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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

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Then and Now.

IT is the 20th November, 1839. The mission vessel *Camden* has sailed through a portion of the New Hebrides group, leaving native teachers on several islands. The ruling spirit on board the *Camden* is the heroic, devoted, adventure-loving JOHN WILLIAMS,—a man of benignant face and soft, lustrous eyes gleaming under black brows. For the last two nights he has been hardly able to sleep one hour, owing to his intense eagerness to plant the standard of the cross on island after island of the benighted group. Calm seas, sunny skies, lovely landscapes: what could be more entrancing! The fearless missionary lands on the shores of Erromanga, thus accomplishing an object he had in view for many years. Accompanied by Mr. Harris, he enters into conference with the savages. Shortly, however, he finds that they are moved by the deadliest hatred: they are resolved to kill the men who have toiled and sacrificed and ventured all for their salvation. In seeking to regain the boat, John Williams and James Harris fall, the first Christian martyrs on Erromanga. Their mangled bodies are cooked and eaten at a cannibal feast. On the 20th May, 1861, James Nicol Gordon and his wife, who have spent four arduous years on Erromanga, fall under the assassins'

stroke. The men whom they had helped and healed, and to whom they had pointed out the Way of Life, become their murderers. Another brave and true man, James D. Gordon, brother of the "second Martyr of Erromanga," volunteered to fill the post so cruelly made desolate. He seeks to avenge a brother's blood by pointing the savages to the "Lamb of God, who taketh away the sins of the world." Some listen to the Message and become true disciples. But, once more, the missionary of the cross falls under the fatal stroke of the assassin. JAMES GORDON fell in his own study, as he was engaged in translating the Holy Scriptures, on the 25th February, 1872.

And now let us come down to 1885. A missionary, the *Rev. Hugh A. Robertson*, with whom many of our readers became acquainted and to whose narratives they listened with delight within the past two years,—lands on Erromanga, after an absence of nearly two years. What is his welcome? The moment it becomes known that he is on board the "*Dayspring*," the boat is manned and the principal men of the island hasten to meet him. Crowds escort him and his wife from the beach to the house. Day by day for weeks they flock from far and near to welcome him. Women carry their babes twenty miles to join in the welcome. Presents of all that the natives value most, and all that is of use to

the missionary, are brought from every quarter, proving the sincerity of the general joy. And shortly afterwards the LORD'S SUPPER was celebrated on Erromanga, ONE HUNDRED AND SEVENTY-NINE disciples of Jesus partaking of the emblems of His redeeming love. Over six hundred participated in or witnessed the solemn and delightful services, which were held within sight of the spot where Williams and Harris fell, and where the Gordons lie buried. Day after day the natives from a distance clung round the mission family, listening to the Gospel message, expressing variously their joy over the missionary's return, and rendering such service as they could.

And what accounts for the contrast between the reception to John Williams in 1839 and to Hugh Robertson in 1885? The answer is not far to seek. Here as elsewhere the blood of the martyrs has been the seed of the church. The blood of Williams and Harris and the Gordons was not shed in vain. In 1872, about four months after the death of James Gordon, Mr. Robertson and his wife landed on Erromanga. In the face of many perils, and in the midst of constant alarms and dangers for years, they bravely and persistently did their work: and now, by the blessing of God, the blood-stained isle is under the influence of the Gospel; a strong church is organized; and the power of Christianity is felt and exhibited in the daily life of the people. If our New Hebrides mission could point to no other fruit than is now shewn in the case of Erromanga, there would still be ground enough for abundant gratitude. But there is Aneityum, where our heroic Geddie fought so good a fight and won so noble a victory. There is Efate, where our Morrison and Annand and Mackenzie have laboured—where Mackenzie is labouring still with increasing success. The last words in the journal of John Williams,—written as the "Camden" was skirting the coast of Tanna, and as Erromanga was looming up in the distance, were: "This is a memorable day—a day to be transmitted to posterity." Yes: no doubt that November day, when Williams closed so tragically his splendid career, was the precursor of the glorious day in June, 1885, when so many joyous converts celebrated the Lord's Supper in Erromanga:

Home Mission Committee.

(Western Section.)

CONVENERS' ANNUAL CIRCULAR.

AS the time is at hand when congregations and mission stations make their appropriations to the different schemes, permit me to remind you of *the continuous and increasing demands* upon the Home Mission Committee, and to express the hope that the contributions for the present year will *in no case* fall short of the past. The deep interest that continues to be manifested by the Church in this scheme, and the generous response that has been made for many years, gives the assurance that, as the work expands, the funds will be cheerfully provided. To Home Missions we are indebted for the marked increase of settled congregations which has characterized the last few years, while at the same time, by thus multiplying the sources of liberality, *all the other benevolent schemes* of the Church are assisted. The maintenance and extension of Home Mission work thus helps all the other schemes of the Church.

EXTENT OF THE WORK.—The Home Mission report of last Assembly contains the names of 208 mission fields, or 614 preaching stations under the care of the committee. Of this number 277 are in Manitoba and the North-West, and 78 are in Muskoka. The still more rapid extension of the work, not only in these more distant fields, but in the Manitoulin Islands, and in the lumbering districts of the Ottawa, simply depends upon the ability of the committee to undertake new obligations.

BRITISH COLUMBIA.—A new and important field, and one that must for some time be expensive to work, has now been opened up in British Columbia. The brethren already there, Messrs. Mackay, Fraser, Thomson and Chisholm, while doing excellent work and meeting with great success, are quite unable to meet the necessities of a somewhat scattered population, and are earnestly pleading for additional missionaries. An influx of population, more or less, will follow the completion of the Canadian Pacific Railway, for which our Church must be prepared.

EXPENDITURE.—The expenditure of the committee for the present year for purely mission work will not be less than \$31,000. Of this amount, the committee have pro-

mised \$21,000 to Manitoba and the North-West, in addition to Augmentation grants. With this amount (\$31,000) and the balance on hand at the beginning of the year, the committee will be enabled with some degree of confidence to make new appointments and additional grants to Manitoba and the North-West, to British Columbia, and similar important fields. Without making any apportionment of the amount to presbyteries or congregations, the matter is left to the conscientious judgment of all concerned. "*Freely ye have received—Freely give.*"

THE FIFTEENTH DAY OF MARCH.—Contributions to the Home Mission and Augmentation Funds should be sent to Rev. Dr. Reid *not later* than the fifteenth day of March. The Home Mission Committee meets the following week, when all claims for the present half-year are passed. As the grants made to Augmented congregations are *conditioned upon the state of the Fund*, it is absolutely necessary that all monies should be in hand or reported *not later* than the above date. If this is not attended to, ministers who receive assistance from the Fund may be put to considerable inconvenience by payments being delayed.

The Committee earnestly hope that every minister will see to it that his congregation does its part in raising the sums named for Home Missions and Augmentation. In order that Mission Stations receive the grants promised, they are enjoined to take up a collection in aid of the Fund. Presbyteries are requested to see that this is done before their claims are sent in to the Committee.

WM. COCHRANE, *Convener.*

AUGMENTATION AND HOME MISSIONS.

Note from Dr. Cochrane.

It has been suggested, that in addition to circulars already sent, regarding the Augmentation Fund, I should emphasize the necessity of a vigorous effort in its behalf, by all the congregations of the Church. As already intimated, \$36,000 is required (including the \$4,000 deficit of last year) to meet the claims of the Augmentation Fund for the year ending 31st March, while the

estimated expenditure for Home Missions is \$31,000. Congregations will bear in mind that the two funds, Augmentation and Home Missions—are kept quite distinct, and that according as they designate their monies, they will be allocated. This has been so often stated that it almost seems unnecessary to repeat it. It is also to be hoped that congregations will give somewhat in proportion to the needs of the Augmentation Fund: while the Committee would not unduly press the claims of any one scheme above another, but have each congregation give according to its intelligent judgment, it is very clear that unless contributions are made in proportion to the relative demands of the Augmentation and Home Mission Fund, the object for which the former has been instituted must signally fail.

Under the old system of Supplemented Congregations, only some 40 per cent. of all the monies sent to the Home Mission Fund, was required to aid weak congregations. But under the present scheme, with the heavy calls upon the Augmentation Fund, 50 per cent. at least is required, and this year a still larger percentage, on account of the deficit of last year. I only add, that so far the Augmentation Fund has largely depended upon the contributions of churches in our larger towns and cities. In many cases, the country congregations (for reasons that doubtless seemed good to themselves) have not given as expected. It is hoped that this present year's contributions will not only be more general but more liberal. Between the Home Mission and Augmentation Funds there is no rivalry—the success of the one is the success of the other.—WM. COCHRANE.

WOMEN'S HOME MISSIONARY SOCIETIES.

To the Ministers of the Church.

The General Assembly, at its last meeting in Montreal, empowered the Home Mission Committee to prepare a Constitution and Rules for the formation of "WOMEN'S MISSIONARY SOCIETIES" on behalf of Home Mission work. The Executive of the Home Mission Committee submit the following for the formation of *Congregational Societies*. As these societies increase in number, a Constitution and By-laws will be prepared for *Mission Bands, Presbyterian Societies*, and a *General Women's Home Missionary Society* of all the Presbyteries of the Western Section of the Church.

WOMEN'S CONGREGATIONAL HOME MISSION SOCIETIES.

I.—The Society shall be called the "Women's Home Missionary Society of the....., in connection with the Presbyterian Church in Canada."

II.—The object of the Society shall be to aid the Home Mission Committee in its work in destitute localities by contributions in money, or by assistance in other ways to the Missionaries and their families in distant parts of the Home Mission field.

III.—The officers of the Society shall be a President, Vice-President, a Corresponding and a Recording Secretary, and a Treasurer, to be elected annually and to hold office until their successors are appointed.

IV.—The President shall preside at all meetings of the Society, and perform such other duties as are incident to the office. She shall call special meetings upon the request of three members, and shall be, *ex-officio*, a member of all Standing Committees. She shall sign all drafts upon the treasury before they are paid.

V.—In the absence of the President, the Vice-President shall perform all the duties of the office.

VI.—The Treasurer shall receive and hold and keep an account of all money given to the Society, and shall disburse it as directed by the Society.

VII.—The Recording Secretary shall keep a record of the proceedings of each meeting, give proper notice of special and stated meetings, and prepare the Annual Report for the Society.

VIII.—The Corresponding Secretary shall conduct the official correspondence generally, and in particular shall correspond with the Home Mission Committee, with missionaries supported by the Society, and with churches and individuals regarding the formation of new societies, in order to awaken still greater interest in Home Mission work.

IX.—Besides the annual meeting for the election of office-bearers, the Society shall hold stated meetings, at which papers on Home Mission work and extracts from letters of Home Missionaries may be read, addresses be given by members of the Society or others invited, and the general business of the Society transacted.

X.—Each person paying one dollar annually (or such other sum as the Society may decide) shall become a member. The payment of..... by one person at one time shall constitute a life membership.

XI.—Where there are not Presbyterian Societies, and until such time as these are formed, all money collected may be sent direct to the Rev. Dr. Reid, Toronto, or to the Convener or Secretary of the General Assembly's Home Mission Committee. The Convener and Secretary will gladly give any further aid and instructions that may be desired in the formation of such societies. The Annual Reports of such societies should, in the meantime, be sent

to the Convener, on or before the 1st of May in each year, in time for the Annual Report for the General Assembly.

XII.—Several adjacent congregations may unite in forming one society, where this is thought more desirable than the establishing of a separate Society in each congregation.

As it is exceedingly desirable that there should be a "Woman's Home Missionary Society" in every church, the Committee ask your kind assistance in putting this Draft Constitution into the hands of the women of your congregation who are interested in this work, or bringing the matter before them in such a way as you deem best, in order that steps may be taken for the formation of such a society without delay. Any number of copies of this Constitution will be forwarded to you as may be desired.

WM. COCHRANE,
Convener Home Mission Committee.

Missionary Cabinet.

PATRICK, THE APOSTLE OF IRELAND.

SHORTLY before the death of Ninian another missionary appeared in Britain for a little while, but soon passed into obscurity. This was Palladius, a Roman bishop, sent by Pope Celestine, not to convert the heathen to Christianity, but to conform existing churches to the model of Rome. Bede says that "he was sent to the Scots that believed in Christ to be their first bishop." At the time of his alleged mission, A. D. 431, the Scots lived in Ireland, and there is little doubt that his work lay chiefly in that country. It is admitted that he was not very successful, and his failure is attributed to the fact that he was a foreigner. It would seem that he retired to Scotland, and he is supposed to have been buried at Fordoun in the Mearns.

In the meantime, another star of the first magnitude appears on the horizon—Patricius, commonly called St. PATRICK. He was born on the 5th of April, 372, as is commonly believed, at Old Kilpatrick, a small village on the Clyde, near Dumbarton, so named in honour of the Saint. His own name was originally *Succat*; this being the name of a property in the district, strengthening the claim advanced in favour of this locality as the place of St. Patrick's nativity. Patrick left an autobiography, or "Confession," as it was styled, in which the leading events

of his life are recorded, which has been liberally supplemented by enthusiastic biographers. At the age of sixteen, during some piratical raid, he was carried off captive and sold or assigned to an Irish chieftain of the clan O'Neill, who employed him to herd his sheep and swine. "But there," he says, "the Lord opened my heart to a sense of my unbelief and taught me to remember my sins." Six years of painful but salutary discipline passed, in which he was eventually led to concern himself for the salvation of others. At the end of that time, having escaped from his bondage, he went to France and studied sacred literature under the famous St. Martin, bishop of Tours, his mother's uncle, who ordained him deacon. He further studied under Germanus, bishop of Auxerre, and also in the monastery of Lerins in the South of France. He probably received priest's orders from St. German. Some maintain that Pope Celestine consecrated him bishop of Armagh, but there is no authentic evidence of his having received his commission from Rome. On the contrary, the Church which he founded in Ireland remained independent of Rome until the year 1172, when the enactments of the Synod of Cashel reduced it to conformity with the church in England, which had then become entirely Romanized. Patrick is supposed to have returned to Ireland about A. D. 434, so that he was sixty years of age when he entered upon the fulfilment of his great design. All writers agree that this great missionary possessed a wonderful power of attracting to himself people of all classes and ages. His success as a preacher was undoubted, though the numerical results claimed by some of his biographers are probably exaggerated. It is said, for example,—“He wrote 365 canonical and other books; founded 365 churches; ordained 365 bishops and 3,000 presbyters, and converted and baptized 12,000 persons in the province of Connaught.” His first preaching place was an old barn near the shores of Lough Strangford. This soon gave place to a church, and that, in course of time, to a stately cathedral bearing the name of St. Patrick. Armagh seems to have been his headquarters. There he laboured continuously during seven years. Then he returned to Britain. After spending some time there he visited the Isle of Man, converted its inhabitants, and returned to

Ireland about A. D. 448. In thirteen years from that date, it is said that the whole of Ireland was evangelized. His later years were occupied in superintending the schools and colleges he had founded. He died at Saul, where he founded a monastery, on the 17th March, 493, in the 121st year of his age, and was buried in the neighbouring Abbey of Downpatrick. Making due allowance for the extravagant traditions of these times, there remains sufficient evidence to shew that St. Patrick was abundant in labours by the number of places named for him in Scotland, England and Wales, not to speak of Ireland, which he made his own. He founded an Abbey in East Meath, called Domnach Padraig (the house of Patrick), and built a church in Dublin on the spot where St. Patrick's Cathedral now stands. On an island of Lough Derg, in the county of Donegal, there is “St. Patrick's purgatory;” in Leinster, “St. Patrick's wood;” at Cashel, “St. Patrick's rock,” and at many a place “St. Patrick's well.” You cannot go anywhere in the Emerald Isle without being reminded of its patron Saint. “The Shamrock, a three-leaved white clover, is almost universally worn all over Ireland on St. Patrick's Day. The popular notion is that when St. Patrick was preaching the doctrine of the Trinity to the pagan Irish, he used this plant as an illustration of the great mystery.” St. Patrick was a bishop in the scriptural sense—*i. e.* a “Presbyter.” His polity and church government were suited to the times he lived in and the materials he had at his command. His Confession of Faith is quite original and very brief; it bears no marks of relation either to the Nicene or the Apostles' Creed. In his teaching, he always addressed himself first to the chieftain, and planted his mission stations to correspond with the marches of the clans. Thus there came to be groups of churches in every part of the country, all modelled after the same pattern, each with its monastery and abbot and its staff of missionary monks, but each as entirely independent of the other as the various tribes. There is nothing in the record of these early times upon which to base a historical argument in favour of either Presbyterianism or Episcopacy in the sense in which these terms are now used.

The Fiery Furnace.

