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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. VIII

FEBRUARY, 1883.

No. 2

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An Explanation.

To the Editor of the RECORD.

DEAR SIR:—The attention of the Presbytery of Prince Edward Island has been called to an inaccuracy in your report of the Lawson Appeal Case as part of the business before the last General Assembly. As the error refers to a matter of fact and materially misrepresents the position of the Presbytery in the whole case, I am directed to draw your attention to the mistake and give you the simplest facts of the case.

The error complained of is in the following sentences:—"Mr. Lawson is the editor of a "newspaper in which appeared unkind and "unchristian reflections upon the character of "certain members of the Presbytery. Mr. "Lawson had expressed regret for his conduct and promised to apologize, but instead of "doing so seems to have added more fuel to "the fire, and aggravated his offence. The "result was a libel, &c. The above extract quite misrepresents the origin and history of the libel case to which it refers. Allow me to state the facts. Mr. Lawson, in his newspaper, preferred charges of fraud and complicity in fraud against a private citizen, *not* a member of the Presbytery. The said citizen brought an action of damages against Mr. Lawson in the civil court. When, after various postponements, the action came to trial, Mr. Lawson settled it by paying costs and furnishing a written engagement to retract, in his newspaper, the offensive charges. Instead of his keeping his promise to retract Mr. Lawson repeated his charges with increased asperity. The citizen con-

cerned thereupon had Mr. Lawson arrested and brought before the police court on a charge of criminal libel. After preliminary enquiry the police court sent Mr. Lawson up for trial in the circuit court. In that court he was tried, convicted, fined and imprisoned until the fine was paid.

With all these proceedings the Presbytery had nothing at all to do. They simply looked on with humiliation and saw a minister of the Presbyterian Church arraigned and convicted as a criminal. They now called Mr. Lawson before them and demanded some explanation of his conduct. He explained nothing but justified himself at every point. Then they libelled him. In the draft of the libel some matters affecting certain members of the Presbytery were introduced, but in considering the relevancy of the libel these *were struck out*.

It will be seen from the above statement that your representation of the case errs in three particulars: 1, The charges were not made against a member of Presbytery, but against a private citizen. 2, The promise to retract was not made to the Presbytery but to law officers as the basis for settlement of an action for damages in the civil court. 3, The Presbytery in dealing with Mr. Lawson did not seek to redress its own wrongs but to purge the character of the christian ministry from the reproach arising out of the fact that one who held the sacred office had been convicted and punished as a criminal.

On behalf of the Presbytery,
12th December, 1882. N. MCKAY.

EDITOR'S NOTE.—We are sorry for having misrepresented the Presbytery, but as we did it in ignorance, we hope to be forgiven, and that the above explanation will put an end to all controversy on this subject.

from the Mission Field.

REV. TITUS COAN, one of the oldest and most successful of modern missionaries, died at Hilo, Sandwich Islands, December 2, aged eighty-two years. For many years he was known as "The apostle of the Sandwich Islands." He went there when the people were heathens and in the most degraded state. In all the toils and discouragements at the beginning of mission work there he was a participant. He was an active worker in the revival of 1837-39, and his life ended when another widely-spread revival seemed about to take place. Before his eyes heathenism passed away and Christian civilization took its place. His influence over the people was great, and he continued in the active work of the ministry to the last. The wonderful changes witnessed by Mr. Coan read like a romance, but they are actual facts of history. It is said that Mr. Coan in his lifetime received no less than 13,000 persons into the Church. Mr. Coan went to the Sandwich Islands in December, 1834, where he served faithfully for *forty-eight* years, the Master he first confessed at Riga, N. Y., in March, 1838. His autobiography is a delightful record of a useful life covered with the diadem of them who turn many to righteousness. He was present at the meeting of the American Board when held in Brooklyn, and none who heard him can ever forget his farewell words. He has been gathered to his father's like a shock of corn, fully ripe, and there are many to rise up and bless his memory.

ANOTHER HERO FALLEN.—Dr. Southon, a medical missionary of the London Missionary Society, while working most successfully at Urambo, Central Africa, was accidentally shot in the arm by an attendant. The arm required to be amputated, and the Doctor instructed a friend how to do it. But his friend had no surgical skill. He did his best; but Dr. Southon died from the shock to his system. Just before his death he wrote: "Since I have been lying here I've had ample time for reflection, and I find this comfort; God has ever led me and trained me in this work. I came into it with all my heart and soul and body, and I determined to make it a success. How have I succeeded? Thank God, above all others, and where all others have failed. Have I spared myself in anything? Have I not given up all, and that joyfully? Yes; in Christ I will glory. I have been spent for him here, and my work has been a glorious success. There is a firm foundation on which others may build; and who shall lay anything to the charge of the Master Builder if He removes one workman

who has finished his portion and sends others to carry on the work? I bless God; my trust in Him is as strong, or stronger, than ever, and, if He allows me to live, I will do him good service yet—if not here, in some other part of His vineyard. But oh! If He calls me to help Mullens and Thompson and others gone on before, how gladly will I respond, and joyfully 'knock off work' here."

MADAGASCAR.—One cannot but watch with almost fearful interest the impending robbery in Madagascar. France is acting the rude and cruel highway-man. In the South Seas she robbed the weak, and dethroned a Christian queen. In Madagascar she is following the same disgraceful policy. The government of Madagascar sent envoys to Europe to plead the cause of their country and to cry for justice. In Paris they were treated with singular rudeness; but in England they were treated with all the kindness that was their due. The British Government has remonstrated with that of France on behalf of Madagascar, with what result remains to be seen.

"THE DAYSPRING."—Do not forget, young readers, that you have a mission ship in the South Seas, sailing between Australia and the New Hebrides. That ship carries missionaries to and from their various stations, returns to Australia with letters and with such quantities of arrowroot and other products as the islanders may wish to send to market, goes to the islands with mails, stores and passengers; and is constantly busy in the service of the mission. Without it our missionaries in the New Hebrides would be in a most isolated condition. As the *Dayspring* is the children's ship we hope the children will never forget that they have the pleasant duty of providing for her support.

The failure of Christian missions, as alleged by infidels, finds little confirmation in the results of the labours of the American Baptist missionaries among the Telegus in India, where a single minister has baptized, during the present year, not less than 1,500 converts.

The site of the Livingstonia (Free Church of Scotland) Mission has been changed from Cape Maclear to Bundawi, further up Lake Nyassa, the first site being retained as an out-station under native helpers. The new site is found to be more desirable as the headquarters of the mission. A school has been opened, and as children are near at hand by the hundred, there would be no difficulty in getting more than 2,000 names on the school roll. The first difficulty is to secure regular attendance. The first convert baptized and received to church fellowship is becoming a useful helper.

The Prince of Life.

FEBRUARY 4

ACTS III: 12-21

Golden Text, John 1: 4.

THE MIRACLE of healing in last lesson was soon noised abroad and the wondering people naturally rushed towards the place—Solomon's porch. V. 12 *When Peter saw it*—the commotion that had been created. *He answered*—he seized the opportunity to direct attention from himself and his companions to Him in whose name and by whose power the miracle had been wrought. *Why marvel*—This miracle was no more than Jesus Christ had done many a time in the presence of some of them. Had he not raised Lazarus from the dead? Nay, had he not risen from the dead himself? *As though by his own power*—any skill they might have as physicians, or supposed power as necromancers; it was certainly not by their holiness, for they were themselves sinners. They were merely humble, weak instruments of Him whom they preached. V. 13 *The God of Abraham &c.* This appeal to their ancestral faith shewed that the disciples had come amongst them as friends; but they must speak the truth—they were there to preach Christ fully and fearlessly. Though they had condemned him as a blasphemer, Peter asserts that He is the Son of God, glorified—by his resurrection and ascension. 14 *He Holy one and the Just*—old Testament titles of the Messiah, as in Isa. 53: 11; Jer. 23: 6. *A Murderer*—Mark 15: 7. V. 15. *And killed*—all who asserted and approved were morally as guilty as those who actually nailed Christ to the cross. So are those who deny and forsake him now, Heb. 6: 6. *The Prince of Life*—notice the anathesis—released a murderer, killed the author of life! what short-sighted policy! 16 *His name*—put for Himself. *Through faith*—both on the part of the apostles who wrought the miracle and the man who was healed. *Which is by him*, through him, R. V. Faith itself is the gift of God, Eph. 2: 3. V. 17. *I will know*. *Through ignorance*—Sin committed in ignorance is still sin; but less heinous in the sight of God than wilful sin, Sh. Cat. 83; 1 Tim 1: 13. They had not the distinct conviction that he whom they crucified was the Lord of Life and glory. V. 18. The fore-knowledge of God is here contrasted with the ignorance of men. *That Christ should suffer*—The doctrine of a suffering Messiah was totally at variance with the views of the Jewish Church. Even the twelve were slow to admit it, resisting it to the day of their Lord's resurrection. *So fulfilled*—the fact that Christ's sufferings were fore-ordained was no extenuation of the sin of those who put him to death, yet it is an encouragement to repent, see Gen. 50: 15, 20, 21. V. 19. *Repent*—Repentance is the first step towards conversion; the one is a change of mind, the other, of life. *Times of refreshing*—a spiritual revival manifested first in the individual believer and, secondly, in the church and community of which he forms a part. V. 20 *He shall send*—or that he may send, R. V. By this we understand his spiritual presence dependent upon the sinner's repentance. V. 21. *The times of restitution*—the consummation of all Messianic prophecy at Christ's second coming when righteousness and not sin shall cover the earth, Jer. 31: 34.

None other Name.

FEBRUARY 11

ACTS IV: 1-14

Golden Text, Acts 4: 12.

WHILE Peter was proclaiming the fact of Christ's resurrection and preaching repentance and the forgiveness of sins through faith in His name to an excited crowd in Solomon's porch, the rulers and priests having learned the cause of the commotion took immediate steps to stop the proceedings. Vs. 1, 2. *The priests*—whose duty it was by turn to take charge of the temple worship, and who had probably been interrupted in their service by the tumult outside. *The Captain*—the head of the Levitical sentinels on duty within the sacred precincts, *The Sadducees*—a small but influential sect whose tenets were directly opposed to those of the Pharisees: they accepted the five books of Moses, but rejected all the other books of the Old Testament, denied the resurrection of the body, and the immortality of the soul. Determined foes of Christ, they united with the Pharisees in putting him to death. The Pharisees objected to Peter's preaching because it was unauthorized by them; the captain, because it was disorderly, and the Sadducees, because the subject of it was distasteful to them. V. 3. *Laid hands on them*—arrested them. *Put them in hold*—in prison, for safe keeping until they should be formally tried. Imprisonment was not used by the Jews as a punishment, though it was, by the Romans. V. 4. *Howbeit*—notwithstanding the arrest, many had the courage to own their convictions. *Five thousand*—this number may refer to the new converts or to the whole infant church, including the 3000 previously mentioned. V. 6 *Annas* had been deposed from office some years before this, but still held the title by courtesy, and really exercised the ruling power through his son-in-law Caiaphas, Jn. 18: 13. *John and Alexander*—probably relatives, whose votes could be depended upon. V. 7. The seventy-one members of the Sanhedrim sat in a semicircle, the president in the centre of the arc, the accused parties standing in the centre. *By what power*—admitting the reality of the miracle, they questioned the agency: was it by magical or other improper influence? if so they are amenable to the law of Moses, Exo. 22-18; Deut. 13; 1, 10. V. 8. *Filled with the Holy Ghost*—This was the secret of Peter's boldness. Vs. 9, 10. If this good deed be regarded as a crime, he will squarely answer the question: it was by the name of Him whom they had nailed to the cross! *Whom God raised*—a home-thrust for the Sadducees. v. 11. *This is the stone*—recalling the words of Ps. 118: 22, and Christ's own words, Matt. 21: 42. *Head of the corner*—not the cap-stone, but the consecrated foundation stone. V. 12. *None other name*. This emphatic and unpalatable declaration was the climax of Christian fearlessness. Even these great dignitaries must be saved, if saved at all, by simple faith in His Name. God's choosing unlearned men to be the first preachers of the Gospel is no argument for ignorant preachers or teachers. Christ is the only Saviour. All other systems of religion have failed to regenerate the human heart, but Christianity carries blessings in its train to the whole race. It is the only system that guarantees the life to come. 1 Tim. 4: 8.

Christian Courage.

FEBRUARY 18

ACTS IV : 18-31

Golden Text, Romans 8 : 31.

PETER'S noble answer before the Sanhedrim had produced a remarkable effect upon that influential body. They could not challenge his statements, all they could do was to try to hush the matter up. Having duly considered the case, the prisoners were recalled to hear the decision of the court. V. 18, *commanded them*—ordered them to cease from teaching the people at all, and even forbidding them from using the name of Jesus in conversation with them. Vs. 19, 20. *But Peter and John*—Both heroic disciples respectfully protested against being gagged in this way. A question of jurisdiction is raised—"in regard to spiritual matters what is the supreme authority, human councils or Divine law?" As honest men, the apostles had no choice; to be consistent with their principles they must speak the truth and the whole truth at all hazards, and they now appeal to whatever sense of candour: there is in the Sanhedrim, whether or not it is right that they should do so. That only is right which is right in the sight of God. V. 22. *Finishing nothing against them*—The popular sympathy being with the disciples, it were impolitic to punish them, and there was no ground upon which they could do so; on the contrary, there was the man who had been healed before them—the strongest possible evidence that the prisoners at the bar had none other but good intentions. His age insured his case being well known and made his cure the more remarkable. V. 23. *Being let go*—they hastened to join their companions in their accustomed place of meeting, told them all that had transpired, and thus prepared each other for the determined opposition which they might expect from the hierarchy. Vs. 24-26. *Lifted up their voice*—one after another leading in earnest prayer. The words here quoted being from the second psalm may have been part of a form of prayer already in use in the early Christian Church. At all events they recognize in these words a prophetic utterance now being fulfilled in their sad experience. V. 27. *Holy child*—better rendered in N. V. "holy servant," referring to the obedience of Christ rather than to his Sonship. *Anointed*—consecrated to a sacred office and hence called the "Messiah," and the "Lord's Christ," v. 26. V. 28. *Determined before*—The fact that God served His own purposes by what the Jews did was no excuse for their malice in doing it. Sin is not the less sin because God brings good out of it. V. 29. Theirs is no cry for retribution, but a prayer for resignation, and for strength to do their duty. V. 30. They ask for a continuance of miraculous power as evidence of their divine commission and as a means of convincing and converting the people. V. 31. This sign was given to assure them that their prayers were heard, and in large measure already answered—a marked instance of the performance of that promise that *God shall give the Holy Spirit to them that ask Him, Luke 11 : 13.* In threatening times, our care should be not so much that troubles may be prevented, as that we may be enabled to go on with cheerfulness and resolution in our work, no matter what troubles we may meet with. Matt. 5 : 11.

Ananias and Sapphira.

FEBRUARY 25

ACTS V. 1-11

Golden Text, Proverbs 12 : 22.

THIS first record of apostacy in the apostolic church attests the faithfulness of sacred history. The Church had enjoyed a season of rich blessing and prosperity, ch. 4 : 33. A holy rivalry had sprung up—each one vying with his neighbour in placing his means at the disposal of the apostles: some perhaps giving even more than their circumstances warranted, while others were tempted to seek credit for a liberality which was not in their character. V. 1. *But*—this little word sharply contrasts the liberality of Barnabas in the end of last chapter with that of the unhappy pair now brought under notice. On the whole, the disciples were exemplary, but there were hypocrites among their converts. This case of lying is marked by several special features. (1) It was gratuitous, inasmuch as it was optional with them to give the whole of their property to the common fund or part of it just as they pleased. (2) Under the guise of generosity there lurks a spirit of covetousness: Unwilling to be regarded as giving less than Barnabas, yet loath to part with their money. (3) It betrayed suspicion that the others might fail to continue the system and that so they themselves might come to poverty. (4) It was premeditated: man and wife had consulted, and deliberately agreed to tell a lie. (5) They not only tried to cheat the church, but the Holy Ghost, of whose presence they had had convincing proof. (6) Though Ananias did not lie as did his wife, he equivocated and acted the lie by pretending to give the whole yet keeping back a part—perhaps only a small percentage—under false pretences. V. 2. *Laid at the apostles' feet*—Vanity appears to have been the motive of the sale, hypocrisy, of the concealment, and ostentation, of the gift. V. 3. *Why hath Satan*—Peter here distinctly acknowledges the personality of the evil one and traces the temptation to its proper source. They had willingly exposed themselves to his wiles, James 1 : 13, 14. V. 4. *Lied unto God*—To sin against our fellowmen is bad, but infinitely worse is it to sin against God, Ps. 51 : 4. V. 5. The death of both of the guilty pair instantaneously following; the lie shews the terrible judgment to have been from God and stamps their sin as especially heinous in His sight. V. 6. Shews that *young men* had a recognized place in the early Christian church; and in vs. 7 and 8, that sufficient time was given Sapphira to reflect, repent, and confess her sin. V. 9. This verse conveys the solemn warning to all transgressors,—“Be sure your sin will find you out.” *To tempt the Spirit*—putting his patience and forbearance to the test, Gen. 6 : 3, Ephes. 4 : 30. The effect of this judgment was salutary—the disciples were warned and hypocrites were expelled, V. 13, Believers were attracted, V. 14, and the power of the Gospel extended, vs. 15, 16. The sin of Ananias has not ceased in the church. There are many professing christians who *keep back* what they can well afford and what their own consciences tell them they ought to give for the extension of Christ's kingdom. Good works will not procure salvation, but they evidence our faith, Jas. 2 : 18.

