasing at the rate of one every two days. There has been no going back in the amount devoted to Missions to the heathen; and there are not in the world more successful or better managed Missions than those which are supplied in Egypt, India, Syria, Persia, Japan, and China. The Australian Churches have a vast field to occupy, and they appear to realize their call. They are recruiting the ranks of their ministry by inviting some of the best men they can select in Scotland and Ireland, and they are at the same time training a native ministry. The Churches in New Zealand are zealous in their exertions on behalf of the heathen in their own territory, in the lonely "regions beyond."

The past year has been a comparatively prosperous one in our own Church. Eleven thousand were added to the membership of the Church. Hundreds were converted from Romanism to the truth as it is in Jesus, by means of our French Canadian Missions. Our Home Missionaries have explored fresh fields and taken possession of them in the name of the Master. Our Colleges were fairly supplied with students. From our Foreign Mission Stations—in China and India, in the New Hebrides and Trinidad—we continue to receive satisfactory tidings. Upon the whole, the outlook is encouraging. While we do not claim to have "already attained," there is yet good reason to "thank God and take courage."

The Tabernacle and St. Paul's.

EDITORIAL CORRESPONDENCE.

A goodly number of the "Pans" availed themselves of Dr. Donald Fraser's invitation to visit London after the Presbyterian Council closed, to receive a welcome, and a congratulatory address, from the committee of the Evangelical Alliance. Though unable to be present on that occasion, I look back with peculiar pleasure to a Sabbath spent in the great metropolis. I had long wished to hear two of the most remarkable living preachers—Mr. Spurgeon and Canon Liddon—and now the opportunity for doing so was afforded.

From Islington, in the North, to the Surrey Road, south of the Thames, is a good deal more than a Levitical Sabbath-day's journey. But six or seven miles are of small account in London, where you mount the outside of a "bus" and are transported wheresoever you list for six pence, getting a splendid view of the city into the bargain. A friend, well versed in the usages of "the Tabernacle" met me at the church-door and conducted me to a seat in front of the lower gallery. It was a wonderful sight to see the congregation trooping in. At ten minutes before the hour for service the body of the house was full, and by the time the first psalm was ended, not a vacant seat remained in the vast edifice. In that assemblage of seven thousand persons, a pin might have been heard to fall when Mr. Spurgeon advanced from among the Deacons who were seated about him to the front of an elevated platform and gave out his text from the last verse of the twenty seventh Psalm, "Wait, I say, on the Lord."

The preacher wore no insignia of office. There was nothing of the ecclesiastic in his appearance. Neither did his speech bewray him. His clear, ringing, musical voice was natural and well-modulated. He spoke without the slightest effort. He affected none of what Dr. Dale calls "the tricks of the pulpit," nor of the stage: every sentence he uttered was weighty. His words went from a full heart straight to the hearts

of his hearers, and this, no doubt, is the main element of his magic power.

"*Wait, I say on the Lord.*" David knew well whereof he affirmed. He had many a time waited on the Lord himself, and He had never failed him. Like as a poor man at the rich man's door, *wait*—inopportunately. Salvation is worth waiting for. But beggars must not be choosers: *wait* till God's time for answering comes. *Wait*, as learners do at the feet of their teachers. As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so *wait* every morning for your orders. Ask, "what wilt thou have me to do." Anticipate your master's wishes, and find something to do for Him. With your loins girt, and your sleeves turned up, as it were, be always ready for service. It often requires more courage and higher discipline to wait than to work. The veterans at Waterloo waited till Wellington gave them the word "Up Guards and at them!" *Wait*, as a child does on its father—in loving confidence. Does not the father provide for his child? *Wait*, as a courtier on a prince—deferentially. Courage is to be maintained, and well does the Christian know from experience that waiting on God *does* sustain courage and renews his strength."

There was neither choir nor anthem to lend "attraction" to the service, which was simplicity itself, yet, no one could say it was "bald." It was, throughout, rousing, as well as extremely interesting and edifying. How does Mr. Spurgeon compare with Henry Ward Beecher and De Witt Talmage? He has not the brilliancy of the one, nor the forensic eloquence of the other, but in spiritual power he far excels them both. He may be inferior in style and finish to Morley Punshon, but he is not second to him in his sway over the hearts of men.

In London, if anywhere, we should expect extremes to meet. From Mr. Spurgeon's tabernacle to St. Paul's Cathedral is a great transition. The diversity in the outward form of service is very remarkable. Canon Liddon has the reputation of being one of the best preachers in the Church of England. He is still in the prime of life. If his voice has less volume, it is not inferior to Mr. Spurgeon's in clearness and melody. He is perhaps the more incisive of the two in his utterances. His elocution

is perfect, and his diction faultless. We must have heard him at a disadvantage. Five thousand people were assembled underneath the great Dome, and we sat at the opposite side of the circle from the preacher. The marvel is that, with such a space between, we should have heard him at all, yet, every syllable impinged upon the ear as though it had come from an electric battery. And there was no uncertain sound in the treatment of the text, from Matthew, vi 2, "Verily I say unto you they have their reward."

"Alms-giving, fasting, and prayer, were the three great duties of every pious Jew. They are equally binding on Christians of the present day, for though they guarantee no title to heaven, to heaven we cannot go without them. But the right motive is everything. To be seen of men, to gain applause, to secure a position and influence in society—is hypocrisy. Against this Christ pronounces the doom.—"they have their reward." Not the reward that God promises to his faithful servants, but that which they themselves so much desire. They *have* it in this present life: they have nothing more to expect in the future state."

No doubt Dr. MacVicar's note-book contains an extended report of this admirable sermon. At all events not one of the five thousand listened to it more attentively than the principal of the Presbyterian College of Montreal. The sermon lasted nearly an hour. As for the whole service—you may call it high ritual or low—it was very impressive. Intonation may be out of place elsewhere, it seemed appropriate here. You may not approve of chanting, but you shall never hear such chanting as this until you hear heaven's arches ring with the song of the redeemed. Canon Liddon, in his magnificent Cathedral, Mr. Spurgeon in his plain Tabernacle, Morley Punshon in his Methodist meeting House, Dr. Releigh in his Congregational Chapel, and Dr. Donald Fraser in the Presbyterian Church of Marylebone, all preach the same Gospel. "Our fathers worshipped in this mountain," you say, and with good reason,—Jesus says to all, "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

The Sabbath School

INTERNATIONAL LESSONS.

January 6th.] B. C. 975. 2 Chron. xii: 1-12.

REHOBAM FIRST KING OF JUDAH.

GOLDEN TEXT.—"When he humbled himself the wrath of the Lord turned from him."—Verse 12.

INTRODUCTORY.—In returning to the study of the Old Testament it is well to remember that from the time of their entering the promised land, B.C. 1451, the Israelites had remained a united people till the death of Solomon, B.C. 975—a period of 476 years. At first, under Judges raised up by God, Jud. 2, 16, their government was a pure theocracy. Becoming tired of this, and to be like their neighbours, they demanded a king, I Sam. 8, 5, and the confederated republics became a constitutional monarchy under King Saul, B.C. 1056. Saul, David, and Solomon each reigned 40 years over Israel. After Solomon's death Jeroboam incited the people to revolt—the Kingdom was divided—ten of the tribes joined his standard, and only two, Judah and Benjamin, adhered to Rehoboam, the heir to the throne. The breach was never healed, I Kings 14, 30. Judah and Israel remained separate kingdoms for 244 years, when the latter were carried captive into Assyria and disappeared from history.

Last year we studied the history of the Kingdom, of Israel from the revolt till the captivity. We now go back to the time of the division and follow the history of the Kingdom of Judah from the time of Rehoboam, its first king, to its overthrow B.C. 588.

REHOBAM.—See also I Kings 14: 21-31. A foolish and profligate Prince, who inherited the weaknesses without the wisdom of his father, Solomon. Probably spoiled by his heathen mother, v. 13 and cap. xv. 16. His first mistake was a very common one, cap. x. 8: but inexcusable, for he was old enough to have known better, v. 13. He paid dearly for it by losing four-fifths of his Kingdom. His second mistake, v. 1, was even more serious, and proved well-nigh fatal. His partial repentance secured him some deliverance from punishment. Like Ahab, I Kings 21, 29, Rehoboam humbled himself before God. But because he did not prepare his heart to seek the Lord, he was disgraced and humiliated, v. 9, before his subjects. He reigned 17 years: during the first three years prosperously, c. xi. 17, until he forsook the Lord.

SHISHAK, the same king of Egypt to whom Jeroboam had fled for sympathy and protection, I Kings, xi. 40. This account of his raid upon Jerusalem has been singularly confirmed by inscriptions recently discovered among the ruins of the great Temple of Karnak in Egypt. **SHEMAIAH**, "The man of God," I K. xii. 22, and II. Ch. xi. 2. The biographer of Rehoboam, II Ch. xii. 15.

LEARN the fulfilment of prophecy, I K. xi. 31-36. The risk attending prosperity. The danger of bad company. What comes of forsaking God. The virtue of humility. God's readiness to forgive. The necessity of giving our hearts to God.

January 13th.]

[2 Chron. xiv: 1-11.]

ASA FAITHFUL TO HIS GOD.

GOLDEN TEXT.—"Lord, it is nothing with thee to help whether with many, or with them that have no power."—Verse 2.

Rehoboam was succeeded by his son Abijah, who reigned three years in Jerusalem. He fights Jeroboam with an immense army, c. xii. 3, and slays half a million of the Israelites, v. 17. Judah prevailed for a time, because v. 18: but not ultimately, because, I K. xv. 3. **ASA**—meaning *healing* or *physician*. (The son and successor of Abijah, reigned quietly for ten years, the fruits of his father's military success. The Maachah called his mother, was more probably his grandmother, whom he deposed for idolatry; I K. xv. 13. *Up, on the whole*, he did that which was good and right, v. 2; still he was not free from faults, esp. xv. 17, and xvi., 7, 10, 12. The "high places" where God was worshipped under the figure of an ox, as at Bethel, were suffered to remain, I K. xv. 14. So far the reformation was incomplete. Wiser than his father, in time of peace he prepared for war, and maintained an army of 580,000, all "mighty men of valour," v. 8. But in a fit of unsanctified passion he laid hands upon Hanani the prophet, and cast him into prison: he also oppressed some of the people, and when afflicted himself, he sought not to the Lord, but to the physicians, cap. xvi. 10, 12. The main defect in his character, was want of perseverance. So long as he trusted in the Lord, prosperity attended him. He reigned 41 years.

LEARN from Asa's history to trust in the Lord: to work for the Lord: to cry unto the Lord in time of trouble: not be weary in well-doing: to beware of angry passions: in times of prosperity to prepare for adversity: while health and strength last, to advance the cause and kingdom of Christ.

January 20th.]

2 Chron. xv.: 8-15.

THE COVENANT RENEWED.

GOLDEN TEXT.—"Be ye strong, therefore, and let not your hands be weak: for your work shall be rewarded."—Verse 7.

AZARIAH the son of Oded, a prophet, nowhere else mentioned, brings a message to Asa from the Lord well worth remembering. *The Lord is with you while ye be with Him*, v. 2, and no longer. He never said, and never will say, seek ye me in vain, Heb. 11, 6. Is. 45, 19. In the flush of victory Asa needed the word of caution. Having begun well he should continue the reformation. Now he takes courage, and boldly abolishes idolatry. He summons the people to Jerusalem, as Joshua did before him at Shechem, and as the Scottish Reformers at Edinburgh; and they *willingly* entered into a Covenant, (1) That they would seek God themselves with all their hearts. (2) That they would to the utmost of their power oblige others to seek Him. V. 13. This was no new law, Deut. xvii. 2-7. The movement resembled the Scottish Reformation of 1560, in that it was mainly effected by the people themselves. National piety procures national blessings. "The Lord gave them rest round about." He always

does the same to those who put their trust in Him. Pa. cxix. 166; Matth. xi. 28.

LEARN that the Christian ministry is still needed to remind us of our duty: that we ought to be active, earnest, and very courageous in God's service, and willing helpers of our ministers: that we should cultivate a missionary spirit: that in union there is strength: and, that a *Rest remaineth for the people of God.* Heb. iv. 9.

January 27th]

[2 Chron. xvii: 1-10

JEHOSHAPHAT'S PROSPERITY.

GOLDEN TEXT.—"And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."—Verse 9.

JEHOSHAPHAT. "*Jehovah is Judge.*" The fourth King of Judah, (name his predecessors) succeeded his father at the age of thirty-five, and reigned twenty-five years. For his mother's name, and further particulars, see I. K. xxii, 41-50. *What a wise man he was! He strengthened himself against Israel, v. 1. What a good man!* In the first years of his father David—because these were better than his last days, I. K. 15-5. He followed David as far as David followed God, and no farther: So St. Paul, I. Cor. xi. 1.

BAALIM, the plur^l for Baalam—stands for idols generally.

V. 3, *Because* he thus walked, the Lord was with Jehoshaphat. V. 5, the people brought him the customary presents, I. Sam. x. 27. Godliness is profitable, I. Tim. iv. 8. V. 6, His heart was lifted up: David lifted up his soul, Ps. 86, 4. "Let us lift up our heart with our hands," Lam, 3, 41. His heart was enlarged, Ps. cxix, 32. It is a good thing to be always zealously affected in a good thing, Gal. iv, 18, and Eccles. ix, 10. Contrast Jehoshaphat's character with Ahab's, the then King of Israel, I. K. xxi, 26-26. *What a useful man he was!* One of his first undertakings was a great *Home Missionary* enterprise—in which five of his princes were sent out as a deputation along with the priests and Levites. Princes and rich men can engage in no higher service, James v. 20. At a later period the King himself seems to have become an itinerant evangelist, comp. xix. 4—setting a noble example: with the Bible in their hands, v. 9.

LEARN to throw your hearts into your work: to cherish a reverent regard for the church of your fathers. "See, and ask for the good old paths," Jer. vi, 16, and avoid "the o'd way which wicked men have trodden," Job xxii, 15. But don't be narrow-minded or bigoted, Rom. vii, 6. The scriptures of the Old and New Testaments are the only infallible rule of faith and manners.

February 3rd]

[2 Chron. xix: 1-9

JEHOSHAPHAT REPROVED.

GOLDEN TEXT.—"There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."—Verse 7.