FEBRUARY 7. B.C. 580. DANIEL iii: 16-28.

Golden Text, Daniel 3: 17.

THE good impressions on Nebuchadnezzar's mind, ch. 2: 46, 47, had passed away. Daniel had told him he was the *head of gold*, ch. 2: 46, 47, 37. Proud of the distinction, and to impress his people with his importance, he erected a lofty pillar in the Plain of Dura, that could be seen afar off. V. 1. It was 90 feet high, surmounted by a statue of himself or of his patron-god, Bel-Merodach. Adoration of this golden image was made a test of loyalty. A convention was summoned to witness the dedication, and proclamation made that at a given signal the people should prostrate themselves before it. Vs. 16-18. All did so, except the three Hebrew children. *We are not careful*—It was unnecessary to enter upon explanations. Their mind was made up. They would not worship that image, no matter what the consequences would be. They would die first. These Jews were obnoxious to the Chaldeans, because they were companions of Daniel, who had eclipsed their wise men in the interpretation of the King's dream, and it was hoped that by this decree they would be got rid of, v. 12. Vs. 19-23. In his *fury*, Nebuchadnezzar orders that a furnace be heated seven times hotter than was wont, and that they be cast into it forthwith. The furnace was probably one used for smelting ore. The intensifying of the heat corresponded to the King's rage, and also serves to increase the impressiveness of the miracle which followed. The sentence was a terrible one—emblematic of the punishment which awaited the executioners themselves, and all who worship strange gods, Rev. 14: 9-11. The emissaries of the tyrant perish in the act of carrying out the cruel decree: the three children fall unharmed into the blazing furnace. Behold the goodness and severity of God! Rom. 11: 22. Now was fulfilled to his servants the gracious promise in Isa. 43: 2. See also Heb. 11: 34. V. 24. *Astonished*—as well he might, for conscience makes cowards of us all. He was terrified. V. 25. *Like the Son of God*—“a son of the gods.” R. V. Meaning thereby an angel, or possibly the mythical “God of Fire,” who had appeared on behalf of the sufferers. V. 26. The violence of the heat having partially subsided, the King approaches the door of the furnace, and now admits that a greater fire-god is with these men. *Not a hair of their heads singed!* A notable miracle had been done, Acts 4: 16. But there is no intimation of the King's conversion; he had not yet learned to say *My God*. One good result, however, was to keep the Jews from idolatry ever afterwards. Those do not know what true religion is who are unwilling to suffer for it. *Conviction* does not necessarily imply conversion. Be steadfast, 1 Cor. 15: 58.

The Hand-writing on the Wall.

FEBRUARY 14. B.C. 538. DANIEL v. 1-12: 25-28.

Golden Text, Daniel, 5: 27.

BELSHAZZAR, son of Nebonadus, and grandson of Nebuchadnezzar, was at this time jointsovereign of Babylon with his father, who was absent from the country. *Babylon*—the largest and most magnificent city of the ancient world, had been for two years in a state of siege, and Cyrus, King of Persia, with a powerful army, was then at its very gates. Vs. 1-4. *A great feast*—either to celebrate a national holiday, or to relieve the tedium of the siege; the foolish King, then only 16 or 17 years old, inflamed with wine, sent for the sacred vessels formerly used in the Temple service at Jerusalem, see Ezra, 1: 7-11. From them they drank to their heathen deities, and revelled in drunkenness all night. Vs. 5, 6. While these orgies were at their height, the King and all about him were horrified with the apparition of a hand which was seen to inscribe mysterious characters on the wall. Though he could not understand the writing, his guilty conscience at once told him that it meant no good. V. 7. The *Astrologers*, &c. The Magi, or wise men, who pretended to foretell future events by the position and movements of the stars, with others who practised mesmeric arts and were supposed to be in communication with the invisible powers. There were always a number of such creatures about heathen courts. V. 10. *The Queen*—rather queen-mother, wife of Nebonadus and mother of Belshazzar. V. 11. She reminds him how Daniel had excelled all the wise men in the days of his grandfather many years before. Daniel is sent for. He reminds the King of his grandfather's crimes and punishment. He charges him with not glorifying God. Vs. 22-23; a charge that stands good against us all. Rom. 3: 23. Vs. 25-28. *MENE*—meaning in the Hebrew, “numbered:” The time had come when this mighty empire was to cease forever. *TEKEL*—*Thou are weighed*—The Egyptians believed that Osiris weighed the actions of the dead in a literal balance. Jehovah weighs the actions of men otherwise. 1 Sam. 2: 3; Ps. 62: 9. *PERES*—the Hebrew for Persian, an ominous word just then to the Chaldeans, when the Persians were on the eve of carrying the city by storm. That very night Belshazzar was slain. Darius, in the name of Cyrus, took possession of the Kingdom, v. 31, and so was fulfilled the words of the old prophet about the breast and arms of silver, ch. 2: 32. Isaiah foretold the fall of Babylon 170 years before. Is. 21: 9; also, Jer. 51: 31-39. Avoid scenes of dissipation and revelry. Ps. 1. Ye cannot serve two masters, Matt. 6: 24. 2 Cor. 6: 17. The punishment of the impenitent is certain. Heb. 10: 26-29.

The Second Temple.

FEBRUARY 21. F.C. 536. EZRA i. 1-4; 3: 8-13.

Golden Text, Ezra 3: 11.

CYRUS—surnamed the Great—son of Cambyses, founder of the Persian Empire, on the death of his uncle, Darius, united the crowns of Persia and Media. On account of his services to the Jews, he is called "the Shepherd of Israel," and "God's anointed." Isa. 44: 28; 45: 1. Though unconsciously, Isa. 45: 5, he was the chosen instrument of fulfilling the prophecies respecting the restoration of the Jews, who, after their deportation, were settled in colonies here and there in Chaldea and subjected to the severest drudgery, and treated with contempt and cruelty. At the first, the Jewish captives numbered, probably, about 100,000, but doubtless they increased during the seventy years, and were joined by descendants of the exiles from the Kingdom of Israel, Jer. 50: 4. V. 1. *The Word of the Lord*, Jer. 25: 12; 29: 10. Other prophets had foretold this. Isaiah named Cyrus in this connection 200 years before he was born, Isa. 44: 28. The proclamation was published *in writing*—that it might reach the families of the ten tribes residing in the remotest parts of the Kingdom. V. 2. *All the Kingdoms of the earth*—a figure of speech representing the vastness of his dominions. See 2 Chron. 36: 22-23. V. 3. The return of the Jews to their own land was made voluntary. None were compelled to go, and in fact many did not. The offer, however, was made to all, including the ten tribes, some of whom availed themselves of it, 1 Chron. 9: 8—reminding us that salvation is offered to all without respect of persons who are seeking for the Jerusalem that is above, Isa. 55: 1; Rev. 22: 17. The number of those who actually returned to Judea is given with remarkable minuteness in Ezra, 2: 64-69, in all 48,697, so that more remained than went. V. 4. *Whosoever remaineth*—The poorer families who had not the means of transport were to be assisted by their heathen neighbours. What a fine lesson that teaches us, Matt. 5: 44, 45; Heb. 13: 16. Cyrus gave back to the Jews the sacred vessels of the Temple, and dismissed them with his blessing. The time occupied in the return journey was four months. V. 8. More than a year elapsed before they could begin the reconstruction of the Temple. The people had first to be settled, and many would have to build houses. Zerubbabel—the leader and governor of the returned colony, was assisted in this work by *Jeshua*—or Joshua, the high-priest. Vs. 10, 11. *Trumpets*—to summon the people; *cymbals* to give the singers the time; *by course*—responsively—the concourse joining in the chorus. V. 12. *The ancient men*—must have been 80 or 90 years old to remember the former temple. *Wept*—the new reminded them sorrowfully of the old.

Nehemiah's Prayer.

FEBRUARY 28. B.C. 445. NEHEMIAH i; 1-11.

Golden Text, Ps. 108: 12.

NEHEMIAH—This pious and patriotic Jew was probably a descendant of the royal house of David, and born in the land of exile: Generous, unselfish, and enterprising, he stands out one of the noblest characters in sacred biography. The book of Nehemiah is a continuation of that of Ezra. The interval between this and the last lesson is nearly 100 years. Zerubbabel and Joshua were gone. The enthusiasm of the returned exiles had long since subsided. The temple had been rebuilt and religious worship established, but every thing else about Jerusalem betokened ruin and decay. The city walls had never been restored. The people were poverty-stricken. Vs. 1. 2. The Persian Empire, under Artaxerxes I. was now at the height of its splendour and power. Nehemiah was the King's cup-bearer—one of the highest officers of the household—with every luxury at his command. One day, Josephus says, while walking round the palace walls, he overheard some persons conversing in Hebrew, and, having learned whence they came, he questioned them as to the state of things at Jerusalem. The report which they gave aroused his sympathy. He determined at once to ask permission of the King to go and visit his disconsolate brethren and comfort them if he could. *Hanani*—in ch. 7: 2 is called his brother, though probably only so in the general sense in which the word is often used—of the same Jewish extraction. *Chisleu*—December. *Shushan*—a very ancient city at the head of the Persian Gulf, and the capital of the Persian Empire: Now a heap of ruins. V. 3. *The remnant*—refers to the returned Jews, the "escaped" ones who were sadly demoralized. The city presented a most desolate and ruined aspect. V. 4. *Sat down and wept*—This is a touching picture, shewing the sincerity of his affection for his countrymen and his earnest desire to do them good. *Fasting*—cannot here mean abstinence from food, for he continued in this state nearly four months, ch. 2: 1, but a commendable renunciation of luxuries. Fasting in itself is not meritorious. Vs. 5-11. Nehemiah's prayer is a model one—brief, earnest, and specific. It begins with *adoration*, and immediately proceeds to confession of sin—recognizing the fact that God was not to blame for their troubles. He takes a full share of their sin to himself. He pleads the promises of God, recites His goodness to them in restoring them to their own land, and now he entreats that God may incline the heart of Artaxerxes to grant him the desired leave of absence. Nehemiah's prayer was answered. Let us never doubt the efficacy of prayer. Matt. 21: 22.

Our Own Church.

THE time has come when many of the congregations will be making their annual contributions to the schemes of the Church. Let us hope that the free-will offerings of God's people this year will be such as will be acceptable in the sight of Him who still sits over against the treasury. Let us give generously, that the Word of the living God may have free course and be glorified in our own land and in all lands. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "God loveth a cheerful giver."

We have kept over a number of interesting missionary letters, in order that our readers may participate in the times of refreshing which have come to the Churches of Montreal through the recent visit of our American friends, Messrs. Moody and Sankey. It is possible that the extended notice which we have given of the meetings may fail to convey an adequate idea of the interest they created in the minds of those who had the privilege of attending them. There is something in the power of numbers that cannot be transferred to paper. We trust, however, that the record may have the effect of leading many in different parts of the country to pray and to expect that the blessing of God may this year be given in abundant measure to His people in this Dominion of every name and denomination. The experience of many in this city is that the visit of the evangelists was BETTER THAN A CARNIVAL.

CALGARY, N.W.T.:—Rev. J. Herdman, the resident minister, informs us that his congregation have undertaken the erection of a church that will cost some \$5,000, toward which the people have subscribed not far from \$2,000. In order to attain the object in view, assistance from friends in the older provinces will be gratefully received. Mr. Herdman says:—"My chief fear is that the people will be content with putting up a building that will serve only for a short time, and that in two or three years will be found insufficient for the growing population."

HUNTSVILLE:—Rev. James Sieveright makes a similar appeal for aid to erect a manse in his extensive field of labour in

Muskoka. Mr. Sieveright is the only ordained Presbyterian missionary north of Bracebridge. His field is a very large and difficult one, and any assistance that is given him in the work in which he is engaged will be well bestowed.

NEW WESTMINSTER, B.C.—Rev. S. J. Taylor, of Moose Jaw, has been appointed by the Home Mission Committee to supply the congregation during Mr. Mackay's absence.

NOTES FROM THE FOREIGN MISSION FIELD.—There has been much sickness among the mission families in the New Hebrides. It is probable that Rev. Joseph Annand will be settled on Santo. One thousand copies of John's Gospel in the Ewatese language have been sent to the island of Efate, and paid for by the natives in arrowroot. The Erromangans also paid for the printing done for them by the Bible Society, and also sent a free contribution of ten pounds to the Society from Mr. Robertson's teachers. Mr. Wilkie reports "all well" at Indore.

ORDINATIONS AND INDUCTIONS.

MOLESWORTH AND TROWBRIDGE: *Maitland*:—Rev. Archibald Stevenson of Sunderland was inducted on the 29th of December.

CAMPBELLTON: *Miramichi*:—Rev. A. O. Brown, formerly of the Church of Scotland, was inducted on the 5th of January.

HALIFAX: *St. Andrew's Church*:—Rev. J. C. Cattanach of Sherbrooke, Quebec, was inducted on the 15th of January.

WARDSVILLE: *London*:—Rev. J. B. Hamilton was inducted on the 5th of January.

ASEFIELD: *Maitland*:—Rev. K. McDonald of Belmont was inducted on the 14th of Jan.

MOUNT PLEASANT AND BURFORD: *Paris*:—Rev. R. G. Sinclair was inducted on the 19th of January.

WEST RIVER AND GREEN HILL, N. S.:—Rev. John F. Forbes, formerly of Lochaber and Union Centre, was inducted at Durham, West River, Pictou, on the 13th of January.

CALLS:—Rev. David Mitchell of Belleville, Kingston, to Third Presbyterian Church, Jersey City, U. S., accepted. Mr. Robert McNair to Durham, Saugeen. Rev. Lachlan Cameron of Thamesford, London, to North Bruce and St. Andrews, Bruce. Rev. J. B. Stewart, of Castleford, to Litchfield, Lan. and Renfrew.

DEMISSIONS:—Rev. T. G. Smith, D. D., of St. Andrew's Church, St. John, N. B., having accepted a call to Wausau, Wisconsin, U. S. Rev. Edward Thorpe of Noel, Halifax. Rev. Alex. Nicol of North Luther, &c.

NEW CHURCHES.

OAK LAKE, Manitoba :—A new church was recently opened at this place, 150 miles west of Winnipeg. Dr. Bryce, Rev. J. M. Douglas of Brandon, and Rev. J. M. Sutherland of Virden conducted the opening services.

RIVERSIDE, N. B. :—The new church at this place was dedicated on Sunday, Dec. 6. It seats 300, is free from debt, and is a handsome structure. Services were conducted by Rev. Joseph Hogg, Moncton.

SHIBET HARBOUR, N. S. :—The church has been repaired and remodelled, so that it is now a credit to the place. It was re-opened by a service by Rev. J. A. Cairns of Upper Musquodoboit.

MANITOBA ITEMS.

A gloom was thrown over the Synod of Manitoba in December, by the unexpected death of one of the ministers of the new Presbytery of Regina—Rev. P. S. Livingston, of Broadview. Mr. Livingston took great interest in the Indian mission of Rev. H. McKay, near Broadview. He was Home Mission Convener of Regina Presbytery, and was well acquainted with church business. Much sympathy is felt for his widow. A large number of ministers and friends attended his funeral in Brandon. Rev. Angus Robertson, formerly of Calgary, goes to Lethbridge, the new coal-mining town of the Northwest, where the Galt mine is situated. Mr. Robertson is an energetic and successful missionary. Bishop Anson, of Qu'Appelle Diocese, corresponding to the southern part of Regina Presbytery, is of the High Church order. His people, who are mostly Low Church, are loud in complaint. He and his missioners are said to carry around some sort of altar apparatus, to set up in any hall, barn, or other place where service is held. This causes annoyance with the æsthetic bishop. A churchman, writing in the *Regina Leader*, says, "Bishop Anson is killing the Church of England in the Territories." The Bishop lately stated that the Presbyterian Church had originated from political rather than from religious motives. This brought out our young Presbyterian Bishop of Regina, Rev. A. Urquhart, in an excellent rejoinder. The Presbyterian form of service seems much more acceptable than the Anglican in Regina. Deeds for the mission property at Prince Albert are now being issued to the purchasers. It has taken eight years for

the Church to obtain the patent from the Government. The matter is now being successfully concluded, and the town of Prince Albert is located on our church lot. A new church was lately opened at Oak Lake, a new and promising town on the C. P. R., 150 miles west of Winnipeg. Dr. Bryce conducted the opening services, and along with Rev. J. Douglas, of Brandon, and Rev. J. M. Sutherland, of Virden, took part in the social meeting on Monday evening. Minnedosa, Carberry, Brandon 2nd, Oak Lake, and Morden, are still vacant. Services have been begun by Winnipeg Presbytery at the new town of Gretna in the Mennonite reserve, with promise of success. The Southwestern Railway now runs trains through to Clearwater, thus abating the farmers of Southern Manitoba the long-looked for opportunity of market'ng their crops. The Ladies' Aid Society of Knox Church, Winnipeg, has raised between \$1,300 and \$1,400 this year for the schemes of the church. Manitoba College has its residence for boarders full. A large number of places was supplied during the Christmas vacation by the College students. A branch of the College Y. M. C. A. is being formed in Manitoba College. *It is hoped all the churches will remember the collection for Manitoba College, now being taken up by order of the General Assembly.*—B.