Our Own Church.

A FAIR EXCHANGE is no robbery. Not very long ago two ministers from the Maritime Provinces were translated to the Presbytery of Montreal. More recently, two from Ontario have been translated to the Presbytery and city of St. John, N. B. The principle of compulsory "itinerancy," although it may have compensating advantages, has unquestionably many drawbacks; such transpositions, however, as are now referred to, depending solely on the "sweet will" of the ministers and people affected by the changes, can do no harm; on the contrary they are, in the present circumstance of the church, advantageous in many ways. They afford evidence, to begin with, of the homogeneity of a new organization, composed of elements which in the not very remote part were about as difficult to amalgamate as oil and water. We wish that some of our Methodist brethren who are bogling at their prospective union—afraid of their own shadow—would take heart of grace and follow our example. The union of the Presbyterian churches in Canada has been a great success; thanks be to God. Now in our eighth year of incorporation, we are entitled to speak with some measure of confidence, and this is our experience,—the old lines of demarcation have been already utterly obliterated; the more we see of each other the better satisfied are we with the union; whatever personal sacrifice of feeling any of us may have made by the interruption of previously existing relationship, has been amply compensated by the satisfaction of increased usefulness in our own country and better opportunities for advancing the cause of christianity throughout the world. We have gained in self-respect. We have not suffered in the estimation of any of our former friends.

STATE OF RELIGION.—The General Assembly's committee, by its acting convener, the Rev. W. M. Roger, of Ashburn, Ont., has issued its annual schedule of questions to all the Kirk-Sessions with the suggestion that no time should be lost in submitting them to the congregations by having the questions read from the pulpit and discoursed upon. Further, the committee expect that all the reports of the sessions shall be carefully digested by a committee appointed for this purpose in each

Presbytery, and that this report be made the basis of a conference in each case. It is sometimes urged that the questions asked by such committees are not, in the nature of things, such as can be satisfactorily answered. In other words that spiritual growth and progress are beyond the pale of statistical calculation. The questions now issued appear to be such as every Kirk-Session ought to be able to answer, and we trust that none will decline to state, so far as they know, the truth, and the whole truth. Should any of the clerks of Presbyteries not have received a sufficient supply of the schedules they are requested to apply to the convener without delay.

DR. COCHRANE AT QUEBEC.—At the time of the Montreal Anniversary Missionary Meetings, the indefatigable convener of the Assembly's Home Mission Committee took a run down to Quebec and wakened up the echoes in the ancient capital by a rousing speech at a missionary meeting held in St. Andrew's Church, the most enthusiastic meeting of the kind that has been held there for many a day. Next morning a lady who was at the meeting sent the following note to her minister:—Dear sir, please hand to Dr. Cochrane the eight dollars enclosed, the price realized for a side-saddle used upwards of thirty years ago in mission work by my mother on the Island of Cape Breton. It was disposed of by me and set aside for one of the schemes of our church, and not having any money with me last night, please add it to the collection, wishing it were five times the amount, but it goes with the earnest prayer that the Great Head of the church may bless the work and the one who so earnestly pleaded his cause, I forgot to say *nobly*, last night.

FRENCH EVANGELIZATION.—The Rev. W. D. Armstrong, of Daley Street Church, Ottawa, has accepted an appointment to the Board to visit Britain during the present winter in furtherance of the interests of the evangelistic work carried on in behalf of the French-speaking people of Canada. Having obtained leave of absence for a few months from his Presbytery, Mr. Armstrong sailed from Halifax on the 13th of January and will have commenced his canvass by this time. We heartily commend Mr. Armstrong and the cause he represents to all who shall have the pleasure of meeting him.

FOREIGN MISSION COMMITTEE.—The committee for the Western Section met in Toronto on the 27th of December, twenty-one members being present. A large portion of the time was occupied in deliberating and deciding on matters connected with the mission in Central India, and in considering proposals respecting some of the mission

property at Prince Albert, N. W. T., held by a Committee in trust for the benefit of the Indians living in that territory. On one of the days the ladies composing the committee of the Women's Foreign Missionary Society held a conference with the Committee, during which explanations and suggestions were made bearing chiefly on the prosperity of that part of the work which is carried on by lady missionaries in Zenanas. The Committee took steps towards the appointment of another missionary for China, and also another for India.

REV. H. A. ROBERTSON, our missionary on the Island of Eromanga, New Hebrides, may be expected in this country shortly. Mr. Robertson has been now ten years at his post in the far off South Seas and has richly earned a furlough. He will receive a hearty welcome from many warm personal friends, and from many more who know him only by his work for the Church in that field where Williams and Harris and McNair and the Gordons fell in battle.

PRESBYTERIAN COLLEGE, HALIFAX.—The Board has issued a circular reminding all the congregations in the Maritime Synod of their duty to the College. Up to the close of the year, about half the congregations were still unheard from. A contribution is asked and expected from every church and from every mission station. The Board earnestly desire help from all, so that deficiencies of income as compared with expenditure may cease to be reported.

ORDINATIONS AND INDUCTIONS.

CASTLEFORD, *Lanark and Renfrew*.—Mr. James B. Stewart, B. A., was ordained as missionary over the field of Castleford, Dewar's Settlement, and Sandpoint.

STRATFORD, *St. Andrew's Church*.—Rev. E. W. Panton, formerly of Bradford, was inducted on the 2nd of January.

TECUMSETH AND ADJALA, *Barrie*.—Rev. D. H. MacLennan was inducted on the 14th of December.

MAGANETAWAN, *Barrie*.—Mr. John Jamison was ordained and inducted as missionary in this important field.

GLAMMIS, *Bruce*.—Rev. A. F. McKenzie, late of Kilsyth, was inducted on the 11th of January.

ST. JOHN, N. B.—Rev. John Fotheringham, late of St. Mary's, Ont., was inducted into the charge of St. John's Church, vacant by the retirement of Rev. Dr. Bennett.

ST. JOHN, N. B.—Rev. George Bruce, late of St. Catherines, Ont., was inducted into the pastoral charge of St. David's Church, vacant

by the translation of Rev. Dr. Waters to Newark, N. J.

SOUTH MOUNTAIN: BROCKVILLE.—Rev. W. Galloway was inducted on the 11th of January.

DEMISSIONS.—Rev. John W. Bell, M. A., of Listowel, *Stratford*. Rev. A. Matthews, of Trenton, *Kingston*. Rev. J. M. McIntyre, of Kempville and Oxford Mills.

CALLS.—Rev. J. M. Goodwillie, formerly of Camlachie, to Dover and Chalmer's Church, *Chatham*. Rev. Hugh Taylor, of Morrisburgh, to St. Andrews Church, Pakenham. Rev. Thos. Cumming, of Stellarton, to St. Joseph Street Church, Montreal. Rev. P. R. Ross, of Cote des Neiges, Montreal, has accepted a call to Knox Church, Ingersoll, *Paris*. Rev. David Kellock, of Millhaven, to Spencerville and Ventnor, *Brockville*.

CHURCHES.

COBOURGH, *Peterborough*.—The Presbyterian church in this town, having undergone extensive repairs, was reopened on the 17th of December by the Rev. A. B. Mackay, of Montreal, and Rev. P. McF. McLeod, of Toronto.

OLDFIELD, Chatham Township, Ont. We understand that a beautiful church was opened here for Divine Worship in October last by Rev. A. McColl, of Chatham, and the Rev. D. Currie, of Wallaceburgh. Size, 45 by 35 feet, cost \$1250. It was opened free from debt.

DALHOUSIE, N. B.—The handsome and commodious new church at this place was opened for public worship on the 3rd Dec., Rev. Joseph Hogg preaching morning and evening, and the pastor, Rev. A. Russell in the afternoon. Though the day was cold and stormy the attendance was large. The collection amounted to \$85. There is a comfortable basement for the use of the Sabbath-School.

MINNEDOSA, *Manitoba*.—A new church has been dedicated at this place with seating accommodation for 300 persons.

LONDONDERRY.—CHURCH BURNED.—We record with regret the total destruction by fire of the Presbyterian church at Great Village, Londonderry, N. S., on the 11th Dec. Not an article of furniture was saved. The bell, one of the best in the country, was destroyed. So was the communion service, so were bibles, hymn books, Sunday school library, &c. No insurance. The congregation have taken immediate steps to build. They held a tea meeting on New Year's evening which realized over \$200.

MISSIONARY ASSOCIATION OF QUEEN'S COLLEGE, KINGSTON.

This Association met for work on the 11th of November in the Divinity Hall. The following officers were appointed for the ensuing year, viz:—President, L. W. Thom; Vice-President, P. McTavish, M. A.; Corresponding Secretary, P. M. Pollock, B. A.; Recording Secretary, S. W. Dyde; Treasurer, J. McLeod; Librarian, A. Patterson. Executive Committee, J. Young, B. A., J. C. Anderson, Neil Campbell, F. W. Johnston. Reports were read from the retiring officers showing the society to be in a good condition. The treasurer reported a balance of \$43 after paying the expenses of five missionaries sent out by the society. This, however, and much more will be required as eight men have been employed this year and we will have an increase to the staff next summer.

The second meeting was held on the 25th November, when it was agreed to supply the outlying stations around Kingston bi-monthly. It was intimated that the society would need at least \$1,200 for next year's operations and there was nothing to meet the amount with. Can any of our Montreal friends help us in this? The Madoc and Hastings road district and the ground opened up by the K. & Pembroke Railway must be occupied for Christ and we need funds to do it, besides giving our quota of service for Manitoba and the North-West. Reports were read from the only two men we were able to send to Manitoba last year, Messrs R. C. Murray and F. W. Johnson. The former of his work at Grand Valley and the latter on the C. P. R. The third meeting of the association was held on the 9th December, when interesting reports were read from Messrs. J. A. Grant of his work at Eden Mills, Neil Campbell of his work at Bentick and Crawford, and from our own missionary, M. J. Steele, of his unwearied, self-denying labours on the K. & P. R., and among the employees of the Messrs. Caldwell and Peter McLaren.—P.M.P.

MANITOBA ITEMS.

The December meeting of Presbytery met in Winnipeg and lasted three days with late evening sittings. The amount of mission work reviewed was large. A large number of grants for church building were passed. On account of increased cost of living, the Home Mission Committee is to be asked to increase the salaries of its missionaries. Rev. J. W. Mitchell, formerly of Mitchell, was appointed for a time to Regina. The regulations for Theological students of the Presbytery studying at Manitoba College, were completed. One evening of the Presbytery meeting was taken up with the public meeting of the college.

Medals, bursaries and prizes were awarded, and addresses made to the students. It appeared that there are some fifty students in the college, nearly thirty of whom are university students. Steps were taken towards lessening the desecration of the Sabbath, especially on the railways. The Sioux missionary, Solomon Tunkansaiyice, was present, and steps were taken towards forming another Indian school. Soirees, festivals, etc., are now the order of the day. Emerson, Portage La Prairie, Selkirk, Little Britain, have all been indulging themselves thus. At Minnedosa, the Rev. J. Wellwood's church was opened on 24th December, by Rev. Messrs. Robertson and Tibb. The proceedings were successful.

Meetings of Presbyteries.

PICTOU, *January 2*:—The Presbytery met at New Glasgow. Several congregations were shewn to have contributed towards the support of children sent by Mr. Brial to Pointe aux Trembles School. With reference to a petition from West River, the Presbytery in the interests of the parties concerned resolved that "it is inexpedient to take any action in the premises." Returns relative to Sabbath-Schools, statistics, &c., are requested to be sent in by the 1st of February. Sessions were directed to comply with the suggestions of the College Board regarding contributions to meet current expenses. Five congregations had contributed since the beginning of the ecclesiastical year. Remits of Assembly are to be considered at next regular meeting.—E. A. McCURDY, *Clk.*

VICTORIA AND RICHMOND.—On the *11th December* the Presbytery met at *Victoria* and inducted Mr. Roberts into the pastoral charge of that congregation. The congregation of Port Hastings and River Inhabitants reported that they had raised \$328.50 and \$62.50 respectively, towards the stipend of a minister, the charge to include both congregations. This indicated some slight improvement on former efforts; but the amount is not sufficient to secure the services of a pastor. The Presbytery agreed to report the matter fully to the Supplementing Committee. Committees were appointed to report on the state of religion, statistics, sabbath schools, and finance. Adjourned to meet at River Denis on Feb. 6th, at 11 a.m., and at Malagawatch the next day at the same hour.—K. MCKENZIE, *Clk.*

MONTREAL, 9th January.—There was a very large attendance of both ministers and elders. Rev. J. B. Muir was appointed Moderator. The quarterly report of the Presbytery's Home Mission committee shewed continued diligence in this behalf and that

the various mission stations and vacant congregations within the bounds were being cared for. A committee was appointed on Sabbath-Schools, Mr. McCaul convener, to consider and report on the best means of advancing the interests of Sabbath-Schools within the bounds, and of bringing them into closer connection with the Presbytery. A letter from Mr. David Morrice, chairman of the College Board, was read, placing the new Hall at the disposal of the Presbytery as a place for holding its stated meetings. The offer was accepted. Rev. A. B. Mackay submitted a report containing recommendations for the institution of a Presbyterian Sustentation Fund, to be maintained by private subscriptions, annual collections in all the congregations within the bounds, donations and legacies, added to the revenues of aid-receiving congregations, these congregations sending into the common fund at least as much as they now promise to give their ministers. The object being to equalize the payment to all the ministers connected with the Presbytery, so that, in the meantime, the stipends in the country shall not fall below \$750, and in the city \$1200. The report was received very cordially and there is every prospect of its recommendations being carried into effect before long. A call from St. Joseph street church, Montreal, to Rev. T. Cumming, of Stellarton, Nova Scotia, was sustained.—J. PATTERSON, *Clk.*

OTTAWA, 4th January.—Leave was granted to Rev. W. D. Armstrong to proceed to Britain in the interests of the Board of French Evangelization, and he was heartily commended to the sympathy and confidence of the friends of our mission in Great Britain and Ireland.—J. WHITE, *Clk.*

BROCKVILLE.—Rev. John Morrison, of Waddington, N. B., the oldest minister of the Church in active service, has applied for leave to retire and the Presbytery have agreed to forward his petition to the General Assembly. A call from St. Andrew's Church, Pakenham, to Rev. Hugh Taylor, of Morrisburgh, was sustained. Mr. McIntyre's resignation of Kemptville and Oxford Mills was accepted. Mr. McIntyre purposes devoting himself to evangelistic work. A call to Mr. David Kellock, of Millhaven, from Spencerville and Ventnor was sustained.—W. MCKIBBIN, *Clk.*

GLENGARRY, 9th January.—Eleven Ministers and nine elders answered to their names. The most of the sederunt was taken up with the rating of congregations for the Presbytery and Synod Fund, and final action was deferred until the meeting in March. The Rev. John Fraser submitted a plan for holding missionary meetings which was adopted with slight amendments. The Presbytery, according to this plan is divided into four groups, with a

convener to each. The convener assigns each member in the group a subject of discourse which he is expected to deliver on a Sabbath day in one of the congregations of the group. This necessitates an exchange of pulpits four times a year, and thereby the the Schemes of the Church will be thoroughly discussed, and brought prominently forward before each congregation. Each convener is to report to Presbytery quarterly. Congregations were recommended to contribute towards the the costs in the Temporalities suit and members enjoined to report as to their diligence in this matter at next meeting. Assembly remits and unfinished business to be taken up at the March meeting.—H. LAMONT, *Clk.*

