

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE
Presbyterian Record.

JANUARY, 1877.

Presbyterianism in 1876.

THE past year, like all the years, has been short, and the flight of the days swift; yet there has been time for much sowing of precious seed and for the gathering in of many golden sheaves. Standing on the threshold of a new year, it becomes us well to ask how have we as a church used the opportunities afforded us for the advancement of the Redeemer's Kingdom, and doing the work assigned us by God? What report can we make of ourselves? And what can we say respecting the sisterhood of Presbyterian Churches throughout the world? We are Christians, and we count none alien that bear the Christian name; yet, we have a right to feel the deepest interest in the churches of our own order. Our survey must be very brief, but it will afford material to strengthen our faith and quicken our zeal.

In the Fatherland, all the Presbyterian Churches have had a year of more than usual fruitfulness. Their membership has largely increased. Their colleges show an increase in the number of students for the ministry. The poor and the outcast have had the Gospel brought nigh to them as it never was before. The money given to support foreign missions amounts to a considerably larger total than in any previous year, and many men and women have gone forth to heathen lands. What we have said holds true of the Established, the Free, the United Presbyterian, the English and the Irish Churches.

In Scotland a union was completed between Covenanters and the Free Church, and this, by the way, has made the Free Church a fellow-worker with our own Church in the New Hebrides Mission. A union was also consummated last year between two branches of the Presbyterian family in England, and steps have been taken to signalize the event by a Thank-Offering of a million dollars for the Lord's work. Our Church has thus attained a visibility in England such as it has not had since the days of the Westminster Assembly. The three churches in Scotland have united in missionary operations in Central Africa,—surely a happy omen! The Missionary Committees of the different Churches hold joint meetings from time to time, and thus strengthen each other's hands and pave the way for more co-operation.

Regarding the Presbyterian Churches on the European Continent, we have little to report beyond the fact stated by Dr. Blaikie, that they have not yet experienced much of that fresh current of spiritual life which has been pouring over the British and American churches. In Spain, our youthful sister is threatened with extinction by the strong arm of persecution. Even meetings for prayer are disallowed. In France a fierce controversy still rages between the so called Liberal and the Orthodox sections into which the Reformed Church is almost equally divided. Separation seems inevitable, and under such circumstances it is hardly to be deprecated, for heart-union, in truth and love, has long ceased to exist. In Holland, too, trouble of a somewhat similar character exists, and a

disruption of the Church seems to impend. The "Reformed" in different sections of Germany appear to be slowly winning a somewhat increased measure of self-government. From Switzerland we hear of energetic evangelistic efforts attended with great success. Good news come to us regarding the Waldenses who are gradually—slowly and surely—making their influence felt throughout Italy.

If we look far away to the antipodes, we can note with unmingled pleasure the rapid growth, quite noticeable from year to year, of our sister churches in Australia and New Zealand. Young, healthy, vigorous, these branches of the far-spreading family already claim a most respectable representation in the Pan-Presbyterian Council.

To the whole branches of our family in the United States, the past year has been peculiarly interesting and eventful. Our brethren there have been engaged in recalling the story of a hundred years, noting the wonders and mercies of the past, "taking stock" of the present, and preparing for the future. The enmity between North and South has been, in part at least, overcome, and the earlier steps towards union have been taken.

Looking at our own Church, we may well thank God and take courage. We have passed the first year of our existence as a united Church, and none of the predicted evils have befallen us, while the tokens of Divine care and blessing have been very abundant. Our Church rests unshaken on the Rock, Christ Jesus; and many a busy builder has toiled successfully during the past year to add to the living stores of the great temple. Our Home missions, our French Missions, our educational efforts, have been crowned with marked prosperity, in some cases indeed with a measure of prosperity unprecedented in America. We have done something towards taking possession of the goodly heritage assigned to us: something,—alas, that it has not been ten fold more!

Presbyterian Missions extend to almost every part of the globe, and we may safely

say that from all these missions the reports of progress are exceedingly favourable. There has been an advance all along the line. *Old posts have been strengthened and new positions of great strategic importance have been taken up.* Every month, almost every week, tidings reach us from Presbyterian missions in different Provinces of the vast Chinese Empire, from Japan, India, Siam, Persia, Palestine, Egypt, South, West, North and Central Africa, Brazil, Mexico, and many a distant isle: and during the past year all were hopefully progressive, while some advanced with notably rapid strides. As already hinted, the Scottish churches have invaded Central Africa. Our own Church has sent at least two additional missionaries into the Foreign Field, Messrs. Douglas and Campbell, and others are preparing to follow.

While the Master has been graciously raising up men to do His work at home and abroad, He has been summoning others to their everlasting rest. All the churches have lost some of their noblest men: some of their best workers. The Lord gave—the Lord taketh away: blessed be name of the Lord.

Let us determine that with the help of God the year on which we have now entered shall be more fruitful of good in our sphere than the last year has been. Each member of the Church can strengthen not merely his own congregation but the Church as a whole. It is to individual effort we must look for every step in advance. This may be our last year on earth: for many of us it is sure to be. *Let us so resolve, and so do, that the last of our years shall be the best.*

"Perishing Souls."

THIS suggestive expression is often used with a glib indifference which shows how little its awful meaning is realized. Perishing bodies, failing health, houses of clay crumbling into dust,—we can perhaps realize the solemnity of these. The death of the body is saddening and sor-

rowful. But, perishing souls—how dare we utter the words! Yet nothing is surer than that souls around us are perishing—dying the most sorrowful of deaths—passing out of the sunshine of hope into the dismal night of perdition.

Let us ask ourselves how many souls are perishing this day in this Canada of ours?—souls, too, for which we shall be held accountable. Are there one thousand such in all this Dominion? Are there ten thousand? Nay, are there not ten times ten thousand who know not Christ, or the plan of salvation? How many perished last year through our indifference,—and how many must perish this year through the same cause?

Such questions with their inevitable answers, are unspeakably appalling. Yet they are the very questions and answers that must be pressed home upon the hearts and consciences of ministers and people. Remember, brother, sister,—remember what issues are at stake at this moment. What do you *think* about the perishing ones, or have you begun to think at all? There is no more important subject within the range of your thinking. You dare not rest satisfied with merely echoing in words the forms of orthodox belief. This would be but making a mockery of the great realities of Heaven and Hell. You dare not ease your conscience by merely giving the smallest possible contribution to this or that fund of the Church. This would be but mocking God and your own soul. We know what Christ did to save perishing souls: and conscience tells us what every Christian ought to do. Brother, sister, listen to the call of conscience. The thousands that are perishing in this Canadian Dominion are the strongest possible appeal to you to aid the operations of the Church at home. The millions perishing in Heathen lands are the loudest advocates for our Foreign Mission. How much of your time, your thought, your money, are you willing to give to aid in saving souls from death? Answer before God!

British Columbia.

INTERESTING LETTER FROM REV. SIMON MCGREGOR, OF VICTORIA, VANCOUVER ISLAND.

IT is pleasant for us to know in this "Far West" that we are becoming of some little interest to the rest of the Empire, as we can observe from the public journals, both of England and of Canada, that we in the mean time occupy some little share of public attention. We do not, of course, object to this, believing as we do with a great many modest people, that we only require to be better known to be more fully appreciated. We think that by-and-bye our geographical position will *truly* be known to the reading and educated classes, both of Britain and America.

His Excellency the Earl of Dufferin and Lady Dufferin have come and gone—leaving behind them, among all classes of our people, most pleasing memories of their visit. We were all glad to see them, and sorry to part with them. We feel pretty sure that their visit will prove of value to British Columbia, and to the Dominion in general. To us, His Excellency seemed a model Governor-General, possessed at once, and to an eminent degree, of the *suaviter in modo* and the *fortiter in re*. Fortunately, the latter quality was not much in requisition, but just enough to show a grand reserve fund ready, should any occasion call it forth. The uniform courtesy and consideration of their Excellencies won all hearts, and we doubt not but the late visit will do much by way of cementing our Union with the other Provinces of the Dominion.

Further upon Politics we shall say nothing—knowing Carlyle's panygeric upon "golden silence," and knowing also that the RECORD eschews the subject: and so do we.

Our Church in this Province is doing what she can to bring the ordinances of religion within the reach of our scattered people. Mr. Jamieson is labouring as usual with zeal and ability in New Westminster, and upholding the cause which he has upheld for so many years in B. Columbia. Mr. Murray is still diligent as usual, preaching and visiting among the people at Nicola Valley and surrounding districts. He has lately laid the foundation of a Church in Nicola; the first Presbyterian Church built in that part of the Province. His preaching stations are numerous, and his labours very arduous; but his unflagging energy and zeal carry him through his work. He (in common with Mr. Dunn at Langley and other large districts adjoining) is laying

the foundations of the Church in this new country. It is well that they should be laid wisely and with care, and that such work should be entrusted to wise and worthy workmen, as in their case it certainly is. All that zeal and wisdom and earnestness in the cause can effect, they, under the blessing of God, are sure to accomplish.

The important and growing town of Nanaimo is the sphere of Mr. Clyde's ministerial labours. The congregation is thriving. Besides important alterations in the place of worship since his arrival, a very beautiful and commodious manse is in course of erection, and will soon be finished. The immense coal beds in and around Nanaimo will always render it a very important town, and at no distant day the centre of an immense population. A great number of the miners, as well as the managers of the coal mines, are Scotsmen from Ayr and Lanarkshires, and it is gratifying and important to know that they have a minister of their own church among them, who is thoroughly in sympathy with them, who understands them so well, and who labours so successfully in their midst. Lately, a new station has been specially occupying our attention as a proper and promising field for church extension in British Columbia. We refer to the district of Comox—a farming settlement, some seventy miles north of Nanaimo.

COMOX.

As it may prove of some little interest to some of your Eastern readers, I will furnish an account of a visit which I recently paid to this beautiful and interesting locality within the last few weeks.

Through the kindness of Mr. Jamieson, who offered to supply my pulpit in Victoria for one Sabbath, I left for Comox, and spent the first Sabbath of October among the worthy people of that district. The communication with Victoria is by steamer, which calls at Comox once each two weeks. The visit was specially interesting to me, as I understood that the place had never been visited before by a minister of our church. And I venture to say that none but those who have tried it can fully appreciate the peculiar pleasure of planting the old blue flag of Presbyterianism for the first time in a new country. It was not the first occasion that I had the privilege of doing so among the romantic vallies hedged in by the "everlasting hill" of British Columbia, but it certainly is an act that can bear repetition in new districts without any loss of the freshness of feeling that accompanies the first act. It has often been a source of wonder to me that so few of our young men are willing to become the Pio-

neers of the Church. Is it because the age of chivalry is past and gone? Is it because they prefer snug parishes and comfortable city charges? Or, is it because they over-estimate the hardships—or under-estimate the importance of the work of the Pioneer? We will not venture to answer. But this we do assert, that the work in your snug parishes is very humdrum, and in your city charges very prosaic in comparison with the fresh and thrilling interest that attends the labour of our Missionary Pioneers. One such day as I spent in Comox has to me more interest than very many spent in a city crowded with churches, for the same reason that it is more interesting to give even a crust of bread to the hungry than to lavish the choicest food upon those who are not in want. Arriving early in the week, I spent several days in travelling through the district and visiting the good people at their homes. And a lovely district it certainly is, and very kind I found the people whom I had the pleasure of visiting. The settlement lies principally along the banks of a river of the same name, and in a fertile valley shut in by snow-capped mountains. The weather was during my visit singularly beautiful—the skies cloudless—the harvest nearly gathered in—the autumn tints falling upon the woods,—and that peculiar mellowness in the atmosphere which the "Indian Summer" brings to old Canada, and to Columbia alike. The Sabbath was in keeping with the previous week, equally bright and beautiful. Service was held in a new house, which was just lately roofed in, and the property of a worthy Elder of the Church, from New Brunswick. He was much pleased to have a "house-heating" of this kind, and certainly hot enough it was on that day, for all the people in the district had come, and the meeting was said to be the largest ever held in Comox. We had in that new house a number of nationalities represented—English, Scotch, and Irish—and several from Nova Scotia, New Brunswick, etc. On Monday evening, we held a business meeting, and consulted as to what could be done to supply the lack of Presbyterian services in the district. The great majority of the people are Presbyterian, and that of the most loyal and earnest kind. It was resolved at once to build a church. Two acres of land for Church and Cemetery were promptly offered, and accepted; and over \$350 subscribed in a few minutes to defray the expense of building. All were much cheered with the hopes of having services occasionally granted them, and of having a minister settled among them as soon as

possible, to secure which I promised to do my utmost in their behalf. I have already put myself in communication with a young man who, I hope, will see his way to cast in his lot with the interesting people of Comox.

