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Concerning Finance.

OUR Church is called this year, in the good providence of God to pay more than ordinary attention to finance. Necessity is laid upon her to devise wisely and to execute promptly and liberally. She is learning a lesson which she greatly needs, and which will we trust prove a source of lasting strength to her.

We are deficient in regularity, unity, system, and heart in our financial arrangements. A few congregations give liberally to all the Schemes of the Church; a larger number give fairly to a few Schemes; a considerable number neglect their duty wholly! All the Church courts, from the Assembly downwards have spoken plainly as to the obligation upon all the congregations to do what they can, at all events to do something,—for *all* the Schemes. It may well be the special endeavour of Presbyteries to see to it this year that there shall not be a delinquent congregation within the bounds. If Presbyteries make up their minds to go through with this arduous but most necessary task they can do it, and it will be easier every succeeding year. It would be a most gratifying circumstance if we could announce next June, that every congregation in the Church had put its hand to the work, and had at least tried to do its duty. Presbyteries will no doubt wisely decide to begin early in the ecclesiastical year to deal with congregations or stations that are habitually delinquent,—to deal with them most kindly, most patiently, but also most firmly. As Presbyteries must deal with congregations one by one, so the Sessions must deal with the members of the Church, and endeavour to secure contributions from all. Let there be as far as possible equality in this as in everything else. The principle on which we must urge men and women and children to give is the grand principle of doing all for

the sake of Christ, and as an indication of our love to Christ. The money we give is a grateful offering from loyal hearts to the King of Kings. Zaccheus gave one half his property, and made amends for previous neglect. Shall not many in our congregations surpass Zaccheus in liberality? Give often, for Christ needs your gifts, and He *often* remembers you with His blessings. Give freely, for ye have freely received. Give regularly, for it is thus only that the Church will be able to put your gifts to the best use.

In our financial operations we must not forget that our interests as a Church are co-extensive with British America, and that, in truth, the field is the world. We must make common cause in all church schemes with all our brethren. All the colleges are ours. All the Foreign Missionaries and Home Missionaries are ours. All the aged and infirm ministers, all the widows and orphans of ministers are ours. The missionaries among the French are our missionaries. Thus, every member of the Church is concerned in—should be deeply interested in—every one of the enterprises of the Church. We are not Congregationalists merely; and this should be borne in mind in dealing with our Schemes.

This then is emphatically the year for calling forth all the resources of the Church,—for enlisting the active aid of every congregation and every member, young as well as old. Systematic, hearty devotion of our substance to the Lord will surely be followed with an abundant blessing from the Most High.

He has no part at all in Christ who will not part with all for Christ.

“If any Church puts the work of missions in a corner the Lord will put that Church in a corner,” were among the last public words of the venerable and veteran Dr. Calhoun, and they embody the lessons of Divine Providence exhibited in the history of His Church.

As others see us.

REPORT TO THE COLONIAL COMMITTEE BY THE
REV. GEORGE W. SPROTT, B.A., DEPUTY
OF THE CHURCH OF SCOTLAND TO THE
CHURCH IN CANADA, 1879.

MR. SPROTT, as many of our readers will remember, came to Canada in the month of June last for the purpose of visiting the churches, to see how we look from an old country point of view; to obtain information on the spot as to the practical results of the recent Union, to ascertain whether any further assistance is needed in the new circumstances, and in what way such assistance might be most profitably given.

On his return to Edinburgh, after spending nearly two months in Canada, Mr. Sprott submitted to the Colonial Committee a very interesting Report, embodying the results of his observation extending over a vast extent of territory—from Newfoundland to Manitoba. A printed copy of this Report is now before us from which we make a few extracts, premising that we take it to be on the whole a very fair and impartial document; and it certainly contains a great deal of information that cannot fail to be useful to the Colonial Committee in determining their future relations to the Presbyterian Church in Canada. Speaking of our General Assembly at Ottawa, Mr. Sprott says,—

“After addressing the House in accordance with my instructions, the thanks of the Assembly were tendered to me by the Moderator, the Rev. Dr. Reid, who took occasion to express their high respect for the Church of Scotland, their gratitude for the aid received from the Colonial Committee, and for the prospect of this being continued in some of the more necessitous fields. For several days I was in close attendance on the Assembly, and in my representative capacity received every attention by which regard for the Church of Scotland could be manifested.

The Assembly had among its members many eminent ministers and laymen from all parts of Canada—the homes of some of them being at least 3000 miles apart. The attendance of the most distinguished clergymen is always secured, as Presbyteries send only part of their representatives by rotation, electing the rest by ballot. The old lines of distinction seemed to be

in a great measure effaced, and the ability shown in debate, the liberality of sentiment displayed, and the excellence of the business arrangements, would all have done credit to any ecclesiastical assembly in the world.”

Our six Theological Colleges are thus referred to :

“These Institutions, all of which were in existence at the time of the Union, besides training a native ministry, serve a most important purpose as centres of evangelistic effort. The Church could not have enjoyed anything like its present prosperity had it not been for the labours of professors and students in the Home Mission fields during the summer months. For many years the students have been pioneers in the new districts, and have volunteered for posts along the frontier which the Home Mission would otherwise have been wholly unable to occupy. The fruit of their labours is now to be seen in many flourishing congregations, where the ordained minister very often carries on the same work which as a student he had begun. The Montreal Theological College trains both French and English speaking students, and has a very close connection with this Mission, which employe at the present time 39 agents, 17 of them ordained ministers, several of whom are ex-priests of the Church of Rome. This is probably the most successful Mission to Roman Catholics in the world, and the reason of its success may be due to the fact that the French Canadians are a remarkably sober, industrious, moral, and, in their own way, religious people.”

A passing notice of our widely spread Foreign Missions is followed by a very appreciative and full account of our vast Home Mission fields, in which mention is made of the work carried on in the Madoc, Muskoka, and Parry Sound districts, special prominence being given to Manitoba and the North West Territories :—

“The Manitoba Mission is a very heavy burden on the resources of the Church; but it is most anxious to follow the tide of immigration, as the Free Church did with marvellous success in Western Ontario, and it is exerting itself almost beyond its strength to do so, in the belief that many of the stations which can now do little for themselves will, in a few years, be flourishing congregations, able to help their more necessitous brethren. Presbyterianism starts in Manitoba without any divisions, and full of heart and hope. The clergymen I met with were of opinion that the white population within the bounds of the Presbytery will, in ten years, amount to 200,000, and to maintain and extend their operations, they look eagerly for help from home. They desired me to represent to the Colonial Committee that it

would be of immense advantage if the Committee would pay the salary of a Presbyterian missionary to visit new stations, and to act as a supernumerary. This, including travelling expenses, would amount to £250 per annum. They were of opinion that this was the best thing the Church of Scotland could do for them. At the same time they would welcome a grant to the College, or money devoted to the support of student evangelists."

The result of Mr. Spratt's conferences with brethren who have not yet entered into the Union in the Provinces of Ontario and Quebec, was such as leads him to say, "that meanwhile there is little prospect of any change of position." In New Brunswick, Mr. Spratt "did not think it necessary to make any stay, as the union is complete in that Province, and the new fields are not extensive. In Pictou County, Nova Scotia, he found twelve congregations not embraced in the Union. One fourth of these were vacant, or about to become so. At the conferences held with the ministers and elders in this district, "little was said on the subject of Union. One or two spoke against it, most were silent, but important facts were mentioned which seemed to indicate that opposition to it was fast dying out. The clergymen assist each other at communions, and their people often sit together at the Lord's table. The missionary collections of the Pictou Presbytery, amounting last year to \$400, are given to the Foreign Mission of the Union Church, and vacant congregations are quite ready to call Union Ministers. All this seemed to shew that Union was looked upon by many as a foregone conclusion. The Report concludes with these remarks :

"Without entering upon matters about which there may be difference of opinion in the Committee, I wish to add a few observations with regard to the Union Church.

Though before its completion I thought it very unfortunate that union was pushed on at the risk of division among our own people, I was greatly impressed with the hold the United Church has taken of the whole country, and with the extraordinary energy and liberality displayed by its adherents. Ministers and members of our Church in the Union everywhere assured me that they were as much

Church of Scotland as ever, and those, who had a different connection previously, expressed their gratification at having been brought into closer relations with us, and being now "as much Church of Scotland as anything else;" at the same time, looking to the future of Canada, all seemed to be animated with the desire to hold up a great National Church there, able to provide as soon as possible for its own people, and to maintain and extend its Foreign Mission schemes. There are few rich people in the country, and I heard everywhere of commercial depression and bad times, yet their liberality is truly extraordinary. Last year has been a very trying one in Canada as elsewhere, and most of the conveners had to report to the Assembly that their schemes were in debt; but it was resolved to economise wherever possible, to draw up estimates as to the probable expenditure for the current year, to add the debt, and then to lay the whole facts "fairly and squarely" before the people, and to apportion the amount required among presbyteries, congregations, and communicants. The estimate for the Maritime Provinces had been partially completed when I reached Halifax, and the amount asked for three of the schemes of the Church was an average of 140 dollars from each congregation, or a little over a dollar from each communicant. As another instance of liberality, I may mention that one of the Halifax clergymen informed me that his people had given last year for religious purposes an average of £20 per family, and that the whole amount had been collected at the church door.

I would further call attention to the remarkable success which has attended the efforts of the Church to raise up a native ministry. The facilities for obtaining a complete theological education of a high order are now ample, and parents in good circumstances are as ready to devote sons to the Church as they once were in Scotland. The consequence is, that instead of requiring any more ministers from home, the Church has more, both Gaelic and English speaking licentiates, than she has openings for, and the Colonial Committee might find in Canada agents admirably suited for its work in other fields. In particular, vacancies in British Columbia might be filled by Canadian clergymen of the Church of Scotland now in the Union. There are many young men of this class—some without charges—and they would not forfeit their life claim on the Temporalities Fund by taking service in the Pacific Province. This might strengthen the friendly relations that already exist between the two Churches, but it could do nothing either to hasten or retard incorporation, which is practically out of the question, because of the immense distance and the absence of means of communication."

The Sabbath School.

INTERNATIONAL LESSONS.

THE HEAVENLY SONG.

December 7th.] [Revelations v : 1-14.

GOLDEN TEXT :—Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing—Rev. 5:12.

HOME READINGS :—M. Rev. 4 : 1-11. T. Rev. 5 : 1-14. W. Rev. 14 : 1-12. Th. Exo. 15 : 1-19. F. Rev. 15 : 1-8. S. Ps. 96 : 1-13. S. Pa. 150 : 1-6.

The Seer is now favoured with a vision of the method of God's government as inscribed in "a book"; from which we learn that His decrees are not arbitrary, but stated and fixed, every detail adjuſted and planned in infinite wisdom. He is represented as holding this record in His right hand, signifying His readiness to execute all the counsels therein recorded.

Verse 1. A Book—rather a roll of parchment, written on both sides, as accords with ancient usage. This roll has been called "the title deed of man's inheritance." It is equally the history of the glorified church. *Sealed with seven*—the number seven, made up of four, for the four quarters of the Globe, and three representing the Trinity, and hence called the perfect number, runs all through the Bible, expressing completeness. Vs. 2, 3. *No man in heaven nor in earth*—no created intelligences. Such things, even angels, who have not been redeemed, cannot understand. Certainly no man is able, Job 11 : 7. *To loose the seals*—to unfold the counsels of God. *Nor to look thereon*—so as to be able to read them. Vs. 4, 5. *Wept much*—was distressed that he could not see more clearly of the divine mind and will. *One of the Elders*—one of the redeemed, a representative of the church militant. *Weep not*—what you know not now you shall know hereafter. 1 Cor. 13 : 9. *The Lion of Judah*—see Gen. 49 : 9-10. *Root of David*—see Matt. 22 : 42-45. He who is the mediator betwixt God and man is alone able to execute the counsels of God—for He has prevailed over the powers of darkness. Vs. 6, 7. *I beheld*—recognized, in midst of the shining throng—and of the four beasts—or living creatures—the sacrificial Lamb of God which taketh away the sins of the world, John 1 : 29. *Seven*—thrice, intimating perfect wisdom. *He came*—prevailed by His merit and worthiness. V. 8. *Before the Lamb*—adoring saints and angels worship the Lord Jesus Christ. *With harps*—they praise Him. *The prayers of saints*—not addressed to angels, but to God. Neither saints nor angels are said to *intercede* for us, for there is *only one mediator*—they only present these petitions. Vs. 9, 10. *Sung a new song*—The heavenly hosts sang together at the creation, Job 38 : 7. But now they sing a new song. None of the songs of earth will do for heaven. This was the song of Redeeming Love—ever suggesting new thoughts of praise. *Out of every kindred, tongue, people, nation*—from the four quarters of the world. *Hath made*—the work of redemption is completed. *Kings and Priests*—to reign with Him in glory ch. 22 : 5 and to offer through Him spiritual sacrifices, 1 Peter 2 : 5. *We shall reign on the earth*—The saints shall with Him judge the world at the great day, 1 Cor. 6 : 2. Vs. 11, 12. *Many angels*—The idea conveyed is that of an innumerable company (Hebrews 12 : 22) ascribing everlasting glory and dominion, to the Sovereign of the Universe and to "THE LAMB THAT WAS SLAIN": while the ransomed saints would echo back the chorus,—*"Unto Him that loved us and washed us from our sins in His own blood,"* as in Rev. 1 : 5. *Worthy to receive, power, riches, wisdom, strength, honour, glory, blessing*—again seven ascriptions. They only who learn this song upon earth shall sing it in heaven.

THE HEAVENLY CITY.

December 14th.] [Revelations xxi. : 21-27.

GOLDEN TEXT :—For he looked for a city, which hath foundations, whose builder and maker is God. Heb. 11 : 10.

HOME READINGS :—M. Isa. 65 : 17-25. T. Ezek. 47 : 1-12. W. Rev. 19 : 1-21. Th. Rev. 20 : 1-15. F. Rev. 21 : 1-8. S. Rev. 21 : 10-27. S. Rev. 22 : 1-5.