Aged and Infirm Ministers' Fund.

(WESTERN SECTION.)

BY appointment of the General Assembly, the Annual Collection for this Fund should be made on the **THIRD** Sabbath of February, in all the Congregations that do not contribute to the Schemes of the Church from the Funds of the Missionary Associations.

The Committee would call the attention of ministers to the statement made in their last circular (*See January Record*), respecting the action of the Assembly, and would earnestly and respectfully request them to press upon their congregations the necessity of their contributing to the Fund much more liberally than they have, with comparatively few exceptions, been doing hitherto. It is the wish of the Assembly that, while annuities continue, in the meantime, to be given up to the present figure, on the same principle as heretofore, the increase from capital should be wholly devoted to the *augmenting* of the annuities of those whose circumstances require it. That the Committee may be able to carry out the wish

of the Assembly, it is necessary only that congregations generally should follow the example of the few that have for years been sustaining the Fund with a liberality above all praise; instead of giving contributions that are in a great many cases, merely nominal. The Committee, in the name of the Assembly, would earnestly appeal to all to give a cordial support to this important but hitherto much neglected scheme, assuring them that, whatever differences of opinion may exist in reference to the administration of the Fund, experience will in due time, lead to the adoption of such arrangements as will make it productive of the greatest amount of the good which it aims at.

JAMES MIDDLEMISS, }
J. K. McDONALD, } *Joint Conveners.*

Meetings of Presbyteries.

HALIFAX: Dec. 15:—The Presbytery visited the congregation of Meagher's Grant and Little River, which is at present without a pastor. A manse costing \$1,000 has been completed since last visitation. Forty-two members have been added to the roll during the year. Only 8 or 10 copies of the *Record* were taken, and as a result only two of the schemes of the Church have been remembered. Some arrears have accumulated on account of supplies, and there is great need of a pastor. Presbytery urged immediate steps to enlarge the circulation of the *Record* and secure a pastor.—A. SIMPSON, *Clk.*

TORONTO: Dec. 15:—The Synod had assigned the sum of \$1,000 to this Presbytery to be raised for Augmentation. Its fair share was allocated to each congregation. A number of congregations had already raised the amounts assigned to them. The whole amount will be raised.—J. H. CHASE, *Clk.*

QUEBEC: Dec. 15:—Mr. Joseph Allard, pastor of the French Church, Quebec, consented to withdraw his resignation, with the understanding that more adequate support should be secured for him. A very hearty and unanimous call from St. Andrew's Church, Halifax, was presented in favour of the Rev. J. C. Cattanach, Sherbrooke. A minute expressive of the high esteem in which the Presbytery held the late Rev. J. McDonald of Scotstown and of sympathy with his family and congregation was passed. Encouraging reports were given from the mission stations, both French and English. Rev. F. M. Dewey was appointed convener of the Home Mission Committee for next year. Arrangements were made to raise the amount asked from the Presbytery for the Augmentation Fund.—F. M. DEWEY, *Clk.*

MONTREAL: January 12:—Professor Campbell was elected moderator for the next six months. The Home Mission Committee reported as to the state of the work throughout the bounds, and recommended an adjourned

meeting of Presbytery to be held for the purpose of receiving Rev. Hugh Maclean, a probationer of the Free Church, bearing a commission from its Colonial Committee. A report was also read of a very encouraging nature in regard to the French work—giving details connected with the several congregations and mission stations, and speaking very hopefully of the work generally and attaching special importance to the educational branch of the work. The members present expressed deep gratification with the facts and tone of the report. The report of the city mission was read and its affairs were found to be in a satisfactory condition, financially and otherwise. Reports were given in by deputations to the various supplemented congregations in the bounds. An interim kirk-session was appointed to co-operate with the people of Côte St. Antoine in the organization of the new congregation. A committee was appointed to apportion the sum of \$500 asked for Augmentation from this Presbytery. Reports were read from the deputations appointed to hold missionary meetings, which appeared to have been of a very encouraging nature generally.—J. PATTERSON, *Clk.*

GLENGARRY: Dec. 15:—Rev. Kenneth MacLennan declined the call from Alexandria. Mr. Hastie read reports of the Presbyterial visitation of Indian Lands and Kenyon. These were very satisfactory and Mr. Hastie and the deputation were thanked for their diligence. The Home Mission report was read and considered. Vacancies had been well supplied in summer, but the prospects for the winter were not so good, owing to the difficulty of obtaining Gaelic-speaking catechists. The French colportage work was progressing favourably; 800 families had been visited since July, and a large number of tracts, Bibles, and Testaments distributed. Deputations were appointed to visit augmented congregations, and Presbyterial visitations of Lancaster and East Lancaster were arranged for. Rev. R. H. Warden was nominated for the moderatorship of the Synod of Montreal and Ottawa.—W. A. LANG, *Clk.*

KINGSTON: Dec. 21:—It is proposed to have the Presbytery divided. The appointment of an additional professor for Knox College was disapproved of. The proposal to unite the station at McLaren's Mills with the congregation of Dalhousie was approved of. All the congregations are to be visited in the interest of the Augmentation Scheme. Twelve cents per family is the rate of assessment for the Presbyterial Fund. The remits on mission work and the Aged and Infirm Ministers' Fund were in the main approved of.—T. S. CHAMBERS, *Clk.*

TORONTO: Jan. 12:—The Union of Derry West with Brampton was sanctioned. A letter was read from Dr. King requesting that the claims of Manitoba College be remembered, and the assurance was given that arrange-

ments had been made to continue aid to the College. The remit on the distribution of pro-bationers was referred to a committee to report at next meeting. The remit on the Aged and Infirm Ministers' Fund was considered and its regulations were adopted. A long discussion ensued in regard to Sunday work on railways. Mr. Frizell represented that a number of men in his congregation were obliged to work on the railway on Sundays and he wished to know if they could be received as church members. It was finally agreed to appoint a committee to obtain facts in regard to this matter and to ascertain how far this work may be necessary and report at next meeting, Mr. Frizell, convener.—R. MONTGOMERY, *Clk.*

OWEN SOUND : Dec. 15 :—The usual standing committees were appointed, and arrangements made for the visitation of congregations in the interest of the Augmentation of Stipends. Committees were also appointed to consider the remits from the General Assembly. Notice of motion was given that no additional professor be appointed in Knox College at the present, but that it be recommended to supplement the teaching staff by additional lectures. It was agreed to instruct all ministers within the bounds to bring the claims of the Aged and Infirm Ministers' Fund before their people with the view of obtaining increased contributions.—J. SOMERVILLE, *Clk.*

SARGENT : Dec. 15 :—A call from Durham, in favour of Mr. Robert McNair, was sustained. Mr. Nicol, who has been unable to preach all summer, on account of an affection of the throat, tendered his resignation of North Sutton, Ross and Gordonville. His resignation was accepted. Mr. Ross was appointed to organize *Corviden* and *Rivercreek* into mission stations. A committee was appointed to take charge of the Augmentation Scheme and parties were appointed to visit supplemented congregations. It was agreed that the system of Lectureships in Knox College should be continued for the present.—S. YOUNG, *Clk.*

PARIS : Dec. 15 :—It was unanimously agreed to recommend that, in view of the state of the fund for the support of our theological colleges, and the fact that the committee on the Consolidation of Colleges has not yet reported, no additional professor for Knox College be appointed by next Assembly and that the department of Homiletics and pastoral theology be filled by a lecturer or lecturers, and that, if necessary, additional lectureships be established.—W. T. McMULLEN, *Clk.*

MAITLAND :—Molesworth and Trowbridge were united. Congregations were urged to contribute more liberally for the Aged and Infirm Ministers' Fund. The Augmentation of Stipends Fund was strongly commended to the congregations. It was agreed not to recommend the appointment of an additional professor in Knox College at present.—R. LEASE, *Clk.*

STRATFORD : 12th January :—Rev. J. McClung was appointed moderator for the next six months. The attention of Presbytery was very largely given to the consideration of the overture regarding the supply of vacant congregations and the appointment of a fourth professor in Knox College. A committee was appointed to consider the overture, together with the remit of Assembly on the same subject and report. The appointment of a fourth professor was considered at length, but it was deemed advisable to defer the vote until next meeting. Reports on the Widows' and Orphans' Fund and Augmentation Scheme were presented by Messrs Henderson and Turnbull.—A. F. TULLY, *Clk.*

Obituary.

REV. JAMES BAIN, many years minister of St. Andrew's Church, Scarborough, in the Presbytery of Toronto, died at his residence in Markham village on the 9th of December in the 84th year of his age. Mr. Bain was a native of Perthshire, Scotland. Having very early made choice of the ministry as a profession, he entered the University of Edinburgh when only 14, and after a highly successful curriculum was licensed to preach the Gospel by the U.P. Presbytery of Perth, so that at the time of his death he had been full 60 years in the ministry. His first charge was that of Union Chapel, Kirkcaldy, where he ministered with great success for a quarter of a century. In 1853 he left a large and strongly attached congregation, and came with his family to Canada. Very soon after his arrival in this country he was called to the pastorate of St. Andrew's Church, Scarborough, then vacant by the appointment of the Rev. Dr. George to a professorship in Queen's College. Here Mr. Bain remained during the 21 remaining years of his active ministry, until 1874, when, owing to the infirmities of age, he retired and took up his residence in Markham. Mr. Bain was a sound theologian and an eloquent preacher. He had few equals on the platform, having always at his command a varied and extensive fund of information, as well as unlimited stores of anecdote. From the time of his first coming to Canada he took a deep and active interest in the Home Missions of the Church, and he was always ready when called upon to plead for them with all his heart and with the power and eloquence of a patriot and a

statesman. Clear-headed, warm-hearted, enthusiastic, and fearless in expressing his sentiments, our deceased friend was respected by all who knew him. Enemies he had none. Best of all, he was a genuine Christian. He was married in 1828, and has left an aged widow and four children—Mr. John Bain, Q.C., of Toronto, and three daughters. Seven of his children predeceased him.

REV. P. S. LIVINGSTON.—On the 11th of November, Mr. Livingston had his shoulder dislocated while assisting the Rev. Hugh Mackay in preparations for opening the Indian school on the reserve north of Broadview. The dislocation was not discovered for some time. After suffering for five weeks Mr. Livingston visited Brandon, was put under the influence of chloroform, and the dislocation reduced. Owing to the bursting of an aneurism which had formed, internal bleeding took place, and Mr. Livingston passed away ten or eleven hours after the medical operation had been performed. He was buried at Brandon, and a large number of Presbyterian ministers followed his remains to the grave. Mr. Livingston was a strong, healthy man, and his sad and sudden death cast a gloom over the Presbyterian body. He was born in Esquesing, educated at Queen's, and was ordained in 1871. Pittsburg, in the Kingston Presbytery, was his first charge. Thence he went to Russelltown, Quebec Presbytery, where he laboured eight years. Appointed by the H. M. C. of the General Assembly, he went to the North-West in 1882. In 1883 he was appointed to Broadview, where he laboured till his untimely death. He was a good preacher and pastor, was much esteemed by his people and respected by his brethren. Mr. Livingston did much to advance Indian work near Broadview, and took an active part in organizing schools and helping to solve temperance and social problems. Had he given his consent, no doubt he would have been a member of the North-West Council. He was appointed by the General Assembly the first moderator of the Presbytery of Regina, which office he held at the time of his death. He was also convener of the Presbytery's H. M. C. and a member of the Synod's H. M. C. His death is a severe loss to the Presbytery. Mr. Livingston married Miss Fowler of Kingston, who proved a most

competent pastor's wife. She survives him. They had no children. Mr. Livingston's death in the circumstances, is unspeakably sad. The Judge of all the earth must do right. Be ye also ready. J. R.

REV. JOHN I. BAXTER, TRURO.—On New Year's Day, one of the fathers of the Church passed peacefully into his eternal rest. Mr. Baxter was 83 years of age. He was born in Annan, Scotland, and came to Nova Scotia when he was about 18 years old. He studied in Pictou Academy and was one of Dr. Thomas McCulloch's first students and graduates. For about 45 years he was pastor of the Onslow congregation in the Presbytery of Truro. The congregation was then an extensive one, and Mr. Baxter had a wide field to cultivate. He discharged his duties as a pastor with exemplary diligence and faithfulness, and preached the Gospel with unflinching soundness. Mr. Baxter rendered good service to the Presbyterian Church and to the cause of Christianity by establishing a colportage scheme, which was the means of circulating many thousands of volumes of the best literature throughout the rural districts where good books were scarce. His services in this line were often acknowledged by the Synod of the Maritime Provinces. About ten years ago Mr. Baxter resigned the pastoral charge of Onslow congregation, and retired from the active work of the ministry. He carried with him into his retirement the affectionate esteem of his brethren, who always found in him a kind friend, an obliging neighbour, and, in late years, a very venerable father. Till old age crept upon him, Mr. Baxter was exemplary in his attendance on the courts of the church. He served the Lord in his generation, and now that he is fallen asleep, his memory will be cherished by the congregation to which he ministered for many years, and by the Church of which he was so long a standard-bearer.

Perhaps the most neglected thing in the world is health; and yet most people look on death as the greatest possible calamity.

—“And he asked, ‘Who gathered this flower?’ And the gardener answered, ‘The Master.’ And his fellow-servant held his peace.”

Ecclesiastical News.

REV. WILLIAM DUNN, of Cardross, died at Helensburgh, on the 8th of December, in the 75th year of his age and the 50th of his ministry. Although he had no taste for Church courts, there was much of the *ingenium perferendum Scotorum* in his character; he was a model pastor and an excellent preacher. The Rev. John Saul Howson, D.D., Dean of Chester, also died in December. He was a fine writer, and was highly esteemed for his learning and his personal worth. His widow only survived him five weeks. A model elder of the Free Church has passed away in the person of Mr. David Dickson, who held the office of session-clerk for thirty-three years in the New North Church, of which Rev. R. G. Balfour is minister. Some years ago Mr. Dickson published a little work on the eldership, which went through several editions, and is probably one of the best practical treatises on the eldership that has ever been written. It was founded largely on his own personal experience, and it has been extremely useful and suggestive to many others. When he was laid in the grave, all Edinburgh testified that the city had lost one of these men who are the salt of the earth. The beadle of Newton-on-Ayr, who died lately, used to claim for that congregation the highest standard of criticism, and always maintained that the minister for the time being was "the premier of Scotch preachers." Few country parishes certainly have had a succession of ministers so brilliant, for among them are Principal Caird, Dr. A. H. K. Boyd, Dr. Robert Wallace, Dr. John Macleod and others. The only explanation that has been given for the "phenomenon" is that there are a number of particularly intelligent and shrewd people connected with that congregation, who pride themselves on their discernment, of which the long list of brilliant ministers is adduced as proof. The famous Dr. Alexander Macleod of Birkenhead has been nominated for the moderatorship of the Presbyterian Church of England. His celebrity consists in his remarkable gift of speaking effectively to young people. Our good friend and correspondent, Rev. Thomas Duncan, of Bridge-of-Weir, has had a bazaar to raise funds for building a manse, which was opened by Sir A. C. Campbell, Dr. James McGregor, and other men of note. The Rev. Thomas Nicol, B.D., succeeds the late Dr. W. H. Smith in the editorship of the *Mission Record* of the Church of Scotland. The widow of the late lamented Dr. W. P. Mackay of Hull will, it is said, undertake the editing of the *British Evangelist*, which was so successfully edited by Dr. Mackay, and will henceforth reside in Edinburgh. "Life and Work," a monthly magazine published by a committee of the Church of Scotland, has attained a circulation of 100,000 copies. Professor Wil-

liam Duguid Geddes, LL.D., has been appointed by the Crown Principal and Vice-Chancellor of the University of Aberdeen in room and stead of the late Dr. Pirie. Dr. Geddes has been for thirty years professor of Greek in this University and has a wide reputation as a scholar. He is the author of some important classical works.