KINGSTON, 19th December.—Rev. Dr. Smith introduced the subject of establishing a church-building fund for the purpose of aiding weak congregations in the erection of churches. A committee was appointed to mature a scheme. Committees were appointed to tabulate returns on the State of Religion and Sabbath-School work. A motion for the reconstruction of the standing rule bearing on the appointment of commissioners to the General Assembly was laid on the table till next meeting.—T. S. CHAMBERS, *Clk.*

OWEN SOUND, 12th December.—It was agreed to translate Mr. McKenzie, of Kilsyth, to Glamis, in the presbytery of Bruce. Mr. Millard was appointed to supply Sarawak and Keppel till April 1st. Messrs. Cameron, Somerville, and Dewar were appointed the Presbytery's committee on Temperance to attend to the recommendations of the General Assembly and to keep in view temperance legislation. Ministers were recommended to preach on the subject of temperance on certain days.—J. SOMERVILLE, *Clk.*

SAUGEEN, 19th December.—Members reported annent the different schemes of the Church, to which their congregations had so far contributed. A committee was appointed "on methods of appointing standing committees," also "on Board of Examination." Answers to questions on State of Religion are to be sent to Mr. McMillan, Mount Forest, and on Sabbath Schools, to Mr. Aull, Palmerston.—S. YOUNG, *Clk.*

CHATHAM, 19th December.—Mr. McRobbie reported progress *in re* defraying the travelling expenses of commissioners. The Presbytery acquiesced in the action of the Board of French Evangelization by which Rev. C. Chiniquy was granted leave of absence for some months to lecture in Britain. Mr. Peter J. Uzelle was received as a catechist and appointed to labour in the county of Essex. A conference on the State of Religion to be held at the evening sederunt of next meeting.—W. WALKER, *Clk.*

SARNIA, 19th December:—A call to Point Edward in favour of Rev. R. W. Leitch, of Dunganon was sustained. A petition from parties in Petrolia to be erected into a congregation was presented and parties were cited to appear in their interests. Mr. Wells gave in an excellent report on statistics, which was ordered to be published for distribution within the bounds. To give practical effect to its recommendations a small committee was appointed to draft a programme for ministerial exchange of pulpits with a view of stimulating christian liberality, especially in the direction of increased ministerial support. Arrangements were also made for holding missionary meetings.—G. CUTHBERTSON, *Clk.*

BRUCE, 19th December:—Arrangements were made for holding a conference on the State of Religion at the next meeting. A resolution was passed thanking the Missionary Society of Knox College, for valuable services rendered by them in the Presbytery's mission field last summer, and asking a continuance of their assistance for the future. Remits and appointment of commissioners at next meeting.—J. GOURLAY, *Clk.*

Obituary.

MR. THOMAS MURRAY, a ruling elder in the congregation of Springfield, N. B., died on the 7th of December in the 54th year of his age. He was an elder of twenty-three years standing, and his loss will be severely felt by the congregation.

MR. ROBERT GENTLE, an elder of the North Sydney congregation, C. B., died on 12th December, in New York, where he had gone to undergo a surgical operation. He was a valuable member and office-bearer of the church. He was but fifty years of age.

MRS. STARRATT, wife of Mr. Isaac Starratt, elder in Knox Church, Mount Forest, died on December 3th. The deceased was a devoted worker in the Lord's vineyard, a cheerful giver, and in every sense of the word an exemplary Christian.

MR. DAVID J. GREENSHIELDS, of Montreal, a respected member of St. Paul's Church, there, a warm friend and a liberal supporter of the Presbyterian Church in Canada, died in London, England, on the 4th December last, in the 56th year of his age. By his last Will and Testament Mr. Green-shields left a large portion of his fortune for educational and other benevolent purposes, among others as follows:—To the University of McGill College, Montreal, \$40,000; the Montreal General Hospital, \$40,000; the Home Mission Fund of the Presbyterian Church in Canada, \$10,000; \$5,000 each to Queen's College, Kingston,

and to Morrin College, Quebec; \$1,000 to the minister for the time being of St. Paul's Church, the interest of which to be expended in acts of kindness in special cases that may arise. The Minister's Widows and Orphans Fund, the Protestant Orphan Asylum, the Deaf and Dumb Institute, the Young Men's and the Young Women's Christian Associations, the Sailors' Institute, and many other philanthropic institutions were remembered in this good man's Will.

MR. JAMES MICHIE, a ruling elder in St. Andrew's Church, Toronto, of long standing, greatly beloved and respected, died on the 13th of January, after a brief illness. Mr. Michie's death creates a vacancy in the Temporalities Board, and in the Board of Trustees of Queen's College, in both of which he took a deep interest. His removal, indeed, is a great loss to the whole Church, while to the congregation with which he was connected, the loss is almost irreparable.

"Thou art gone to the grave,
But 'twere wrong to deplore thee,
For God is thy ransom,
Thy guardian and guide.
He gave thee, He took thee,
And He will restore Thee,
And death has no sting,
Since the Saviour has died."

Ecclesiastical News.

REV. DR. EDWARD WHITE, Bishop of Truro, has been appointed Archbishop of Canterbury as successor of the late Dr. Tait. The new primate is a graduate of Trinity College, Cambridge, and a broad-church-man. The appointment could scarcely fail to create a good deal of discussion in a church in which party feeling runs so high as it does in the Anglican Church. He is acknowledged, however, on all hands to be a man of good administrative ability, and it is thought his elevation to this high office will almost certainly modify his high churchism, and that by his moderation and care for the interest of the whole church he will justify the wisdom of his appointment. An important meeting was held in Edinburgh a few weeks ago to consider and inaugurate the "National Church Society of Scotland," which has been in contemplation for some time and is now fairly before the public. Its chief promoters are Principal Tulloch, Dr. Story, Dr. Lees, Sir James G. Baird, Lord Balfour, of Burleigh, and others. It is a somewhat complicated piece of machinery and will require a good deal of "adjustment" before it is in "running order." The existing ecclesiastical organizations are to be affiliated, so to speak, with the new society. Without any organic connection, it is intended

that they shall use their efforts in the same direction. Every parish is to constitute a "section," having its officers and working through Kirk-sessions; the sections are to be grouped together into "divisions," covering the same territory as presbyteries now do; the presbyteries are to constitute "provinces," co-extensive with the synods; and over all there is to be a general "council," to meet once a year and to be presided over by a "director," while it is to have a permanent executive committee meeting once a week in Edinburgh. An annual "congress" is to be held once a year, at the time the council meets, and these meetings are to be held alternately in the chief cities of Scotland. One of the principal objects originally contemplated by the association, namely: "to promote the election to Parliament of members in favour of the maintenance of national religion has already, in deference to public opinion freely expressed, been eliminated, and now it is announced that the society exists "for the purpose of supplying information respecting national religion and the true position of the Church of Scotland, to intensify a sense of corporate unity among all having common views on this subject, and especially to organize all members of the church, and all favorable to the cause, in defence of the national position of the church." It has not received much encouragement from the *Scotsman* nor from the *London Times*. Even Professor Blackie, who has been bestowing his leisure hours to the question, agrees with those who think that the wisdom of the Established Church at present is to do its work quietly, and leave agitation to those "who cannot live happily unless in troubled waters." It is, in short, a movement set on foot to counteract the "Disestablishment crusade," entered upon by the other churches in Scotland. A thousand prizes that so much valuable time and talent and great administrative ability on both sides could not be by common consent consecrated to a cause of higher moment—when multitudes of the heathen are perishing every day for lack of that knowledge of which there is so much in Edinburgh and in Scotland! The Free Church of Scotland is even more excited on the "organ question," than is the United Presbyterian Church in America. It is said that the next General Assembly will receive a protest against the use of instrumental music in the churches, signed by at least two hundred thousand names. The Scotch blood is up on this subject. The Glasgow Established Presbytery has been discussing the expediency, or otherwise, of discontinuing what are there mis-called "the Fast Days." It is well known that the Thursday preceding the dispensation of the sacrament is rapidly losing much of the sanctity by which it was wont to be characterized throughout Scotland. Mr. McLeod, of

Govan, in moving the appointment of a committee to consider the subject, mentioned incidentally that he has a monthly celebration of the communion in his church, and, "if the communicants desired, even greater frequency of celebration." The general consensus of opinion seems to be that "Fast Days," are now, by most people, observed only as holidays. Here are two interesting items for our Sunday-School friends, one from either side of the Atlantic. The eight Sabbath-Schools with the highest attendance in the Presbyterian Church in the United States are the following:—Rev. L. R. Foote's, Brooklyn, 2,322; Bethany Church, Philadelphia, Mr. John Wannamaker's, 2,315; Dr. Booth's, New York, 2,160; Dr. Nicholl's, St. Louis, 1,945; Dr. Talmage's, Brooklyn, 1,668; Dr. Howard Crosby's, New York, 1,023; Dr. Spinning's, Cleveland, 1,544; Dr. Kittredge's, Chicago, 1,500. Fourteen others have over 1,000 each. But these are small compared with one which Dr. McGregor, of Edinburgh, is said to have visited lately at Stockport, England, when he preached the 99th annual sermon of what he believed to be the most wonderful Sabbath-School in the world. There are 400 teachers and 4,500 children, and nearly 95,000 children had passed through the school since its commencement. It might shock some Scottish people to know that the singing was led by an orchestra, and that there were sixteen fiddles among the instruments. When in the evening he heard the hymns sung by three or four thousand young voices, with the accompaniment of an orchestra and the full strength of an organ, he felt as if the windows of heaven were opened. Such singing he had never heard before, and he had the audacity to request that one of the hymns should be repeated, and one person was so wicked as to remark that it was the first time that he had heard a hymn encored in church. In Stockport the *elite* of society were not ashamed to teach in the Sabbath-Schools, and he saw teachers drive up and drive home again in carriages and pairs.

IRELAND.—The Rev. Lowry E. Berkeley, an ex-moderator of the General Assembly has passed away at a comparatively early age: he was not quite sixty. He was of the same generation of students as the present moderator, Mr. Killen, as Dr. John Hall, now of New York, as Matthew Kerr, so long identified with the Cennauht Mission and others of mark. He was ordained in 1850 over a country charge not far from the city of Londonderry, and eight years after he was translated to Lurgan, a flourishing commercial town, where for twenty years he, with great success, ministered to a very laborious charge. Some four years ago he was appointed Convener of the Sustentation Fund, on the duties

of which he entered with great energy and enthusiasm, but in some two years his health broke down and he never rallied again. He was Moderator of Assembly in 1871. In Temperance, Colportage, and indeed in every good work, he was vigorous and eloquent, often sweeping all opposition out of the path by his earnestness and push. He will be long remembered over the whole church, for his duties made him universally known. The working of the Land Act has been, to a large degree, favorable to the tenant, the rents in many cases having been reduced from 25 to 30 per cent. There is, nevertheless, a good deal of dissatisfaction even in the Presbyterian North, as there has grown up an impression that the landlords were able to exercise a baneful influence on the decisions of the Land Courts. Of course the demon of tyranny dies hard, and all the more after so many centuries of uninterrupted sway. At the same time it is gratifying to see on the part of the government a disposition to make such changes as seem to be needed to the proper working of the law. When it was seen that the valuations were so obnoxious they were withdrawn. In the midst of all the strife and turmoil, and lawlessness and outrage, the Presbyterian Church holds on its way in peace, prosperity, and loyalty. Never was the mission work at home and abroad conducted with more vigour, efficiency and success. The *Witness* (Belfast) notices attempts made lately to wile away some of the ministers to other fields of labour. Mr. Lynd, who now fills the pulpit so long occupied by Dr. Cooke, and who immediately succeeded Mr. McIntosh, now of Philadelphia, got a tempting offer from Edinburgh, but the bait failed to be effective. More lately a suburban minister had overtures made him, and it is not known when these paragraphs are written what will be the result.—H.

FRANCE.—There is very encouraging news from France. The lessons which that man of faith, Mr. Macall, has for the last *twelve* years, been inculcating, seen at last to be taking effect among the Protestant pastors. They are now, in some cases at least, adopting his methods in order to reach the working classes with the gospel. They have waited long for these classes to come to them, to enter their churches, and to hear their preaching. They have never come. They will not, as a rule, enter Protestant churches. Now, however, following the Lord's counsel, they are going to seek these perishing ones. They are beginning to open small halls in their parishes, containing from *one to three hundred* people or more, and into these they come without any hesitation, partly from curiosity at first, and then from serious interest in the gospel. What is thought to be remarkable by

many is the fact that though these halls are situated, some on the crowded thoroughfares, others in the midst of the labouring population, in the back streets of the cities, the meetings are well attended, and, with few exceptions, good order observed. In this way, Pastor Berthe has begun to carry the gospel to the working classes at Brest, a city of above *sixty thousand*, in the west. So also Pastor Kissel has begun to preach to the working classes at Lorient, in central France, a town of *thirty thousand*. This is the solution of that problem, long familiar to, and as long unsolved by, Protestant pastors—how to evangelize the working classes of the great cities. Again, there are signs of the waning influence of the church of Rome over the people. In September last, two Catholics, from a neighbouring parish, came to Pastor Duproix, of Barbézieux (Charente), to have their two young children baptized. They had disputed with their priest, and, disgusted with Romanism, whose abuses they knew, they wished their children to be trained Protestants. At first M. Duproix counselled them to weigh well the gravity of the step they desired to take, and urged them to take time to consider it. They, however, continued unshaken in their purpose, and on a day appointed, these two families came each with their child, and they were baptized in the presence of more than *seven hundred* people, mostly Roman Catholics. As a result, the people of this place have themselves hired a hall, and desire Protestant services. Another striking incident comes to us from central France, Department Puy-de-Dôme. The municipal council of Châtel-Guyon has unanimously decided to build a Protestant church in their parish, whose people are all Roman Catholics. This decision was taken on account of worship in the Catholic church being rendered impossible to the people because of the brutality and immorality of the priest, which are well-known to neighbouring parishes. The whole parish resolved to embrace Protestantism. Already they have sent for a Protestant pastor, who held one or two meetings, attended by both men and women. May the light of the gospel soon enter the hearts of these people and be reflected far and wide!—C. H.

Good news comes again from the Sandwich Islands. A revival has been for some time in progress almost as remarkable in extent and power as that of 1837-9. The work is not confined to the natives, but extends to the foreigners who have gone thither for business, and also to the half-whites and half-Chinese part of the population which has hitherto been very difficult of access. New life seems to be imparted to the churches. Many persons have been already converted, and many are deeply impressed.

French, Canadian Evangelization.

THE following is an illustration of the quiet yet steady progress being made in connection with the work of French Canadian Evangelization:—In the report of the Board for 1879 reference is thus made to converts who, because of persecution for conscience sake, had been compelled to leave the City of Montreal. "Of the many families who have had to leave the city two have taken up land in the County of Beauce, Q. Family worship is regularly observed in their new homes. In the evening some of their French Catholic neighbours come in to hear the Bible read, and, on Sabbaths, quite a number gather regularly in the house of one of these converts to listen to the reading of the Gospel and to unite in the singing of hymns."

