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Systematic Beneficence.

OUR Church needs that all her members and adherents should be diligently instructed in the duty of systematically "giving to the Lord." Our property is God's, and He gives it to us subject to all His claims upon it. He may take it all from us and entrust it to another, a more faithful steward. Or, He may patiently bear with us from year to year, waiting for ampler fruit from the vineyard which He has planted. The responsibility rests upon us, and we cannot shirk it without peril to our souls.

1. We must learn to give regularly. The rule laid down by the inspired apostle was : "Upon the first day of the week."
2. We must give "as God has prospered us." This also is the divine command.
3. We must give cheerfully, not grudgingly, for the "Lord loveth a cheerful giver," and His soul abhors the greedy, grumbling, heartless, hypocritical giver.
4. We must give remembering that the Master "sits over against the treasury" and takes note of all that is given,—of the widow's mite and the rich man's bountiful donation. He weighs and measures all.
5. Let us remember that we are to meet our gifts in the future. What we sow we reap. The cup of cold water is remembered. The widow's mite has borne compound interest and will continue to produce an ever-increasing stream of benefaction till the end of time.

Well-doing is its own exceeding great reward: yet there is nothing more certain than that God has appointed ample rewards, both in this life and that which is to come, to crown all deeds of true beneficence. Blessings come upon the individual, upon the congregation, upon the Church at large, in propor-

tion to the faithfulness with which God's gifts and talents are used in His service. Let us then teach and preach the privilege of freely giving of our substance to the Lord; and let us pray for the grace of liberality. Let that mind be in us which was in Christ Jesus, who freely gave Himself for us. The Lord has need of our gifts in all departments of the Church's work.

We have no right, neither have we any desire, to dictate to any man what proportion of his substance he ought to dedicate to the Lord's service. But we feel constrained to bring this subject before the notice of all classes of professing Christians—old and young, rich and poor alike, and earnestly invite them to give it their best consideration. Giving is truly an act of worship, implying love, faith and obedience. To regard it in this light (says Dr. Beatty) is to lift this whole department of Christian duty to a higher plane. It removes it from the region of beggary. God is no longer treated as if He were some Lazarus seeking the crumbs which otherwise we would give to the dogs. It makes giving a joyous service. It makes giving a means of grace. Great things have been accomplished by system in giving. John Wesley attributed the success of Methodism to "the Grace of God and a penny a week." Spurgeon's congregation raise almost \$10,000 yearly for his college by giving a penny a week towards it. There is a great deal of indiscriminate, injudicious giving that is injurious to both the giver and receiver. But money freely given, after careful consideration as to what it is given for, usually carries a blessing with it.

The opinion largely prevails that one tenth of a man's income is the correct proportion to devote to all missionary and benevolent purposes. But the Bible lays down no such rule. In point of fact, we find that every

pious Jew under the Mosaic dispensation was expected to give, at the very least, *one fifth* of his entire income for such purposes. So that when we speak of a tenth, it should be regarded as at best the *minimum* standard for a *very poor* Christian. No such, rule we may be sure, governed the liberality of the early Macedonians, whose deep poverty abounded into the riches of their liberality. "For to their power," says St. Paul, in 2 Cor. 8: 3, "I bear record, yea, and beyond their power, they were willing of themselves; *praying us with much intreaty that we would receive the gift.*" It is universally allowed that responsibility enlarges with privilege: "unto whomsoever much is given of him shall be much required," says our Lord and Master. To insist on the same rate on all varieties of income, must either press severely upon the poor, or involve little self-denial on the part of the rich, and any attempts to construct a scale of contributions, at once just and satisfactory must take for its starting-point a man's *ability* to give, and the true worth of his offering will appear rather from what is reserved than from what is given. The following scale, the result of much reflection, was published many years ago by one who conscientiously governed his own benefactions by it during the whole of his life, and who was instrumental in inducing many others to follow his example.—The late Rev. John Ross, of the English Congregational Church. Those who will take the time to examine the table carefully will have no difficulty in converting the sterling into Canadian currency, which for this purpose may be reckoned at \$5 to the pound.

Annual Income.			Annual Offering,			Rate of Offering	Left for Expenditure		
£	s	D	£	s	D		£	s	D
12	10	0	0	5	0	a 50th	12	5	0
25	0	0	0	15	0	34th	24	5	0
50	0	0	2	5	0	23rd	47	15	0
100	0	0	6	15	0	16th	93	5	0
200	0	0	20	0	0	10th	180	0	0
400	0	0	60	0	0	7th	340	0	0
800	0	0	180	0	0	4½th	620	0	0
1600	0	0	540	0	0	3rd	1060	0	0
3200	0	0	1600	0	0	½	1600	0	0
6400	0	0	4200	0	0	⅓	2200	0	0
12800	0	0	9600	0	0	¼	3200	0	0

These amounts may be found far to exceed the average of pecuniary consecration, but they will stand the test of examination, and will not be considered Eutopian or extravagant by any one who is honestly desirous of ascertaining *how much it is possible for him to give* and yet to retain a competence for himself and his family suited to his station in life. At any rate they are suggestive and may lead some of us to look into this matter with a view of ascertaining what proportion of our

substance we actually do give on behalf of a cause which we profess to hold infinitely dear.

Among the Toronto Churches.

EDITORIAL JOTTINGS.

HAVING a day to spare, I thought it might be pleasantly and not unprofitably spent in getting at least an external glimpse of the numerous churches which adorn the Western Metropolis, and, as interviewing is the order of the day, to obtain an audience of as many of the ministers as might be possible. Toronto has grown to be a city of seventy-five thousand inhabitants, but so wide are its streets and so numerous its parks and squares that it covers a larger area than these figures might seem to indicate. Besides, the Presbyterian Churches are not huddled together here as they are in Montreal, hence the task was not so easy as I had imagined. However, the weather was splendid. The side walks were as dry as at midsummer, and aided now and then by the city passenger railway which, by the way, seems to be very efficiently managed, I traversed the length and breadth of the town between the hours of 9 a. m. and 6 p. m.

St. ANDREW'S CHURCH, on the corner of King and Simcoe Streets, first came under notice. Outwardly, I think I may safely say it is the finest in the city if not in the Dominion. It is a massive stone structure in the early Norman style. This church, is seated for 1200 persons. The suite of rooms for the Sabbath-school and Bible-classes, the lecture Hall, the vestry, and all the other requisite apartments are admirably adapted for convenience and comfort. The cost of the edifice was \$110,000. Along side of it there is very fine manse. The debt on the church edifice is about \$62,000. But I learned that the Rev. D. J. Macdonnell has launched a scheme for its reduction and ultimate extinction, which it is to be hoped will be successful, if indeed it be not anticipated by half a dozen of the church members who could any day remove the burden without any serious consequences to themselves. And what a splendid thing it would be for them to do!

Passing on to the western part of the city, I was agreeably surprized to find a very handsome white brick church in course of erection on DENISON AVENUE, for the use of the congregation of which the Rev. Robert Wallace is pastor. It will accommodate eight or nine hundred people, and will be fitted up in the most approved style. The Sabbath-school Hall adjoining, is spacious and even elegant, and altogether it will be a noble monument of Mr. Wallace's industry and

success during the nine or ten years he has laboured in this district. It will cost some \$22,000. To the north and west of this, on College Street, is the centre of another large suburban congregation, comprising over three hundred communicants under the pastoral care of the Rev. Alex. Gilray, an earnest and devoted minister. This is his first charge and his church is the original mission one, erected some years ago—a wooden structure seated for five or six hundred people, which will probably give place to a larger and better one ere long. In the meantime Mr. Gilray has obtained leave of absence for a few months, on account of impaired health, and is about setting out on a visit to the Holy Land.

A succession of four new churches now rises up in my memory, of which, as I took no notes at the time, I carried away a somewhat bewildered and confused recollection. In some particulars, each seemed to excel the other, and all were beautiful. They have all been built within the last two years. They cost from \$30,000 to \$50,000 each, and each of them has a sufficient amount of debt remaining to satisfy the most fastidious, and to serve as a spur to continued and united effort. They severally accommodate from 800 to 1,200 persons. The first is **ERSKINE CHURCH**, at the head of Simcoe Street, a mile north from St. Andrew's. It is built of white brick faced with free stone and adorned with a handsome tower. Its internal fittings are said to be complete in every respect. But I could not get in to see for myself. The Rev. John Smith, formerly of Bowmanville, is the minister of this congregation, numbering 260 communicants, and formerly a part of the old Bay Street charge, which divided itself a few years ago. The other half, having purchased the site of the old Knox College, in Grosvenor street, erected the **CENTRAL CHURCH** and called the Rev. David Mitchell, formerly of New York, to be their minister. Apart from the Church proper which is, outwardly and within, a thing of beauty, the adjoining apartments, spacious, and elegantly furnished are a remarkable feature. On the ground-floor we find, *inter alia*, a splendid ladies' parlour with Brussel's carpet, sewing machines, and what not. Above this are the Sunday-school class-rooms, admirably suited for their purpose. Below, is the "culinary department," from which, when occasion calls for it, the creature comforts of life are conveyed to the upper stories by means of a hoist. Nothing indeed remains to be desired, so far as these external accessories are concerned. But, unfortunately, an amount of debt has been contracted in connection with them which presses heavily on the congregation, and the minister, who has received a call to Belleville, is about to leave them. The next that

came under notice was the new church on Jarvis Street, known as "OLD ST. ANDREW'S"—a very tasteful stone structure. It is not yet completed, that is to say, the School-rooms, and parlours, and lecture-rooms, &c., included in the plan, have yet to be built, but as far as it has gone, it is admirable; and a large congregation is growing up under the ministry of the Rev. G. M. Milligan, formerly of Detroit. The last of the four is by no means the least worthy of mention. Indeed it would be difficult to find anywhere a Presbyterian Church to surpass in elegance and comfort that of the **ST. JAMES' SQUARE CHURCH**, Toronto. The auditorium, seated for about 1200 persons, seemed to me to be almost perfect, and all the other parts of the building, "ladies' parlours" and Sunday-school rooms included, appeared to be models of convenience and comfort. The congregation is large and able enough to carry the pretty heavy debt they have incurred in this great undertaking, but, the sooner they get rid of it the better it will be for themselves and the Church. The Rev. J. M. King, their pastor, is the oldest Presbyterian minister having a charge in the city, but he does not look very patriarchal yet. He is still in the prime of life. The Rev. John Hogg, of **CHARLES STREET CHURCH**, was the only one of the city ministers whom I failed to meet. The congregation over which he presides is a large and prosperous one, and the church in which they worship, though less elaborate than those just referred to, is extremely comfortable. The Rev. Dr. Reid, the moderator of the General Assembly, is an Elder in this congregation. Though I did not see the **EAST CHURCH**, I had the pleasure of meeting its accomplished minister—the Rev. John M. Cameron, and from others learned of the success that is attending his faithful ministrations in that part of the city. His congregation numbers over 300 communicants. They worship still in their original mission church, prudently biding their time when they too will make a new departure.

In addition to those above-named, there are two large congregations, vacant at present.—**KNOX CHURCH**, one of the largest and wealthiest in the Dominion, having 650 communicants on the roll. It will take a long time to dissociate the name of this Church from that of its late estimable and accomplished pastor, Dr. Topp. The other is **COOKE'S CHURCH**, of which Dr. Robb was pastor, and to which the Rev. John Kirkpatrick from the United States, is about to be inducted. Including the Mission Churches of Broekton, Parkdale, and Leslieville, there are no less than *fourteen* Presbyterian Churches in Toronto, embracing nearly 4000 communicants, and 3300 young people in the Sunday-schools and Bible-classes. C.

The Sabbath School.

INTERNATIONAL LESSONS.

THE TRULY RIGHTEOUS.

FEBRUARY 8th.]

[MATT. V. 17-26.]

CHRISt intimates that he has not come to head a revolutionary movement, but to explain the true meaning of the Old Testament. *To fulfil*—to embody the principles of the Law in his own person and to secure for them the reverence of men. In Him was all righteousness fulfilled—pre-eminently in His love to mankind. Gal. 5:14. V. 18. *Till heaven and earth*—These shall indeed pass away, Luke 21:33 and 2 Pet. 3:10, but this refers to the popular belief in their stability sanctioned by Scripture usage, Ps. 119:90. Eccles. 1:4. *One jot or tittle*—jot, the smallest of the Hebrew letters; tittle, a stroke or point still smaller, distinguishing some of the letters from others like them—as much as to say that the Law was not to lose its authority in even the minutest degree. V. 19. *Therefore*—the perpetual obligation of obedience, even to those that are accounted of secondary importance. The same idea in Rev. 22:19. *And teach men so*—by putting a wrong interpretation on the Law as the Pharisees did who made light of certain portions of it. *The least in the kingdom*—Those who thus dishonour God's Law degrade themselves. James 2:10. *Whosoever shall do and teach*—These shall be correspondingly honoured in proportion as they maintain every part of the Law in its integrity. V. 20. *Except your righteousness*—It is the kind of righteousness, not the degree, that is referred to, inward, spiritual—not the formal righteousness of the Scribes, Luke 18:11, 12. *In no case*—without the former we cannot belong to the kingdom at all, Rom. 2:28, 29. Vs. 21, 22. *By them of old time*—rather to them. Christ is speaking to those who had Moses read to them every Sabbath in the Synagogue, who were familiar with the Law. Under the old, murder was punishable with death, Gen. 9:6. Christ does not abrogate that Law. He gives it a wider scope and a new interpretation. *The judgment*—see Exo. 20:13. Lev. 24:21. *Whosoever is angry, shall, &c.*—The Gospel discloses the principle of future punishments. Anger is to be avoided as it may be, and often is, incipient murder. *Raca*—fool—all such language is unchristian. The fundamental error of the Jewish teachers was that the Law prohibited only the sinful act; Christ shews that it included the sinful thought. Vs. 23-26. *Therefore, &c.*—We are to remove from ourselves every cause of offence to our brother. *Reconciled*—This implies an offer to make reparation for injury done. *The altar*—This term is never applied to the Lord's Table in the New Testament, but the principle of reconciliation should have full force when Christians meet there.

LEARN that there is no warrant in these words of our Lord for setting aside the Old Testament as without present significance, or inconsistent with the New. Here is also a solemn caution to all teachers, ministers or others, to be faithful to the whole truth of God, Acts 20:27.

The Tongue and the Temper.

FEBRUARY 15th.]

[MATT. V:33-48.]

JESUS continues to illustrate the spirituality of true righteousness by an exposition of the third commandment which was to impart a new life, very different from the routine of observances hitherto regarded as the highest type of religion. Frivolous, rash, and unnecessary swearing was henceforth to be classed with perjury. The law of retaliation was superseded by that of self-denial, and the love due to our neighbour extended also to our enemies. Vs. 33-37. *Shall not forswear*, see Lev. 19:12. To remove all doubt as to the scope of the third commandment, it is added, *swear not at all*—compare with James 5:12. Not judicial oaths, but swearing in common intercourse is here forbidden. Jehovah is said to have sworn by Himself, Gen. 22:16. Heb. 6:13. Jesus answered upon oath to the High Priest, Matt. 26:63. Paul thus invoked the name of God, 2 Cor. 1:23; and Heb. 6:16 teaches that an oath, properly administered, is admissible. But, even the use of legal oaths is a reflection upon Christians, who should be of such acknowledged fidelity that their word should be as sacred as their bond or oath. *Neither by heaven nor earth*—For these are the Lord's. *Nor by Jerusalem*—the most sacred spot on earth. God's name is really profaned by the irreverent mention of His "throne," His "footstool," and His "city," as much as by that of His name. *Neither by thy head*—thy life. That is beyond your control and useless as a guarantee, see James 4:14. Let a simple yes or no suffice. *Cometh of evil*, from a depraved nature, instigated by the evil one. Vs. 38, 39. *An eye for an eye*. The law of retaliation in the Old Testament—Exo. 21:24. Lev. 24:20. Deut. 19:21—not of binding necessity. The spirit of that law was that in all cases punishment should be proportioned to the crime—e.g. a life should not be taken for an eye, &c. *But I say unto you*—Our Lord's own meek yet dignified bearing when smitten rudely on the cheek, John 18:22, 23 and not literally presenting the other, is the best comment on these words. Vs. 40, 41. *Thy coat*—the inner garment, see Exo. 22:26, 27. *Thy cloak*—The overcoat of an Israelite was not allowed to be kept overnight as a pledge because it was used for a bed-covering. Better surrender even that than stand a law-suit. *Go with him twain*—Better to comply with an unreasonable demand, if it is not sinful, than to quarrel. Vs. 43-45. *Hate thine enemy*—This was said by their corrupt teachers: never by God. The Jewish law was expressly opposite, Exo. 23:45. Lev. 19:18. *Love your enemies*—As Christ did, Rom. 5:8. 1 John 3:16. Shew yourselves His children by resembling Him in this respect. V. 46. *The publicans*—tax-gatherers, men of this world, actuated by worldly motives. There is no merit in resembling them. Associated in v. 47 with brethren, the true reading seems to be, do not even "heathens" the same? see ch. 18:17. *Be ye perfect*—complete in your love of others.