How Jehoshaphat made a league offensive and

defensive with Ahab the wicked King of Israel, see cap. xviii. To make matters worse, his son married Athaliah, daughter of Ahab and Jezebel. Notice St. Paul's reference to such improper alliances, 2 Cor. vi, 14-16, also Deut. vii, 2-4. Mark the result. Jehoshaphat returned in peace, v. 1.: but what became of Ahab? I. K. xxii. 37. JERU, not the son of Nimshi and a King of Israel, but the prophet mentioned cap. xvii. 7, and I. K. xvi. 1 probably driven from Samaria by Baasha whom he had boldly rebuked. Now, 30 years later, he was fearlessly remonstrates with the King of Judah for his affinity with Ahab. Should he not rather have said with David, Ps. cxxxix, 21-22?

"Therefore is wrath upon thee," v. 2. *Nevertheless.* Put stress upon the word. Mention is made of whatever was *praiseworthy* in him—teaching us not to be too sweeping, in our condemnation of others—and to acknowledge good qualities when we find them. Jehoshaphat takes the reproof well, and redoubles his efforts to enlighten his people—He goes out in person through the length and breadth of the land. The first enquiry of every true convert will be that of St. Paul, Acts ix, 6. The Civil Magistrate must rule in the fear of the Lord, v. 7, and we should be loyal subjects, i. Peter ii. 13-14.

LESSON.—Let him that thinketh he stande'h take heed lest he fall. Be always more ready to take advice than to give it. Submit to rebuke patiently. i. Pet, ii, 20.

NOTE.—We are very much obliged to those who, in answer to our request made in November, have favoured us with their opinion in regard to NOTES ON THE LESSONS. The "ayes" have it, by a majority in the ratio of exactly four to one. We have accordingly made arrangements for a very brief outline of the Lessons to be prepared expressly for the RECORD. This will be printed in small but clear type, occupying as little space as possible. Thus we shall try as far as in us lies, to meet the "yeas" and "nays" half-way. We should add that the affirmative answers, from the country districts especially, were very emphatic, and we feel sure that those who have access to the numerous and valuable "helps" published for the benefit of Sabbath School teachers and scholars, will not grudge the little space we propose to devote for the use of those who, in many cases, are thrown entirely upon their own resources.—Ed.

British Columbia.

AT the meeting of the Presbytery of British Columbia in connection with the Church of Scotland, held in St. Andrew's Church, Victoria, on 1st November, Mr. McElmon, a Licentiate of the Presbyterian Church in Canada, was received, and ordained to the work of the Ministry.

The opening services were conducted, and a suitable sermon preached by the Rev. Mr. Dunn; the usual questions were put to the candidate by the Rev. Mr. McGregor; the Rev. Mr. Murray, the Moderator, presided and offered up the ordination prayer, during which Mr. McElmon was solemnly set apart to the holy ministry "by the laying on of the hands of the Presbytery." Rev. Mr. Jamieson gave the address, to the newly ordained minister.

The Rev. Mr. McElmon has been appointed to Comox where there is a very encouraging field of labour and a new church nearly finished.

An adjourned meeting was held on the 2nd November. All the clerical members were present at nearly all the sessions, with Alexander Munro, Esq., Victoria, and John Bruden, Esq., Nanaimo, Elders. Rev. Mr. Murray was elected Moderator. Reports were called for from all the congregations and mission stations, and were given by the Rev. Mr. Macgregor from Victoria, Cranflower and Cedar Hill; by the Rev. Mr. Clyde, Clerk of Presbytery, from Nanaimo and Wellington; by the Rev. Mr. McElmon from Comox and Bayne Sound; by the Rev. Mr. Jamieson from New Westminster and North Arm; by the Rev. Mr. Dunn from Langley, Maple Ridge, Matsqui, Sumas and Mud Bay, by the Rev. Mr. Murray from Nicola, Clinton, Cache Creek, Kanloops and Spellmacheen. These reports were very fully considered, and showed, on the whole, substantial and encouraging progress in every section of the Church's wide field of operations. The Presbytery also discussed and recorded findings on the examination of Probationers and Students, the circulation of the Missionary Record, the election of Elders, the holding of Missionary meetings, and other matters of a less public nature. The Rev. Mr. Macgregor and Alexander Munro, Esq., were appointed a committee on the incorporation of the Presbytery; and the Revs. Messrs. Jamieson and Dunn a committee on statistical and financial returns from congregations; these committees to report at the May meeting.

The next regular meeting of Presbytery was appointed to be held in New Westminster, within St. Andrew's Church, on the first Wednesday of May 1878, at 11 o'clock a. m.

Our own Church.

INSTALLATION OF PRINCIPAL GRANT.

WEDNESDAY, the fifth of December last will henceforth be a red letter day in the calendar of Queen's University, at Kingston; so hearty and general were the rejoicings that the choice of the governing body had fallen upon the right man, and at the right time, to fill the vacancy caused by the retirement of Principal Snodgrass, who for the last twelve years had presided over Queen's University and College with signal acceptance and success. It may justly be accounted a happy feature in the appointment, that the new Principal is a native of Canada, and that he brings with him, from the Eastern portion of the Dominion, a reputation for learning and ability, and a capacity for work such as we might have sought for on the other side of the Atlantic for a long time without being able to find. Principal Grant is a native of the county of Pictou, Nova Scotia—a county that has given more ministers to the Presbyterian Church than any other in the Dominion. He was educated at the University at Glasgow, and, at the close of a distinguished career, was ordained by the Presbytery of Glasgow in December, 1860, and immediately thereafter designated to the mission field in Nova Scotia by the Colonial Committee. After a few months spent at River John, Mr. Grant took charge of the congregation of Georgetown, P. E. Island, where he laid the foundation of his subsequent usefulness in a more extensive and influential sphere, as minister of St. Matthew's Church, Halifax, to which he was called in 1864. The services rendered to the Church in the Lower Provinces by Mr. Grant do not need to be dwelt upon. They are well known in Canada, and have been repeatedly acknowledged by the General Assembly of the Church of Scotland in the most handsome terms. We have only to express the hope concerning him that he may be able to communicate, in large measure, to the young men who shall gather round him the like enthusiasm by which he himself is animated.

The formal act of Installation took place in the Convocation Hall of the University, in presence of the Trustees, the Senate, the Medical Faculty, the Students, and a considerable number of other graduates and alumni, as well as of the public, among whom we were glad to notice the respected Principals of Knox College, Toronto, and the Presbyterian College of Montreal—

Doctors Caven and MacVicar—and, though mentioned last, not the least, the Right Hon. Sir John A. Macdonald, L.L.D., who, attired in his gown and hood, graced the occasion with his presence. The Chancellor, the Rev. John Cook, D.D., of Quebec, presided, and in due form inducted Principal Grant into his office.

Owing to the limited accommodation of the Hall, it was arranged that the after proceedings should be in the City Hall. The Convocation accordingly adjourned to meet at eight o'clock in the evening. The Hall was crowded at the appointed hour. The platform was densely packed with the officials, and guests, and speakers, the space immediately in front of it being occupied by the students, of whom there was a formidable number, who, at suitable intervals, gave expression to their approval in a way that left no doubt as to their sincerity, as well as to the soundness of their lungs.

The Chancellor's address to the Principal was worthy of the occasion and of himself. We can only make room for a few sentences, but they may suffice to indicate the admirable tone and spirit of the whole:—

"In your special department of Theology, and in the tuition of the future ministers of the Church, we look for special benefits from your liberal and enlightened mind, neither bigoted in adherence to whatever is old, nor inclined hastily to approve whatever is new, in *exegesis*, or in plans and methods of ministerial and Christian labour. Amidst the functions of religious sentiment and opinion in these days, we can count with safety that your students will be preserved from any extremes. What is wanted in young men who are to be sent forth into the service of the Church, and of its great Head, is not a mere knowledge of bygone controversies, or a correct understanding of the technical language of theological systems, but deep thought on the great problems of man's life and destiny; deep acquaintance with Scriptural truth; personal experience of its power and preciousness, and capacity to express, what is thus thought, known, felt, with simplicity, which even the humblest may understand, yet with order and taste, from which the most highly educated need not feel disposed to turn away—are to be turned to account in the "edifying of the body of Christ" and in calling sinners to repentance.

It is because we believe you will in your teaching have these steadily in view; it is because we think you have gifts which, with promised help, will enable you to send forth men, who will both be *thinkers* and *workers*, into the vineyard of the Lord—men inspired with some of your own zeal

and earnestness, that we hail your appointment to the chair of Theology, and fondly anticipate that, along with others employed elsewhere in the same great work, you will nobly do your part in strengthening and extending a Church in this Dominion which shall be no unworthy daughter of the ancient and honourable Church of Scotland."

Principal Grant's inaugural occupied fully one hour in delivering, and was admitted on all hands to be a scholarly and able production. No outline of such an address could be made to do justice to it. We hope that it may be published entire, in a permanent form, and that it may be widely circulated. In the meantime we content ourselves with quoting a single passage which at the time commended itself very specially to our own way of thinking.

"As it seems to me, that Professor of Theology does his duty best who trains licentiates for their actual life work, teaches the best methods of work, and seeks to infuse into them the spirit of their sacred office. To know how to prepare and deliver discourses so as most effectually to reach the heart and carry conviction to the understanding, to conduct worship so that all the congregation shall feel that they are worshipping, to preside at prayer meetings so that the promised presence and power of the Holy Ghost shall be experienced by all present, to organize Sunday Schools and work them efficiently, to know how to enlist the young men and young women of the congregation in Christian work under his superintendence, to make the session a living power, to evoke and regulate a high Christian liberality, is more important for a minister than to have at his finger's ends every phase of the Gnostic, Arminian or Bourigniar controversy. My young brethren, you are to be teachers of the highest truth. In order to teach it, you must live it. You are to preach Christ the bread of life. Your people must see that He is *your* life, that you are no mere cuckoo, uttering other people's notes, but a living thinking soul, a man honestly modeling his life on his faith, and moulding the outward world also as far as in him lies."

After the presentation of various addresses, to the which the Principal made suitable replies, Principals Caven and MacVicar each addressed the audience in words of warm sympathy with the occasion, and conveying assurances of their deep interest in the welfare of Queen's College. The former, after making some kind, persona

allusions, endorsed Principal Grant's opinion that the speedy endowment of Queen's and other Presbyterian Colleges, was highly necessary, so as not to leave them to the precarious support of annual collections. The latter, laud matter for congratulation in the fact that a born Canadian had been appointed Principal of this venerable Institution. It should stimulate the ambition of our young men. Another ground of congratulation was furnished in the inaugural which they had just heard. He rejoiced in the comprehensiveness of the statements to which they had listened, and was delighted to find in the new Principal a man devoted to the highest of all sciences—Theology.

After a few remarks from Rev. Dr. Jenkins, Sir John A. Macdonald rose to tender his congratulations to the authorities of Queen's on this auspicious occasion, and a storm of applause. In felicitous terms he expressed his deep interest in the welfare of the Institution, and his hopes for its continued prosperity.

After the Principal had closed the proceedings, by pronouncing the benediction, the students sang lustily *Alma Mater Floral*. The audience then united heartily in singing the National Anthem, and, with seeming reluctance, retired from the Hall amid rounds of cheers for the Chancellor, the Principal, and Sir John.

ANNIVERSARY MEETINGS.

The Anniversary Missionary meetings, to which we referred last month, were held in Montreal, in accordance with the announcement, during the last week in November and are admitted to have been on the whole very successful. The attendance upon each of the three evenings was large. There was probably an average of six hundred persons at each. Encouraged by the result of their first effort, the committee have determined to make such meetings a permanent Institution in the city, and, when the purposes contemplated to be served by them are better understood, it cannot be doubted that they will become increasingly popular and useful.

We have not room for a detailed report of the exceedingly interesting addresses which were delivered, and besides, these have already attained wide publicity through the press. Suffice it to say that Principal MacVicar, the Convener, Father Chiniquy, Rev. J. M. King, of Toronto, and Dr. Jenkins of Montreal, were the speakers on the first night, when French Evangelization was the theme. Mr. Chiniquy made a strong point when he referred to the hardships which many of the converts from

Romanism had to endure for conscience sake, and how utterly inadequate were the means at the disposal of the Board for extending the material aid and sympathy to them which their new circumstances require at our hands.

THE HOME MISSIONS of the Church were set forth and advocated in a very interesting manner by Dr. Cochrane and Principal Grant, the respective conveners of the Western and Eastern districts, and also by Mr. King of Toronto, and the Chairman of the meeting, Mr. Joseph Mackay. The FOREIGN MISSIONS night was also one of very great interest. Principal Grant's address was admitted to be a masterpiece of eloquence, and he was ably seconded by Mr. Farries of Ottawa, and Major Malan, a gentleman of large experience in the mission field. Our principal object in referring to the meetings is to commend them to the notice of others in the cities and towns where such a series of meetings may be conveniently held.

A MUNIFICENT GIFT.

Rev. Dr. Reid has just received an anonymous letter, dated Toronto, 12th Decr., in which was enclosed the sum of \$2,650 on account of the undernoted schemes of the Church:—

Home Mission Fund.....	\$1000.00
Foreign Mission Fund.....	1000.00
Aged and Infirm Ministers' Fund.	400.00
French Evangelization.....	250.00
	<hr/>
	\$2,650.00

ORDINATIONS AND INDUCTIONS.

SHUBENACADIE AND LOWER STEWIACKS: *Halifax Presbytery*.—Rev. M. G. Henry, late of Clyde and Barrington was inducted 4th December.

BRIDGEWATER: *Lunenburg and Yarmouth*.—Rev. W. Robertson was inducted November 29th.

MAHON BAY: *Lunenburg and Yarmouth*.—Mr. D. S. Fraser was ordained and inducted 30th November.

BLACK RIVER: *Miramichi*.—Rev. John Robertson, late of Tabusintac, was inducted 16th November.

GLACE BAY: *Sydney*.—Rev. Allan Maclean, late of Dundas, P. E. I., was inducted December 5th.

DRESDEN: *Chatham*.—Rev. John A. McAlmon, formerly of Markdale, inducted, 7th November.

DEMISSION.—REV. KENNETH JUNOR has demitted his charge of St. Andrew's Church Bermuda, where he has laboured four years, with the purpose of proceeding forthwith to Formosa, China.