At a recent meeting of the Board of French Evangelization a communication was received from a well-known active elder of one of our English congregations in which reference is made to these two families of converts who were driven from Montreal in 1879. After speaking of the district and of the faithful labours of a French Protestant missionary, Rev. T. Charbonnel, who has frequently visited the field, this elder writes, "I must inform the Board of the blessed work in progress there, the result under God's blessing of the two families you sent there from Montreal, and of the missionary's labours. *First*, T. N., was a professed Roman Catholic till about a year and a half ago. He had, however, been reading the Bible for some time previously. The history of his conversion is a peculiarly interesting one which I dare not give in detail. About eighteen months ago he was attacked by an illness that seemed to threaten his life. His friends sent for the priest and while suffering from extreme weakness he was prevailed upon to confess and receive absolution. His owning a Bible was forgotten for the moment by his friends and it was only after the priest had been some time gone that they recalled the fact. The priest was followed post-haste, was overtaken several miles from the sick man's house, he came back, a further confession of the mortal sin of owning and reading the word of God was gone through and the Bible was carried off in triumph by the priest. The man recovered, however, and lamenting the momentary weakness that caused him to backslide, and feeling ashamed of his conduct, left the district and went to the United States. He there married an English-speaking Protestant and returned to his farm, determined to make an open profession of Christ as his Saviour, discard the errors of Rome, and brave all hostility and persecution that might result therefrom. He has ever

since remained steadfast and is not only learning with meekness the truths of God's word but is an active missionary, persuading others to give up the errors of Rome and embrace Jesus as their Saviour. The *Second*, Mr. C—, a near neighbour of Mr. N—, above referred to, with his wife and three children, the eldest a lad of 17, all left the Romish Church last May, and are steady attenders on the means of grace. *Third*, Mr. T—, another neighbour, threw off the Romish yoke last spring. His three children are walking in their father's footsteps. His wife attends the meetings and seems in great distress. She is not as confirmed as her husband or his children. She is a second wife and her parents, who live near, are still Roman Catholics, and she suffers persecution from them. She is receiving special attention from the missionary who thinks her case a hopeful one. *Fourth*, Mr. G— and wife renounced Popery in Montreal four years ago, under Father Chiniquy. The family moved to this district soon after. They are more advanced in the Christian life than the more recent converts. A son of theirs is the missionary's right hand man at S—. The whole family live consistently and are highly respected. *Fifth*, H. M— and wife, who is a daughter of Mr. G—, and their children have also become Protestants. The family consists of an intelligent girl of 15 years, a boy of 13 and an infant. *Sixth*, Mr. G—, a nominal American Protestant married a French Canadian Roman Catholic, who was a zealous Romanist till last winter but is now one of our most confirmed Protestants. *Seventh*, Mr. L. C— was a Roman Catholic till two years ago when he became a Protestant. His wife is not so confirmed as her husband but good hopes are entertained of her. The children are decidedly Protestant. *Eighth*, J. H— left the Romish Church three years ago and is a consistent Christian ever since. His wife with her parents had become Protestants at St. Paul de Chester a year previous to that time and all now live consistently. In addition to the above there are several others who became Protestants within the last three years, but who have left the district, some of them to return, others uncertain. Messrs. G—, three brothers who are good machinists, and one of them married, have three excellent farms with large improvements made. They are to return when they earn some money. They are all decided and intelligent Protestants. Mr. L—, wife and children are in New Hampshire. Their return is doubtful but they were confirmed Protestants before they left the district. The names of many others could be given whose cases are promising. They cannot yet be called Protestants, though they have no love for the priest, and attend Mr. C's meetings often. If

this field is worked prudently a large harvest may, by God's favour, be expected. A petition from those eight families asking to be organized as a Mission Station was presented by me to the last meeting of the Quebec Presbytery. Its prayer was granted and the Presbytery also took steps towards getting a school established in the district. Mr. N——, one of the converts, offers one and a half acres of cleared land on which to erect a building suitable for church and school purposes.—R. H. W.

LETTER FROM PERE CHINIQUY.

For the "Record"

ST. ANNE, KANKAKEE, ILL.

I hope the disciples of the Gospel, in Canada, who take an interest in the conversion of my dear countrymen, will help me to bless the "Good Master" when they will know how He continues to make them the objects of His mercies. You are aware that between 200,000 and 300,000 of French Canadian Roman Catholics, have lately left their native land to come and work in the factories of New England. I have considered it my duty these last twenty years to visit some of them every year, and invite them to exchange the heavy and ignominious yoke of the Pope for the one so light, of Jesus. And it has been my exceeding great joy, every time, to see a great number of them listening to my feeble voice, renounce their errors and accept the truth as it is in Jesus. In this way very interesting congregations have been formed in the manufacturing cities of Putnam, Lowell, Manchester, Worcester, South Bridge, Fall River, Holy Yoke, &c. By the evangelical efforts of their more zealous Gospel ministers and evangelists as Rev. M. Cyr, Coté, Duval, Pallenood, Aubin, Lafond, Etienne, Sivrel, Williams, &c., that evangelical work has been consolidated and fixed on a permanent basis. But though I have been many times filled with joy by the blessings and success which our Heavenly Father has given to that evangelical work, I had never seen anything so admirable as the last conversion we have witnessed at Springfield, Three Rivers and Holy Yoke, from the first to the last day of October. The number of those who have come to hear the glorious news of a free salvation through the blood of the Lamb, can not be less than one thousand, and more than one hundred families can be counted in those three places as for ever wrenched from the iron grasp of Popery. The number of precious souls contained in those families is not less than five hundred. But it is not so much the number as the admirable earnestness and high tone of faith and piety of the converts which have overwhelmed me

with sentiments of joy and gratitude to God which my tears of happiness alone could express—for there are no words to tell the joy of the soul.

Now, I ask all those who love our Saviour Jesus Christ, to help me to thank and bless Him for this new manifestation of His mercies. I invite them, also, to ask the Author of every perfect gift to pour his most abundant blessings upon the few noble hearted brethren and sisters who have enabled me through their pecuniary help to do that evangelical work—for without that help it would have been absolutely impossible for me to meet the considerable expenses always connected with those missionary works.

The missionary cheerfully gives up his time his health, his home, and family enjoyments for the gospel cause. He cheerfully gives himself entirely to the work—but this is all that he can do. He has not the gold and the silver asked by the railroad agents, the hotel keepers, the printers, &c. These things must come from you, dear Christian sisters and brothers, for it is to you that the Master has entrusted them, in order that you might have a share in the conversion of those precious and immortal souls. You are never called to give up the joys and enjoyments of your happy homes; you are never called to go through the trials and dangers, the tribulations and humiliations, insults and anxieties which are the daily bread of your missionaries on this American continent as well as in China, Japan, and the islands of the sea. But you are called to give according to the measure of your ability, to feed and clothe, lodge and carry the missionary from one place to the other; this is your duty, your sacred—and I hope your cheerful duty—Do not forget it. I have still many interesting places to visit, where I hear day and night thousands of precious souls crying to me and to you, "come and help us." But I cannot go, for want of means. As soon as those of you who wish to be the blessed instruments of the mercies of God towards those perishing souls, will send me the means to run to their rescue, I will forget my seventy-three years of age to cheerfully run to their rescue.

Let every one who will help me in this work of mercy, send me their names, and I will continue to forward them by the next mail my book, "The Priest, the Woman and the Confessional," with my last writings, "Papal Idolatry," "Rome and Education," "From Chicago to Australia," with the "Immaculate Conception," as a token of my gratitude.

C. CHINIQUY.

P. S.—I respectfully request all the editors of papers who take an interest in the conversion of my countrymen, to reproduce this letter.

Our Trinidad Mission.

For the Record.

TUNAPUNA, 1st Dec., 1882.

THE heathen are "dismayed at the signs of the heavens." Our brilliant comet has led to fears of wars and famines and pestilences. The war in Egypt, unusual heat, and a few weeks very dry weather, were all attributed to it. But the war in Egypt was over before the comet has disappeared, the dry weather was followed by deluges of rain and there has been no unusual sickness. The appearance of Venus near the sun at four o'clock on a clear bright afternoon added to the fear of coming evil. Creoles participated in the alarm. And Christian Coolies asked if there were any ground for anxiety. This led me to preach from Jer. 10:2, "Learn not the way of the heathen and be not dismayed at the signs of heaven; for the heathen are dismayed at them." This seemed to settle the question so far as my usual hearers were concerned. Early in the year a report spread among the Creoles that the world was about to come to an end. The report was founded on some sermon preached on the subject urging the people to repent in view of such a catastrophe. From the Creoles it spread to the Coolies and a Brahman caught up the idea and urged the people to cease working, make worship and do righteousness by giving away their money. It has never appeared to me that the collapse of universal nature would be a greater calamity to the individual man yet in his sins, than his own sudden death. And there is stronger ground to expect the latter at an earlier date than the former. That turning from sin to God is a present *duty* and the only way to be secured against the consequences of sin, come when they may, though less sensational, seems a more solid and effective ground upon which to lay the call of repentance. Certain it is that fears of the end of the world being at hand seem to have produced but little effect on the Creoles, and that the Coolies declined to part with their money on any such expectation.

The war in Egypt excited the Mohammedans somewhat, but the events of that campaign were not fitted to foster the pride or encourage the hopes of the followers of the Prophet. Brethren in the Naparima's will have reported the ordination of Lal Bihari. After Mr. Macleod's return from Barbadoes, Annajee spent a week in this district and filled up his time usefully in holding meetings among his countrymen. On one occasion when reasoning with Hindus, a Mohammedan came to their support and asserted that the Hindu and Mohammedan writings were both from God, but not the Christian. Annajee's reply was short and decisive, "I don't think a good

father who had two sons would tell the one, you worship the cow, and say to the other you eat her. Therefore the Hindu and Mohammedan books cannot both be from God."

The first ship for the season from India has arrived bringing 450 immigrants, within a few months we may expect over 2,000. This is a thought to be pondered over. While our Indian population has doubled in the last fifteen years and this stream of over 2,000 per annum continues to flow in, our men and means are inadequate to the present work. By the ship from India we received \$260 worth of educational works, hymn books and tracts, our supply of Scriptures from previous importations having been ample. Most of these books are admirable, but the lack of education on the part of our new immigrants is a great drawback. I know twenty rooms close to each other on one estate in which there is not one person who can read, and no apparent ambition to learn. India is here meeting the churches of the west, casting her ignorance and idolatry on our shores, breaking off a fragment for us to deal with.

JOHN MORTON.

LETTER FROM MISS SEMPLE.

Mr Morton having earnestly requested that a well qualified teacher should be sent to take charge of the central school at Tunapuna, Miss Agnes Semple was appointed by the Mission Board of the Maritime Provinces and in company with Miss Blackadder, teacher of the Princetown school, who was returning at the close of her furlough, left Halifax in the end of November. The following note to Dr. McGregor gives a brief account of their voyage and Miss Semple's first impressions of the natives of St Kitt's, their first point of call.

ST. CHRISTOPHER, 14th Dec., 1882.

I felt it to be a duty, as I had opportunity to write to you at least a few lines to let you know how we were getting on. I tried to persuade Miss Blackadder that it was her turn to write but she seems to devote the duty upon me. Don't think that I always consider letter writing a task, but I shrink from writing to the secretary of the Board. Well, in the first place, we've had an unusually long and rough passage, over nine days out from New York. We anchored here at eight o'clock last evening, too late to land, but it was really pleasant to see the effect, that even the sight of land had upon the sea-sick ones. I cannot tell you how I felt when the islands came in view, but I think I felt a little like our illustrious navigators, when the cry of "land" was first echoed from the deck of the "Pinta." I cannot say that I enjoyed the trip. I was not much sea sick, but *vice versa*, I am about sick

of the sea. The weather has been so unpleasant we could not get on deck. We are anticipating better weather now for the rest of the voyage. There will be something to be seen, and that will give a little variety at least. Miss B. is enjoying herself on deck this morning for the first time since we left New York. She has been very sick all the way, almost helpless. She has lost more in flesh than she gained by her whole summer recreation. I wished her to write some but she says she may favour you later with some sketches.

This is writing under difficulties, Dr., and you will have to excuse me if the thoughts are unconnected. We are beset on every hand by natives, and so interesting are some of their brown faces that my attention is withdrawn every minute.

On landing last evening we learned that the mail steamer was still in port, so I thought I could not lose the opportunity of writing.

I felt very lonely for a while after leaving, but the thought of the work before me animates me. May the dear Lord fit me more and more for it, is my earnest prayer. As I have no doubt we are in your thoughts, I beg your prayers too.

The New Hebrides Mission.

MOST of our readers will know that in our mission to the New Hebrides the Presbyterian Church in Canada is affiliated with other branches of the Presbyterian Church. The Free Church of Scotland, and the Presbyterian Churches of Australia and New Zealand have for many years had missionaries in these islands and all have been working together in the most harmonious manner. For the purpose of mutual counsel and encouragement they meet together annually as a synod and confer upon the general interests of the mission. Rev. Dr. Steel, of Sydney, acts as general agent for the combined mission, and the missionary ship, "The Dayspring," is employed the year round in conveying missionaries and teachers from one island to another and in transporting freight, merchandise of all kinds, building materials, &c., &c., from Melbourne or Sydney as the case may be. There is probably no mission in any part of the world that is better and more economically managed, and when the difficulties connected with it are taken into account—the exceeding depravity of the native races who have not yet been reached

by the gospel, their scattered condition, the small number of missionaries employed, and the drawbacks of the "labour traffic," the success and progress of the work must be accounted highly satisfactory. From the *New Zealand Presbyterian Church News*, one of our most valued exchanges, we take the following interesting resumé of an address delivered at the opening of the New Hebrides Mission Synod, held at Havannah Harbour, Efate, in June last, by the retiring Moderator, Rev. W. Watt, of Tanna, missionary of the Presbyterian Church of New Zealand. After some preliminary remarks Mr. Watt said:—

I would ask you to-day to look, shall I say, at our victories, or to be more moderate, to glance at our past history as a mission, and trace the way by which we have attained our present position. In such a glance as I propose there will be no room for entering on a history of the work on any particular island, or for panegyrics on fathers and brethren who are not now with us, who laboured faithfully in their day and generation, some of whom are already entered into their rest, and of these some reached their heavenly home by the martyr's gate, whilst others are still labouring in other parts of the vineyard. A Turner and a Nisbet driven from our group were permitted not only to labour faithfully in another part of the mission field, but also to witness the fruits of their labour in the ingathering of many to the Redeemer's fold.

It is now more than two and forty years since a mission vessel for the first time sailed into this group—Christian teachers were first located and martyr's blood first shed for the advancement of Christ's cause. Futuna, the first to receive a visit of a mission ship, is still, owing to a variety of causes, and notwithstanding the unwearied labours of Mr. Copeland for many years, but little removed from the state in which it was first found. Tanna, the first to receive Christian teachers, still sits in heathen darkness, two solitary centres of light only serving to throw out into bolder relief the surrounding darkness. (During the meeting of Synod Mr. Neilson abandoned his station at Port Resolution, owing to the long continued unwillingness of the people there to abandon heathenism.) On the other hand Eromanga, where first martyr's blood was shed, and where again and yet again those who sought her well-being were cruelly murdered, is now casting off the shackles of superstition and seating herself at the Master's feet clothed and in her right mind. And Aneityum, guided by her spiritual teachers, Messrs. Geddie and Inglis, has shown a bright example to all mission

churches by exerting herself and paying in full for the whole Bible translated into her own tongue. From Aneityum in the south to Tonga in the north, the sabbath bells gather together a company of sable worshippers, who in their various languages sing the songs of Zion and the praises of redeeming love. To the London Missionary Society belongs the honour of first seeking to confer upon these islands the blessings of the Gospel. They endeavoured to evangelize this group by means of the same agency as they had employed in Eastern Polynesia, viz.: by means of native teachers. The conditions, however, on which they carried on their work here were completely different from what they had been on the islands to the eastward where they had been previously so successful. There they spoke a language akin to their own, here a language essentially different and one which they never could acquire. There the climate resembled that of their own island home, and the diseases with which they had to contend were just those they had to contend with at home; here everything was different and very many of them succumbed. It would ill become us to disparage the labour or the faithfulness of those men and women who were the pioneers in this field, all of whom endured great hardships, many of whom laid down their lives in Christ's cause; many filling martyrs' graves. Whilst saddened by the tales of perils and sufferings endured by them, one cannot but admire the devotion and heroism of these men who, lately rescued from heathenism themselves, boldly ventured their lives among strange people, getting a visit perhaps once a year or once in two years from the mission ship, and thus separated from all their friends and acquaintances, exposed to the caprices of heathens and savages.

Our Mission has had a very chequered history. Once and again on several of the islands have efforts been made to obtain a footing, and for a time success seemed to have crowned the efforts made, and then the footing thus apparently secured had to be relinquished. In a few cases this has been rendered necessary by the mission party not finding the sphere of labour congenial to their tastes. In other cases failing health of the mission party was the cause, and in other cases it was occasioned by the hostility of the natives. The opening pages of our history were written in blood. John Williams, whose efforts in introducing the Gospel into the islands of Eastern Polynesia, were crowned with signal success, and who burned with zeal to confer the same blessings on this group, fell a martyr almost as soon as he touched these shores. He landed teachers on Tanna, and died the following day on Eromanga. But the work, in the prosecution of which he thus laid down his life, was not allowed to fall to the ground. It was taken

up by other able and earnest men, and time after time efforts were made to effect the settlement of Teachers. In 1842 Messrs. Turner and Nisbet were settled on Tanna, but within a year, owing to the hostility of the natives, they felt it their duty to leave. When the Rev. Mr. Geddie arrived in this group in 1848, he found that on only three islands were the teachers still permitted to live. They had been driven from Eromanga, Futuna, and Aniwa, but were still living on Efate, Tanna, and Aneityum. He selected Aneityum as his sphere of labour, and was permitted, if not to begin, at least to carry on a work there which soon embraced the whole of that island, transforming its inhabitants from a state of cannibalism to one in which they are reaping some of the benefits of civilization and Christianity. For four long years he plodded on with no fellow-labourer with whom he could consult as to schemes for the furtherance of the work, or with whom he could hold Christian social intercourse. In 1852 he was joined by the Rev. Mr. Inglis, and within a few years heathenism on Aneityum was abolished.