THE BIBLE begins with an account of the creation and of the earthly paradise. In it is bound up the only reliable history of the human race. It foretells the ultimate destiny of the material universe—to be burned with fire, 2 Pet. 3 : 10 : and, before closing, it lifts the veil to give us a glimpse of "the new Jerusalem." Whether this world, sublimated by fire, is to become the eternal habitation of God's elect, matters not, we are here taught to think of heaven as a *place*, and not merely a state or condition of future existence.

Verses 21, 22. *Twelve gates* abundant ingress to people of all nations and denominations. All the true Israel shall find entrance, as every tribe had access to Jerusalem. *Pearls*—costly and beautiful. *Gold transparent*—earthy gold is too dim to give a right conception of the glory of heaven. *No Temple*—The condition of things will be reversed. Here, God dwells in the hearts of believers—His temple 1 Cor. 3 : 17 and 6 : 19; there, the glorified church shall dwell in Him as her temple. *Means of grace shall cease* when the end of grace is come." Vs. 23, 24. *No need of the sun*—the presence of God and the Lamb shall more than supply the place of Gospel ordinances. *The Glory of God*—Of this glory the Jews had visible evidence in the pillar of fire, and in the tabernacle, 1 Kings 8 : 11. Saul, too at Damascus, Acts 22 : 1. *And the Lamb*—Christ is "the true light," John 1 : 9. *Nations saved*—some out of all the nations, and many out of some—aiding to the great multitudes who shall be saved, Rev. 7 : 9. *Kings*—all ranks and classes shall find admission. Vs. 23, 25. *Gates not shut*—no need to shut them, for there is no night—no sin, no ignorance. *They who come hither find*—"an abundant entrance," 2 Peter 1 : 11. *The glory and honour*—everything excellent and pure shall be found here—nothing good left out, nothing bad admitted. V. 27. *That defileth*—anything unclean. *Hypocrites, untruthful, impure, and protious persons may creep* into the church on earth but shall in *no wise*—under any disguise—enter heaven. Only those who have washed their robes in the blood of the Lamb, Rev. 7 : 14. Chapter 22 : 1, 2. *A pure river*—as in Eden there was a river to water the garden, Gen. 2 : 10-14, so in heaven the River of Life—everflowing ensuring perennial beauty and verdure and exemption from thirst and unfruitfulness, free from any taint, because issuing from the fountain of Purity itself. *The tree of life*—rather trees lining the streets and the river. "Symbols of bestowed immortality" In Eden only one tree of life; here many. *Twelve manner of fruits*—emblematical of endless variety and ceaseless supply of blessings suited to the tastes and capacities of the inhabitants. Vs. 3, 4. *No more curse*—no serpent as in Eden, no Satan, no sin. *But the throne of God and the Lamb*—who redeemed us from the curse, Gal. 3 : 13. *His servants shall serve Him*—continually—ceaseless and joyous service—though what kind of service we do not precisely know: there will be no idlers there. *Shall see his face*—Matt. 5 : 8—shall enjoy precious intimacy as with a dear friend, 1 Cor. 13 : 9-12. Not only shall they know their sonship, but they shall be known to all the citizens of heaven, from their likeness to Him whose name they bear. 1 John 3 : 2. *For the Lord God*—see Ps. 27 : 1. *They shall reign*—as kings and priests, Rev. 1 : 6. *For ever and ever*—unto the ages of the ages."

December 21st.]

[Rev. xxii : 10-21.

GOLDEN TEXT:—*The grace of our Lord Jesus Christ be with you all.* Amon.—Rev 22 : 21.

HOME READINGS:—M. Ps. 16 : 1-11. T. Ps. 48 : 1-14. W. Jno 17 : 1-25. T. 2 Tim. 4 : 1-22. F. Tit. 2 : 1-15. S. Jude 1 : 25. S. Rev. 22 : 6 : 21.

THE LAST WORDS of a friend are always memorable. This is Christ's farewell to His Church. As when he ascended he parted from His disciples with a promise of His gracious presence in the person of the Holy Spirit, so here He leaves His Church with the promise of a speedy return.

Verse 10. *He saith*—the angel saith, v. 9. *Seal not*—Isaiah and Daniel were commanded to seal up their far-reaching prophecies, Is. 8 : 16. Dan. 12 : 4 9. But this is to be left open for the comfort and edification of the church. The New Testament dispensation is the beginning of the end, and fulfilment of prophecy, and we are reminded that our right attitude is that of continual watching for Christ's coming, Matt 25 : 6 13. *For the time is at hand*—these visions would soon begin to receive accomplishment. V. 11. *He that is unjust—unrighteous. That is righteous—that doeth righteousness,* 1 John 3 : 7 10. There can be no mistake about the meaning. Eternal punishment is, in the nature of the thing, the necessary result of a life of sin. Sin is its own punishment. The worst punishment God lays on wicked men is to give them up to themselves, Hos 4 : 17. Vs. 12, 13. *Behold I come quickly*—It is Jesus who speaks. Whatever the exact import of the words, to us His "coming" is, practically, at our death. Let these words be ever sounding in our ears. *As his work shall be*—not according to his creed, or his professions, Matt. 7 : 21-23. We shall be judged by our lives. Vs. 14, 15. *That do His commandments*—obedience is the test of faith and fitness for eternal life. Yet our "right" to the tree of life is due not to our doings, but to what He has done for us. *Without are dogs*—the sensual, corrupt, depraved, and "who ever practise a lie." V. 16. *Have sent mine angels*—for Jesus is Lord of the angels, Heb. 1 : 6. *Unto you*—primarily to the seven churches, but equally to Christians of all times and places. *The root and offspring of David*—As Jehovah, the root from which David sprang; as man, descended from him by ordinary generations—thus indicating His two-fold nature. *Morning star*—(see Numbers 24 : 17)—the star that ushered in the day of grace and shall usher in the everlasting Day of Glory. V. 17. *The spirit and the bride*—God by His Holy Spirit, and the church by her ministers, and ordinances, and by the lives of her consistent members, *say come*—come to Jesus to be saved by Him. "The first impulse of a converted soul is to bring others to the knowledge of the truth. So with Andrew, and Philip, and the woman of Samaria, and Paul. Or, this may mean the spirit in the church and in believers replying to Christ, "I come quickly," by saying "come" as in v. 20. *Whosoever will*—sincere believer. Isa. 55 : 1. *Whosoever will*—the precious invitation is to all, see Acts 10 : 34 V. 18. *Testify*—declare. *This book*—Revelations, though the denunciations are equally applicable as to the whole Bible. *If any man shall take away*—explain away the meaning, or "wrest the Scriptures" to suit his caprice (2 Pet. 3 : 16) he therefore deprives himself of the privileges and promises contained therein. *He that testifieth*—The Lord Jesus *Amen*—so be it. This is a part of St. John's responsive reply—"Even so come, Lord Jesus." Solomon's song closes with language of a similar import, 8 : 14. *Are we prepared to take up the joyful proclamation?* The great desire and constant prayer of every believer is the "coming" of Christ. "Thy Kingdom come!"

January 4th.]

[Matthew ii : 1-12.

GOLDEN TEXT:—*For unto us a child is born, unto us a son is given.* Isaiah 9 : 6.

HOME READINGS:—M. Luke 1 : 26 38. T. Luke 1 : 45 56. W. Luke 2 : 1 20. Th. Mat. 1 : 1-25. F. Micah 5 : 1-7. S. Luke 2 : 21-38. S. Mat. 2 : 1-12.

JESUS—*Saviour*, so called because he saves His people from their sins, Mat. 1 : 21, was born in BETHLEHEM—*House of bread*, a city of Judæa, six miles south from Jerusalem, wh. still exists with a Christian population of 3000: called the city of David, because he was born there, 1 Sam. 16 : 1-3, and was there anointed King, ch. 17 : 12. HEROD, the King of Judæa, commonly called "The Great," was an Edomite and thus an old prophecy was confirmed, Gen 49 : 10. To make himself popular he rebuilt the Temple at Jerusalem upon a grand scale, and embellished the city with splendid buildings, but he was detested by his subjects for his cruelty, of which he gave conspicuous proof in the wholesale murder of the babes. The WISE MEN of the East were not Jews, but Gentiles of the learned class who cultivated astrology and kindred sciences and shared in the common belief in the East that out of Judæa should arise a great prince who should attain to universal dominion. They had doubtless some knowledge of the prophecies concerning Christ by Daniel, Isaiah, and Micah, and perhaps of that remarkable prediction by Balaam in Numbers 17 : 19. The appearance of this strange star or meteor in the heavens would not escape their notice, so they came to Jerusalem to hear rather than to bring news. Vs. 2 3. They put high honour on the infant by calling him a "born king." Herod was troubled—a guilty conscience is always its own accuser. The very mention of a new king made him tremble for the stability of his throne. And all Jerusalem—the people shared in the consternation, for they knew what to expect from Herod's jealousy and anger. Vs. 4 8. *Gathered the chief priests, &c.*—most likely he convened the Sanhedrin, consisting of 70 authorized interpreters of Scripture, who ought to know, if any knew, when Messiah should come. They reply by quoting the passage from Micah here cited. Turning from them to the wise men he privately questioned them minutely as to the time when the star was observed, and sent them to seek out the child, bidding them bring him word again that he might also worship him. Arrant hypocrite that he was! The king, following their guidance, soon found the young child, not in the stable, but in the house to which his mother had removed, so soon as there was room for them. There joy was unbounded, and although they could not comprehend the full import of the event, they showed their sincerity (1) by prostrating themselves before the infant (2) by presenting him with gifts suitable: to royalty—in accordance with ancient custom: (3) instead of going back to announce their discovery, they went home by another way, avoiding Jerusalem, leaving Herod to find out what truth was in the report as best he could.

LEARN: That Christ was sent not only to the Jews, but to the Gentiles also: if we sincerely desire to find Christ, God will guide us to Him: that having found Him we have reason to rejoice exceedingly: that we should first give Him our hearts, and then our gifts—consecrating all we have to His service. The authority of God is always to be regarded as supreme—Acts 5 : 29. It is better to trust in the Lord than to put confidence in Princes. Observe the providence of God in supplying the means for the journey into Egypt.

Our own Church.

IT IS GOOD to see evidences of increasing interest in Sabbath-school work, in the numerous Presbyterian Conferences and Conventions, of which notice is made in the RECORD from time to time. It will be still better when, as a result of these, we shall hear of the formation of training-classes for teachers throughout the Dominion.

We intend to continue the Notes on the International Lessons, believing that they are found to be useful to teachers in the remoter districts, at all events, who have not access to more elaborate treatises. And, further, we take this opportunity of stating that the brief outlines of the Lessons which we have given in the past have been prepared carefully, and expressly for the RECORD. We would not have thought it necessary to say even this much about the Notes had they not been republished, word for word, in several weekly papers of high standing, without acknowledgment; and some of our friends may very naturally have come to the conclusion that we have been giving them that on which we had bestowed no labour.

REV. DR. REID has received a donation of £100 sterling, from the Presbyterian Church in Ireland, in aid of the Home Mission Fund of our Church. Mr. David Morrice, of Montreal, has founded a scholarship of one hundred dollars per annum, in connection with the Presbyterian College in that city.

HOME MISSION FUND RECEIPTS, *Western Section*. Up to date, there has been received the sum of \$12,485.24 for the current year. Since the meeting of the Home Mission Committee the amount received is \$7071.85. Of the amount received, about \$2500 has been given specially towards the payment of the debt on the Fund. It is desirable that contributions should be forwarded as promptly as possible.

MISSIONARY MEETINGS. The Montreal Anniversary Meetings were held in Erskine Church, on the evenings of the 25th, 26th, and 27th ultimo. We may refer to them more particularly next month. The Home, Foreign,

and College Boards, *Eastern Section*, have agreed jointly to send a respectful request to all the Presbyteries to make early arrangements for holding a missionary meeting in every congregation and station within the bounds, to bring before the people the work of the Church, and interest all in its support and progress.

REV. G. L. MACKAY expects to leave Formosa for Canada, via India and England, some time in January. We may therefore look for him in Canada probably in March or April.

REV. THOMAS M. CHRISTIE, with his family, sailed from Halifax on his return to his mission field, in Trinidad. A farewell meeting was held on the previous Friday, in St. Matthew's Church, Halifax, at which Mr. Christie gave a concise *resumé* of mission work among the Coolies of Trinidad.

REV. GEORGE MURRAY, late of British Columbia, is expected as pastor of St. Andrew's Church, New Glasgow.—Rev. Neil Brodie has been "in these parts" lately. Rev. Mr. Mackay, late of Cairloch, has sailed for the old land with most of his family. Rev. A. J. Mowat, Windsor, has been ill.—He is called to Fredericton, N.B., a very important position.

REV. DR. JARDINE, of Chatham, N. B., has been giving a course of lectures in Queen's College, Kingston. Rev. A. B. Mackay, of Crescent Street Church, Montreal, is giving a course of lectures on English Literature and Elocution, in the Montreal Presbyterian College. Principal Dawson, of McGill College, has announced a course of six lectures, on "THE PRESENT AND THE FUTURE IN THE LIGHT OF PROPHECY AND HISTORY," in Stanley Street Church, Montreal. The Rev. D. M. Gordon has returned to Ottawa, from the Pacific Coast, via the Rocky Mountains and the Saskatchewan Valley.

VISITORS. The following registered their names at the Presbyterian offices, 200 St. James Street, Montreal, last month. Revds. John Wilkie and James Smith, missionaries *en route* to India. A. Mackenzie, editor of the Celtic Magazine, Inverness, Scotland. Rev. G. C. Haney, *en route* to Edinburgh. Rev. John M. Ross and Mr. W. G. Blackie, of London, England, from Australia, homeward bound. Dr. G. D. Mathews, late of New York, going to Quebec. Rev. H. McQuarrie, of Wingham, Ont. Dr. J. B. Fraser, of Queensville, Ont., on his marriage tour. Rev. Dr. Barclay, of Toronto, returning from Scotland.

PRESBYTERIAN COLLEGE, HALIFAX. The session 1879-80 was opened on Wednesday, Nov. 6. Professor Currie delivered the inaugural lecture before a large audience, in Chalmers Church. His subject was the Book

of Deuteronomy. He reviewed the course of recent criticism with regard to that book, and replied to the objections to its Mosaic authorship. The lecture is the fruit of close acquaintance with the most recent phases of the question. The number of students is about the same as last year. At a meeting of the Board, held on the same day, it appeared that the amount raised for "Building and Endowment" is now \$48,000. The total aimed at is \$100,000. Steps are to be taken by the Board, in concert with Presbyteries, to hasten the collection of subscriptions.