As the time approaches for the consummation of the projected union betwixt the Waldenses and the Free Church of Italy, the importance of this movement becomes daily more apparent. The Assembly of the Free Italian Church met in Florence last October, and was opened by a noble sermon from the venerable President, Signor Gavazzi. The great feature of the Assembly was the debate on the union, the basis for which is now definitely agreed upon. The negotiations for the federation of the Presbyterian Churches of Australia are so far advanced that arrangements have been made for the first meeting of the Federal Assembly at Sydney, N.S.W., on the 14th of July next. The Federal Assembly will not interfere with the autonomy or functions of any of the federated Churches, but it will be the final court of arbitration, advice and appeal for them all. The decisions of the present Supreme Church Courts will still in all cases be final, except where such decide, with the consent of parties, to refer a matter to the Federal Assembly.

IRELAND.—As might be expected, there is the deepest anxiety among the Protestants of Ireland as to the prospects of Home Rule being granted. Not since the closing years of the 17th century has there been such a feeling of distrust as to the future. A Legislature sitting in Dublin with even the most limited powers is dreaded as a calamity not only to the Protestants but even to the whole country. Moreover, limited powers will not be acceptable to the Home Rulers. They may be satisfied with less, but they claim the right to deal with land, with education, with police, with taxation. The first and last may be passed over just now, the treatment of the others by the party that is so clamorous for power means an entire revolution of the present state of things. It means that schools shall be sectarian to the uttermost, that colleges shall be the same. Even already it is mooted that the Lord Chancellor of Ireland is preparing a bill to make the Queen's Colleges of Cork and Galway Roman Catholic institutions. Those that have the true interests of the education of the people at heart look upon such a step as going many degrees backward in the scale. These colleges, founded some forty years ago, have been a great blessing to the country. It is going in the face of the spirit of the age in which we live to turn colleges that are now open to every sect alike, that are truly national in their character, into mere ecclesiastical machines. It is going back to the time of the Dark Ages.

And in the state of crime so apparent in the south and west it seems to be utter madness to hand over the police force to the care of the dominant faction. But God reigns, and quicker than any of us hopes, He may bring order out of confusion, good out of what appear to be the worst evils. It is the gospel of Jesus Christ that the Irish people needs far more than legislation. The northern part of the island did not need legislation to make it prosperous, loyal and contented. It was not legislation that made Belfast what it is to-day, one of the busiest places in the empire, and as prosperous as it is busy. It was the energy, frugality, and enterprise of the people, and these are in close relation to the faith that they hold, a faith that is followed out in a life worthy of that faith. May the blessings of such religion as that, accompanied by such fruit, soon be extended to the whole people, and then the country shall indeed be glorious and free. H.

TEMPERANCE NOTES.—During the year 1885 the Scott Act was adopted in twenty counties and three cities; it was rejected by six counties and two cities. The total majority for the introduction of the Act was 21,312; against it, 2,939. The average majority in favour of the Act was 927; against it, 367. During the year a second attempt was made to repeal the Act in Fredericton, N. B., and the attempt failed. There have been in all seven attempts to repeal the Act in various parts of the Dominion, but, so far, all have failed. The Act has been mal-administered in many instances, doubtless, but as a tentative measure, open to improvement, it has been upon the whole better enforced than any other Temperance law in Canada. A native of the County of Halton, Ont., who claims to know the condition of affairs in that county before the Scott Act was adopted and also its present condition in relation to temperance, makes this comparison betwixt the county of Halton and the neighbouring county of Wentworth, where the law is not in force:—"The criminal statistics published at Ottawa for the year 1885 shew that the convictions for crime in the county of Wentworth were 1,796, while in the county of Halton there were only 39 convictions. For drunkenness, and disorderly conduct growing out of drunkenness the convictions in Wentworth were 666, and in Halton only three. The report of the inspector of prisoners in Ontario for 1884 gives the number of convictions for being drunk and disorderly, in Toronto, 1,246; in London, 265; Hamilton, 245; Guelph, 43; St. Catharines, 36; in Milton (the jail for Halton), not one." Though the law has not been so well enforced in Halton, perhaps, as it might have been, crime has been reduced fully sixty per cent. in four years. It has now been settled by Her Majesty's Privy Council that the Local Legislatures have the power to issue licences and to regulate the traffic, and not the Domin-

ion Parliament. The election of Mr. Howland as Mayor of Toronto, by a majority, of 1,800 is a victory for temperance advocates in that city. Notwithstanding the deluge of rain, upwards of seven hundred women voted for the first time; but they did not all vote for Mr. Howland.

WORK IN THE NORTH-WEST, 1885.

The following statements will shew the work done in the North-West during the past season: There were engaged in the mission fields and augmented congregations six catechists, 31 students and 52 ordained ministers, or a staff of 89 in all. These supplied about 340 stations, embraced in 81 congregations and mission fields. Five ministers acted as chaplains to the troops and one laboured among the navvies in the Rocky Mountains. No settlement was neglected and never was better work done. Financially, the rebellion interfered to some extent, but not otherwise, except in three or four fields. Church building was not as extensively carried on as during 1884, and yet one church was renovated, and three, begun in 1884, finished. One brick-veneered, three log, and eleven frame churches were built. One church-mansie and two manses complete the list. The injury done to the crops stopped operations in several stations. The cost of these buildings, not including the labour of the people, did not exceed \$24,000, owing to the lower price of labour and lumber. Calgary proposes to build a \$5,000 church in spring, \$3,000 of the amount is already subscribed.

Ten new fields were occupied, one of which began with a communion roll of 50, of whom 17 were received on profession of faith. Forty-five were enrolled in another congregation, 13 for the first time. A third began with 41 communicants. About 200 Sabbath-schools were in operation and the attendance was encouraging. Owing to financial pressure, we have had to contract work this winter. At least 1,200 families of the Church are without ordinances just now, and many more have only occasional services. If we are not to fall behind the requirements of the field, more means and men are required. Let congregations remember the Home Mission Fund and the Augmentation Fund in making their contributions for church work. They are the

main support of church extension. We pray God for a larger number of men of push and piety, of tact and talent for this work.

FORT MACLEOD MISSION FIELD comprises three centres—Macleod, Lethbridge and Pincher Creek village. Lethbridge is about 110 miles south-west of Medicine Hat; Macleod, 25 miles further west, and Pincher Creek south-west of Macleod. Lethbridge is a mining centre with a population of 400 or 500. The miners are mostly Nova Scotians and attached to the Presbyterian Church. Galleries are already pushed 900 feet under ground. The output in November was about 300 tons daily. There was in November no resident minister of any church and no church. The town was canvassed, subscriptions to the amount of \$1,300 secured, and a church 30 x 40 contracted for in a short time. There are about 40 communicants of our church from the old land and the new. It was a pleasure to dispense the Sacrament of the Lord's Supper to them. The Rev. Angus Robertson supplies Lethbridge till a missionary is appointed. Fort Macleod has a population of 250 or 300. The people are intelligent and well educated. Some of them are scions of noble houses in England and others are from the first families in Montreal and Ottawa. They are not, as a class, over religious. Steps were taken to erect a church and \$1,000 was subscribed in a short time. A neat, comfortable building is erected before this time. Almost 100 mounted police are stationed at Macleod. Pincher Creek has only about a score of houses. It is prettily situated at the foot of the mountains. The congregation is small, but they are anxious for ordinances. Thirteen sat at the Lord's table, one of whom was a Methodist and another a Baptist. Macleod and Pincher Creek require a minister of their own. They subscribed \$600 towards his support. Mr. W. P. Mackenzie did good work in the field during the last 18 months.—JAMES ROBERTSON.

"What an example of perseverance is furnished by the story of the Presbyterian Mission in Canton! For twenty-five years the missionaries labored, and at the close of that period had gathered only thirty-three converts. Now there is a Presbyterian 'Synod of China,' and a conference can be held attended by 120 missionaries."

Our Foreign Missions.

THE Convener of the Western Committee sends us the accompanying letters with these remarks:—Many readers of the *Record*, who were deeply interested in the account given in the January number of the baptism of the Indian chief "Little Child," will learn with sorrow, from the accompanying letter, that he is in the church on earth no more. Mr. Mackay expected much comfort and help from his co-operation; but the Lord has ordained otherwise, and He doeth all things well. Mr. Livingston, too, who was rendering such willing and efficient service to the Indians, and seeking in every way to advance the Redeemer's cause, has been called away to his everlasting rest. His name will be long remembered with affection and gratitude both by his own congregation and the Indians of the adjoining reserve. As to what Mr. Mackay is doing now, his letter will speak for itself.

THOMAS WARDROP.

LETTER FROM REV. HUGH MACKAY.

BROADVIEW, 1st Dec., 1885.—I write to let you know that I have received and brought from the railway station yesterday the four bales of clothing sent from Guelph to the poor Indians of our Reserve. The contents of these bales are most excellent and show that the good people of Guelph are willing to work and pray for the extension of the Kingdom of our Blessed Master. I pray that the Lord may lead me in the distribution of so valuable a gift, and bless those who have thus favoured us.

I have been kept very busy during the past few weeks. We have built another house at Round Lake, to be used as a sleeping-room by the boys attending our school during the winter. The Indians who are sending them have assisted me. It is a log-house 18 x 20, with fireplace. It cost us, besides our labour, about \$9.00. We also fixed up another house for Jacob Bear, who is to be with me again this winter. Then I put up another house at Broadview, part of it to be used as a store-house, and the rest as a stable. Here I have opened the boxes of clothing; and during the past week most of my time has been spent in clothing the naked. My school is now open and will continue for four months. I shall have about 20 this winter. Many more were very anxious to come, but this is about all that I am able to provide for. I look forward to a pleasant and profitable time, and hope and pray that some of these little ones may be brought to union with the Lord Jesus.

The chief, Alex. McKay (Little Child) died a few weeks ago. I found his body in his house where he had died. With the assistance of another, I made a coffin and we buried him on the lonely prairie. He was not left

long with us after his profession of faith in the Lord Jesus; but long enough to be instrumental in leading others to embrace the same Gospel which he so much loved. His work is done and he has left a home of want and poverty and sickness, and entered into the Eternal Sunshine. I shall try and write a further account of my work at some other time.—H. MCKAY.

FORMOSA.

LETTER FROM DR. G. L. MACKAY.

TAMSUI, 8th October, 1855.—Since August, 23rd, I have been here only one day and that was to meet a Mandarin about the chapel-claims. During that time the following occurred:—Three times I was nearly drowned, crossing in a small boat from Kelung to Palm Island. Once a large junk ran into us—once another boat was upset and we pushed to save the drowning, when our own boat gave way before a tremendous wave, and once our rudder broke, the boat flew before the tempest and we were picked up by another boat. Students were with me every time. With *Sun-a*, one of our best students, I was on foot, bound for Kelung. When at the last mountain ridge, we looked out to sea over the harbour, and what a scene! such I never witnessed before. All day betokened a typhoon; but now the reality was in front of us. A black (not dark) wall appeared upright between the sea and the heavens. Tens of thousands of sea gulls, &c., were making for land in front. On and on the wall advanced until we were just entering the town, when with one indescribable blast and roaring noise the storm burst. The heavens were opened and the wild winds let loose and every living creature sought refuge somewhere. We, in a hut half-covered with grass, and seven black pigs in one end. All night we sat listening to the fury of surging billows and terrific blasts. To say we were drenched wet, is enough to provoke a smile. We were under the storm the whole night. Why not go somewhere else, says one? Ah! that's the question. I never feel disposed to answer such. Early in the morning, *barefooted*, we waded through two, three and four feet of water, the storm still raging. At last we got to the pilot's house, an old friend of mine (a German). He kept us all day, and what a day! With ropes, tying doors, windows, &c., with nails, fastening boards, shutters, &c., and with buckets, trying to keep a room or two dry. The following morning we got to the mission house on Palm Island, to find the roof off. There I set to work and repaired it, also, with the students, put a wall of coral around the ground, down to the sea, &c. In one word, we changed the lot from being a wilderness to that of a garden. I then began to build the Kelung chapel of stone, and now it is finished. I built it entirely in seven weeks. It is substantial and beautiful. I am beginning work at other places.

By toil of which you will never know, I suc-

ceeded in getting \$10,000 (ten thousand dollars) as damages for the destruction of chapels. The British Consul A. Frater, Esq., stood by me heroically. *The Chinese General never doubted my word*—never once said I made an *unjust* claim. Thanks to my old friend the Tamsui Mandarin. The money I deposited with Tait & Co., and will be used *solely* and *entirely* for building chapels. Mr. Jamieson not having had experience in building matters, the whole of the work falls on me. The students were with me studying nearly all the time. The typhoon did great damage to the chapels on the east coast.—G. L. MCKAY.

P. S.—In view of the last sentence, I hope friends of our Lord will remember what will be needed—*prayer and funds*. The \$10,000 will only erect the chapels destroyed by the mob *on the west coast*.

Our Trinidad Mission.

LETTER FROM REV. KENNETH J. GRANT.

JOSEPH of Arimathea was a disciple of Jesus, but secretly, for fear of the Jews. Recently, we think we have found several who have accepted Jesus as their Saviour, but who, until now, have shrunk from avowing their faith. The special discouragements to an open profession are not a few, and we confess that our impatience has been rebuked by recent disclosures. On one estate in our district, we laboured for several years, with much diligence, through a school and other agencies, but with comparatively little visible success. In these times of unusual depression, when retrenchment is carried into every department of work, we resolved to close the school on this estate, and to direct the Catechist to give to it but a small portion of his time, that more labour might be bestowed on more promising fields. Just as we began to carry our resolution into effect, hidden ones began to show themselves and with such decision, intelligence and boldness, as to revive our drooping spirits. Two of these are Brahmins. The younger only 17 years, is still under the care of his widowed mother. Her distress has been very great at witnessing the course her boy has decided to take. For a time she endeavoured by tears and entreaties to dissuade her deluded boy from abandoning the religion of his fathers, and from degrading his illustrious caste by joining the Christian band. Failing in this, she resorted to sterner means. A man of strength was engaged to beat him, and he did it severely; but the lad, instead of being deterred, grew bolder, giving reasons for the hope that is in him. The burden of his defence, was "I am a sinner, and in the religion of my country there is no Saviour from sin. Jesus, the Christian's Guru suits my case, and I take Him, renouncing all *deotas*. My assistant, Babu Lal Bihari, and I were on the estate one evening when his mother was at the height of excitement.

To all our reasoning her only reply was this: "Oh don't make my son a Christian." We told her that we had no power to make her son a Christian—that her neighbors had repeatedly heard the same message, and yet believed not, and that if her son now differed from them, it was God alone who made him to differ. We warned her of the folly and danger of fighting against God. We again told her how sin is taken away through the only sin-bearer, and then asked whether she would have Jesus bear her son's sins, or would she herself take the guilt of them on her own soul. Her reply was, I will take his sins. How deluded! And yet it has been our privilege to witness men and women as intensely prejudiced, as persistently opposed to Christ and his Gospel, as this poor woman, who have at length come meekly, penitentially to the foot of the cross. All the agencies that brought Saul of Tarsus to the ground are still at work.

Last evening Lal Bihari returned home to tell of another case on the same estate. In fact we heard of it, and he went to know the truth. In this case the Gospel comes, not to a Hindoo, but to a Mussalman, to a Unitarian in theology, and it has shown the same power as in the other individuals referred to. For six years he has listened attentively, again and again, and we thought him at the point, not only of decision, but of open avowal, but as frequently our hopes were disappointed. Now, however, he has taken his stand. A severe sickness has been blessed to the strengthening of his soul. Seated yesterday with a number of his friends, when the pipe was passed round it was refused to him; then a discussion arose, and in the midst of all he said: "All my hope for salvation is on the Lord Jesus Christ." Such cases remind the Missionary, that he should never give up.

A few mornings ago, at a very early hour, a woman with her daughter came to us, having travelled six miles, just to learn, as she said, the way of salvation. Her inquiries and whole demeanor indicated that she was thoroughly in earnest. Much instruction has been given; people everywhere listen attentively. Our cry is, and may the Church encouragingly make it, "Come from the four winds, O breath, and breathe on these slain that they may live.—K. J. GRANT.

Evangelistic Meetings.

MESSRS. MOODY AND SANKEY IN MONTREAL.