CALLS.—The Rev. Thomas Goldsmith, of Seaford, Ont., has accepted a call from St. John's Church, Hamilton; and the Rev. Joshua Fraser has accepted a call from Belgrave, Ontario.

NEW CHURCHES.

ELORA.—The new Chalmers' Church at Elora, Ont., was opened by Principal Caven, of Knox College, on a recent Sabbath. The building is a very handsome one and cost about \$11,000.

PRESTON, Ont.—The congregation have purchased the church formerly occupied by the Methodists.

CHARLES ST., TORONTO.—The sum of \$5,500 has been expended in additions and improvements to this church, which now accommodates 650 persons. The opening services were conducted on the 11th November by Rev. Dr. Worrall of Chicago, and Rev. D. J. Macdonnell of Toronto.

BAY FORTUNE, P. E. I.—Arrangements were made for opening a new church at this place on 2nd December.

STRATFORD, Ont.—The Rev. G. M. Milligan of old St. Andrew's Church, Toronto, preached at the re-opening of this church on the 11th Nov., and, on the following Tuesday, Rev. D. J. Macdonnell, of the New St. Andrew's, delivered a popular lecture on "Business, Culture and Recreation."

ET CETERA.

PRESENTATIONS.—So numerous are the notices we receive of presentations to ministers, soirees, socials, and other very commendable congregational matters, we cannot find room for them.

THEOLOGICAL HALL, HALIFAX.—There are eighteen students attending this session: seven for the first time. A site for the new Hall has been selected: a very eligible spot, cost \$5,500.

CAVENDISH, P. E. I.—On the occasion of Rev. Isaac Murray, D. D., leaving Cavendish, it was stated that, during a ministry of 27 years, the congregation increased from a membership of 50 to 250, and from having no church to having four.

AN EXAMPLE.—There is not a single blank in the returns of Pictou Presbytery in the Foreign Mission column. If we could say so of all our Presbyteries, the Foreign Mission Treasury would be full, and our mission staff in Heathen lands would be stronger.

HOME MISSION JOTTINGS.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.—Mr. D. Fiulay, B.A., read a report of his labours during the summer in Carlow and Mayo, North Hastings. These places have been occupied for seven years by the Society, and had it not been for the dulness of the lumber trade they would have been able to support a minister of their own before this. As it is, the people in Carlow have just completed a neat church in which a congregation of from 80 to 120 gather every Sabbath morning. In connection with the Sabbath School, Mr. Finlay conducted a Bible class of from twenty-five to fifty. The other settlements, Snow Road and the Creighton's Settlement, are in Mayo and are smaller than Carlow. The population of this part of the country is growing rapidly, and very likely it will require to be divided next year. The Report from Rousseau in the Muskoka district was read by Mr. Thos. Scouler, the missionary for the past summer. Services were held every Sabbath morning at Rousseau, at first in the school-house some distance out of the village, but during the latter part of the summer, in the church which by the energetic and untiring efforts of Mr. Scouler was erected in the village. The church, though not quite finished yet, is a neat little frame building, and is entirely free from debt. Services were held on Sabbath afternoons in the neighborhood of Turtle Lake, and were attended by all the people within reach. The good work in this field goes on in a quiet way, but the prospects are none the less decided and cheering, that it will before long take upon itself the responsibilities of an independent congregation.

MUSKOKA.—It is good news from the Muskoka District to hear of the ladies' first, and very successful, social meeting in the Town Hall of Gravenhurst. We congratulate the Rev. Mr. Finlay of Bracebridge, on the success that has attended his labours in this most interesting mission field. We shall always be glad to hear from him.

MANITOBA.—We are favoured with a letter from Rev. Alexander Campbell, announcing his safe arrival in the Prairie Province after a pleasant journey. "In two weeks from the time we left Lachine we were in Winnipeg, after staying a couple of days at Perth and as many at Toronto, and three more at Glyndon, Minnesota, waiting for the Red River steamer." Winnipeg, he says, "is a surprise to every stranger. Its magnificently wide streets and its fine brick buildings are more than we looked for." He found Dr. Bryce, Professor Hart, Rev. Mr.

Robertson, and Dr Black, all ready to extend him a cordial welcome. He had already been at all the stations so far opened at Grassmere, Rockwood, Greenwood, and Dundas, and was favourably impressed with his new fields of labour. On Thanksgiving Day he preached in a farm house at Greenwood and took up a collection for "Home Missions" the amount being highly creditable to the handful of poor settlers, themselves struggling to get along. He speaks in terms of the highest praise of the labours of those already in the field, and very hopefully of the future of Presbyterianism in this distant Province.

NEWFOUNDLAND: BETT'S COVE is rapidly rising in importance as a field for Home Mission labour. Rev. W R Cruikshank writes:—"The new church will be completed in a few weeks. It will be neatly fitted up, and will be a union church between the Presbyterians and Episcopalians. I have visited every house, 'taking stock,' to use a commercial phrase. I find about 1700 people, old and young. 200 more have arrived by this morning's steamer. There are 150 families here; over 200 children, and upwards of 1200 working men. The copper Mine is in a very prosperous condition. The distribution of Tracts would be an agency for good. It is most difficult to see the working men except when at work. The hours are long, and when at home they are generally sleeping. Tracts would often find these men when the visitor could not. A Union Sunday School has been started." Mr. Cruikshank again speaks of the need of Tracts and Sabbath School books. [We may add that the B. A. Book and Tract Society, Halifax, have voted a grant of \$15 worth of Tracts for Bett's Cove.]

EASTERN SHORE.—The Eastern shore, Halifax County, has been the scene of much earnest Home Missionary work, and good fruit is appearing from year to year. Many a lonely fishing hamlet would be utterly destitute were it not for the services of our Home missionaries.

Meetings of Presbyteries.

WINDSAY: 6th November.—Rev. E. Cockburn declined a call from Waterdown. A Committee was appointed to draft arrangements for the formation of a Sabbath School Convention, under the auspices of the Presbytery. Sabbath, 16th December was appointed to be observed as a day of special prayer for the outpouring of the Holy Spirit upon the congregations within the bounds, and preliminary steps

taken for holding the Annual Missionary meetings.

TORONTO: 6th November.—Rev. James Carmichael, of Markham, was allowed to demit the charge of Stouffville. A deputation from Knox Church, Toronto, applied for moderation in a call to a colleague for Dr. Topp, which was agreed to, and Professor MacLaren was appointed to this duty. A letter was read from Mr. Marple, stating that he had changed his views on certain important points, and tendering his resignation. Whereupon he was declared to be no longer a minister or member of the Church. A committee was appointed to make arrangements for Missionary meetings in the Congregations of the bounds with special reference to the furtherance of the Foreign Mission Scheme. Notice was given by Mr. Macdonnell of an overture to the General Assembly agent the securing, if possible, common action in the matter of a Hymn Book for the Presbyterian Church in Canada. A large amount of local business was also transacted.

TORONTO: 11th December.—A unanimous call was sustained from Zion Church, Orangeville, to Rev. John McIntyre, of Harriston.

Dr. Reid read the letter, elsewhere referred to, conveying, anonymously, the noble gift of \$2650 for the schemes of the church which was greeted with the hearty applause of the Presbytery.

Rev. D. J. Macdonnell introduced his overture agent a Hymn book, praying the General Assembly to enter into correspondence with the Churches of Britain and Australia, with a view of securing, if possible, common action in this matter, and attaining uniformity in Presbyterian Churches in regard to the service of praise. Dr. Robb objected to the transmission of the overture on constitutional grounds. The objection was ruled out of order. After a lengthened discussion, Dr. Robb's amendment was carried by a vote of 12 to 6:—"That in the present circumstances it is inexpedient to transmit the overture to the General Assembly."

GUELPH: 13th November.—Attention was given to the statistical returns of the several congregations, and their contributions to the Schemes of the Church. The Clerk was instructed to write to defaulting congregations. It was reported that arrangements had been made for holding a Sabbath School Conference at Acton on the second Tuesday in January. A scheme of Missionary Sermons and Meetings was agreed to. The German Mission Committee reported in favour of discontinuing that

Mission after the middle of January. A Presbyterial visitation was appointed to be held at St. John's Church, Garrafraxa.

LUNENBURG AND YARMOUTH: November 29th and 30th:—The Presbytery met on the first of these dates at Bridgewater, and after the induction of Rev. Wm. Robertson adopted a minute, expressive of high appreciation of Revd. M. G. Henry's labours at Clyde and Barrington, during his pastorate of 14 years,—and sympathy with the people on their loss of such a pastor. At the Mahole Bay meeting, Mr. D. S. Fraser, after due notice, was ordained and inducted into the pastoral charge. The Presbytery proposes to make annual visitations to all its congregations.

HALIFAX: Decr. 4th:—The Presbytery met at Shubenacadie, and after the induction of Revd. M. G. Henry, the claims of the College Endowment and Building Fund were laid before the congregation. In the evening, Lower Stewiacke was visited for the same purpose. A good response is expected from both these sections of this large and wealthy congregation.

TRURO:—The Presbytery met at Economy on the 6th, and at Five Islands on the 7th Nov., for visitation. The congregation is large, and its pastor, Revd. J. McGregor McKay, has to undergo a vast amount of labour in caring for it. The work was found by the Presbytery to have prospered in his hands. Mr. McKay laid his commission on the table,—the toil and travel being too great for him.

P. E. ISLAND: Dec. 7:—The Presbytery accepted the demission of Revd. W. P. Archibald. The Presbytery, after a powerful address by Rev. Dr. Murray, agreed to aim at raising \$15,000 for the College Endowment and Building Fund.

SYDNEY, CAPE BRETON: Dec. 5th:—The Presbytery met at Glace Bay for the induction of Revd. A. Maclean. The services were conducted partly in Gaelic and partly in English. Mr. Maclean received a most cordial welcome from the congregation.

Obituary.

REV. DAVID INGLIS, D D.—Just as we are going to press we have received intelligence of the death of Dr. Inglis of Brooklyn, United States. The sad announcement has come very suddenly and unexpectedly. It was only the other day that our late friend had received, and, as we understand, accepted a call to become colleague and successor to Rev. Dr. Topp in Knox Church,

Toronto. But, in the meantime, it has pleased the Master to call him *Home*. Dr. Inglis had been for many years a minister of the Canada Presbyterian Church. First, in St. Gabriel St. Church, Montreal, and afterwards in Hamilton. For a short time he was a Professor of Theology in Knox College, Toronto, and while occupying that position he was called to Brooklyn by a congregation of the Dutch Reformed Church to whom he ministered with great acceptance until the time of his death. Dr. Inglis was a man of very high attainments—a sound Theologian, and an excellent preacher. In private, he was one of the most amiable and genial of men, beloved by all who had the privilege of his acquaintance. Dr. Inglis' gentle and accomplished partner in life, who was also universally beloved, pre-deceased him about two years ago.

Mrs. J. B. FRASER.—Our readers will receive with deepest pain the intelligence of the death, on October 4th, after a very brief illness, of Mrs. Fraser, the wife of the junior missionary to Formosa. The cheerful readiness with which our lamented sister undertook, with her husband, the work from which she has been so soon called to her reward, has not been forgotten by her many friends, and her removal will prove an irreparable loss to the mission. Dr. Fraser, who is among us again at present, having brought his four little children home, may be assured of the sympathy of the whole Church in his affliction.

MR. HENRY POLLOCK, a respected Elder of the Victoria Road congregation, Eldon, Ont., died on the 28th September last, after a long illness borne with Christian resignation and patience.

Ecclesiastical News.

THE unworthy attempts of a few malcontents on this side the Atlantic—calling themselves a Synod of a Christian Church—to asperse the character of a Minister so well known, and so much respected, as Dr. Snodgrass, have fallen entirely short of the mark, and have been treated in Scotland with the scorn and contempt they deserve. The appointment of a Minister for the important parish of Canonbie having devolved on the Presbytery, *jure devoluto*, their choice fell unanimously on the late Principal of Queen's University, in Canada. Dr. Snodgrass' induction took place on the 23rd of November, in presence of all the members of the Presbytery of Langholm, and a large congregation. The Revd. W. Burnet, of Halfmorton, in addressing the Minister, said:—

“ You come among us with the highest testimonials that a minister could have to his abilities for

the work to which you are called, and to the seal and fidelity with which you have hitherto discharged your duty. I can truly declare on the part of my brethren and myself, that when unfortunately the duty of appointing a minister to the parish devolved upon us, we felt it a great relief that we had one so well qualified as you whom we could present. If we had not regarded you as the man in our judgment best qualified to discharge the duties of this important office to which you have now been solemnly set apart, you would not have been here this day."

The people testified their gratitude to Mr. Burnet, who had acted as interim Moderator of the Kirk-Session for nearly a whole year, by a handsome presentation, and shewed their kindly feelings towards Dr. Snodgrass in presenting him with a pulpit gown and cassock. Dr. S. was introduced to his congregation on the following Sabbath by the Rev. William Dunn, of Cardross, one of the ablest and most conservative ministers in the Church of Scotland, who expressed his firm and thorough conviction that Dr. Snodgrass was eminently qualified for the office to which he was called; adding,—

"There is no more attached member of the Church of Scotland, His large experience in Ecclesiastical affairs, and calm, judicial mind, will render him a sound adviser in her Courts. His character and talents are of such stuff as will wear well, and the longer you know him you will like him the better."

Rev. George Ross, of South Church, Aberdeen, has been elected Minister of the neighbouring parish of Hoddam.

Principal Tulloch has been recommended in the usual way, by the ex-Moderators, as Moderator of next General Assembly. Dr. Andrew Bonar, of Glasgow, is similarly announced as the Moderator apparent of the Free Church. Dr. Tulloch has been lately giving forth some Napoleonic utterances anent the Confession of Faith, which may mean much or little just as they are interpreted. He speaks of the idea of revising the Confession as a most extraordinary imagining.

"The real mode of meeting the intellectual and spiritual growth of the Church was to be found in a free and moral rather than a fixed and formal relation between the Christian and the best thought of the Church as expressed in the creeds."