LEARN to avoid even in appearance the foolish and offensive habit of swearing. By Heaven! By my life! and other common expressions are no less profane than a frivolous use of the name of God.

Giving and Praying.

FEBRUARY 22nd.]

[MATT. 6 : 1-13.]

GUR LORD warns his disciples against the practices and teaching of the Scribes and Pharisees. Alms were to be given, but not ostentatiously : prayers uttered, but not with hypocritical publicity : fasting observed, but not to make a show of it. At the request of the disciples Jesus dictated that short and perfect prayer—the model on which all our prayers are formed and which thenceforth became the choicest heritage of every Christian liturgy. Compare Luke 11 : 1-4. Vs. 1-4. *Do not your alms*—or righteousness—a part standing for the whole of that righteousness in the doing of which believers are to exceed the Scribes and Pharisees, ch. 5 : 20. Blessed is he that doeth righteousness, Ps. 106 : 3. *To be seen of them*—for display. *No reward*—for God regards only the motive. *Do not sound a trumpet*—to have it taken notice of and spoken about. *As the hypocrites*—who act a part ; pretend to be what they are not. *They have*—they secure human applause now, and that is all they will ever get. *But thou*—“Thou” and “ye” repeatedly and pointedly contrasted with “hypocrites.” *Let not thy left hand*—make nothing of it even in your own thoughts, lest it minister to pride. *Thy Father seeth in secret*—Heb. 4 : 13. Luke 14 : 12-14. *Openly*—at the Judgement, Matt. 25 : 34. Vs. 5, 6. *They pray stauding*—this posture in prayer, observed in the Jewish and early Christian Church, is not condemned, but the spirit and motive is. *But thou*—prayer is a personal matter. *Enter thy closet*—neither is public prayer condemned ; it is the retiring character of all prayer that is here commended ; Luke 18 : 10-14. Vs. 7, 8. *Vain repetitions*—a senseless multiplication of the same words. *As the heathen*—Mohammedan and Hindu devotees still do this, and even some Christian churches thus use this very prayer given by our Lord as an antidote to vain repetitions. *Your Father knoweth . . . before ye ask him*. Dan. 2 : 21. God does not require to be informed of our needs, Ps. 139. Yet, He will “be enquired of” by his children, Ezek. 36 : 37. Vs. 9, 10. *After this manner*—of brevity and simplicity. *Our Father*—intimates our common relation to God, Ephes. 3 : 14, 15. *Hallowed*—adored, treated with reverence. *Thy kingdom come*—that spiritual kingdom which existed from the beginning and is still coming, hence this petition is to be continuous in the Church. *Thy will . . . as in heaven*—as cheerfully, constantly, and perfectly. Vs. 11-13. *This day*—asking only for each day's portion at a time, Prov. 30 : 8. *Forgive . . . us*—Our forgivingness of prayer put as a reason for God's forgiveness of us. *Debts*—obligations—an important view of sin, as requiring reparation which we cannot render. The Divine procedure in this matter will be exactly what our own is, vs. 14, 15. *Lead us not*—let us not be willingly drawn into, see ch. 26 : 41. *From evil*—from sin.

Beware of making Christ's warning against ostentatious giving an excuse for not giving at all, as some people do : nor his warning against vain repetitions an excuse for neglecting prayer.

Our Father's Care.

FEBRUARY 29th.]

[MATT. VI. 24-34.]

THE illustrations which now follow shew that filial confidence in God is an important part of that “righteousness” of the kingdom referred to in the previous lessons. *No man can serve*—belong to and be entirely subject to the orders of. *Two masters*—much less two gods. The servant must obey one or other, and their commands are sure at some time to be contradictory. *Mammon*—a Syriac word meaning gain, whatever one trusts in. Here it stands for riches as a god of the heart ; so that the service or worship of this god and the true God together is impossible. V. 25. *Take no thought*—no anxious concern, as in 1 Sam. 9 : 5. *Your life*—the things of this life. There is a thought of temporal matters which is not only lawful but right, Prov. 27 : 23. Rom. 12 : 11. But fretting and worrying evidence distrust in our Father's care. *Is not the life more*—It is in Him we live and have our being, Acts 17 : 28. If we can trust Him for the greater, why doubt Him in that which is less ? V. 26. *Behold the fowls*—“Oh” serve God's providence towards inferior creatures, void of reason and incapable of sowing and reaping. If He provides for them surely He will for His own children. V. 27. *Taking thought*—desiring never so anxiously. *One cubit*—nearly 22 inches. *Stature*—rather *his age*—the idea being, however anxious to live long, you cannot add a single step to to your life's journey. Vs. 28-30. *Consider*—Observe closely. *How the lilies grow*—beautiful are they, but how short-lived ! *Much more clothe*—not more beautifully array ; His children will be content with suitable clothing, 1 Tim. 6 : 8. Vs. 32, 33. *The Gentiles*—heathen. Those who have no definite aspirations beyond the present life. *Seek*—manifest unnecessary anxiety about all these things. *Seek ye first*—in order of importance. *The Kingdom of God, &c.*—The main subject of the whole sermon, so amply illustrated and enforced, the seeking of which is to be made the object of supreme choice and pursuit. *All . . . shall be added*—over and above the spiritual blessings sought, as in the case of Solomon, 2 Chron. 1 : 11, 12. V. 34. *Therefore*—because your Father cares for you, have no anxiety about the future. Mind present duty and leave events to God. This does not forbid prudent foresight. *Sufficient unto the day*—Every day brings its own cares ; there is therefore no need to borrow trouble that belongs to another day.

WE MAY LEARN much from what we see in nature. **RIGHTEOUSNESS** is the great thing to be sought after, Prov. 4 : 7. To anticipate troubles is only to double them. By prayer we obtain strength to bear up under them. The promise of “added” temporal blessings means those things which our Father knows we need and sees to be good for us. Our Father's care for us should lead us to care for others, Phil. 2 : 4. 1 John 3 : 16, 17. Worldliness and distrust are *heathenish*.

Our own Church.

“LONG looked for, come at last!” we can imagine many an anxiously expectant beneficiary of the ‘Temporalities’ Board to have exclaimed when it transpired that the Hon. Judge Jetté had rendered judgment in the Superior Court, Montreal, on the 29th December, in the somewhat celebrated case of *DOBIE versus THE TEMPORALITIES BOARD*. And the announcement would be none the less acceptable in that it was accompanied by payment of claims long overdue, the non-payment of which in many cases had given rise to serious embarrassments. Previous decisions in regard to the administration of the Temporalities Fund had, it is true, been given in favour of the Board: but rather upon technical grounds. In this instance, however, the petitioner had the fullest opportunity of arguing the case upon its merits. It was conducted by eminent counsel, supported by a vast amount of evidence, and argued with great skill. This being the case, it might be expected that the petitioner and his supporters would accept the situation and put an end to all further strife. We regret to learn that it is their intention to prolong the controversy by an appeal to the Court of Queen’s Bench in the first place and, failing redress in that quarter, to go “to the foot of the Throne.”

Judge Jetté deserves great credit for the pains which he has evidently taken to inform himself as to the merits of this case, and for the clear manner in which he has expressed his mind upon it. The question, in the aspect in which it presented itself, turned upon the constitutionality of the Act of the Quebec Legislature, 38 Vict., Cap. 62: 1875, under which the Temporalities Fund has been administered since the Union. Upon this important point the learned Judge is quite clear. Had he decided otherwise, it must have followed that in his opinion the legislation in all the other Provinces in regard to the union of the Churches had also been unconstitutional. The writ of injunction issued in this case was consequently set aside, and the petitioner’s demands rejected with costs. Mr. John L. Morris of Montreal conducted the case for the Board; Messrs. Strachan Bethune, Q.C., and C. P. Davidson, Q.C., acting as counsel. A printed copy of

the judgment may be had on application at this office.

Rev. Dr. Reid’s post-office drawer is changed to number 2607.

THE COLLEGES.—The General Assembly appointed the *fourth Sabbath of January* as the day upon which collections should be taken up in all the congregations that have not otherwise made provision for this purpose.

Rev. R. H. WARDEN has just received from Rev. Dr. Wilson, the Convener of the Colonial Committee of the Presbyterian Church in Ireland, one hundred pounds stg. on behalf of the Manitoba College, and an additional grant of £10 towards the French Evangelization work.

THE HYMN BOOK Committee have for the present concluded their arduous labours. The collection which they will submit to the General Assembly will be considerably larger than that first presented. It cannot fail to be a valuable compilation, and acceptable to many of the congregations. The new Hymn Book has, however, to run the gauntlet of searching criticism again in the Supreme Court before it is “authorized.”

THE ALL-ABSORBING TOPIC of discussion in the Presbyteries just now is in connection with the remit of the General Assembly anent the institution of a PRESBYTERIAN UNIVERSITY under the auspices of the Church, to be invested with degree-granting powers. The Assembly itself was very nearly equally divided as to the desirableness of submitting the principle involved to the judgement of the lower courts, and it would seem from the reports of Presbytery meetings that there is still a wide diversity of opinion on the subject.

GEORGETOWN AND ENGLISH RIVER W. M. S. Have just sent in to the Canadian W. B. F. M., of which this Society is an auxiliary, their annual subscription amounting to \$130. 50 to be appropriated as follows:—\$100 to the Ladies department of missions in Indore; \$10 to the Formosa mission; \$10 to the Labrador mission, and \$10.50 to a Seminary for girls in Syria. The membership of the Society is 54, and the meetings held during the year have been well attended.

BRITISH COLUMBIA.—Anniversary services were held in St. Andrew’s Church, New Westminster, on 21st December, the pastor, the Rev. R. Jamieson, officiating. The attendance was very good, especially in the evening, when the sermon was addressed to “Young

Men." The sermon in the forenoon was on "The hope of religious prosperity." The collection amounted to \$164.50, which goes towards the reduction of the small remnant of debt remaining on the Church property. Another lift like that will wipe it out of existence, and nobody will be hurt.

"We can all do more than we have done, And not be a whit the worse ;

It never was loving that emptied the heart,
Or giving that emptied the purse."

THE MARTYRS' MEMORIAL CHURCH AT ERRONGA.—Under date 4th December, Rev. Dr. Steel, of Sydney, writes as follows:—"I have just heard from Erronga that the Martyrs' Memorial Church was safely landed on 30th October. It will be forthwith erected. I have still about £30 left to supply paint and anything else wanted for making it comfortable. Mr. Robertson and family were well.

The Presbyterian Church of Victoria has agreed to send a lay missionary to the New Hebrides. Thus the work is made to advance. Pastor Chiniquy is to deliver some farewell lectures in this city during the next fortnight. He then goes to New Zealand. The Rev. A. C. Gillies arrived here in October and has been received as a minister. Our International Exhibition is full of interest, and is in itself and, in its site, one of the most beautiful anywhere seen. We expect Messrs. Mackenzie and Annard with the *Dayspring* for a change."

THE *DAYSRING*.—The Foreign Mission Board, *Eastern Section*, has issued the usual cards to Sabbath Schools in order to secure contributions for the support of the Mission vessel, the *Dayspring*, and also funds for the support of mission schools. The cards have been issued earlier than usual and an earlier response is asked for. In their appeal, the Board say:—"The Foreign Mission Board looks to the Sabbath Schools for one-fourth of their outlay. For years they have provided that, and more, and the debt on the *Dayspring* and Mission School fund, arises in part from the fact, that more than that proportion of the outlay was included in their account. The debt on the main account will, without much doubt, be extinguished this year, and if all the Superintendents and Sabbath-school teachers will lend their aid, and interest their scholars, the Board will have the joy of closing the year without owing a dollar on either account.

The children have always proved themselves willing. They paid their proportion for the *Dayspring*. They helped to pay both for the Coolie chapel and the Mission manse in San Fernando; and the new generation, and the enlarged numbers in our Sabbath-schools

now, are just as ready to come to the help of the Lord's cause. Some are giving every month and some every week, and the sooner this becomes the rule the better; for then the cards may be laid aside, and the funds will flow in spontaneously. But as many schools have no regular contributions for Missions, cards are sent out. But what is wanted is not collections by adults, but by the children themselves—and from the children.

The chief objects are, Support of the *Dayspring* and maintenance of teachers in Mission schools. Can there be any objection to the first? Can any teacher or scholar be content that Messrs. Robertson, McKenzie or Annard, should be deprived of mails and supplies, or depend for them on unfriendly traders? Would they wish that they should have no right in the *Dayspring* while the other missionaries had the right arising from support by the church that sent them out? Place the matter fairly before any Sabbath School and the vote will be, "Sustain the *Dayspring*, and we will help." Can there be any doubt about maintaining the Trinidad teachers? Surely not, when the proprietors of Estates and the Coolie converts contribute so liberally. If the facts contained in the Missionaries' letters were laid before the classes, they would all give cheerful aid, and take much greater interest in the Mission.

What is respectfully asked of the Superintendents is, that they will get the cards without delay, distribute them as soon as possible, with information respecting the objects, and encourage the children in the work.

ORDINATIONS AND INDUCTIONS.

EAST OXFORD AND BLENHEIM: *Paris*:—Mr. D. M. Beattie was ordained and inducted, 13th January.

INVERNESS: *Quebec*:—Rev. R. H. Hoskins was inducted, 27th November.

CHESLEY: *Bruce*:—Mr. John Ferguson was ordained and inducted, 30th December.

BRUSSELS: *Mailland*:—Mr. John Ross was ordained and inducted, October 28th.

FREDERICTON, N.B.: *St. John*:—The Rev. A. J. Mowatt of Windsor, N.S., was inducted to St. Paul's Church on the 9th January.

LYN AND YONGE: *Brockville*:—The Rev. John J. Richards, formerly of Westport, Ont., was inducted 8th January.

MR. W. D. RUSSELL was ordained as a missionary to Manitoba by the Presbytery of Montreal on the 19th January.

CALLS:—The Rev. David Mitchell of Central Church, Toronto, has received a unanimous call to John Street Presbyterian Church, Belleville. Rev. R. S. Warrander is called to St. Anne's and Wellandport, Ont. The Rev.

Thomas Muir has accepted a call to Fordwich and Gorrie, *Mailland Pres.* Mr. Alex. Russell to Holstein and Fairbairn, *Saugeen*. The congregation of Kemptville have called Rev. H. J. McDiarmid of Russell.

NEW CHURCHES

SELKIRK, Manitoba:—A new church was dedicated at this place on Sabbath, 29th December, by Rev. Dr. Black, of Kildonan. Sermons were preached in the afternoon by Rev. W. Casson, Methodist, and in the evening by the former pastor, the Rev. A. Matheson, now of Springfield and Sunnyside. The collections amounted to \$35. The church is 40 feet by 23 feet. It is substantially built, and elegantly furnished, all at a cost of \$1900, including the site. This undertaking is highly creditable to the few Presbyterian families that make up the congregation. The ladies are exceptionally good workers at Selkirk.

RIDGETOWN, Ont.—A costly and beautiful new church was opened for worship at this place on 11th January by Rev. Professor McLaren, assisted by Rev. John Gray of Windsor. The collections on Sabbath and Monday were over \$500.

PEMBINA, U. S.—The first Protestant church in Pembina—a Presbyterian church—erected through the persevering efforts of Rev. John Scott, was opened on Sabbath, 23th December; cost \$1500. Rev. M. Stevens of Fargo, Dakota Territory, officiated in the morning and Rev. Professor Bryce, of Winnipeg, in the evening. Pembina is a "border town," and a branch of Mr. Scott's congregation.

WEST TRURO PRESBYTERIAN CHURCH, N.S.—This handsome new building was opened for public worship on the first Sabbath of January. Rev. Dr. McCulloch, for forty-two years pastor in Truro, preached the morning sermon, Rev. John McMillan preached in the afternoon, and Rev. A. Burrows, pastor of the new congregation, preached in the evening. The collections amounted to \$180. The building is 110 feet long by 72 feet wide at the towers, 43 at the nave and 66 at the transepts. It has class-rooms, lecture-room, &c., and it is as comfortable as it is elegant.

SUSSEX, N.B.—The church in Sussex, built seventeen years ago, was completely renovated this last autumn and was re-opened for public worship on the 21st December. The pastor, Rev. Mr. Gray, officiated.

PICTON, Ont.—The old Presbyterian church here, having been made as good as new, at a cost of some \$4000, was re-opened for public worship by Principal Grant on the 23th December.

PALMERSTON, Ont.—Knox Church at this place having been also thoroughly renovated and greatly improved, was re-opened on 21st December by Rev. W. S. Ball of Guelph. The

congregation seems to have taken a new departure, and is flourishing.

LUNenburg, N. S.—The Presbyterian Church at Lunenburg has been completely remodelled, and is now a handsome and commodious structure. The re-construction cost \$4,000. The re-opening services were conducted on the 19th Dec., by Revs. E. Millar, J. M. Sutherland, D. S. Fraser, and the venerable father of the Presbytery, Rev. William Duff.