DURING to the prevalence of the fatal epidemic in Montreal during the latter half of the past year, not only was business of every kind depressed, it seemed for a time as if Christian enterprise itself was paralyzed. The idea of observing Anniversary missionary meetings was deliberately

abandoned; appointments for church congresses were cancelled; conventions and conferences were postponed *sine die*; Sunday-schools and prayer meetings were avoided by nervous people, who even talked of closing the churches. When things had thus come to the worst, they suddenly began to mend, and as soon as it was considered safe and prudent to tone up the religious feeling of the Protestant community, by inviting the people to unite in mass meetings, this was done. The suggestion emanated from the Branch of the Evangelical Alliance, it was indorsed by the ministers, and heartily taken up by the Young Men's Christian Association, and the result has been a series of meetings the like of which have not been seen in Montreal for a very long time. Messrs. Moody and Sankey had been incessantly busy in their own country, but on being appealed to, generously agreed to spend their "holidays" with us—four days, commencing with Saturday, the 2nd of January. Arrangements were made for three meetings each week-day and four on Sunday. Notwithstanding the unfortunate state of the weather and the streets, not only were the meetings all largely attended, it was found that the largest available building in the city—the old St. James Street Methodist Church—had not room enough. When every foot of standing-room had been occupied, hundreds repaired to an adjoining hall to take part in the proceedings of an overflow meeting. Now that the meetings are over, there is but one opinion as to the wisdom and propriety with which they were conducted, and the great good which they are calculated to do. There was nothing said or done on the platform to which any reasonable man or woman could take exception, and there was much said that went straight to the hearts and consciences of men, women, and children in every rank and of every denomination. Mr. Moody has always been characterized by great earnestness, plainness of speech and tact. He never was more earnest in his life than when pleading with the people of Montreal to give their hearts to God, and to confess Him before men. It is quite true, as has been often said, that Mr. Moody is not an orator, but to say that he is not eloquent would be to do him a great injustice. His simple statement of Gospel truth, the force and directness of his appeals, his

Inimitable method of illustration, his plain common sense and the utter absence of "cant," constitute eloquence of the highest order—that eloquence that comes from the heart and goes to the heart. We cannot do better than give our readers a few extracts from the excellent daily reports of these revival services given in the *Montreal Gazette* :

A BIBLE LECTURE.

At the first meeting, after the Old Hundredth had been sung with heart and voice, Mr. Moody took for his subject, "The Christian and his Bible." "What is an army good for if it does not know how to use its weapons?" he said. "It is a good deal better that I should know what God has to say to me than that I should hear myself talking to Him," was his comment upon prayer meetings and a strong argument for the reading of the Bible. There were many men who declared that they could not accept the entire Bible. "When I give up any portion of the Bible, I'll give it all up," Mr. Moody said, with vehemence. "When a man read with a penknife in his hand, it was not long until he had nothing but the covers. It was a remarkable thing, that nearly every one of the portions of the Bible which had been disputed as incredible had been quoted by Jesus Christ himself as the truth, and to doubt them touched the divinity of Christ. Mr. Moody then took up the story of the flood, Lot and Lot's wife, the brazen serpent, and Jonah and the whale, showing that in each case Christ had spoken of the miracle. If you struck out one part of the Bible you discredited all that was written by that inspired writer, and you soon had left no Bible at all. Men had been trying to break God's Word for centuries, and it still stood. "There would be a jubilee in hell if one of God's promises was broken." There were heights and depths in the blessed book to which he could not climb and which he could not fathom; but, thanks be to God, he saw some things in a clearer light to-day than he saw them a year ago; and next year he would see more clearly still if it was God's will to reveal Himself still further. "The known things belong to man; but the secret things belong to God." There were those also who said that while they believed in the natural, they disbelieved in the supernatural parts. We worshipped a supernatural God, and we had a supernatural book to teach us about Him. Mr. Moody went on to show that throughout the Gospels, to the day when the sun was darkened and the rocks were rent, all was supernatural, closing this portion of his discourse by saying, "This Reformer is alive. We don't worship a dead Jew but a risen Christ. During the first ten years of my spiritual life I made no progress, but just went round and round, and the reason was I didn't know how to read my Bible." He explained

that he used to read it in courses, but now he would as soon think of reading a dictionary in courses. He just took it now as he needed it, going to it for comfort, or joy, or sorrow. The first thing he did when he found himself in any difficulty was to use his concordance; if they had not one already, he would advise his audience to buy one before they got their dinner. They should take up one subject at a time, and gain a good and sure footing on the Word of God. He believed that the reason there was error and heresy was that Christians were not rooted in the Holy Scriptures. "Some people in the Church can't feed themselves; they want an ecclesiastical spoon." If their clergymen give them straw, they eat straw; if they give them nothing, they get nothing. What they should do was to let the Bible speak. If they were doubtful of anything, they should see if it was taught by the Word of God. The absence of the Bible both from the public and the Sunday school was then treated upon. Mr. Moody enforced the need of expository preaching, and, in conclusion, under the guise of a resumé of a sermon delivered by Dr. Bonar of Glasgow, Mr. Moody told the story of the Cross. He told it in the simplest language, as if it were a conversation between St. Paul and St. Peter. His immense audience had followed him throughout with breathless interest, and as he went on he shook them all. Low sobs of women were heard, and men drew their breaths hard as he said, "Do you not believe that the people like that kind of preaching?"

Again in the afternoon and in the evening the church was filled to its utmost capacity, many counting themselves fortunate to find standing room in the aisles. The subject of the afternoon's discourse was the office and work of the Holy Spirit in the conversion of souls, and its effect on the heart and conscience, leading men to forsake their sins, to turn to God, and to enter upon a new and better life.

THE KINGDOM OF GOD.

The text for the evening was John i. 33,— "What seek ye," on which Mr. Moody founded a powerful discourse on the incomparable value of the Kingdom of God and eternal life as contrasted with the poor perishing things of this world. The words were addressed to Peter and Andrew when they followed Christ. The preacher analyzed the different motives which actuated people to follow Christ in his lifetime, and argued that for the last 1,885 years no one was disappointed who sought Christ with a right motive. Now, if he analyzed the motives which caused the congregation to assemble that evening he would find they were different. If he asked the newspaper men—well, they would no doubt say they came professionally, others came because their friends wanted them, and others because they expected to hear Mr. Sankey. Another text in the Bible said, "Seek ye the Lord while

He may be found; call ye upon Him while He is near;" but Christ sought His flock, and He was amongst them that evening. Suppose, he said, he lost a diamond ring from the platform, and he offered \$5,000 reward to the finder, what a scramble there would be around, the platform to get the reward. Why, it would take a force of policemen to keep some of the seekers from crushing each other. But what was \$5,000 compared to eternal life? This was worth more than Canada with the States thrown in, aye worth more than all the world. He urged his hearers to seek Christ while He might be found. The third text touched on by the preacher was "Seek first the kingdom of God and all these things shall be added unto you." Many people deceived themselves by seeking the things of this life first, satisfying conscience with the promise that, when they have succeeded in the object of their earthly ambition, then they will give their hearts to God. It is a fatal delusion. The promises of God are for those and those only who will accept of them now. "While He may be found," carries with it the intimation that a time may come when God will not be found—When even anxious enquirers may find the heavens above them as brass, the time may come, and often does come, when a man's heart becomes so hardened by habitual neglect of God and heavenly things, that nothing short of a special miracle of grace can convert him; but that is not God's ordinary way of working. He comes by His Holy Spirit and knocks at the door of a man's heart: it is man's part of the great transaction to open the door and let Him in. The preacher illustrated this part of the subject with an anecdote of a man who went through life haunted by this text, Matthew vi. 33, which a pious mother had written in the fly-leaf of the Bible she gave him when he left his home; but alas he could never bring his mind to act upon it; he sought this world first; he found what he sought, but he never found the pearl of great price: he died an idiot!

FOR SABBATH-SCHOOL TEACHERS.

One of the most interesting meetings was that held in the American Presbyterian Church, on Sunday Morning, at 8:30 a.m. Even at that early hour the place was filled to overflowing. Mr. Sankey sang with deep pathos,—“Here am I, send me;” the congregation united heartily in singing the hymn, “Bringing in the Sheaves,” after which Mr. Moody read as the subject of his address the first eight verses of the 25th chapter of Exodus. The Almighty, he said, wanted everyone to have something to do in building the spiritual tabernacle in the heavens, whether it was great or small. Some could furnish gold, some silver, and some only goat's hair, but each should do his utmost. One was as acceptable as the other to the Master. The church needed waking up to its responsibilities in this matter, but the whole work should not be allowed to fall upon the minister and upon the church officers, but rather upon each indi-

vidual member, who had a share in the work, and should perform it. Some are able to do great things for the Master and some only a little, but God is willing to use the base metal as well as the rarest and most precious. He is able to use the weak as well as the strong, so that there is no excuse for those who take no interest in their Saviour's work. He vividly described Moses leading the children of Israel out of the wilderness, and how much he accomplished by the power given him by God, and that no man or woman was so low, so mean, so contemptible, that God did not want their work in His vineyard. He alluded to the great work done in the way of educating children by mothers and Sabbath school teachers, and remarked that there was not enough attention paid to the little ones. No one knew but in the family or in the Sabbath school there might be a John Wesley or a Martin Luther, and just think of what a blessing they would be to mankind if they were only properly trained in the Lord's work. He exhorted them to do their work and to do it well. What a little act was that of Mary of Bethlehem, when she wiped the feet of the Lord Jesus with the hair of her head after she had anointed them with oil, and yet she was one of the most prominent women in the world's history. Perhaps Mrs. Wesley did not think she was doing a very great thing when she instructed her sons John and Charles in the Word of God. Yet, think of the result of that mother's teaching! 30,000 Methodist ministers preaching the Gospel today, and 25,000,000 of people connected with the Methodist Church. Each of us has our own work to do, a work that no one else can do for us. God help us to do it, and to do it as well as we can. Sufficient, however, will it be for each of us if it can be said in respect of our efforts for Christ “She hath done what she could.”

THE LAW OF RETRIBUTION.

Mr. Moody preached a very earnest discourse in the Queen's Hall, on Sunday forenoon to a large congregation, from Gallations 6; 7.—“Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap.” God, he said makes a man reap in the spiritual kingdom the same as in the natural kingdom. A farmer always wants good seed to sow, and if his neighbor had better seed than he had, he would purchase it of him and it was the same in the spiritual kingdom, therefore we should be careful that we sowed good seed, in order that we might reap a good harvest. Men might be skeptical about the fact that they would reap the very same kind of seed that they sowed, but history, and particularly Biblical history, proclaimed the truth of this fact. A merchant who taught his clerk to lie to his customers must in time expect him to lie to him, and this had been the original cause of many a young man's ruin, by till tapping or otherwise. We should see to it, therefore, that we sowed good seed that we might reap a good harvest and

obtain for ourselves the crown of everlasting life.

GOD IS LOVE.

Again, in the afternoon, the preacher discoursed on "The Love of God" to a great concourse of people in the Methodist Church. In the course of his remarks he enlarged upon the love which a mother bore for her child. She might give up everything else, but she could never forget her child. Among his numerous illustrations Mr. Moody related a story of a young man condemned to death for murder, how his mother clung to him to the last, the officers having to forcibly remove her when the time came for him to go to the gallows, and how she afterwards asked for his corpse, because, as she said, she was the only one in the world who loved him. If the love of a mother for her child was so great, how much greater was the love of our Heavenly Father, who sent His only begotten Son into the world that whosoever believeth in Him should not perish but have everlasting life.

UNAVAILING EXCUSES.

The Sunday evening service was held in the same place. The house was literally packed full of people, almost to suffocation. Mr. Sankey sang "The ninety and nine," the congregation pealed forth a number of favourite hymns with wonderful effect. Mr. Moody then read the parable of The Marriage Feast; and gave a powerful and telling address from the words, "They all with one consent began to make excuse." These men, he said, were all shifting around trying to get out of accepting the invitation without giving offence. One of them said he had bought some land and he wanted to see it, although he might have known that the land would not run away, and that he could see it in the morning. The second had bought some oxen and wished to prove them, but that ought to have been done before he bought them. The third declined to come because he had just been married, and that was the worst excuse of all, for he might easily have taken his wife with him. The last excuse had been made in the Garden of Eden before man left it. It was when Adam tried to shield himself behind the wife that God had given him, and a mean contemptible excuse it was. For the next six thousand years men had been going on making excuses, and he thought they must lie awake to manufacture them. The excuses made by the King's friends might seem ridiculous, but to the invitation of the King of kings he had never heard better ones; and if he stood at the door asking people as they went out why they would not accept the invitation, some of the excuses would be very absurd indeed. A popular excuse was that many things in the Bible are dark and mysterious and against reason and intellect. He was glad there were things in the Bible beyond our comprehension, for that was our proof that it came from God. Of all the sceptics he had

ever heard arguing against the Bible, only one had ever read it through. We should take the things we do understand, for they were the A B C of God's alphabet. The things dark and mysterious belong to God and the rest to us. Perhaps some one would say it was of no use his offering himself, as he might not be one of the elect, but if they carried out that principle in their temporal affairs where would they land? In the invitation they had to deal with the word "whosoever," applied to everyone, and when they got into the Kingdom of God it would be time to talk of election. Another excuse was that it was hard to be a Christian, and that God was a hard task-master. That could only be true when one tried to serve God before he was born of God, but when a man had received salvation he would find that "His yoke was easy and his burden was light." Ask a man who had served both masters, and they would find that the way of the transgressor is hard. Another might say that lots of Christians were hypocrites, and he would not be one of them; but to such a man he would say, "If you wait till all the hypocrites are dead you will never reach Christ." It was not necessary to go to church for hypocrites, for he would find ten hypocrites outside of the church for every one that was found inside. But should a man refuse salvation because some professing Christian was a hypocrite? A man who talked in that way of hypocrites, generally lived very near one. If he did not wish to live where hypocrites were, he should get out of this world as soon as he could. He should come to the feast of the Lamb, for there would not be one hypocrite there. He should remember Christ's words, "What is that to thee; follow thou Me." Another would give the excuse that he was not fit to hold out; but Christ would hold him. Another was not fit to come; but what could anyone do to make himself fit? He would never have fewer sins than now. Suppose a man could live for a twelve-month without sin, he would still be as far away as ever, for all his past record of sins would still remain to be wiped out. Besides, Christ came to call sinners—not saints. Some say they do not believe in revivals, but these same people complain of coldness in Christianity and Christian churches, and then turn round and speak of undue excitement. He saw more excitement in one day at the Epsom races than he had done all his life before, more drunkenness, and men betting their last dollar, but in the London *Times* next day there was not one word of undue excitement. Another would excuse himself by saying that he had no time to spare. The same man who would devote five years to learn a trade which would provide him with a few dollars to feed the body that would soon be food for the worms, could not spare five minutes for his soul that lives forever. Some might say that they cannot believe, but they could not point to a single instance where God had broken His promise to man. When he did so there

would be a jubilee in hell, but His truth had been tested for 6,000 years. These excuses were all refuges of lies. If men would acknowledge their true reasons for not accepting the invitation, they would see that it was some secret sin or the want of moral courage to act up to their convictions that kept them back. They would rather cling to their secret sin than to God. Others were afraid of being laughed at if they embraced Christ—afraid of what others would say. There were more men lost in this way than in any other.

THE PRAYER MEETING.

On the Monday forenoon a conference was held on methods of conducting Prayer Meetings. Mr. Moody's suggestions were such as have been often advanced—the depressing effect of too long prayers, the want of explicitness in the petitions, the importance of getting the people to sit near each other and as close to the presiding minister as possible, and of getting members of the congregation to take part audibly in the exercises. Suitable hymns and hearty singing were also necessary to ensure successful prayer meetings. When this subject had been discussed, Mr. Moody asked that any one who would like to ask a question should do so in writing. In the meantime Mr. Sankey rendered several hymns in a pleasing manner, after which the question drawer was disposed of to the edification or amusement of the audience, as the case might be. The Church was again crowded at three o'clock, when Mr. Sankey sang two favorite hymns, and Mr. Moody gave an address in which special prominence was given to the doctrines of Free Grace and Justification by Faith. A prayer meeting was then held with special reference to children, and other relatives of those present. Those who desired the congregation to remember their and their families in prayer, were requested to rise to their feet. Upwards of one hundred did so, and the effect produced upon the audience was markedly solemn, as one and another voiced the petitions of the great congregation in behalf of those whose hearts were burdened for the salvation of their children and friends. In the evening, the interest was fully sustained. Notwithstanding the rain, that poured down in torrents, the Church and the Hall were both crowded long before the time of the announcement of the opening of the service. A full half hour the congregation spent in singing hymns before Mr. Moody made his appearance on the platform, and what a man he is on the platform! How he arranges the minutest details, finding something for each one of his confrères to do, never making a mistake that would cause unpleasantness, swaying his audience, by an influence which neither he nor they can fully account for. Some one speaking of his meetings in London, noticed this peculiarity—this wonderful one-man power—and on being asked to explain it, said,

—It is a mystery which cannot be explained. All you can say about it is, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."

CONFESSING CHRIST.