The "heresy cases" still drag their slow length along. At the Free Church Commission, a reference was heard from the Presbytery of Aberdeen, in the case of Professor Robertson Smith, asking the Commission to say at what stage the Presbytery should submit the libel which had been framed against him to the legal adviser for revision. At the same meeting, Dr. Begg called for an explanation of the conduct of the Presbytery of Aberdeen in not pressing for answers from Professor Smith to the questions in regard to the personality of the devil, and the authority of the 11th Psalm. When called to order, Dr. Begg intimated that, if alive and in the body, he would renew the question at next Commission. So this matter is not likely to take end for some time. The Rev. Dr. Marcus Bods will, it is believed, satisfy his Presbytery, that, notwithstanding his unguarded utterances,

he is, in the main, sound in his views respecting the inspiration of Scripture. The Revd. Fergus Ferguson is of the same opinion still; but his friends hope yet to bring his views into harmony with those of the U. P. Church on the vexed question of creeds and confessions.

CHURCH EXTENSION is the order of the day. The Church of Scotland Association in Edinburgh aims at planting seven additional Churches in the city. In our October number, we were led into a mistake regarding the number of Presbyterian Churches in Glasgow. The numbers belonging to the Established and Free Churches are nearly equal—about 70 each. The English Presbyterians are working vigorously, and successfully, to bring up their Sustentation Fund so as to attain a minimum dividend of \$1,000 to all its ministers. The Marquis of Bute has offered to build at his own expense the Great Hall of Glasgow University, of which only the foundations have been laid for want of funds. The cost of the erection will be about \$350,000. The Irish Assembly's College at Belfast is likely to have an endowment of \$100,000 by the end of June—one benefactor giving \$50,000.

Missionary letters from India are all filled with heart-rending details of the distress occasioned by the famine. Already more than half a million of Hindoos have succumbed from sheer starvation. The latest news, however, are better. Rain has fallen plentifully, and there is a prospect that the ground will again yield its increase. But how are the people to subsist meanwhile? The Mansion House Relief Fund, in London, has been, and still is, of immense service in this trying calamity. That fund has now nearly reached two millions of dollars. "This noble evidence of sympathy and generosity on the part of the British nation has produced a deep impression throughout India, and will have a good influence in the hearts of our Hindoo fellow-subjects. It may contribute in some measure to teach the lesson which the world is so slow to learn, that the mightiest power in the universe, is the power of love." That it will also react beneficially in the advancement of Christian missions cannot be doubted.

New Words to an Old Tune.

"There's nae covenant noo, lassie,
There's nae Covenant noo:
The solemn league and covenant
Is a' broken through."

"A crack in the pitcher, be it ever sae
Empties it clean as if broken in 'twa. [sma],
There's nae Bible noo, lassie,
There's nae Bible noo!
The Buke abune a' bukes, lassie,
Is a' broken through.
There's nae Confession noo, lassie
There's nae creed ava'!
They've gane by like gloamin' ghosts;
They've melted like the snaw.

There's nae Sabbath noo, lassie,

There's nae Sabbath noo:
The holy day our Father's loved
Is a' broken through.

There's nae gospel noo, lassie;
There's nae covenant blood:

There's nae altar, noo, lassie,
There's nae Lamb of God.

There's nae angels noo, lassie;
Ye may gang thro' a' the air,
Ye'll find nae angels noo, lassie,
Ye'll find nae angels there.

For they've a' gane awa'
Like blossoms frae the tree;
And naeboddy believes them,
But fules like you and me.

There's nae Chalmers noo, lassie,
There's nae guid M'Cheyne
And the Jear, dear cross they preached,
The dear dear cross is gane. [lassie,

Folk dinna want a cross, lassie,
They've cutten doun the tree;
And naeboddy believes it,
But fules like you and me.

The narrow way to glory
Is now a wide smooth road;
The gate that was nae strait, lassie,
They've made it big and broad.

And a' will get to heaven, lassie,
If only heaven there be;
For wha believes in hel', lassie,
But fules like you and me?

But what'll come o' a' this
When we lay down to d. e?
When we pass through the dark, lassie,
O' the life that is to be?

Oh, what'll come o' a' this
That men hae broken through?
Oh, what will come o' them, lassie,
Gin a' thae things be true?

We'll no be lang here, lassie,
'Mid a' this etir and care;
And the place that kens us noo, lassie,
Will ken us soon nae mair.

The silver heads o' wisdom, lassie,
Are wearing fast away:
Will the green anes coming up, lassie,
Be wiser than the grey?

—*Christian Treasury.*

French Evangelization.

LETTER FROM PRINCIPAL MACVICAR—
CHAIRMAN OF THE BOARD.

MR. EDITOR:—Permit me in a few words to bring before your readers a matter of deep interest which has of late engaged

the serious attention of the Board of French Evangelization. It is well known that there are at present three ex Priests of Rome rendering signal service as Ministers of our Church, viz:—Messrs. Chiniquy, Lafontaine and Ourière. Three others have recently come to us, and two more have written expressing their desire to enter our service,—thus making in all eight, five of whom may be said to be upon probation. This movement among the Priests is one for which we should give God thanks, and for the extension of which fervent prayer should ascend from every Christian home in the Dominion. It is plainly our duty to put no obstacle in the way of such persons joining our ranks. We should, by all legitimate means, encourage them to do so,—because they are specially fitted in the hand of God, when taught by his Spirit, to be the instruments of reformation among the people. We all know what John Knox accomplished in this respect. But we must avoid rashness, and exercise much caution and christian prudence, in dealing with these persons who are likely to come to us in still greater numbers. We must take time to prove the reality of their conversion, to see if the work be of God, and to teach them the truth, the doctrines and polity of our Church, and to discover their fitness for service before giving them employment. Three of them are now under such instruction—reading the Bible, Calvin's Institutes, Turretin, and other works, and hearing lectures daily.

Meanwhile; how are they to be maintained? They come to us destitute of all things, even of clothing, except their priestly habiliments, and we have no fund from which to meet their case.

At the request of the Board, therefore, I submit the matter to the whole Church, in the hope that God may put it into the hearts of his people to send speedily the aid so urgently needed. Let all such offerings be carefully designated for this specific purpose, and addressed to our Treasurer, the Rev. R. H. WARDEN, 210 St. James St., Montreal.

I enclose you the letter of abjuration, addressed to the Archbishop of Quebec, by one of the persons referred to. It speaks for itself. You have met him, Mr. Editor, and can tell your readers what you think on this whole subject.

D. H. MACVICAR,
Chairman.

[The following is the letter above referred to, by Dr. MacVicar. Our personal interview with the writer was most satisfactory.

He is a young man of culture and refinement—modest, and engaging in his manner, and evidently a sincere and earnest enquirer after the truth. Connecting his verbal statements with the contents of this letter, we regard his voluntary attestation of the Romish faith as one of the most remarkable circumstances that has transpired in connection with this Mission; and if it be true, as we have been led to believe, that there are many others in the Church of Rome “almost persuaded” to take a similar step, then this instance has a significance far greater than may at first sight appear, and the Chairman’s appeal is both a righteous and a reasonable one.—ED.]

To His Lordship Elzéar Alexandre Taschereau, D.D., Archbishop of Quebec:

MY LORD,—Nobody in Canada has had more than me the opportunity of appreciating the kindness of your heart. If I have gone through a complete course of study, of literature, philosophy, and theology, at the Seminary of Quebec, and at the University of Laval, it is to you and the reverend gentlemen of the Seminary of Quebec, after God, that I owe it. And if I had the honour of having successfully gone through all the examinations which have opened to me the doors of an honorable future in my country, it is to your benevolent protection, and to that of the reverend gentlemen of the Seminary of Quebec that I am indebted for it. You were always kind to me, and God knows that I had also for your Lordship a great gratitude, and I will keep it for ever. But, in spite of the ties which attached me to your Lordship and to the reverend gentlemen of the Seminary of Quebec, the voice of my conscience tells me that I must not any longer conceal from your Lordship the lights that the Almighty God has given me.

The more I have studied the principles of the philosophy and theology of Rome, the more I am certain that they are in opposition with human conscience, and that they contradict the Word of God as the Gospel of our Lord Jesus Christ has given it us.

These last two years I have tried to struggle against those lights which were coming from Heaven. The idea of breaking forever so dear and sweet ties which attached me to the Church in which I was born; the church of my mother, brothers, and my friends, and the church of my country, frightened me. To separate me from all that my heart was loving on this earth; from all that I have learned to respect in

this world, was a sacrifice above my forces.

But I have prayed, and the merciful and almighty God, who has promised to grant everything we ask in the name of Jesus, has heard my prayer, and He has given me the courage which was failing in me.

Now, my Lord, I take the liberty to inform your Lordship that, with the grace of God, I have known the errors of the Church of Rome, and given them up, in order to follow the holy gospel of Jesus Christ.

It is my intention, with the grace of God, to consecrate the rest of my life to preach this Gospel, which alone can give peace, light, liberty and life, both to the individuals and nations who know and follow it.

Your devoted servant,

GEORGE BERNARD TANGUAY,
Eccl.

Montreal, 3rd Dec., 1877.

Our New Hebrides Mission.

REPORT OF REV. J. W. MACKENZIE.

THE Gospel has been preached regularly at five villages on our side of the island, Elate, during the year, viz:— at Erakor, Pango, Eratap, Fila and Bufa. The first three are professedly Christian. At each of these a daily morning school was held, also a weekly prayer meeting, attended more or less regularly by the whole population. At Erakor we had a consolidated class on Wednesdays, and on Saturdays I met with the teachers, who were engaged on the Sabbath, at the different villages, to assist them in their preparation. From December to April we had an afternoon school on Mondays and Thursdays, principally for those who moved here from heathen villages. During the same months we had a teachers’ class on Tuesdays.

GAIN AND LOSS AT FILA.

I gave a large portion of my time to Fila, going there two Sabbaths out of three and occasionally during the week. At one time it seemed as if the Gospel were taking hold on that village. A large number remained at home, and listened to us with apparent interest. Foremost among those favourable, was the old chief, Terilomans—the most powerful chief in the village. But just at that time he took sick, and died very suddenly. This, according to their custom, rendered it necessary that a *nabelaki* (feast) should be made in his honour. And so, fearing that they would all get sick, if they were to listen to the Gospel, and at the same time carry on their heathen cere-

monies, they forbade us to visit them any longer. I did not, however, feel disposed to give them up in that way, as I knew that they would be two or three years in preparing for the feast. We continued our visits, and so far have not met with any open hostility. The majority are unwilling to listen to us, and for the most part keep out of our sight. I am thankful to tell you, however, that a few are friendly to us, and listen to our message. Oh! I hope you will continue to pray on behalf of that village, that their hearts may be inclined to the truth. They will, no doubt, make a feast, but should God spare us to labour among them, they will, I know, ere long submit themselves unto Him who is the Governor among the nations. Of this I have not the shadow of a doubt. Even now I know one or two who, were it not for fear of their chiefs, would gladly embrace the Gospel.

WORK AT BUFA.

We have continued to visit Bufa, but have not yet settled a teacher there. The reason of that is that they intend making a feast shortly, and until that is over they will not consent to receive one. They offer no opposition to our visiting them, and the majority listen to our message. Since we first began to visit them, nineteen have moved to the Christian village. Of these, three are now church members. I hope that as soon as their feasting is over, many more will join us. In addition to those who have moved from that village, five have joined us from other heathen villages.

CHEERING INCIDENTS.

You cannot imagine how cheering it is to us to see one and another come out from heathenism, and join the worshipping party. We had an instance of this a few weeks ago which was particularly encouraging. An old man, Tuboufkal, and his wife left their own village, Bufa, and came to live at Eratap. It is not long since he, along with some others, murdered a young man, and carried away his body to an island tribe to be eaten, in order to make peace with that tribe. He has now left his village to embrace the Gospel, and his doing so at the present time makes us more confident of his sincerity, knowing as we do what intense delight the heathen have in their customs, especially in their feasts, and that they are now preparing to make one at his village. Besides, he was an influential man at the inland villages, and we hope that he may persuade others to follow him.

ERATAP STATION.

At Eratap the good work, we believe,

continues to advance. At last communion we admitted four to the church from that village, and eleven more are attending the candidate's class. It is very gratifying to see the friendly feeling that exists between that village and Erakor. Before the introduction of Christianity, they were continually killing and eating each other. At Erakor, the village where the Pango people now live, we have just completed a lime church, in which we hope to worship next Sabbath. We are also building a new church at Erakor. The white ants and the hurricane together have completely destroyed the old one. At this village the death rate was unusually high last year. On former years the births covered the deaths, but last year the deaths have more than doubled the births. At Pango and Eratap it was not so high as usual. I am thankful to say that we enjoyed good health. I was not laid aside from active duty a single day. We look forward hopefully to the year before us, humbly praying that God may bless our weak, unworthy efforts to the salvation of many of these poor Efaese. I was away from my station for five weeks during the year, two, at the annual meeting, held at Havannah Harbour, and three, visiting round the northern islands in company with Mr. McDonald. Oh! it is sad, unspeakably sad, to think that we have no missionaries to settle at some of the fine openings we saw on some of these islands. The northern part of the group seemed to me a more favourable field than the southern.

STATISTICS.

Population of Erakor, 130, Pango, 102, Eratap, 68, Fila, not less than 160, Bufa, 53. Total population 353; males 186, females 167. Communicants 76. Accessions to church during year 7. Attending teachers' class 18. Attending Candidates class 16. Christian marriages during year 7. Births at Christian villages 13. Deaths 19.

THE DAYSPRING left Sydney on her return voyage to the New Hebrides on the 1st October. Mr. Copeland with his family returned in her. She took stores for the Missionaries, with boxes of goods from Nova Scotia, &c. Recent letters stated that Rev. P. Milne had visited Malaso and baptized two converts there.

Makuru is an island ten miles beyond. Mr. and Mrs. Milne went there in an open boat, and stayed a week. The people are very friendly. Mr. Milne sailed over to Tongoa and Ewose, two of the Shepherd Isles. The chief on the latter island is anxious to get a teacher.

At Pele, an island near Mr. Milne's resi-

dence, there is a larger attendance on Christian instruction. Mr. Milne conducts a Service there every Sabbath afternoon, and holds a school four days a week in the morning.

The people of Nguna are still unwilling to hear the Gospel. Mr. Milne has got an entrance for it into four islands beyond his own residence. He has had a book of parables from the New Testament printed while the vessel was in Sydney.

NEPATE.

Rev. J. W. Mackenzie reports an addition of seven at the last Communion.

Mr. Mackenzie and Mr. Macdonald visited the northern islands in the west, and found several encouraging openings for the Gospel, more favourable than in the south.