Meetings of Presbyteries.

TRURO: 22nd December:—Rev. Dr. McCulloch reported that he had moderated in a call at Clifton to Rev. Edward Grant, Steviacke. The call was cordial and unanimous, and subscribed by 124 communicants and 110 adherents. Arrangements were made for the prosecution of the call; also for holding missionary meetings in the various congregations of the church.

PICTON: 6th January.—This Presbytery met at New Glasgow. Application for moderation in a call to Knox Church, Pictou, was allowed to lie on the table. Agreed to provide service for the Carmel Church, Westville, and also the Middle River section, during the winter season,—one third of the service to be gratuitous in consideration of the depressed state of the congregation. The session of James Church, New Glasgow, presented an overture to the Presbytery on the subject of Church Finance with a view to effecting such a reduction of expenditure as after full consideration may be judged desirable and practicable. The Presbytery unanimously adopted the overture and agreed to transmit it to Synod. Rev. E. A. McCurdy and Rev. A. McL. Sinclair were appointed to support the overture before Synod. Sessions were instructed to report to Presbytery the full amount subscribed to the College Building and Endowment Fund, and also the amounts paid in. Rev. William Maxwell tendered his resignation of the charge of Little Harbour and Fisher's Grant. Rev. James Quinn tendered his resignation of the charge of Sherbrooke and Goldenville. The usual steps were ordered to be taken with respect to both these demissions. At the next meeting of Presbytery the remits of the General Assembly will be considered and commissioners will be appointed to next Assembly.

QUEBEC: 17th December:—The Rev. R. P. Duolos, French Protestant minister, requested to be admitted as a member of Presbytery. The Rev. James Hanran tendered resignation of his charge of St. Sylvester, but no

action was taken in the matter. Anent the remit on the status of retired ministers, it was agreed to recommend that their names be retained on the rolls of their respective Presbyteries. Concerning the proposed Presbyterian University, it was agreed not to sanction the principle contemplated by the remit.

MONTREAL: 13th December:—There were present thirty-seven ministers and seven elders. Rev. James Stewart, of Arundel, was elected Moderator. The Home Mission report was read by Rev. R. H. Warden. It referred to the erection of a new place of worship, for the Taylor Church congregation in the East end of the city, which is nearly completed. It recommended that congregations be enjoined to forward their contributions to The Assembly's Home Mission Treasurer, prior to the 1st of March; and that in the event of the Committee paying all grants in full for the current year, that the sum of \$500 be forwarded to the Treasurer out of the special contributions collected for Home Missionary purposes in the city last May. It further suggested the propriety of increasing the city missionary's salary to \$750 for 1880. It was agreed to hold a Sabbath-school conference in St. Paul's Church, Montreal, on the afternoon and evening of Tuesday, 6th April. The Committee on Sabbath-schools were instructed to invite all the teachers in the Presbytery to the conference, to arrange for reduced railway tickets and to provide accommodation in the city for all who attend. The Rev. James Mackie, an ordained minister of the Church of Scotland, was received as a minister of this Church. Mr. W. D. Russell having accepted an appointment on the missionary staff in Manitoba, it was agreed that he should receive ordination *ad presbyterium vagam*. A call was laid on the table from Knox Church, Lancaster, in favour of Rev. J. Wellwood, of Cote des Neiges. The Rev. Donald Macrae, of St. John, N. B., was nominated as Moderator of the next General Assembly.

The Presbytery decided as to the remit anent Romish ordinations: "That ordination of the Church of Rome is confessedly erroneous and defective in its object, yet ought not to be entirely ignored. That the admission of a reformed priest to the status of an ordained Presbyter without the imposition of hands is re-ordination sufficient."

The remit from the Assembly as to the proposed Presbyterian University was discussed at great length.

(1). Moved by the Rev. J. Watson, seconded by the Rev. C. McKerracher: That the principle of a Presbyterian University for conferring Degrees in Divinity is quite sustainable, but ought to be applied in such way

as shall show due consideration to the University of Queen's College, Kingston, and recognize all the Theological Halls connected with the church.

(2). Moved by Professor Campbell, seconded by Principal MacVicar: That the Presbytery approve the general principle of the proposed University.

(3). Moved by the Rev. R. H. Warden, seconded by the Rev. P. Wright: That while not opposed to the principle of the Act, this Presbytery is of opinion that it is not expedient in present circumstances to adopt the scheme submitted to the last Assembly, but recommends that application be made to the local legislatures by the respective Theological Colleges, whose governing bodies desire it, for power to confer degrees in Theology.

(4). Moved by the Rev. R. Campbell, seconded by the Rev. P. Livingstone: That in the judgment of this Presbytery it is undesirable to prosecute to an issue the University scheme remitted to presbyteries by last General Assembly.

A vote being taken, the motion of the Rev. Robert Campbell was carried by a majority.

KINGSTON: 29th and 30th December:—Call from John Street Church, Belleville, to Rev. David Mitchell, of Central Church, Toronto, sustained. Stipend guaranteed \$1500. A committee was appointed to assess for the Presbytery fund on the basis of families. Reasons of protest and appeal to the Synod of Toronto, &c., were received from the Rev. Joshua Fraser, B. A. Principal Grant and Rev. A. Young, were appointed to defend the Presbytery's action in deciding to depose Mr. Fraser from the ministry. Mission fields will be expected to make application for summer supply, and to furnish certified subscription lists. Notice of motion was given to have the Presbytery divided into two.

TORONTO: 13 January:—It was announced in an informal manner that the Rev. John Kirkpatrick had intimated his acceptance of the call to Cooke's Church, Toronto, and provisional arrangements were made for his introduction on 5th February. Rev. J. M. King presented the report of the Home Mission Committee. The amount raised during the past year within the bounds had been \$3,983, of which the city congregations had contributed \$2,712. The amount asked by the Assembly this year from them was \$4,923, equal to about 58 cents per member: but as the Presbytery was large and wealthy, they should make an effort to exceed that amount; \$6000 would be about its equitable share, and this it was thought could easily be got if proper means were taken. Rev. John M. McIntyre tendered his resignation of the

charge of Zion Church, Orangeville, whereupon a deputation was appointed to confer with the Kirk-Session. The application of the congregation of Parkdale for leave to call a minister was granted. The consideration of a call from John Street Church, Belleville, in favour of Rev. David Mitchell, of Central Church, Toronto, was deferred till next meeting. The adoption of the remit anent the principle proposed for establishing "The Presbyterian University of Canada" was moved by Principal Caven, seconded by Mr. King, and gave rise to a lively discussion. Mr. D. J. Macdonnell, seconded by Mr. Milligan, moved in amendment that the principle embodied in the remit be not approved. Principal Caven's motion was ultimately carried by a vote of 17 to 8. A committee was appointed to draft a resolution respecting the death of the Rev. Professor Mackerras, and another to prepare a minute regarding the late Rev. James Breckenridge, of Streetsville.

PARIS: 9th December:—The remit on the proposed Presbyterian University in connection with the General Assembly, was taken up and unanimously approved. That on the Ordination of the *Romish* Church was also considered and the following finding agreed to:—That this Presbytery does not recognize ordination to the office of the priesthood in the Church of Rome as a valid ordination to the office of ministry in this Church, and that in the case of Roman Catholic priests applying for admission, to her membership and to the ministerial office, these should be set apart to this office according to her usual form of ordination.

GHATAM: 16th December:—Mr. McKecknie reported that the travelling expenses of Delegates to the late General Assembly had been paid, and that there was a balance in hand of \$21 (other Presbyteries ought to follow suit in this matter.) *In re* the remit on the Presbyterian University of Canada, the Presbytery agreed to sanction the principle of establishing a University under the control of the General Assembly, with power to confer degrees.

SAUGREN: 16th December:—The Presbytery took up the remit anent the status of retired ministers, when it was agreed that their names should be retained on the roll with power to deliberate but not to vote. The remit on the Presbyterian University was approved, on a division. In regard to that on the validity of Roman Catholic ordination, the Presbytery decided by a majority in favour of re-ordination. The remit anent the reception of ministers from other churches was approved of *simpliciter*. Provisional arrangements were made for the ordination and induction of Mr. Alexander Russell, called to Holstein and Fairbairn.

BROOK: 16th December:—Mr. John Ferguson was examined with a view to his ordination and induction at Chesley. Mr. Tolmie gave in the Home Mission report which shewed that more definite information was needed respecting the missionary arrangements for Manitoulin Island. Rev. J. R. McLeod tendered his resignation of the charge of Sault Ste. Marie. Arrangements were made for the supply of Mission Stations. Mr. Straith reported that the congregations of the bounds had contributed to all the Schemes of the church, with but few exceptions, and it was agreed to remind defaulting congregations of their duty in this regard. A series of questions, to be used on the occasion of Presbyterian Visitations, was adopted.

MANITOBA: 10th December:—The Home Mission Committee presented an elaborate report, the consideration of which occupied a large portion of the time of the Presbytery. Since last meeting of the Presbytery, Rev. Wm. Mullins, appointed by the French Evangelization Board, has arrived and been placed in charge of Headingly, Riviere Salle, and White Horse Plains. The committee recommend that steps be taken towards his ordination. Among other appointments to the mission staff was that of Mr. Samuel Polson, a licentiate of the Presbytery, whom the committee recommended for ordination. It was agreed that the Rev. Alexander Campbell be stationed at Selkirk for the next six months and that an opportunity in the meantime be given to the people at this place and Little Britain to hear candidates with the view to an early settlement of a minister at this important centre. Mr. Lawrence was appointed to take Mr. Campbell's place at Rockwood, and Mr. J. F. McLeod was charged with the care of the Beautiful Plains district. The committee hope to obtain a large reinforcement of missionaries early in spring. On motion of Professor Bryce seconded by Rev. Neil Henderson, it was resolved,—“that the Presbytery is of opinion that it would be of great service to the church if all the families within its bounds were made acquainted with the operations of the church, with her wants and her several Schemes; that now the great increase in postal facilities throughout the Province renders it easy to obtain periodicals promptly in all parts of the Province; that the Presbytery recommend that all congregations take up collections and send for copies of the PRESBYTERIAN RECORD, one for each family, it being provided at the small cost of 25c per annum for the twelve numbers during the year; that further, the Presbytery cordially recommend the *Canada Presbyterian*, published in Toronto, and also the Sabbath-School papers, published at that office.” A lengthened discussion was had on Sabbath Observance. A

letter was read from Mr. McKellar, stating that Mr. Solomon Tunkensouicye was at Portago, visiting the Sioux Indians there and making recommendations about schools on the reserve, and other matters; also enclosing a report. The Presbytery considered the subject of holding missionary meetings throughout the bounds, and appointed four committees to attend to the matter in the different localities. It was also agreed that all Presbyterian elders in these districts be members of these committees, and that meetings be held at an early date in January if practicable.

Prof. Hart gave notice of a motion he wished to introduce at the adjourned meeting anent certain moneys the Church of Scotland wished to transfer to the Presbytery for carrying on its work, with a view of eliciting the opinion of the Presbytery as to how such moneys should be expended.

Obituary.

REV. JOHN HUGH MACKERRAS, M.A., Professor of Classical Literature in the University of Queen's College at Kingston, and joint clerk with Dr. Reid of the General Assembly of the Presbyterian Church in Canada, departed this life at the residence of his father-in-law, Judge Dennistoun, at Peterborough, on the 9th of January. Mr. Mackerras was born at Nairn, Scotland, in 1832, and was in his forty-eighth year when taken from us. He came to Canada when quite young and acquired his early scholastic training from his father, Mr. John Mackerras, in the old Grammar School at Williamstown in Glengarry. He entered upon his studies at Queen's College, Kingston, 1847, and completed his theological curriculum in 1852. In September, the following year, being then twenty-one years of age, he was ordained and inducted to the charge of the Presbyterian congregation in Bowmanville, in connection with the Church of Scotland. In April 1866, he was appointed to the chair of classical literature in Queen's College. Mr. Mackerras began life as a diligent student, and such he continued to be all his days. As he grew in years his love of study expanded into enthusiasm, so that he entered upon professorial work an accomplished scholar and an independent thinker. With these qualifications were combined so amiable, gentle, and genial a disposition as fitted him in an exceptional degree for the duties that devolved upon him.

Mr. Mackerras was appointed clerk of the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland

in June 1865, and discharged the duties of that office with marked ability until the 15th June, 1875, when he was elected one of the clerks of the United Church. In this larger sphere his aptitude for business soon became conspicuous. His quickness of apprehension, accuracy, soundness of judgment, profound knowledge of Church Law, and his imperturbable good nature were of immense service to the General Assembly during the most critical period of its existence, and contributed greatly to the consolidation of the Church and the harmonious arrangement of its affairs. He loved the Church and the College with which he was identified. For both he worked with a will, alas! beyond his physical ability. And he died in harness. We have not room to dwell upon his excellencies here. Nor is there any need to do so, for his character was known and appreciated throughout the whole Dominion of Canada. But we cannot refrain from adding that learned, eloquent, and accomplished as he was, these were insignificant traits as compared with his simple, earnest, and unostentatious piety as a Christian man.

For a number of years Mr. Mackerras' health had been declining. He spent the winter of 1875 in France. In May, that year, he appeared before the General Assembly of the Church of Scotland where he delivered an admirable speech in reference to the approaching union of the Churches in Canada. From that time it became too evident to his friends that they should not long enjoy the privilege of his genial company and wise counsels. The great change did not come upon him unawares. He was thoroughly conscious of its approach, and equally prepared to depart and be with Christ "which is far better."

The remains of our beloved friend were, in compliance with his own request, brought to Kingston for interment in the Cataract cemetery. The funeral cortege, formed at the railway station, was headed by the students in academic costume, to the number of one hundred and seventy. The clergy, of whom a large number were in attendance, immediately preceded the hearse. The Senate and Trustees, and a great company of the citizens of Kingston followed. The bells of the city churches, including that of the Roman Catholic Cathedral, tolled a solemn dirge as the procession approached St. Andrew's Church which was filled to overflowing. The services were commenced by Mr. Smith, the pastor of the church, Principal Grant and Professor Mowat taking part. Professor Williamson, and Dr. Reid of Toronto delivered addresses suited to the occasion, rendered the more solemn and affecting from the fact that the coffin containing the remains of Mr. Mackerras' aged mother, lay

alongside of his. Few men have gone down to the grave more universally lamented.

ROBERT ABERDEIN, M. D.—This well-known physician and respected Elder died at Chippawa on the 22nd December in the 71st year of his age. He was a native of the Mearns in Scotland, and received his medical diploma from the University of Edinburgh. He came to Canada nearly fifty years ago and resided almost the whole of that time at Chippawa. All along he was a tower of strength to the successive ministers of his congregation. Though a working rather than a speaking Elder, he was well known in the higher Courts of the Church where his opinions carried weight. To the Kirk-Session of which he was a member, his removal is an almost irreparable loss. He was an admirable specimen of the true-hearted, upright Scottish gentleman of good family. Both as a professional man and as a Christian, he was held in high estimation.

IN MEMORIAM.

Rev. JOHN H. MACKERRAS, M. A., late Classical Professor in Queen's University, Kingston.

— "A man greatly beloved."
Jan. 9th, 1880.

Long had we trembled for the life
That to our prayers was given,
And looked with reverence on a face
Touched with the glow of Heaven.
The radiance of the better land
In those clear eyes was shining,
So pure the spirit's light burned through
The fragile form enshrining.

We sought to cheer foreboding hearts,
With hopes to fears replying,
For, listening to those cheery tones,
We could not think him *dying*!
And so,—as sudden came the end;
And heavy seems the sorrow
As though strong health had promised fair
For many a bright to-morrow.

We little dreamed the parting year,
With solemn still transition,
Had borne that long familiar form
Forever from our vision.
And tears unbidden have their way
From eyes unused to weeping
For life looks darker for the loss
Of him,—"*not dead, but sleeping!*"

And yet it seems to us who mourn,
Even to the heaviest hearted,
That set to music is the life
Of him who is departed.
The music of a noble heart
That beat with quick vibration
To every true and earnest call
To serve its generation.

With noble deeds that knew no stint

With all ungrudging labour,
Glad, while life lasted, to be spent
For God and for his neighbour.

We may not grudge the shortened years
So full of truest living,
We may not grudge the health and strength,
He gave, with "cheerful giving!"

True life runs not by earthly suns

But by the Spirit's growing,
And his are the eternal years
Where endless life is glowing.
One of God's noble ones is gone,
Yet hope smiles through our sorrow,
The *Resurrection and the Life*
Points to a glorious morrow!

And while we feel, with clearer sense,

That Presence brooding o'er us,
We fain would follow in the path
Our friend has trod before us.
That life divine whose endless joy
Transcends our poor expressing,
The "walk with God;" he knoweth now
The fulness of its blessing!

A. M. M.

Kingston, Jan. 10, 1880.

Ecclesiastical News.