BAYNE'S SOUND.

On Tuesday morning I left for Bayne's Sound, on my return journey to Victoria. It was necessary that I should find my way back to St. Andrew's ere Sabbath, for my Communion was appointed to be held upon that day, and as the steamer would not call at Comox until the following week, I hired some Indians who agreed to bring me in their canoe to Bayne's Sound and Nanaimo. The weather still continuing lovely, I arrived at Bayne's Sound coal mine early in the afternoon, visited the people, and held service at night in the hotel, which was kindly offered for the purpose. The Bayne's Sound Coal Company have but lately commenced to open up their Mine, but from the size and quality of the coal seam, and their facilities for shipping, a large and thriving community shall probably settle around Bayne's Sound at an early day. I have applied to the Company for a building lot to be used for the site of a church as soon as we are in a condition to build. This station could be wrought in connection with Comox, being only some ten miles distant. There is another coal seam immediately opposite the harbour of Comox, and a Company has been formed to work the mine, so that the whole neighbourhood is likely to become quite populous.

TOWARDS NANAIMO.

We left Bayne's Sound at early dawn, and kept along the shore and among the islands that stud the peaceful Sound on our way to Nanaimo. A more lovely scene it is almost impossible to imagine than a calm autumn scene on the coast of Vancouver. Away on the left, and across the Sound, the mountains of the mainland of British Columbia stretch their ponderous forms, while here and there a giant, taller than the rest—a sort of King-Saul mountain—by head and shoulders higher than the rest, raises his gigantic hoary head. Not a ripple on the water at sun-rise. The countless wild-ducks and other water-fowl perfectly mirrored as they quietly sailed in thousands around the islands, and scarcely noticed us as we passed. And then those gem-like islands, with their green arbutus trees, and firs and pines—the white, pure, bank of shells up to the very roots and drooping branches, completely surrounding each islet; and, stretching everywhere, the calm sheen of the waters reposing quietly in the

purple light. As night gathered around us, we found ourselves some twenty miles north of Nanaimo, but we still held on our way. The moon arose shortly after nightfall, and the scene at once suggested Noel Paton's great picture of Tennyson's "land of rest, lit by a large low moon," so singularly calm and peaceful did the whole appear. In the meantime, "a land of rest" it emphatically is.

DREAM-LAND.

From Bayne's Sound to Departure Bay the reign of the "forest primæval" is almost unbroken, except in two or three instances, where some wanderer on the Pacific has taken advantage of an opening of prairie land and built his solitary cabin. This, and the occasional smoke curling upwards from an Indian rancharee, or a temporary encampment, are the only signs of human habitation. And yet one is allowed to dream; and his imagination must be very inactive indeed if under such circumstances he does not dream of the future. And what a different picture that future brings along with it, and certainly must bring at no very distant day! Now the stillness is disturbed with the shrill whistle of the steam engine—the rattle of machinery, and the roar of commerce! Now the dusky sons of the forest must disappear with their canoes to make way for the stately ships of the pale face! Now towns and cities shall arise, and the solemn stillness of these woods be changed to the hum of industry; and last, although not least to the clerical dreamer, how church-spires shall point heaven-ward from many a populous town, and many a smiling hill-side. The Pioneer Minister in a new country must try and realize that he is working for the future, and whoever labours in the field by which we passed on our way from Comox, and thinks of the almost inexhaustible coal area—the island of almost pure iron, quite near the noble and valuable forests that slope upwards from the shore—the fish that swarm in each bay—can scarcely doubt of its future.

At about three o'clock, A.M., we arrived at a point between Departure Bay and Nanaimo. The Indians, having heard that small-pox had broken out in town, were unwilling to enter. We accordingly landed on the beach; the natives soon kindled a fire and fixed up their canvas-tent, with which they are always provided, and were soon fast asleep. I lay down on the pure sand with feet to fire, wrapped myself up in my good grey plaid, and was also soon in dream-land. I dreamed, but slept comfortably for some time, until the nature of the dream suddenly changed, and I fancied that some huge bellowing monster approached me

from the sea, and glared on me with fiery eye-balls. When I awoke I found the sun shining in my face, for it had just arisen, and that a storm also had risen out at sea and had rolled the waves upon the shore and extinguished our fires. I awoke the Indians, and, half an-hour after, we found ourselves in Nanaimo. And now I think it is high time to find myself at the end of my story which has spun itself out far beyond my intention.

In my next letter I may treat of the Indians of British Columbia, and draw the attention of the Canadian Church to their condition. Mr. Jamieson received, a few weeks ago, official notice that his request to join this Presbytery has been granted, so that I am much pleased to think that we shall then be all one in reality, as we have been all along in intention.

The Sabbath School.

INTERNATIONAL LESSONS.

BY REV. G. M. GRANT, M.A.

THE KINGDOM DIVIDED.

JANUARY 7th.—1 Kings 12, 12-20.

Golden Text: 1 Kings 12, 8.

THE PLACE.—Shechem, the ancient capital, in a plain of surpassing loveliness, between Mounts Ebal and Gerizim, where the waters, flowing westerly into the Mediterranean and easterly into the Jordan, divide. It is the Sychar of John iv; and is now called Nablous, or new City, and has about 5000 inhabitants.

Persons.—Rehoboam, 41 years old now; brought up in a degenerate Court; spoiled by the women of the Zenana and flatterers; ready to blossom out into the true forcible-feeble Eastern despot. As an illustration of the ingrained foolish vanity of the man, see Ch. 14, 27-28.

Jeroboam; concerning him, see Ch. 11, 26-40. He was naturally a great man, a born leader.

The Occasion—The young king had come to be crowned. The selection of Shechem was a tribute to it and to the tribe of Ephraim. The national representatives appear with their grievances and petition. They had a right to be respectfully answered, and the gravity of the situation was intensified by the natural chafings of the once all powerful tribe of Ephraim against the rule of obscure Judah. (Ps. 78, 67-70.) The revolt of Sheba (2 Sam. 20) and the fears then entertained show how well aware David was of the danger. He did everything to

cement the union of the tribes, and treated Ephraimites with special favours, (1 Chron. 27-10, 14.) His old counsellors saw the necessity of delicately handling the case, but the young insolent courtiers forgetting that Israelites were of all peoples in the world the least likely to submit to tyranny—advocated a policy of “through,” and, in an hour, the foolish grandson undid the life-work of grandfather and father.

v. 14 “Scorpions,” long scourges knotted with spikes.

Extent of the Disaster—It was a national revolt, “all Israel” against “the house David.” (See also 2 Sam. 2, 8-11.) Four-fifths of the territory and people revolted. Jerusalem, the capital selected by David, remained true to his house. So did Judah, and parts of Simeon and Benjamin; and the priests and Levites (2 Chron. 11, 13-17.) But the Northern Kingdom, called “Israel,” or even more emphatically “Jacob,” “Isaac,” “Joseph;” and afterwards “Ephraim” from the chief tribe, or “Samaria” from the capital selected by Omri, must for two centuries after this have appeared the nation. The two prophets of the time, Ahijah of Shiloh and Shemaiah, favoured the revolt, Ch. 11, 29-39; 12, 22-24; 14, 7, 8. “It was from the Lord,” v. 15. As David had been substituted for Saul, so is Jeroboam for David’s grandson; and Ahijah expected great things of him Ch. 11, 38.

Lessons.—(1.) Listen to the advice of age and experience.

(2.) Beware of braggarts. Their counsel leads to ruin.

(3.) Be courteous, 1 Peter 3, 8:5, 5. Never treat inferiors with disdain.

(4.) Rulers, teachers, ministers, rule well only when they serve well.

(5.) Vast and enduring consequences flow from single words or acts.

THE SIN OF JEROBOAM.

JANUARY 14.—1 Kings 12, 25-33.

Golden Text: 1 Kings 14, 16.

I. Jeroboam as a Statesman.

His ambition is to found a dynasty. All his measures are with a view to that end. (1.) He had first become famous as the builder of Millo and the walls of Jerusalem. He now fortifies Shechem as his capital, and Pennel—to guard his dominions on the other side Jordan, and the great caravan road to Damascus and the East. (2.) He resolves to establish a distinct national church and so break the religious unity of the people. This apparently politic measure was in violation of ordinances of God, prepared the way for greater sins, dishonored him, and—instead of establishing—ruined his house.

II. *The sin of Jeroboam.*

(1) v. 26-28.—*The sin of idolatry.* He did not intend to be an idolater, nor to introduce a new religion. Open idolatry came in afterwards with the house of Omri. The calf was a symbol of Jehovah that he had become familiar with in Egypt, as the Israelites in Moses' time, Ex. 32. But it was a violation of the 2nd commandment, and was denounced by the prophets as the sin of idolatry, Ho. 8, 5 : 13, 2. Regard for himself swayed him, but it was regard for the people's convenience that he pleaded, v. 28. He lived nearly three thousand years ago, but might take a high place among modern politicians.

(2) v. 29, 30.—*The sin of establishing new centres of worship.* Like a wise politician, he consulted the ease and the religious traditions of the people to the utmost in his choice of these. Dan suited the far North, and a grandson of Moses had in olden times officiated as priest of idols there, Ju. 18, 30. Beth-el, or "house of God," is the most ancient known sanctuary in the world. There God had appeared to their great ancestor, Gen. 32. Henceforth, the prophets called it Beth-aven, "house of vanity" or nothings, Ho. 4, 15 : 10, 5, 8, &c. Neither of these places had the ark with the real presence of Jehovah.

(3) v. 31.—*The sin of deposing the priesthood appointed by God.* He was driven to this by the infidelity of the priests and Levites. How extreme a measure it was may be judged from the fact that even an Ephraimite rejoiced that he had a Levite as priest for his idolatrous worship, Jud. 17, 10.

(4) v. 32, 33.—*The sin of changing the time and manner of observing the feasts.* He made the great feast of Tabernacles a month later than the appointed time (Lev. 23, 34-39); probably on the plausible ground that the grain in the North ripened a month later than in Judea. And he made himself head of the church, offering sacrifices at the altar.

All these sins sprang from lack of faith in that living God who had made him king. He may have argued that God's prophets had favoured the revolt, and that his thorough measures were needed to make it succeed. But we have no right to fight even for God's cause with the devil's weapons.

OMRI AND AHAB.

JANUARY 21.—1 Kings 16, 23-34.

Golden Text; 2 Tim. 3, 13.

I. Dynasty succeeds dynasty. Sin leads to more sin. Omri, captain of the host that was besieging Gibbethon, mounts the throne over the dead bodies of drunken Elah, the murderer Zimri, and his own rival Tibni,

v. 9-22. Omri's name is associated with two things:—

(1.) The choice of a new capital, equal to Jerusalem in strength, and far superior to it in the beauty and fertility of the surrounding country, Isa. 28, 1-4. Unlike the cities of Alexandria, Antioch, Constantinople, &c., whose names still attest the sagacity of their founders, Samaria was called after Shemer, "the owner of the hill," from whom Omri bought it for three or four thousand dollars. It continued to be the capital until the overthrow of the kingdom, though the royal residence was generally at Jezreel, and Beth-el remained the religious capita.

(2.) An increased disregard of God's law, v. 25; and the giving his son in marriage to one of the old accursed Canaanite race, the daughter of the high-priest of Ashtaroth who had gained the crown of Tyre by murdering his brother. This policy is called "the statutes of Omri," Mic. 6, 16, as opposed to the statutes of the Lord, Mic. 6, 6-8.

II. *The reign of Ahab.*—A weak man, whom a good wife might have made something of, utterly ruined by the fierce licentious Jezebel (Isabella.) See v. 33.