ORDINATIONS AND INDUCTIONS.

ST. HYACINTHE: *Montreal Pres.*—Rev. E. D. Pelletier late of St. Anne's, Illinois, was inducted on 10th November.

CLAUDE AND MAYFIELD: *Toronto*—The Rev. D. Fraser, formerly of Charles Street Church, Toronto, was inducted on 28th October.

NAPANEE: *Kingston*—The Rev. Alexander Young, was re-inducted on 28th October.

GRAND RIVER: *Sydney*—Mr. George I. Gordon, was recently ordained and inducted into this charge.

CARLTON AND CHEBOQUE: *Lunenburg and Yarmouth*—Arrangements were made for the induction of Rev. J. K. Bearisto on 25th November.

CALLS: The Rev. D. McMillan, of La Have, N.S., has accepted a call to North Sydney, C. B. Rev. J. K. Bearisto to Carlton and Cheboque, in the Presbytery of Lunenburg and Yarmouth. Mr. McLaren has accepted a call to Clyde and Barrington, in the same Presbytery. Mr. Eastman has accepted a call to Oshawa, Ont. Rev. G. M. Clark, formerly of Kemptville, has accepted a call to New Edinburgh, *Ottawa*

DEMISSIONS: The Rev. Robert Laird has demitted the charge of Princetown, P. E. Island: The Rev. A. Nicholson, that of Lansdowne and Fairfax, *Kingston*. The Rev. William Masson has resigned the charge of St. Andrew's Church, Galt, Ont.

NEW CHURCHES.

ASHTON, Ont.—A new church was opened in this place, in the beginning of November, by Principal Grant, of Kingston. The Rev. J. M. McAllister, pastor of the congregation, is to be congratulated on the happy result of his efforts in this direction.

PARKDALE, TORONTO—This comfortable and commodious suburban church edifice was opened for worship on Sabbath, 2nd November. Reverends D. J. Macdonnell, D. Mitchell, and J. Hogg officiated respectively at the morning, afternoon, and evening services which were all largely attended.

NORWICH, Ont.—A new Presbyterian church was opened at this place, on 2nd November,

with services appropriate to the auspicious occasion.

OSPREY, Ont.—The church at McIntyre's corners, erected through the efforts of Mr. Chisholm, was dedicated on 2nd November. Mr. Rodgers, of Collingwood, officiated in the morning, Mr. Macdonald, of Creemore, in the afternoon, and Mr. Millard, of Maple Valley, in the evening.

PAISLEY, Ont.—The new Knox Church was opened for worship on 2nd November. Professor McLaren conducted the morning and afternoon services. Rev. John Smith, of Toronto, preached in the evening.

MORRIS, Manitoba:—A neat and comfortable church, which cost \$1100, was opened for divine service at this place, on 14th October, by Revs. J. Robertson and Professor Bryce, of Winnipeg.

GLADSTONE, Manitoba:—Here too, a new Church was opened on 2nd November, by Professor Bryce. And still another has been completed at CLEAR SPRINGS, also in the Prairie Province.

NEWFOUNDLAND:—A new church has been opened at *Little Bay*, a mission station under the charge of Rev. A. Gunn.

Meetings of Presbyteries.

BRITISH COLUMBIA: 11th October:—This Presbytery, in connection with the Church of Scotland, met in St. Andrew's Church, Victoria. The opening services were conducted by the Moderator, the Rev. W. Clyde, of Nanaimo, who preached a suitable sermon. After which the Presbytery was constituted, and there were present the Revs. R. Jamieson, S. McGregor, A. McElmon, A. Dunn, W. Clyde and G. Murray, with Messrs. John Robson, John Finlayson, R. Gibson and — Pearson, representative Elders from New Westminster, Victoria, Nanaimo and Comox. Various matters affecting the interests of the Presbyterian Church in this Province were considered. The principal item of public interest was the resignation by Mr. Murray of his charge in Nicola, and his proposed removal to Nova Scotia. The Presbytery accepted Mr. Murray's resignation with deep regret, and heartily joined in wishing him every success in his future career. The necessary steps were taken to obtain a minister for Nicola as speedily as possible.

P. E. ISLAND: 7th October:—The Presbytery met at Tyne Valley, and had a very encouraging Presbyterian visitation of the congregation. Rev. R. Laird's resignation of Princetown was accepted and a suitable minute adopted regarding his valuable services for nineteen

years. A letter was read from the Home Mission Board transferring to this Presbytery Mr. John McDonald, a student who had been recommended by the Colonial Committee of the Free Church of Scotland, as a candidate for license to labour in the Maritime Provinces. It was agreed in the meantime to allow the papers to lie on the table, and instruct the clerk to give him appointments as opportunity occurs.

TRURO: 28th October:—It was resolved after full examination to apply to the Supplementing Committee for \$100 each for Parrboro, Acadia Mines, and Coldstream congregations. The Clifton congregation agreed to close the Beaver Brook Church. Rev. James Christie applied to the Presbytery with a view to the renewal of his ministerial connection with the Presbyterian Church. His application was referred to a committee. Rev. John J. Baxter applied to be recommended for the full allowance from the Aged and Infirm Ministers Fund. The clerk was instructed to secure all necessary information relative to the case. The Hymn Book was referred to a committee. Agreed to separate the stations of Southampton and Athol from Parrsboro, and unite them with Maccan.

ST. JOHN: 28th October:—A committee was appointed to arrange a Sabbath-school Conference, to be held at Moncton, on the second Tuesday of January. A deputation was appointed to visit the congregations of St. James, Bailie, and Tower Hill, for the purpose of effecting a union among those congregations, Rev. Mr. McDougall having declined a call to St. James. A unanimous call from St. Paul's Church, Fredericton, was sustained in favour of Rev. A. J. Mowatt, of Windsor, and ordered to be transmitted for his consideration. Mr. James McKenzie was recommended to the Theological Hall at Halifax.

LUNENBURG AND YARMOUTH: 4th November:—Rev. John Cameron was appointed Moderator. Riversdale congregation reported all arrears to the pastor paid, and promised to pay \$5 a week towards the support of a probationer. The Presbytery decided unanimously in favour of retaining on the rolls of their respective Presbyteries the names of ministers who retire from the active duties of the ministry, with consent of Assembly, on account of age or infirmity; and who continue to reside within the bounds of the Presbytery to which they had belonged.

The Presbytery emphatically disapproved of the "principle of the proposed act for establishing the 'Presbyterian University of Canada'" After considering the supplemental Hymns sent down by Assembly's committee, it was agreed to express approval of the committee's work, and make no comments on hymns now submitted. The remaining remits of Assembly are to be considered next January.

MIRAMICHI: 28th October:—Dr. Jardine gave in a report regarding the constitution of congregations, which is to be further considered. Catechists gave in very encouraging reports of their summer's labours. The Committee appointed to visit New Carlisle reported that the congregation is making arrangements to do without supplement. A series of missionary meetings will be held in all the congregations early in the new year. The changes and additions proposed by the Assembly's Hymn-book Committee were considered and approved, and the names of a few additional hymns suggested as suitable for the collection.

KINGSTON: 1st October:—Mr. Burton's resignation of the John Street Church, Belleville, was accepted. The Home Mission report was, as usual, full of interesting details of mission work spread over a very large field. The reports of deputies appointed to visit congregations and stations, *in re* the Home Mission Fund, were read and carefully considered with special reference to the grants in aid that were required. Arrangements were made for holding missionary meetings. The Rev. A. B. Nicholson was released from his charge of Lansdowne and Fairfax. 14th October. Rev. Alexander Young accepted a call from his former congregation at Napunee, and arrangements are made for his induction. There was presented an overture from the Kirk-session of Brock Street Church, Kingston, in favour of a revision of the Psalms.

PETERBOROUGH: 30th September:—Reports were read from deputies to the congregations anent the Home Mission Fund, and from three missionaries who had laboured within the bounds during the summer months. It was agreed to hold a Sabbath-school Conference in connection with next meeting of Presbytery. Mr. Bennett gave notice of a motion "That the Presbytery establish a fund to aid in the erection of churches and manses within the bounds."

WHITBY: 21st October:—The time was chiefly taken up with the consideration of Home Mission matters and making arrangements for visiting all the congregations by delegations consisting of two ministers and one elder each. A call from Oshawa in favour of Mr. Eastman was sustained. Committees were appointed to examine and report on the additional hymns, the remittance to a Presbyterian University, and that on Romish ordination.

TORONTO: 4th November:—A draft minute regarding the late Dr. Topp was submitted and unanimously adopted. Also Rev. Dr. Reid was appointed interim Moderator of the Session so long presided over by Dr. Topp. An extract minute of the Presbytery of Barrie was read, agreeing to the transfer of Honeywood to the care of this Presbytery with a view to its being

united with the congregation of Horning's Mills. The minute referred to was received with much satisfaction, and these were formed into one pastoral charge. Inquiry was made of the ministers present as to whether they had read the address to their congregations on Home Missions, prepared by the Moderator of the General Assembly, when it was found that some had, while others had postponed the reading of it till immediately before their annual missionary meetings, and urged congregations to all possible liberality. A good deal of time was spent in considering the additional hymns sent down by the Assembly's Committee. And it was agreed to meet again, especially for that purpose.

STRATFORD: 4th November:—All the ministers, twenty in number—and twelve elders, were present. It was reported that the congregations of Hampstead, St. Andrew's, and Shakespeare had agreed to unite. Mr. Johnston resigned the charge of Molesworth and Trowbridge. A suitable minute was agreed to in reference to the translation of Rev. John J. Cameron to Whitby. Mr. Gordon gave notice of a motion at next meeting in regard to the employment of students. Kirk-sessions were enjoined to bring the subject of Missions, and their support prominently before their congregations, and ministers were required to report in writing whether the Moderator's Circular was read from their pulpits, and what steps have been taken to afford every member of their congregations an opportunity of contributing to the Home Mission Fund.

GUELPH: 14th October:—Rev. James A. R. Dickson was inducted to the charge of Union Church, Galt. A suitable minute was adopted in reference to the resignation of Rev. William Masson, of St. Andrew's Church, Galt, now on a visit to Scotland. A minute was also adopted in reference to the death of Rev. Daniel Anderson, of Rothsay and Moorefield.

HURON: 14th October:—At the request of the Knox Church congregation, Goderich, the resignation of Revds. Messrs. Ure and Sieve-right were allowed to lie on the table till January meeting, in the hope that they may be withdrawn. Arrangements were made for a Sabbath-school Convention to be held in Goderich, in February. Standing committees for the year were appointed on Sabbath-schools, Home Missions, state of Religion, and Finance.

Obituary.

REV. DANIEL ANDERSON, of Rothsay, Ont., departed this life on 11th October, in the fifty eighth year of his age. His last illness, which was a long and painful one, was

borne with Christian resignation, and his end was that of the righteous—perfect peace. Mr. Anderson was a native of Edinburgh, where he completed his literary and philosophical course of study, and commenced that of divinity. Coming to Canada in 1855, he finished his curriculum at Knox College, Toronto, and was ordained to the ministry in 1867. His first charge was in the Township of Brock. In 1860, he removed to Farnham Centre, Que. In 1864, he was settled in the Township of Maryborough, where he has since resided, ministering faithfully and acceptably during most of the time to two congregations, separated from each other by a distance of ten miles. Lately, his charge comprehended Rothsay and Moorefield. Mr. Anderson's position was not such as to bring him prominently before the Church, or the public at large, but few ministers laboured more diligently and disinterestedly in the Master's service.

MR. GEORGE BRIST, Halifax, died on November 2nd. He was an elder, first, in Chalmers' Church, and then in Fort Massey Church, and discharged the duties of that office with conscientious diligence. He was for many years a most useful member of the College Board. One of his last appearances in public was in connection with the Board's work. His removal is deeply regretted by the congregation of which he was an officer, by the College Board, and by the community at large, whose respect and confidence he always commanded.

MR. DUNCAN CAMPBELL, a native of Perthshire, Scotland, and for many years a member of the Session of McNab and Norton, passed quietly to his rest in May last, in the ninety-third year of his age. He was a remarkably unassuming man and little known beyond his own congregation, with which he had been connected from its inception. He was, however, a faithful friend of our Church, greatly attached to her services, and earnest in the discharge of the duties of his office.

Ecclesiastical News.

IT is understood that Dr. Donald McLeod, of the Park Church, Glasgow, will accept the call addressed to him from St. George's Church, Edinburgh. In the matter of the North Leith organ case, the Presbytery of Edinburgh have resolved not to interfere. So that the "ayes" have it, and the organ remains.

THE NEW United Presbyterian Hall into which the Edinburgh Theatre Royal is being converted is so far completed as to accommodate the Theological classes this winter. The alterations have cost some \$100,000 which, added to the purchase price, brings up the total expenditure to \$235,000. But it will be a very

complete and suitable establishment when done. At a recent meeting of the United Presbyterian Presbytery of Berwick, it was agreed to express disapproval of the proposed inspection of religious instructors, as an improper interference with the work of school boards, and an injustice to those who are conscientiously opposed to State taxes for religious purposes. On the other hand, the Free Presbytery of Edinburgh have under consideration an overture to seriously consider "in what way the teaching of religion, in accordance with use and wont, shall be effectually secured to the people of Scotland."

FATHER CHINIQUEY, when last heard from was at Brisbane, Queensland, where a Mr. Henneberry, a prominent priest of the Church of Rome, had, it seems, intimated a desire to meet and discuss with him in public some of those religious subjects on which they differed. Mr. Chiniquy promptly signified his willingness to meet Mr. Henneberry, to have it out with him, and to prove to the Roman Catholics of Australia "that their Church is idolatrous in her worship of the Virgin Mary, and the adoration of the Wafer-God they make every morning at Mass." Mr. Henneberry, however, declined to come to close quarters, contenting himself with acknowledging receipt of Mr. Chiniquy's "little missive," expressing profound pity for his intemperate, and concludes his letter with a characteristic wholesale denunciation of the Canadian's apostasy, and an invitation to repentance so earnest as to be worthy a better cause. It is understood that Mr. Chiniquy proceeds to New Zealand about this time, his first port of call there being Auckland. He will probably leave in March, and may be expected to give a report of his tour at the meeting of the General Assembly in June next.