THE Rev. Dr. Scott, Greenside, has been nominated as successor to Dr. Stevenson in St. George's Church, Edinburgh. Mr. Spurgeon is wintering at Mentone, in feeble health. The Rev. David Macrae's new congregation in Dundee already numbers eleven hundred communicants. They are building a church to be called the Gilfillan Memorial Church.

THE ECCLESIASTICAL STATE of Scotland is quiet, at least on the surface. Mr. Macrae has ceased from troubling the United Presbyterian Church. Professor Robertson Smith's case is slumbering. It is possible that the next General Assembly of the Free Church may devise some plan by which short work may be made of it. A movement in the direction of throwing open the theological chairs in the Scottish Universities to Dissenters is gaining ground. Dr. Letts, formerly assistant to Professor Brown, in the University of Edinburgh, has been appointed to the chair in Belfast College, lately vacated by Dr. Andrews. It is stated that Mr. George W. Childs, proprietor of the *Public Ledger*, Philadelphia, has offered to defray the entire expenses of the foreign delegates to the Pan-Presbyterian Council next year. Dewitt Ta'mage has "cornered" the Presbytery of Brooklyn by a proposal that "if his brethren would recall all that they had said about him he would take back all he had uttered,

and bury the past; but, if the brethren were not willing to go half way and meet him, he would go the whole way." There and then, in the presence of the Presbytery and of God, he recalled every thing that might have been unpleasant to any member of the Presbytery, of which he was the author.

A remarkable internal conflict is going on in France between civil society and the Ultramontanes. Masses of the French people have resolved to maintain their liberties, and in departments where Protestantism was entirely unknown a few years ago, the Evangelical society has regular Protestant services in forty-nine towns. Austria is becoming liberal on the question of religious toleration. Sweden has had a remarkable revival of religion through Lord Radstock and others. Bibles are being sold as freely under the shadow of the Vatican at Rome as fruit and flowers. The Wesleyan Methodists have shewn a vital interest in the emancipation of Italy. "In addition to their forty-one churches and stations, the one hundred and twelve churches of the Waldenses, the twenty congregations of the Italian Free Church, the sixteen Baptist churches, the fifteen congregations taking the name of Episcopal Methodists, and the long-continued interest of the Free Church of Scotland, which has even a 'Presbytery of Italy,' present abundant evidence that the undiluted and original Gospel embodied in the Epistle to the Romans is now being faithfully preached to 'them that are at Rome also.' Events in these days move quickly; but no events of the last fifteen years are more likely to arrest the pen of the future historian of Italy than these—the complete loss of the temporal power, and the complete success of liberty of worship, speech, and printing in a country of 22,000,000 of inhabitants so sternly closed against all three for many centuries."

THE FOLLOWING STATISTICS of the leading religious denominations are condensed from the WEEKLY REVIEW, London,—

The Church of England.—Two archbishops, 28 bishops, four suffragan bishops, 30 deans, 74 archdeacons, 610 rural deans, 23,000 clergy of all classes. The total number of churches about 16,000. The gross income of the Established Church from all sources is, as nearly as can be ascertained, £8,000,000 per annum. The Church population is estimated, on trustworthy data, at about 13,000,000, and 6,000,000 church sittings are available for them.

In Ireland there are two archbishops, 10 bishops, 1238 benefices, and nearly 2000 clergy. The estimated number of Church-going population is under three-quarters of a million.

In Scotland there are seven bishops, 212 churches, and 225 clergy.

In the British colonies and dependencies, and on mission stations, there are 63 bishops and about 2600 clergy.

The Free Church of England has 40 churches and as many ministers.

The Established Church of Scotland.—16 Synods, 84 Presbyteries, 1639 ministers and licentiates, and about 1530 churches and preaching stations.

The Free Church of Scotland.—14 Synods, 73 Presbyteries, 991 congregations. 1026 ministers.

The United Presbyterian Church.—30 Presbyteries, 544 churches, 583 ministers, and a membership in Scotland, England, and Ireland of 175,066.

The Presbyterian Church of England.—10 Presbyteries, 278 congregations, 53,000 communicants, 267 ministers, 13 foreign missionaries, with four medical missionaries.

The Presbyterian Church in Ireland.—36 Presbyteries, 635 ministers, 599 congregations, 79,633 families, 860 Sabbath-school teachers, and 72,280 scholars.

The Roman Catholics in Great Britain.—There are 21 archbishops and bishops, 2211 priests, 1436 churches and public chapels. It is estimated that the number of Roman Catholics in Great Britain is 2,000,000. In Ireland there are five archbishops, 26 bishops, 3186 priests, and upwards of 4,000,000 of adherents.

The Congregationalists.—Congregational ministers in England, 1983, in Wales 490, in Scotland 122, in Ireland, 25, in the colonies, 301, and in foreign lands, 499, in the Channel Islands 6. The total number of ministers and missionaries, 3203. The number of members in the British Dominions is about 360,000; the total number connected with the body in round numbers, 1,250,000.

The Baptists.—Churches in Great Britain and Ireland, 3451; ministers, 1879, many of whom are engaged in secular business. Members of churches, 276,348.

The Wesleyan Methodist circuits in Great Britain and Ireland, 847; ministers and probationers, 2136; local preachers, 14,800; members, 403,099; chapels and other preaching places, 6757. In foreign missions, members (including those on probation), 95,914; ministers and probationers, 431.

Methodist New Connexion.—11 districts, 674 ministers, 1098 local preachers, 25,760 members, 426 chapels, 76,126 scholars; in foreign missions, 6 missionaries, and 1203 members.

Primitive Methodists.—1138 travelling preachers, 578 circuits, 4527 Connexional chapels, 182,877 members, 15,634 local preachers.

United Methodist Free Church.—368 ministers, 3236 local preachers, 65,137 Church members, 1242 chapels.

Bible Christians :— 182 ministers, 3236 local preachers, 31,000 members.

Minor religious sects :—Of these there are 165, the chief of whom are the Unitarians, with 355 ministers, 352 chapels, and about 80 mission stations; the Society of Friends, with 827 meeting houses, 265 recorded ministers and 400 unrecorded, 14,500 members habitual attendants at meetings, not members, 4913; the Moravians, 56 ministers, 38 congregations, 5604 members, 6028 scholars; Swedenborgians, 64 societies with 4987 members. The Mormons have 82 churches; the Jews, 90 synagogues, 150 ministers or readers. There are 50,000 Jews in Great Britain, mainly in London and other large towns. The Calvinistic Methodists in Wales, 1269 chapels and preaching places, 814 preachers, 3932 deacons, 116,000 communicants.

The following are the estimated numbers of religious denominations amongst English speaking communities throughout the world:—Episcopalians, 18,000,000; Methodists of all descriptions, 16,000,000; Roman Catholics 13,500,000; Presbyterians of all descriptions, 10,250,000; Baptists of all descriptions, 8,000,000; Congregationalists, 6,000,000; Unitarians, 1,000,000; Minor religious sects, 1,500,000; of no particular religion 8,500,000; totals, 82,750,000.

Home Missions.

THE SUPPLEMENTING FUND IN THE MARITIME PROVINCES.

THE Committee on Supplements met at Truro on the 23rd December. The receipts to date met all demands up to the 1st July, excepting a debt of \$1084 which had accumulated in past years. Only one-third of the congregations had contributed at the time of the Committee's meeting; and it is therefore hoped that when all the contributions are in there will be enough to meet all demands. It is of the utmost importance that all congregations and societies remit without delay. If payments to those who are entitled to them are delayed, the reason is delay in receipts. It was decided by the General Assembly that congregations in order to receive supplement should (1) pay the pastor at least \$400 a year; (2) that payment should be at the rate of \$7 per family; (3) payment at the rate of \$4.50 per communicant; (4) contributions to the schemes of the Church. The committee adopted the following resolution:

"That for the ensuing half year congregations which have complied with all the regulations of the Assembly receive the full

amount of their claim; those which have complied with three, ninety per cent. of their claim; those who have complied with two, eighty per cent.; those which have complied with one, seventy per cent.; and those which have complied with none, be dealt with each on its own merits with the understanding that in no case shall an amount be granted more than fifty per cent. of the claim. Congregations which have given notice that they intend to present no claim after the current ecclesiastical year shall be dealt with as special cases."

MANITOBA ITEMS.

THE ANNUAL MEETING of the MANITOBA COLLEGE was held on the evening of the meeting of the Presbytery of Manitoba in Knox Church, Winnipeg. The most severe "blizzard" of the season was blowing that day. In the evening the annual College spread took place in the basement of the church. At 7.30 the weather had cleared up somewhat and a fair attendance of friends of the college greeted the students. The teaching staff, a number of the alumni, and the University students of the College to the number of *fifteen*, were present in the academic costume lately adopted by the College. Rev. Prof. Bryce presided. Rev. Prof. Hart read the Senate Report, showing a prosperous state of affairs, and Rev. J. Robertson addressed the Prizemen. Messrs. Polworth and Omand, the successful competitors for the Governor General's medals were greeted with applause. Addresses were also given by Rev. D. McRae, of Archibald, Rev. W. Ewing, (Congregationalist) and S. C. Briggs, M.P.P., (Methodist.) No less than *nine* new churches were opened in the Presbytery of Manitoba during the year, 1879, namely,—at Milbrook, Emerson, Boyne, Campbellsville, Prospect, Winnipeg, Morris, Gladstone, Selkirk, and Pembina. The whole at a cost of about \$33,000, of which not more than \$550 was received from abroad. Some \$12,000 to \$15,000 of debt, however, rest upon them. A successful soiree was held at Selkirk in connection with the opening of the new church there. The winter has been extremely cold, the mercury being at times down among the fifties below zero.

Anniversary Meetings.

FOREIGN MISSIONS.

THE following is a continuation of the report of THE MONTREAL ANNIVERSARY MISSIONARY MEETINGS given last month. We have extended these reports more fully than

usual because the subjects treated of are such as the whole church are interested in, and also in the hope that the interest awakened by the meetings in Montreal, in regard to all the missionary operations of the church, may induce other cities and towns to adopt a similar method of bringing these topics prominently before the public. So far as Montreal is concerned, we venture to say that the Missionary Anniversary Meetings have passed the experimental stage and may henceforth be regarded as a permanent usage the annual recurrence of which will be looked forward to with pleasant anticipations.

MR. WARDEN KING presided at this the last meeting of the series, and in a few well chosen remarks commended the subject of Foreign Missions to the earnest consideration of every one present, for, after all, it must be remembered that the life of the church is an expression of the individual life of its members. Missionary zeal and activity in any church cannot exist without personal devotion and consecration to the Master's service.

REV. J. S. BLACK remarked that he was in some degree prepared for taking his place on the platform on this occasion by a somewhat unusual discharge of pastoral duty which he had engaged in earlier in the day. He had that morning baptized a heathen child, born in Bombay, and admitted it into the pale of Christ's visible Church. So that he and his elder were but continuing what they had already begun. The order was very appropriate in which the different departments of the church's work had been presented at these meetings. First, *Home Missions*, to our friends; then, *French Evangelization* to our neighbours, and now, *Foreign Missions* to aliens. At Christ's birth aliens came to worship the infant Saviour; He was cradled in alien Egypt; an alien—Pilate—pronounced his doom, and another alien—Simon the Cyrenian—staggered under the weight of His cross. To us aliens the Gospel came and we ought in return to give it to others. It is objected that in a country like Canada, and having such a great French work lying at our doors, we should give our energies and means to Foreign Mission work. It may be said, leave that to England and older and wealthier countries—why should we not devote all our attention to this French work? In the first place there is no limitation in the divine command—"go ye into all the world and preach the gospel"—not, go if you have very little to attend to at home, but go every where. But even supposing this reasoning was correct, as to our church leav-

ing this Foreign Mission work to others, we must take into consideration that we have to use men for what they are best fitted—for that work in which their sympathies are naturally enlisted. Now there are many who are specially interested and whose sympathies lie with Foreign Missions. The sympathies of others again are with the French Mission. It is simply a necessity of the Christian Church that there should be Foreign Missions. And in the Canada Presbyterian Church, we have a noble foreign mission. The union made our Church one from the Atlantic to the Pacific, and, among other things that we fell heir to, were five foreign mission fields. At first he came to the conclusion that this was a pity. It was a small church with little means and it had mission fields in the New Hebrides, India, China and other places. It seemed to him that if they could have been rolled into one, more work might be done. He had now changed his mind. Look at our mission field. The sun scarcely ever ceased to shine upon the places where Canadians are working for God and for humanity. Away in the South Seas, we have the New Hebrides mission. Then in the far East there is our mission on the Island of Formosa, where the Mr. McKay is doing such a glorious work. Since the days of Dr. Duff, there has been no more honoured servant of Christ in foreign mission work. Next we have a mission in Central India—a mission which is highly spoken of by missionaries of other denominations. Then there is the mission to the Coolies in Trinidad, and we also have a missionary on the Pacific Slopes, so we go round the world with our mission fields. The question is sometimes asked, are foreign missions a success? Ask the Sandwich Islands where, a few years ago, the people were all heathen and cannibals, but where now there are more professedly Christian people in proportion to the entire population than is the case in any city in Scotland, or the United States or Canada! Ask the South Sea Islanders, now themselves sending out missionaries to foreign lands! Ask Madagascar from which martyrs have gone to foreign lands and laid down their lives in the cause of Christ. Ask our Indian statesmen. If godliness is profitable, then foreign missions are profitable. It is a wonderful history to look back upon some 1850 years: and what a progress has been made! At that time there gathered in the little upper room in Jerusalem, nearly all the followers of Christ, then known.

On this earth there are now about 120 millions who profess the name of Christ, and there are 1000 millions who are without the gospel. Why has not the gospel filled the whole earth? Because we have been unfaithful. Foreign missions is a modern thing;

because the churches of the living God have been engaged in tearing our Lord's seamless coat in pieces instead of trying to clothe the heathen with the robe of His righteousness. But the work is now going vigorously on. After careful calculation it is estimated that between 16,000 and 17,000 people have been baptized in India during the past year. And supposing this increase is to go on, even at the rate of the last fifteen years in India, the calculation is that in 120 years, India will be wholly Christian. He referred to Dr. Cairns' defense of Christian missions and said that Dr. Wm. Graham of Liverpool, in speaking of the missionary strength of the Church, stated that it consisted first in faith—in men believing that the work is God's, second, unity in the work, and, last of all, prayer.

There are 1000 millions of heathen in this world of ours, and there are not more than 2000 men in the mission field at this moment, that is one missionary to every 500,000 in darkness and under the shadow of death. If this Dominion were in heathenism, at that proportion, there would only be eight persons to tell us of the truths of the gospel! If we were in real earnest in this matter, men would be ambitious to be represented in this work, and to support a missionary of their own, so that when we met a rich man on the street we would not only ask, how are your wife and children, but how is your missionary? Still, the work goes on. It cannot but go on. There is an everlasting fitness in its progress. It is the light of God and must enlighten the dark places of the earth, and we should feel privileged in taking hold of the two-edged sword of God and using it in His name in the dark corners of the earth.

REV. ROBERT CAMPBELL remarked that the orthodox division of sermons is into three heads. The subject on that occasion might also be so considered: 1st. the work to be done: 2nd. the part we should take in this work, and lastly, how are we doing our part. He would confine himself principally to the last of these, as the other divisions had already been touched upon. He might remark, however, that the work to be done was the conversion of the world to Christ—that, and nothing less than that. It is a great work, but it is a work that the Church ought to address itself to in downright earnest if it has faith in Him who gave it its commission. Is this work not needed to be done? Read the last half of the first chapter of the epistle of Paul to the Romans—Is the condition of the heathen world changed since apostolic times? He assured them that it had not changed for the better. The heathen Greeks and Romans were a people of the highest culture, yet we see the character Paul gives them. Those who have visited heathen countries tell us that it is as bad as

in the time of the Apostles. It must seem almost a hopeless thing for the Church to attempt this work, yet when we consider what has been accomplished there is hope. It is a fact that all the countries then known to the civilized world have become nominally Christian. The whole of the North of Europe and the whole of this continent of North America are at least nominally Christian. In view of what has been accomplished we may believe that this work can be accomplished, and it is our part to seek to bring it about. If we aspire to be a Christian Church at all we cannot neglect the claims of the heathen. It is a mark of the Christian Church to be taking part in evangelizing the heathen, otherwise we misinterpret the language of the Saviour.