Bad as they were, the calves were considered to be symbols of Jehovah, and the altars on the high hills were in honour of the one true God. Up to this time, to an ordinary observer, Israel was worshipping the Lord almost as well as in Solomon's time. The feasts were observed with the old forms. But paganism is now introduced in its worst forms of cruel, impure nature-worship. A great sanctuary ministered to by 450 prophets is built and dedicated in Samaria to Baal, the Sun-god; an Asherah or wooden image, (translated "grove") of Ashtaroth is set up in Jezreel, and by a fierce persecution it is attempted to stamp out the worship of Jehovah.

v. 34.—A practical proof of how entirely the fear of God had died out in the days of Ahab. Hiel of Beth-el lost his eldest son when he began the work. On he goes, probably attributing the loss to "the laws of nature." His youngest died when the work was finished.

ELIJAH THE TISHBITE.

JANUARY 28th.—1 Kings 17, 1-16.

Golden Text.—Job. 5, 20.

God had sent a prophet to denounce the calf-worship, Ch. xiii. But the need is far greater now, and a greater prophet—the second Moses—is sent. Mystery hangs over his birth, birthplace, appearances, departure, like that which surrounds Melchisedec. To save the land from heathenism, to contend against king, queen, court, priests, pro-

phets and people, one man clad in sheepskin is raised up, and the victory is given to him.

I. *The man.*—Like Jephthah (Judges xi), he is from Gilead, a land of hills and ravines, of deserts and forests, whose people pastured vast flocks and chased wild beasts. Here was nurtured that strength and endurance which enabled him to outrun Ahab's horses for 16 miles (18. 46); and to fast for forty days, (19, 8.) As to his appearance, 2 Kings 1, 8. After him, the rough hairy mantle became the recognized garb of a prophet, Zech 13, 4. In contrast with the long shaggy hair that flowed down his back, Elisha is called "bald head." The sin of the people had weighed on him, and earnestly had he prayed before he presented himself with his startling message to Ahab, Jas. 5, 17. His denunciation strikes at the root of all the lies of the time. "Jehovah," the god of righteousness and goodness, as opposed to Baal the god of nature, impurity, and force. "Of Israel" as opposed to an imported religion. "The living God" *versus* an idol, "Elijah His messenger," *versus* prophets whom no one had sent. "There shall not be rain," to show that the god of nature is to be beaten on his own ground. The key to the storehouses of nature is in the hands of this wild man of the wilderness. The duration of the drought was three years and 6 months, Luke 4, 25.

II *The miracle of the ravens.*—He must avoid Jezebel, 19, 2. The persecution was raging; 18, 13. Ahab sought him; 18, 10.

Cherith, place not known; probably one of the torrents of Gilead, in some waste and scarcely accessible solitude known only to himself. To the leafy coverts that overhang the torrent bed, ravens came for shelter and water. The most voracious of birds are made to bring him food.

III. *The miracle of the oil and meal.*—Unlikely agents as the ravens were, Zarephath is a place more unlikely for safety. He is sent into the jaws of death, into the land of the godless father of the godless Jezebel, and to one of the accursed Canaanite race; v. 12 "thy god" is the widow's expression. The famine had extended there also.

v. 10-12.—A touching picture. "A barrel," pitcher or earthen jar. "Two-ticks,"—a few. No rain in the East, means such famine and misery as we can scarcely conceive.

v. 13-16.—She is asked to give up the known for the unknown. What a test of faith and self-denial! Luke 4, 26. When God subjects thee to such, remember He intends to follow the trial with blessings proportionate.

ELIJAH TO AHAB.

FEBRUARY 4th.—1 Kings 18, 5-18.
Golden Text, Joshua 7, 25.

I. *The crisis of the famine.*—If the people are not to perish utterly, God must interfere, but Ahab must know that deliverance is from Jehovah. Fodder is so precious that no one can be trusted to look for it but the king himself and the mayor of the palace. They go on the search, round the springs and river courses, for remnants of herbage, not to save the cattle of the poor, but the lives of the animals that ministered to the royal splendour. Even in this, Ahab's character is seen. The utmost severity of the famine had not brought him to repentance and prayer. It only made him more selfish.

II. *Elijah's interview with Obadiah.*—Obadiah, "the servant of the Lord," in Ahab's house. So Daniel in the Court of Nebuchadnezzar; Nehemiah, Neh 2; Joanna, Luke 8, 3; Saints in Nero's palace, Phil. 4, 22. His character.—Early piety, v. 12. So good a servant that, although his religion must have been known, he was continued in his important post. He thus had the opportunity of saving the lives of 100 prophets. That showed his liberality and courage, and his words now show his caution.

v. 12, 13.—His fear was probably founded on the sudden disappearance of Elijah after his first denunciation to Ahab, Obadiah's knowledge of the king's fury, and his assurance that God would not expose the prophet to danger. He mentions his own services, not out of ostentation, but to explain that he had done all he could, and to plead that the wrath of Ahab should not be needlessly turned upon him.

"The prophets." The schools of the prophets instituted by Samuel were in full vigour ever since, and were pecuniary needed in Israel on account of the national infidelity and the perversion of the other means of grace. The prophets seem to have taught the law of God in private houses and in public assemblies, 2 Kings 4, 23.

III. *Elijah's interview with Ahab.*—Ahab puts on the kingly tone at first, but it is soon seen which if the two is the real king. "One who never feared the face of man," might be said of Elijah, as of John Knox. Ahab imputed all the trouble to Elijah, as if he were a magician, not looking beyond to the living God. So were the apostles accused, Acts, 17, 6. Ahab never dreamed of imputing blame to himself, but to the prophet who spoke not his own words at all. So too, chap. 22, 27. Our blindness to the true source and cause of evil will not make the evil one whit less.

Our Own Church.

WE have reason to be thankful for the hopeful circumstances under which the year 1877 dawns upon the Presbyterian Church in Canada. We have peace and harmony in all our borders, and, all things considered, we are in the enjoyment of a fair measure of outward prosperity. The experiences of the past eighteen months have given us no cause to repent the proceedings of the 15th June, 1875. Already we have been permitted to reap some of the fruits of the Union, and, while much remains to be done in the way of consolidating and cementing the component parts of the Church, what has already been accomplished may well encourage us in the great work that lies before us.

GOOD EXAMPLES.—The same modest giver who last year sent to the schemes of the Church four hundred dollars as “a thank-offering for the Union” has sent, this year, four hundred more, with the hope that he may yet be able to give ten-fold. The manner in which he gives is as striking as the largeness of the amount. It is simply, “From Newfoundland, per Rev. Donald McRae.” We have no right to reveal any more about him; but we may be excused if we add that there are hundreds if not thousands in the Church able to give as much annually if they only bestowed less on self. It may also be some satisfaction to him to know that his modesty and liberality have stirred up others to resolve that they will endeavour to imitate him.

COLLEGE ENDOWMENT.—The Rev. Dr. Burns, of Halifax, acknowledges through the *Presbyterian Witness* the offer of \$1000 from Mr. H. B. Webster, Kentville, towards the contemplated fund of \$100,000. A very good beginning, we should say.

REV. R. H. WARDEN has received from Mr. John J. Ewart, of Toronto, the handsome donation of \$100 in aid of the French Evangelization Scheme.

TRANSLATIONS AND INDUCTIONS.—The Rev. H. McQuarrie of Princeton has been tran-

lated to the charge of Wingham in the Presbytery of Huron, and the Rev. J. B. Edmondson of Columbus, to St. John's Church, Almonte, in the Ottawa Presbytery. The Presbytery of Montreal have inducted the Rev. J. J. Casey to Elgin and Athelstane—vacant by the translation of Rev. John S. Lohead to Valleyfield—and the Rev. Thomas Bennett to Beauharnois and Chateaugay Basin. At a recent meeting of this Presbytery, it was agreed to translate the Rev. William Mitchell of Chalmers's Church, Montreal, to St. Andrew's Church, St. John, N. B.

The Rev. Thomas Duncan was inducted to the pastoral charge of St. Andrew's Church, Halifax, on the 5th ultimo, in the presence of a large congregation. The Rev. A. Falconer of Dartmouth, having accepted the appointment to Trinidad referred to in our last issue, resigned his charge of St. James' Church, and sailed for his field of future labour on the 25th November.

CALLS.—The Rev. A. Stewart of Mosa, has received a call to N. Easthope, vacant by the resignation of Rev. Daniel Allan, and the Rev. A. Clendinning has been called to Molesworth and Trowbridge—both in the Presbytery of Stratford. The Rev. H. Currie, of Napier, has received a call from Keady and Desboro, in the Presbytery of Owen Sound. The congregation of Annapolis and Bridgetown, N.S., has called the Rev. A. L. Wyllie to be their pastor, the charge has been vacant for 18 months—ever since the lamented death of Rev. Donald S. Gordon.

RESIGNATION.—The Rev. Kenneth MacLennan of St. Andrew's Church, Peterboro, has resigned that charge, and has gone to Prince Edward Island, as stated supply for St. James Church, Charlottetown, for the winter months.

NEW CHURCHES, &c.—A well-finished and comfortable church was opened in the village of Londesborough, in Huron Presbytery, on the 26th November. Another was opened on the 12th Nov. at Wellington, N. Gower in the Ottawa Presbytery; it is built of brick, seated for about 500 persons, and is said to have cost only \$1,600. Both congregations are to be congratulated on

the happy completion of the work of their hands in a manner so creditable to all concerned. At Avoca, in the Presbytery of Montreal, a beautiful little church was opened for worship in July last, by Rev. Robert Campbell. It is seated for about 200, and the people are justly proud of it.

The new Presbyterian Church, Bracebridge, was opened for public worship on Sabbath, 17th November.

A handsome new church at Yarmouth, Nova Scotia, was dedicated on Sabbath the 17th November. The Rev. Robert Christie, who has laboured there for about a quarter of a century, sees in this new structure some of the fruits of his toil. A handsome new church was also opened at Sydney, Cape Breton, on Sabbath, 19th November. Rev. Dr. Burns officiated. The collection amounted to over \$200.

The Presbyterian congregation at Kemptville, Ont., have erected an elegant brick manse, adjoining the church, for their recently inducted minister—the Rev. G. M. Clark. The church at North Mountain has been thoroughly renovated, and is now a very neat and comfortable place of worship. Mrs. E. W. Rathburn has presented the congregation of Mill Point, Ont., with a handsome communion service and a Baptismal Font.

CHURCH EXTENSION.—The Toronto church extension Society lately held a social meeting, and improved the occasion by discussing at considerable length the object for which the association exists. At the close of the meeting, which appears to have been a very pleasant and profitable one, it was unanimously agreed to make arrangements for a public meeting, in the interests of Church extension, to be held at an early date. It was stated at the meeting that the Association had already secured three sites for church building in important centres of population in the city.

In Montreal, similar arrangements have been made for holding a public meeting, in furtherance of the same object in that city, during the ensuing meeting of Presbytery. It may be pertinent to remark, that, while to the casual observer it may seem as though

some of our cities and towns are already sufficiently if not over-churched, the fact remains, beyond dispute, that this impression is not in all cases well-founded. Growing out of our previous state of division, there may have been too much of crowding churches together in certain districts. But it is to be borne in mind that for the most part the supernumerary churches, if any such there be, have been erected by people who were well able to build and maintain them, and that they have not become in any way a burden upon the church at large. At the same time, in the suburbs of all our cities and towns, there are large masses of population, who, not having the means of erecting churches and supporting ministers for themselves, are practically destitute of religious ordinances, dwelling in darkness rendered the more visible by the light that shines so near them. The argument for the amalgamation of weak churches is well taken when such an arrangement can be conveniently and amicably brought about, but it falls to the ground when it is presented as an excuse for withholding christian privileges from the mechanic, and the artisan, and the labourer, who dearly earns his bread by the sweat of his brow. Even in this enlightened age and country, it is not everywhere true that "The poor have the Gospel preached to them."

MEETINGS OF PRESBYTERIES.