REV. DR. SOMMERVILLE—the well known Scottish Evangelist who last year electrified the Australians with his eloquence and enthusiasm, has since then paid a lengthened visit to France, where he received a hearty welcome, and has been very successful in his mission, as the following reference to his reception at Nimes testifies:—On Thursday, Oct. 2, at one o'clock a prayer-meeting was held in the "Eglise Libre." Ninety people were present. Dr. Somerville spoke on the words, "Blessed of God cheer." And it was necessary indeed; for it was not without fears and anxiety that we waited for the evening. At last the appointed hour came. The weather being then rather wet, and the Casino on the outskirts of the town, an ordinary lecturer would have had hardly a soul. However, what was our joy and our astonishment to see from six to seven hundred people in the room. The following day, at the one o'clock prayer-meeting, the attendance had increased, but in the evening the Casino was full; about 1200

were present. The audience seemed quite pleased with the meeting, and at the door 780 Gospels, supplied by the National Bible Society of Scotland, were distributed. On Saturday night the Casino was so full that a great number of people were obliged to stand. The audience was greatly interested; and when at the end Dr. Somerville said that, though this was the last of the conferences appointed at first, he was willing to give some more if the people wished so, all the hands were lifted up with one consent. And so we have had a series of meetings such as perhaps the town of Nimes has never witnessed before. Night after night we have seen the Casino crammed by an earnest crowd, always interested, always eager to hear about the Gospel. The interest increased from day to day, and the last meeting was indeed the best one. The Casino proved to be too small for the occasion; more than a thousand were obliged to retire for want of room. It was a most solemn and glorious meeting, which has made a great impression upon the whole population.

"THE SALVATION ARMY."—This is the name by which the newest and most pronounced association of revivalists are designated, and who are creating no small stir in some parts of England. This popular ebullition has assumed an organized form. It has its "head-quarters," its "commanding officers" and its subordinates. It holds its "councils of war," and invests itself generally with a military air. Among the expedients resorted to, to arouse interest in their work, and draw hearers to the preaching of the Gospel, is that of processional singing. They march through the streets in martial array, singing as they go, a proceeding which has on several occasions brought the officers of the army into collision with the authorities. Thomas Maycock, who was a watchmaker at Coventry in very comfortable circumstances, gave up his business, sold his furniture, and went out in the name of the Lord to preach the Gospel to the poor. This man was sent to Warwick gaol for a month's hard labour, upon a charge of obstruction by marching thus through the streets of Leamington. That their peculiar mode of procedure has subjected them to ridicule, obliquy, and contempt is not to be wondered at. This much however, may be said in favour of the movement, extraordinary and eccentric though it may seem,—it is professedly a movement to reach that unfortunate, and also too numerous a portion of the community who constitute the very lowest stratum of society, and who may be said to have sunk practically beyond the reach of any of the ordinary missionary and benevolent organizations of the day. Here is the testimony of a Durham collier as to the effect produced upon himself by the exhortations of these strange preachers:—"I thank God that ever the Salva-

tion Army came to Wellington. I was one of the worst characters, swearing and cursing from morning to night, and nearly always drunk. I, with my companion, went into the Prince of Wales Theatre to scoff and break down the singing; but before I could get out God broke my heart, and I soon found myself at the penitential for, where I gave myself to Jesus. I can praise the public-house now, and by God's help I mean to live and die for Him."

Our Home Missions.

THE HOME MISSION BOARD, *Eastern Section*, met at Halifax, on 5th ult. Rev. A. Gunn reported the finishing and opening of a new church, at Little Bay, Newfoundland. The cost would be paid shortly. The missionary's services are much appreciated. Mr. Gunn was requested by the Committee to remain in Newfoundland till next summer. The following sums were voted to meet mission services rendered since the last meeting of the Board; St. John Presbytery, \$726; Halifax, \$304; Miramichi, \$169; Lunenburg and Yarmouth, \$63; Wallace, \$86; Truro, \$17. The Local Committee paid out the following sums (now approved) St. John, \$38; Miramichi, \$113; Halifax, \$16; Sydney, \$30; Newfoundland, \$200. The half year's expenditure in all amounted to \$1764. But there are claims not yet forwarded.—The debt of \$1307 against the fund on the 1st May, has been paid, and there are \$300 in fund. But the sums now voted cannot be paid until congregations furnish the means. Eleven probationers were distributed among the Presbyteries for three months, according to need.

MANITOBA ITEMS.

Great disappointment is felt in the Northwest that the Home Mission Committee could not see its way to send them the three unmarried missionaries asked for at an additional expense of \$1800. Deputations visited the whole Presbytery of Manitoba, at a personal expense on the part of the members of the deputations of, in all, \$200. They increased the amounts of last year by some \$1700, an increase of 32 per cent, hoping and leading the people to believe that the increase would enable the committee to give the three men asked for without additional expense. In spite of the immense immigration to Manitoba, the Committee has felt itself called on to reduce the amount for the Northwest by some \$2300. The result is rather discouraging. Rev. Donald Ross, whose resignation was accepted by the Home Mission Committee for Prince Albert, has accepted a temporary appointment in Fond du Lac, Wisconsin. On 12th October, the new Presbyterian church at Morris, whole cost

\$1100, was opened. Rev. J. Robertson and Professor Bryce preached morning and evening respectively. A soiree was held the following evening. The amount raised in connection with the opening was \$100. It is about 17 months since Morris was undertaken as a mission field. In the village of Totogan, 80 miles west of Winnipeg, a Presbyterian Church is being erected, at a cost of \$500, by Chief factor Campbell, a retired Hudson's Bay Company officer, and who is largely interested in this, the only port on Lake Manitoba. Such liberality is commendable.

The new church, at Gladstone, was opened on Nov. 2nd, by Rev. Prof. Bryce. Rev. A. Campbell has gone to supply the Nelsonville group of stations for a month. A new church will be completed this month in the settlement of Clear Springs. Intelligence has been received of the arrival at Battleford, of Rev. James Patterson, the traveller missionary. Winnipeg ladies have sent west a consignment of clothing to the Okanase Indian mission.

B.

Manitoulin Island.

THIS Island, situated on the northern part of Lake Huron, is about ninety miles long, and thirty wide. In some of its features it resembles Newfoundland. Its coast line is deeply indented with bays, or arms of this great inland sea. In the interior are numerous lakes. About one-third of the island is covered by water; one-third is rocky and barren, the remaining third is for the most part fit for cultivation. The total population is between seven and eight thousand. Of these, about fifteen hundred are Indians, who live on their reserved lands, and are mostly Roman Catholics. The Protestant part of the community is divided here, as elsewhere, so that you find representatives of various churches, — Presbyterians, Methodists, Episcopalians, Baptists, Universalists, Disciples, Plymouth Brethren, &c. Remote as it is from the centres of civilization and commerce, and difficult to overtake the work among a people so scattered, it is yet a very interesting and important missionary field. For the last seven years the Students' Missionary Society of Knox College has been sending missionaries to Manitoulin Island. Although the beginnings were small, and the progress not very marked, yet, on the whole, there has been a steady advancement, which shewed itself last year in

the erection of two comfortable churches, one at Gore Bay, and the other at Manitowaning. Another good indication of a growing interest in church matters is that a very considerable number of copies of the PRESBYTERIAN RECORD are now regularly circulated, and, what is more, are paid for with exemplary promptitude. Two years ago, the Rev. Hugh Mackay was sent by the Presbytery of Bruce to this field. Assisted by his brother, Rev. A. Mackay, and Mr. Jos. Builder, and now by Mr. Thompson, Mr. Mackay continues to labour indefatigably, and through their joint instrumentality, aided by the Home Mission Committee, and the society above named, they have maintained stated ordinances in the many parts of the Island. The people have contributed liberally towards the erection of the churches, and have begun to do something for the support of missionaries sent to them. The chief part of Mr. Mackay's salary (\$700) is a charge on the Home Mission Fund. The following extracts from Mr. Mackay's report to the Home Mission Committee, dated 3rd September last, supply some interesting details respecting the nature and the progress of the work under his supervision:—

“The Island is divided into three fields or groups of stations, the north, east, and central. In the first are included Gore Bay, Ice Lake, Kagawong, Billings, Kagawong South, Long Bay, Barrie Isle, and Wolsey. The second comprises Little Current, Rheguandah, Bidwell, Smith's, Manitowaning, and Hilly Grove. In the third are Michael's Bay, Providence Bay, Mindamoya, Bassingthwaites, Sandfield Mills, and Tahkummah,—twenty in all. During the summer I have spent the most of my time in the north; Mr. A. Mackay has laboured in the east; the central field has been occupied Mr. Thompson of the Student's Missionary Society.

GORE BAY is the principal station in the north. It is a small village with a splendid harbour, but likely to rise to a place of some importance, as the land about it is good. There are here, however, only about twenty families upon whom we can depend. There are thirty communicants. The average number attending public worship is about one hundred. The Sabbath-school has fifty scholars and five teachers, with a library of one hundred volumes. Our church, erected at a cost of \$700, and seated for

300, is the only one in the village, or within 20 miles of it. There is still a debt of \$100 on it. ICE LAKE, 6 miles distant, is a small settlement, where there are 7 Presbyterian families shut out from Gore Bay by the lake, and from Kagawong by a deep swamp, but they will be able to reach Gore Bay as soon as the road is opened. Kagawong is 12 miles east of Gore Bay. The boats call at this place, where is a grist and saw mill, and a post office. It will be a village ere long. There are ten Presbyterian families and a Sabbath-school with 25 scholars. About 50 attend public worship a Sabbath. At Billings, 4 miles south, we have 8 families, and an average attendance upon ordinances of about 40. At Kagawong South, there are nine families: about 30 attend on Sabbath. Long Bay has as yet only 4 Presbyterian families, with an attendance of 20 on Sabbath, but it is likely to increase. Wolsey is 12 miles south-west from Gore Bay. The settlement contains 12 families, half of whom are Presbyterians, who have been visited, and are anxious to have services. Barrie Isle is a poor place, 10 miles west of Gore Bay, having 20 families—a few Catholics, 4 or 5 Methodists, about the same number leaning to Presbyterianism, and the rest—nothing.”

It is not necessary to go into the details of the other two districts, which partake of the same character as those above described. Enough has been given to shew that the mission to Manitoulin Island is an important and hopeful one. And let it be remembered that this is only a small part of our vast Home Mission field, of which any Church might well be proud. “In regard to future supply,” Mr. Mackay asks “what is to be done? There should be at least two ordained missionaries on the Island this winter. Kagawong and Gore Bay should have a settled minister or resident missionary. If there was a settled minister for Manitowaning and Sandfield Mills, I think they would themselves contribute perhaps between three and four hundred dollars towards his support. I trust the Home Mission Committee shall continue to think well of the mission on Manitoulin Island. I think that ere long there will be three self-sustaining congregations here, for though the most of the people are poor now, in a few years they will be in better circumstances.”

It is much to be regretted that, owing to the want of funds, the Home Mission Committee will not be able to entertain the proposal of sending any additional missionaries to the Island this winter.

French Evangelization.

SINCE the departure of the Rev. B. Ourière for France, in May last, the Canning Street French Presbyterian Church has been without a settled Pastor. The congregation recently presented a unanimous call to the Rev. A. B. Cruchet, of New Glasgow, Que., who was inducted on the 30th ultimo, and has entered upon his work with encouraging prospects. This is the church edifice which was built for Father Chiniquy three years ago. The Board have now two regularly organized congregations in the city of Montreal—Canning Street and Russell Hall—each having a settled Pastor, a Mission Day-school Teacher and also a Bible woman. In addition to these the Board carry on a mission among the Italians of the city, the missionary being an Italian ex-priest, the Rev. A. Internoscia, who after attendance for two Sessions at the Montreal Presbyterian College, was received by last Assembly as a minister of the Church. Mr. Internoscia is doing a good work among the Italians, some of whom he has brought out of the Church of Rome. He conducts service in his native language on the afternoon of every Lord's Day in Russell Hall, the attendance being from 25 to 40. The mission day-school in Russell Hall, which was opened three months ago, is attended by an average of 40 scholars (including a few Italians,) who in addition to the rudiments of a good English and French education, receive instruction daily in the word of God. It will, doubtless, interest many of the friends of the mission to know that this school is being successfully conducted by one of the young French converts to whom reference was made in the October "Record." Another of these converts, an ex-friar, has been engaged for the past three months in teaching the Board's Mission School in Grenville with most encouraging success. He has commended himself highly to both the English and French people of the district, as also to the missionary under whose supervision he labours, and he has recently intimated his intention to study for the work of the ministry.

This is one of the most gratifying features in connection with the work of the Board of French Evangelization, the number of converts who consecrate themselves to the work of the ministry. Of the French Students, who have for the first time entered the Montreal College this Session, one belongs to a Montreal family who recently left the Church of Rome, and another is the son of one of the first converts of our mission at St. Paul de Chester. In recent letters from the Rev. Mr. R. Paradis, the Board's devoted missionary at Grand Falls, New Brunswick, frequent reference is made to a young man educated at a

Roman Catholic College in the Province of Quebec, who has resolved to abjure Romanism. Mr. Paradis thus writes regarding him: "I believe him admirably adapted for the work, and that by God's blessing, he would, after a course of study, make an excellent missionary. He appears most conscientious and devoted. While a catholic, he waited so assiduously at masses, that his knees would bleed, and this he rejoiced in, thinking it meritorious. He was never so happy as when at chapel doing penance. Four of his near relatives are Priests and one a nun. Knowing well that he would be cursed by his parents and persecuted by friends the temptation was strong to stifle conviction. He has had a hard battle to fight, but at length God enabled him to conquer and such intense joy and happiness he has experienced since! He is anxious to enter college next year and I intend to have him with me and assist him in his studies this winter, so that he will be thoroughly tested as to his sincerity and devotedness."