As to the part we are taking in this great work of evangelizing the heathen world, first, our own Indians. It was meet and proper that these people should occupy the foreground. Their number is not so great as the millions of India and China, yet they have claims upon us. Lord Dufferin described them as the advantageous element in our population. The impression has prevailed that the copper coloured races on this continent have been decreasing, but late authorities state that their number is as great as it was at the time of the landing of the pilgrims on Plymouth rock. They have very strong claims upon us in Canada. In return for all they have given us; for having surrendered to us their fishing and hunting grounds, the least we can do is to give them something in exchange of equal value, and the gospel will be more than value to them. The obligation rests upon us: they believe in us; they trust in the British and Canadian authorities. Missionaries going forth in the name of the Queen are sure to be treated with respect by the Indians. We have three missions among the Indians, one under the guidance of Mr. McKay among the Crees, who is greatly trusted by them. Another under Mr. Flett, in the neighbourhood of Fort Ellis. He travels over a territory of 300 miles in his circuit. He has succeeded in making a most decided impression among them. At least 300 Indians are regular hearers of the gospel, and a large number are regular communicants of the Church. There is another missionary among these people, himself an Indian, and now an ordained minister of our Church, who came over into Canadian territory with "Sitting Bull." Besides these three missionaries, there are two schools, one of which is conducted by a Christian lady. This school is attended chiefly by Indian children, and it is found that the children of the copper coloured Indian are as intelligent in many respects as the children of the settlers. Then there is Trinidad. This mission is amongst

the Coolies, of whom there are about 30,000 of the lower class of the population of India, brought there under a three years engagement. At the end of that period, they are free to return to India at the cost of those who brought them. For some years missionaries connected with our Church have been labouring amongst these Coolies. Twenty-one schools have been established and carried on amongst them, and besides the teachers we have three ordained missionaries and one female. Of the whole staff of twenty-five missionaries and teachers on the Island, twenty-one are native teachers and catechists. You remember the address of one of these missionaries—Mr. Christie—at the meeting of the General Assembly in June last. He showed by statistics that in proportion to their numbers, the Hindoo population of Trinidad were actually giving more for the support of the gospel than the members of the Presbyterian Church in Canada were giving.

Turning to India, it was interesting to notice that one of the catechists educated in Trinidad has gone back to India, there to engage as a missionary. Three of the best men our Church can furnish are in this field. At Indore, the Rev. James Douglas; at Mhow, the Rev. J. Fraser Campbell, and the Rev. John Wilkie. Besides these there are four ladies, one of them from the Presbytery of Montreal. The Hindoos among whom our missionaries labour are acknowledged to be clever and industrious. If they were Christianized, they would make most efficient missionaries in evangelizing other portions of the world. It is a most inviting field for mission work. The United States regard India as a better field for mission work than any other portion of the globe. The natives are the highest in civilization of the heathen world, and they are as intellectual and as able as any civilized nation can produce. It is a great mistake to suppose that they are savages. Consequently we want to send men there who are intellectually capable of reasoning with them. There is another feature of this work that is especially hopeful. For many years we were shut out from having any communication with the women. For some years, however, access has been gained to the female portion of the population and a great and successful work has been carried on amongst them. It is in this direction that we expect the greatest results.

As to Formosa, Mr. McKay, who went there in 1871, has proved to be a most remarkable man. His method is said to be unique. He goes about itinerating in true apostolic fashion from town to town. He trains the young men as he goes. He has them all working from the time they become

his disciples. In this way he has trained some twenty teachers. In the New Hebrides mission field we have the Island of Erromanga where the brothers Gordon, and the wife of one of them, sealed their testimony with their blood. You would suppose that the Gordons would have hated the very name of Erromanga, but when one brother fell a victim to the barbarous cruelty of the natives, the other brother at once determined to take his place, went there, and also fell a martyr in the cause of the Redeemer. The Rev. Hugh Robertson, however, had the courage to follow, and besides him there, we have two ordained missionaries. The Rev. Joseph Annand on the Island of Aneityum, and the Rev. J. W. Mackenzie on Efate, who send us from time to time deeply interesting and encouraging accounts of their labours.

Rev. A. B. Mackay, of Crescent Street Church, was the last speaker at this the closing meeting of the series. Being, as yet, comparatively a stranger, and consequently less familiar with the details of the mission work of the Presbyterian Church in Canada, his remarks would be more on the general question of missions and their support than those who had preceded him. From these addresses he had gained a great deal of information that was exceedingly interesting. The order in which the work had been prescribed was Scriptural. Jesus commissioned his disciples to preach the gospel "in Jerusalem and in all Judea," which corresponds to our Home Mission work; then they were to preach the gospel in Samaria, where existed an apostate and false religion, corresponding to our French Evangelization work; then they were to go into all the world, corresponding to our Foreign Mission work. The emblem of our meeting on Tuesday was the burning bush, "*nec tamen consumebatur.*" On Wednesday, the motto was the thistle, "*nemo me impune lacessit.*" Presbyterianism earnestly contends for the faith. It is a great fighter. As to our Home Missions, he had been trying to understand how the funds are so low. He could not see the reason for it. The commercial depression did not account for it. He felt sure of the loyalty of Presbyterians as a whole for the spread of their distinctive principles and polity, and he felt sure of the willingness of Presbyterians to support their Home Missions. The reason must lie in this, that, without blaming any one, it has not been plainly enough brought before the congregations. Just think of what we have to do. We have to plant the old blue banner on the bleak cliffs of Newfoundland, along the banks of the St. Lawrence, on the shores of our western lakes, on the boundless prairies of Manitoba, and across the Rocky Mountains, on the sunny slopes of British Columbia. It is a great work; but we *must* do it. God has

set it before us. It is a work which needs the help of every leal-hearted Presbyterian in the Dominion, of every man, woman and child who bears the name, from the Governor General at Ottawa to the youngest clerk in a store. And we expect it. We expect all to come to our help in this matter. Every Presbyterian is under serious obligation to help on this grand work, because all who possess wealth, and knowledge, and influence, owe these to the religion of their fathers. The honoured names of Chalmers and Rutherford, of Melville and Knox, remind us of what Presbyterianism has done for Scotland, and what it has done for Scotland, it can do, and will do for Canada if we are only true to the principles which they held so faithfully and proclaimed so fearlessly.

As to French Evangelization. What is the great opponent of Presbyterianism? It is the Papacy. Not Papists. He referred to the system, and not to the members of the Church of Rome. There is a leaning on the part of Prelacy towards the Papacy, but Presbyterianism was never troubled with that. A Presbyterian fondle the Papacy! Impossible. The leaning of Prelacy in England towards Papacy was very aptly exemplified by a wag, who wrote on the sign-board at a railway station under the words "Oxford Junction,"—"change cars for Rome." But in Canada, so far as he knew, the Episcopal Church had no sympathy with the Church of Rome. In regard to this point he thought there was, however, too much apathy—an apathy which results from ignorance. The people require to be taught the principles of the Papacy. He thought there should be in connection with all our theological colleges classes where the students would be taught what the system is. To be true to our duty as Presbyterians, we must do this work of French Evangelization. But should we content ourselves with Home and French Missions? Should we stop at home, and say,—have we not our hands full? We dare not stop. A military chaplain once spoke in a depreciating manner to the Duke of Wellington of Foreign Missions, as military chaplains too often do. The iron duke immediately replied "what are your marching orders"? "Go ye into all the world." So we cannot help ourselves, if we are obedient to the divine command. Besides, the Home Mission work and the Foreign Mission work are mutually helpful. It is to mission work that the Church owes much of its spiritual vigour and progress. The true test of the vitality of a Church is whether or not it engages in mission work. Home Mission work may be regarded as the right leg, and Foreign Mission work as the left leg: without both there can be little spiritual progress. A Church with neither Home nor Foreign Missions is

like a man without limbs, stationary. A Church with Home Mission and no Foreign mission work, is like a man with but one limb; with difficulty he gets along. A Church with both Home and Foreign Missions can stand erect, face the world and do God's work. Now what are we to do to advance the work of the Church? Shall we pull down the spire of Crescent Street Church and send it to Manitoba? or taken the organ out of Erskine Church and send it to Muskoka? or shall we take Knox Church bodily and send it to Formosa? No, there should always be a correspondence between the condition of a people and the Church in which they worship. Further, there ought to be a correspondence between the Church in which a congregation worship, and the manse in which their minister lives. Every congregation in Canada should provide a manse for its minister corresponding to the church in which they worship—Don't stint your liberality. Extend it. It is very simple. Put forth the same liberality in regard to Home and Foreign Missions as you have already manifested in regard to your own Churches. Give systematically, and from principle. Give in proportion to your several abilities. Set apart a certain portion of your income for the purpose of giving. Divide this among the different claims. In exactly what proportion he would not dictate, but the proportion is an essential part of the principle he contended for. For example, here are three contributors A, B, and Mrs. C. A gives for all religious and benevolent purposes \$100, per annum. B gives \$1000, and Mrs. C, \$50, and thus they appear in the books of the church, Mr. B heading the list. But there is another book kept more carefully; where every cent is recorded: God's book. In this book Mrs. C is at the head of the list. There must be some mistake. Mrs. C \$50! She had an income of only \$500; she gives one tenth. Mr. A comes second, \$100, out of an annual income of \$2000, therefore he gives one twentieth. Mr. B \$1000. His name is at the very bottom of the list. The figures are surely wrong! He gives \$1000. But it is out of an income of \$30,000; therefore he gives only *one thirtieth*. That is the way Christ counts it, and we must count it that way. We don't know what your income is; but *He* knows exactly. He counts not by what you give, but by what you keep back for yourself. There is no sacrifice too great for the master who loved us and gave Himself for us.

An old clergyman said:—"When I come to die I shall have my greatest grief and my greatest joy; my greatest grief that I have done so little for the Lord Jesus, and my greatest joy that the Lord Jesus has done so much for me."

India.

LETTER FROM REV. J. F. CAMPBELL.

Mhow, Cent. India, 25th Oct., 1879.

YOU will be sorry to hear that we are still having trouble about a house. A fortnight ago we had to turn out of the one we had occupied since last May, which we had taken by the General's recommendation and with the assurance that they would do what they could not to disturb us. It was only through the kindness of a young Canadian officer who had secured it for himself, and meanwhile lived with others, that we were not hurried out during the rains. Happily this little bungalow became vacant just in time, and I secured it; but at the same time warning was given me that it would probably be required soon. In consequence, I applied for another which is to become vacant in November, and at first my name was registered for it, but this evening an intimation was sent me that it too has been applied for by a medical officer, and will probably have to be given him. All this is injurious to our work in other ways besides the harassment to ourselves. Sometimes there are houses to spare, but again, when a large number of married officers are here, there is much difficulty and consequent grumbling. The General long ago, through the Asst. Adjutant General, officially pressed on my attention "the necessity of urging upon your Society to build a suitable house, &c.," and the need has greatly increased since then.

A Christian gentleman, a railway official, who lately succeeded in buying one of the best houses in Mhow at a very low price, 6000 Rupees, has partially promised me that when he leaves the camp we shall have the refusal of it. If this house can be bought, the situation will suit us admirably, it will be cheaper, even at some advance on what was paid for it, should that be asked, than a much inferior house could now be built for, and its purchase would save the care, anxiety, and distraction of a missionary's attention from his direct work which would be involved in building, besides which, no site at all so healthy and suitable can be got without the payment of a considerable sum to the present holder. I do not mention these things with the desire or expectation than any definite steps should be taken towards either buying or building a house, just at present, till other questions be settled, but simply to let you know the position of affairs.

There is nothing very noteworthy to tell about the work, and hopeful appearances have in so many cases failed to result in much that I am beginning to shrink from saying any-

thing definite about them. My own experience leads me to echo what Mr. Blake of the F. C. Mission, Bombay, says in his last letter to me, "I find more and more the necessity of faith and patience in connection with mission work and of leaving the results with our covenant God." Our catechist, Mr. Misal, continues to do well. The confidence Mr. Misal hadri reposed in him is manifest from the fact that he put him in charge of a station, under his own occasional supervision, of course. I have not yet succeeded in getting a suitable Christian school-master, and he has therefore taken charge of the school for some months, aided by an assistant and a monitor, as well as by myself. But I am still looking out for a suitable man to take the school off his hands. Since Col. VanHeythuysen has ceased to be the Commissariat officer here, the question of the relations of the Commissariat to our school has been raised and the Commissary General has decided that a grant to a denominational school is so different from paying a pundit for their boys, as originally sanctioned, that it cannot be continued. Though I regret this it does not surprise me, for I have often felt that the handing over to us of this school and its pundit, was contrary to the policy of the Government. At first the school and pundit were simply handed over to me as the nucleus of a school, and for a long time the pundit's salary was paid to him as before by a sum from the Commissariat, supplemented from fees, but when Col. V. H. and I feared that his influence was hostile to Christianity I removed him, and then the money was paid as a grant. We shall now be deprived of that, and probably of the boys on whom we have bestowed so much labour, though, if allowed, some of them will doubtless continue to come the greater distance to us by preference. At present there is here under my superintendence a colporteur of the Bombay Auxiliary to the B. & F. Bible Society. I intend to send or take him to other more needed places as soon as the cold weather fairly sets in and the country dries up. We are eagerly waiting for Mr. Wilkie.

LETTER FROM MISS FAIRWEATHER.

Indore, Sept. 23rd, 1879.

I am sitting all alone in the wide shady verandah of my little bungalow. The lattice work is mostly covered with sweet wild honeysuckle and native convolvuli. The bazaar is all aglow with tiny chirag or wick lights, gleaming like a multitude of fiery stars. The moon is just rising and soon it will be just as light as day. The Orphanage children come filing out from their apartments for evening worship and seat themselves in a little circle

before us. The teachers follow, occupying chairs in the rear. How pretty they look! these little Hindoo women with their white veils cast loosely about their shoulders and over their shining hair. There is a hush, and then the little voices unite in repeating from memory "The Lord is my Shepherd," and "Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill, &c.," then follow a few words of explanation and the singing of the Lord's Prayer to the tune of "Saviour, like a Shepherd lead us." Then with folded hands and closed eyes they kneel to say their "Now I lay me to sleep," and "Gentle Jesus." On rising, salaams are exchanged and soon their young eyes are closed in slumber. The singing has attracted some of the passers-by who, having stood to listen, now pass on. There are no pathways for pedestrians here as in our western world. The broad roadway serves for all, and now it is flooded with white-robed and gaily-turbaned promenaders. The merchants' stalls are yet open. Here is a grain merchant. The back of his shop is filled with sackcloth bags of grain. Before him are ranged shallow baskets containing specimens of his stock. He is just now weighing out grain (split-pease.) His balance consists of a short rod to which is attached a pair of leather saucers. Here comes a band of strolling minstrels,—a woman past middle age in a red dress with little black dots all over it, a broad striped balmoral border at the lower edge and a veil of the same material with a like border: in her hands a clashing pair of cymbals. Then come the young men, one with a kettle-drum, the other with a kind of oval instrument, played by beating the thumbs upon the stretched skin in such a way as to produce a sound very much like punching the bottom of a pewter milk basin when it is full to the brim: this is a *tom-tom*. The man on the other side has a kind of primitive violin, very curious to look at, and not without music in its strings. The central figure of the group is a man of about 25 years of age, naked to the waist. His face painted a light orange and his back, chest, and arms adorned in a like manner. Upon his head a large foolscap of gilt paper. A moustache of white cotton wool tied on and fastened behind his head with a black string. About his wrists and ankles are bound branches of bells very like Canadian sleigh-bells. These with accompanying torchbearers compose the troupe. Now the dance begins, with hands waving and swaying above the head, two or three times the performance is gone through and then our violinist takes the centre. Seven large knives, like carving knives, are placed on the ground in order before him and the music striking up, he begins a kind of dance, leaping and springing about among the knives and lifting his feet very high: pre-

sently he stops, catches up a knife and whirls it in the air; another and another follow it until the whole space about his head is a mass of whirling blades, not one falls to the ground. Dancing like a maniac, he springs about, grasping each descending knife and again and again sending it high in the air. Should the music fail in time for an instant, one shudders at what the consequences must be. One by one he again places them on the ground as he had them at first. *Pice* are now thrown to the performers, who having finished their entertainment proceed further up the street. But the gong at the magistrate's office is tinkling ten, so we will return to our home to be early astir in the morning for a sharp run with the catechist to a distant village which we must gain by sunrise if we would have a good morning's service.

Formosa.

LETTER FROM REV. G. L. MACKAY.

Go-ko-khi, 7th October, 1879.

ON Sabbath, 23th ult. I preached at *Lau-a-tung*, *Toa-liong-pong*, and *An-po* chapels, then proceeded to *Liong-tek* and preached in the streets to several hundred people. On Tuesday I arrived in *Tek-chham* and had a large meeting on the evening. Wednesday, I reached *Stn-kang* about dark, after which I walked to *An-lang* a few miles distant on the sea-shore, where I expected some time since to establish a chapel and now have succeeded in doing so. *Chhoa Seng*, one of our ablest men, begins work there at once, and I have no doubt whatever of the results. The building secured for the chapel will suit admirably. Returning from *An-lang* I visited *Ang-mng-kang* and was delighted to see the new chapel building going up rapidly. Sabbath, 6th inst., I spent in *Tek-chham* as *Giam Chheng Hoa*, my first convert and helper, is leaving for *Tamsui* after having laboured in the city for about eleven months with extraordinary success. You remember when he was sent there last year I stated that the work would be in good hands. Converts and heathen alike regret his leaving. The former are going to present him with a beautiful tablet of carved work in memory of his stay amongst them. The graduate who raised opposition at first sent in his card with a present and congratulations. I have not seen anything to surpass *Giam-Chheng Hoa's* success and influence there. Honour to whom honour is due. If any mortal is honoured for a great work being done in *Tek-chham* since the opening of the chapel, let him have that honour, but above and beyond all let Je-

hova Jesus have all honour and glory for ever. The hearers in Tek-chham gave \$50 as a subscription for this year.