The Revd. D. Macdonald was anxiously waiting for the printed Gospel of St. Luke. The *Dayspring* takes 300 copies, printed in Sydney.

EROMANGA.

The Revd. H. A. Robertson reports that at Cook's Bay, he dispensed the Lord's Supper. There were 350 natives in Church. He held classes while there, attended by forty.

The tidal wave and storm at Dillon's Bay destroyed the native Church. The tablet was buried in the ruins, but happily uninjured. The natives have built a temporary Church of reeds. A more permanent building is wanted. Eromanga never looked more hopeful.

TANNA.

The Rev. Messrs Neilson and Watt continue at their work in peace. Mr. and Mrs. Neilson had not been well, but they were convalescent when they wrote in August last. Mr. Watt says the Synod wish more Missionaries—ordained men if possible; if such cannot be got, let lay assistants be sent.

ANIWA.

The Rev. J. G. Paton has taken the Gospels of St. Matthew and St. Mark, printed in the language of the natives, the first books of Scripture for the Christians there.

LETTER FROM REV. DR STEEL.

Rev. Dr. Steel writes from Sydney, Australia, on the 19th Oct. He says that the proposal of the French Government to take possession of the New Hebrides as a convict settlement, is exciting considerable disapprobation in Australia. A public meeting on the subject was held at Melbourne, and petitions were adopted to the Home and Colonial Governments. It is

proposed, as a measure of safety, that the Islands should be taken possession of by Great Britain. The General Assembly of the Presbyterian Church is likely also to move in the matter.

TROUBLE.

Two British schooners visited Tanna, under command of Lieut. Coffin, to inquire into the murder of a white man in April last. The natives would not at first give up the murderer. Four natives were shot, one being the instigator of the murder, in attempting to take the murderer, and four more in the defence. At length a man was brought on board as the murderer, but he was not the right man, but an accomplice. He was tried, found guilty, and hanged at the yard-arm. The imprisoned natives were then released, and the body of the executed man buried in presence of the natives. Mr. Neilson served as interpreter, and did all he could in the interests of mercy.

STORMS AND EARTHQUAKES.

Rev. H. Robertson writes under date of August 13th, that the hurricane and flood of April 4th, did great damage on Eromanga. "We lost our new college at Cook's Bay, and one building here, besides all the churches and school houses on the Island—fifteen in number. The lime church, erected ten years ago by James Gordon, was washed away by the flood. Three lives were lost by falling buildings and trees, and one old man was swept into the sea. The Mission family were quite well, but there was much sickness among the natives. A tour was made round the Islands in the *Dayspring* in July, and three new openings for teachers secured. A site for a Missionary's dwelling was secured at Potuaraven—the very spot where Captain Cook was attacked a century ago, and where the natives ran off with the oars of his boat.

Mr Mackenzie, writing from Erakor to his parents in Pictou, Nova Scotia, speaks thus of the earthquake:—

"My present sensations are very unfavourable for letter writing. We have been in a constant terror for the last thirty hours. Some dreadful calamity seems impending. We fear lest the sea should come in and sweep our little island. The earth quakes every few minutes. Indeed it seems trembling the whole time. Since I began this letter there have been two or three shocks. But the first one we had yesterday was the heaviest so far. I never experienced anything like it. I was almost thrown down while walking across the floor. It splashes water out of the buckets, and a basin of milk in the safe was half emptied. The tide

rose a considerable height, but no damage was done. I don't know anything that sends such a thrill of terror through one as an earthquake. We would not feel so much alarmed were we not on such a low island. We know what awful tidal waves accompanied the earthquakes on other islands a year or two ago. But I daresay we should not feel too anxious. Nothing can overtake us but what our heavenly Father permits. In His hands we are safe. We had an unusually severe hurricane at our island this year, and much later than ordinary. All that I had ever seen, occurred in January. But this one was in April. About the new year, the natives fastened down the thatch of our roof, and just a day or two before the hurricane, I removed all the poles and cocoa-nut leaves with which they had secured it. Our premises received a good deal of injury.

July 30th.—The earthquakes still continue, but so far none have been so heavy as the first on Thursday. Last night they kept up for a time in rapid succession, just like claps of thunder. It makes an indescribable feeling creep over us—(just now there is one!) When in the stillness of night, we hear a dull rumbling noise, and then the doors and windows begin to rattle about, and our bed rocks to and fro. The natives are very frightened of earthquakes. The louder the thunder is, the louder do they shout and laugh. But, when there is an earthquake, they are speechless with terror."

Formosa.

LETTERS FROM REV. G. L. MACKAY.

Formosa, Kelung, Oct. 13th, 1877.

By the time you receive this the Church in Canada will know all the particulars about Dr. Fraser leaving Formosa. I agreed with him that it was the only thing that could be done under the trying circumstances, viz.: to take the poor little children home. The Doctor attended faithfully and successfully to the hospital since his arrival in Tamsui, all the other work of the mission I attempted to carry on, and now I continue as before whilst Dr. Binger, from London, takes charge of the hospital.

Fellow-labourers in Canada will remember, however, that I am all alone in North Formosa, instead of writing a long letter to them I simply call aloud "Come over and help us." I ask them to weigh well these words, "All power is given unto me in

heaven and on earth. Go ye and teach all nations."

Formosa, Toa-liong-pong, Sept. 1st, '77.

Tuesday, 21st ult., all our Helpers and Students assembled at this chapel, after which we walked to Toa tui tia, the town where the English merchants have their hongs. There we went on board a small steamer called "Tei-loong" (Flying Dragon) and sailed down the river to Tamsui where we remained about an hour, and then went on board again, and after a pleasant passage of only 3½ hours entered the Kelung harbor. Thursday 23rd, the helpers returned by the same steamer to Tamsui and then proceeded to their respective stations whilst myself and students remained at Kelung. On Friday we visited the English miners at Poeh-tan-à, and on Saturday forenoon entered the Kelung market and sung the gospel in the midst of gazing hearers. In the afternoon I examined enquirers and, on Sabbath 26th, admitted twenty-five by baptism, thus making 116 names on the communion roll. In the afternoon we all sat around the table of our Lord, and were delighted to have two Englishmen with us. Both are miners at Poeh-tan-à. One of them, Mr. Ord, is a staunch old-school Presbyterian, and he is none the worse of that. The other is father of the young man who died a few weeks ago and to whom I made reference in my preceding letter. This was the first time for the poor old man to commemorate the dying love of our blessed Lord. Mr. Ord addressed the communicants in a very appropriate manner. Amongst other things he told them that he had served the Lord twenty five years, and never had to say that the Lord had forsaken him. The effect on all present was very marked. I interpreted for him. Monday 27th, I returned with the students by the same steamer to Tamsui and now I am here teaching them as usual.

It is only just to state that Ellis & Co., an English firm here, gave us all free passages to Kelung and back again. Mr. Christy, the agent here, showed unbounded kindness to myself, the helpers and students, and told me to take the steamer any time I wished and need not pay passage fare.

Now for all these things let God, even our own God, be praised for ever and ever.

G. L. MACKAY.

LETTER FROM A CHINAMAN.

The following has a particular interest not only because it was written by Mr. Me-

Kay's first native helper, and one of his earliest converts, but because it is in itself exceedingly touching and suggestive. The letter has been translated by Dr. J. B. Fraser. We shall hope to hear frequently from our new friend, Mr. Giam Chheng-Hoa:—

1877, *North Formosa Church.*

I, Giam Chheng-Hoa, send a letter to let the ministers of the Church of Canada know, that, because Pastor MacKay came to Formosa preaching the Gospel and leading us to repentance and faith in Jesus, our hearts truly rejoice and thank God's grace.

Now the Doctor's wife has died in Formosa. We suppose that it is better that the Dr. should take his children home.

Now we wish earnestly to beseech the Great Church to send a man quickly to the help of North Formosa Church. Because the Church has prospered, you should be willing to come to the Gentiles; because the Lord has said "Go ye into all the world," therefore you should fulfil God's will.

Now Pastor MacKay is always sick. Having to manage twelve chapels, he must every day go about inspecting the Church, teaching students, and healing the sick. Although in Tamsui he has a very comfortable house, he is not willing to live in it, but willingly goes in every direction encountering wretchedness. He has several times been nearly dead. Fortunately God has still spared him in the world to do the Lord's work. We see Pastor MacKay to be like the Apostle Paul, because what Paul encountered, he has encountered. Our hearts thank the Lord Jesus for his great help, for greatly prospering the North Formosa Church. You of the great Canadian Church should sympathize with Pastor MacKay in his labours. We beseech you to send a man quickly to help. Amen. Peace be with you.

Written by

GIAM CHHENG-HOA.

Translated by J. B. Fraser.

India.

E are indebted to Mrs. Harvie, Secretary of the Women's Foreign Mission Society, Toronto, for copies of the following interesting letters just received from Miss Rodger, of Indore, and Mrs. Stothart, of Bombay:—

MISS RODGER'S LETTER.

Indore, August 8th, 1877.

The rains broke early in June this season, but they have not been very plentiful in many parts of the country, and we have had two or three weeks of dry weather at a time. At present it is very cool, and is threatening rain. The nights are always cool—the mornings and evenings are pleasant. We can go out at any time now during the day to our work.

The work is opening up in the Bazar, and we are gaining access to the city of Indore also. We have been invited to the home of a high caste Brahmin, who is cashier in the bank. The bank is a branch of the Bombay, and is managed by a European. The building is in a stirring part of the city. On the opposite corner, across the street, is the palace of the Maharaja Holkar. Their dwelling house is in the same building as the Bank offices. They occupy part of the second floor. Their apartments are reached by a flight of narrow, steep, dark stairs, which are always used by the women of the house in going out or coming in to their abode. The place is guarded day and night by armed men. They have no less than seven men to keep watch by night, and during the day these men sleep while others guard the outer doors. The family, of which I am going to tell you, are from Bombay. They have not been in Indore more than three years. Quite a number of their relatives are with them at present. The husband's two sisters are receiving instruction along with his wife. His mother and wife's aunt are in the house, although they do not always come in to the room where the others are being taught. His wife is an intelligent woman, and has been taught when a child to read Marathi. She told me she had attended the Mission School in Bombay, but as she was married between eight and nine years of age, she did not attend after that period. She reads in her own language very well, and has a very few words of English. She is anxious to learn more, and is making very fair progress. The husband's younger sister is very clever. She is in her eighth year, and can read well in Marathi. At present she attends the girl's school, which the Maharaja Holkar opened in the city of Indore about four years ago. She told me that there were seventy children attending, mostly Marathi's, but they are not regular in their attendance. I fear the elder sister will soon return to Bombay to her parents. I hope by means of this family to be able to get an entrance into other houses in the city. They both repeatedly assured me

that they were using all their influence amongst their own caste people to get an entrance for me into their homes. Her brother was formerly cashier; he is now filling the same position to the native banker in the city, but his wife is in Bombay. She is expected back in a few months. On her return, we may possibly be invited to her house. The husband, I feel confident, has given up worshipping idols, but I cannot speak as positively about the women. I have talked to his wife several times about the worship of idols. Her faith in them has evidently been shaken, still I have reason to believe she continues to practice it. I have promised to take her my Marathi Testament to-morrow, when I go to the house. She talks Hindustani very well, but she will understand much better what she reads in her own language.

Lately we have taken up the study of Marathi, as it is very much used in this part of the country. I can read slowly now in the New Testament. The Pundit who teaches us is a converted Brahmin. He was employed by the late Dr. Wilson for many years doing Mission work. Some weeks ago he came up here seeking employment. Mr. Douglas engaged him, and since then we have been reading with him. The Hindi and Marathi characters are so alike that knowing the one is a very great help to the study of the other.

There are several houses in the Bazar which I visit, mostly Mohammedan houses. The women learn to read the Arabic character. They, as a rule, are not as eager or as willing to be taught as the Hindoo women. There was one very nice young girl learning to read. She was getting on slowly, but was really willing to learn, and anxious to receive instruction. On entering the house one morning, I was told her husband had taken her away to his own home the day before. I felt sure he had taken her away only because he did not wish her taught. Her parents made no objections, but her mother remarked one day that her husband might not be willing. They think it of little importance whether the women can read or not, seeing they cannot earn a livelihood by means of an education. The women here enjoy much greater freedom than they do in the north-west provinces, especially the Marathi women.

We have an English service every Thursday evening which we enjoy very much. Rev. Mr. Douglas, as you know, preaches every Sabbath in Mhow; and here every Thursday evening.

MRS. STOTHART'S LETTER.

Bombay, August 17th, 1877.

Your letter written on Dominion day has just come, and I thank you much for it.

We are delighted to hear you get such cheery letters from Miss Fairweather. It is indeed wonderful how the way has been opened up for your Missionaries. I dare say you will all be feeling anxious when you hear of the want of rain here; it is indeed a great judgment upon this land. Oh that the people would turn unto the true God, and worship Jesus, the only Saviour: then would blessings instead of judgments be on them. We have been continuing in prayer for the last four days, that God would in mercy send us rain and avert famine from those places where it has not come. God is answering: we are getting rain, and we rejoice and desire to praise His name! Hindoos, Mohammedans, and Parsees, have all been praying in their own temples and to their own Gods for rain. A few days ago, several Hindoos collected 10,000 rupees, and with this money fed and feasted many Brahmins, who sat together in a large hole scooped out for them. After their dinner, the place was filled partially with water, the Goddess of rain was brought and placed beside them in it, and worship made to it. This performance lasted for a fortnight; at the end of which the Goddess was placed in a phœton, drawn by a pair of horses, taken to the bay, then placed in a small boat and taken out a considerable distance, and thrown into the sea.

We were on the beach when the idol was placed in the boat, and somehow the whole scene made me shudder, and fear lest this idolatrous performance might prevent God sending rain.

We have no famine, I am thankful to say, in Bombay, but people from famine districts come here, so that there is much distress, and food is very expensive. From the famine districts most heart-rending stories come. The American Missionaries at Sholapore are being helped by kind friends to do much for the sufferers there, as also our own Mr. Small, in Poona. At Sholapore, the other day between twenty and thirty tiny infants were brought in; those of them who could speak had learned to say in English, "I'm starving!" In one day sixteen of these little ones died. Dear we lambs! My heart is full when I think what they must have suffered. Still there is a bright side to this sad picture, too, for the little ones are taken home. This famine is letting the people of the land see that it is to the Christians they can look

for help, and, thank God, we have among our civilians many who are true, earnest Christians. Caste is also being set aside in many cases, because when the people come for help, all are considered alike and treated in this manner. We have written to the famine districts for any little orphan girls that are found, to send them to us. We ask your earnest prayers for this land, that God may mercifully help, and also sanctify this judgment to the people.