OTTAWA, 7th and 8th Nov.—A conference was held during an evening sederunt, when the subjects of the Literature and Hymnology of Sabbath Schools was discussed. A call was sustained from the congregation of St. John's Church, Almonte, in favour of the Rev. J. B. Edmonds of Columbus. The stipend promised is \$1,000 with a manse. The Rev. Frederick Home tendered the resignation of his charge of Buckingham and Lochaber, and a committee was appointed to inquire into the circumstances of the case, to effect a reconsideration of the demission of charge if possible, and, otherwise, to cite the congregation to appear in their own interests at next meeting. The Presbytery, taking into consideration the duty of the church in relation to the present aspect of the Temperance question, and believing that the enforcement of the Act of

1864 would in a great measure prevent the evils arising from the drinking usages of society, resolved unanimously "to commend the subject to the earnest and prayerful consideration of our congregations, and recommend the ministers to bring this question prominently before their people, and to use every legitimate means to secure the enforcement of said Act.

LINDSAY, 28th Nov.—Mr. Hugh McPhaden, student of Theology, was, after examination, duly licensed to preach the Gospel. The Rev. A. MacLennan of Uxbridge, tendered the resignation of his charge. The Rev. John Gray of Orillia, as commissioner to the Presbytery, was heard in support of the claims of the colleges to a liberal financial maintenance, and the Presbytery agreed to institute vigorous efforts in that behalf. Mr. C. McKeracher of Woodville, applied to be received as a student with a view to the ministry. The application was favourably entertained.

BARRIE, 5th December.—Rev. Jas. Carmichael, of King, addressed the Presbytery in the interests of the Queen's and Knox Colleges, and it was resolved to use all diligence in procuring the necessary funds. An overture, introduced by Rev. John Gray, in regard to instituting classes for Theological Students, in summer, in order that the Mission field might be better supplied in winter by Students, was left over. The Presbytery resolved to petition the County Council of Simcoe to submit the Dunkin Act to the people.

ST. JOHN, N.B., 14th Nov.—The Rev. W. Ross was ordained and inducted into the charge of Prince William on the 17th October. The Rev. James Quinn's resignation of St. James' was accepted.

WALLACE, N.S.—The Presbytery of Wallace have organized a new congregation at Suenogue and Port Elgin, and is sending all the preaching supply they can to the place. Spring Hill congregation resolved to call Rev. E. Ross. Rev. James Watson, New Annan, has tendered his resignation on account of age and infirmity.

TRURO.—Rev. James M'G. McKay has tendered his resignation of the charge of Economy. Moderation in a call has been granted to Coldstream congregation. Rev. James McLean was inducted into the pastoral charge of Great Village Londonderry, on the 21st Nov.

LAZINESS grows on people; it begins in cobwebs, and ends in iron chains. The more business a man has to do, the more he is able to accomplish; for he learns to economize his time.

Obituary.

REV. JAMES BAYNE, D. D.—On the 9th December, there passed away to his rest and reward one of our most prominent and useful ministers.—Rev. Dr. Bayne, of Pictou, Nova Scotia. He was taken ill on the 7th November, his right side being paralyzed. This was followed by inflammation of the lungs which was the immediate cause of his death. Dr. Bayne was within a week of the completion of his 62nd year. He was born in Dunbar, Scotland, and entered the ministry in Nova Scotia in 1842. He was first settled at Londonderry, N. S. In 1851 he accepted a call to Pictou, where he laboured diligently and successfully till the close of his ministry. He was greatly beloved as a pastor, and his ability as a preacher was of a high order. The congregation of Prince Street Church, Pictou, prospered under his ministry. He was for many years the energetic Secretary of the Board of Foreign Missions of the Presbyterian Church, and, to the last, he took a deep interest in the mission cause. Oftener than once the Synod conferred upon him the highest honour in its gift, by calling him to be Moderator, the "first among equals." His voice was ever heard with respect among his brethren when any subject of importance was under discussion. He took a prominent part in the negotiations for the unions which were completed in 1860 and '66 in the Sea Provinces, and in the Union which resulted in the organization of the "Presbyterian Church in Canada, in 1875." About fifteen years ago he received the degree of Doctor of Divinity from Queen's College, Kingston. Dr. Bayne's death will be deeply regretted not merely in Nova Scotia, but in all parts of our church, for he was widely known.

To Christ's Servants.

FINISH thy work! The time is short,
The sun is in the west,
The night is coming down; till then
Think not of rest.

Yes, finish *all* thy work, then rest;
Till then, rest never:
The rest prepared for thee by God
Is rest FOR EVER.

Finish thy work! Then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work! Then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work! Then go in peace—
Life's battle fought and won;
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work! Then with thy tongue
Give praise to God above;
Sing a new song of praise and joy
And heavenly love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now.

Ecclesiastical News.

It has been agreed by the ex-Moderators to nominate the Rev. Dr. Phin as Moderator of next General Assembly of the Church of Scotland. The next Moderator of the Free Church will be the Rev. Dr. Goold—a graceful compliment to the late Reformed Presbyterian Church, of which the Venerable Doctor was a disincarnated Minister. The Rev. Dr. McKerrow, of Manchester, has been nominated by the ex-Moderators of the Synod of the Presbyterian Church of England as Moderator of their Supreme Court which meets in May next.

The death is announced of the Rev. Dr. Duncan Wier, Professor of Oriental languages in the University of Glasgow. Dr. Wier was a Scholar and a Theologian of very high attainments, a man of rare personal worth, and a writer of acknowledged ability.

The ordeal of the "Cutty Stool" is not yet quite obsolete, for we read that in a Church in the Black Isle, Ross-shire, "one more unfortunate" woman was lately condemned to the Cutty Stool, and sat during the whole service with a black shawl thrown over her head. And does it not seem almost like the turning of the tables against us to find a Hindoo elected as a member of the Londonderry Town Council, as newspaper report says has actually been done?

The Presbyterian Church of England has pledged itself to make a united and strenuous effort to raise a Thanksgiving Fund of £50,000—a million and a quarter of dollars—during the next five years, in commemoration of the Union recently effected. In addition to the £25,000 promised by Mr. Hedley, of Bishop Auckland, Mr. Barbour, of Bolesworth Castle, has subscribed £10,000. Mr. Stevenson, M.P., £2,500; Messrs. Williamson of Liverpool, and Muter Manchester, give each £2,000. A number of other names are announced good for £1,000. The objects of the Fund are Church extension, Debt liquidation,

the Endowment of a new Chair in the City of London, &c.

Preparations are in a forward state for the meeting of the Great Pan-Presbyterian Council, which is to open in Edinburgh, on the 3rd of July next. It is not intended to throw this Council open for promiscuous and desultory debates. It is suggested that topics upon which there exist serious difference of opinion should be avoided, and that all papers intended to be read are to be forwarded to the Edinburgh Committee for inspection at least two months before the meeting of the Alliance. Our Canadian delegates had better take note of this.

The Assembly's College at Belfast was opened on the 14th November, when Dr. Killen delivered an admirable address on "the Unity of the Church." Dr. Killen asks: "Why should Church Unity be violated because some cannot induce all around them to accept their views relative to the amount of water to be used in baptism, or the posture to be assumed in public prayer, or the exclusive singing of the Psalms of David, or the kind of bread to be placed on the Communion table, or the adoption of that new mixture, unhappily called Bible-wine? We have reason to look forward to a period when sects and names of distinction shall pass away, and when the Churches, now so much divided, shall present the edifying spectacle of one great and peaceful Communion."

The Christian Convention recently held in Dublin has been one of the most successful ever held in Ireland, or out of it, for that matter. It was very largely attended, and the interest in its proceedings, which lasted four days, was sustained to the end. The subjects of conference were of deep practical importance, and were discussed in an admirable spirit by Ministers and Laymen of all denominations. Among the "strangers" present was the Rev. Theodore Monod, of Paris, the most distinguished of living French Protestants, whose earnestness and eloquence made a profound impression on his audiences.

The *Weekly Review* says that it is expected that Mr. Gladstone will lead a movement during the next Session of Parliament for the dis-establishment of the Church of England.

Foreign Missions.

LETTER FROM REV. WM. McLAREN:
Convener of the Western Section of the Foreign Mission Committee.

AS the time is now approaching when congregations make their annual appropriations for the Schemes of the Church, we deem it proper to lay before the Church a brief statement in reference to the wants and claims of the work entrusted to the Western Section of the Foreign Mission Committee. The constituency to which, by

the arrangement of the General Assembly, we have to appeal, comprises the Provinces of Quebec, Ontario and Manitoba. The amount raised last year, in this section of the Church for Foreign Missions, was \$14,-\$11.85c, and a larger sum will be necessary to meet the expenditure of the present year. The work is growing in our hands, and the expenditure must be expected to grow also. We do not anticipate, this year, any items corresponding to the outlay incurred last year, for the erection of houses for our Missionaries in Formosa, but the ordinary expenditure cannot be less than \$15,000 or \$16,000.

Two additional labourers, Messrs. Douglas and Johnston, have been sent out since the meeting of the General Assembly. Rev. James M. Douglas sailed for India in October, to lay the foundation of what, we trust, is destined to become an important Mission in Central India. Before this statement reaches the readers of the RECORD, Mr. Douglas will have reached his destination, and have begun to open up a new sphere for the Missionary energy of the Canadian Church. Two young ladies, Misses Forrester and McGregor, having offered their services for Missionary work in India, their offer has been accepted by the Committee, and they will, it is hoped, be ready to join Misses Fairweather and Rodger next summer.

The Missionary staff among the Indians in the North West Territories, has been reinforced by the appointment of Mr. D. C. Johnston, a probationer of the Church, to take charge of the Mission School at Prince Albert, Saskatchewan. Mr. Johnston left for his field early in October, and was ordained by the Presbytery of Manitoba on his way, and will, in addition to taking charge of the School, be prepared to render valuable aid in other departments of the work.

Rev. J. McKeller has been under the necessity of returning, at least for a time, to Ontario. His place, however, has been supplied for the winter by Rev. Alex. Stewart. Mr. John Mackay still labours at Prince Albert as interpreter and Missionary Catechist. Rev. Geo. Flett labours as formerly at Okanase. A teacher has also been recently appointed to a School for the Indians, resident near Pembina. This School will, however, be partially supported by a government grant.

In China, the work goes forward with manifest tokens of the divine blessing. Letters from Rev. G. L. Mackay, which appear in the present number of the RECORD speak for themselves. When we learn that forty converts have been baptized at one time, that eleven chapels have been built

with only very trifling aid from Canada, and that a vigorous body of native helpers has been trained by Mr. Mackay to aid him in his work, we cannot fail to recognize the Lord's hand in the work.

The hospital which was established by Mr. Mackay at Tamsui, shortly after his arrival in Formosa, has during the past year, under the able direction of Dr. Fraser, done excellent service to our Mission. It is most desirable that Mr. Mackay and Dr. Fraser should have a third Missionary sent to their aid without delay. The field is most inviting. China, with its teeming millions, so long closed against the truth, is opening up every year more fully to receive the Gospel. No section of China seems more hopeful as a Mission field than Formosa. Our brethren of the English Presbyterian Mission have, in the south of the island, been greatly blessed in their labours, and now it is evident that a similar blessing waits upon the labours of our Missionaries in the north. Why should two Missionaries be allowed any longer to represent our interest in the perishing myriads of China? It is for the Church to answer this question. If the funds are provided, the Committee will most gladly send forth more Missionaries.

China.

LETTER FROM REV. G. L. MACKAY.

Formosa, Tamsui, Sept. 21, 1876.

ON 10th inst., we opened a good substantial chapel at Pat-li-hun, when upwards of 150 people were present, and all seemed interested in the services. The first chapel there was built by the people themselves, and was opened March 22nd, 1874. The new chapel was built this year, not on account of an increase of hearers, but on account of want of accommodation for the helper and teacher.

Last Sabbath, the helpers and converts from our different Stations assembled at the *Loa-liang-tong* chapel, to commemorate the love of Jesus. Nearly 300 people were present. After previous examination and enquiry, I saw my way clear to admit forty by baptism.

With respect to this number, I wish you to note particularly, that *all of them renounced idolatry four years ago. They are not new comers.*

I delayed admitting them before, because I believe in being exceedingly careful about building the walls of Zion. The youngest of the number admitted is 17, and the eldest 73 years of age. I baptized them in

the forenoon of the day mentioned above, and, in the afternoon, all sat around the table of our Lord. Dr. and Mrs. Fraser were there too.

The occasion was one of untold interest to me personally. I thought of Feb'y. 9th, 1873, when I sat down with the first little band of five, to commemorate the *dying love* of Jesus—and of the next occasion, when 12 were present—and of the following, when 18 communed—and of the band of 37, then 31 who confessed Jesus before men—and now *seventy-five* sat together.