While it is gratifying to find so many young earnest French Canadian converts giving themselves to the work of the ministry, it is cheering to have to report the opening up of new fields of labour for our missionaries. Recently the Board sent a missionary to "prospect" in Chicoutimi, a city on the River Saguenay, the see of a Roman Catholic Diocese with its Cathedral, &c. He found the city not wholly given up to idolatry, for after a few weeks service, he returned with a petition from the few English and French speaking Protestants, praying for the appointment of a permanent missionary and guaranteeing his full salary, at least \$700 per annum and free house, provided he would give part of his time to teaching a Protestant school. The Board are at present endeavouring to obtain a suitable person for this field. There is not a single ordained Protestant minister in Chicoutimi or the whole vast territory of country on the North of the St. Lawrence River, East of Quebec city, a distance of several hundreds of miles.

At Masham Mills, in the County of Ottawa, the Board some four months ago located a missionary, Mr. G. C. Mousseau, who preaches every Sabbath to a congregation numbering about 30 French Canadians. Mr. Mousseau devotes part of his time on week-days in teaching a Mission Day-school. There is here a small church building which, it is hoped, will be deeded to the Board for the purposes of the mission.

At St. Hyacinthe, where the Board erected a substantial brick church this year, a minister, Rev. E. D. Pelletier, was inducted on the 10th Nov. The people themselves pay the salary in full of a Presbyterian lady Teacher, and contribute \$250 per annum towards the salary of Mr. Pelletier, who conducts services in both French and English. This is one of the now numerous

fields occupied by missionaries of the Board who minister to the sparse English speaking settlers and at the same time make inroads upon the French Catholic community of the district, a department of the work from which the very best results are being realized.

Within the past two months ground has been broken in Manitoba, the pioneer missionary of the Board, Rev. W. Mullins, having begun work in the Headingly and Riviere Sale districts, where there is a very large French speaking population. Mr. Mullins has already found access to the homes of several Catholic families and writes hopefully of the prospects of the work. When last heard from he was about to establish a Bible-class and Sabbath-schools. His Sabbath services have thus far been fairly attended.

To meet the increased expenditure consequent upon the rapid extension of the work largely increased contributions are necessary. The Board are resolved to end each year free from debt. While they have faith in the liberality of the Church and in the sympathy of our Christian people, they are not blind to the evils consequent upon running up large deficits. The Treasury is at present empty and they earnestly appeal to the congregations and Sabbath-schools of the Church, and to the friends of the mission generally for liberal contributions. With very great reluctance will they contract the work in its present hopeful condition, but in pursuance of their policy to keep free from debt, they will be compelled to withdraw from some of the fields at present occupied unless funds are forthcoming within the next few weeks to warrant them in doing otherwise.

They therefore very earnestly appeal for contributions to be forwarded without delay to the Treasurer, addressed Rev. R. H. Warden, 260 St. James St., Montreal, from whom copies of the Annual Report and blank Subscription Sheets and Collecting Cards can be obtained on application.

Since the above was in type, the Treasurer has received an anonymous letter enclosing \$4 from "a hired man," Greenbank, Ont. How many who read this will "go and do likewise"?

Our Foreign Missions.

EASTERN SECTION.

AT a meeting of the Committee lately held at New Glasgow, a letter was read from Rev Mr. Copeland by direction of the Mission Synod, communicating the enclosed memo. from that body respecting the salaries

of our New Hebridean missionaries. 1st. That your missionaries can with rigid economy live in the islands on their present salaries while their children are with them, and there is no extra call arising from sickness and such like. An increase of salary would give more comforts and tend to make their work more efficient. The Free Church of Scotland allows £176, and the Australasian churches £200 of salary to their missionaries, exclusive of allowances to children. 2nd. That in case of a furlough of longer or shorter duration to Australasia, at least double the present salary would be needed. The Victorian Church puts its missionaries on a yearly salary of £350, while in the colonies. 3rd. That for the education of their children the salaries of your missionaries allow them to make no provision. It is well known that children must leave these islands if they are not to grow up largely natives in manner, views, and feelings, to board and educate respectably a boy or girl in Sydney or Melbourne, will cost from £60 to £70 per annum.

The Committee were of opinion that the salaries be raised from their present rate £150, to £175, besides £10 for each child, while at home it was proposed to ask the General Assembly to direct that such increase should be made, but as the funds might be deficient at the meeting of the Assembly, as they are at present, it was decided to lay the facts before the Synod of the Maritime Provinces, and as its congregations have to provide the funds, to let that body express its mind prior to any reference to the Assembly. Rev. T. M. Christie gave a report of his visit to the congregations in Cape Breton, showing that he had visited all except Cape North, holding 36 meetings in 30 days, travelling over 600 miles, receiving in collections \$282, and that he had everywhere met with a cordial reception from ministers and people. A resolution expressive of approval of Mr. Christie's zeal and diligence was passed, and the thanks of the Committee tendered by the Chairman. As there can be no immediate increase of salaries for the missionaries in the New Hebrides, and as Messrs. Mackenzie and Annand expect both to be in Australia this winter involving increased expenditure, it was considered desirable that mission goods should be forwarded to all the stations, and in time to meet the two brethren on furlough, while in Sydney: and the Secretary was instructed to request that contributors should forward their donations by Christmas, so that they might be despatched by January 1st., packages or boxes with invoice of articles to be addressed to Rev. P. G. McGregor, Halifax, with notice by mail. Rev. Mr. Christie was then commended in prayer to God, followed by affectionate farewells by the chairman and members of Committee.

P. G. McG.

New Hebrides.

LETTER FROM REV. JOSEPH ANNAND.

Aneityum, 7th August, 1879.

WE received a valuable mission box from Nova Scotia, in April last, for which you will please on our behalf thank the donors. The goods were all of a most useful kind for this island. Besides those more especially intended for the natives, were some very handsome articles for our own personal use. The total absence of "home spun" from the box indicates that there is some misunderstanding among our country friends as to its value here. Though it may be very little prized on some of the northern isles, yet there is nothing which comes from Nova Scotia that is more sought after by the Aneityumese than homespun. Some of the old people were quite disappointed this year when they knew that I could not supply them with it. However, I got about seventy yards from Mr. Mackenzie, which supplied the most pressing needs.

You will be pleased to hear that we are still enjoying good health, and plodding along diligently with our work. Our regret is that we are not able to report such progress as is ardently desired. There is a great deal of deadness both in the Church and out of it. We are too much like the Laedicean Church of old. The attendance at church and prayer meeting is respectable, and much of the conduct of church members is commendable, still we are compelled to feel that too often religion is not a living, vital force among these people. Very much is external, merely the body without the spirit. Therefore we ask for your prayers. We wish to see a revival in the Church here, a refreshing from on high. We are hopeful and believe that we shall yet see better days on this island. The attendance at our afternoon school is now much better than ever before. There are about twenty young men and women regularly present besides the children. Until this year we were unable to get any of the former class to attend except our own servants. We are very desirous to interest the young people in learning, so that we may get a class formed with a view to turning out a higher grade of teachers than any now employed. From a higher class of teachers we may in time get some few qualified to instruct their brethren from the platform or pulpit. We are working with an eye to the future welfare of our charge as well as for their present advantage. The great want now on all these islands that are partly christianized is that of a better qualified class. But this is just the most difficult thing to get. The extreme diversity of language prohibits any one central institution being attempted for the

training of suitable men and women for higher duties. Then on the other hand there is great difficulty in getting the young men to devote themselves to those duties on their own islands, where all around them are idling away their time, and enjoying themselves with their amusements. After discussing anew the whole subject relative to the higher training of teachers this year in our Synod, it was unanimously agreed that the only practicable plan open to us for all and each of us, to do the best we can, in this department of the work, within our own particular fields.

We cannot help one another owing to the diversity of tongues, and no one man can master all the dialects in which we are already labouring, so as to be qualified to take charge of an institution. Even had we the man, what could he do with a polyglot class such as could be collected from the islands already occupied by us? The people here have done very well this year, in making arrowroot. We have seven casks now ready for shipping. This year's crop ought to purchase all the Bibles that we shall need for many years.

You will be sorry to learn that the whooping cough has been carrying off many of the children lately. It was brought over from Tanna, by a native in a trading vessel, last January, and since that date over thirty children have died from that disease alone. There has been a great deal of sickness on the island this year in addition to the cough. The mortality is higher than for some years past. There has been a kind of epidemic passed over the island of Fotuua this year which cut off about one seventh of the population in five months. As there was no missionary there at the time, we do not know exactly what the disease was, though it would appear from the native description of it to have been a malignant fever with cough.

TANNA is not progressing this year during the absence of both her missionaries. War is raging around Port Resolution, Mr. Neilson's station. The work seems to be progressing on all the other islands. Nguna is now yielding to the Gospel, after having held out firmly for eight years. There were about sixty attending the daily school at the mission station there in June, the date of our visit.

Mr. Robertson is sadly in need of a fellow-labourer on Erromanga. Can you not send some one to share the honour of christianizing that historical isle? We settled Mr. Michelson at a station of his own, this year, on the island of Tongoa, a lovely little isle about thirty miles north of Nguna. He enters a hopeful field. I purpose availing myself of the Board's permission given last year, to pay a visit to New South Wales, at the end of the year. We will be absent from our station about four months, this giving us about three months in the colony.

Trinidad Mission.

LETTER FROM REV. K. J. GRANT.

SAN FERNANDO, 7th July, 1879.

I MUST tell you of your last week's work. On the 29th June, the Lord's Supper was dispensed in our church. Though rain fell heavily in the morning yet, it did not prevent the converts from coming up from the various stations in my district. About 180 were present at the Hindustani Service; and of these, 53 received the communion. During the service, Mr. Falconer, who had exchanged for the day with Mr. Henderson, of the Scotch Church, entered, and at the close addressed the communicants through an interpreter,—9 adults and 2 children were baptized. Though the service was long the interest was sustained throughout.

After a brief interval, the English speaking congregation assembled, about 60 in all,—13 commemorated the death of Christ. They came from China, from Bengal, from Madras, from Trinidad, yet with a common experience in Christian fellowship, they received the memorials consecrated to the remembrance of the death of our exalted Lord. The service which was peculiarly appropriate and solemn was conducted by Mr. Falconer.

SCHOOL EXAMINATION.

Yesterday 4 adults were baptized.

During the week I married 7 couples.

On Friday, the San Fernando school was examined by the Mayor of the town, Mr. Frost and others, an unusually large number of the well-to-do Indians of the town were present and seemed gratified in witnessing the readiness with which answers were given to the questions put to their children. The attendance at school is large, a great improvement is manifest since the return of our young Chinese friend Jacob Corsbie, from Galt. The young people's association of Knox Church, Galt, has done for us a great service in supporting this young man two years at Galt Institute. His presence relieves me from a burden, which pressed heavily for many months. He is ready in every good work.

MEETING OF PRESBYTERY.

On Tuesday last, the Presbytery of Trinidad met. The important question of ordaining properly qualified native agents to mission work amongst the Indian Coolies occupied a considerable time. I enclose the extract from the minutes, bearing on the subject. Perhaps it is necessary to be in the work as we are fully to appreciate the importance of such an agency. To us it appears that the time has come. Mr. Morton will doubtless forward to you his well prepared paper on the subject. After our next

meeting of Presbytery in October the 7th, a formal application will be submitted to your Board, if the examination of the candidates be satisfactory, to authorize the Presbytery of Trinidad to set apart by ordination to the ministry Jos. Anagee and Lal Bihari. They are worthy men, have proved willing, faithful, earnest workers, command the respect of their countrymen both Christian and heathen, and the full confidence of your Missionaries. To me our prospects in the work are delightfully encouraging.

Our Foreign Missions.

WESTERN SECTION.

THE CONVENER'S CIRCULAR.

AS the time has now arrived when many congregations are accustomed to apportion their missionary funds, it is important that the claims of the Foreign Missions of the Church should be carefully weighed. The attention of the Church has been earnestly directed to other departments of Christian work. We have no desire to depreciate any of them. They deserve all the support which is asked on their behalf. We feel, however, that the members of the Church should not permit the urgency of home claims to lead them to overlook what they owe to the heathen who have neither churches, Bibles, Sunday-schools, nor Christian literature to point them to Christ. The home work is in some respects of paramount importance, but it should never be forgotten that the most destitute localities in our own land are in an unspeakably better position than the most highly favoured of heathen communities. The Foreign Mission work is growing. It is impossible that a work which is successful can do otherwise than increase in expense. The extension of the work in China, where we have now *nineteen* chapels, each of which has connected with it a trained native helper, in place of *eleven* last year, necessarily increases the expense of the Mission. The erection of an hospital at Tamsui, altho' provided for in part by the noble gift of \$1200, from Mrs. Mackay, of Windsor, Ont., has made it necessary to draw a considerable sum out of the ordinary Fund.

Rev. John Wilkie and his wife have been

sent out to India, and the mission property purchased at Indore, has had to be paid for chiefly out of the revenue of the current year. There can be no question that the expenditure for India will be very considerably in advance of last year.

The estimate made by the Committee of the General Assembly of the sum necessary to carry on the Foreign Mission work, placed under the care of the Committee of the Western Section, is \$25,000, or about 34 cents for each communicant in Ontario, Quebec, and Manitoba. With this sum contributed by the congregations of the Church, the Committee may hope to meet its liabilities for the present year. The year was begun with a debt of \$5,094.05 which has increased to about \$15,000 at the present date. This large increase in the debt is due to the fact that while expenditure has been going on steadily, only a very small portion of the contributions of the year have yet been received. While the Committee hope that this debt will entirely disappear when the congregations have sent forward their contributions for the year, it cannot be regarded as a satisfactory financial position for the church, to require during nine or ten months of the year to carry on its work, on borrowed money. There should certainly be a sufficient balance on hand, at the beginning of the year, to carry on the work, until the revenue of the following year comes into the treasury. We trust the liberality of the Church will soon place the Foreign Mission work on this basis. All that is necessary to secure it is a systematic effort to obtain contributions from all the members of the Church. If our interest in the salvation of the heathen and the extension of Christ's Kingdom is a reality, surely there are few so poor that they cannot come up to the average contribution asked, while the wealthy should feel that it is a privilege to give as the Lord has prospered them to an enterprise which lies near the Saviour's heart.

Wm. McLAREN, *Convener.*

Toronto, 12th Nov. 1879.

North-West Territories.