What a different story we have to tell of Tanna and Efate. As we have already said, these were the only islands besides Aneityum where teachers were still living when Mr. Geddie arrived. But of Tanna in 1849 we find it recorded that "the teachers had been enabled to keep their ground, and had, perhaps, made a little advancement," and in 1853 mission operations were entirely suspended. About Efate the tale is somewhat similar. There, in 1849, "the mission was found to be in a very discouraging state"; and in 1853, when the deputation visited that island, they found that of all the teachers they had left there only one with the widow of another remained to tell the sad tale. Driven from these two islands, the missionaries were meeting with openings for teachers on some of the other islands, and after a longer or shorter period these two islands were also re-occupied. In 1857 the Rev. G. N. Gordon was settled on Eromanga, and in 1858 the Rev. Messrs. Paton, Copeland and Mathieson were settled on Tanna, where they were shortly afterwards joined by the Rev. Mr. Johnston. Mr. Copeland was soon, however, removed to Aneityum, to take charge of Mr. Inglis' station there during his absence in Scotland, and Mr. Johnston took sick and died, his death possibly accelerated by an attempt upon his life. In 1861 the work was broken up by the murder of Mr. and Mrs. Gordon on Eromanga, and the expulsion by the Tanese of Messrs. Paton and Mathieson from Tanna. Aneityum was thus once more the only island possessing a European missionary. The year that witnessed the breaking up of the Tanna and Eromangan missions also witnessed the formation of the second Christian Church in the New Hebrides

at Erakor; and what is perhaps specially interesting at the present time is the fact that in that same year Christian teachers were first settled on Api.

The disasters on Tanna and Eromanga were overruled by God for the advancement of His cause in this group. Driven from Tanna, Mr. Paton got the consent of his brethren that he should visit the Australian Colonies, and such a blessing accompanied his visit that soon money was in hand sufficient to procure a vessel suitable for the work. Up till the date of these events, the whole burden of the mission was borne by the Presbyterian Church of Nova Scotia and the Reformed Presbyterian Church of Scotland; since that date nearly all the Australasian Colonies have aided the mission by assisting in meeting the expenses of the mission vessel, and one after another has undertaken the support of missionaries. Victoria, the two churches in New Zealand, and Tasmania are now represented, and soon we hope to welcome the representatives of South Australia and New South Wales. As one result of Mr. Paton's visit to the Colonies, the mission schooner "Day-spring," under the command of Captain Fraser, entered upon her work in 1864. Her arrival in the New Hebrides formed an epoch in the history of our mission. Even since that date, if our progress has been slow, it has been steady. Since that date no island has been abandoned even temporarily on account of the hostility of the natives. True, on Eromanga martyr's blood has again been shed; but within a few months the work was taken up by a brother and sister, who are still with us, and who are being permitted to enjoy not only a sowing but also a happy reaping time. The frequent visits of the mission vessel not only adds to the comfort of the missionaries, but also increases their usefulness and promotes their safety.

I will now point out very briefly the change which has taken place in the mission since I joined it in 1869. Then the farthest station north was Pango. The teachers on Api and Santo had been removed some time previously. Mr. Copeland had then been settled on Futuna about three years; Mr. Neilson had then only been six months in Port Resolution, Tanna. On Aniwa and Eromanga, at the principal stations, and not merely in outlying districts, one was met on every hand by natives in their heathen dress, or rather state of undress. Now such sights seldom meet the eye. Then there were only three Christian churches in the group. Now, in addition to those which had previously been formed, we have churches in Havannah Harbour, Efate, Nguna, and Kwamera (Tanna). Mataeo for years has had a native teacher, and all the natives there are professedly Christian. The work on Tongoa is too recent to permit of our

speaking confidently; but 500 having the gospel preached to them every Sabbath, and 300 able to read, are encouraging facts, whilst Api also is opening to receive the gospel. On Santa, it is true, we stepped in and then retired, but the step was necessitated not by the hostile attitude of the people, but by other causes. In 1869 Aneityum had the New Testament, the Book of Psalms, and some other portions of the Bible printed; now she has the complete Bible, and, what is more, has paid for it in full. Then Eromanga and Efate were the only islands in the languages of which portions of the Bible had been printed. Now Futuna, Aniwa, Nguna, and Tanna possess the same blessing, and the Ngunesse books are read on Mataeo and Tongoa. Then Aneityum was the only island contributing money or its equivalent for missionary purposes. Now Kwamera (Tanna), Aniwa, Eromanga, both stations on Efate, and Nguna also make their annual contributions. Nor is the advantage of our present position limited by what we have actually attained. We must take into account the altered attitude of the natives on the heathen islands. Time was when the openings were few, when the people desired neither us nor our message; now there are people on Tanna, as well as on the hitherto unoccupied islands of Mau, Mai, Paama, Mallicollo, and Ambrym, ready to receive a missionary with open arms. Would the Churches but send us the men, we would have no difficulty in settling them, and that with a fair prospect of successful labour. Men, men, more men, must be our constant cry till every native of this group has heard the story of our Saviour's dying love.

STREET PREACHING IN INDIA.

Let us suppose that we have before us an open-air gathering of Hindus and Mohammedans. The missionary begins thus:—

"There are many points of difference between you and me. We differ in colour, language, nationality, &c. Yet there are many points of agreement. We both have a similar body and soul; we are all men. We are all liable to similar diseases. Suppose, now, a Hindu, a Mohammedan, and a Christian were ill of fever, would the doctor give different medicines to the three? No, he would ask no questions about religion; his medicine would be suited for all. Now, we all alike are ill with the disease of sin, and there can be no happiness for us till we are freed from it. Suppose one of your Hindus owed a thousand rupees, and the creditor pressed for payment, and threatened to send you to jail, and that a poor brother of yours said to you, 'Never mind, I will pay your debt.' You would say to him, 'You pay my

debt ! why, you have not a farthing, and, what is more, you are in debt yourself !' Or suppose you were down in a deep pit, stuck fast in the mire, and your brother by your side said, 'Never mind, brother, I will get you out of the pit.' You would reply, 'How can you do it? You are as badly off as I am; get yourself out of this first, and then you may be able to get me out.' Just so; we all are in debt to God, and we need some one who is not himself in debt to God to free us; we are all stuck fast in the mire of sin, and we need a deliverer who is not stuck fast in it. In other words we are all sinners, and we need a sinless Saviour. Where shall we find one? The gods committed great crimes; they could not save themselves from sin. Mohammed acknowledges himself a sinner in the Koran. Where shall we find the sinless one?" Then he speaks of Christ's life, character, teaching, death, resurrection, ascension, and says, "This is just the Saviour that you need."

Hereupon a man in the crowd interposes with a question, "Sahib, you say that Jesus was sinless and yet that he died; how can that be?"

Such a question comes very opportunely. To answer the question why Jesus, a sinless Being, had to die, the missionary must preach the Gospel; and taking the question of the objector as his text, the people listen with more attention because it is an answer to an objection. When he has answered this, another man calls out, "Sahib, how did sin come into the world?" "Never mind about that; it is not a practical question."

"How did sin come into the world? I won't hear you unless you answer that question." So he replies, "There was a man who was very ill, and the doctor went to him and said, 'My friend, you are dangerously ill; there is one remedy, and you must take it or you will die.' The man replies, 'But, doctor, how did I get ill?' 'Never mind that, said the doctor; 'here you are ill; take the medicine and recover.' 'No doctor,' says the man! 'if you don't tell me how I got ill I will not take your medicine.' What would you think of that man? But that is just like our friend here; he wants to know how sin came into the world. Never mind that; here it is, the question is how we can get it out of the world, and we have come to tell you of the great Deliverer from sin."

Over there stands a man who assents to all that is said—"Good, very good; excellent, Sahib!"—and you think the man is almost a Christian. "Your religion," he says, "is an excellent one—for you; but ours is just as good for us. Every man will be saved by his own religion—the Hindus by Hinduism, and the Christians by Christianity. There are many roads to a city, and you can take which you

please; so there are many roads to heaven, and one is as good as another."

The missionary answers, "There was a village where all the people were ill of fever. Six doctors went there, and every doctor had a different remedy, and each doctor said that the others were wrong. The people said, 'Never mind; all you have to do is to take your father's doctor and he will be sure to cure you.' Were they wise?"

"No."

"But they were like our friend over there. The different religions of the world are all opposed to one another; one says there is one God, another, that there are many; one that we are saved by faith, another, by our religious works; and so forth. They cannot all be right. There is one sun and one moon, and there is but one true religion."

"How are we to know which is the true one?" asked a man.

"To another village two doctors went; all who took the first doctor's medicine recovered, and all who took the second doctor's medicine died—how do you know which was the good doctor?"

"It was the one who cured."

"Just so, and the true religion is the one that saves. Now you Hindus and Mohammedans have followed your religion from childhood, but you know that the burden of sin is as heavy as ever. If you had a doctor treat you for twenty or fifty years, and you got no better, would not you change your doctor? But Christianity has saved millions. There are thousands of drunkards whom Christ has made sober, impure men whom He has purified, sinners whose burden of sin He has removed."

Hereupon another man interposes with a malicious look on his face:

"Sahib, you say that the true religion is known by its effects?"

"Yes."

"And that Christianity is proved to be the true religion by its saving men from sin?"

"Yes."

"Then how about the Christians that get drunk, and do all sorts of bad deeds?"

This is an awkward question, because the bad lives of nominal Christians are among the greatest obstacles in the way of Christianity. The missionary replies: "In a certain village there were two sick men; the good doctor went to them and gave them medicine. They thanked him and said they would certainly take it; but as soon as the doctor had left, one man drank the medicine and recovered; the other man threw away the medicine and died. Whose fault was it—his or the doctor's?"

"His."

"Why?"

"Because he only promised and pretended to take the medicine."

"Just so; and these 'Christians,' as you call them, who get drunk only pretend to take the medicine; they are not real Christians. All who really believe in Christ are freed from sin."

"Why do you talk to us so much about Christ?" asks another. "You should tell the people to be truthful and chaste and upright, and that will be enough."

"What good," answers the missionary, "would there be in a doctor's going to a sick man and saying 'I earnestly advise you to get well?' Or what would be the use of exhorting prisoners to get out of prison? They cannot do it. No more can people, in their own strength, get free from the bondage or recover health from the disease of sin. But when we preach Christ we not only tell men what to do, but point them to Him who can really deliver them."

"Well," says another, "I do not see what it matters whether I honour Christ or not. I reverence God, and pray to God; what does it matter about Jesus Christ?"

"You remember when the Prince of Wales was in India how all the great people, from the Viceroy downwards, combined to honour him. Suppose you had seen a man in the street fold his arms and make faces at the Prince, and asked him 'Is this the way you treat the Queen's son?' and he replied, 'What does it matter how I treat that man? I honour and reverence the Queen; that is enough.' You would have said, 'If you do not honour the Queen's son, how can you honour the Queen?' Just so; God sent His Son from heaven to earth—not as the Prince of Wales, to have the best of everything, 'not to be ministered unto, but to minister, and to give His life a ransom for many.' God sent His Son from heaven to earth to die for you, and then you say, 'It does not matter whether I love Him or not?' 'He that honoureth not the Son honoureth not the Father which hath sent Him.'"

Another man says that bathing in the sacred River Ganges takes away sin, and the missionary replies by a story of a washerman who put his dirty linen into a box, and washed the outside of it, and was surprised to find the linen inside as before. "Just like you; your soul sins, and you wash your body; what good can that do?"

Another man says that we must not abandon the religion and custom of our fathers. He is asked whether his fathers wore shoes, and went by train, and sent letters by post, as he himself does. And so the missionary meets with various objections, and in some parts now he has to encounter from educated natives many of the current objections to Christianity which are met with in England. But his aim is not to discuss, but to preach Christ; and there is now much less defence of Hinduism

than there used to be. Preaching, teaching, Bible and tract distribution, and general education have done much to clear away ignorance and prejudice. The wide preaching of the Gospel, though disbelieved in and scorned by some, has done a large amount of good in the actual conversion of souls, and still more as one of the many means which together are changing the religious aspect of India.—*Baptist Missionary Herald.*

"IT NEVER DRIES UP."

"I was once stopping," says a lady, "at a village on the Welsh coast, where the people had to bring their water from a well."

"Is this well ever dry?" I inquired of a young girl who came to draw water.

"Dry? Yes, ma'am; very often in hot weather."

"And where do you go for water, then?"

"To the spring a little way out of town."

"And if the spring dries up?"

"Why, then, we go to the stream higher up, the best water of all."

"But if the stream higher up fails?"

"Why, ma'am, that stream never dries up—never. It is always the same, winter and summer."

I went to see this precious brook which "never dries up." It was a clear, sparkling rivulet, coming down the high hill—not with torrent leap and roar, but soft murmur of fulness and freedom. It flowed down to the highway side. It was within reach for every empty vessel. The small birds came down thither to drink. The sheep and lambs had trodden down a little path to its brink. The thirsty beasts of burden, along the dusty road, knew the way to the stream that "never dries up."

"It reminded me of the waters of life and salvation flowing from the Rock of Ages, and brought within the reach of all men by the gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.

Thirsting soul, you may come and drink. Wearied and fainting, lingering around the broken cisterns of hope and consolation, Jesus calls you to Himself, "If any man thirst, let him come unto me and drink." The water from Jacob's well was refreshing, but it was hard to obtain; but to the sinful woman there Christ offered living water. Jesus said to her, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Friend have you drank from the stream that

never dries? Then you can sing—

"I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Immanuel, all forbid
That I should seek my pleasures there.

MADAGASCAR.

No longer than twenty-five years ago two thousand persons suffered martyrdom in Madagascar for adherence to the Christian religion. Now there are on that island with a population of four millions, one thousand Congregational churches having seventy thousand members. The Queen and most of her cabinet are communicants. During the last ten years the native Christians there have contributed \$1,000,000 for missionary work. If the French should get a foothold in Madagascar, the great evangelical work in progress might be seriously hindered.

MY COMPANY.

"I have read," said Mr. Spurgeon, "of one who dreamed a dream when in great distress of mind, about religion. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory; and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music."

"Who are they?" he asked.

"They are the goodly fellowship of the prophets, who have gone to be with God."

"And he heaved a deep sigh as he said: 'Alas, I am not one of them, and never shall be, and I cannot enter there.'"

By and by there came another band equally lovely in appearance, and equally triumphant, and robed in white. They passed within the portals, and again were shouts of welcome heard within.

"Who are they?"

"They are the goodly fellowship of the apostles."

"Alas," he said, "I belong not to that fellowship and I cannot enter there."

He still waited and lingered in the hope that he might yet get in; but the next multitude did not encourage him, for they were the noble army of martyrs. He could not go with them, nor wave their palm branches. He waited still and saw that the next was a company of godly ministers and officers of Christian churches; but he could not go with them. At last, as he walked, he saw a larger host than all the rest put together, marching and singing most melodiously, and in front walked the woman that was a sinner; and the thief that died upon the cross hard by the Saviour; and he looked long, and saw such as Manasseh and the like; and when they entered he could see who they were, and thought:

"There will be no shouting about them."

"But to his astonishment it seemed as if all heaven was rent with seven-fold shouts as they passed in. And the angels said to him:

"These are they that are mighty sinners, saved by mighty grace."

And then he said:

"Blessed be God! I can go with them."

And so he awoke.

THE PUTTING ON OF CHRIST.

WHAT, then, does it mean to put on Christ? It does not mean, of course, that you are only to make an experiment of putting on the garb of a new life, and see how you will like it. No man puts on Christ for anything short of eternity. The act must be accepted as the Alpha and Omega. Whoever contemplates even the possibility of being without Him or of ever being without Him again, does not put Him on. Neither do you put Him on when you undertake to copy some one or more of the virtues or characters in Him—the gentleness, for example, the love, the dignity—without being willing to accept the sacrifice in Him, to bear the world's contempt with Him, to be singular, to be hated, to go through your Gethsemane, and groan with Him under the burdens of love. There can be no choosing out here of shreds and patches from His divine beauty, but you must take the whole suit, else you cannot put Him on. The garment is seamless, and cannot be divided.—*Dr. Bushnell.*

RELIGIOUS LIBERTY IN INDIA.—When the pioneers of the "Salvation Army" were imprisoned at Bombay on the ground that their processions and demonstrations would arouse Hindu prejudices, the loudest plea on their behalf was urged by Hindus, who in the name of religious liberty, claimed their release. This is promising. We hear lately of villages where Christians are no longer avoided and treated as outcasts by those who adhere to the heathen religion. Still, it is a rare thing to find converts that have not to endure persecution more or less severe.