The total number baptized is *seventy-one*. Three of them died trusting in Jesus, and one was not present last Sabbath.

Add to these statements the fact, that not one of them has been suspended yet, and you will see clearly that *steady progress* has characterized the Lord's work here from the first day until now.

Let us praise our Living Redeemer for ever! Let us never grow weary because temples are not converted into chapels in a day! Let us *pray* and *fight* until the heavens shall ring with the praises of Jehovah from Chinese lips!

Another brief note from Mr. McKay, dated October 9th, reads as follows—

Saturday, September 23, I was surprised and delighted when two missionaries from Southern Formosa stepped into my dwelling house here. I had just returned from the interior, and was preparing to go back when they arrived. They came up because we are going to have a conference in a few days now. Forty natives, including helpers, elders, and deacons, are coming up. You remember I went down last year with all our helpers from the north, and we had a glorious meeting. Well, as Messrs. Campbell and Barclay arrived two weeks before the appointed time, they were anxious to see all our Stations. Dr. Fraser also, who seldom gets away from the Port here, was anxious to accompany us, so he left the hospital in charge of Dr. Kinger, who assisted me before Dr. Fraser left Canada. We went up the river to Toa Lung Pong and then proceeded to Ke-lung, and thus continued going from place to place until to-day. Last Sabbath we opened a new chapel at a place called Khoe Chin. Including nearer from two or three of our nearest stations, there were nearly 300 people present.

We had a glorious time, and we pray God to bless our poor efforts for His name's sake. We have *eleven* chapels now. Our work here has been gradually progressing

from the first day until now. Some of the people at the place where the chapel was opened last Sabbath worshipped God two years ago, and attended services at the other chapels until now. You must not suppose that it is any new move on their part. It is simply the outgrowth of the work which was carried on four years ago. Let us bless the Lord our God for all His mercies.

After conference I will write again, and at the close of the year will give a full report of all the work during the year.

Kindest regards to Mrs. McLaren and family and all in Knox College.

Our Indian Mission.

(Letter from Rev. James F. Campbell.)

WE have been favoured with the perusal of a letter from Mr. Campbell, written on the 2nd November, on board the *Duke of Lancaster*, off Gravesend, from which we make the following extracts:—

On the arrival of the *Caspian* off Queens-town, on the 30th September, I got letters from Scotland, telling me that my passage had been taken by this steamer, to sail on the 25th of October, and what arrangements had been made for my short visit to Glasgow and Edinburgh. On the morning of the 31st, we arrived in Liverpool, and that evening I reached Glasgow, where next day I had the trying privilege of preaching regarding Missions, in the Park and Sandysford churches, where I had in other days sat listening to the beauties of McDuff, the finished eloquence of Caird, and the still better preaching of Charteris.

On Monday, I addressed the noon prayer meeting, which continues to be of great interest. On Tuesday evening, took part in the prayer meeting of Mr. Andrews, who is known to some of your readers. On Wednesday, spoke at Rev. Charles Grant's prayer-meeting, which was very largely attended, and seemed to be in warm sympathy with the subject. On that day also the Presbytery of Glasgow invited me to speak a few words to them. At 8 a. m. on Sabbath, attended the free breakfast in the tent on the Green, where some 2000 people of all ages were seated to receive a comfortable breakfast. This was followed by a short service, during which, hymns were sung and addresses given. I preached in Anderson church in the afternoon, and in

the evening there was a farewell meeting in Blytheswood church, presided over by Dr. Donald McLeod, and addressed by Mr. Stewart Wright, formerly of Madras, Dr. Elder Cumming, Mr. Mathieson, who is going as a Missionary to Madras in the same steamer with me, and by me. On Monday following, I addressed a meeting in Lanark. In Edinburgh, had the opportunity of addressing several meetings, and the pleasure of meeting with Dr. Duff, and Mrs. Murray Mitchell, and Mrs. Sinclair, from India, and others. On the Sabbath, preached in St. Bernard's and the Tolbooth churches; and, in the evening, Mr. Mathieson and I, along with resident ministers, addressed a farewell meeting in St. Andrew's church. Returning to Glasgow, we met the India Mission Committee of the Church of Scotland, of which Dr. Herdman, of Melrose—brother of Mr. Herdman, of Pictou—is Convener.

And so farewell to Scotland once more! Next morning I was in London. On the morning of my first Sabbath, in the Old Temple Church, I heard Dr. Vaughan, whose text was very suitable to my circumstances: "Let us go over to the other side," which he used skillfully as suggesting changes from the old and known to the new and untried. In the afternoon, in Westminster Abbey, heard the celebrated Dr. Farrar, whose text was: "They that go down to the sea in ships, etc." In the evening, listened to a vigorous discourse from Dr. Donald Fraser. On the following Sabbath morning went to hear Spurgeon, and was greatly delighted and profited by his whole service, which was so suitable that it might have been intended exclusively for Mr. Mathieson and me. In the evening, went to Newman Hall's grand new Church. He did not preach, but, as if to make it still more plain that the Master was guiding where I should go, the preacher was one who had himself been a Missionary in India. The collection was for the London Missionary Society. The text was a grand watchword to take away with me: "Jesus Christ, the same yesterday, to day, and for ever."

I had also the pleasure of breakfasting with the Committee of the Religious Tract Society, who always hold their meetings at eight o'clock in the morning, and transact their business while they take breakfast. I there met Dr. Buckley, an Indian Missionary of over thirty years standing, and who is now my fellow-passenger.

Our steamer, advertised to sail on the 25th October, did not sail till the 1st Nov., and as I close this letter, we are nearing Dover, where our pilot leaves us. This

morning, in a fog, we were nearly run into by another steamer of the same line. I was on deck at the time, and thought the two bows had actually touched, but was afterwards told that, by promptly reversing their engines, the ships had stopped about six feet from each other.

Besides Mr. Mathieson and myself, we have at least two Missionaries on board, with their wives. I hope we shall have a pleasant and profitable time together. I was disappointed by not meeting Mr. Douglas in Scotland. He had not reached Edinburgh when I left.

LETTER FROM MISS FAIRWEATHER.

The following letter, addressed to Mrs. Harvie, Secretary of the Women's Foreign Missionary Society, Toronto, will be read with special interest at present, both on account of the information it contains respecting Indore, whither our Missionary Mr. Douglas has lately gone; and also because of the appeal with which the letter concludes, and which we heartily commend to the sympathy of the ladies of Canada:—

"Your very kind letter reached me a few weeks ago, and until to day I have been unable to respond.

It gives me great pleasure to know that the ladies of our church have taken up India so heartily. They could not wish for a nobler or wider field anywhere.

Two weeks ago brought us the very welcome intelligence, that the Rev'd. J. M. Douglas was at last to be sent to take possession of Indore for our church and faith. It may not be uninteresting, therefore, to you to know something of it.

Malwa is situated on the borders of the Deccan, or great central tableland of Hindustan. This tableland is supported by a fine range of carpet and bold looking mountains, called the Vindhra. By reason of our proximity to these hills, our climate is greatly moderated, though still tropical. Our summers are tempered by the wind off the mountains, and, in winter, by sea-breezes from the Indian Ocean, and the greater rain fall during the wet season. Indore, its capital, is just about half way between Bombay and Agra, being 379 miles from the former, and 375 from the latter. Historically, this is one of the oldest, and most famous portions of India. Before the Christian era, its kings ruled from the Deccan to Cabool, including these countries, and one who was a great patron of learning,

their hero king Vicramaditya, is said to have been in his day king of the whole Peninsula.

About the end of the 11th century, it was conquered by the Raja of Gusgerat, but the people soon regained their liberty, and Malwa was among the last to yield submission to the Mahomedan yoke. At present Indore is the seat of a most brilliant and active Court. Its Raja, His Highness the Maharaja Holkar, is a patron of learning and industry, though he is also crafty and unscrupulous. He is indeed quite noted for his cunning and perfidy. There can be little fear of us, however, so long as the old flag of England keeps watch from his fortress towers. It is also a strong military post, and under Sir G. T. Montgomery are stationed a number of regiments, both English and native—Sir H. D. Daly is political agent at Indore.

Now there is, I believe, no ready mode of access to the families resident there, except through a lady medical practitioner, and we need her *at once* if she is, or can be made, available. My dear ladies, do you think you can do it? Now, that your interest seems so thoroughly roused regarding India, I can only pray that your efforts may be directed aright, and that we here, in this great waiting land, may be enabled to offer the Bread and Water of Life to many hungry thirsting souls, and that they may receive it and live for ever."

Our New Hebrides Mission.

IN the November Record we gave a brief outline of the meeting of the New Hebrides Mission Synod. Mr. Paton is still in Australia labouring to advance the interests of the Mission. In a recent communication, he says:—

"The claims of our New Hebrides Mission are exceedingly great; and if these islands were brought under the influence and power of the gospel, they would form a most important and additional link in the chain of evangelized peoples from Australia to China, including the whole of the Malay race, as well as the Papaun. As it appears to me, we have a vast field before us to be occupied, and one in which, so far as yet occupied by us, God has granted wonderful success. This surely calls for increased efforts to bring its perishing thousands to Jesus."

As many of our readers are already aware,

the union of the Reformed Presbyterian Church with the Free Church last May, has had the effect of bringing the Free Church into a happy partnership with ourselves in mission work in the New Hebrides. Some forty years ago two or three missionaries—John Williams being one of them—alone in all the world expressed an interest in the evangelization of this unvisited and almost unknown group of islands. On the 19th November, 1839, John Williams fell, the first "Martyr of Eromanga." From that hour, to quote the words of Rev. John Kay, the late Secretary of the mission, the New Hebrides possessed a deeper interest, and Christians in Great Britain longed to win these islands to the cross. The missionaries on Samoa were ready to take up the fallen standard, and one of their number was deputed to hazard his life in an effort to introduce Christian teachers on Eromanga. After the endurance of many hardships, on the part both of native teachers and of missionaries, they withdrew from the field. Messrs. Geddie and Powell attempted missionary work on Aneityum; the latter retiring, after a year's residence, to his former sphere in Samoa. Dr. Geddie was a Presbyterian missionary from the Church in Nova Scotia. For three years he and his wife laboured alone, literally taking their lives in their hand, but were permitted at the end of that time to behold precious fruit. Thirteen Aneityumese were baptised on the 18th May, 1852, and the Lord's Supper was observed for the first time on the island. There were then sixty catechumens, eighty learning to read, and a disposition to receive instruction rapidly growing among the people. It was at this juncture that the Reformed Presbyterian Church of Scotland, through the Rev. John Inglis, who had been previously labouring in New Zealand, took part in the work. Arrangements were made with the London Missionary Society, and with the Church Missionary Society, by which the New Hebrides were allocated as a sphere of missionary labour for the Presbyterian Church.

"At the present moment, there are ten Presbyterian missionaries located on the New Hebrides, six of whom have been ordained and sent out by the Reformed Presbyterian Church, and four by the Presbyterian Church of the Lower Provinces of British North America. The ten missionaries are labouring on the following islands:—Aneityum, Futuna, Tanna, Aniwa, Eromanga, Etaté, Nguna, Pele, Mitas, Santo. There are still in the New Hebrides group six large islands, and eight or ten smaller islands, without either missionary or native teacher. On two of the islands—Aneityum

and Aniwa—the whole population has abandoned idolatry, with its many and blood-thirsty superstitious, and embraced Christianity. The whole native population brought under the power of the cross numbers about 3000. The missionaries are assisted in their work by seventy native teachers, who are supported by friends in the Australian colonies. The printing press has been busily at work for many years, and the whole of the New Testament has been translated and printed in the language of Aneityum. It is expected that the complete Old Testament, in the same language (of which Genesis, Exodus, and the Book of Psalms are already printed), will be ready for the press by next year. On the various islands there are sixty-three schools, with an attendance of 2000 pupils at various stages of advancement.