In Appeal from China.

WE have already referred to the important missionary conference which met at Shanghai on the 10th of May, where no less than *one hundred and twenty missionaries* of the different Protestant churches in China consulted together in brotherly harmony for fifteen days as to the best means of co-operating in their mission work.

We have now before us a statement and appeal, fresh from the hand of the late lamented Dr. Douglas, which has been sent to the various mission Boards, Colleges, and Churches of the world. It is, in substance, as follows:—

I. China is by far the largest heathen country in the world. Including its dependencies, it embraces a territory larger than the whole continent of Europe; or, excluding the Mohammedan kingdoms, it is about equal to all the rest of the heathen nations combined.

II. It is also beyond all question the most important. The discoveries of Livingstone revealed a grand future for Africa; the wealth of India is well known; but no heathen country in the world can for one moment be compared to China. Its mineral resources alone rival those of the Western States of America, and indicate that China will be one of the great nations of the future.

III. The Chinese, though the oldest nation in the world, are as full of vigour and promise as ever. Intellectually, they are fit for anything. In diplomacy and mercantile enterprise they have proved themselves a match for the ablest and most far-reaching minds among ourselves. There are those among them who have mastered every new art and science we have set before them.

IV. At the present moment, one feature of the Chinese character deserves special notice. They are the great colonizers of the East. The natives of Cambodia, Sum-

atra, Java, the Phillipine Islands, Timor, Borneo, the Sandwich Islands, etc., fall before civilization. Europeans cannot cope with the insalubrity of these climates. The Chinese alone have proved themselves able to maintain vigorous physical life in those regions. They are entering them by thousands, and in some cases by ten thousands, every year, and that in an ever-increasing ratio. They are also rapidly colonizing Manchuria, Mongolia, and Thibet. It is clear, therefore, that the Chinese will ultimately become the dominant race in all those vast countries.

V. A stream of immigration has of late set in towards Australia, New Zealand, and the Pacific States of America, which is widening every year. It will prove a blessing or a curse just in proportion as the fountain is cared for.

We will not seek to harrow your feelings by entering into details. Of old it was said that men "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The Chinese go further than this. They not only worship the dead, and idols of wood and stone, but also, in many districts, the most loathsome creatures. Mere civilization is no criterion of the moral condition of the people. And what aggravates the case is that the literati and rulers of all grades—notwithstanding occasional proclamations to the contrary—make use of the prevailing superstitions to influence and govern the people. Thus, the educated, instead of seeking to enlighten and elevate the masses, only bind the fetters of ignorance more effectually upon them. *There is therefore no hope for China in itself.*

There are many indications of promise. (1.) Thirty-seven years ago there were only three native Christians in all China, in connection with Protestant Missions. Now there are at least twelve or thirteen thousand. (2.) A much larger proportion have applied for baptism during the past year, than any previous year, and the candidates have been generally of a higher type of character. (3.) The Empire is more open than ever for the preaching of the Word, and the Chefoo Convention of last year, together with the proclamations agreed upon, is proving a mighty instrument towards the more effectual opening up of the vast interior. (4.) Not only is the country open to our efforts, but the minds of many, in different quarters, have been more or less aroused from their lethargy. (5.) Multitudes are reading our books; and not a few are eagerly investigating the nature and bearing of Western innovations.

We earnestly appeal to the whole Christian world for help. There are still eight provinces in which there is not one resident missionary. In others there are only two or three; and taking China as a whole, we stand as one missionary for Massachusetts, or two for Scotland.

Pastors of churches, heads of schools and colleges, and all in charge of the young, we appeal also to you. We are in dead earnest. We do not know what to do for lack of men. The country opens; the work grows. Think of stations with only one man to hold his own against the surging tide of heathenism! We are ready to be overwhelmed by the vastness of the work.

Many among us are tempted to undertake too many duties. Hence the broken health and early death of not a few of our best men. We beseech you, therefore, to place this matter before the minds of the young. Show especially to students that the completion of their curriculum synchronizes with China's need, and that they are therefore under the most solemn obligations to give the claims of this Empire their earnest, unbiased, and prayerful consideration.

Standing on the borders of this vast Empire, we, therefore—one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant missionaries in China—feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more labourers. And we will as earnestly and unitedly plead at the throne of grace that the spirit of God may move the hearts of all, to whom this appeal comes, to cry "Lord, what wilt thou have me to do?" And may this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the Cross shall come to the help of the Lord against the mighty,

JAPAN.—In the province of Shinghin, in Japan, a church, which has now forty communicants, has grown up without the aid of a missionary.

The first missionary society entered Japan in 1859. Now 12 are represented in the Empire, employing 166 missionaries and teachers, of whom 87 are natives. There are 90 stations, with 1,004 baptized converts and an attendance of 4,000; 16 medical stations, where 11,000 cases are treated annually, and 19 schools, with 561

scholars, of whom 40 are studying for the ministry, and 10 Sunday-schools with 600 scholars.

CEYLON.—Protestant missionaries went to Ceylon about sixty-five years ago. There are now about thirty European and American Missionaries in the Island, and ninety-native ministers and about thirty thousand native Christians.

UNITED STATES.—The San Francisco *Bulletin* states that the steamer *City of Peking*, which sailed on September 14 from that port, "carried the largest group of missionaries that has ever left at one time. They were seven in number, besides a Japanese lady who is returning to her native land. A general union meeting of the Congregational and Presbyterian churches was held to hear from the missionaries and bid them God speed on their journey."

There are said to be in New York city 525 converts from Judaism to Christianity, most of the conversions having come about through the agency of several Jews who were converted at the Moody and Sankey meetings.

In the work of the American Board, twenty new churches and eighteen hundred new members this year are statistics unprecedented and encouraging: there is no want of young men and women to become missionaries. The number of churches and missionaries in Japan has doubled within the year. Five hundred new Church members have been received in Micronesia.

Origin of Sabbath Schools.

IN the public mind there is an impression that Sunday Schools originated with Robert Raikes. This no doubt arises from the prominent and active part he took in the establishment of such schools in the latter part of the last century and at the beginning of this. But schools for the religious instruction of the young on the Sabbath had existed long before the days of Mr. Raikes. As early as the sixteenth century St. Charles Borromeo, Cardinal-Archbishop of Milan, in Italy, founded Sunday Schools in the parishes of his diocese. About one hundred years later, the eminent Nonconformist, Rev. Joseph Allein, of Taunton, England, gathered the children and youth together every Sabbath to instruct them in the truths of the gospel. A Mrs. Catharine Boevy, of Flaxley Abbey, England, not only fed and clothed many poor, but also taught their children on the Lord's day at her own house. The German Seventh Day Baptists at Ephrata,

Lancaster County, Pa., established a Sunday School sometime between 1740 and 1747. A School of the same kind was opened in 1763-4 at Catterick, in Yorkshire, England, by Rev. Theophilus Lindsey; another in 1769 by Miss Hannah Bell, a Methodist lady, at High Wycombe, England, in 1769; another about the same time at Bolton, Lancashire, England, by a poor man, James Hey; another at Mansfield, England, in 1778; and yet another in the same year at Ashbury in Berkshire.

To Mr. Raikes belongs the high honour of establishing a Sunday School directly for the benefit of the poor, the neglected and the vicious, and in advocating with great earnestness the opening of such schools every where. The origin of his school in Gloucester in 1781 is thus described by Mr. Raikes himself:

"The beginning of the scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people, who are principally employed in the pin manufactory, (then a great business in Gloucester), chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the streets. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah, sir,' said the woman to whom I was speaking, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the street is filled with multitudes of these wretches, who, released that day from employment, spend their time in noise and riot, playing at 'chuck,' and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell. We have a worthy clergyman,' added she, 'Mr. Stock, curate of the parish and head of the Cathedral Grammar School, who has sent some of them to school, but upon the Sabbath they are all given up to follow their own inclinations, without restraint.' This conversation suggested to me that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check the deplorable profanation of the Sabbath. I then enquired of the woman if there were any decent, well-disposed woman in the neighborhood who kept schools for teaching to read? I presently was directed to four. To those I applied, and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading and the Church Catechism. For this I engaged to pay them each a shilling for their day's employment. The women

seemed pleased with the proposal. I then waited upon the clergyman and imparted to him my plan. He was so much satisfied with the idea that he engaged to lend his assistance by going round to the schools on a Sunday afternoon to examine the progress that was made, and to enforce order and decorum among such a set of little heathens."

In the first attempt about ninety children were collected; large additions were rapidly made to these; and very soon the happy effects were visible throughout Gloucester. The boys and girls employed in the manufactories became cleanly and decent in appearance, cast off their rude behaviour and ceased to indulge in cursing and swearing to the same degree as formerly. In 1786 the magistrates of that city publicly thanked Mr. Raikes for the good he had accomplished, and the Bishop of Gloucester gave the movement his official sanction. The celebrated Adam Smith said: "No plan has promised to effect a change of manners with equal ease and simplicity since the days of the apostles"; and the poet Cowper declared that he knew no nobler means by which a reformation of the lower classes could be effected. But John Wesley saw something deeper in the undertaking than even its founder did at first, for, at its beginning, the primary object was not the salvation of the soul, but the reformation of the manners. In 1784 Mr. Wesley wrote: "Perhaps God may have a deeper end therein than men are aware of; who knows but some of these schools may become nurseries for Christian?" How wonderfully has this faint anticipation been realized!

Robert Raikes, popularly known as the "father of Sunday Schools," was born at Gloucester, September 14, 1735. He received a liberal and practical education, and some believe he had also a university training. But for his life-work he adopted the business of his father, who died in 1757, and soon became a successful printer and journalist. It ought to be known, however, that he distinguished himself first as a prison reformer, long before John Howard entered upon his remarkable career. At the age of sixty-seven Mr. Raikes retired from business, and on the evening of April the 5th, 1811, he died after an hour's sickness, at the age of seventy-five.

What grand results have sprung from the humble beginning at Gloucester in 1781! Sunday Schools under Protestant influence are found in almost every land; and they have been adopted by Roman Catholics and Jews in Protestant Countries. It was estimated in 1875 that there were in operation

in the world one hundred and ten thousand Sunday Schools, with one million five hundred thousand teachers and ten millions of pupils!—*Pres. Banner*

The Presbyterian Record.

MONTREAL: 1 JANUARY, 1878.

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

WE are very thankful to our numerous friends throughout the Dominion for their good offices in helping us to extend the circulation of the Record to what it now is; and, relying confidently on their continued assistance and co-operation, we heartily wish them, and every one of our readers.

A Happy New Year.

Some of our friends, with good reason, complain of the trouble of collecting the small annual charge made for the Record, and, because it is a thankless work, in some cases the order is transmitted—"send no more RECORDS to me." Another fruitful cause of orders cancelled is the circumstance of a congregation becoming "vacant," but, instead of dropping it like a hot potato, there is then all the more need for a larger circulation than before. In all sincerity, there is room to double our circulation, and this will be done when all the Kirk Sessions make it their business to see that a copy of the Record finds its way into every family and undertakes the responsibility of payment. We respectfully ask the Conveners of the various Mission Schemes

of the Church to favour us from time to time with such information in regard to the progress of the work as it may be in their power to furnish; and the several clerks of Presbyteries, for such as they can supply. We shall always be glad to hear from any of our Missionaries, whether labouring in the Home field or in far-off Foreign lands. We shall esteem it a privilege to aid them in every way we can. Especially it will be our constant endeavour to interest our readers in their work of faith and labour of love.

Literature.

THE LIFE AND EPISTLES OF ST. PAUL: By the Rev. W. J. CONYBEARE, M. A., and the VERY REVD. J. S. HOWSON, D.D., DEAN OF CHESTER. Longman's, Green & Co., London, 1875. Price \$1.75, by Mail, post paid. WM. DRYSDALE & Co., 232 St. James St., Montreal.—This is one of the most valuable books in the language. It was first published in 1852, and has gone through several editions; but the high price at which it was sold, restricted its circulation to a comparatively favoured few. This *Student's Edition* brings it within the reach of many who will be glad to avail themselves of so valuable an aid in studying that portion of the New Testament which is devoted to the life and writings of St. Paul. The text is the same as in the earlier and larger editions, except in so far as it has been revised and amended by Dean Howson—the surviving joint-editor. It has an ample supply of wood cuts and maps. The notes are slightly condensed, but they are still sufficient for all practical purposes. It combines the excellencies of a splendid biography of the great Apostle, and a learned commentary on his writings. It should be in the library of every minister and sabbath school teacher, and, indeed, of every student of the Bible.

THE REV. ANDREW KENNEDY, of LONDON, Ont., has called our attention to the large number of standard theological works, and books suitable for sabbath school libraries, published by the *Presbyterian Board of Publication* at Philadelphia, for which he is the Agent in Canada. Without entering upon details, we recommend our readers to apply to Mr. Kennedy for a catalogue of these books. They are all of the right stamp, and we believe they are marked at very moderate prices. Among them will

be found some interesting works on Foreign Missions. Dr. Ellenwood's little volume—**THE GREAT CONQUEST**—should be in the hands of every minister and layman who is called upon to speak on this subject from the pulpit or the platform. Mr. Kennedy, who is now in his eighty-ninth year, deserves well at the hands of the christian public for his long-continued efforts to aid in the diffusion of high-toned christian literature. Mr. K. is also Agent for the Presbyterian Quarterly and Princeton Review. Price \$2.35.

JAMES BAIN & SON, Toronto, are the Agents for BRITISH and FOREIGN EVANGELICAL REVIEW: Price only \$2 per annum. They also supply the Toronto Scheme of Sab. School Lessons—International Series. Price 60 cts. for 100 sheets, containing Lessons for the year 1878—mailed free.

MEETINGS OF PRESBYTERIES.