MADHI.—And so, the critical year of Mohammedan prophecy has passed, and no Deliverer has come! The date fixed was 1882, and it was named many centuries ago. When a dangerous fanatic commenced devastating Egypt, and another raised the standard of Islam in the Soudan, it seemed as if the prophecy was about to fulfil itself. But Arabi has been swept off the field and the "Madhi" is of little account. Islam is decaying, dying, the "Crescent" is fading before the Cross, and a Deliverer is sighed for in vain. It must so continue until the Mohammedan turn his eye to the true Messiah.

The Presbyterian Record.

MONTREAL: FEBRUARY 1883.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

A SLIGHT ADVANCE all along the line has made a clean sweep of the January numbers. New subscribers must begin with February, and send *twenty-three cents* for each copy for the eleven months of the year. Irregularity in the delivery of RECORDS should be notified to us without delay. Letters containing money should always be registered. If remittances are not acknowledged in proper time, a card of inquiry should be addressed to us, when the matter will be attended to at once. Delays are dangerous.

PRESBYTERY MEETINGS.

TORONTO, 16th January:— There was a very large attendance of members. A call from Shelburne and Primrose to Rev. John Straith, of Paisley, was sustained, and that from Uxbridge, to Rev. J. Alexander, of Dumbarton and Highland Creek, was referred to the Synod of Toronto and Kingston. A resolution in regard to Roman Catholic Institutions was carried unanimously without discussion as follows:—

"The Presbytery having had its attention directed to the relation of our Protestant community to the Church of Rome, and to the need of guiding our own people as to their duty in this matter, resolve to warn, as they hereby do, our members and adherents against sending their children to convent schools or colleges, sanctioning by their presence the unscriptural ordinances of the Roman Catholic Church, or contributing of their means for the support of Roman Catholic worship. The Presbytery further instructs pastors, while abstaining from unnecessary controversy to see to it that their people are fully informed as to the history of the Roman Catholic Church, as the Presbytery believes by this means alone can our people be protected from her aggressive policy and led to see the danger of placing themselves or their children under her influence."

The following were appointed to look after the schemes of the Church for the year:— Home Missions, Dr. King; Foreign Missions, Rev. Mr. Smith; Colleges, Rev. Mr. Kirkpatrick; French Evangelization, Rev. R. D. Fraser; the Aged, Infirm Ministers and the Widows and Orphans Funds, Rev. Principal Caven. Rev. R. D. Fraser was appointed Convener of committee on State of

Religion, and Rev. W. Frizzell of that on Sabbath-Schools.

LONDON, 16th January:— It was agreed to hold the regular meetings hereafter on the second Tuesdays of March, July, September and December, and that two evening sederunts, twice a year, be devoted to religious conferences. Springfield congregation was reported to have settled its difficulties, and the church is now out of debt. Mr. Milloy read an interesting paper on the qualifications necessary for church membership.

Literature.

THE EARLY DAYS OF CHRISTIANITY by Canon Farrar. Messrs. Funk and Wagnalls, New York, have arranged to issue an edition of this important work, printed from the original plates, with notes and appendix complete, in paper, 40 cents; in cloth 75 cents. The work was published originally at \$5, and is spoken of in the very highest terms.

THE TREASURY OF DAVID, by Rev. C. H. Spurgeon, London. Parties who have received the first two volumes of this admirable work will know how to appreciate the succeeding ones. It is published by Funk and Wagnalls for \$2 per volume.

A COMPEND OF BAPTISM, by Dr. William Hamilton. Of the many books on baptism this is one of the best: it is clear, scholarly and logical: price 75 cents: Funk and Wagnalls, New York. From the same, an admirable treatise on the "Opium Traffic," by John Liggins, price 10 cents.

THE CHARACTERISTICS OF SCOTTISH RELIGIOUS LIFE AND THEIR CAUSES. Two sermons preached by Rev. John M. King, D.D., of Toronto; Willing and Williamson, Toronto. Excellent specimens of the Scottish pulpit eloquence that has helped to make Scotland what it is, and beautifully printed by C. B. Robinson, Toronto.

THE STORY OF NAAMAN, by Rev. A. B. Mackay, Montreal; W. Drysdale & Co., price 45 cents. The design of this little volume is to present the story of Naaman in such a way as to arouse and convince the careless, and to guide the anxious enquirer. The style is terse and vigorous, and the book at once interesting and instructive.

HAND-BOOK OF THE PRESBYTERIAN CHURCH IN CANADA, edited by Rev. A. F. Kemp, LL.D., Rev. W. Ferries and J. B. Halkett, of Ottawa. Since the YEAR BOOK has been discontinued, a work of this kind is very much wanted, and the names of the editors is a sufficient guarantee that what they undertake will be well done. The volume will be published before next General Assembly meeting: price not to exceed \$1.

A Page for the Young.

AN ENQUIRY.

Say is thy lamp burning my brother,
I pray thee look quickly and see,
For if it were burning, then surely
Some rays would fall bright upon me!

Straight—straight in the road, yet I falter,
From the Shepherd I oft go astray;
I am weary, and faint, and disheartened—
“Discouraged because of the way.”

But if only thy lamp had burned brightly,
And showed forth what Christ was to thee
I too might have seen His salvation,
And felt it was also for me.

There are many and many around thee,
Needing sorely thy light's cheering glow;
If thou knew that they walked in the shadow,
Thy lamp would burn brighter I know.

I think were it trimmed night and morning,
It would never grow dim or go out,
Midst the fierce raging storms of temptation
And the terrible tempest of doubt.

Oh, if all the lamps that are lighted,
Would steadily burn in a line,
Wide over the land and the ocean,
What a girdle of glory would shine.

How all the dark places would brighten!
How the mists would roll up and away!
How earth would laugh out in her gladness,
And hail the millennial day!

'Tis Christ, Christ alone, in whose power,
Thy lamp may again brightly shine,
For He is the life of His children,
And He, if thou wilt, may be thine.

N. B.—This hymn was found fastened to a tree in a wood in America—it was brought to England, and subsequently revised during a journey in Switzerland.—*Zurich*, 1875.

“THE HEATHEN HAVE BEAT.”

ONE day Robert's uncle gave him a penny.
“Now,” said he, “I'll have some candy, for I've been wanting some for a long while.”

“Is that the best way you can use your penny?” asked his mother.

“O, yes! I want the candy very much.” And he hurried on his cap and off he ran in great haste.

His mother was sitting at the window and saw him running along, and then he stopped.

She thought he had lost his penny; but he started off again and soon reached the door of the candy-store, and then he stood there awhile with his hand on the latch and his eye on the candy. His mother was wondering what he was waiting for; then she was more surprised to see him come off the step and run back home without going in.

In a minute he rushed into the parlor with a bright glance in his eye, as he exclaimed: “Mother the heathen have beat! the heathen have beat!”

“What do you mean by ‘the heathen have beat?’”

“Why, mother, as I went along I kept hearing the heathen say, ‘Give us your penny to help to send us good missionaries. We want Bibles and tracts. Help us, little boy, won't you?’ And I kept saying, ‘O, I want the candy.’ At last the heathen beat; and I am going to put my penny in the missionary box. It shall go to the heathen.”

DIMENSIONS OF HEAVEN.

What is Heaven? Where is Heaven? We cannot tell. With the exception of a few hints here and there, the Bible is almost silent on this subject. Such allusions as are made to it are necessarily of a figurative character, and clothed in language suited to our limited comprehensions. Of one thing we may rest assured, that it is a PLACE. The dwelling-place of God, and the eternal Home of the redeemed. “In my Father's House are many mansions: I go to prepare a place for you.”

The following calculation as to the dimensions of Heaven, taken from one of our exchanges is both curious and interesting. It is based on Rev. 21: 16,—“And he measured the city with a reed, 12,000 furlongs. The length and breadth and the height of it are equal.”

Twelve thousand furlongs, that is a cube, the sides of which are each 1,200 miles square, equal to 7,920,000 feet, which being cubed is 943,088,000,000,000,000,000,000,000 cubic feet. Reserving half of this for the throne of God and the court of heaven and half of the balance for streets, the remainder divided by 4,096—the cubical feet in a room sixteen feet square and sixteen feet high—gives 30,843,760,000,000 rooms. Suppose that the world always did and always will contain 900,000,000 inhabitants and that a generation will last thirty-three and one-third years—say 2,700,000,000 persons. Then suppose there were 11,230 such worlds equal to this in number of inhabitants and duration of years,—there would be a place sixteen feet long, sixteen feet wide and sixteen feet high, for each person, and yet there would be room.”

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, 70 5TH OF JAN. 1883. OFFICE, 52 CHURCH ST. P. O. DRAWER, 269.

ASSEMBLY FUND.

Received to 5th Dec, 1882.	\$462.00
Campbellsville	4.4
Smith's Falls, Union Ch	8.00
Amherstburg	2.00
Colchester	1.50
Hullett	4.60
North Easthope	6.0
Hillsgreen, Mission Station	1.00
Huntingdon 2nd	5.00
Kippen, St Andrews	4.0
Elora, Knox Church	14.74
Birbrook, Knox Church	2.50
Salfeet, Cheyne Church	1.50
Berlin, St Andrews Ch	5.75
Lunenburg	4.00
Shubenacadie and Lower	
Stewiacke	8.70
Lake Shore	3.78
Ashburn	4.50
Streetsville	5.00
Peterborough, St Paul's	30.0
London East	3.00
West Williams	3.00
Storrington	2.80
Pittsburg	3.60
Glenburnie	1.00
East Ashfield	2.50
Chealey S S	2.29
Eramosa, 1st Pres Ch	4.84
Claremont	7.0
Bristol	6.00
Fergus, St Andrews	11.11
Columbus	7.00
Exeter,aven Church	2.00
Moore, Burns Church	8.00
Moore Line	4.00
Alberton and Mill River	3.70
Elmsdale	3.0
Merigomish	3.50
Truro, St Paul's	5.0
Douglastown, St Mark's, add'l	3.00
Newfound and, St John's,	
St Andrews Ch, half year.	15.00
Black River, St Stephens	2.00
Windsor	10.00
Cape North	2.0
Victoria	3.00
Paris, River Street	6.00
Rothsay, Calvin Church	3.0
Little Harbour and Fishers	
Grant	4.0
Perth, St Andrew's, add'l	3.34
Mosa, Burns Ch	14.9
	\$729 15

HOME MISSIONS.

Received to 5th Dec, 1882.	\$7108.42
Ingersoll, Knox Ch Ladies' Assn's Asso, salary of Mr Hardie	109.10
Norval	11.75
McNab, or White Lake	17.0
Brook	10.00
One who sympathises with missions	8.43
Hawkesbury, Thk Day	3.24
L'Original, Thk Day	2.32
Londesborough	6.75
Hullett	35.0
Clifford	31.44
Beverley S S	20.0
Galt, Knox Church, add'l	50.0
Acton, Knox Church	23.00
Alex Ptoimay, Detroit	3.00
L Barclay, Birbrook	1.00
Fergus, Melville Ch Ladies' Aid Asso, for Mr Knox in Muskoka	20.00
Ripley, Knox Church	14.00

Lunenburg	12.00
Markham, St John Ch S S, Muskoka	11.00
Ashburn	32.50
Winterbourne, Chalmers Ch	32.00
Milverton, Burns Ch	23.00
Burlington, Thk Day	7.60
Nelson, Thk Day	5.10
Scarborough, Melville Ch, Thk Day	11.16
Victoria	12.00
Norval	21.00
D Sutherland, Toronto	5.00
Galt, Knox Ch, add'l	50.00
West Williams	18.00
Carmachie, Knox Ch	3.62
Breefield, Union Ch S S	6.00
Chealey S S, add'l	89.74
Chatsworth, add'l	2.19
Mrs Annabella McKenzie, Melbourne, Que	5.0
Brockville, 1st Pres Ch S S	30.00
Palmerston, Knox Ch, add'l	10.00
Anonymous - G J R	15.00
Eramosa, 1st Pres Ch	55.00
Eramosa, 1st Pres Ch S S	3.39
Scarawaok & North Keppell	21.00
English Sett, Thk Day	12.30
Columbus	40.00
Coulonge	12.00
Coulonge S S	2.00
Upper Litchfield Miss Sta.	1.25
Walham Mission Station	1.00
Calumet Mission Station	1.00
Prescott	22.0
Beaubarnois	23.75
Belleville, John Street	100.00
Port Hope, 1st Pres Ch	100.00
Warwick, Main Road Knox Church	12.10
Paris, River Street, add'l	25.00
Indian Peninsula	6.75
Rothsay, Calvin Ch	25.0
Pembroke, Calvin Ch	60.00
Quebec, Chalmers' Ch	50.00
Perth, St Andrews Ch, add'l	34.16
	\$8516.06

FOREIGN MISSION.

Received to 5th Dec, 1882.	\$8043.36
Ehlangwan S Dmc, India Zenana	5.00
A few Highlanders, Township of Brook, tor Oxford College, Tamsui, Formosa	15.00
Cushing, St Mungo Church Ladies' Asso, address of Miss Rogers on India	12.00
A Young Friend, Georgetown	1.00
Hawkesbury, Thk Day	3.24
L'Original	2.32
Scotch Settlement S School, India Zenana	5.00
Hullett	20.00
W F Metropolitan	5.00
Galt, Knox Ch, add'l	41.00
St Andrews Ch S S, Miss McCulloch's Class, Formosa	3.55
Acton, Knox Church	40.00
East Geneva	10.00
Alex Ptoimay, Detroit	3.00
Big River, Lions Head and Adjoining Stations	6.00
Inian Lands S S, No. 4, Formosa	11.00
North Brant S S, Formosa	6.30
Il'cNally, North Brant, Formosa	5.0
Winterbourne Chalmers Ch	20.0
P Nesbit, Dumbarion	5.00
Wroxtier, A Member of Pres Ch, for New Hebrides Mission	10.00
Galt, Knox Ch add'l	45.0
West Williams	12.00

Victoria	4.00
Breefield, Union Ch S S	6.00
Don'd Sutherland, Toronto, Formosa	5.00
Chealey, add'l	27.90
Chatsworth, add'l	5.00
Newcastle S S	14.00
Miss Annabella McKezie, Melbourne, Que	5.00
Brockville, 1st Pres Ch S S, Formosa	30.00
Palmerston, Knox Ch, add'l	10.00
Eramosa, 1st Pres Ch	50.36
Rent of house at Prince Albert, per Rev J Seiveright	40.00
Columbus, add'l	15.00
A Friend	30.00
Anonymous, interest on \$24	0.75
Beaubarnois	13.40
Mrs A E Buckman, Brockville, to purchase land for teachers houses in Formosa	10.00
London East S S	3.00
Port Hope, 1st Pres Ch	76.00
Warwick, Main Road Knox Church	15.22
Rothsay, Calvin Ch	15.00
Pembroke, Calvin Ch	20.00
Quebec, Chalmers Ch	51.00
Perth, St Andrews Ch add'l	30.81
	\$8815.21

COLLEGES ORDINARY FUND.

Received to 5th Dec, 1882.	\$1837.72
Norval	11.75
Brook	5.00
Londesborough	6.45
Hullett	4.60
Clifford	23.40
Smith Hill	5.0
Manchester	4.65
Madoc, St Peters	22.25
Amos	14.3
Orchardville	4.17
Middle Normanby	3.61
Galt, Knox Ch add'l	36.00
East Geneva	10.00
Ripley, Knox Ch	9.34
Ashburn	9.90
Winterbourne, Chalmers Ch	16.0
Galt, Knox Ch add'l	40.00
West Williams	10.00
Landsdowne, Fairfax and Sand Bay	4.18
East Ashfield	7.51
Chealey add'l	13.73
Chealey S S	1.64
Chatsworth	20.00
Eramosa	28.8
Derry West	6.00
Columbus	43.00
Florence and Dawn	3.49
Beaubarnois	3.00
Belleville, John Street	100.00
Pinkerton S S	15.00
Paris, River St add'l	8.0
Rothsay, Calvin Ch	8.0
Pembroke, Calvin Ch	20.19
Perth, St Andrews Ch add'l	14.73
	\$2364.65

KNOX COLLEGE BUILDING FUND.