In the evening Mr. Moody preached a telling sermon from Romans x., 9-11. He knew of no three verses in the Bible that more clearly pointed out to us the way of salvation than the ones he had quoted, for they showed that if there was a man in the building willing to take up his cross and follow the Son of God, that man would get into the kingdom of heaven. There were three steps that the Christian should take: first, believe in the Lord Jesus; second, confess Him; and third, be not ashamed of Him. A great many men were kept out of the kingdom of God because they were ashamed to live up to what they believed; Peter did not fall until he was ashamed of Christ, and many a man in the building got right away from Christ, just on that point. In the twenty-third verse of the ninth chapter of Luke this matter was also touched on. Men were moral cowards, although they did not like to be told so. Many a man had courage to go up to the cannon's mouth, and yet that same man would be ashamed to proclaim that he was for Christ. It would take an earthquake to make some of these men rise to say they were Christians, and the preacher would sooner have one red-hot Christian than a thousand of those dumb ones. He exhorted them not to be ashamed to confess Christ, for the time would come when they would be glad they had done so, and when Christ would confess them before His Father in heaven. Neither did it need that a man should have a title to be a Christian and to save souls, for he believed that John Bunyan did more for Christ than all the aristocrats of his day. The early Christians, who confessed Christ, were brave men, for they knew that by doing so they would lose their social standing and be turned out of the synagogue. This was a most serious matter in those days; more serious than it would be now, for if a man was turned out of the Baptists they would take him amongst the Presbyterians and *vice versa*. The kind of men now wanted in the church were men who would speak right out earnestly and tell their convictions without any feelings of shame. Joseph of Arimathea, when he confessed Christ, committed the most unpopular act of his life, from a worldly point of view, but it gained him joy in heaven. Mr. Moody, in conclusion, exhorted each one of the congregation to make up his mind that very moment to confess Christ and to take up his cross and follow Him. An enquiry meeting was then held in the school-room of the church, at which Mr. Moody visited individual members of the congregation who wanted to be saved.

CARE FOR THE YOUNG.

On the Tuesday, the last day of the meetings, the attendance was even larger than on the previous days. Hundreds could not find admission, while some were carried out in a fainting condition. The topic for discussion in the morning—"How to secure the conversion of our young people"—was opened by Rev. A. B. Mackay and Principal MacVicar; Mr. Moody, following up the subject, said that Christian people ought to devote more time to the children while at home. In many cases they soon go out into the world beyond the reach of home influences. Fathers and mothers ought to be young at least once a week for the sake of their children. The home existed before the Church, and no parent had a right to divest himself of his responsibility for the godly up-bringing of his children. No minister had a right to put a church between parent and child. In nearly every church on this continent there's a lack of young men. When boys grow up to be sixteen or so they feel too old for the Sabbath-school. The age between sixteen and twenty is the wise age of a boy. He knows more than his father or his grandfather. His character is being formed though, and his mind is plastic. That is the time to get hold of him and bring him into the church. On Sunday evenings there are some saloons that have more young men than forty churches. You want to look after those boys.

CHRISTIAN USEFULNESS.

In the afternoon, Mr. Moody spoke on "The qualifications necessary for the Christian's usefulness." The first qualification was faith—faith not only that God could use them, but that he would use them. The next thing was courage. No man was ever any use in God's work who did not have courage. He then went on to tell a story of his having been one time very much cast down, and how the story of Noah, who toiled for 120 years and never made a complaint, drove away the discouragement, and it never came back. The next thing was persistence. "Just keep on. Let a man throw water on you. Just you wait until there is sickness in that family. That's your chance. Go to them then and get a good nurse or a doctor. Win their hearts, and then you can do most anything with them." He told the story of the palsied man who was brought to Christ as an example of faith and perseverance. "I don't believe anything would influence a sceptic in Montreal like having four men after him. If four men are after him, and if the fourth man can't get him, send a woman after him." Another thing they wanted was enthusiasm. Some people were afraid of it; but this was what they wanted to do Christ's work. "We want faith in the God we serve, confidence in the Gospel we preach, and if the people will not come to us, we must take it to them."

DECISION FOR CHRIST.

"Thou art not far from the Kingdom of God" was the theme of Mr. Moody's closing address, which was listened to with rapt attention by the vast audience. He believed that of a great many in the congregation it could be said as Christ said to the Pharisee. However, there were a great many men who came very near to the Kingdom of God, but who did not get in. He wished to point out from Bible characters men of this class. Herod, for example, when he came under the influence of the preaching of John, and when we are told he did many things, must have been near being an honest disciple, but he was over-ruled by his besetting sin. John told Herod of this sin. He did not speak oily words to him as would some of the compromising 19th century Christians. He gave the message to Herod as God gave it to him; but Herod did not receive it. He was not willing to give up the sin, and the preacher believed that a great many went to hell because of Herod's sin. A great many people said that they would go to hear the sermon for the reason that if it did them no good it would do them no harm. That was a mistake. If the Gospel did them no good, it would do them harm, and if a man was Gospel-hardened and would not receive the Word of God, they were in Herod's position. Again, Pilate was near the Kingdom of God, but he had not the courage of his convictions and he went down. He could not help thinking that Judas, during the three years he followed Christ, might have been near giving up his hypocrisy. There might be in the congregation to-night a hypocrite; there might be a man who professed being a church member and was still committing some cursed sin. Might God teach them not to be hypocrites. It seems as if some men got right to the door of the Kingdom of Heaven, but they missed it. In conclusion, Mr. Moody said that this was possibly the last time he should ever be in Montreal, and he urged his friends to accept the Word before he left. He then asked all those who wished to become Christians to retire to the school-room and he would pray with them before he took his departure. A large number retired and engaged in prayer with the evangelist.

—A Hindoo paper speaks as follows of the Bible: "It is the best and most excellent of books, and there is not its like in the English language. As every joint of the sugar-cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instruction. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not a book which is more worthy of being read than the Bible."

The Presbyterian Record.

MONTREAL: FEBRUARY, 1886.

JAMES CROIL.
ROBERT MURRAY. } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

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

PARTIES desiring to have a full set of the RECORD for the current year, should lose no time in transmitting their orders. The January numbers are already becoming scarce. We have a few copies of 1884 and 1885 bound in one volume, price \$1.50. *Sample copies* will be sent on application free of charge, and mission stations will be supplied at special rates.

Literature.

LIFE OF WILLIAM CAREY, D.D. Shoemaker and Missionary, Professor of Sanskrit, Bengali, and Marathi in the College of Fort William, Calcutta: by *Dr. George Smith* of Edinburgh: London, John Murray, 1885; pp. 463; price \$4.50. It may seem late in the day to publish the life of a man who commenced his missionary career upwards of ninety years ago, and completed it more than fifty years since, but Carey was so conspicuously connected with the rise and progress of the Missionary Reformation of the nineteenth century, and the influence of his life and labours was so exceptionally great, this volume will be received gladly by all who desire to study the great missionary problem from a philosophic as well as philanthropic point of view. It is much fuller than any of the other biographies that have appeared of one who has been well termed "The Prince of Modern Missionaries," and who was characterized by Dr. John Wilson as "the most honoured and the most successful since the time of the Apostles."

HINDUISM PAST AND PRESENT, and IN SOUTHERN INDIA; the former by *Dr. J. Murray Mitchell*, and the latter by *Mrs. Murray Mitchell*, just published by the Religious Tract Society, London, are both, in different ways, valuable contributions to the missionary literature of the day. Dr. Mitchell applies himself to the history of Hinduism, and points out its intricacies, its merits and its demerits, with which his long

residence in India has made him so familiar. This work must be ranked as a standard authority on the subject of which it treats. Mrs. Mitchell's book gives a vivid and pleasing picture of Southern India as it appears to an intelligent observer in the light of Christianity. The style is so free and natural, and the story of her visit so interesting, it will be difficult for any one to lay the book aside until they have read it from beginning to end, and then one would want to go over it again and again, and to sit down, as it were, before the beautiful word-pictures and study them in detail. We can think of no more suitable book for the circulating library of a Woman's Missionary Society, or for the Sunday-School library.

SERMONS by *T. De Witt Talmage*, delivered in the Brooklyn Tabernacle; second series, Vols. I. II. *Funk and Wagnalls, New York*. These volumes contain sixty-nine of Mr. Talmage's discourses, intensely earnest and practical, and displaying a wealth of illustrative imagery that is truly marvellous.

FIVE TIMES FIVE POINTS OF CHURCH FINANCE, by *Rev. A. T. Robertson* of Lima, Ohio. Chicago, *The Western Publishing House*, pp. 132. This little volume deals with a subject of great practical importance in a way that is calculated to do much good. It ought to have a very wide circulation.

THE BOOK OF COMMON PRAYER, revised and adapted for the use of the Reformed Episcopal Church in the Dominion of Canada. *Dawson Brothers, Montreal*, price 50 cents. The book is exceedingly well printed. The quotations from the Old and New Testament are taken from the Revised Version of the Scriptures.

"THE PASTOR'S DIARY AND CLERICAL RECORD, by *Rev. Louis H. Jordan, B.D.*: Montreal, W. Drysdale & Co., price \$1.00; pp. 268. Ministers will find this a valuable pocket companion. As there is a place here for almost every thing; it naturally suggests that every thing should be kept in its proper place.

Official Notices.

STATISTICS.—The Rev. Dr. Torrance, Convener of the Assembly's Committee on Statistics, requests us to publish that, on the 19th December last, he forwarded to Presbytery Clerks, so far as he could ascertain their names from the Minutes of the last General Assembly, parcels containing a sufficient number of blank forms for collecting the Statistics of Congregations and Stations in their bounds, with a few surplus ones. On the 4th January he also mailed two copies to each Clerk of the sheets for engrossing these returns, when received. He trusts that both parcels will reach safely the parties addressed; but should there be any failure in this respect, he asks to be advised of the same without delay. They should have arrived at their destination before this notice has been published. As the report to be compiled for next Assembly is a most important one, covering the year which closes the first decade since the union of the Presbyterian Churches in Canada, he hopes that Presbytery Clerks will do their utmost to procure full returns from all the pastoral charges, whether vacant or settled, and stations in their bounds.

A Page for the Young.

DO YOUR BEST.

Do your best, your very best,
And do it every day,
Little boys and little girls;
That is the wisest way.

Whatever work comes to your hand,
At home, or at your school,
Do your best with right good will;
It is the golden rule.

For he who always does his best,
His best will better grow;
But he who shirks or slights his task,
Lets all the better go.

What if your lessons should be hard?
You need not yield to sorrow,
For he who bravely works to-day,
His tasks grow light to-morrow.

A TEMPERANCE ANECDOTE.

ONE OF THE STORIES THAT JOHN B. GOUGH TELLS
SO WELL.

A friend of mine, seeking for objects of charity, got into the room of a tenement house. It was vacant. He saw a ladder pushed through the ceiling. Thinking perhaps that some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's-eye in the place of a tile. Soon he saw a heap of chips and shavings, and on them a boy about ten years old.

"Boy, what are you doing there?"

"Hush! don't tell anybody—please, sir."

"What are you doing here?"

"Don't tell anybody, sir—I'm hiding."

"What are you hiding from?"

"Don't tell anybody, if you please, sir."

"Where's your mother?"

"Mother is dead."

"Where's your father?"

"Hush! don't tell him! don't tell him! but look here!" He turned himself on his face, and through the rags of his jacket and shirt my friend saw the boy's flesh was bruised, and the skin was broken.

"Why, my boy, who beat you like that?"

"Father did, sir."

"What did your father beat you like that for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal."

"Did you ever steal?"

"Yes, sir. I was a street thief onco."

"And why don't you steal any more?"

"Please, sir, I went to the mission school, and they told me there of God, and of Heaven,

and of Jesus; and they taught me, 'Thou shalt not steal,' and I'll never steal again, if father kills me for it. But, please sir, don't tell him."

"My boy, you must not stay here; you will die. Now, you wait patiently here for a little time; I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir; but, please sir, would you like to hear me sing a little hymn?"

Bruised, battered, forlorn, friendless, motherless, hiding away from an infuriated father, he had a little hymn to sing.

"Yes, I will hear you sing your little hymn."

He raised himself on his elbow, and then sang:—

"Gentle Jesus, meek and mild,
Look upon a little child;
Suffer me to come to Thee.
Fain would I to Thee be brought,
Gracious Lord forbid it not,
In the kingdom of Thy grace
Give a little child a place."

"That's the little hymn, sir. Good-bye."

The gentleman went away, came back again in less than two hours, and climbed the ladder. There were the chips, and there were the shavings, and there was the little boy, with one hand by his side, and the other tucked in his bosom underneath the little ragged shirt—dead!

PRAYER AND SMILES.

When I was young, I had an aunt whom I loved very much. I used to wonder how she kept her face so lovely.

When thirteen I spent the winter with her, and had a delightful time. She had work and care and trials, but through all she had smiles. I often pondered the reason, but could not guess where she found so much love, so many smiles.

One day I went up stairs and opened a closet door in a retired part of the house, and was surprised to see my aunt there on her knees. As quick as a flash the thought darted through my mind, here is where she got her smiles.

Amazed at the heavenly beauty beaming in her face, I stood silent for a moment. Then I closed the door softly, feeling very sorry that I had interrupted her, for I was sure she was holding sweet communion with God. She loved to pray.

FORGIVE AND FORGET.—I heard two little girls talking under my window. One of them said in a voice full of indignation, "If I were in your place, I'd never speak to her again. I'd be mad with her as long as I lived." I listened, feeling anxious about the reply. My heart beat more lightly when it came: "No, Lou, I wouldn't be so for all the world. I'm going to forgive and forget, just as soon as I can, and try to win her love."

Acknowledgments.

Received by Rev. Wm. Reid, D. D., Agent of the Church at Toronto, to 5th January, 1885. Office, 50 Church Street, Post Office Drawer 2507.

ASSEMBLY FUND.

Received to 5th Dec., 1885.	\$526.69
Huron addl.	9.00
Fergus, St. And's	10.00
Eden Mills	2.20
Paisley, St. Andrews	2.00
Hullett, Burns Ch.	3.00
Carleton Place, St. And's & Franktown, St. Pauls.	8.00
North Easthope & Tavistock	6.20
Huntington, 2nd Ch.	5.00
English Settlement.	7.00
Carlisle.	2.75
Mincing, Craighurst Midhurst & Flos	4.40
Annan	5.30
Almonte, St. Johns.	12.00
Monkton, Knox Ch.	2.25
Ayr, Knox Ch.	13.00
River Dennis.	2.47
New Carlisle, Hoptown and Port Daniel	3.00
Elmsdale.	1.00
Onslow.	4.00
St. James, N. B.	3.00
Lawrencetown & Cow Bay.	1.00
Great Village.	3.00
Princetown congregation.	6.00
Cape North.	2.00
Toronto, West Ch.	10.00
Mitchell, Knox Ch.	1.99
Cookstown.	2.07
Martintown, Burns Ch.	5.00

\$663.23

HOME MISSION FUND.

Received to 5th Dec., 1885.	\$5913.35
T & A Kirkpatrick, Theodford	25.00
Sponcerville.	18.00
Madoc, St. Peters	33.33
Collingwood	25.00
Galt, Knox Ch.	50.00
Yes—Keady	7.00
High Bluff & Prospect.	25.00
Mrs E. Esson, Toronto	4.00
Avenmore	9.00
Lunenburg	6.00
Hullett, Burns Ch.	25.00
The late Mrs Hugh Fulton	690.00
Port Stanley	8.00
Osgoode	1.50
L'Orignal	1.50
Hawkesbury	1.50
A friend per Rev Dr Cochran	100.00
Beverly S. S.	15.00
Seymour, St. Andrews	5.00
Moose Jaw	20.00
Harrison	6.17
North Caradoc	4.00
Hills Green	18.00
Burlington, special per Mr Robertson.	13.00
Osnabrock, St. Matthew and Valley	50.00
Portage la Prairie, Knox Ch	25.00
English Settlement, ad'l.	1.00
Amherstburg.	5.97
Colchester.	1.69
Kilsyth.	10.00
Esquesing, Union Ch.	41.40
North Bruce	16.25
Watford S. S.	10.00
Winterbourne.	24.00
Per Rev D L Mackechnie, Mattawa	0.50
Toronto, West Ch.	40.00
Inverness.	17.00
Galt, Knox Ch.	45.00

Mitchell, Knox Ch.	8.60
Lancaster, Knox Ch S S.	16.00
Latona	29.00
Woodville	50.02
Rocky Saugcen	10.07

\$7,309.28

FOREIGN MISSION FUND.