“As the mission is altogether islandic, it was found necessary to equip a mission schooner of about 110 tons burden, in order that the missionaries might be able to communicate with each other and with the Australian colonies. About twelve years ago the mission-schooner *Dayspring* was built, and sent out from Nova Scotia, and had done excellent service to the mission. In December 1872, a hurricane of tremendous violence swept over the islands, and, despite the most strenuous exertions of all on board, the vessel went to pieces upon a coral reef off the harbour of Aneityum. The disaster was mitigated by the fact that no lives were lost, and that the *Dayspring* was insured for £2000. The inconvenience resulting to the missionaries from the loss of the vessel was very considerable; but, by the generous efforts of friends, another *Dayspring* took the place, and continues to do the work, of the vessel which was lost.”

LETTER FROM REV. JOSEPH ANNAND.

Mr. Annand writes from Aneityum, under date of Sept. 16, 1876. He incloses a copy of the proceedings of the Mission Synod:—

THE MISSION SYNOD ON UNION.

“It is with great satisfaction that this Synod has heard of the Union which has been so happily consummated among the Presbyterian bodies in Canada, and it hereby offers its most hearty congratulations to the United Church. As it was from one root of the present Assembly of Canada that this Mission originated, and also for the last six years has been aided by a second, it hopes and prays that the United Church will do all in her power to advance the work in these islands. This Synod knows well the extent of your home field, and its

urgent demands; it knows too, that your brethren in the other foreign fields are pressing you strongly on behalf of the perishing around them. What is now entreated in the time of need is, that you remember your oldest Foreign Mission—that you forget not “your first love.”

MR. ANNAND'S EXPERIENCE OF ANEITYUM.

Mr. Murray having retired from Aneityum, Mr. Annand was transferred to that island from Efaté. He reports himself comfortably situated at the new station. Mr. and Mrs. Inglis has spent a month with Mr. and Mrs. Annand, aiding them in their work. Mrs. Annand had an attack of intermittent Neuralgia and fever, from which she had recovered. They had visited all the schools, and took a census of the people. They found 386 males, and 243 females—629 in all. This great disparity of the sexes is the most discouraging feature in the social condition of the island.—Breaches of the Seventh Commandment are fearfully prevalent. The civilization of the people is still fearfully low. There is but little prospect of these people ever being able to support Gospel ordinances. Pastors are greatly needed, and without active supervision there would be speedy relapse into heathenism. Indolence is the bane of the people.

LETTER FROM REV. A. W. MACKENZIE.

The following letter from Rev. A. W. Mackenzie to Rev. Dr. McGregor, is dated *Erakor, Efaté*, August 21st, 1876. In a postscript, Mr. Mackenzie writes: “I wish I could show you four gods I got from Eratap. One god is a large shell—the others are stones,—two of them ring-shaped. These are our first spoil from the enemy.”

The first two paragraphs illustrate the desirableness of encouraging our Foreign Missionaries by frequent correspondence. They feel a very deep interest in the affairs of the Church at home.

“A whole year seems a long, long time to have to wait for your most welcome letter. Could you not in some way manage to spare a few minutes for us from your happy home circle, or from your multiplicity of engagements, that we might have a happy break in the long year. I need not tell you how this would cheer us on in the Master's work.

Your favour of December, I duly received, also several numbers of the *Witness and Record*. It is very seldom that we lose the

Record, but nearly every month one or two numbers of the *Presbyterian Witness* go astray. This is a great disappointment to us, for of all things brought by the "Day-spring," next to our letters, the *Presbyterian Witness* is most longed for.

"In answer to your kind enquiries about Mrs. McKenzie, she says to tell you that she is very happy and contented in the work, and has no desire to leave it. For the most part she enjoys very good health, but I am sorry to say that as I write this she is suffering from an attack of fever and ague. She took it yesterday (Sabbath), when we were at Eratap. We had gone to that village in the morning through the wet bush. Her attack is not very severe.

"I am in a difficulty this year about our teacher. I hope you will devise some way to help me out of it. At our last meeting of Synod, it was decided that teachers labouring under their own missionary receive two pounds. Now this is only about a third of what those under another missionary receive. To make up the balance, we were recommended to apply to whatever quarter we thought best. Perhaps you think that the Christian natives should support the teachers who go out from their village. At present they cannot. The Pango people made an effort to do something towards it. They collected over two thousand cocoa-nuts; but as they had no market for them, their contribution did not amount to much.

"I have five teachers employed this year, and the labours of most of them have already been blessed. Now, how am I to pay them? We cannot expect that they will go and labour at a heathen village without some remuneration. I think we cannot offer them less than five pounds a year. Their services are as necessary at this station for carrying on the work as a missionary's, and the work undertaken by some of them would soon wear out a missionary. Our outlay is such that we cannot pay them ourselves, else we would not apply to you for help. What a fine opportunity this offers to any person, or to any Sabbath School to do something for Him who did so much for us! I would much prefer aid from such quarter to making another demand on the Foreign Mission Fund. Oh! could you at home, who are so highly favoured, but realize the wretched condition of these poor Estates, you could not withhold from them the Bread of Life. Would you be kind enough to thank the Poplar Grove Sabbath School, on our behalf, for their donation last year? It has helped to support a teacher at Eratap.

At last meeting of Synod, a letter from Mr. Jones, of Inare, was read, asking us to take some steps towards getting a headstone for Mr. Matheson's grave. The Synod asked me to write you, that you might confer with friends about it.

You will be very sorry to hear that Mr. and Mrs. Murray have left us. Their withdrawal is a great loss to our Mission.

We were very sorry to see Mr. and Mrs. Annand move away so far from us, but in doing so we believe they were following the path of duty. Their patience was put to a sore trial at Iririki, and they bore up well under it.

We still miss our darling boy very much, and we feel sad at times. But, in the work, we are very happy and hopeful.

FROM EROMANGA.

Rev. A. H. Robertson writes to Dr. McGregor from Cook's Bay, Eromanga, under date of the 1st September, 1876. He speaks of his great joy in the Union. He has been succeeding admirably with his work, especially at Cook's Bay. He was engaged in settling teachers in new districts, erecting a church, and making evangelistic tours. We cannot make room for his letter, which indeed, was not intended for publication.

"LOOKING TO CANADA."

Mr. Annand states that this is a time of need with the Mission, and that they are looking to Canada for recruits. He says:—

"You cannot think of leaving us for many years to come, for such a step would be the death blow to this mission. The Canadian Church has really more grounds for encouragement than the other churches represented here, and she is, and always has been, the strongest support. We feel extremely anxious for more recruits, because, unless this field can be worked more vigorously, it must in time become a question as to its continued occupation. Try then and not let us get discouraged by allowing us to struggle on in this half-dying state.

Home Missions.

OUR GREATEST "HOME MISSION" FIELD.

IS there any hope that the Roman Catholics of this Dominion can be converted to the pure and simple faith of the Gospel? Can these dry bones live? for they are very many and very dry. Will the Scottish,

Irish, French adherents of the Papacy ever assert their own intellectual and spiritual freedom? To these oft-recurring questions unbelief seriously or sneeringly will answer with an emphatic No! Often the laugh of scorn is heard at the "fanatics" who disturb with their missions such comfortable christians as our Roman Catholic fellow-citizens. Yet God has given to our Church proofs numerous and cogent that He is both able and willing to bless our efforts for the conversion of Romanists, proofs which are renewed and multiplied from year to year in such a way as should shame our fears and silence cavil. The recent developments of Ultramontaniam show clearly enough that conversion is needed, that indeed the conversion of these people is the duty and hope of our country. It seems to us that there is nothing surer in the future of Canada than that Ultramontaniam must break up and finally vanish away. The light and warmth of the Reformation will by and by reach every corner of our land.

There is perhaps no surer sign of future conquest and victory than present persecution. The disciples of Christ in the Province of Quebec are able to endure severe and prolonged trials for the Master's sake, and those among whom they labour care enough for a false faith to fight for it. There is more hope of Saul, breathing out threatenings and slaughter, than of Gallio who cared for none of these things.

The history of the Reformation shows that God raised out of the bosom of Romanism the men who emancipated myriads from Rome's power. Patrick Hamilton came out from a dead Church to light the hallowed fire of Gospel truth in Scotland; and the smoke of his martyrdom "infected as many as it blew upon." John Knox, and Calvin and Luther had all been Roman Catholics: yet, see to what use God has put them! We know not what Reformers of the future may this day be within the sound of the chimes of Notre Dame. Who would have seen the bold denouncer of papistry in the boy Charles Chiniquy fifty years ago? How

many such boys may this day be in our parish schools!

With God all things are possible: this itself is sufficient encouragement for any amount of work in His name and for His sake. But the tendency, the light, the true heart and spirit of the age are all in favour of the conviction that Romanism cannot endure in this New World of ours. Giant icebergs, off-spring of arctic darkness and colds and storms, often float far south into the Atlantic, and at times, under peculiar circumstances, increase in apparent bulk. Yet no one questions the impending dissolution of those dread messengers from the pole. Equally certain is the fate of this prodigious moral iceberg which has drifted down from mediæval ages, causing many a wreck in its disastrous course. The bright shining of the Sun of Righteousness will dissolve and destroy the compact organization of that anti Christian Kingdom, which, calling itself by the name of Christ, plants itself athwart the pathway of human liberty and progress and all that is noblest in this world.

God evidently calls our Church to the work of evangelization within the borders of our own dear country. He has given us success enough to encourage to more strenuous exertion, and to leave the indifferent with scant excuse. The field is wide, embracing as it does a million of people—a docile, but a spirited and progressive race. If the results already attained had been predicted ten years ago, few would have believed the prediction; what then may we not anticipate as possible, nay probable, or even certain, ten years hence! The future is in our Master's hands; present duty is ours. The Church, from the far west to the far east, will, we are sure, feel the necessity of responding to the earnest call of the brethren who have this branch of the Church's home work under their special care.

“ Pray that Jerusalem may have
Peace and felicity;
Let them that love thee and thy peace
Have still prosperity.”

Miscellaneous.

"DELAYS ARE DANGEROUS"

WE sound this very old note of warning in the ears of the men who are now urging *delay* in the enterprises of our Church, on the plea of hard times and depression of business. Times are hard; business is depressed; but the Lord's work has to be attended to, and it ill brooks delay. The Lord gives means enough to carry forward His own work. The trouble is, that *you*, to whom He has committed the means, withhold what is the Lord's due. *You* have proved an unfaithful steward. Many are less able to give than they were three years ago, but this is a reason for *your* giving much more liberally than ever. Must reduction—retrenchment—begin at the House of God? Must we delay raising that College Fund—starting that Mission—building that Church—because times are hard? It will prove the greatest unwisdom to put off, on this plea, any enterprise which the Lord in His providence marks out clearly as in the line of our duty. There is no cause that cannot better afford to wait than the cause of Christ. There is no sphere in which delays are so certainly disastrous. *Now* is the time!

LIKE THE MASTER.—We do not know who wrote the following sentences; but they are full of true and timely teaching:—

“Would you be God-like, Christ-like, in the grace of liberality? Then imitate Christ in the following among other ways: (1) Don't let your object in life be to leave money behind you when you die. When Jesus died, and, according to custom, all that He possessed became the property of His executioners, they only got the clothes He wore. (2) If God grant you prosperity, don't let men learn of it first from your increased expenditure on your house, your family, your pleasures, but from the increase of your liberality. (3) Train yourself to feel that the mere possession of money is not in itself a blessing; but that the possession of it becomes a blessing when we can part with it freely. Then it makes many rich—the giver rich in love and good works; the recipient rich in gratitude and

praise. (4) Don't fret or grow weary of giving, although it may seem to be fruitless, thankless work. Christ cured ten lepers, and only one gave thanks, yet Christ continued to perform works of healing. (6) Don't regard giving as a minor thing. We are told that it is one^{of} the Christian graces. In it, therefore, we must grow; for its growth we must pray; and in its growth we must rejoice. Let us not in this matter compare ourselves only among ourselves (although even thus we would often be put to shame by many self-sacrificing givers); but let us compare ourselves with Him who, “though He was rich, yet for our sakes became poor, that we through His poverty might be rich.”

MADAGASCAR.—This kingdom has its “Congregational Union” meeting twice a year for purposes of mutual counsel and aid. A Native Missionary Society has been formed in the Capital, the Queen and the Prime Minister being members of it.

ZEVANA MISSIONS.—There are now about 110 Female Missionaries from Great Britain and America labouring in the Zenanas of India,—doing work which no other agents could do.