Lindsay—Tuesday, 26th February.
 Montreal—Tuesday, 8th January, 11 a.m.
 Glengarry—Tuesday, 8th January, 11 a.m.
 Huron—Tuesday, 8th January, 11 a.m.
 Toronto—Tuesday, 8th January, 11 a.m.
 Wallace—Tuesday, 15th January.
 Ottawa—Tuesday, 5th February, 3 p.m.
 P. E. Island—1st Wednesday, Feb., 11 a.m.
 Newfoundland—2nd Thursday, May, 7 p.m.
 Kingston—Tuesday, 8th January, 3 p.m.
 Peterborough—3rd Tuesday, Jan., 1.30 p.m.
 British Columbia at New Westminster—1st Wednesday, May, 11 a.m.

WEEK OF PRAYER.

Attention is invited to the following outline of subjects of special prayer suggested by the Evangelical Alliance for the Annual week of prayer, commencing January 6th, and which it is hoped will be very generally observed by the Presbyterian Churches of the Dominion.

Sabbath: January 6th.—SERMONS: Christian union perfected. Rev. vii., 9-10.

Monday: January 7th.—PRAYER AND PRAISE:—Remembrance of personal and relative mercies; prayer for the Divine blessing on past privileges and for a humble and contrite spirit.

Tuesday, January 8th.—PRAYER:—For the Church of Christ in all lands: for its deliverance from error; for its increase in faith and holiness, and in power as a witness for the Lord Jesus Christ; for the grace and guidance of the Holy Spirit.

Wednesday, January 9th.—PRAYER:—For Christian families—for sick and afflict-

ed members; for children at School, and for all youths in our colleges and seminaries of learning; for young men entering upon the active business of life, and for those abroad; for our sons and our daughters openly confessing Christ.

Thursday, January 10th.—PRAYER:—For Nations—for rulers magistrates and statesmen; for the Army and Navy; for all benevolent and philanthropic institutions; for religious liberty and the opening of doors "wide and effectual" for publishing the Gospel; and for the reign of righteousness and peace.

Friday, January 11th.—PRAYER for the circulation of the Bible; for the observance of the Sabbath; for the removal of intemperance; for the rescue of the fallen; for the safety of those who travel by land and by water.

Sabbath, January 13th.—SERMONS:—Christian life, "Let your light shine." Matt. v. 16.

SPECIAL NOTICES.

BURNARY FUND, MARITIME PROVINCES.—An earnest appeal has been made to all congregations interested in this fund and it is hoped their response will be prompt and liberal. The treasurer has not money enough to meet the demands made on the fund. Contributions should be sent to Dr. McGregor, or to the Treasurer Mr. William F. Knight, Halifax.

CHRISTIAN LIFE AND WORK.—The Con- vener, Rev. Duncan Morrison, requests the special attention of all ministers to the circular recently addressed to them. The returns of the Synod Clerks are to be sent to Rev. J. W. Mitchell, of Mitchell, Ont.

THE COLLEGES.—The circulars issued by the respective Boards of Management should be attended to immediately. It is of paramount importance that adequate provision be made for the support of our Theological Halls. While ministers are not responsible for the amounts which their congregations may choose to give, it is clearly their duty to set before them the importance and urgency of the claim.

Some sow Corn; but it has not been win- nowed, and the half of what is scattered is chaff—or worse.

A good man may not be a good teacher, but a bad man cannot.

Do you tell your scholars the way to heaven? Then they will witness that you know it if you take yourself the way to hell.

A Page for the Young.

ACCORDING to promise, we have left out a whole page of advertisements this month in order to increase the reading matter. And we have dedicated this page to the young, in the hope that they will be pleased to have a quiet little corner of their own in their Church Record. If they like it, and wish to keep this page for themselves all the year round, we hope some of them will write us a few lines to say so, and we shall do the best we can to please them.

JESUS ONLY.

O, how thankful I should be !
Jesus loves and cares for me ;
That he hears me when I pray,
Every little word I say.

If my heart is ever sad,
Jesus somehow makes it glad.
If my lessons seem a task,
Jesus helps me if I ask.

If my playmates are unkind,
Jesus whispers, "Never mind."
If a naughty work I speak,
His dear face I quickly seek.

For I would not grieve the One
Who so much for me has done.
How can I but happy be ?
Jesus loves and cares for me.

WHAT TO GIVE.

"I haven't any thing to give to Jesus," said a dear little girl, "and I do love him so."

"O, yes, you can give him your heart, and that is just what he wants," said her mamma.

"But, mamma, what is it to give him my heart ?"

"To love him, dear child. If you truly love him you will want to serve him, and he will give you work to do."

Dina had the same spirit that Paul had. She loved Jesus, and she wanted to show it in her life. Have you that spirit ?

"LORD, BLESS MY PENNIES !"

A little girl about six years old, had, to her great delight, been allowed by her parents to put two bright new pennies into the missionary box.

A few nights afterwards, little Gracie was repeating her prayers at her fathers' knee, and to her usual simple petitions, "Bless papa and mamma," &c., she added, "Lord,

bless my two pennies, for Jesus sake, Amen."

"What made Gracie say that ?" asked papa, after the child had gone to bed.

"She has prayed thus every night since giving her pennies to the missionary-box," was her mother's reply.

I dare say some of my young readers give or collect pence or half-pence for the Missions, or for God's cause in some way. I think if they too were to pray, "Lord, bless my pennies," their prayer would do even more good than the money.

A SUBSTITUTE.

When we say that the Lord Jesus Christ died in our room and stead, in order that we might be saved from the guilt and punishment of our sins, that means that he became our SUBSTITUTE. Here is a true story that will help you to understand what is meant by that word :—It is about a servant who saved the life of his master. A Russian nobleman was travelling through the snow, when a cry was heard behind the carriage, the horses rushed furiously on, and the driver, who knew the meaning of this, said, 'The wolves are coming.' The whole pack of wolves were rushing down on the family. The driver lashed the horses, who made all haste, but in vain; the wolves were coming up and up. What were they to do ? The driver stopped and shot the two foremost horses, and the wolves began to eat them. That gave a little time; but they were soon devoured, and the wolves rushed on again. The driver loosed another of the horses, and hastened on again; but the horse was soon devoured, and the pack was in full cry again. They had just come up to the carriage when the servant said to his master, 'Take you the reins; I will jump out, and by the time they have devoured me you will be safe.' He threw the reins to his master, and the wolves fell on him and devoured him, but his master and family were saved. That servant was really a SUBSTITUTE; he gave his life to save the life of his master and family.

JESUS CHRIST CAME TO SAVE US.

He suffered for us; he has borne our punishment; he has pleaded on our behalf, and has opened a home for us in heaven. Go to him, pray to him, believe in him, and love him. This is the way to enter the open door of his great and blessed salvation.

Yes, Jesus is the Truth, the Way,

That leads you into rest;

Believe in him without delay,

And you are fully blest.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TORONTO,
ON 2ND DEC., 1877.

ASSEMBLY FUND.

Received to 2nd Nov.....	\$948 75
Hampden.....	5 00
Bouladerie.....	2 10
West King.....	4 10
Little Britain and Parks'	
Creek.....	4 00
Derry West.....	2 55
Storrington.....	5 30
Pittsburgh.....	2 70
Fauscon, St Andrews.....	3 50
North Bruce.....	5 10
Pickering, Erskine Ch.....	2 50
Spencerville.....	1 75
Vernor.....	3 60
St Catherines 1st Church.....	11 00
Ripley, Knox Church.....	5 00
Thames' Road.....	6 50
Kirkton.....	4 70
Dundee Centre.....	5 50
East River.....	9 00
Sheet Harbour.....	3 00
Sutherland's River and	
Vale Colliery.....	5 00
Georgetown.....	5 00
Blackville and Derby.....	2 50
Bay of Islands.....	5 00
Proffline.....	6 75
Longwood, Guthrie Ch.....	4 50
Carradoc, Cooke's Ch.....	1 50
Teeswater, Zion Church.....	8 00
Peabody.....	2 00
Middleville.....	2 00
Paisley, Knox Church.....	15 00
Ross.....	5 10
Kemptonville.....	5 10
Sydenham, Knox Church.....	2 85
St Sylvester.....	3 10
Brampton.....	12 25
Manchester.....	6 10
Berlin, St Andrews.....	1 10
Columbus.....	15 10
Waddington.....	14 75
Bond Head.....	2 40
Wyebrizze.....	1 81
Toronto.....	2 19
Brazbridge.....	4 74
Stavner.....	6 00
Alliston.....	5 00
Cooktown and 1st Essa.....	5 60
Craigvale.....	1 8
Napinee.....	4 50
Middle River.....	2 93

\$1197 51

HOME MISSION.

Received to 2nd Nov.....	\$2174 97
Norval.....	44 27
Union.....	14 80
Friend, McKillop.....	5 00
Millie Isles.....	4 70
Thames' Road.....	56 00
Kirkton.....	25 00
Nichol, Zion Ch.....	10 00
Proffline.....	2 33
Ayr, Stanley Street, S. S.....	12 13
Latona.....	20 00
Ashburn.....	32 50
Teeswater, Zion Ch.....	10 00
Elora, Chal. Bible Class.....	4 30
Arnprior.....	10 00
Bristol.....	5 16
Lit'rhield.....	9 23
Portage du Fort.....	3 46
Coulonge.....	8 16

Friend.....	2 00
Middleville.....	5 00
Chatham, St. Andrews'.....	15 40
Presbyterian, Oakville do.....	5 00
North Plymton do.....	7 42
Hespler do.....	9 75
Primrose do.....	6 14
Shelburne do.....	2 50
Glenorris do.....	10 60
Grafton & Vernonville do.....	9 30
Smith Hill do.....	4 20
Aurora do.....	7 50
Widder do.....	7 18
Carlisle do.....	9 42
Ailsa Craig do.....	6 30
Nairn do.....	2 64
Brooklin do.....	10 00
Alexandria do.....	8 00
Port Flain do.....	20 43
Fullarton do.....	18 00
North Easthope do.....	5 00
Wroxeter do.....	17 42
Fordwich do.....	3 87
Teeswater Union Meeting.....	14 00
Bristol do.....	6 01
Huntingdon Union Meet.....	15 00
Molesworth do.....	7 00
Lachute, Henry's Ch do.....	10 17
Melbourne, St Andrews do.....	7 70
Beaverton do.....	18 50
Berlin, St Andrews do.....	1 13
Fenelon do.....	6 10
Mosa, Burns' Ch do.....	12 10
Newcastle do.....	13 83
Canton do.....	5 10
St Sylvester do.....	10 00
Brampton do.....	10 10
Cannington do.....	10 00
Victoria do.....	3 10
Metilvray do.....	4 06
Widder & Lake Road do.....	4 85
Mill Point do.....	5 37
L'Original & Hawkesbury.....	5 50
Smith's Falls Union Ch do.....	10 10
Richmond & Windsor Mills.....	10 25
Perth, St Andrews do.....	14 54
Windham.....	10 15
Columbus.....	20 00
Bluevale.....	22 50
Eadie's.....	16 15
Mount Pleasant.....	7 00
Burford do.....	3 00
North Augusta do.....	4 01
Chateaugay Basin do.....	4 00
Quebec, St Andrews.....	160 00
Carlisle, Thanksgiving.....	4 98
Ayr, Knox Church.....	10 00
Elma, Centre and West.....	6 00
Monckton.....	6 00
Springville Thanksgiving.....	22 50
Bethany do.....	5 50
Osprey do.....	4 10
Alma.....	21 00
Cummock.....	10 00
Toronto, Charles Street.....	23 44
St Anns.....	3 40
Wellandport.....	3 40
Hampstead Thanksgiving.....	6 00
Flamborough West.....	17 00
Hillsburgh.....	5 73
Price's Corners.....	4 50

\$3221 62

FOREIGN MISSION.

Received to 2nd Nov.....	\$1533 97
Boston Church.....	14 00
Wilton, Knox Ch.....	9 00
Friend, McKillop.....	0 50
Mrs Mgt McKay, Wind- sor, American Curren- cy, China.....	1200 00
Hawkesbury, addl.....	1 00
Nichol, Zion Ch.....	20 00

Ayr, Stanley St Sab Sc.....	12 00
Rev J G Carruthers, China.....	5 00
Elora, Chalmer's Ch B Cl.....	8 75
McNab & Horton.....	30 10
Montreal, Chalmer's Ch.....	
S S Missionary Society.....	
India, Miss Fairweather.....	100 00
Fullarton.....	11 00
L'Original & Hawkesbury.....	5 50
Columbus.....	25 00
Berlin, St Andrews.....	1 00
Ayr, Knox Ch, China.....	20 00
St Louis de Gonzague.....	6 00
	\$2961 72

COLLEGES ORDINARY FUND.

Received to 2nd Nov.....	\$166 94
Norval.....	45 13
Un on.....	16 10
Thames Road.....	40 00
Kirkton.....	20 00
Nichol, Zion Ch.....	10 00
Lake Shore & Leith.....	5 25
Ashburn.....	11 50
Dorchester Station.....	2 10
Arceater, Thanks'g day.....	6 85
Alberton, do.....	2 70
Sarnia, St Andws, for debt.....	139 00
Brampton.....	40 00
Widder & Lake Road.....	9 40
Berlin, St Andrew's.....	1 00
Elma Centre and West.....	
Monckton.....	6 00
	\$1121 87

KNOX COLLEGE BUILDING FUND.

Received to 2nd Nov.....	\$3168 33
Friend, Grafton.....	10 00
Rev D B Cameron, Acton.....	8 00
J mes Manson, Strathroy.....	25 00
Drummondville.....	12 00
Chippawa.....	5 10
McKillop & Tuckersmith.....	66 66
McKillop, Duff's Ch.....	6 00
Thames Road.....	141 50
Paul Kennedy, Acton.....	6 00
Mount Albert.....	9 50
Nathaniel Steen.....	2 00
West Gwillimbury 2nd.....	45 00
Rev Hector McQuarrie, Wingham.....	10 00
Rev D B Whimster, Mea- ford.....	35 60
Hibbert.....	20 00
Wm Ward, Walpole.....	10 00
Tecumseth 1st.....	15 00
Tecumseth 2nd.....	12 00
Adjala.....	10 00
West Puslinch.....	14 00
Beverley.....	25 00
	\$3656 59

JUVENILE MISSION TO INDIA.

West Puslinch Sab Sc.....	6 00
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ORPHANS LATE REV. JAS NESBIT.

Received to 2nd Nov.....	\$512 25
Sarnia, St Andrew's.....	35 00
	\$547 25

MANITOBA COLLEGE, BUILDING
DRFT.