Received to 5th Dec, 1885.	\$4,305.40
T & A Kirkpatrick, Theodford	25.00
Collingwood	10.00
James Pearson per Dr Wurdrops	182.74
Galt, Knox Ch.	95.00
Yes—Keady	5.00
Mrs E. Esson, Toronto.	4.00
A Friend—Keady Zenana.	1.00
Hullett Burns Ch.	25.00
Harlock S. S.	5.25
The late Mrs Hugh Fulton, Port Stanley.	400.00
Miss M. A. Henderson. Do Bee, N. B., India.	22.00
Osgoode	8.00
L'Orignal	1.50
Hawkesbury.	1.50
St. George, N. B. S. S., N. W. Indians.	6.75
Winnipeg, St. And's, N. W. Indians.	69.30
Madoc, St. Peters.	36.00
Scotch Settlement, W. Gwillimbury, Zenana.	2.00
Seymour, St. And's S. S.	5.00
Moose Jaw	10.00
North Caradoc	4.00
Innerkip.	20.00
Osnabrock, St. Matthew and Valley.	15.00
A Friend, Huntingdon.	2.00
Miss Mary Watson, Huntingdon, Moh. India.	5.00
Corwall, St. Johns, S. S., Central India.	10.00
The Ridge.	5.00
Watford	10.00
Winterbourne, Chalmers Ch	20.00
Friend of Missions	5.00
Per Rev D L Mackechnie, Mattawa	0.50
Toronto, West Ch.	45.00
Inverness	10.00
Goderich, Knox Ch.	27.00
Mitchell, Knox Ch.	4.00
From a Friend, Do Bee, N. B., India.	30.00
Niagara, St. And's S. S., N. W. T.	13.27
New Westminster S. S., B. C.	9.40

\$5,429.61

COLLEGE ORDINARY FUND.

Received to 5th Dec, 1885.	\$1,417.65
Collingwood.	10.00
Galt, Knox.	40.00
Toronto, Old St. And's.	1.50
Wick.	13.00
Huron, add'l.	11.50
Martintown, Burns Ch.	13.00
Mrs E. Esson, Toronto.	3.00
Kincardine, Twp. Chalmers Ch.	3.00
Kingston, Chalmers Ch.	40.20
Hullett, Burns Ch.	9.00
Pinkerton.	3.10
North Caradoc.	1.00
Kilsyth.	6.00
Almonte St. Johns.	51.00
Esquesing, Union Ch.	28.90
Winterbourne, Chalmers Ch.	16.00
Glenarm.	10.00
Toronto, West Ch.	40.10
Mitchell, Knox Ch.	2.65
Cookstown.	4.34
Colchester.	10.00
Mount Pleasant.	10.00
Total.	\$1,892.34

WIDOWS' AND ORPHANS' FUND.

Received to 5th Dec, 1885.	\$590.91
Collingwood.	10.00
Galt, Knox Ch.	20.00
Martintown, Burns Ch.	7.35
Mrs E. Esson, Toronto.	2.00
Mosa, Burns Ch.	3.80
Hullett, Burns Ch.	3.75
Peterboro', St. Pauls.	40.00
Hespeler.	3.25
North Caradoc.	5.80

Doon.	2.00
North Easthope and Tavistock.	6.20
Huntingdon, 2nd Ch.	5.00
English Settlement.	9.00
New Edinburgh.	3.11
Dunsford.	2.00
Winterbourne, Chalmers Ch.	5.00
Toronto, Old St. And's.	150.00
Kincardine, Twp. Chalmers Ch.	4.00
Harrison, Knox Ch.	6.86
Inverness.	6.00
Galt, Knox Ch.	20.00
Mitchell, Knox Ch.	5.10
Cookstown.	1.43
Total.	\$912.56

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Dec, 1885.	\$959.50
Revs J S Stewart.	8.00
A A Scott.	8.00
P Straith.	8.00
J Johnston.	8.00
John McAvish.	20.00
J K Baillie.	8.00
John Smith.	8.00
John James.	D D, 10.00
D Stewart.	10.00
J M Goodwillie.	8.00
Charles Cameron.	8.00
J McCullung.	8.00
John Turnbull.	8.00
Malcolm McLeod.	64.00
Archd Stevenson.	8.00
Archibald Stewart.	8.00
James Watson.	8.00
James Douglas.	50.00
Hugh Cameron.	8.00
John McNab.	8.00
John Abraham.	2 yrs, 16.00
Wm Forrest.	8.00
R McCroll.	2 yrs, 16.00
David James.	8.00
W M Roger.	2 yrs, 16.00
D Findlay.	8.00
G Smellie.	D D, 8.00
Total.	\$1,313.50

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Dec, 1885.	\$3,808.43
Collingwood.	11.00
Galt, Knox Ch.	20.00
Huron.	8.00
Martintown, Burns Ch.	7.40
Mrs E. Esson, Toronto.	2.00
Smith's Falls, Union Ch.	20.00
Bayfield Road.	7.00
Smith Hill.	5.20
Manchester.	4.80
Hespeler.	3.25
First Gwillimbury.	3.00
Innerkip.	6.00
Doon.	2.00
Fergus, Melville Ch, Womans' Soc	25.00
Huntingdon, 2nd Ch.	5.00
English Settlement.	9.00
Amherstburg.	5.51
Colchester.	2.13
Manitou.	5.00
A Friend, Niagara.	5.00
New Edinburgh.	3.10
Niagara Falls.	5.00
Winterbourne, Chalmers Ch.	8.00
Glenarm.	6.00
Toronto, West Ch.	42.53
Inverness.	8.00
Galt, Knox Ch.	20.00
Mitchell, Knox Ch.	3.75
Cookstown.	1.16
Cantley & Portland.	3.00
Total.	\$4,065.91

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th Dec, 1885.	\$590.91
Revs Alex Ross (correction).	5.00
J S Stewart.	3.00
A A Scott.	4.00
P Straith.	3.50
J Johnston.	4.00
J K Baillie.	4.25
John Smith.	8.00
R Jardine.	D Se, 5.00
John James.	D D, 5.00
D Stewart.	3.75
J M Goodwillie.	3.50
Archd Currie.	3.00
Chas Cameron.	3.50
J McCullung.	4.00
J Turnbull.	3.75
Archd Stevenson.	3.75
Archd Stewart.	4.00
John Fraser.	15.00
Jas Watson.	2.50
James Douglas.	2 yrs, 6.00
James Gordon.	M A, 5.00
John McNabb.	3.75
John Abraham.	2 yrs, 10.00
Wm Forrest.	1.00
K MacLennan.	8 yrs, 46.25
R M. Croll.	2 yrs, 8.00
John Mowat.	5.00
F McQuaig.	4 yrs, 30.00
W T Canning.	3.00
David James.	3.50
W M Roger.	M A, 2 yrs, 9.00
D Findlay.	4.00
G Smellie.	D D, 5.00
Total.	\$1,114.10

KNOX COLLEGE ENDOWMENT.
 Received to 5th Dec, 1885, \$8,587.36—*Scarboro*, St Andrews—James Purvis, 10.00; D L Glesson, 5.00; R R Thomson, 5.00; A W Forfar, 1.66; J J Weir, 6.00; Adam Bell, 5.00; T & J Scott, 6.66; Charles Monk, 3.00; David Brown, 5.00; Isaac Secor, 3.32; Alex Muir, 5.00; Isaac Stobs, 5.00; John Davidson, debt, 10.00; Misses Wilson, 3.30; Andrew Paterson, 3.32; Wm Carmichael, 3.32.

Ottawa—George R Blyth, 66.66.
St Catharines—James Norris, 66.—Robert McLaren, 66.67.

Guelph—Charles Auld, Sr, 13.33; Charles Auld, Jr, 13.33.

Dover & Chalmers—Robert Moir, 2.00; Don Henderson, 5.00; John Johnson, 5.00.

Balderson—Peter McIntyre, Sr, 10.00; John McGregor, 5.00.

Chatham. 1st Ch—John Bennett, 3.33; Edwin Smith, 16.00; Rev Wm Walker, 3.00; Robt S Fisher, 20.00; R G Haig, 3.32; Don Johnson, 6.66; Kenneth Urquhart, 50.00.

Markham, St John's, Wm Hood, Sr, 6.00.

Moore Line—Alex McDougall, 10.00; Humphrey Elliot, 6.00; Andrew Duncan, 5.00; P Maitland, 4.00; Jas Cunningham, 4.00; Mrs J Ramsay, 4.00; Wm Leckie, 2.00; Mrs John Duncan, 2.00; D Buchanan, 2.00; H McMechan, 4.00; John Brownie, 2.00; Thos Leckie, 2.00.

Manchester—Thos Strangham, 2.00; Jas Brown, 3.00; Thos Brown, 5.00; *Hamilton*—Geo Rutherford, 250.00; Jas Turner & Co 250.00; Jas Stewart & Co, 133.32; Robert Evans, 8.35; T & G Milne, 10.00.

Invercargill, St Andrews—Alex Mercer, 2.00; E Goulding, 7.00; P Pirie, 4.00; W Kernaghan, 5.00; Jas Ruddick, 5.00; Jas Adam, 5.00; Geo Mercer, 2.00; J Polson, 4.00; J P Webster, 5.00; Geo Telfer, 5.00; A Oliver, 5.00; Jas Fraser, 5.00; W Hook, 4.00; L Ruddick, 5.00; R A Simister, 4.00; G Matheson, 4.00.

Wyoming—A E Caverhill, 1.50; *Cartwright*—Wm Taylor, 2.63; Jas Taylor, 3.32; S F Ferguson, 4.00.

Becton—Sam Smith, 100.00; Wm Smart, 10.00.

Fullarton & Aronbank—Chas Baird, 25.00; Capt T Driver, 5.00; Wm Dawson, 4.00; Jos Meighan, 5.00; John Muir, 5.00; John Townson, 5.00; J G Dunlop, 2.00; Simon Cameron, 2.00; Hugh Ferguson, 5.00; Wm Gellies, 2.00; Wm Strimett, debt, 5.00.

Harvie—Wm English, 10.00; Rev A W Waddell, 10.00; Joseph Laird, 15.00; Mr Wm Hawley, 5.00; Jas Gardiner, 3.00; Jas Stevenson, 3.00; David Baird, 3.00; Dun McCoig, 1.00.

McVilheray—John Ames, 1.00; *Caldsprings*—Jas Russell, 16.00; Archd & Mrs Ainslie, 13.00; Wm Richards, 10.00; Gabriel Orr, 10.00; G B Ritchie, 6.00; John Bowman, 7.00; Hugh Donaldson, 5.00; Martin Lang, 5.00; John Horsburg, 5.00; Jas Thompson, 5.00; D McIntosh, 5.00; D Eagleson, 5.00; Geo Robertson, 7.50; Robt Robertson, 4.00; Mrs Thompson, 4.00; D Smart, 5.00; Wm Russell, 5.00; Dun Robertson, 5.00; Peter Tennant, 5.00.

1st Esna & Dunns—Jas Dickson, 5.00; Wm Gardiner, 5.00; John

Wiggins, 4.00; Rev S Acheson, 6.00; Angus McDonald, 5.00; Chas Wilson, 3.00.

Inverkip—Rev W McKindlay, 17.00; Robt McLean, 5.00; James Isbister, 3.00; Robt Nichol, 3.00; Jas Montgomery, 5.00; Thos Ellis, 3.00; Ed Skillings, 5.00.

Katho—John Dickie, 10.00; Thos Nichol, 10.00; Thos Martin, 10.00; J H Sylvester, 10.00; Robt Patton, 6.00; Wm Martin, 5.00; Geo Vance, 5.00; Jas Hastings, 4.00; Henry Arnott, 2.00; Jas Armstrong, 4.00; C R Decker, 2.00; John Tucket, 2.00; Wm Elliott, 1.00.

Sutton—Peter Bissett, 17.00; Don McDonald, 4.00; Peter McClellan, 3.00; Robt Nichol, 2.00; Wm Aird, 1.00.

Greenbank—Thos Fair, 2.00; Jas Miller, 1.00; R Somerville, 1.00; Alex Horne, 1.00.

Donnamville—Hugh McKay, 10.00; Marshall Porter, 8.33; W H Williams, 25.00; Miss Beith, 33.66; Family Murdoch, 25.00; J B Fairbairn, 15.00.

Scarboro, Knox—Jacob Schlenker, 2.00; John Kennedy, 10.00; Hugh Elliott, 10.00; Jno L Paterson, 10.00; Jas G Paterson, 7.00; Wm Clark, 33.00.

Perth—E G Malloch, 33.33; J G Campbell, 16.00; F B Allan, 25.00.

Watford—D Thom, 5.00; W Mustard, 7.00; Mrs Lowrie, 2.00; D Williamson, 4.00; Jno Williamson, 5.00; S Anderson, 1.00; Wm Bryce, 2.00; John McGregor, 20.00; Wm Smith, 2.00.

Dunielie, Duffs—Don McMillan, 10.00; Wm Goldie, 5.00; Mal McPherson, 2.00; David Stewart, 1.00; Robt McKay, 1.00; Dun Buchanan, 1.00; Jas Graham, 1.00; John McIntyre, 1.00.

Tilsburg—Rev M McGregor, 5.00; A Cuthbertson, 5.00.

Toronto—Hon O Mowat, 200.00; George Anderson, 10.00; A A Allan, 75.00; Rev Dr McLaren, 333.34; James McLaren, Esq, Buckingham, 10,000.00; Rev G Smellie, D D, Fergus, 13.00.

Markham, St John's—Thos Hood, 6.00; Adam Hood, 6.00; A McPherson, 6.00; It Cunningham, 6.00; J Johnston, 6.00.

Blenheim, St Andrews—W Walters, 5.00; David Hamilton, 1.00.

Wyoming—D M Robertson, 10.00; W Symington, 10.00; C McDonald, 3.00; Jas Smith, 5.00; D D Anderson, 3.00.

Windsor—George Calbeck, 20.00; George Currie, 5.00; Hugh Rose, 5.00; Mrs John Scott, 5.00; Thos White, 1.50.—Total, \$2,125.50

STIPEND AUGMENTATION.

Received to 5th Dec, 1885, \$1,068.24—*Madoc*, St Peters, 33.33; Colingwood, 25.00; Beaverton, 8.24; Tilbury East, 10.35; Buckingham, 10.20; Bayfield, St Andrews, 4.25; High Bluff & Prospect, 25.00; Wal-lacetown & Dutton, 8.29; Wroxeter, 10.00; Cornwall, St Johns, 70.00; Osgoode, 4.00; L'Original, 8.30; Hawkesbury, 3.00; Winnipeg, St Andrews, 119.35; Hespeler, 5.00; South Mara, 3.55; Moose Jaw, 10.00; Eden Mills, 3.50; Carleton Place, St Andrews and Franktown, St Pauls, 25.00; Portage la Prairie, Knox Ch, 25.00; Moosa, Burns Ch, 12.00; Rodgersville, 23.45; Aber-

arder, 5.00; Markham, Melville Ch, 10.00; Almonte, St Johns, 50.00; Bobcaygeon, 23.00; Dunsford, 7.00; Niagara Falls, 10.00; North Normanby, 3.50; Toronto, West Ch, 100.00; Inverness, 2.00; Grand Bend, 4.00; Mitchell, 4.75.—Total, \$1,757.60.

KNOX COLLEGE ORDINARY FUND.

Received to 5th Dec, 1885. \$93.00
 Inverkip 15.00
 Galt, Knox Ch..... 36.00
 —————
 \$144.00

KNOX COLLEGE ORDINARY DEBT.

John Davidson, Scarboro... \$10.00
 Wm Stirret, Fullarton.... 5.00

DAYSPRING, & C.

Stayner S S \$2.00
 Warwick (Watford) S S..... 4.63
 Mrs Arthur Burnett, Galt,
 for Rev Jos Annand 20.00
 Rev D H Fletcher, Hamil-
 ton, for Rev Jos Annand. 10.00

MANITOBA COLLEGE FUND.

Received to 5th Dec, 1885. \$185.88
 Galt, Knox Ch..... 20.00
 Waddington 10.30
 Carleton Place, Zion Ch.... 8.00
 Almonte, St Johns 15.00
 Toronto, West Ch..... 10.00
 Galt, Knox Ch 20.00
 Martintown, Burns Ch.... 10.00
 —————
 \$278.88

CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPORTIONED.

Strathroy, St Andrews..... \$71.00
 Toronto, Charles Street..... 160.00

CHURCH AND MANSE BUILDING FUND.

Rev S Carruthers, Kirkwall \$16.00
 Mr Geo Smye, Kirkwall.... 5.00
 Fergus, Melville Ch, Wo-
 man's Aid Society..... 20.00
 R Cunningham, Milliken;... 5.00

Received by Rev. Dr. MacGregor,
 Agent of the Church in the Mari-
 time Provinces, to Jan. 4th, 1885.