LETTER FROM REV. GEO. FLETT.

THE following letter is addressed to Mrs. Bryce, the President of the Ladies' Missionary Association at Winnipeg:—

The interest you have taken in our mission at Okanase and the help you have so kindly extended us, induce me to try and give you an idea of how the labour in Christ's vineyard is being performed here. Perhaps you can get

the best idea of it from a sketch of our tour through the Indian camps in June last. Leaving Okanase on June 7th with Mrs. Flett, we stopped first at Shoal Lake, in which neighbourhood most of our Indians with others were hunting. The chief of this band I may mention is one Kee-see-wo-ma (Sky-man.) Being aware that I was to be at Shoal Lake on the Sunday, the Indians hereabouts came in a body and the following day, at morning and noon, I held service, getting large congregations of Indians (about 30 or 40 each time.)—our own Indians, Roman Catholics and Heathen. During the day I had one baptism, a child born three hours after our arrival, whose parents preferred that the ceremony should take place thus soon, as our stay had to be brief. Our next point was Fort Ellice, where we arrived on the 11th and held several meetings for divine service, getting a good attendance. I baptized four here, two being adults. At one of the services, an old Indian whom I never expected to see attending worship, was present with us and took such a deep interest in the proceedings, that in the evening he came again and brought a woman who wished to be baptized and who was one of the two adults I have mentioned.

On the afternoon of the 12th, we left for Fort Pelly reaching there on the 17th, making a total distance from Okanase of about 200 miles. The day after our arrival we had a well-attended meeting, at which five children were baptized. Next day the Indians again assembled as numerous as before, and during the service we had one baptism, an adult. On the 20th I went to the Reserve, south of Fort Pelly. The chief Mee-mee (the Pigeon), a heathen, showed me his farm and was very desirous that I should let the white people know what it was like. I found it well fenced, with thirty-six bushels of barley sown. He had put down no wheat but had the promise of a rare yield of potatoes, 236 bushels having been planted. He had also under cultivation a kitchen garden of about two acres, well stocked with almost every description of vegetable. This cultivation is of course, the work of such of the band as have been induced to take to this kind of way of living. And as I looked over it, I could not but feel thankful that this chief and his men had been enabled to accomplish so much. I could not but feel also that much credit was due Capt. McDonald, the Indian agent at Fort Pelly for what he had done to bring about this change for the better. In congratulating the chief I said to him that it was a good idea to let the white people know what was being done here, how well the Indians were farming, and their names and their deeds would be recorded in the papers. But I suggested to him that there was something far better than that which he might seek for, and

which he would certainly get if he sought aright—the safety of his soul here and hereafter. If he sought the Great Father of all, I told him his name would be recorded in something which would cause him to live for ever and ever in happiness—the Book of Life in heaven. I pointed out to him his responsibility as head of the Indians. I showed him that many of the Indians would not attend my meetings and hear what I had to say about the great God unless he attended too and thus showed them the example. Thereupon the chief went to the Indians, made them a speech, called them into the house, and there we held a very interesting service, at which I baptized eight, five of them being adults, and all relatives of the chief. Next morning I held Divine service again, where I had six more baptisms, two being adults. We left this place—"the Crow-Stand"—on the 21st, returning to Fort Pelly where we had evening service. The following day—Sunday—I published the banns of marriage between the man who came with me on this trip and one of the Fort Pelly girls. The same evening I had a prayer meeting at the Barracks, Swan river, about eight or nine miles north of Fort Pelly. Two were baptized here. We halted again in a small camp at Snake Creek, where we had evening service. On the 23rd, I had three marriages and one baptism at Fort Pelly, two of the marriages being by license and one by banns. Next day the 24th, we set out for home, driving all day through a heavy rain. Passing Sunday at Shoal Lake, we had two services there; and had the pleasure of reaching home on Dominion Day.

This brief record gives an outline of our usual course of labour in the mission field. Long distances have to be traversed and great pains taken to get a congregation together, but each succeeding visit, thank God, appears to tell in this good work.

Formosa.

LETTERS FROM REV. G. L. MACKAY.

Sa-Kak-ong, 13th May, 1879.

I am here endeavouring to secure a place for chapel services. You observe the name has three characters which mean respectively, three, corner, wave. It is situated in the corner between three mountain streams, hence the name.

To the lover of nature its situation is at once picturesque and grand, near by, the waters of several mountain torrents rush along. Not far from the town rise the sloping tea-clad hills, and in the rear stand the cloud-capped ranges where the naked savages roam. It is about

equidistant from the Sin-tiam and Bang-kah chapels.

Until very recently this was a notorious place. Robbers and vagabonds lived on every hand, and succeeded in evading the course of justice by running into the woods and living friendly with the savages.

Two years ago the sub-Prefect came to seize a man who murdered his grandmother, when leaving the town with the fellow, a band of daring villains rushed down the hills, pierced the Sedan chair of the Mandarin with their spears, beat his guard and set off with the prisoner. The sub-Prefect however, was not to be defeated, and in due time returned with a military official and 1000 braves! Several robbers were captured and beheaded, the rest were never heard of. Since then better order prevailed here, still, it is far from being a quiet, settled locality yet. The God of *power* and *might* will convert souls even here, and will do it through the use of means. I am daily dispensing medicines and preaching the Gospel of Jesus. My halting place is a gambling den, and my bed the gamblers table, about 5 feet high. I can see prejudices being removed as day succeeds day, and am confident that in due time a helper can be stationed among the people. On Sabbath I went to a large town called Toa-kho-ham, and preached to immense crowds, I also visited Pang-kie-thai, where the richest man in North Formosa resides. I notice a great change in the people. When I came out seven years ago and went through the town, I was stoned and reviled by large crowds, now scores gather around and invite me to their houses or shops.

The work at the different stations is quietly progressing as usual. Mrs. M. is at Toa-liang-pong chapel, and goes out to visit converts in their homes. Mr. and Mrs. Junor are both busy with their teacher studying the language, &c. The former has his hands full looking after the building of the new hospital at Tamsui. No one in Canada can understand the innumerable annoyances in carrying on such work. And few can understand what a great difference it will make to the mission to have suitable hospital accommodation.

IF MINISTERS GIVE LECTURES, let them be in the same line as their sermons. God's servants have no right to become mere entertainers of the public, pouring out a number of stale jokes and idle tales without a practical point. We are distressed at the entertainments now allowed in connexion with places of worship, and aided, abetted, and assisted in by ministers. When the Lord comes to purge his temple, the scourge of small cords will be greatly needed in some places that we know of. To make religious teaching interesting is one thing, but to make silly mirth without aim or purpose is quite another. *Spurgeon.*

The Presbyterian Record.

MONTREAL: 1st DEC., 1879.

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ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

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

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

THIS NUMBER COMPLETES VOLUME IV. For convenience, as well as economy, the Title page and Index have been adapted for binding two years in one volume. The twenty-four numbers for 1878 and 1879 will make a book of 672 pages, costing subscribers the sum of fifty cents! No one with this volume within reach, need plead ignorance respecting any of the Missionary or Educational Schemes of the Church. Under the headings of NEWFOUNDLAND, and the MARITIME PROVINCES, MUSKOKA, PARRY SOUND, MANITOULIN ISLAND, MANITOBA, THE NORTH-WEST TERRITORIES, and BRITISH COLUMBIA, will be found ample details of the work undertaken these two years in our extensive Home Mission fields. While the letters from our missionaries in the NEW HEBRIDES, TRINIDAD, FORMOSA, and INDIA, are a storehouse of information respecting our Foreign Mission operations. Our readers will do well to bind the RECORD. It is the best way to preserve it for future reference. It is worth keeping. We can supply a few sets from the commencement, in 1876, at the rate of 50 cents per annum, or for two years bound in one volume, \$1.50; or four years in two volumes, \$3.00. If sent by mail, 7 cents per volume will be added for postage.

We would like to be informed as soon as possible of contemplated changes in the dis-

patch list for 1880: And it will be understood that where no instructions are given to the contrary, the same number of copies for January will be addressed to the different parties who kindly act as our agents as are sent for this month. IF THERE ARE ANY PARTIES IN ARREARS, we advise them, as they value their own peace of mind, to remit for the old and the new year together. The Editors are bound to make the RECORD for 1880 better than any of its predecessors.

Literature.

THE WESTMINSTER QUESTION BOOK FOR 1880: The Presbyterian Board of Publication, Philadelphia, price 15 cents. Besides the Notes and Questions on the Lessons for every Sabbath in the year, this little volume contains a series of explanatory notes on the shorter Catechism which will be found very useful for teachers as well as scholars.

THE CATHOLIC PRESBYTERIAN, James Nisbet & Co., London, may be had of Messrs. James Bain & Son, Toronto, price \$3.00 per annum. The November number opens with an able article from the pen of Professor Flint.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW: James Bain & Son, Toronto, price \$2.00 per annum. The October part has the usual number of ably written original articles, including one by Dr. Patterson, of Nova Scotia, entitled *The Canadian North-west and the Gospel*, which will be read with especial interest at the present time by Canadians.

THE PRINCETON REVIEW, 53 Park Row, New York, price only \$2.00 per annum. The November number sustains the prestige of this now famous Review. Among the contributors are President Porter, Goldwin Smith, Mark Hopkins, Dr. Lyman Atwater, President McCosh, and Principal Dawson, of Montreal, who has an excellent paper on *Points of contact between Science and Revelation*.

THE PREACHER and HOMILETIC MONTHLY, New York, \$2.50 per annum, is too well known to require any words of commendation at our hands.

\$5 to \$20 per day at home. Samples worth \$5 free
Address STINSON & CO., Portland, Maine.

\$66 a Week in your own town. Terms and \$5 outfit free.
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Presbytery Meetings on page 332.

Page For The Young.

LITTLE BY LITTLE.

"Little by little," said a thoughtful boy,
 Moment by moment I'll well employ,
 Learning a little every day,
 And not spending all my time in play ;
 And still this rule in my mind shall dwell—
 'Whatever I do, I'll do it well.'
 Little by little I'll learn to know
 The treasured wisdom of long ago ;
 And one of these days perhaps we'll see
 That the world will be the better for me."
 And do you not think that this simple plan
 Made him a wise and useful man ?

ONE STEP AT A TIME.

GEORGE MANNING had almost decided to become a Christian. One doubt held him back. "How can I know," he said to himself, "that even if I do begin a religious life I shall continue faithful, and finally reach heaven ?"

He wanted to see the whole way there before taking the first step. While in this state of indecision and unhappiness he one evening sought the house of his favorite professor, for he was a college student at the time, and they talked for several hours upon the all-absorbing topic. But the conversation ended without dispelling his fears, or bringing him any nearer the point of decision.

When he was about to go home the professor accompanied him to the door, and observing how dark the night was, prepared a lantern, and handing it to his young friend said, "George, this little light will show you the whole way to your room, but only one step at a time ; but take that step, and you will reach your home in safety."

It proved the word in season. As George walked securely along in the path brightened by the little lantern the truth flashed through his mind, dispelling the last shadow of doubt.

"Why can I not trust my heavenly Father," he said to himself, "even if I can't see the way clear to the end, if he gives me light to take one step ? I will trust Him. I do trust Him."

He could hardly wait until he reached his room to fall on his knees and thank God for the peace and joy that filled his soul.

Early next morning the professor was summoned to the door. There he found George Manning. With beaming face he looked up to his teacher, and as he handed him the lantern said significantly, "Doctor, your little lamp lighted me all the way home last night."

ST. ANDREW'S DAY.

Some of our boys and girls are wondering: why the 30th November is called St. Andrew's Day. In the olden time it was customary for each country to have what was called a Patron Saint. So England adopted *St. George*, and Ireland *St. Patrick*, and Wales *St. David*, as their respective patrons. The people of Scotland chose *St. Andrew*, and history connects with their choice the following legend.—About the year of our Lord 369, *St. Regulus*, a Greek monk, being warned in a dream that he should take the bones of *St. Andrew* and depart with them to some unknown land in the far west—resolved after some hesitation to obey the divine admonition. He accordingly gathered up what relics he could find of the Apostle, namely,—an arm-bone, three fingers, three toes and a tooth, and being accompanied with sixteen other monks, and three devout virgins, he set sail, not knowing whither to steer his course. For two long years were this pilgrim band tossed about with tempests, as they skirted the sunny shores of the Mediterranean, passed the dreaded "pillars of Hercules," and rode in the Bay of Biscay : but at last, overtaken by a storm more violent than any they had yet encountered, they were whirled northward, and finally shipwrecked on the Promontory now called *St. Andrew's*. With difficulty they escaped the waves, bearing with them their precious relics. On landing they found themselves in a country infested by wild boars. The inhabitants were painted pagans. But the king, awed by the holy lives of *St. Regulus* and his saintly company, became a Christian after a time, and were baptized.

How much truth there is in this legend it is impossible now to determine, but it doubtless has some foundation in fact. Respecting *St. Andrew* himself, we know that he was the first whom *Jesus* called to be a disciple, and that he remained faithful to his Master even unto the death. Tradition says of him that when called upon to renounce his faith in *Christ*, he boldly resisted ; that he was scourged on his naked body ; and instead of being nailed, was tied with cords to a cross on which he lingered in agony for two whole days, during which time he ceased not to speak of *Jesus*. At last relief came on the 30th NOVEMBER. At all events the life and character of *St. Andrew* are worthy of our study and imitation. And this legend should lead us to remember how much Scotland and the world at large owes to Christianity.

Acknowledgments.

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 2nd Nov., 1879.

ASSEMBLY FUND.