Acknowledged already.....	\$277 58
Cooktown & 1st Essa.....	2 36
	\$279 94

WIDOWS' FUND.

Received to 2nd Nov.....	\$506 95
Holstem	6 00
Amos	3 28
Fairbairn	3 45
Storrington	5 50
Pitsburgh	2 90
Latona	8 00
Brampton	15 01
Tiverton	16 00
Columbus	20 01
Napance	4 00

\$585.16

With rates from Revs A W Waddell, W Donald, R Dewar, J S Stewart, John Gray, J Eadie, D McIntosh, R H Warden, John Rennie, J Watson, T S Chambers, A F McQueen, John Scott, James Adams, \$16 00. Archd. McLean, Alex McKay, H Gracey, R Wallace, E. W. Panton, D. Gordon, \$24 00. J R Scott, Jno. McClung, J. Middlemiss M. Frazer, Wm. Lochhead, A. A. Drummond, John Patterson, R Hall, Jno Morrison, Jno Duff, H McQuarrie, G Cheyne A Matheson, W Barr, J Hauran, Jas. Cameron, Thos. Alexander, Wm. Walker, W. M. Roger, W. Fraser, W C Young, D Allan, A. M. Hamilton, J. Davidson, R. W. Leitch, S Young, G Munro.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd Nov.....	\$345 17
Alice and Petawawa	10 00
Pine River	3 40
Derry West	2 35
Embro	25 95
Pembroke Calvin Ch	37 12
Watford	5 00
Russell	3 10
East Gloucester	4 21
West Nottawasaga and Duntroon	4 00
Waddington, N.Y.	15 75
North Easthope	4 00
Kemptville, Thanksgiving	6 00
South Gower and Mountain	7 40
Mitchell	8 10
Brampton	50 00

\$540.75

Amount of Rates received to Nov. 2nd, 1877..... \$144 51

With Rates from Revs. R. Moodie, \$2; A. W. Waddell, \$3; C M McKerracher, \$2 50; J Donaldson, \$2 10; Wm. Donald, \$2; R. Dewar, \$2; J. Pritchard, \$1; J. Seaveright, \$3; S. Jones, \$2; W Ferguson, \$3; N McNish, 16.25; D B Cameron, \$1; D McGregor, \$3.25; J Gray, \$5; A. Rowat, \$3 50; D. Wishart, \$3 50; J. Eadie, \$3 75; J. McConehey, \$3; D. McIntosh, \$3 25; J. Adams, \$2; J. A. F. McBain, \$2 50; J. R. Gilchrist, \$2 65; J. Rennie, \$3; J. Carswell, \$3 50; J. Watson, \$2 5; W. Meikle, \$1; T. Scott, \$4; T. S. Chambers, \$3.75; A. F. McQueen, \$3 50; John Scott, \$3 50; J. Irvine, \$2 50; A. McLean, \$4; Archd Stewart, \$3.25; Alex McKay, \$3; H Gracey, \$4; A Wallace, \$5; W Fraser, \$2 50;

H J McDiarmid, \$2 50; P. Greig, \$5; R. Torrance, \$11; John Beckett, \$3; J G Carruthers, \$5; Jas Middlemiss, \$1 10; Thos. Bennett, \$3 50; W. Masson, \$4; Jno Morrison, \$3 50; W Robertson \$1; J M McAlister, \$3 50; M Fraser, \$6; A A Drummond, \$3 75; R. Hall, \$3; H McQuarrie, \$1; M McKenzie, \$3; A. Matheson, \$4 50; D W Morrison, \$4 5; W. Barr, \$2; S. McDiarmid, \$2 50; D Sutherland, \$4; J W. Mitchell, \$3; J Hauran, \$2 50; J Anderson, \$1; J R S Burnet, \$3 75; Jas Cameron, \$1; Thomas Alexander, \$2; W Walker, \$1; Robt. Rodgers, \$1; J. Boyd, \$3; A Millhamilton, \$4; R C Moffatt, \$3 50; J Davidson, \$4 50; J Frazer, \$3; R W. Leitch, \$2 10; S. Young \$4; G Munro, \$5—\$273.65. —Total \$418 15.

RECEIVED BY REV. DR. MCGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO DEC., 3RD.

FOREIGN MISSIONS.

Acknowledged already	\$2369.47
Bay of Islands	10 00
Leitch's Creek	12 60
Coldstream	14 00
Ladies of Coldstream	6 50
St Andrew's Ch, Little Riv.	9 49
St Paul's Ch, New Antrim	2 42
Meaghers, Grant Co	3 00
S S House Section	1 65
Millford & Gays River	40 00
Tryon Cong, P. E. I.	5 00
Middle Musquodoboit	13 06
Schools in Sheet Harbour	
Congregation to support	
teachers in N Hebrides	6 98
Harbor Grace, Nfld	68 40
W McCarty, Taylor Head	5 00
Lower Stewiacke	7 90
St James Ch, Newcastle	25 42
Cambridge Port, Mass.,	
Matt 2th, 4th,	0 97
Brookfield	5 00
St Matthew's Hfx, add	8 50
Upper Londonderry	24 44
St Croix	14 80
Economy	6 00
St Matthew's Ch, Hfx, add	19 30

\$2678.38

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already.....	\$583 17
Amherst Sab Sc	17 98
Earltown Sab Sc	5 24
Col. by Joe Stevenson	0 45
S S House Sab Sc	1 25
St Paul's S S, New Antrim	3 00
Col in Newport	29 01
West Bay Cong	25 13
Middle Musquodoboit	2 81
Antigonish Sab Sc	30 58
Bridgewater	16 26
Harbor Grace, Nfld	160 40
Annapolis Sab Sc Cards	3 50
Richibucto & Kingston	46 45
Col. in Sussex and Union	22 40
D Fisher Mid Stewiacke	10 00
Col by Great Village PSS	14 57
Col at Gays River	10 08

\$871.48

HOME MISSIONS.

Acknowledged already.....	\$1691 91
Bay of Islands	5 00
Coldstream	8 41
Hopetown & Port Daniel	10 00
Tryon Cong, P. E. I.	3 60
Middle Musquodoboit	5 47
Quoddy, Sheet Har Cong.	6 10
St George, a Lady	1 60
Mr Curtis, Tray Exp ret.	1 00
Harbor Grace	150 00
Lower Stewiacke	5 70
Ladies of Coldstream	7 00
Brookfield	5 00
Upper Londonderry	9 00
St Matthew's Ch, Hfx, add	23 30
Economy	5 00
Lake Ainslie, C B.	5 10

\$1942.19

SUPPLEMENTING FUND

Acknowledged already	\$2617 77
Tryon Cong, P. E. I.	7 00
Middle Musquodoboit	1 25
Brookfield	7 00
Upper Londonderry	9 60
Biddeck, both sections	6 60
Poplar Grove Ch, Hfx,	28 61
Lake Ainslie, C B.	4 57

\$4881.80

COLLEGE FUND.

Acknowledged already.....	\$2539 67
Middle Musquodoboit	6 35
Brookfield	7 00
Upper Londonderry	8 00
Dalhousie & Maple Green	5 50
Reot of Gerrish St Hall	5 06
St Matthew's Ch, Hfx, add	15 25

\$2626.17

AGED AND INFIRM MINISTERS' FUND.

Acknowledged in last No	\$77.54
Acknowledged previously	171.45
Gaberts	2 50
Middle Musquodoboit	1 50
Dalhousie & Maple Green	10 00
St Matthew's Ch, Hfx	55.55
Ministers' percentage:—	
Rev M Stewart	2.00
" Jas Roshorough	3 00
" S Johnson	3 00
" D McKinnon	3 50
" Adam Gunn	3 00
" James Watson	1 10
" Thos Nicholson	2 60
" D Sutherland	2 50
" A F Thomson	3 40
" Lewis Jack	2 50
" A B Dickie	3 60
" J W Nelson	5 00
" A Cameron	3 25
" J C Burgess	3 50
" A Ross, Harbor Grace	4 00
" Dr McLeod	4 10
" A Russel	3 75
" G M Grant	12 50
" P G McGregor	8 10
" W G Forbes	2 00
" W McCullough	3 50
" John Murray	4 00
" Thos Sedgewick	3 00
" Gavin Sinclair	2 00
" A Stuart	2 25
" Alex Grant	2 50

\$411.19

**THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FORBES & Co., TREASURERS,
HALIFAX.**

Previously acknowledged	\$1867.51
Bhadia, per Dr McGregor	4.79
Buctouche, do	22.50
Goacigne, do	8.25
Scotch Settlement, do	7.00
Chas McLellan, Riv John	100.00
Union Centre, do	223.78
H B Webster, Kentville, 1st instalment	500.00
Col in Cape Breton by Rev McL Sinclair	48.78
Prof C McDonald, Halifax 1st instal	100.00
A C Cogswell, Hfx, 1st inst	50.00
Jas Kerr, do 1st do	10.00
Mrs Eason, do 1st do	50.00
Miss Eason, do 2d do	20.10
Mrs Ferguson, St John	50.00
K Archibald, Brookfield	3.00

\$19,815.44

ADDITIONAL

In full.

Hon R Hutchison	150.00
Miss Mary E. Hutchison	20.00
Ernest Hutchison	27.00
A Clergyman's widow	3.00
A friend	2.00
Elisa Olson	0.25

\$202.25

1st Instalment.

Don Sutherland	8.00
CC Watt	10.00
Mrs James Russell	3.00
Miss Agnes Russell	3.00
Wm Park	33.33
James Brown	16.67
John Ferguson	10.00

\$81.00

FRENCH EVANGELISATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelisation,
210 St. James Street, Montreal,
to 10th Dec.

ORDINARY FUND.

Received to 8th Nov.	\$10,161.26
W & A J McFall, Nbleton	2.00
St Paul's, Fredericton	10.00
A Friend	16.00
St Andrews', Lunenburg	2.75
McNab and Horton	40.00
Mias Mills, Dundee, Scot.	4.62
Three Rivers	16.00
St Andrews', Lehigh	26.00
St. George, Ont	15.00
Middleville	3.00
St James, Dalhousie	3.25
Norwood	10.00
W H Casselman, Norwood	1.00
Jas Smith, do	1.00
Belle River, Ont	11.00
Cooke's Ch S S, Toronto	19.00
St Gabriel Ch, Montreal	61.33
J. H. R. N. per A. Baxter, Derry, Ireland	24.00
Two Workington, per J. Orr, Derry, Ireland	4.80

A Friend, Cork, Ireland	24.00
A Friend, Pictou, N.S.	10.00
Ormsdown	50.00
N Mornington	13.00
Knox Ch S S, Ayr	10.00
Knox Ch S S, Cornwall	25.00
St Andrews' Ch, Kingston	50.00
Middle River, C.B.	4.42
Londesboro'	5.00
River Charlo, N.B.	6.70
Prince William, N.B.	5.00
Glamis, Ont.	5.00
Fitzroy Harbour and Tar- bolton	10.00
Hephsibah Ch, Williams- ton	10.00
C Clarkson, B. A., Brook- ville	5.00
Keady	4.40
Armstrong Brook S S, N B	1.35
St John Ch, Hamilton	25.00
Ashburn	23.00
Rent	62.50

Per Rev Dr McGregor, Halifax :

Coldstream	\$8.68
Loch Lomond and Framboise	5.25
Mid. Musquedobolt	2.00
New Annap	5.25
Amherst	11.87
St Matthew's, Hal- ifax, (addl.)	12.50

45.55

Per Rev Dr Reid, Toronto:—

Kingston, Chalmers' Church	\$55.17
Pine River	3.00
Embro	48.77
Leith	13.60
Ayr, Stanley St S S	18.35
Lalena	17.00
Caledonia, Argyle	30.00
Elora, Chal. B Class	3.95
Dumbarton	10.00
Brampton	3.00
Widder and Lake Road	9.50
Columbus	25.00
St Andrews', Berlin	1.00
St Ann's, Ont	2.00

240.34

\$11,056.87

BUILDING FUND.

Acknowledged already	\$414.31
Millbrook and Centreville	28.85

\$445.16

WIDOWS' AND ORPHANS FUND

James Croil, Montreal, Treas.	
Union Ch, Goderich, 10.91	21.06
Smith's Hill	10.15
Ormsdown	15.00

JUVENILE MISSION TO INDIA.

Miss Mackay, Kingston, Treas.	
Mr Donald Ross, Leith	\$20.00
King Sabbath School	13.00
Scarboro' Ladies Associa.	35.00
Blair Sabbath School	3.00
Mrs Ross, Lancaster	2.00

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer,

ORDINARY REVENUE.

Waddington	\$14.00
Metis	4.80
New Glasgow, Q.	5.00
Canning St, Montreal	17.85
Stanley St, Montreal	26.13
St Hyacinthe	9.00
Hemmingford	5.00
Joliette	2.80
New Edinburgh	10.00
Ormsdown	20.00
Hephsibah Ch, William- town	7.00
Farnham Centre	3.03
Fort Coulonge	3.36

\$124.54

ORDINARY REVENUE DEFICIT.

St Andrew's	\$30.10
Point Fortune	8.90
Greenville	18.50
Chatham, Q.	52.10
Huntingdon, Q.	93.15
Dundee	22.25
Laguere	5.00
Scottstown	37.75
Leeds	36.00
Vanville	9.50
Quebec	27.00
Rev T Fenwick	2.50
Rev C A Doudiet	5.00
St Andrew's, Martintown	21.25
Hemmingford	22.60
Russeltown	31.85
Three Rivers	89.25

\$512.70

THEOLOGICAL CHAIR.

P. Redpath, Montreal	\$400.00
John McLennan, do	200.00
Alex Murray, do	50.00
Jas Johnston, do	50.00
Jonath Hodgson, do	50.00
Wm Gunn, do	25.00
Wm Angus, do	25.00
John Campbell, do	25.00
J H Mooney, do	25.00
D Aikman, do	20.00
Thos Irving, do	20.00
Thos Davidson, do	10.00

\$900.00

BUILDING FUND

Robt Graham	\$10.00
Matt Gage	10.00
David Rogers	2.00

\$22.00

**ANNIVERSARY MISSIONARY MEET-
INGS, MONTREAL.**

Collections at Meetings	\$168.99
Expenses at Meetings	129.50

\$39.49

The above balance was appro-
priated by the Committee towards
paying a debt on the Tanneries
Mission, Montreal. R. H. W.