CHINA.—Connected with the China Inland Mission, there are 52 missionaries, under which head are comprehended 16 wives of missionaries, and 4 unmarried ladies.—There are seven native pastors, and thirty-two evangelists, besides other native agents. This mission is described as evangelical and unsectarian, embracing members of all the leading denominations of Christians. Its object is declared to be, “to carry, by the help of God, into the whole of the interior of China the glad tidings of His love, in giving His only begotten Son to be the Saviour of the world.” Fifty stations and out-stations are occupied.

FAR WEST.—At Kincolith, on the North Pacific coast, the Christian Indians are letting their light shine upon their heathen neighbours. During the fishing season on the Naas river, when thousands are gathered together in one place, the Christians exerted so happy an influence, that, on the Lord's day, “instead of the din of work and the medicine-man's rattle, all was

quietness and peace;" and some of them have voluntarily made evangelistic tours from village to village, holding services in the houses of the chiefs. Rev. R. Tomlinson, of the Church Missionary Society, is anxious to take further measures to spread the Gospel and its civilizing influences among the Kitisheans, and earnestly asks for a fellow-labourer.

The Presbyterian Record.

MONTREAL: JANUARY 1, 1877.

{ OFFICE OF PUBLICATION :
210 St. James Street, Montreal.

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

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

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

REMITTANCES and all other matters of business to be addressed to the Montreal Office.

To prevent disappointment, parties who have not yet notified us of contemplated changes in the number of copies, or the addresses to which they are to be sent; are requested to do so with as little delay as possible. Remittances should be made in Dominion currency—Provincial Notes being subject to a discount in Montreal. All letters containing money should be registered. The Clerks of Presbyteries are requested to keep us informed of the stated meetings of their respective Courts.

And now, we wish our numerous Readers, one and all, a HAPPY NEW YEAR! In a very special manner our thoughts go out this morning towards all those whose hearts respond sympathetically to the opening lines of "my ain countrie":—

I am far frae my hame, an' I'm weary aftenwhiles
For the langed-for hame-bringin', and my father's
welcome smiles—

The pioneer in the new settlements: those

on whose ear the music of the Church bell never falls: our beloved Missionaries who have gone forth from us to distant continents, and to the Islands of the sea: The Lord bless and prosper them, and reward, even in the present life, their noble self-sacrifice!

Official Notices.

MEETINGS OF PRESBYTERIES.

Miramichi—Tuesday, 6th February.
Montreal—Tuesday, 9th January, 11 a.m.
Glengary—Tuesday, 9th January.
Ottawa, Tuesday, 6th February, 3 p.m.
Kingston—Tuesday, 9th January, 3 p.m.
Peterborough—Tuesday, 16th Jan., 11 a.m.
Lindsay, Tuesday, 27th February, 11 a.m.
Toronto—Tuesday, 2nd January.
Barrie—Tuesday, 6th March.
Guelph—Tuesday, 9th January, 9 a.m.
Bruce—Tuesday, 16th January, 4 p.m.
Huron—Tuesday, 9th January, 11 a.m.
Newfoundland—1st Thursday, May, 7 p.m.

THE 'TREASURERS OF THE RESPECTIVE MINISTERS', WIDOWS' AND ORPHANS FUNDS, ARE AS FOLLOWS:—

Late Canada Presby. Church—Rev'd. Dr. Reid, Toronto.
Pres. Ch. in Canada, late in connection with Church of Scotland—Jas. Croil, Montreal.
Late Presby. Church of the Lower Provinces—Howard Primrose, Picton, N.S.
Church of Scotland in the Maritime Provinces—Geo Mitchell, Halifax, N.S.

Literature.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW.—The October part is fully up to the mark. *Schleiermacher interpreted by himself and the men of his school*, from the pen of Rev. Daniel Edward, Breslau, is a very able article and comes down with crushing power on the vague and unsatisfactory theology of the so-called German Schools. *The Apologetic Function of the Church in the present time*, by Dr. Bruce of Glasgow, is an able defence of the true faith against prevailing error. *The Ecclesiastical History of Ireland*, by Professor Mitchell of St. Andrews, contains a lengthened resumé of

Dr. Killen's admirable History recently published. The notes on current literature are an exceedingly valuable feature of this number. Now is the time to renew subscriptions. JAMES BAIN & SON, Toronto, are the agents for Canada. The price is only \$2. per annum.

JOHN KNOX AND THE CHURCH OF ENGLAND: A Monograph. By Peter Lorimer, D.D., Professor of Theology in the English Presbyterian College. This is a valuable addition to the literature of the life and work of Knox. The papers now published for the first time supply fresh biographical and historical material. The work has been executed with great ability, and in a fine Christian spirit.

FRANK LESLIE'S SUNDAY MAGAZINE.—The first number of this beautifully illustrated monthly has just come to hand. It is exceedingly well got up. Our first impressions of it incline us to think that, as a useful and entertaining popular magazine, it is unsurpassed by any other of a similar kind on either side of the Atlantic. It contains 128 pages, and is profusely illustrated in the highest style of Art. Price \$2.50 per annum.

BELFORD'S MONTHLY MAGAZINE.—This new Canadian competitor for monthly honours, published by Belford Bros., Toronto, also deserves encouragement at the hands of the reading public of Canada, if for nothing else that it opens up a field for native talent. The tone of the December part is perhaps somewhat lighter than we had anticipated, but we do not feel disposed to criticize too closely the first number. We wish the magazine, and its enterprising publishers, long life and prosperity.

THE GREAT CONQUEST, by Dr. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions in the United States, supplies a want that has been long felt by ministers and others who are called upon to plead the cause of missions. The irresistible claims of missions upon the sympathies of Christian people are stamped upon every page. Sold by Wm. Drysdale & Co., Montreal, price 50 cts.

STUDENT LIFE AT HARVARD, Lockwood Brooks & Co., Boston; William Drysdale & Co., Montreal. This entertaining volume gives a faithful and graphic picture of American student life. A suitable new-year's gift for an aspirant to academic honours.

MY LITTLE LOVE.—Belford Bros., Toronto, will be an equally suitable gift for the gentler sex.

LEWIS' READING, by Belfords, contains a good selection of pieces and excellent suggestions for effective reading and speaking.

The Dying Christian Father.

"My day is dippin' in the Wast, it's gloamin' wi' zae noo;

I hear the sough of Jordan's waves, that I maun travel through;

Yet 'tis na Jordan's wave I fear, nor tremble at the strife,

But O! this sunderin' of hearts, this leavin' wean an' wife.

"What tho' we ken o' better things—a fairer world abune,

Whaur lost frien's are awaitin' us, and a' maun' travel sunc,—

This roudin' o' the siller strings that tether heart to heart,

O! it tries puir human nature sair, and makes us laith to part.

"Gao rax me byo the Bible, wife, while yet I'm fit to see,

Ere death creep o'er my cauldribe back and flap my faillin' o'e,

An' let us sing a'e partin' sang before we sunder'd be,

For ye canna hao me lang noo, I haonn' lang to dree.

"There, pit the pillow to my back. an' ense me up a weo.

An' bring them a' to my bedside to see their faither dee;

Noo, raise the Bible up a thocht, it's ower laigh on my knee,

An' shift the licht a kennin back, it's ower strong for my o'e."

He waled, he sang the partin sang; his voice was firm and clear.

And read the fourteenth o' St. John, nor did he shed a tear.

Sae is it wi' the man o' God, when life's day's darg is dune;

Nae future fears disturb his mind, nœ rusefu' looks behin'

"O! but, it gies me great relief, the singin' o' that sang;

My clay is crumblin' fast awa', my spirit noo grows strang;

My wife, my weans, we a' maun part, sae dinna sab se sair,

But dicht the tears frae aff your face, and let us oin in prayer.

"An' let us join in prayer to Him that's wantin me awa'.

That He may be a faithfu' Frien' and Faither to ye a'."

He turned his glazin' e'e to Heaven, an' rais'd his wither'd hand;

Noo, safely through the Jordan's wave, he's reached the better land.

ACKNOWLEDGEMENTS.

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 2ND DECEMBER, 1876.

ASSEMBLY FUND.

Received to 3rd Nov. '76.	\$943.51
Blyth	8 80
Belgrave	7 70
Wick	5 00
Russell	4 80
East Gloucester	4 20
Brussels, Knox Church	10 00
St Sylvester	3 00
King, St. Andrew's	6 50
Peterborough, St Paul's	15 00
Hallett	7 20
Sydenham, St Paul's	2 80
St Vincent	3 75
Euphrasia	1 95
Ross, St Andrew's	3 55
Stewart Settlement75
Cobden70
Latom	5 00
West Brant	4 60
Kippen	6 40
Colborne	3 33
Brighton	1 17
Doon	5 50
Lake Charles	1 50
Lancaster	6 00
Fredericton, St Paul's	10 00
Fitzroy Harbour and Tar-	
bolton	9 00
Teeswater	12 00
Endies	5 00
Dartmouth	8 60
Rookwood	3 00
Coulouge	2 60
Wroxeter	6 82
Fordwich	2 90
Brantford, Wellington St.	
Huntingdon & Athelstan.	
Ashburn	4 50
Kendy	5 00
Desburo	7 00
Peabody	2 55
Kirkton	1 15
North Brant	1 40
Amherstburgh	5 00
Merigoniish	4 00
Nairn Chu.ch	8 60
Hespeler	3 40
Sydenham, Knox Church.	
Goderich, do do	2 85
Cranbrook, do do	20 00
Mille Isles	2 00
Georgina	3 60
Ridge own	7 50
Lanark	6 00
Pickering, Erskine Ch.	
Dorchester Station	6 00
Beaverton	2 50
Lanwood, Gut'rie Ch.	
Carradoc, Cook's Church.	
Bowmanville	2 00
Oxford Mills	15 90
Perrytown	5 90
Middleville & Dalhousie.	
Fergus, St Andrew's, ad'l	
Fenelon Falls	8 00
South Cornwallis	5 50
Blackville and Derby	1 00
Riverside, Congregation.	
Halifax, St Matthew's	7 50
Halif x. St Andrew's	4 00
Chatham, St Andw's, N.B.	
Stowecko	2 50
Sherbrooke	5 00
Edwardsburgh & Iroquois	
	10 00
	3 15

Lachute, Henry's Church.	5 73
Soott and Uxbridge	9 44
Perth, Knox Church	10 00
Cornwall, St John's Ch. ...	10 00
Valleyfield and Cardigan,	
P. E. I.	13 20
Greenhill	5 00
	\$1,454.64

FOREIGN MISSION.

Received to 3rd Nov. '76.	\$1,331.41
West Williams	15 00
Ayr, Knox Ch S School,	
China	33 47
Lake Shore, S Sch China	
Ermosa, Sunday School.	16 75
Ayr, Stanley St S School.	4 50
Cobourg, S School, China	
Do do India.	12 90
Montreal, Chalmers' Ch.	
Sunday School, China.	12 63
Mount Pleasant	35 00
Nairn Church	15 50
Wolfe Island	12 62
W J Ferguson, West Gwil-	
limburg, India	3 65
Valleyfield	5 00
Kingston, St Andrew's SS	
Burns' Ch, East Zorra	12 03
Buckingham	18 20
Bradford	5 00
Granton Sunday School.	
	8 34
	5 00
	5 00
	\$1,564.00

HOME MISSION.