There are now 20 chapels in North Formosa and as many trained native helpers. Praise the Lord ye heavens above! Praise Him all ends of the earth for His work amongst the sons of men. I wrote before that, on account of going to the West, no students have been chosen or taught, for Mr. Junor has first to acquire the language before being able to teach, and I will be away, so that there are no prospects of being able to open any more chapels for some time to come. The 20 chapels are as follows:—*Ho-be, Pat-li-hun, Goko-khi, Chin-nih, An-po, Toa-liong-pong, Sek-khar, San-teng-po, Koe-lang, Loan-loan, Kim-pan-li, Pang-lian, Sin-tiam, Ang-mng-kang, Bang-kah, Tek-chham, Sen-kang, An-lang, Lun-a-teng, Sa-kak-eng.*

I am sorry to tell you that Mrs. Junor keeps very poorly, and it is simply impossible for her to think either of studying or teaching while she continues so unwell.

The New Hebrides.

WE learn from the *Presbyterian*, of Sydney, that dedicatory services have been held in the framework of the Martyr's Memorial Church for Erromanga previous to its being placed on board the *Dayspring* mission ship. A communion service was presented to the church, and the congregation of St. Stephen's (Rev. Dr. Steel's) provided a cedar-wood pulpit. On one side of the pulpit is a tablet in the native language recording the gift and its object, and on the other, a memorial stone with the names of those who had earned the crown of martyrdom in carrying the Gospel to Erromanga. It is just forty years this month since John Williams suffered death at the hand of the heathen on Erromanga, and since that time the Rev. George N. Gordon and his wife were murdered by the natives in 1861, and the Rev. James D. Gordon in 1873, and the Rev. James Macnair died there in 1871. The church will be erected near the spot where Williams and Harris suffered, though on the other side of the river. There are now forty native communicants, twenty native teachers, and a band of Christian worshippers on the island. The need for this new church was caused by the temporary wooden church at Erromanga being blown down in 1877, and the congregation has since worshipped in a building constructed of reeds. The funds for the new church had been mainly collected through the exertions of Rev. Dr. Steel, who preached the opening sermon.—The foundation-stone of a new Presbyterian church at

Botany Bay has been laid by Rev. Dr. Fullerton, the oldest of the ministers in Sydney. In the course of the proceedings, Rev. Dr. Steel stated that during the last twenty years no less than seventy-five Presbyterian Churches had been founded or built in the colony.

Recent intelligence by the "Dayspring" may be thus summarised for the information of our readers.

ANEITYUM.

The Rev. Joseph Copeland, who has been assisting at the settlement of Mr. Lawrie, at the station formerly occupied by the Rev. John Inglis, reports that the population on that side of the island has declined from 623 to 590 in one year. The decrease is largely owing to whooping cough, which has been very fatal among children. Arrowroot to the amount of 2250 lbs. has been prepared by the natives for the Bible printing fund. This is 380 lbs. more than made last year. At the communion, two were admitted for the first time, and fifteen restored after suspension. The drinking of kava had been spreading under the pretence that it was a medicine. Mr. Lawrie adds in a note that 150 communicants were present at the Lord's Supper, and it impressed him much to see such a company of natives at the feast to remember the death of Christ. There are 226 in full communion, and there are 26 teachers.

The Rev. Joseph Annand writes that it is very pleasant for him now to have a neighbour missionary. He refers to the mortality from whooping cough. Mr. Copeland's labours, he says, have given an impetus to the work on Aname. On Mr. Annand's side of the island, the attendance at services is very fair, and the conduct of professing Christians commendable: but few are applying for admission to communion, and those under suspension are not manifesting a desire for restoration.

FUTUNA.

The Rev. Jos. Copeland was taken to this island in August, when the vessel was leaving for the colonies.

ANIWA.

The Rev. J. G. Paton states that a severe hurricane occurred on January 8th, when the rain drenched the mission house. Beds and clothes were wet. Mrs. Paton and the children suffered much from colds, and his own rheumatism returned. There was a good season after the rain, and abundance of food. The natives are manifesting increasing interest in the Christian work, and the Missionary has been made very happy among them. They made a present both to him and to the

vessel after the Synod meeting. Mr. Paton is much vexed by the licenses given by the British Consul at New Caledonia to get natives from the New Hebrides as labourers. He thinks that deception is still practised. He has no confidence in the trade, the evils of which he says, still continue. The population of Aniwa is only 180. There are 34 communicants; 80 in the Sabbath-school; 70 or 80 attend the weekly prayer meeting. During the year there have been 7 births and 14 deaths. Mr. Paton continues his translation of Scripture.

ERROMANGA.

The Rev. H. A. Robertson writes: "How shall I ever be able to thank you and the New South Wales contributors to the Memorial Church for this Island? There were 480 natives present at the communion services. There were fifty at the Lord's Supper. Six were absent. There were seven baptised. There are now 55 in full communion. He adds, "I believe the Lord is answering the prayers of His people for this island of Erromanga. A plot was again laid last summer to take my life, but it was discovered. Five inferior chiefs were concerned in it; but the one who planned it is since dead." The Christian party gathered round the mission house and kept watch for weeks. The heathen party saw that the new cause was gaining the strong hand, hence their plots. But their failure has paralysed them. The meeting of Synod at Dillon's Bay had a very good effect. Mr. and Mrs. Robertson have now been seven years on Erromanga. The 1000 copies of Mr. Gordon's catechism, printed some years ago by the Committee on Missions to the Heathen in Sydney are nearly exhausted.

The translation of the Acts of the Apostles, revised from the labours of the Gordons, will be ready for the Press in the end of the year. The British and Foreign Bible Society have promised to bear the expense of printing an edition of 1000 copies in Sydney.

FATE.

The Rev. W. Mackenzie reports that he and his wife have been seven years on the island, and that they propose to visit Sydney in December for a change for the first time. He lately got his boat rendered useless.

The Rev. D. Macdonald is carrying on his work at Havannah Harbour with vigour. He assisted at the settlement of Mr. Michelsen at Tongoa. He has frequently to do medical work. He lately extracted a bullet from the back of the captain of the Aurora. He reports that at a meeting of the Branch of the Bible Society, £23 13s 6d were collected. The missionaries increased their donations this year.

The Presbyterian Record.

MONTREAL: 1st FEBRUARY, 1880.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.
PAYMENT IN ADVANCE.

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

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

It is interesting to notice how the "Law of Compensation" works, even in such trivial matters as the circulation of a magazine published at the price of 25 cents per annum. In a certain flourishing town that shall not be named, one of the two Presbyterian congregations, finding themselves too heavily burdened, resolved to curtail their expenditure. "The line must be drawn somewhere," and they decided it should be drawn here, by repudiating their indebtedness to the PRESBYTERIAN RECORD for two years supply, and stopping it for the future! The other congregation, of its own motion, has recently sent us an order for three times the number it formerly circulated, and the consequence is that twice the number of RECORDS go to that town than did formerly. The editor of the CANADA PRESBYTERIAN lately heard of a Presbyterian in good standing, who walked three miles to tell his elder that he could no longer afford to take the *Church Record* at the cost of a quarter of a dollar per annum, because he was preparing to buy another farm! "What in the name of absurdity," adds the editor, "could such a man mean by calling himself a Christian." Thanks, good brother, for the well administered rebuke, though we fear it may not be appreciated at its full value in some quarters, for you know it has passed into a common saying that *some* people cannot see any farther than their nose; and that others, in their short-sighted policy, would even part with that nose to spite their face. We have still a few copies of the January number on hand. Intending subscribers should lose no time in forwarding their orders.

Literature and Notices on page 56.

A Page for the Young.

DO GOOD.

Devote your talents to the Saviour's cause,
Nor slight nor disregard His holy laws;
Aim to be useful in the church of God,
Which He hath purchased with His blood.
Live like a temple of the Holy Ghost,
Nor let your time or talents e'er be lost;
Do good to all you can, then give the praise
To Him who gave you all, and crowns your days.

"WHAT WILL YOU DO WITH IT?"

One Sunday evening Mr. Bath's family were in the sitting room, just before family worship.

"Children," said Mr. Bath, "I want to ask you some questions."

The children looked up at him in surprise. What was coming? Mr. Bath then began.

"What are you going to do with what you got to-day, Charles?"

Charles looked at his father, then at his sister, and then at his father again.

"I did not get anything, father."

"What are you going to do with what you got, Mary?"

The child looked at him, while she played with her handkerchief, thought a moment, and then said:

"I do not know what I have received, father. I am not sure that I know what you mean."

"Where were you both to-day?"

"At church, and at Sunday-school, father. O yes, I did get something," said Charles.

"So did I," said Mary. "I got a book and paper. After reading them, I will take them book back to the library, and will put the paper in my box of Sunday-school papers. You know I want to have them bound some time in a book."

"If that is what you mean, father, I got just what Mary did, and intend to do just so with mine," said Charles. "I also got this reward check."

"This is only part of what I mean. Did you not get anything at church?"

"What a question!" said the children. "Why, we never get anything there, papa."

"Did you not get a sermon? Was not that God's Word? Did you not understand part of it?"

Father waited for an answer. That was a new way of looking at the matter, and the children waited a little time to think.

"In fact," said he, "you got more than books and papers in Sunday-school. What was it?"

"I suppose you mean the lesson," said Charles, wondering where papa would end.

"Yes, the lesson is the main thing you get at Sunday-school. Boys and girls generally think only of books and papers which are there given to them; but you must know that they are of far less account than the lesson, which is God's Word of grace and love to man. Never forget that that is divine truth, as it comes to us from God through those whom the Holy Ghost moved to write it for us."

"Yes, we had such a good lesson to-day about Peace with God," said Mary, "and our teacher made it very plain to us all."

"Well, what now are you going to do with all this truth of God?"

"We must remember it," said Charles.

"Yes, and tell it to others," said Mary.

"So far very good; but you must do even more than this, my children; you must lay it to heart."

"How does one do that, father?"

"Laying it to heart means that you not only believe what God says, but also feel that He says it to you, and that you try to use it for your own good."

It was time for family worship, but Mr. Bath asked another question.

"What else did you get at church and Sunday-school, children?"

What else? What could it be? They both thought a little. Then Mary said,—

"Besides the Scripture lesson and the sermon, book and paper, I got several hymns and several prayers. Then, too, some solemn thoughts came to my mind, and I made some good resolutions. All these I received in the house and service of God."

"Now, dear children," said Mr. Bath, opening the Bible for worship, "I want to press home upon your hearts and minds the solemn question which I asked at the beginning. 'What will you do with what you got to-day from God?' You need not answer it to me; but give an answer to God when you kneel down to pray every day this week. He gives us all things, and He holds us to account for what He gives us."—*Kind Words.*

A CHINESE BOY.

In a Presbyterian mission school in China there is a boy who at a recent examination repeated the entire New Testament without missing a word, or making a single mistake! Where is the boy in Canada that can equal this Chinese boy? How many can repeat a whole epistle, or even a whole chapter? The Chinese boy, we are glad to learn, understands the glorious truths with which he has stored his memory. He is a good and honest member of the Church. He is now engaged in committing to memory, Dr. Martin's Evidences of Christianity.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 2nd JAN., 1880.

ASSEMBLY FUND.

Received to 2nd Dec, '79.....	\$1419.36
Georgetown.....	3.25
Limehouse.....	2.50
Holstein and Fairbairn.....	6.35
Halifax, St Mathew's.....	20.60
Mitchell, Knox Ch.....	12.40
Thames Road.....	8.00
Kirkton.....	4.60
Mulmur and Tosorontio, for 1878-79 & 1879-80.....	9.15
Smith's Falls, Union Ch.....	6.00
Eramosa Ist.....	6.25
Galt, Union Ch.....	13.00
Dunsford.....	2.00
Columbus.....	8.30
Buxton.....	0.50
Mount Forest, St Andrew's.....	9.00
South Gower & Mountain.....	3.00
Cavendish & New Glasgow.....	8.00
Binbrook.....	3.60
Saltfleet.....	1.59
Amherstburgh.....	2.50
Tiverton.....	5.00
Fort Coulonge.....	1.50
Teeswater, Zion Ch.....	8.25
Brampton.....	12.00
Brussels, Melville Ch.....	5.00
Montreal, St Gabriel St.....	16.00
Tilbury East.....	4.40
Rochesterville.....	4.75
Mill Point.....	2.00
	\$1607.25

HOME MISSIONS.

Received to 2nd Dec, '79.....	\$14569.98
Lobo, Melville Ch.....	31.74
Legacy of the late Wm McKay, West Zorra, per his Executors.....	50.00
Trenton & Consecn.....	18.00
Ontario.....	40.00
Indiana.....	15.00
Oakwood Sab Se.....	4.10
Anonymous.....	2.50
Madoc, St Columba & St Paul.....	11.30
Ladona.....	26.00
Hampden.....	13.00
A J, Peterborough.....	200.00
Fergus, Melville Ch Ladies Aid Society.....	30.00
Thames Road.....	80.00
Kirkton.....	40.00
Ayton.....	5.74
Port Hope, 1st Cong.....	100.00
do do Sab Se.....	20.00
West Williams, add.....	0.50
Toronto, East Ch, add.....	5.00
Lachute, Henry's Ch.....	23.75
Goderich, Twp, Union Ch.....	8.66
Centerville, add.....	2.10
Rev Peter Nicol, Elders Mills North Carradoc.....	20.00
Port Dover, Knox Ch.....	6.77
Ottawa, Daly St.....	49.00
Esquesing, Union Ch, add.....	123.00
Norval, add.....	2.48
Wardville & Newbury.....	2.45
Peterborough, St Andrew's do Miss Tully's class SS.....	6.56
Admaston Barr's Settlement and Douglas.....	41.05
Hampden, add.....	1.25
South Kinloss & Lucknow.....	28.00
Galt, Union Ch.....	0.75
Mrs J Thom, sa, Toronto.....	50.00
Orilla, on acc.....	91.00
Watford.....	20.00
Leith.....	10.00
	10.00

Leeburn Ch.....	8.00
Presbytery of Paris.....	78.00
Kintore.....	10.00
Drumbo, Willis Ch.....	40.63
Beverley Sab Se.....	10.40
J C, Toronto.....	5.00
St Mary's Ist.....	80.00
Beauharnois.....	6.80
Galt, Knox Ch, add.....	52.50
A sister in Christ, a lover of Mission, Galt.....	2.43
Columbus.....	17.00
Tilbury East.....	70.00
Kincardine, Chalmers' Ch.....	6.00
Napier.....	5.25
Friend of Missions, Ontario.....	100.00
Markham, St John's Sab Se, Muskoka.....	8.00
Mrs Reid, Hollin.....	20.00
Acton, Knox Ch.....	30.93
Buxton.....	10.29
Kenyon.....	13.60
James Fraser, Perth.....	1.50
Winterbourne, Chalmers' Ch.....	27.75
Sunnidale, Zion Ch, add.....	0.50
Rev David Wishart, Madoc.....	10.00
Madoc, St Peter's.....	25.00
Perth, St Andrew's, add.....	10.00
Corunna Station.....	10.50
Mitchell, Knox Ch.....	122.00
Amherstburgh.....	20.00
A member of 1st Pbn Ch, Lachute.....	10.00
Tiverton, add.....	15.00
Percy.....	42.00
Campbellford.....	36.44
Warwick, Knox Ch & Main Road.....	6.62
Ayr, Stanley St Sab Se.....	24.32
Toronto, Knox Ch, contribution of the Hon John McMurrich.....	50.00
Rev Wm Forrest, Annan.....	5.00
Doon.....	12.00
Brussels, Melville Ch.....	32.00
Berlin, St Andrew's Ch.....	7.15
Montreal, St Gabriel St Ch.....	35.25
Montreal, St Paul's, add.....	260.00
Rochesterville.....	9.40
Hawkesbury.....	8.35
L'Original.....	9.00
Chesley.....	8.00
Anonymous, proceeds of Gold Ring.....	7.50
Mill Point.....	26.00
Barrie.....	185.00

Congregational, &c, Contributions to Home Mission Deficit,

Peterborough Young Men's Presbyterian Union Ass'n.....	5.15
Georgetown Sab Se.....	7.00
Cayuga.....	20.00
Newcastle, add.....	1.75
Alma, add.....	0.35
Guelph, St Andrew's.....	41.00
Harriston, Guthrie Ch.....	42.32
North Bruce, Thanksgiving.....	12.91
St Catharines, Knox Ch, add Monk.....	2.50
South Falls.....	6.13
Argyle Church.....	4.00
A friend, Perth.....	15.00
Mitchell, Knox Ch.....	10.00
A lady friend, Woodstock.....	32.31
Binbrook.....	5.00
Baltimore, Thanksgiving Day.....	8.00
Desboro, special.....	6.00
Montreal, St Paul's, special.....	2.00
	48.50

Ministerial contribution to deficit.