Foreign Mission.

Acknowledged already, \$3,564.79
 Harbor Grace, Nfld 25.00
 Bequest late John P. Olding,
 Merigonish 20.00
 Economy 8.00
 W.F.M.S., Amherst, Miss.S. 12.50
 Salary.....
 Scotsburn Aux. W.F.M.S.,
 for Lady Teachers, Pictou
 Presbytery 40.08
 Danl. Stewart, Summerside,
 Eromanga 25.00
 Laurencetown & Cow Bay, 6.00
 Thank-offering on her 87th
 Birthday, Mary Johnson
 (Aunt Polly) Springdale,
 pc. S. C. G. 5.00
 W.F.M.S., Five Islands... 12.00
 Gabarus, C.B. 5.00
 Two Friends, W. & C.,
 Alberton 2.00
 Ladies S.C., Southside, M.
 Stevincie 20.00
 Hfx. Pby. Soc. for Lady
 Teachers 16.00
 Great Village 29.00
 Princeton S. Schools, for
 Eromanga 25.00

John McPherson, New Glasgow	1.00
Blue Mountain	4.00
Mrs. Ad. Dean, Upper Musquodoboit	1.00
Cape North	3.00
Bequest late M. Battleman, Boularderie	14.00
Friend, California	4.00
Friend, Roger Hill	5.00
Friend, per Rev. R. Cumming	1.00
Clifton, additional	8.90
Richmond, Halifax	8.00
1st Congregation, Truro	30.00
Musquodoboit Harbor	19.00
Bedford & Waverley	4.00
Lake Ainslie, additional	5.00
<i>Per Rev. J. Annand.</i>	
Galt	16.75
Guelph	4.50
Bervie	2.00
Kincardine	10.00
Ripley	5.00
Lucknow	3.70
Wingham	9.74
Blyth	2.00
Ladies (New Miss'y)	4.75
Clinton	5.00
Free Church, Brucefield	26.31
Stratford	5.00
London	16.00
Woodstock	7.85
Elora	3.00
Fergus	14.00
Friend, Toronto, New Miss'y Angus & New Lowell	1.00
16.06	
Bryson, Arnot, and Ethel Leishman	1.50
Or. Lisa	4.00
Knox Church, Toronto	29.14
St. Andrews', Toronto	20.00
Port Hope	13.00
Coburg	18.10
St. Andrews', Kingston	53.00
Chalmers', Kingston	20.00
Lyn	9.00
Brockville	14.60
Renfrew	25.00
Almonte	11.50
Ladies of Almonte	6.64
Ottawa	22.00
\$4,323.28	

DAYSPRING AND MISSION SCHOOLS.	
Acknowledged already	\$1,373.67
St. Andrews' S.S., Girls, St. John's, Nfld., <i>Trinidad</i>	60.00
Newcastle Mission S.S.	4.25
Flo. Carl, Cephia, and Roy McKenzie, River John Mission Bank	3.60
Sara H. McKenzie, River John	2.40
Lawrencetown & Cow Bay	6.00
Rev. T. H. Murray's children, M.B. Riversdale	3.50
13.00	
Bridgewater Sunday School	14.00
Oban S.S., Sporting Mountain	5.64
Gay's River & Milford	31.35
Lockport	5.00
Hennon Ch. S.S., Milville	23.25
Princeton S.S.	68.00
St. Peter's & Brackley Point Roads S.S.	31.62
R. D. Campbell, Cape North A Lady, Cape North	4.00
St. John's S.S., Halifax, 1 quarter	31.21
St. Andrew's S.S., Truro, <i>Trinidad</i> , Mon. 3rd year's Sal	48.00
Friend, United Ch., New Glasgow	5.00

Montrose & Elmsdale S.S.	12.00
Musquodoboit Harbor	6.80
Lake Ainslie	3.75
Campbellton S.S., N.B.	16.00
Mrs. S. Lawrence, Margaroo C.B.	2.00
\$1,783.07	

HOME MISSIONS.

Acknowledged already	\$2,133.05
Vale Col. & Sutherland's River	22.00
St. James' Church, Charlottetown	49.00
Lawrencetown & Cow Bay	3.00
Gabarus, C.B.	5.00
Two Friends, N. & C. Alberton	2.00
Great Village	5.60
Blue Mountain	2.00
Cape North	2.50
Clifton, add'l	18.55
Carleton & Chebogue	6.00
1st Congregation, Truro	20.00
Bedford & Waverley	4.16
\$2,272.26	

AUGMENTATION FUND.

Acknowledged already	\$6,096.42
Harbor Grace, Nfld	75.00
Whyocoma	25.00
Economy	6.00
Springside, add'l	43.00
Scotch Settlement	16.00
Mill Creek, Buctouche	6.50
Gay's River & Milford, add'l	13.68
Kerr's S. House, Gay's River	5.82
Great Village	40.00
Blue Mountain	7.00
Cape North	5.00
Sherbrooke, add'l	16.70
Clifton	70.00
Middle Stewiacke (part Thk)	60.00
Baddeck (both sec.)	25.00
Saltsprings	10.00
\$6,520.62	

COLLEGE FUND.

Acknowledged already	\$4,201.26.
Lawrencetown & Cow Bay, 8.00; Gabarus, C.B., 3.00; Great Village, 5.00; Cape North, 2.50; Richmond, Halifax, 7.55; Coupons, 130.00; Middle Stewiacke (part Thk.), 20.00; 1st Congregation, Truro, 20.00; United Church, New Glasgow, 116.10; Musquodoboit Harbor, 2.00; Lunenburg, 30.00; Income, 307.61; Div. Union Bank, Nfld., 547.50; Div. Canadian Bank of Commerce, 140.00.—Total, \$5,590.52.	

COLLEGE BURSARY FUND.

Acknowledged already	\$77.61.
Cape North, 1.00.—Total, \$78.61.	

AGED AND INFIRM MINISTERS' FUND

Acknowledged already	\$830.25
Lawrencetown and Cow Bay, 2.00; Gabarus, C.B., 2.00; Union Church, Hopewell, 6.50; Great Village, 5.00; Princeton Congregation, 7.00; Baddeck (both sec.), 7.60; Cape North, 2.00; Middle Stewiacke, 5.00; Hamilton, Bermuda, 25.55; Rev. E. McG. McKay, '85, 4.50; Rev. E. Grant, '85, 3.75; Rev. H. Crawford, '84 & '85, 6.00; Rev. D. Drummond, '85, 3.00; Rev. D. Macgregor, '84 & '85, 8.00; Rev. James McLean, '85, 4.00; Rev. McL. Sin-	

clair, '84 & '85, 9.00; Rev. John McCarter, '85, 3.00; Rev. A. Grant, '85, 3.25; Rev. E. D. Millar, '84, 4.00; Rev. T. A. McKee, '85, 3.75.—Total, \$995.15.

SYNOD FUND.

Lawrencetown & Cow Bay, \$2.00; Chalmers' Church, Halifax, 5.00.

FRENCH EVANGELIZATION.

Received by Rev R H Warden, Treasurer of the Board, 293, St James St, Montreal, to 8th Jan, 1886.

Already acknowledged	7,215.28
Beaubarnois	21.00
Chateaugay	10.00
John Crichton, sen, Valleyfield	5.00
Summerstown, Salem Ch (Th)	3.00
Three Rivers	14.00
Collingwood	10.00
Montreal, St Gabriel Ch	50.00
St Vincent, Cayen Ch	1.50
Kinear's Mills (Th)	10.00
R N Jell, Preston, Ont.	5.00
Robert Johnston, Montreal	2.00
Laprairie S School	5.00
Mem of Galt Wom Miss Soc, Knox Ch	25.00
L P	3.00
Wm McKeen, Gays River, Proceeds of Chiniquy tree	1.00
Wm Lowell, Niagara Falls Village	20.00
East Lancaester	2.00
Summerstown S S	5.00
Londesboro	13.00
Hullett, Burns' Ch	20.00
Cumberland	34.00
North Georgetown, Que.	48.15
R N Walsh, Ormstown, Que	10.00
Henry Cox, Burford	2.00
Belgrave, Knox Ch	10.12
Hector Munro, Montreal	10.00
John Laidlaw, Esquising	1.00
Mrs J Hogg, Tain, Scotland	2.00
Ratho	6.00
St Vincent, Knox Ch	4.00
Mrs Kirkman, Seafarh	5.00
A Tyler	5.00
D D Wilson	5.00
Hon S Creelman, Up Stewiacke, NS	5.00
J Y Graham, Galt	2.00
Camden & Newburgh	4.27
Jas Thompson, Perth	10.00
Kilsyth	7.00
N Farlinger, Dundee	5.00
R Walker, sen, Diamond, O	1.00
R Ormiston, Columbus	4.00
Mrs Jas Aitken, Montreal	14.00
Mrs Jas Aitken's Juvenile Class, Montreal	6.00
Shediac, Knox Ch (Th)	3.50
St Louis de Gouzague	21.00
Alex Robb, Amherst, NS	10.00
N. Tverton	10.00
Almonte, St John's Ch	25.00
Winterbourne	12.00
Hill Campbell, Cornwall	20.00
Mrs P McNaughton, Dominionville	5.00
H Prevost, Repentigny, Que	6.00
Jas T Johnson	2.00
C H Jefferys	2.00
Inverness	10.00
Winnipeg, St Andrew's S.S., & St Andrews Miss S.S	20.00
G D Ferguson, Fergus	200.00
John S McLean and Wife, E Saguinaw	10.00
Baltic S S, C Lancaester	5.50
Mrs M Ross, Curry Hill	1.00

Alex Campbell, Annapolis, N S	4.00
An old friend of the mission	4.00
Rocky Saugeen	7.00
Latona	13.00
Jas Kinnear, Kinnear's Mills	10.00
Lancaster, Knox Ch	18.00
Greenbank S S	13.00
D Marshall, sen., Jackson	2.00
Desboro	2.40

Per Rev Dr Reid, Toronto—

Galt, Knox Ch	59.60
Yes, Keady	3.00
Mrs S Esson, Toronto	2.00
Cornwall, St John's	25.00
Colborne	5.00
North Caradoc	1.00
Stayner	3.00
Fergus, Melville Ch, Wom Aid Soc	20.00
Amherstburg	5.13
Colchester	1.00
Watford S S	6.00
Toronto, West Ch	75.00
Mitchell, Knox	7.25
Cookstown	3.00

Per Rev Dr MacGregor, Halifax—

Economy	4.00
Lawrencetown & Cow Bay	8.00
Gabarus, C B	5.00
Great Village	5.00
Blue Mountain	2.00
Capo North	2.00
Bequest late M Battleman, Boulderville	10.00
Carleton & Chebogue	2.41
Middle Stewiacke	17.25
Truro, 1st Ch	15.60
New Glasgow, United Ch, add'l	7.25

\$8,371.61

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev R H Warden, Treasurer, Montreal, to 8th Jan, 1885.

Already acknowledged	\$1,263.83
Beauharnois, Monthly Miss Soc	7.70
A Friend, Vernonville	5.00
Fullarton S S	25.00
John Leask, Greenbank	5.00
Bruntford Young Ladies College, add'l	3.30
Campbellford S S	14.58
West Winchester S S	13.00
Campbellford (Th)	11.50

Ross Bros, Leith, O	10.00
Mrs Geo Johnstone, W Winchester	1.00
Niagara, St Andrew's, Th	16.00
Ormsdown, Quo (Th)	15.71
W Kyle, Colquhoun	5.00
Bethesda S S	6.00
Hector Munro, Montreal	10.00
St Martin, & Co, add'l	1.00
Ratho	4.00
Mrs Arch Campbell, Mont'l	10.00
Eaniskillen & Cartwright	12.00
Brooklin S S	14.52
Two Friends, Richmond, Quo	20.00
C W Davis, Montreal	50.00
Henry Morton	10.00
Allans Cors S S	2.50
Victoria Mission S S, Mont'l	50.00
A Friend	50.00
Ignatius Cocksbutt, Brantford	400.00
J W Carmichael and Mrs. Mrs R McGregor, New Glasgow, N S	50.00
St Louis de Gonzague	3.00
Chateaugay S S	3.00
C W, Kirkwall	5.00
Fergus, Melville Ch S S	50.00
South Georgetown S S	8.00
A Friend	15.00
Cornwall, St John's S S	10.00
Wm Mackintosh, Belleville	3.00
Rev F B Richard, Toronto	5.00
John Kerr	5.00
Winnipeg, St Andrew's S S & St Andrew's Miss S S	50.00
Woodville, Ont S S	50.00
Watford S S	6.00
Watford	4.68
Rev Dr Wilkes, Montreal	3.00

\$2,307.32

UNION COLLEGE FUND.

Rev R H Warden, Montreal, Agent	
Already acknowledged	\$416.75
Beauharnois	10.00
Chateaugay	4.00
North Georgetown	30.00

\$460.75

PRESBYTERIAN COLLEGE, MONTREAL

Rev R H Warden, Montreal, Treas. Exegetical Chair.	
Already acknowledged	\$835.00
Arch McGoun, Montreal	25.00
Mrs Langwill	30.00
J A Cantlie	25.00

Alex Ewan	"	25.00
Hugh McLennan	"	25.00
Jas Walkor	"	25.00
Ames, Holden & Co	"	25.00
T Davidson	"	25.00
J M Kirk	"	25.00
John Fruser, L'Original	....	25.00
J G Savago, Montreal	....	25.00
Alex McDougall	....	25.00
J Murray Smith	"	25.00
Jas Robertson	"	20.00
E K Greene	"	25.00
Rev D H MacLennan, Thes-salon	.....	10.00
Arch Campbell, Montreal	.....	25.00
J L Merris	.....	25.00
D Robertson	"	25.00
George Kay	"	25.00
C D Proctor	"	25.00
Wm Kinloch	"	25.00
Mrs Wm Miller	"	25.00
John Robertson	"	25.00
John Stirling	"	150.00
Jonathan Hodgson	"	100.00
S H Ewing	"	50.00
A S Ewing	"	50.00
A G McBean	"	25.00
Daniel Wilson	"	25.00
W D McLaren	"	50.00
John McLennan, Lancaster	.....	50.00
G A Grier, Montreal	.....	20.00
P S Ross	"	45.00
J C Watson	"	25.00
R Cowans	"	25.00

\$2,035.00

PRESBYTERIAN THEOLOGICAL HALL, BUILDING AND ENDOWMENT FUND, FARQUHAR, FORBES & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, N.S., TO DEC. 31ST.

Already acknowledged	\$71,995.09
St James, N B	1.00
A subscriber unable to pay before, per Rev Dr Burns	50.00

\$72,046.08

WIDOWS AND ORPHANS FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND. JAMES CROIL, TREASURER, MONTREAL.

Lachine, Rev J Cormack, 29 00 ; N Derby, Rev E Mullan, 2 00 ; Rev Dr Snodgrass, Canonbie, 12 00 ; Mrs John Hogg, Tain, 2 00 ; Kilsyth, Rev E Mullan 6 00 ; Temporalities Board for 109 ministers, each 6 00—654 00 ; Ormsdown, Rev D W Morrison, 12 00.

MEETINGS OF PRESBYTERIES.

Ottawa, St. Andrew's Ch., 2nd Feb., 10 a.m.
 St. John, St. John, 2nd March, 10 a.m.
 Barrie, 25th Jan., 11 a.m.
 Lindsay, Beaverton, 23rd Feb., 11 a.m.
 Brockville, St. John's Church, 2nd Mar., 2 p.m.
 Winnipeg, Knox Church, 2nd Mar., 7.30 p.m.
 Lan. and Renfrew, Carleton Place, 22nd Feb., 7 p.m.
 Bruce, Paisley, 9th March, 1.30 p.m.
 Sarnia, Forest, 9th March, 2 p.m.
 Paris, Woodstock, 2nd March, noon.
 London, 1st Presb. Ch., 9th March, 2.30 p.m.
 Quebec, Morrin College, 16th March, 10 a.m.
 Saugeen, Harriston, 16th March, 11 a.m.
 Chatham, St. Andrew's Ch., 9th March, 10 a.m.
 Glengarry, Cornwall, 9th March, 11.30 a.m.

Kingston, Cooke's Ch., 15th March, 3 p.m.
 Owen Sound, Division St., 16th March, 1.30 p.m.
 Maitland, Lucknow, 16th March, 1 p.m.
 Montreal, D. Morrice Hall, 11th March, 10 a.m.
 Guelph, Erin, 16th March, 10 a.m.
 Stratford, Knox Church, 9th March, 10 a.m.
 Toronto, Knox Church, 2nd March, 10 a.m.



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