Per Rev Wm Burns.	
Received to 5th Dec, 1882.	\$2156.16
Rev U F Ross, Longwood	6.67
Argyle Church	25.00
Bolmont	6.00
James Blair, Westminster	6.00
Amherstburg	26.00
New Glasgow,	25.00
Port. tangley	11.00
Tisbury West	31.84
Tilbury East	12.86
Joseph Smith, Bowmanville	6.00
Alex Mitchell, West King.	1.00

Wardsville.....	11.00
James Montgomery, Dover.	5.00
Professor Lowden, Toronto.	53.00
William Anerson, Guelph.	10.00
Hollin	38.00
A Cuthbert, Elora.....	1.00
Guelph.....	35.00
Hespeler.....	20.00
Saint Catharines.....	21.00
Berlin	10.00
Th. rold.....	10.75
Harwich.....	35.00
C E Husband, Galt.....	39.00
J hn Young, Toronto.....	15.00
John Brown, Florence and Dawn.....	2.00
Arch Dobbie, Thorold.....	20.00
Winterbourne.....	6.00
William Beattie, Doon.....	3.00

\$2652.42

KNOX COLLEGE ENDOWMENT.

Received to 5th Dec. 1882.....	\$3285.00
Hugh McDonald, Toronto.....	100.00
The late Mrs Thom, per J H Thom.....	100.00
William Carlisle, Toronto, Queen St West.....	50.00
John Carruthers, Toronto.....	10.00
John Sinclair & Son.....	10.00
Frederick Fenton.....	100.00
William Clyde.....	25.00
Henry Lawson.....	5.00
William Chaplin, St Catharines.....	100.00
John Marshall St Catharines.....	10.00
Thomas Ballantyne, Stratford.....	200.00
Rev Thos McPherson Stratford.....	200.00
J Fisher, Stratford.....	50.00
A G McPherson, Stratford.....	10.00
John McIntyre.....	11.00
William Gray.....	10.00
H Hamilton.....	5.00
J G Yemea.....	2.00
J Gibson, Toronto.....	10.00
John Harvey, Hamilton.....	300.00
J & J Taylor, Toronto.....	100.00

\$4753.00

KNOX COLLEGE DEBT ORDINARY FUND.

John Moffatt, Markdale.....	1.80
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MANITOBA COLLEGE ORDINARY FUND.

Received to 5th Dec 1882.....	\$61.40
Saint Andrews, Que.....	4.00
East Ashfield.....	2.50
Chealey.....	4.57
Vaughan Knox Church.....	8.49
Bolton Caven Church.....	6.11
Columbus.....	5.00
Victoria.....	2.00

\$93.98

WIDOWS' & ORPHANS' FUND.

Received to 5th Dec. 1882.....	\$1325.63
The late Mrs Thom, per J H Thom.....	25.00
Madoc St Peters.....	2.00
Galt Knox Church add.....	13.00
Orangeville St Andrews.....	5.00
Acton Knox Church.....	10.00
East Seneca.....	3.00
Hopley Knox Church.....	8.16
Winterbourne Chalmers Ch Culloden.....	5.00
Galt Knox Church add.....	15.00
West Williams.....	5.00
North Carradoc.....	5.60
East Ashfield.....	2.00
Chealey add.....	18.55
Chealey S. School.....	1.25
Chatsworth add.....	10.00

Newcastle.....	6.00
Eramosa 1st Presby. Church.....	9.90
Utica.....	2.10
Derry West.....	2.00
Columbus.....	10.00
Exeter Caven Church.....	3.50
Eadies Station.....	2.20
Beauharnois.....	3.00
Doon.....	2.00
Belleville, John Street.....	25.00
Medville & Dalhousie.....	3.50
Paris, River Street.....	6.00
Pembroke Calvin Church.....	7.00

\$1539.39

With rates from Revs A F McKenzie, J Alexander, G Bremner, B J Brown, J Turnbull, Jas Pringle, F W Farries, S H Eastman, W Bennett, J. Irvine, W Forrester, Hector Currie, R Ure, J Smith, A Gilray, R W Leitch, J Laing, J James, W P Walker, J Strath, J A McConnell, W J Smyth, \$16.00, W A Wilson, J Lees, D Wishart, R Leask, J McLung, G Smellie, Arch Stevenson, Wm. Burns, J W Bell, T S Chambers, McDonald, J A Townsend.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Dec. 1822.....	\$1538.04
Brook.....	5.00
Ekrid Knox Church.....	7.00
One who sympathises with Missions.....	8.43
Holland Knox Church.....	2.25
Euphrasia Temple Church.....	3.25
The late Mrs Thom, per J H Thom.....	75.00
Loudsborough.....	2.70
Mullett.....	6.00
Avonton.....	9.00
Madoc, St Peters.....	3.00
Hillgreen Mission Station.....	2.00
Galt Knox Church.....	13.00
Orangeville St Andrews.....	5.00
Kippen St Andrews.....	6.86
Acton Knox Church.....	10.00
Winterbourne Chalmers Church.....	8.00
Culloden.....	4.00
Galt Knox Church, add.....	15.00
West Williams.....	5.00
E at Ashfield.....	3.50
Chealey, add.....	11.25
Chealey S School.....	1.25
Newcastle.....	8.00
Eramosa 1st Presby. Ch.....	9.90
St Vincent Knox Ch.....	4.00
Sydenham St Paul's Ch.....	4.63
Chatsworth add.....	10.00
Vaughan Knox Church.....	6.90
Bolton Caven Church.....	6.89
Derry West.....	2.25
Bluevale.....	8.27
Columbus.....	15.00
Exeter Caven Church.....	3.50
Eadies Station.....	4.20
Coulonge.....	4.00
Upper Litchfield.....	1.00
William Francie Markham.....	5.00
Beauharnois.....	3.00
Doon.....	2.00
Belleville/John Street.....	25.00
Medville and Dalhousie.....	5.50
Paris River Street.....	6.00
Pembroke Calvin Church.....	6.00
Pembroke Calvin Church.....	7.00
Perth St Andrews Ch add.....	7.56

\$1901.16

Rates received to 5th Dec. 1882..... \$855.25
With rates from Revs A F McKenzie, \$3.00; J Alex-

ander, \$7.50; T Bennett, \$3.75; G Bremner, \$3.00;	
B J Brown, \$3.00; F W Farries, \$ 0.00; J F McLaren, \$3.00; S H Eastman, \$4.50; W Bennett, \$3.00;	
J Irvine, \$3.00; W Blain, \$16.00; N Patterson, \$10.00;	
R Ure \$5.00; J Smith, \$3.00;	
R W Leitch, \$3. 00; A McFarlane, \$3.00; J Laing, \$6.00;	
J James, \$12.00; W P Walker, \$1.50; A Sutherland, \$3.50; P Musgrave, \$4.00; J Strath, \$4.00; D McDonald, \$2.50; J A McConnell, \$3.00; W A Wilson, \$1.20; Prof. Lowat, \$ 3.00;	
D Wishart, \$3.70; R Leask, \$3.25; J A Bobie, \$ 3.00; J McLung, \$4.00; G Smellie, Arch Stevenson, \$3.49; Wm Burns, \$5.00; J Chandler, \$3.50; T S Chambers \$3.00;	
K McDonald, \$ 5.00; J Hastie, \$5.00; W White, \$3.00; R P McKay, \$10.00;	
Robt Scott, \$3. 00.....	\$222.85

\$1678.19

CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.

Received to 5th Dec.....	\$150.33
Thamesford.....	0.00
Flamboro West.....	132.00
Saint Helens.....	18.00
Toronto Charles St add.....	150.00

\$ 641.33

CHURCH AND MANSE FUND N. W. TERRITORY.

Received to 5th Dec. 1882.....	\$213.00
James MacKnight Windham.....	200.00
The late Mrs Thom, per J H Thom.....	100.00
J W Whitman, Kingston.....	30.00
Rev H B McKay, River John, N.S.....	5.00
W H Harrington, Halifax.....	1.00
Halifax Chalmers Church.....	5.00
C B Robinson, Toronto.....	100.00

\$673.00

MCCALL MISSION, PARIS, FRASER. Received to 5th Dec. 1882.....

\$1.00
J H Montreal..... 15.00

MEMORIAL TO THE LATE REV. JAS. NESBIT.

Received to 5th Dec 1882.....	2.00
J Barclay, Oakville.....	5.00

FOREIGN MISSION, NEW HEBRIDES. Member of Pres-by Church Wroxeter.....

10.00

RECEIVED BY REV DR. MACGREGOR AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO JAN. 4TH, 1883:—

FOREIGN MISSIONS.

Acknowledged already.....	\$3063.72
James Ch, New Glasgow.....	73.17
1st Pres Cong., Truro.....	22.72
Elmsdale.....	3.50
Merigomish.....	41.00
Thk Off from an aged member of Salem Ch., Green Hill.....	8.00
Shubenaodie.....	26.00
L Stewinck.....	22.00
Prince St Ch, Pictou.....	101.90
Harmony Station — Part Thk Col.....	9.30

St Andrews, Little River..	20.00
St Mark's, Douglstown....	6.50
Miss Anna B Mutch— Hopeton: P E I for Trind- dald	10.00
Sherbrooke.....	23.00
St Andrew's Ch, St John's. Nfld—1 year	150.00
Bedford & Waverly, Thk..	4.00
St Stephen's, Black River..	8.00
Boularderie, C B.....	14.90
Windsor.....	100.00
Goldenville.....	6.00
Margaret Frame—Gay's River for Fortuna	1.00
Cape North.....	4.70
New London North.....	20.00
St Andrew's, Truro.....	25.00
Economy.....	20.00
Shemogue.....	1.68
United Ch, New Glasgow..	21.00
Stewiacke W F M S Miss Semple's Sal 1 qr.	6.25
Gabarus.....	6.00
Member of United Ch, New Glasgow	105.00
Antigonish.....	65.00
Wm Merson—Keeper of West End Light—Sable Island	1.50
Yu Yu—United Ch, New Glasgow	2.00
	\$3991.94

DAYSRING AND MISSION SCHOOLS.

Acknowledged already	\$615.71
Hopewell and Salisbury	5.00
St Stephen's S. S. Amberst.	7.00
Milford & Gay's River.	45.86
Shubenacadie S. S.	10.00
Princeton Cong. Sabbath Schools	55.00
Agnes W. Homer, Barrington to aid Miss Semple in Sc. work	1.00
Clifton Cong. Sab Schools..	45.60
Springside.....	11.90
Blackville S. S. N. B.	18.10
SS House, St Andrew's Little River.	4.25
Zion Ch S. S. Little Shemo- gue.....	3.24
Antigonish.....	29.06
Mrs S Lawrence, Margaree C B.....	2.00
Boularderie, C B.....	6.10
Cow Bay S. S., C B.....	11.59
Cheboque & Carleton.	10.00
R D Campbell, Merchant— Cape North	4.00
New Carriale, Hopetown & Pert Daniel	3.00
Stewiacke.....	24.00
Summerside S. S., P E I.	13.00
Meadowdale S. S., West River.....	5.00
Stake Road S. S.	5.00
St Mark's S. S., Douglas- town.....	22.00
Mahone Bay S. S.	7.00
	\$964.31

HOME MISSION.

Acknowledged already	\$1587.77
James Ch, New Glasgow....	55.13
1st Pres Cong, Truro.....	50.00
Thk Off from "aged mem- ber Salem Ch, Green Hill"	8.00
Harmony Station—Part Thk Col	9.00
St Paul's, Truro.....	50.00
St Andrew's Ch, Little River	4.00
Richmond, N B.....	20.00
St Mark's, Douglstown....	8.60
Dundee bet—1st house	.68
Scotsburn.....	7.10
St Andrew's Ch, St John's..	60.00
Nfld, 1 yr.....	60.00

Bedford & Waverly—Thk..	4.35
St Stephen's, Black River..	10.00
Glasgowville.....	3.00
Windsor.....	40.00
Mrs M Taylor, Fraser Mt..	5.55
Friend, Halifax.....	10.00
Cheboque.....	2.40
St Stephen's Ch, St John..	84.75
Cape North.....	3.85
New London, North.....	20.00
St Andrew's, Truro.....	25.00
Shemogue.....	3.20
United Ch, New Glasgow..	1.00
Gabarus.....	5.00
Shubenacadie.....	12.00
Wm Merson, Keeper of West End Light, Sable Island	1.50
Yu Yu United Ch, New Glasgow	2.00
	\$2037.68

SUPPLEMENTING FUND.

Acknowledged already	\$1929.58
Goldenville.....	2.35
James Ch, New Glasgow....	39.80
1st Pres Cong, Truro.....	60.00
Elmsdale.....	3.35
St Paul's, Truro.....	50.00
Richmond, N B.....	12.00
St Mark's, Douglstown....	7.00
Malagawatch.....	3.60
River Dennis.....	4.40
St Andrew's Ch, St John's, Nfld, 1 yr	45.00
Antigonish.....	29.63
Wm Mutch, Hopeton, P E I St Stephen's Ch, Black River	6.00
Boularderie.....	10.00
Tryon and Bonshaw.....	12.00
Windsor.....	50.00
Cape North.....	5.20
United Cong. West River..	25.50
St Andrew's, Truro.....	70.00
West Bay, C B.....	7.26
Shemogue.....	1.12
Musquodiboit Harbour....	6.33
Riversdale.....	1.00
	\$2391.14

Errors in last Record.—St Andrew's, Bermuda, should be \$19.26; St James, Newcastle \$25.00 making the total \$1929.58.

COLLEGE FUND.

Acknowledged already.....	\$3933.83
James Ch, New Glasgow....	25.04
Thk Off from "aged mem- ber of Salem Ch, Green Hill	4.00
Prince St, Pictou, addl....	3.00
St Paul's, Truro.....	84.00
Richmond, N B.....	3.00
St Mark's, Douglstown....	2.00
St Andrew's Ch, St John's..	50.00
Nfld, 1 yr.....	547.50
Stg U Bk, Nfld, £112.10 Stg Salem Ch, Green Hill	5.00
Windsor.....	40.00
St Stephen's Ch, St John adl.....	5.00
Cape North, C B.....	5.75
Div Can Bk Com 80 Shares 1 yr.....	160.00
Div Can Bk Com 2 Shares 1 yr.....	4.00
United Ch, New Glasgow..	148.72
Gabarus.....	10.00
Stg Debentures.....	175.20
Moncton Gas Stock.....	129.00
Water Loan City.....	13.58
	11.63
Mahone Bay.....	6.40
	\$5312.10

BURSARY FUND.

Acknowledged already	\$151.20
St Paul's, Truro.....	\$151.20

St Stephen's, Black River..	2.00
Cape North.....	2.01
St Andrew's, Truro.....	10.00
	\$190.29

AGED AND INFIRM MINISTERS' FUND

Acknowledged already.....	\$1263.88
Hopewell & Salisbury.....	2.00
1st Pres Cong, Truro.....	15.00
Elmsdale.....	4.00
Tatamagouche.....	14.20
St Mark's, Douglstown....	3.00
Shubenacadie & L Stewi- acke	10.00
St Stephen's, Black River..	2.00
Windsor.....	25.00
Cape North.....	2.00
St Andrew's, Truro.....	10.00
West Bay, C B—Part Thk Col	5.56
Gabarus.....	4.00
Rev J T Baxter.....	5.00
Little Harbour & Fisher's Grant.....	4.00
Debenture Coupon.....	14.60
Interest.....	42.00
Carnel Ch, Westville.....	6.00
Middle River.....	3.00

MINISTERS' PERCENTAGE.

Rev C W Bryden 1831 & 1832	6.00
D MacGregor 1833.....	3.50
Wm Stuart 1832.....	4.50
M G Henry 1831.....	3.00
John Wallace 1832.....	4.86
Jas Murray.....	3.00
P M Morrison.....	5.00
A McMillan.....	3.00
Geo Christie.....	2.80
E Grant.....	3.50
A Simpson.....	7.00
P Clark.....	2.25
R Laird.....	3.00
D S Fraser 1831 & 1832..	5.00
W S Darragh 1833 & 1834	1.00
	\$1491.85

SYNOD FUND.

Acknowledged already.....	\$134.52
Woodstock, N B.....	5.00
Westville.....	1.00
	\$140.52

FRENCH EVANGELIZATION

RECEIVED BY REV. R. H. WARDEN, TREASURER, 260 ST. JAMES ST. MONTREAL.