Rev John Thomson.....	5.00
J W Mitchell.....	5.00
	\$17623.94

CORRECTION.

In December issue there appeared among the acknowledgments of contributions to the Home Mission Fund, one of a sum of \$100 from "an Elder's widow, Montreal." It should have read "an Elder's widow, Province of Quebec." The lady is a member of a country congregation.

FORRIGN MISSIONS.

Received to 2nd Dec, '79.....	\$5302.63
Legacy of the late Wm McKay, West Zorra, per his Executors.....	50.00
Trenton & Consecn.....	8.00
Camlachie, Knox Ch Sab Se, for Maintenance of Orphans, India.....	8.65
Camlachie, Knox Ch Sab Se, for Zenana work.....	10.00
Rockburn and Gore.....	7.75
Thames Road.....	40.00
Kirkton.....	20.00
Port Hope Ist.....	8.00
do Sab Se.....	40.00
Guelph, St Andrew's Bib Cl to purchase medicine for Miss McGregor.....	10.00
Galt, Union.....	23.00
J C, Toronto.....	3.00
St Mary's Ist.....	40.00
Galt, Knox Ch, add.....	42.00
Columbus.....	39.00
Kincardine, Chalmers' Ch.....	4.00
Mrs Reid, Hollin.....	20.00
Acton, Knox Ch.....	20.00
James Fraser, Perth.....	1.50
New Westminster, St Andrew's Ch Ladies Miss Ass.....	27.00
Winterbourne, Chalmers' Ch.....	10.00
John McDermid, Nottawa.....	8.00
Perth, St Andrew's, add.....	10.00
Mitchell, Knox Ch.....	40.00
Tiverton.....	13.00
Percy.....	30.10
Campbellford.....	10.75
Ayr, Stanley St Sab Se.....	24.32
Lucknow, St Andrew's Ch.....	4.50
Hillsburg.....	5.35
Doon.....	3.00
Normanby Head Stations.....	7.67
Brussels, Melville Ch.....	16.00
Beauharnois.....	6.30
Barrie.....	26.00
	\$5939.52

COLLEGES ORDINARY FUND.

Received to 2nd Dec, '79.....	\$977.34
Thames Road.....	22.00
Kirkton.....	11.00
Rodgerville.....	7.50
Esquesing, Union Ch, add.....	2.47
Norval, add.....	2.45
Galt, Union Ch.....	43.00
Colborne.....	4.00
Hespeler.....	3.75
Milton, Knox Ch.....	8.10
Galt, Knox Ch, add.....	40.00
Columbus.....	22.00
Guelph, St Andrew's.....	45.00
Mrs Reid, Hollin.....	20.00
Winterbourne, Chalmers' Ch.....	15.00
Perth, St Andrew's, add.....	10.00
Esquesing, Boston Ch.....	5.00
Amherstburgh.....	2.50
Tiverton.....	15.00
Percy.....	12.00
Campbellford.....	7.51
Lucknow, St Andrew's.....	4.00
Toronto, Knox Ch, contribution of Hon J McMurrich.....	50.00
Brampton.....	60.00
Derry West.....	4.00
Brussels, Melville Ch.....	10.00
Bothwell.....	12.00

Sutherland's Corners	1.57
Barrie	21 04
Mill Point	4.00
	\$1442.09

KNOX COLLEGE ORDINARY FUND DEBT

Received to 2nd Dec, '79 ...	\$28.25
Cotswood, per Rev J Baikie..	15 50
Harrison, Knox Ch do	50 00
Ayton, do	16 10
McIntosh & Belmore. do	20 60
Clifford, do	23 50
Palmerston, do	20 00
	\$173 35

KNOX COLLEGE BUILDING FUND.

Received to 2nd Dec, '79...	\$1933.24
Rev Prof McLaren, Toronto.	50 00
Rookwood, per Wm Torrance	16 00
Colborne, per Rev P Duncan	17 00
James Yule, Alnwick	8 00
Danl McKinlay, Coldsprings	10 00
	\$1484.24

Widows' FUND.

Received to 2nd Dec, '79..	\$304.52
Dumblane	2 10
Melrose and Lonsdale	5 00
J C. Toronto	1 60
Winterbourne, Chalmers' Ch	10 60
Teeswater, Zion Ch	7 00
Barrie	27 00
Beaverton	6 56
	\$363.03

With Rates from Revs D Patterson, H Currie, J Watson, J Turnbull, Arch McDiarmid, R Gray, G Smellie, A A Drummond, J G Murray, J McFarlane, J Alexander, G Porteous, J Ross, Arch Stewart, J Laing, T S Chambers, J McRobie, J Logie, J A McConnell, J Thomson, J Black, A Matheson, D Wishart, W Peattie, J Davidson, \$16.00; J Fortheringham, W P Walker, W Forrest, W R Sutherland, \$16.00; D Duff, J A Carmichael, \$24; W Burns. Rev W Lothead, sen. \$8.00.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd Dec, '79 ..	\$1599.50
Embro	20 65
Carlingford	2 10
Dunblane	2 10
Huntingdon, 2nd Cong	5 50
Latona	2 23
Thames Road	11 50
Kirkton	6 00
West Williams	6 00
Grimsby	4 45
Muir Settlement	3 25
Beaverton	6 56
Mountain, St Andrew's	4 08
Heckston, St Andrew's	0 92
South Kinloss & Lucknow	10 00
Orillia on acc	5 00
Galt, Knox Ch, add	15 00
Columbus	9 80
Buxton	4 80
Porth St Andrew's	7 00
Avonton	8 50
Tiverton	10 00
Brampton	30 10
Doon	3 00
Brussels, Melville Ch	5 00
Mill Point	3 00
Peterborough, St Paul's	20 60
	\$1806.25

Ministers Rates Received to 2nd December, 1879 \$437.65

With Rates from Revs D Strachan \$1; Robt Jameison \$20; D Patterson \$3; J W Mitchell \$5; J Watson \$2.50; J Turnbull \$3; Arch McDiarmid \$3; W A Johnston \$2.25; W Matheson \$3; G Smellie \$5; A A Drummond \$3.75; J G Murray \$2.50; J Tait \$10; J Alexander \$2.50; G Porteous \$4; G Haight \$3; J Ross \$4; D McIntosh \$3.25; A Henderson \$3.70; J Irvine \$2.50; J Baikie \$9; T Fenwick \$2; A Stewart \$3.50; J Laing \$6; T S Chambers \$3.50; A Findlay \$3.50; A McFaul \$3.50; J McRobie \$10; H Cameron \$12; A F McKehzie \$3; J Leiper \$12; J A McConnell \$3.75; J Thomson \$8.50; J Black \$5; A Matheson \$4.50; D Wishart \$4; W Peattie \$3; J Davidson \$4; W P Walker \$3.50; J Gandier \$3; D Duff \$3.50; J A Carmichael \$8; W Burns \$5.

CONTRIBUTIONS TO SCHEMES OF THE CHURCH.

Received to 2nd Dec, '79 ..	\$1146.06
Toronto, Charles St	110 00
Toronto, St James Sq, add ..	800 00
	\$246.06

FOR WALDENSIAN PASTORS.

Received to 2nd Dec, '79	\$ 2 00
Rev Dr James Hamilton	10 00
Lent to the Lord Tecumseth ..	2 00
Anonymous	1 00
	\$15 00

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO JANUARY 4th, 1880.

FOREIGN MISSIONS.

Acknowledged already	\$371.27
Stellarton	29 00
Rev J Annard, Anceiteum	9 20
Lake Ainslie, C B	4 00
Half way Brook Sewing Circle, Middle Stewiacke	8 00
Elmsdale & 9 Mile River	7 00
Kempt	10 00
Salem Ch, Green Hill	15 40
St Stephen's Ch, Black River N B	5 00
1st Cong, Truro	29 00
Friond, Cavendish, for debt ..	0 25
Estate of J W P Chisholm: Wentworth	25 00
New Carlisle, Hopetown and Pt Daniel	4 64
St Andrew's Ch, Richibucto ..	20 00
Riversdale, Sec of Coldstream Cong	10 00
Greenfield, do	10 00
Young Men's Soc do	9 10
Woman's R & B Soc, add for 1 Coldstream Cong	3 84
Geo D Little, Coldstream for Trinidad	1 25
Mrs G D Little, Coldstream ..	2 00
St Andrew's, Chatham	30 00
Shubenacadie & Lower Stewiacke, add	9 00

Truro West	80 00
Middle River	4 18
Anderson Rogers, Student ..	3 00
N K Dickson, Coldstream	1 00
Windsor	118 75
Richmond, Hfx, quarterly ..	5 00
	\$3768.78

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already	\$949.83
Stellarton Sab Sc	19 10
Truro W F M Soc for Mr Morton's Monitor	84 00
Elmsdale Sab Sc	10 00
Tryon	8 70
Shorbrooke	38 15
Dean Sec, Up Musquodoboit	4 07
Henry do do	1 70
Young people of Wentworth Parrsboro	5 95
Prince St Sab Sc, Pictou	22 66
Cavendish, P E I	8 80
New Glasgow, P E I	6 20
North Rustico	5 00
Mahone Bay	9 00
New Carlisle, Hopetown and Port Daniel	4 00
St Andrew's Ch, Richibucto Coldstream	22 13
Milford	25 00
Gay's River	7 43
Parrsboro, for Rev J Annard	12 57
Beaver Brook, Clifton	6 00
Shubenacadie & L Stewiacke for Rev J Annard	2 50
Chalmers' Ch S S, Halifax ..	31 00
United Ch, New Glasgow	50 00
Hutchinson Settlement, Musquodoboit	15 60
Middle River	1 75
St Matthew's S S, Montreal	2 39
Young Men of United Ch, NG for support of Sadaphal ..	20 00
Mrs S Lawrence, Margaree, C B	199 59
	4 00
	\$1582.78

HOME MISSIONS.

Acknowledged already	\$2529.25
Stellarton	20 00
New Richmond, N B	11 00
St Matthew's, Wallace	3 83
Stake Road	2 20
Fox Harbour	2 61
Rev J Annard, Anceiteum	4 00
J S Murray, Halifax, for N E Margaree	5 00
St Stephen's Ch, St John	21 35
River Dennis	1 77
Gabarus	4 00
Kempt	6 50
Chalmers' Ch, Halifax	32 13
Upper Musquodoboit	3 68
Vale Colliery and Sutherland's River	11 00
Parrsboro	8 65
Acadia Mines Cong	3 76
Black River, N B	3 00
1st Cong, Truro	40 00
Ebenozor Ch, Saltspinks	4 00
Estate of J W P Chisholm: Wentworth	35 00
Mahone Bay	4 00
Bass River, N B	7 65
New Carlisle, Hopetown and Port Daniel	4 09
St Andrew's Ch, Richibucto ..	40 00
Kempton Sec, Coldstream	7 50
Parrsboro	1 95
St Andrew's, Chatham	20 00
Merigomish	23 65
Hammond River & Kingston	4 40
Middle River, Pictou	2 86
Poplar Grove Ch, Halifax	58 53
Truro West	70 00

Middle River, C B.....	3.40
Windsor.....	48.75
Elmsdale & Nine Mile River	5.10
	<hr/>
	\$3058.82

SUPPLEMENTING FUND.

Acknowledged already.....	\$2146 28
Truro West, add.....	15.40
Rev J Annand, Aneityum....	4.00
Lake Ainslie.....	5.10
Elmsdale & Nine Mile River	6.00
Kempt.....	7.20
Vale Colliery and Suther-	
land's River.....	12.22
Brookfield, Colchester.....	5.00
Meagher's Grant and New	
Antrim.....	3.61
St Stephen's Ch, Black River	4.40
Stewiacke, 1 year.....	15.00
St Andrew's Ch, Richibucto.	20.40
Coldstream, add.....	10.50
Young Men's Soc, Coldstr'am	9.16
St Andrew's, Chatham.....	21.00
Merigomish.....	23.65
Ist Cong, Truro.....	53.70
Windsor.....	70.00
Richmond, Halifax, qtrly..	5.60
	<hr/>
	\$2435.16

COLLEGE FUND.

Acknowledged already.....	\$3105 06
Rev J Annand, Aneityum....	8.00
Kempt.....	6.50
Shubenacadie.....	13.50
Lower Stewiacke.....	8.50
Gabarus, C B.....	2.00
Brookfield, Colchester.....	5.00
Int on \$200 for 6 mos.....	60.10
Div Bank of Nfd £100 stg..	486.67
New Carlisle, Hopetown and	
Port Daniel.....	3.00
St Andrew's, Richibucto....	16.72
Coldstream.....	12.00
St Andrew's, Chatham.....	25.00
United Ch, New Glasgow....	157.30
Div Canadian Bk Commerce,	169.00
Windsor.....	33.25
Elmsdale & Nine Mile River	4.00
	<hr/>
	\$4106.50

AGED AND INFIRM MINISTERS' FUND

Acknowledged already.....	\$651.39
Nashwaak and Stanley.....	2.00
Lake Ainslie.....	3.00
Rev Dennis.....	2.00
Gabarus.....	3.00
Knox Ch, Wallace.....	11.50
Brookfield, Colchester.....	2.00
New Carlisle, Hopetown and	
Port Daniel.....	3.00
Coldstream.....	4.20
St Andrew's, Chatham.....	10.60
Middle River, Pictou.....	1.26
St Andrew's Ch, Richibucto.	10.00
Middle River, C B.....	2.05
Windsor.....	5.25

Minister's percentage.

Rev P Melville, A M.....	3.00
Dr McLeod.....	2.75
W Millon, to 1879.....	5.90
D Sutherland.....	2.50
Jas Murray, for 1879.....	3.50
D Drummond, do.....	2.50
E A McHardy, for 2 yrs..	10.00
G Christie, for 1879.....	2.75
John Lees, do.....	3.00
	<hr/>
	\$745.65

WALDENSIAN CHURCH.

Maitland.....	\$40.00
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Chalmers' Ch, part of	
Thanksgiving collection.	5.00
Donald Chisholm, Hantsport	2.00
Margaret Frame, Shubenac-	
cadie.....	1.00
	<hr/>
	\$48.00

MISSION GOODS

Have been despatched via Liverpool and London.

ANNUAL.

For *Rep. E. Annand, of Aneityum.*
One box from Bedeque, P. E. I.
Boxes or packages from Sewing Circle, 1 way Brook, Middle St'wiaske value \$9.25. St. John's Ch, Windsor \$15.40. Parrsboro \$37.00 and \$6 cash. Chalmers' Ch., Hfx., box, value not stated. Shubenacadie and Lower Stewiacke, goods \$41, cash \$31; with small packages without names.

For *Rev. J. W. McKenzie, of Fatt.*
Middle Musquodoboit package \$13. Friends in same place, and Little River, \$7.50. One box Rev. Dr. Patterson, value not stated.

For *Mr. Robertson, Eromanga.*
School material, Ladies of Poplar Grove, Hfx. Dry goods & varieties, Young Men of St. Matthew's Ch, Hfx.

— ALSO —

One box and parcel for Messrs. Annand and Robertson, from Ladies of Bible Class, Truro. 1 package \$25 yds cloth \$25.25, for Messrs. Annand, Robertson and McKenzie, from Ladies of Union and St. Columba Ch., Hopewell, with cotton socks, from Mrs. D. Fraser, Little Island, Middle River, other small packages.

P. G. MCGREGOR.

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER OF THE
BOARD OF FRENCH EVANGELIZA-
TION, 260 ST. JAMES STREET, MON-
TREAL, to 10th JAN., 1880.