Received to 2nd Oct, '79...	\$611.27
Chiniquacousey 2nd	1.7
Boularderie	3.00
Lunenburg, Willis Ch	4.00
Lyn and Cainton	4.00
Brucefield, Union Ch	6.20
King St Andrew's	6.60
Harwich	8.00
Chatham, St Andrew's	10.00
Bond Head	3.00
Stayner	3.50
York Mills	3.01
Derry West	1.51
Queensville & Ravenshoe	3.45
West Port	3.25
Kennetcook and Gore	3.00
Montreal, St Paul's	40.00
Desboro	1.15
Black River, St Stephen's	3.50
Lachute, Henry's Ch	6.60
Kennebec Road	2.50
Brainerd Station	0.60
Raleigh Station	0.60
Gleneig	5.00
Spriugville, N B	2.00
Wentworth	5.00
Princeton, P E I	10.53
Wakefield	8.89
Lobo, Melville Ch, and Carradoc	6.01
Egmondville	8.10
Newcastle, Miramichi	6.25
Colborne	4.00
Port Hope 1st	12.00
Woodstock, St Paul's, N B	2.00
Port Dalhousie	4.00
Chiniquacousey 1st	3.50
St George	5.00
Pictou	7.07
Huntingdon, 2nd Cong	5.10
Toronto, St Andw, Jarvis St	10.00
Peabody	2.10
Sunnidale, Zion Ch	2.75
Oshawa	4.97
Thamesville	6.85
Botany	2.39
Reserve	1.22
St John's, St Stephen Ch	6.19
Longwood, Guthrie Ch	3.00
Dungannon	5.00
Ayr Stanley St	15.10
Bolton, Caven Ch	6.55
Vaughan, Knox Ch	5.17
Halifax, Poplar Grove	10.00
Hampden	2.50
Bothwell	4.00
Sutherland's Corners	1.30
Camlachie	5.50
Guelph 1st	7.50
Doon	3.70
Erin	6.25
Berlin, St Andrew's	3.00
Nassagaweya	7.50
Campbellsville	5.60
Winterbourne	7.75
Hillsburg	3.00
Prices' Corners	3.51
Eden Mills	2.39
Gnarafaxa, 2nd Church	2.49
Hawkesbury	2.00
L'Original	2.60
Williamstown, Hephzibah Church	4.00
Warwick, Knox Ch	1.90
Maidstone, St Andw's Ch	1.50
Orillia, on account	5.00

Chatham, St John's Ch, NB	7.00
Newcastle	4.40
Ottawa, French Phyn Ch	1.05
Peterborough, St Paul's	24.00
Mahone Bay	3.00
Alberton	5.00
Bay of Islands	2.00
Little River, St Andrew's Church and Stations	3.00
Chipman, N B	2.00
St John, St Stephen's Ch	8.05
Pictou, East River	5.00
Dalhousie & North Sherbrooke	3.00
Demorestville	1.60
Scarborough, Knox Ch	10.95
do Highland Creek	2.90
Belleville, John St, per Mrs Esson	1.00

\$1070.62

HOME MISSION.

Received to 2nd Oct, '79	\$4335.77
Fergus, St Andrew's, add	30.00
Chatham, Wellington St	93.00
Presbyterian Ch of Ireland	484.44
Galt, Knox Ch, add	60.00
St Sylvester	8.60
B F, London	6.00
Chatham, St Andrew's Ch	60.00
Windsor	23.00
Walkerton, Free St John's	55.10
Font Hill	6.00
Landstowne and Fairfax	7.75
Osnabruk, St Matthew's	18.00
Fenelon Falls	8.60
Friend, Sarnia	2.00
Stayner	38.75
Sunnidale, Zion Ch	10.00
Wyoming	18.00
Montreal, St Joseph St	30.00
Joliette	1.10
Fullarton	100.70
Avonbank	7.30
Scarborough, St Andrew's	77.00
Toeswater, Westminster Ch	40.46
Ottawa, Knox Ch	83.70
Goderich, Knox Ch	54.36
Hamilton, St Paul's Ch	134.00
Burnhamville, St Paul's Ch	116.00
Manchester	39.00
Ayr, Knox Ch	79.00
Rochester	16.00
do Sab Sc	4.00
Mount Forest, St Andw Ch	41.00
Hibbert	10.00
Hull	12.00
Avonmore	12.00
Mill Point	8.71
Springville	18.00
Bethany	6.00
Bobbyageon, Knox Ch	31.00
Beverley	40.00
Clifton, St Andw's Sab Sc	20.00
Belleville, St Andrew's Ch	30.00
Grand Bend	13.56
Beachburgh, St Andrew's	13.75
An Elders widow, Montreal	100.00
Montreal, St Paul's	300.00
Cobourg	40.00
Eadies Station	21.00
Hamilton, Central Ch	100.00
Kennebec Road	14.00
Brainerd Station	4.00
Raleigh Station	4.15
Boston Ch, Esquosing	12.00
do do S Sc	4.00
Thornburg, Clarksburg & Heathcote	18.00
Bracebridge	17.60
do Sab Sc	5.58
Mount Forest, Knox Ch	21.00
Floss and Medonte	30.00

Harwich	10.00
Brighton	5.00
Essa Townline	3.52
Collingwood	30.00
Hillsgreen Mission Stat'n	10.00
Scotstown	18.00
Lunenburg, Willis Ch	8.00
Dunsford	12.00
Egmondville	25.00
Priceville, St Columba Ch	20.27
Dumblane	12.50
Plympton, Smith Ch	10.00
Balderson	6.17
Beverley, add	40.00
Claxmont	12.50
Wroxeter	33.50
St George	36.00
Somerville	6.75
Dunwich, Duff's Ch	13.00
Peabody	3.50
Stayner, add	2.00
Sunnidale, Zion Ch, add	2.50
Oshawa	19.89
Keady	5.00
Orangeville, Zion Ch	15.00
Beckwith, Knox Ch	20.00
Petrolia	10.00
St Catharines 1st	70.00
Madoc, St Columba and St Paul's	33.00
Markham, St John's Ch	54.00
Almonte, St John's Sab Sc	20.00
Kippen	44.54
Pickering, Erskine Ch	3.00
Choltenham	18.00
Montreal, Erskine Ch	720.00
Ayr, Stanley St	76.75
Chippawa	8.12
Nassagaweya	15.00
Cumberland & Clarence	40.00
Smith Hill	22.10
Beverley, add	12.00
Bathurst Mission Station	15.47
Orono	14.60
St Andrew's	40.00
Ayr, Knox Ch, add	2.00
Hornby	7.60
Proffline	39.00
Ross and Cobden	18.20
Avonbank, add	35.00
Captain McCreae, Guelph	10.00
Owen Sound, Knox Ch	25.00
Desboro	2.00
Williamstown, Hephzibah Church	7.00
Sault Ste Marie	10.30
St Mary's, Knox Ch	13.00
Oshawa Sab Sc	15.60
Harwich	10.00
Warwick Main Road, Knox	11.00
Maid's one, St Andrew's	8.22
Wakefield	20.16
Orillia, on account	90.00
Tara	26.00
Amos Station, special	13.35
Huntingdon, St Andrew's	16.00
Donor, Perth	25.00
Westport and Newboro	25.00
Tythe, Cobourg	2.00
Huntingdon, St Andw S S	1.50
Dungannon	10.00
Allenford	18.30
Elsinero	8.70
Port Albert	8.00
Aurora	11.00
North Augusta & Fairfield	5.20
Georgetown	31.00
Limehouse	15.00
Ottawa, Bank St	50.00
Ingersoll, Erskine Ch	20.00
North Georgetown	43.00
Ravenswood	14.56
Danville	28.00
Owen Sound, Division St	101.00
Montreal, St Matthew's	30.00

Bristol	30 50
Darling & North Lanark.	18 80
Dickie Settlement Sab So.	4 49
Dalhousie & N Sherbrooke	15.00
Belleville, John St, per	
Mrs Esson	4.00
Drummond	3.97
West King	13 27
Harwich	10.00
West Williams	31.00

Congregational contributions to deficit.

Brockville 1st Cong	69 25
Meaford	14.40
Calodon, St Andrew's	20.56
Mono Mills	9.00
Mono East	8 44
Waterdown	25.31
Bracebridge	6 38
Tor-onto, St Andw, King St	80.00
Perth, Knox Ch.	19.30
Kilsyth	17 55
North Derby	5.00
St Catharines, Knox Ch..	100.00

Ministerial contributions to deficit.

Rev A Stewart	10 00
J K Histop	5 00
	\$9930.70

FOREIGN MISSION.

Received to 2nd Oct, '79 ..	\$2610.50
Galt, Knox Ch, add.	50 00
B F, London	4 03
Chatham, St Andrew's	30.00
Stayner	19.00
Sunnidale, Zion Ch.	5.00
Avonbank	8 50
Hamilton, St Paul's	30.35
Executors of the late Mr	
Cerswell, per Rev Dr	
Fraser	1000.00
Montreal, St Paul's	2 00
Barrie Sab So, India	25 62
Kennebec Road	3.00
Brighton	1 00
J Edwards, Sherbrooke ..	25 00
Oshawa	33.16
Mitchell, Knox Ch Bible	
Class, salary of bible	
woman at Formosa	12.00
Montreal, Erskine Ch	360 00
Madoc, St Peter's Sab So.	2 00
Nassagaweya	7.40
Juvenile Mission Scheme	
for orphans at Indore,	
India	100.00
Oshawa Sab So, Formosa.	5.00
Mrs P Douglas, Streetsville	10.10
Dalhousie & N Sherbrooke	5.00
Belleville, John St, per	
Mrs Esson	2 00
	\$4589.53

COLLEGES ORDINARY FUND.

Received to 2nd Oct, '79 ..	\$431 98
Galt, Knox Ch, add.	40.00
Chatham, St Andrew's	29 00
Stayner	12.50
Sunnidale, Zion Ch.	6 29
Hamilton, St Paul's, for	
Queen's College	15.15
Hamilton, St Paul's, for	
Knox College	7.60
Ekrid, Knox Ch	23.50
Oshawa	16 58
Mitchell, Knox Ch, add ..	14 00
Ayr, Stanley St	15.00
Nassagaweya	10.00
Orillia, on account	18.00

English Settlement	25.00
Belleville, John St, per	
Mrs Esson	2.00
Fullarton	11.00
	\$677.63

KNOX COLLEGE BUILDING FUND.

Received to 2nd Oct, '79 ..	\$723.74
Wm Patton, Hamilton	15 01
George Lowrie, Fullarton	5.08
D Haggart, Brampton	2 00
Milton, per Rev A Young	13.00
East Puslich, do	249 50
West do	8 00
Mrs J Lindsay, Georget'n	6 00
Wm Heron, jr, Ashburn ..	20.00
John McKague, Wingham	5 00
Joseph Croft, Everton	6 00
West Puslich, per Mrs	
McDiarmid	5.00
Member of Wroxeter Cong	
per T B Sanders	4.00
	\$1160.24

MANITOBA COLLEGE ORDINARY FUND

Received to 2nd Oct, '79 ..	\$150 04
Hamilton, St Paul's	7.60
Montreal, Crescent St ...	50.00
	\$217 64

WIDOWS' FUND.

Received to 2nd Oct, '79 ..	\$177 01
Galt, Knox Ch	30.00
Clifton, St Andrew's	7.60
Collingwood	5.00
Port Dalhousie	5 00
Oshawa	3 29
Madoc, St Peter's	2 00
Owan Sound, Knox Ch	10 00
Belleville, John St, per	
Mrs Esson	2.00
	\$246 80

With Rates from Revds D Ward-	
rope; S Young; J Hume; Alex	
McKay, D D; J Gray, Orillia; J	
Burt n, \$20; J McNab; F Ballan-	
tine; J Dick; A F Tully; Walter	
Ingles; J McClung; Jno Smith;	
R H Warden	

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd Oct, '79 ..	\$947.02
Vittoria	3.00
Point Edward	15 00
Waldemar	1.50
South Luther	1.25
Little Toronto	0.85
Harwich	13.00
Chatham, St Andrew's ..	10.00
Hesperer	2.50
Stayner	5.00
Sunnidale, Zion Ch.	4.00
Rev 'ames Dick	4.80
Valleyfield	9 00
Csrradoc, Cook's Ch	2.00
Hamilton, St Paul's	18 35
Queensville & Ravenshoe.	5.69
Hibbert	10.00
Melrose	5.00
Clifton, St Andrew's	7.50
Kennebec Road	2.50
Breinaud Station	1 00
Raleigh Station	1 00
Tilsonburgh	6 15
Ailsa Craig	6.27

Carlisle	5.59
Fisherville	3.10
Port Hope 1st Ch	13.28
Markham, Melville Ch ..	7.60
Pakonham, St Andrew's ..	4 00
Storrington	3.67
Pittsburgh	3.32
Glenburnie	2 17
Markham, Brown's Corn'rs	2.72
Bayfield, St Andrew's	1.49
Peabody	2 00
Forgas, St Andrew's	14.22
Nassagaweya	7.00
Hampden	5 00
Owan Sound, Knox Ch	9.00
Orillia, on account	7.00
St Mary's, Knox Ch	5.00
Newcastle	5.10
Georgetown	10.60
Limehouse	5 00
Lake Shore and Leith	16.50
	\$1219.14

Ministers Rates Received	
to 2nd October, 1879	115.75
With Rates from Revds	
J Baikie \$4 50; D Ward-	
rope \$3; Dr Williamson	
\$3; A McKay \$4; H Mc-	
Guire \$4; S Young \$4; T	
Bennett \$3 50; J Hume	
\$5; C Brouillette \$3; J	
Sierwright \$5; J Gray,	
Orillia \$5; J McNab \$4;	
F Ballantyne \$4 25; Wal-	
ter Ingles \$4 31; J Mc-	
Clung \$3; Jno Smith \$8 ..	73.55
	\$189.30

CONTRIBUTIONS TO SCHEMES OF THE CHURCH.

Received to 2nd Oct, '79 ..	\$145.00
Mitchell, Knox Ch	48.00
Toronto, Charles St	70.00
Strathroy, St Andrew's Ch	60.00
Toronto, St James Square	
Pbyn Ch to date	785.06
	\$1266.06

CORRECTION.—In last RECORD, Leeds congregation is put down as contributing for Aged and Infirm Ministers' Fund \$80.00. It should have been \$30.00.

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO NOV. 4th, 1879.

FOREIGN MISSIONS.