Already acknowledged.....	\$7613.62
Alex Clark, Smith's Falls..	25.00
Rev Jas Campbell, North Port, N. S.....	12.00
D Hamilton, Charleston...	13.00
Beaverton.....	20.00
St Louis de Gonzague.....	5.00
Per E Cunningham, Wilmot	20.00
Hullett.....	4.50
Londesborough.....	13.40
Russell.....	16.50
Metouffe.....	1.00
Mrs Hogg, Killlearn Manse.	87.50
Montreal, Erskine Ch on ae	8.00
White Lake, S School.....	200.00
E R, Montreal.....	100.00
R Anderson, Montreal....	6.00
Cookstown, S. S.....	6.00
Lunenburg.....	11.00
Rev L McPherson's Cong..	61.00
E Williams.....	12.00
Winterbourne.....	5.41
1st Gwillimbury, S S.....	2.00
Laprairie, S S.....	4.00
A S McLeod, Denver.....	28.50
Eramosa, First Ch.....	4.50
Eramosa, First S S.....	6.74
West Bay, C B.....	2.00
Coulouge S. S.....	2.00
Little Shemogue, N B.....	4.20

R Walker, Sr, Diamond....	1.00
Beauharnois add'l.....	6.00
Mrs P McNaughton, Dominionville.....	5.00
Miss Annabella McKenzie, Melbourne.....	5.00
Lancaster, Knox S S.....	53.80
Little Harbour.....	6.50
Fishers Grant.....	7.50
Prin. Dawson, Montreal.....	10.00
Middleville.....	6.00
Almonte, St John's S S.....	21.00
Mrs W Lough, Clinton.....	5.00
D McMillan, Black Land.....	2.00
First W Gwillimbury.....	6.72
Perth, St Andrews.....	20.76
Lachine.....	67.00
Montreal, St Pauls oa ac.....	300.00
Mrs S H Marshall.....	50.00
Wolfe Island.....	1.45
Montreal, Knox Ch.....	140.00

Per Rev. Dr. McGregor.

New Glasgow, James Ch.....	53.59
Elmsdale.....	1.50
Pictou, Prince St.....	48.96
Douglasdown, St Marks.....	3.00
St John's, Nfld., St Andrews Church.....	40.00
Hopewell Union Ch.....	11.10
Windsor, N S.....	25.00
St John, St Stephen's Ch.....	10.00
Cape North.....	5.70
New London, North.....	23.00
Economy.....	8.00
Gabarus.....	5.00
Westville, Carmel Ch.....	15.50
Middle River.....	8.00

Per Rev. Dr. Reid, Toronto.

The late Mr Thom, Toronto, per J H Thom, Esq.....	100.00
Galt, Knox Ch, add'l.....	65.00
Alex Ptolemy, Detroit.....	3.00
Asaburn.....	19.25
W Williams.....	7.00
Brucefield, Union Ch S S.....	6.00
E Ashfield.....	9.00
Do Sab Sc.....	8.00
Chestley.....	17.55
Do Sab Sch.....	1.76
Chateworth add'l.....	15.00
Columbus.....	30.00
Florence and Dawn.....	8.94
Paris, River St.....	10.00
Rothsay, Calvin Ch.....	10.00
Fimbroke do.....	15.00
Perth, St Andrews, Add'l.....	30.81

\$611.33

POINT-AUX-TREMBLES SCHOOLS

Rev R. H. Warden, Montreal, Treas	
Acknowledged already.....	\$1941.19
Montreal, St Matthew's S S.....	25.00
St John, St Stephen's S S.....	15.00
McIntosh S Sch.....	5.25
2nd W Gwillimbury S Sch.....	5.00
Montreal, Crescent St on ac streetsville Is S.....	6.10
Rev Dr Wilkes, Montreal.....	25.00
Ru sell.....	4.00
Mrs A N Macdonald's class Sherbrooke, N S.....	1.54
Warwick, Knox S S.....	10.00
Peterboro, St Andrews S S on ac.....	5.50
Mrs J Aitken, St Marks, Montreal.....	6.25
Fullarton S S.....	25.00
Brockville St John's S S.....	17.00
Bying Gift of a young lady.....	25.00
Jennie McDonald, Perth.....	50.00
Brussels, Melville Ch S Sch W D McLaren, Montreal.....	2.00
Brockville, First Presby. Ch S Sch.....	12.50
.....	35.00
.....	25.00

\$241.21

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent.	
Acknowledged already.....	\$709.39
Montreal Erskine Ch on ac.....	112.70
Montreal St Paul's on ac.....	100.00
Montreal Knox Ch.....	150.00
Alex Clark, Smith's Falls.....	50.00
Coulonge.....	5.00
North Litchfield.....	1.00
Martintown, St Andrews.....	25.00
Middleville and Dulhousie.....	6.71
Osnabruk, St Matthews and Valley.....	30.00

\$1,893.64

WIDOWS' AND ORPHANS' FUND.
In connection with the Church of Scotland.

JAMES CROIL, Montreal, Treas.

Mrs Hogg, Killearn Mans., Scotland.....	1.00
Hullert, Rev J S Lochhead.....	6.00
Key Dr Sutgrass, Canonbie, Scotland.....	12.00
Perth, St Andrew's Ch, Rev M McMillan on acct.....	5.00
Bal-ovar, Rev J T Paul.....	5.00
Rothsay, Rev H Edmondson.....	6.00
St Paul's, Montreal, Rev Dr Jenkins.....	227.50
St John's, Montreal, Rev C A Doudiet.....	7.40
Dundas, Q., Rev D McEachern.....	20.00
King, Rev J Carmichael.....	12.00
Hornby, Rev W Stewart.....	4.00
Ormsdown, Rev D W Morrison.....	12.00
Hemmingford, per J Scriver, M P including \$5 from late Mrs Walker's Estate.....	15.00
North Williamsburg, Rev J Davidson.....	12.00

TEMPORALITIES EXPENSE FUND.

JAMES CROIL, Treasurer, Montreal	
Rev Dr Bain, Kingston.....	10.00
John L. Morris, Montreal.....	100.00
Messrs Davidson & Cross, Montreal.....	250.00
Rev Dr Williamson, Kingston.....	100.00
Kingston, per G M Macdonnell.....	241.50
Union Ch., Smith's Falls, per Rev J Crombie.....	10.00
St James' Ch., Dalhousie, per Rev J Crombie.....	1.20
Sandford Fleming, Ottawa.....	49.00
Wilton, per Angus Sillars.....	1.50
Vankleek Hill, per Rev J Ferguson.....	20.00
Interest, Savings Bank acct St Andrew's, Que, Rev D Patterson.....	3.00
Hornby, Rev W Stewart.....	3.10
Previously acknowledged.....	4781.21

\$5,596.41

MANITOBA COLLEGE.

D. MACARTHUR, Treasurer.	
St Andrew's Church, Winnipeg, partial.....	\$50.00

QUEEN'S UNIVERSITY.

MISSIONARY ASSOCIATION.	
S. Finch.....	
Per Rev Geo Macarthur B A.....	20.00
Mattawa.....	
P F Langiel B A.....	30.00
S. Sherbrooke & 3 & 6 line Bathurst.....	5.32
John Moore B A.....	5.32

Mudoc.

James Murray B A.....	30.00
Dominion City, Man.....	
L W Thom.....	18.00
Kirkhill.....	
D A McLean.....	15.00
L'Amable.....	
M McKinnon.....	10.75
Lake Tailonen.....	
Alex McAulay.....	3.50
Craeford.....	
Niel Campbell.....	5.15
Eden's Mills.....	
Jas A Grant.....	10.00
Gaudier & Bleek's Corner.....	
A Gaudier.....	11.10
.....	\$158.82

ENDOWMENT FUND.

Already acknowledged ..	\$79,990.54
Guderich.....	
Rev Jas Sieveright 4 on 100.....	29.00
Montreal.....	
James Lillie..... 3 on 500.....	160.00
John L Morris..... 3 on 125.....	25.00
E J Ames..... bal on 100.....	40.00
J Robertson..... bal on 100.....	20.00
W Darling..... bal on 500.....	100.00
Angus Grant..... bal on 100.....	60.00
A Buntin..... bal on 2500.....	500.00
Mill Point.....	
H B Rathbun..... bal on 200.....	40.00
E W Rathbun..... bal on 200.....	40.00
W R Aylesworth..... bal on 100.....	20.00
FS Rathbun..... bal on 120.....	20.00
Orillia.....	
Dr Beaton..... 2 on 100.....	25.00
M Miller..... 2 on 100.....	25.00
Robert Pace..... 2 on 100.....	25.00
Thomas Main..... 2 on 100.....	25.00
W J Forbes..... 2 on 100.....	25.00
Peter Bertram..... 2 on 100.....	20.00
Andrew Black..... 2 on 100.....	20.00
A J Alport..... 2 on 50.....	10.00
E B Alport..... 2 on 50.....	10.00
A B Perry..... 2 on 50.....	10.00
H Cook..... 2 on 40.....	10.00
John Allen..... 2 on 20.....	5.00
Morrisburg.....	
W J Meikle..... 2 on 100.....	50.00
H Montgomery..... 2 on 20.....	10.00
Rev W Taylor..... 2 on 25.....	5.00
E Marshall..... 2 on 5.....	2.50
Mrs J Perkins..... 2 on 5.....	1.00
Port Hope.....	
W A Copeland..... bal on 10.....	5.00
P Brown..... bal on 25.....	12.50
Rev J Cleland..... 2 on 50.....	10.00
Rev R P Beattie..... 2 on 5.....	5.00
C Stuart..... 2 on 20.....	5.00
Mrs Cassill..... 2 on 25.....	5.00
Mrs Brodie..... 2 on 25.....	5.00
W Quay..... 2 on 100.....	25.00
D Chisholm..... 2 on 50.....	10.00
J. F. Clark..... 2 on 10.....	5.00
W Williamson..... 2 on 100.....	25.00
Pakenham.....	
W Blair..... in full.....	5.00
Jas Bowes..... 2 on 5.....	1.00
R Clark..... 1 on 5.....	2.00
Mrs M McNicol..... 1 on 5.....	1.00
Allan Carswell..... bal on 10.....	5.00
Mrs David..... 2 on 5.....	1.00
James Conery..... in full.....	2.00
Jas W Dickson..... 2 on 10.....	2.00
D McNicol..... 2 on 5.....	1.00
Wm Halliday..... in full.....	15.00
B W Durnett..... in full.....	15.00
Robert Graham..... bal on \$15.....	8.00

<i>Gushp.</i>	
P H Bryce	bal on 30 20.00
<i>Kincardine.</i>	
A M Williamson	bal on 50 10.00
And. Malcolm	bal on 25 15.00
Malcolm Thompson	bal on 5 1.00
Rev J L Murray	bal on 25 5.00
Matt McKendrick	bal on 10 2.00
Geo M McKendrick	bal on 5 2.00
Norman Robertson,	bal on 50 10.00
<i>Stirling.</i>	
James Tulloch	bal on 100 40.00
James Milne	bal on 100 40.00
Robert Parker	bal on 100 40.00
E F Parker	on acc't 20.00
Arthur Judd	bal on 5 2.00
<i>Brockville.</i>	
U H Moore M D	2 on 500 100.00

Judge McDonald	on acc't 60.00
Geo Hutcheson	2 on 250 50.00
Robt Wright	2 on 100 20.00
James Hall	2 on 25 5.00
Thomas Gilmour	2 on 100 25.00
Hy Freehand	2 on 25 5.00
James Byers	2 on 25 5.00
Total to 31st Dec, 1882	
BUILDING FUND.	
Already acknowledged	\$36730.55
E J B Pense	bal on 100 40.00
H Moores	bal on 100 2.00
J C Mitchell	bal on 20 5.00
Jas Craig	bal on 100 25.00
A Williamson	bal on 100 40.00
R Waldron	bal on 200 40.00
Hbt McCaul	intull 10.00
Rev J A Allen	bal on 100 20.00
Total to 31st Dec, 1882	

SCHOLARSHIP ACCOUNT.	
R Anderson, Montreal	100.00
PRESBYTERIAN THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND	
Farquhar, Forest & Co., Terra-Surreys, 173 Hollis St., Halifax	
DECEMBER 30TH, 1882:	
Already acknowledged	\$70,349.45
Henry Leck, Guys River, NS	3.00
John Stewart, St John, N.B.	50.00
S J Logan, Springside, N.S.	10.00
J H Archibald, Springside,	
N	8.00
Geo McLeod, Broadcove	
Inverness Co, CB	12.00
	\$70,432.30
NB—Acknowledged in November on account Sherbrooke Cong., N. S. \$30.00, should be Rev J L George.	

Official Notices.

QUEEN'S COLLEGE—The finance committee have appointed Rev. George Bell, LL.D., treasurer of the Endowment Fund, and all remittances on account of it are to be made to him at the college. The Rev. Alex. Young, of Napanee, has been appointed special Agent for the Fund. Subscribers on whom he may call are respectfully requested to pay subscriptions to him; and local treasurers are requested to furnish him all possible facilities in doing this work.

MORRIN COLLEGE, QUEBEC.—Congregations in the Presbytery of Quebec, who have not yet remitted the amount of their collections, are requested to send them to Rev. J. C. Cattenach, Sherbrooke, who has been appointed treasurer in the place of Mr. Eneas Macmaster, who has left for Sydney, New South Wales.

MEETINGS OF PRESBYTERIES.

- Stratford, Knox Church, 15th March, 10 a.m.
- Sarnia, St. Andrews Church, 13 March, 3 p.m.
- Saugeen, Harrison, 15th March, 2 p.m.
- Charham, 1st Presbyterian Ch., 20 March, 2 p.m.
- Bruce, Paisley, 15th March, 2 p.m.
- Glangarry, Alexandria, 20th March, 11 a.m.
- Ottawa, Back St. Ch., 15th February, 10 a.m.
- Quebec, Sherbrooke, 15th February, 10 a.m.
- Lindsay, Cannington, 27th February.
- Paris, Bradford, 12th March, 7.30 p.m.
- Bruce, Paisley, 15th March, 2 p.m.
- Kingston St. Andrew's Hall, 19th March 3 p.m
- Guelph, Guelph, 20th March, 10 a.m.
- Hamilton, Hamilton, 20th March, 10 a.m.
- Toronto, Knox Church, 6th March, 11 a.m.
- Montreal, David Morrice Hall, 3 April, 11 a.m.

McCRAE & Co.,
WOOL AND WORSTED SPINNERS,
KNITTING AND FINGERING YARN,
GUELPH, ONT.

DALHOUSIE COLLEGE AND UNIVERSITY, HALIFAX, N. S.

MUNRO EXHIBITIONS AND BURSARIES.

Through the liberality of George Munro, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter's Session of this College 1883, 1884, and 1885.

In 1883 **FIVE JUNIOR EXHIBITIONS** of the annual value of \$200, tenable for two years, and **TEN JUNIOR BURSARIES** of the annual value of \$150, tenable for two years.

FIVE SENIOR EXHIBITIONS of the annual value of \$300, tenable for two years. **TEN SENIOR BURSARIES** of the annual value of \$150, tenable for two years.

In 1884 and 1885, **FIVE JUNIOR EXHIBITIONS** of the annual value of \$200, tenable for two years, and **TEN JUNIOR BURSARIES** of the annual value of \$150, tenable for two years.

FIVE SENIOR EXHIBITIONS of the annual value of \$300, tenable for two years. **TEN SENIOR BURSARIES** of the annual value of \$150, tenable for two years.

In 1885 and 1886, **FIVE JUNIOR EXHIBITIONS** of the annual value of \$200, tenable for two years, and **TEN JUNIOR BURSARIES** of the annual value of \$150, tenable for two years.

FIVE SENIOR EXHIBITIONS of the annual value of \$300, tenable for two years. **TEN SENIOR BURSARIES** of the annual value of \$150, tenable for two years.

In 1886 and 1887, **FIVE JUNIOR EXHIBITIONS** of the annual value of \$200, tenable for two years, and **TEN JUNIOR BURSARIES** of the Annual value of \$150, tenable for two years.

FIVE SENIOR EXHIBITIONS of the annual value of \$300, tenable for two years. **TEN SENIOR BURSARIES** of the annual value of \$150, tenable for two years.

The Exhibitions are open to all candidates; the Bursaries are open to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are open to candidates for articulation in Arts; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two, and only two, years of their Arts course, and who intend to enter the third year of the Arts course in this University.

Any further information required may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.