Acknowledged to 10 Dec, '79.	\$7711 04
Martintown, St Andrew's.....	9.00
M K, Dunbarton, O.....	2.00
Rev C Chiriquy.....	240.55
Ormestown.....	70.60
Danville, per Rev M F Brou-	
dreau.....	19.20
Kingsey Falls.....	do 13.00
Inverness.....	do 11.00
Richmond.....	do 8.50
Windsor Mills.....	do 6.75
Melbourne.....	do 4.85
Per Rev T Stevenson.....	96.22
Fullarton.....	11.50
Avonbank.....	8.50
Galt, Union Ch.....	22.00
Per Alex Robb, Amherst....	30.00
Mrs John Thom. Toronto....	20.00
G J Hamilton, Pictou, N. S.	10.00
Mitchell, Knox Ch.....	40.00
Miss McMartin, Ste Therese	2.60
Arch Maxwell, Lancaster....	2.00
Alex Dioken, do.....	2.00
Baillie & Tower Hill.....	5.00
Madoc, St Peter's.....	2.00
Mrs Wm Reid, Hollin.....	18.00
New Carlisle, Hopetown and	
Port Daniel.....	8.00
Buxton.....	2.41
Mrs McCurdy Kirkton.....	5.00
Almonde, St John's Sab Sc..	10.00
Arundel, &c.....	4.00
Mrs Lysal, Bowmanville....	20.00
Mrs P McNaughton, Domin-	
ionville.....	5.00

Perth, St Andrew's.....	10.00
Grand Falls, N B.....	50.00
Renfrew.....	50.00
Winterbourne, Chalmers' Ch	12.00
Chateaugay.....	1.80
John McDermid, Nottawa....	4.00
Corunna.....	3.60
A friend, Elora.....	5.00
Per D Clydesdale, Teeswater	5.00
A D Ferrier, Ferguson.....	5.00
Avonmore Sab So.....	4.00
D Bissou, sr, Paspebiac.....	5.00
Beverley.....	49.60
C W L. Beverly.....	1.00
W, Quebec.....	25.00
Alex Clark, Smith's Falls....	20.00
Montreal, St Paul's on acct.	10.00
Chatham, Granville & Point	
Fortune.....	12.00
W Fraser, sr, W Gwillimbury	4.00
S Fraser, sr, do.....	4.00
Mrs A Macmaster, Killalee..	5.00
Mrs H Arthur, Consecoa....	2.00
Mandaumin Sab So.....	2.00
Ayr, Knox Ch Sab So.....	10.00
Mill Point.....	5.00
Per Miss A B Murchison,	
Iroquois.....	6.00
Bothwell Sab Sc.....	10.00
Capt Taylor, Bothwell....	5.00
Huntingdon, St Andrew's S Sc	1.60
Mrs Carruthers, Cobourg....	1.00
R Walker, sr, Diamond.....	3.00
Principal Dawson, Montreal.	10.00
Lancaster Sab Sc.....	12.00
Edwardsburgh.....	4.96
Mainsville.....	3.08
C McLenaghan, sr Drummond	10.00
A friend, per Mrs Mickle,	
Guelph.....	70.00
Smith's Falls, St Andrew's..	30.00
J McIntosh, Whitby.....	4.00
Cobourg.....	45.00
St Mary's, Knox Ch.....	5.00
Teeswater, Westminster S S	15.00
Per John Oliver, Dalkeith...	3.25
Rev J Ross Cong, Brucefield	45.00
Kitley.....	3.59
Neil McLean, Port Mulgrave	1.00
Cobourg Sab Sc.....	20.00
Waddington.....	37.60
Per W Urquhart, St Peter's	
and Sporting Mountain....	10.00
Portage du Fort.....	4.00
A friend, Galt.....	5.00
College St, Toronto Bib Cl..	4.00
A friend, Sarnia.....	1.00
Isabella Reid, Hamilton....	4.00
James Reid, do.....	2.40
Ripley.....	9.75
Montreal, Erskine Ch on acc	200.00
Montreal, St John's Ch.....	6.00
do do Sab So.....	10.00
Thos Wallace, Woodstock...	1.00
Per M McKay, Dingwall....	19.00
Mimosa.....	6.00
D Hamilton, Charleston....	1.00

Per Rev Dr Reid, Toronto:—

Dunbarton.....	2.69
Chatham, Adelaide St.....	20.32
St Mary's, Ist Cong.....	10.75
Cheltenham.....	0.75
Chatsworth.....	15.00
Seaforth.....	15.00
Durham.....	12.02
Jarvis.....	5.00
Nairn Ch, Strabane.....	18.60
Cornwall, St John's.....	30.00
C Blair, West Puslinch....	0.50

Per Rev. Dr McGregor, Halifax:—

Truro West.....	28.26
Blue Mountain.....	21.00
Coldstream.....	10.00
Chatham, St Andrew's.....	20.00
Rev J Annand, Aneityum....	4.00

Brookfield, Colchester	5.00
Estate of J W P Chisholm, Wentworth	15.09
Rochibucto, St Andrew's Ch. Middle River, C B	4 67
Windsor	24.00
Elmsdale & Nine Mile River	3.00
	\$9720.91

PRESBYTERIAN COLLEGE, MONTREAL.
Rev. R. H. Warden, Treasurer,
to 10th Jan'y., 1880.

ORDINARY FUND.

Acknowledged already	\$217.00
Chateauguay	15.00
Rev J Robertson, Portage du Port	1.09
Montreal, St Matthew's	20.00
Ormstown	25 00
Williamstown, St Andrew's	7.00
Huntingdon, St Andrew's	16.00
Beaubarnois	5 50
South Gower & Mountain	5.00
Avonmore	3.25
Lunenburg	2.00
Edwardsburg	4.55
Mainsville	2.41
Valcartier	5 00
Williamst'n, Hephzibah Ch. Montreal, Erskine Ch on acc	8.60 300.00
	\$636.71

THEOLOGICAL CHAIR.

Acknowledged already	\$1835.00
Rev J Scrimger	20.00
John McLennan, M P	100.00
Robert French	25.00
Rev R H Warden	50 00
Jonathan Hodgson	50 00
Robert Anderson	250.00
Thos Davidson	10.00
A McIntyre	10.00
Wm Johnston	10.00
W & D Yule	50 00
Jas G Ross, Quebec	100.00
	\$2510.00

BUILDING FUND.

Acknowledged already	\$34.33
A Toshach, Bennie's Corners	5.00
M Dewar, Kenyon	2 00
	\$41.33

SCHOLARSHIP FUND.

Acknowledged already	\$50 00
Rev C Brouillette	6.00
John Fraser, Quebec (French)	50.00
	\$106.00

SPECIAL FUND.

Joseph Jackson, on acc	\$3000.00
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THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR FOR-
REST & Co., TREASURERS, 173 HOLLIS
ST., HALIFAX, TO DEC, 31st, 1879.

Already acknowledged	\$49,764.02
J S Mclean, Halifax, 3rd in- stallation	333.34
J S Murray, Halifax	125.00
Geo Grant, Scotch Hill, N S River Charlo and Louison Brook, N B	40.20 67.50
Bedeque, P E I	67.50
Springside, N S	15.00

Campbell Settlement, N B	11 50
Waterford Sussex, N B	9.00
Newport, N S	8.75
Shediac, N B	30 00
Chas W Bryson, 2nd and 3rd instmt, Tatamagouche, N S	10.00
W McNairn, Buctouche, N B Balance of subscription	14.00
R G Rutherford, Middle Ste- wiacke, in full	50.00
Hugh Dunlop, do	40.00
Mrs E Rutherford, do	9 00
J T Dunlop, do	18 00
Horatio Hamilton, do	5.00
Howard Rutherford, do	5.00
Malagawatch, C B, 2d instmt	12.10
J J Bremner, Hfx, last, do	100.00
Jas Bean, Blackville, N B	2 00
	\$50,709.44

WIDOWS' AND ORPHANS FUND

Late in connection with the Church
of Scotland.

James Croil, Montreal, Treas

Perth, Rev Dr Bain, add.	\$ 6.00
Mill Point, Rev R J Craig	3.00
St John's Ch, Montreal, Rev C A Doucet	3 00
Cornwall, Rev Dr MacNish	35.00
Toledo, Rev George Porteous	3.00
Walkerton, Rev Dr Bell	12 00
Hawkesbury 4.85	
L'Original 7.59	12.44

JUVENILE MISSION SCHEME.

Lanark Sab So	\$12.50
North Augusta Sab So	4.00
Victoria Mission So, Montreal	25.00
St Andrew's Sab So, King.	10.00
Indore Mission Band, Quebec	60 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 instal-
ment on \$100, and so with the
rest.

Acknowledged to 1 Dec, '79, \$55,974.15
Kingston.

J C Hardy, 2 on 25	5.00
Jas Craig, 1 on 100	25.00
Jno Flanagan, 2 on 10	20 00
W Nickle, 2 on 500	100 00
J McKay, jr, 2 on 100	20 00
Mrs McKay, jr, 2 on 100	35.00
Jas Downing, 1 on 100	20.00
Pelix Shaw, 2 on 100	20.00
W S Medcalf, 2 on 100	50.00
W Bredon, 2 on 200	50.00
J G King, 2 on 100	20.00
W McCartney, on acc	7.50
J A Knit, 1 on 100	20 00
J C Mitchell, 2 on 25	5.00
J A Allen, 2 on 100	20.00
R T Walkom, 2 on 250	50.00
J B Walkom, 2 on 100	20.00
Mrs W McAulay, 2 on 100	20.00
W Tyner, 2 on 100	20.00
R White, 1 on 100	25.00
R M Stewart, 1 on 100	25.00
W J Dick, 2 on 100	20.00
	\$597.50

Stirling.

Jas Tulloch, 2 on 100	20.00
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Whitby.		
D S Dow, 2 on 1000	500.00	
Thos Dow, 2 on 100	25.00	
Jas McBrien, 2 on 25	5.00	
B Madall, 2 on 25	5.00	
G H Robinson, 2 on 25	5.00	
G S Robertson, 2 on 25	5.09	
Jas Madill, 2 on 10	5.00	
Jas Mitchell, 2 on 10	5.00	
Miss E Mckay, 2 on 10	2.00	
Miss Logan, 2 on 10	2.00	
Jeffray Bros, 2 on 10	2.00	
J H Addison, 2 on 10	2.00	
S Frazer, 2 on 10	2.00	
	\$555.00	

Lancaster.

J McLennan, 2 on 400	100.00
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Peterboro'

F W Haultain, 2 on 100	20.00
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Harrowsmith.

Mrs Sharpe, in full	10.00
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Trenton.

Chas McLennan, 2 on 50	10.00
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Smith's Falls.

A Clark, 2 on 100	50.00
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Fergus.

Jas Argo, 2 on 100	25.00
Alex Barnett, 2 on 30	10.00
P Barnett, in full	10.00
J Beattie, 2 on 30	10.00
Thos Broadfoot, 2 on 5	1.00
Wm Castell, 1 on 100	20.00
Jas Davidson, 1 on 10	5.00
Peter Davidson, 1 on 10	3.34
R Glen, 2 on 20	10.00
Mrs G C Hamilton, 2 on 10	5.00
Wm Hastings, 1 on 5	1.00
M Mills, 2 & 3 on 10	6.65
A Munro, 2 on 10	5.00
Wm Murray, 2 on 10	5.00
Miss McFarlane, 2 on 5	10.00
D McHardy, 2 on 10	5.00
G A Reid, 2 on 10	5.00
W Rennie, 2 on 10	10.00
Jas Potter, 1 on 40	10.00
Wm Ross, 2 on 30	10.00
W Singer, 2 on 10	2.00
Chas Stewart, 1 on 10	5.00
Geo Stewart, 2 on 20	10.00
Wm Stewart, 2 on 8	2.00
A Taylor, 2 on 10	3.34
A D Fordyce, 2 on 50	10.00
	\$189.34

Goderich.

Rev Robert Ure, in full	100.00
Jas Dickson, do	100.00
M Cameron, 2 on 500	100.00
J Garrow, 2 on 10	25.00
P Adamson, 1 on 25	12.50
- Ferguson, 1 on 25	5.00
	\$342.50

Galt.

H McCulloch, bal on 400	200.00
C T Stewart, 2 on 5	1.00
Ruth Pringle, 2 on 5	1.00
A Montach, 2 on 25	5.00
A Murray, bal on 10	5.00
H Trotter, bal on 10	5.00
W Rose, 1 on 15	5.00
Lato J Rose, 2 on 20	5.00
A Conkey, 2 on 10	5.00
A Taylor, 2 on 25	8.00
G McCulloch, 2 on 25	6.25
W M Topping, 1 on 10	5.00
	\$251.25

<i>Kincardine.</i>		B Carnaghan,	2 on 100	20.00	W Pardie,	2 on 20	10.00	
M Thomson,	2 on 5	1.00	W Hood, jr,	2 on 40	20.00	Jas Hamilton,	2 on 20	5.00
J Y S Kirk,	2 on 5	1.00	R Cunningham,	2 on 25	13.00	Miss Hood,	2 on 40	20.00
J L Murray,	2 on 25	5.00	W Oliver,	3 on 50	13.00	Mrs W Thomson,	2 on 20	10.00
P Robertson,	2 on 10	5.00	Mrs Oliver,	2 on 20	5.00			
R Brown,	2 on 5	1.00	J Parvis,	2 on 20	5.00			\$383.50
			J A Thomson,	2 on 40	8.00	<i>Montreal.</i>		
		\$13.00	G Gibson,	2 on 25	15.00	James Croil,	2 on 100	50.00
<i>Sarnia.</i>			T Patterson,	2 on 25	8.00	P M Cruikshank,	2 on 160	50.00
W B Clarke,	2 on 100	25.00	Mrs J G Thomson,	2 on 10	4.00	A T Drummond,	2 on 500	100.00
D Gray,	2 on 15	5.00	A Bell,	2 on 50	12.50	H A Bain,	1 on 25	5.00
J Rankine,	2 on 15	5.00	T Hall,	2 on 10	2.00	J & R McLea,	2 on 50	25.00
J Woods,	2 on 15	5.00	Mrs J Green,	2 on 100	25.00	A friend,	bal on 500	250.00
Mrs J D Simpson,	2 on 100	20.00	D G Thomson,	2 on 20	10.00	A Moffat,	2 on 100	25.00
A Vidal,	2 on 100	25.00	Rev M McGillivray,	2 on 200	40.00	John Fair,	1 on 200	100.00
			J Clarke,	2 on 2	1.00			
<i>Lansdowne.</i>		\$85.00	A Patterson, sr,	2 on 25	5.00	<i>Toronto.</i>		
J A Bradley,	2 on 25	5.00	A McPherson,	2 on 100	25.00	W Alexander,	2 on 100	50.00
B McNeil,	2 on 25	5.00	R R Thomson,	2 on 50	10.00	Rev D J Macdonell,	2 on 1000	200.00
W Bentley,	2 on 20	4.00	A Glondinneng,	2 on 20	10.00	R George,	2 on 50	25.00
J Taylor,	2 on 25	5.00	A Patterson, jr,	2 on 10	2.00	Jas McLennan,	2 on 2500	560.00
			J Tingle,	2 on 25	5.00			
		\$19.00	W Carmichael,	2 on 50	25.00			\$775.00
<i>Scarboro'.</i>			Mrs Carmichael,	2 on 20	10.00			
John Gibson,	2 on 50	25.00	W Glendinneng,	2 on 50	10.00			
			J A Patterson,	2 on 40	10.00			
						Total to 31 Dec., '79.....		\$60,010.24

Literature.

THE CATHOLIC PRESBYTERIAN enters upon its second year with encouraging prospects. The first number for this year is one of the best that has been issued. We heartily commend it to the notice of all who are interested in the welfare of the great Presbyterian family. *What is Presbyterianism?* by Dr. Breed, of Philadelphia is the title of a first-rate article in this number. The Rev. W. D. Ballantyne, of Pembroke, Ontario, contributes a good paper on *Mission work in the Ottawa Valley*. *Family training in the Christian Church* by Dr. Edwards, of Philadelphia is worthy of careful perusal. JAMES BAIN & SON, Toronto, \$3.00 per annum.

THE PRINCETON REVIEW for January, contains a trenchant article on *Rationalism in the Feece Church of Scotland*. Another very interesting and instructive paper is on *The Inspiration of the New Testament* by President Bartlett, D. D., of Dartmouth College. REV. ANDREW KENNEDY, London, Ont., agent for Canada: This Review is published bi-monthly at \$2 a year.

MEETINGS OF PRESBYTERIES.

- Lanark & Renfrew—Almonte, 16th Mar., 2 p.m.
- Maitland—Wingham, 9th March, 2 p.m.
- Kingston—Tuesday, 9th March, 3 p.m.
- British Columbia—Tuesday, 13th April.
- Miramichi—Tuesday, 3rd February, 10 a.m.

- Lindsay—Tuesday, 24th February, 2 p.m.
- P. E. Island—Wednesday, 4th Feby., 11 a.m.
- Ottawa—Tuesday, 3rd February, 3 p.m.
- Halifax—Tuesday 3rd February.
- Manitoba—Winnipeg, 10th March, 10 a.m.
- Chatham—Tuesday, 23rd March, 10 a.m.
- Quebec—Richmond, 17th March, 10 a.m.
- Montreal—Tuesday, 6th April, 11 a.m.
- Guelph—Tuesday, 16th March, 10 a.m.
- Hamilton—Tuesday, 16th March.

THE AMERICAN BOARD.

It is now nearly seventy years ago, that a little company of students, at Williams College organized what is now known all over the world as *The American Board of Commissioners for Foreign Missions*. And what fruit has this organization since borne?

It is a glorious record. For the missionaries of this Board have reduced twenty-six languages to writing, preparing in them grammars, lexicons, school books, religious works and translations of the Bible. They are now working in forty-six different tongues, among men of various races and climes, virtually giving the gospel to about 100,000,000 of the human family. They have issued 2,200 different publications, embracing over 1,400,000,000 pages. They have established schools, colleges and seminaries; have educated 400,000 pupils, and organized 350 churches, with a membership of more than 83,000 souls. The Board, has from the beginning, received and expended about \$17,000,000; sent out 550 ordained missionaries; and about 250 female missionaries. This is only a partial exhibit of the fruit of this precious seed. Eternity alone can show the great harvest,