Acknowledged already ..	\$2454.19
Richmond Bay, P E I	20.00
Mrs G Munro, New York ..	20 00
Poplar Grove Ch	45.23
Bay of Islands, Nfld	7 00
Blue Mountain	12.00
Richmond, Halifax	3.00
H Gablewith, Pisarivoo ..	3.00
Mrs D Walker Kensington	1.00
Frintown, add	1 00
In Cape Breton, per	
Rev T M Christie :	
St Peter's	9.56
Friend from N Brunswick	1 00
Grand River	16.33
Loch Lomond	8.50
Framboise	7.00
Gabarus	5.00

Glace Bay.....	6 31
Cow Bay.....	8 10
Mira.....	1 35
North Sydney.....	11 19
Falmouth St, Sydney.....	9 70
St Andrew's, do.....	16 69
Leitch's Creek.....	1 56
Sydney Mines.....	7 40
Boularderie.....	7 08
St Ann's.....	14 00
Baddeck.....	21 54
A Cameron, Baddeck, for debt.....	2 60
do do Gen exp.....	2 50
"A Kirkman," Baddeck.....	8 00
Hon D McCurdy, do.....	4 09
Middle River.....	3 62
Little Narrows.....	7 14
Malagawatch.....	5 75
Children of J McAulay, Malagawatch.....	0 75
River Dennis.....	4 68
River Inhabitants.....	5 49
West Bay.....	5 49
West Bay coll by S McPhee & J McInnis.....	3 25
Whyccomah.....	28 13
L Hart, Whyccomah.....	3 00
Lake Ainslie.....	6 78
Broad Cove.....	2 97
North Margaree.....	4 29
Mrs McLean, N Margaree North East Margaree.....	1 00
Miss Susie McLeod, North East Margaree.....	4 50
Mabou.....	0 25
Port Hood.....	25 00
Port Hastings.....	1 80
Farwell meeting in St Matthew's, Halifax.....	20 67
St John's Ch, Chatham.....	29 0 1
Little Harbour.....	5 30
Middle Musquodoboit.....	5 55
Prince St Ch, Pictou.....	82 63
A friend, Alberton.....	2 10
Blackville & Derby, add.....	1 00
Whyccomah, add.....	4 00
Carleton, N B.....	4 00
Salem Ch, Green Hill.....	12 24
	\$3336 48

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already.....	\$499 46
St James Ch, Dartmouth SS.....	17 50
St Stephen's, N B Sab Sc.....	10 00
Antigonish & Cape George Sab Sc.....	26 51
Maple Green, Dalhousie Cong, Sab Sc.....	4 95
Noel Sab Sc.....	4 00
Buctouche Sab Sc.....	7 00
Alberton Sab Sc.....	48 69
Malagawatch.....	5 75
Richmond, N B, Sab Sc.....	25 00
Lytleton Sab Sc, Maine.....	8 65
Stanley Bridge S S, P E I.....	12 00
	\$669 41

HOME MISSIONS,

Acknowledged already.....	\$1437 93
Colonial Com. Free Ch of Scotland:	
For a Gaelic Student.....	292 00
For New Kincardine.....	243 33
N W Arm, Halifax.....	3 70
Goodwood.....	1 61
Bay of Islands, Nfld.....	7 10
Chipman, N B.....	10 00
Sherbrooke.....	22 00
Prince William.....	10 00

St John's Ch, Chatham.....	15 00
Middle Musquodoboit.....	6 12
Bedouke, P E I.....	16 00
St Matthew's, Sydney Mines.....	17 00
Blackville and Derby.....	3 00
Westville.....	8 00
St Stephen's, N B.....	18 05
Whyccomah.....	12 15
E Gillies, exponso returned.....	12 03
St Matthew's, Pugwash.....	2 17
Edward Blinn, do.....	4 00
Carleton, N B.....	6 00
St Paul's Ch, Woodstock.....	10 00
Salem Ch, Green Hill.....	30 94
	\$2219 61

SUPPLEMENTING FUND.

Acknowledged already.....	\$1008 86
Richmond Bay, P E I.....	8 00
Richmond, Halifax.....	5 10
West Truro.....	00 00
St John's Ch, Moncton.....	30 00
New Carlisle, Hopetown and Port Daniel.....	15 00
Chipman.....	10 00
Prince William.....	5 00
St John's Ch, Chatham.....	25 00
Middle Musquodoboit.....	0 25
Bedouke, P E I.....	15 10
Blackville and Derby.....	5 10
Kiversdale, Lunenburg Co.....	6 00
Carleton, N B.....	12 00
	\$1204 81

COLLEGE FUND.

Acknowledged already.....	\$2961 32
Richmond Bay.....	8 00
Richmond, Halifax.....	5 00
St John's Ch, Chatham.....	14 47
Blackville and Derby.....	9 50
Coll. at opening Lecture.....	6 68
	\$3010 22

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$410 43
Richmond Bay.....	4 00
Mahone Bay.....	4 00
St John's, Chatham.....	3 30
Middle Musquodoboit.....	0 25
Blackville and Derby.....	9 00
Whyccomah.....	2 10
Rev D F Creelman, rate for '79.....	4 10
S Johnson, do.....	3 00
R Laird, do.....	2 50
A McLean Sinclair, rate for '79.....	4 50
R S Patterson, do.....	3 10
P Goodfellow, '78 & '79.....	9 00
T G Johnstone, '79.....	3 00
	\$464 86

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO OCT., 31st, 1879.

Acknowledged already.....	\$48365 08
St James Ch, N'castle, NB.....	10 00
Jonas Hebb, Conquerall, NS.....	12 00
Chas McGinnigle, Upper Musquodoboit, N S.....	6 00
Grand River, C B.....	20 00
Whyccomah, C B.....	44 02

St Andrew Ch, Chatham, N B.....	120 00
Rev Alex McRae, Middle River, C B.....	15 00
	\$48592 10

RECEIVED BY REV. R. H. WARREN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES STREET, MONTREAL, TO 10th NOV., 1879.

Acknowledged to 12 Oct. \$553 51	
Bequest of late A Cerswell, Tecumseth, per Rev Dr Fraser.....	500 00
Owen Sound, Division St.....	34 80
Arthur, St Andrew's.....	10 00
Strathalbyr, P E I.....	8 00
Ste Anne, Ill, Sab Sc.....	5 00
Honnie's Corcers Sab Sc.....	2 02
Peabody.....	2 00
Beekwith, Knox Ch.....	15 00
St Stephen, N B.....	5 56
A friend, Elora.....	5 00
John Oliver, Dalkeith.....	0 40
Stayner, add.....	1 00
Collected in Brussels, Ont.....	5 00
Maidstone, St Andrew's.....	2 00
Earlton, N S.....	11 40
Bath, England, friends, per Mrs William.....	4 80
Rev L McPherson's Cong, E Williams.....	66 67
Riversdale.....	4 50
A friend, Paisley.....	1 00
Wick.....	16 00
Dumfriesville.....	3 00
E S Ingersoll.....	4 00
Shuteemacadio and L Ste-wicke.....	30 00
Eden Mills Sab Sc.....	4 00
English Settlement Sab Sc.....	9 12
Dunnville.....	6 00
Beaverton.....	23 80
Waddington Sab Sc.....	15 00
Glencoe, St Andrew's Ch.....	3 00
Carlisle.....	4 25
Bequest of late W Mowbray, Botany.....	15 00
W Mowbray, Jr, Botany.....	2 00
Beverly.....	11 00
Woodstock, Chalmers' Ch.....	40 00
Centreville.....	7 50

Per Rev. Dr McGregor, Halifax:—

Richmond Bay, P E I.....	8 00
Halifax, Chalmers' Ch.....	20 12
Escuminac, Que.....	5 74
Mahone Bay.....	9 00
Blue Mountain.....	12 90
Campbell Settlement.....	3 00
Londonderry, N B.....	3 26
St Andrew's Ch, Little River and Stations.....	3 37
Moncton, St John's Ch.....	12 50
Sydney, Falmouth St.....	8 00
Chipman, N B.....	7 50
Rose Valley, P E I.....	3 12
Chatham, N R, St John's.....	10 00
Middle Musquodoboit.....	1 85
E R, St Mary's Sab Sc.....	1 76
Blackville and Derby.....	3 00
Westville Sab Sc.....	1 60
Pictou, Knox Ch.....	20 00
Riversdale, Lunenburg Co.....	6 18

Per Rev Dr Reid, Toronto:—

Plympton, Smith Ch.....	5 00
Mount Forest, Knox Ch.....	10 50
Huron.....	9 50
Lingwick.....	4 00

Hillsburgh	7.57
Euphrasia	5.00
Holland	2.50

\$6115.70

PRESBYTERIAN COLLEGE, MONTREAL
 Rev. R. H. Warden, Treasurer,
 to 10th Nov., 1879.

ORDINARY FUND.

Finch, M S	\$7.50
Leeds	2.00
Danville	1.50
Avoca	3.60
Kennebec	3.00
Montreal, St Paul's, on acc	200.00

\$217.00

THEOLOGICAL CHAIR.

P Redpath	\$400 00
P Nicholson	50.00
Rev J S Black	10.00
Jas Court	25.00
J M Smith	20.00
Geo Hay	10.00
M Laing	10.00
D Morrice	100.00
W D McLeren	50.00
Dr Christie, Laohute	10.00
Laird Paton	25.00
H B Picken	10.00
Jas Walker	25.00
Arch McGoun	20.00
Geo Rodgers	25.00
R Langwill	30.00
P S Ross	20.00
Jas Johnstone	50.00
Judge Torrance	60.00
A S Ewing	50.00
Rev D H MacLennan	10.00
J Stirling	100.00
A C Hutchison	25.00
Joseph Mackay	400.00
Edward Mackay	200.00
Hugh Mackay	10.00

\$1835.00

BUILDING FUND.

Mrs Supple, Pembroke...	\$ 7.33
Grande Friemere	18.00
Wm Hale, Pembroke	5.00
Angus McMillan, Berwick	4.00

\$34.33

SCHOLARSHIP FUND.	
Robt Anderson	\$50.00

LIBRARY FUND.

Collection at College opening	\$32 60
Judge Torrance	20 00

\$52.60

LIBRARY ENDOWMENT FUND.

Judge Torrance	\$10.00
Dr Nichols	10.00

\$110.00

WIDOWS' AND ORPHANS FUND

Late in connection with the
 Church of Scotland.

James Croil, Montreal, Treas	
Rockwood, Rev D Strachan	\$7 00
Whitby, Rev R Chambers	12 00
Goderich, a friend	10 00
Mal Forest, Rev D Fraser	10 0
Lanark, Rev J Wilson ..	10 6
Glencoe, Mrs H Gordon ..	5 00

QUEEN'S COLLEGE ENDOWMENT.

Local Treasurers are requested to follow the mode of entry adopted below. The lists will be made up at Kingston, on the 1st of each month. F. C. IRELAND, Treasurer. Ab. 1 on 100 means the first instalment on \$100, and so with the rest.

Acknowledged already. \$50607 65 Kingston.

John Scouse, - in full	5.00
J Mudie, 2 on 20	50.00
Mrs J McLauren, 2 on 100	20.00
E Welsh & Son, 2 on 107	25.00
C T Gildersleeve, 1 on 10	40.00
J P Gildersleeve, 1 on 100	40.00
B M Britton, bal on 100	75.00
S Cunningham, 2 on 10	5.00
J S Hrough, 1 on 50	10.00
J McIntyre, 2 on 100	20.00
N F Dupuis, 2 on 50	100.00
R McPherson, 2 on 100	20.00
O S Strange, 2 on 10	20.00
J Gaskin, 2 on 100	50.00

W Hayward, 2 on	50	10.00
R R Henderson, 2 on	100	200.00
A Adair, 2 on	100	20.00
J Marshall, 2 on	20	4.00
Mrs Macdonnell, 1 on	100	50.00
Folger Bros, 2 on	500	100.00
R McCammon, 2 on	100	20.00
Hy Field, 1 on	100	20.00
Jas McNea, 2 on	500	250.00
C E Cartwright, 2 on	50	10.00
Mrs D Clarke, 2 on	100	100.00
W J Summerby, 2 on	20	4.00
M W Strauge, 2 on	100	20.00
G Robertson & Son, 2 on	200	40.00
N McNeil, 2 on	50	20.00
L Clements, 2 on	200	80.00
R M Rose, 2 on	100	20.00
A Shaw, 2 on	50	10.00

Mrs S P McAulay, 2 on	100	25.00
Carruthers, Gunn & Co, 2 on	5000	1000.00
G A Kirkpatrick, 2 on	50	100.00
J S Kirkpatrick, 2 on	100	20.00
R V Rogers, jr, 2 on	500	100.00
Richmond & Boyden, 2 on	100	20.00
R O Matthews, 2 on	100	20.00
W Bailie, 2 on	50	20.00
Geo Davidson, 2 on	500	100.00
M Doran, 2 on	1000	250.00
W Muckler, 2 on	25	5.00
M H Twitchell, 1 on	100	25.00

Total Kingston..... \$3148.00

Lansdowne.

W Comett, 1 on	25	5.00
Hamilton.		
Miss Waugh, 1 on	20	10.00
G Rutherford, in full	50.00	
J Eastwood, do	25.00	
E A Malloch, 1 on	30	100.00
M Leggatt, 1 on	500	250.00

Total Hamilton..... \$435.00

Belleville.

Chas Bell, 2 on	200	100.00
Perth.		
E G Malloch, 1 on	20	100.00
E Cameron, 1 on	160	20.00

\$120.00

Total to 1st Nov. 1879... \$54410.65

MEETINGS OF PRESBYTERIES.

- Montreal—Tuesday, 13th Jan., 1880, 11 a.m.
- Quebec—Wednesday, 17th December, 10 a.m.
- Glengarry—Tuesday, 13th January, 1880.
- Maitland—Lucknow, 16th December, 2 p.m.
- Brockville—Tuesday, 16th December.
- Chatham—Tuesday, 16th December.
- Sangeen—Tuesday, 16th December, 11 a.m.
- Paris—Tuesday, 9th December, 7.30 p.m.
- Lanark & Renfrew—Tuesday, 16th December.
- Bruce—Tuesday, 16th December, 2 p.m.
- Halifax—Tuesday, 9th December.
- Huron—Tuesday, 20th January, 11 a.m.
- British Columbia, 2 Tuesday, April.
- Lunenburg & Yarmouth—Tues., 13th Jan., 2 p.m
- Miramichi—Tuesday, 3rd February, 10 a.m.
- St. John—Tuesday, 13th January, 2.30 p.m.
- Peterboro—Tuesday, 20th January, 11 a.m.

JUST PUBLISHED.

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