Received to 3rd Nov. '76.	\$7,185.06
Caledonia, Argyle St, & c.	
debt	50 00
McNabb, debt	40 00
Brussels, Knox Ch, debt.	
Ramsay, debt.	31 00
Kirkhill, debt.	12 00
St Sylvester, ordinary	14 00
Hamilton, St Johns, debt.	
Toronto, Colledge St, debt.	9 00
King, St Andrew's addi-	
tional, debt	25 00
Union, debt	30 00
Norval do	3 50
Georgetown, debt.	18 00
Linchouse, do	9 15
Napanee, do	14 75
McKillop & Tuckersmith,	
debt	14 75
S uth Gower and Moun-	
tain, debt	10 53
Owen Sound, Division St.	
debt	20 00
Nissouri South, debt	22 00
Do North, do	11 40
Enniskillen, ordinary	14 00
Proffine, do	8 00
Ermosa S Sch do	7 70
Friend, McKillop, debt.	
Ayr, Stanley Street S Sch.	
ordinary	34 44
Boston Church, debt	7 00
Milton Knox Ch, debt	11 50
Lake Charles, debt	12 92
Lancaster, debt	12 00
Markham, Melville Ch'ch	
debt	5 00
Clifford, debt	4 50
Bal-klava, debt.	14 00
Osprey, do	9 00
Tilbury East, debt	12 43
Springville, Thanksgiving	
Collection, debt.	5 06
	8 50
	5 00
	18 00

Buxton, debt	10 00
Coulouge, debt.	6 10
Toronto, Central Ch, debt	
Smith's Falls, U'n Ch do.	16 50
Glennorris, S S, ordinary.	17 40
Ashburn, ordinary	8 32
West King, debt	30 60
Presbytery of Montreal,	
additional, debt	12 30
Point Edward, debt.	123 65
Kintyre, debt	14 00
St Thomas debt.	21 00
Cheltenham, do	40 00
Do ordinary	9 75
Mount Pleasant, do	13 00
Do do debt.	16 75
Queensville, do	9 25
Markham, Brown's Cor's,	
debt	8 32
Peterborough, St Paul's,	
ordinar	9 75
Thames head, ordinary.	200 00
Kirkton, ordinary	70 60
Do debt	20 00
Chatham, Adelaide Street	
debt	9 40
Acton, Knox Church, debt	
Arthur, debt.	16 11
Roxborough, Knox Church	
debt	40 00
Proton, debt	11 59
Nairn Church, for Prince	
Albert Mission School.	
Nairn Church, for Mus-	
koka	14 00
Ashburn, debt	13 75
Lindsay, do	10 00
Lakefield, &c, debt.	5 00
Wolfe Island, ordinary	5 00
Cranbrooke, Knox Church	
ordinary	10 00
Elora, Knox Church, debt	
Toronto, St Andrew's, Ch.	
Street, debt	45 00
Hamilton, McNabb Street	
debt	9 00
Barton, debt.	40 00
Lynedoch, debt.	9 10
Silverhill, debt.	2 30
Toronto, Gould St Church,	
debt	3 60
Presbytery of Bruce, addi-	
tional debt	68 00
Orangeville, Bethel Ch'ch	
debt	67 00
Perrytown, debt.	12 00
Cartwright, debt.	1 00
Burns' Church, E Zorra,	
ordinary	4 84
Orangeville, Zion Church,	
debt	10 00
Innisfil, Central Ch, debt.	
Waddington, debt	12 00
Hanover & Bentinok, debt	
Martintown, debt	30 90
East Hawkesbury, Miss.	
Station, debt	10 78
Fenelon Falls and Somer-	
ville, debt	14 00
Markdale, Holland and	
Flesherton, debt	11 00
Markham, St Andrews,	
&c, debt	10 95
Indian Lands, debt	9 00
Ermosa, debt	17 60
Pgmont, debt	14 00
Fenelon Falls, debt	22 00
Perth, Knox Church, debt	
St Andrews, Que, ordin'ry	
Granton S Sch, ordinary	30 00
Camlachie, Knox Church,	
debt	20 00
N. Sherbrooke	5 60
Dalhousie	11 39
	10 00
	12 00

AGED AND INFIRM MINISTERS FUND.	
Received to 3rd Nov. '76..	\$127.01
Brantford, Wellington St.	5.00
Amherstburgh	4.40
Pakenham, St Andrews.	4.00
	\$134.41

KNOX COLLEGE ORDINARY FUND.	
Received to 3rd Nov. '76.	\$965.75
Nichol, Zion Church.....	20.00
Doon	10.50
Cheltenham	18.50
Nairn Church.	21.00
Bequest of the late William McPherson, Township of Howard	50.00
Dorchester Station.....	3.00
Bowmanville.	40.00
	\$1,128.75

KNOX COLLEGE BUILDING FUND.	
Received to 3rd Nov. '76	\$7,508.98
Arch. McNabb, Acton...	4.00
J & S Robertson, Strabane	5.00
East Puslinch, from Rev D B Cameron.....	14.06
Richmondhill, from Rev James Dick.....	16.00
Thornhill, from Rev Jas Dick	12.00
Toronto	562.00
John Grierson, Sylvan	10.00
Durham Road, from Thos Binnie	8.73
Thames Road, from Rev Principal Caven	30.00
Thames Road, from Rev Henry Gracey	14.00
Gulph, Knox Church, fm W Anderson.	53.00
Oakville, from John Barclay	107.50
Colborne, from Rev Prof. McLaran	6.00
Brighton, from Rev Prof McLaran	7.00
Chippawa, from Rev J A F McBain.	5.00
Drummondville, from Rev J A F McBain	30.50
Vaughan and Albion, fm Rev Peter Nicholl	128.00
Glenmorris, from Gavin Fleming Esq	66.50
Beverley, from Rob't McQueen	40.00
Seaforth, fm R Lumsden.	162.00
McKillop, from Jas Scott	16.00
Ashburn and Utica, from Rev W M Roger	40.00
McKillop, Duff's Church, fm Rev Thos Thomson.	20.00
Caledonia, from Rev Jas Black	11.00
Bayfield and Berne, from Rev M Danby	15.00
St George, from Rev Robt Hume.	94.00
Alex McDonald, Harrington.....	5.00
	\$8,991.21

FRENCH EVANGELIZATION.	
Received to 3rd Nov. '76.	\$753.40
AJY, Stanley Street SS...	12.90

Thames Road.....	21.00
Kirkton.....	10.00
Nairn Church.....	13.00
North Koppal.....	1.00
Bowmanville.....	40.00
Granton Sabbath School.	5.00
	\$856.30

WIDOWS' FUND.	
Received to 3rd Nov. '76.	\$561.35
Richmondhill.....	8.00
Thornhill.....	4.35
Kingston Chalmers Ch.	80.00
South Gower and Mountain	7.90
Hullet.....	13.00
Melrose, Lonsdale and Shannonsville	12.00
Eramosa	9.00
Colborne.....	4.00
Brighton	1.50
Vaughan.....	15.05
Albion	8.50
Doon	2.00
Mitchell	5.00
North Arthur	6.50
Chealey	4.05
Salein	1.92
Huntingdon & Atholstone	8.40
Ashburn	14.00
Inverness	9.00
Nairn Church.....	13.00
Bothwell	10.00
Goderich, Knox Church.	15.00
Winslow	2.00
New Edinburgh.....	7.00
Bowmanville	25.00
Penelon Falls	6.00
West Gwillimburg, Ist.	4.00
	\$857.55

With Rates from Revs E Vincent, A McLean, G Bremner, H Currie, Jas. Hanran, Alexander McLean, R Wallace, Jas Dick, M Barr, H McQuarrie, F W Farries, J Davidson, James Little, J Turnbull, John Smith, R Dewar, J Ross, \$5; Revs P Nicholl, R Moodie, D Beattie, J Esdrie, K McDonald, D Wardrop, W M Roger, S W Fisher, W T McMullen, Arch'd Stewart, W Walker, James Watson, A F McQueen, W Lohead, Jas McMechan, W C Wendel, R H Warden, J Pringle, D McIntosh, A McKay, J Burton, W C Young, H Gracey, T S Chambers, J Morrison, J Smellie, J Duff, D Allan, C Fletcher, R Ure, Archibald Currie, G Cheyne, Jas Black, J Rennie, T McGuire, Jno Logie, Wm Fraser, R W Leitch, Hugh Currie, W Cochrane, A W Waddell, J Sommerville, Wm McLaran, Wm Graham.

FRENCH EVANGELIZATION.	
Received by Rev. R. H. Warden, General Agent of the Board of French Evangelization, 210 St. James Street, Montreal, up to 10th December.	

ORDINARY FUND.	
Acknowledged to 10th November.....	\$1905.76
St. Marys.....	27.00

A Friend in Regis. letter.	5.00
WATERDOWN, Rev S. W. F.	4.25
Union Ch. Longwood	3.81
St. Paul's, Peterboro'	71.64
Per Rev Dr Reid, Toronto	161.52
St Andrew's Ch Sab Sch, Caledonia	5.00
Huntingdon, pt. Proceeds	
Rev C Chiniquy's Lect.	46.80
John Binmore, Montreal.	10.00
Rev H Currie, Napier	4.00
Loyal Orange Lodge, No. 136	10.00
Proof Line.	7.22
Cooke's Ch Mission S. S., Toronto	5.00
Arch McNab, Rockwood.	10.00
E Nottawasaga, Creemore and Duncedin.....	10.00
	\$2,287.00

Received by A. B. Stewart from 11th Nov. to 6th Dec.:	
West Winchester.....	\$25.00
Chalmers Ch S.S. Montreal	70.00
St. Gabriel's, Montreal.	45.82
English Settlement	11.19
Kenyon	5.00
Russell Hall, Montreal; (omitted formerly).....	32.37
	\$189.88

BUILDING FUND. French Church, Canning Street, Montreal.	
Acknowledged to 10th November.	\$891.50
Rev C Chiniquy, Montreal	75.00
Robert Anderson do	25.00
Wm Reid (Claxton & Co.) Montreal	25.00
Hugh McKay, Montreal	25.00
Principal Dawson do	25.00
Andrew Allan do	25.00
Misses A & G Murray do	20.00
James Shearer do	15.00
James Stevenson do	10.00
John Brodie do	10.00
Capt Barclay do	10.00
J H Mooney do	10.00
J C Watson do	10.00
Hugh Watson do	10.00
Jas Christine do	10.00
J S Archibald do	10.00
Laird Paton do	10.00
T Forde do	10.00
W E Cheese do	10.00
John Larmouth do	10.00
J H Larmouth do	10.00
K Campbell do	10.00
M McKenzie do	10.00
W Christie do	10.00
W G Kent do	10.00
A R Brown do	10.00
Jas Gill do	10.00
Jas Robertson do	10.00
John Lewis do	10.00
John Rankin do	10.00
James Rose do	10.00
John Hope do	10.00
J Tasker do	10.00
D Aikman do	10.00
R Cowan do	10.00
R Weir do	10.00
T Davidson do	10.00
Mrs W Murray do	10.00
J Caldwell do	6.00
D Wilson do	5.00
E J Maxwell do	5.00
R Kerr do	5.00
M Thiery do	5.00
John Holmes do	5.00

J A H	do	5.00
A McGoun	do	5.00
A Cameron	do	5.00
John Anderson	do	5.00
"Cash"	do	5.00
W Reid	do	5.00
C P Davidson	do	5.00
J G Bellhouse	do	5.00
J D Anderson	do	5.00
Wm Moore	do	5.00
Wm Guy	do	5.00
Thomas Brady	do	5.00
E H Copland	do	5.00
Capt. in D R Kerr	do	5.00
Prof Murray	do	5.00
A Friend	do	3.00
"Cash"	do	3.00
T G Campbell	do	3.00
P M MacTavish	do	2.00
W McRobie	do	2.00
W Henry	do	2.00
David Strachan	do	2.00
"Cash"	do	2.00
J R Lowden	do	2.00
G S Spence	do	2.00
G Wait, jr	do	2.00
Forrest Locke	do	2.00
A Friend	do	1.00
A Friend	do	1.00
Wm Inglis	do	1.00
James Cleland	do	1.00
Russell Hall Cong.	do	16.62
St Matthew's Ch	do	16.77
A Friend, Hollin, Ont	do	15.00

Collected by Wm. Coltart, Chatham

Wm Coltart	\$1.00
Duncan McNaughton	1.00
A J Wilson	1.00
John McLean	1.00
Charles Stewart	1.00
John Houston	1.00
W McNaughton	1.00
	\$10.00

Collected by G. D. Mac Vicar, Chatham Township:

James Simpson	\$5.00
Thomas Campbell	5.00
Donald Forsyth	4.00
Janet McKerral	4.00
Wm McIsaac	2.00
John McIsaac	2.00
Duncan MacVicar	2.00
Alex Cumming	1.00
Jane Forsyth	1.00
J F Walker	1.00
Hugh MacVicar	1.00
Dugald McKerral	1.00
Mrs B McKerral	1.00
John Wightman	1.00
Henry Robertson	1.00
Andrew Robertson	1.00
Duncan McNaughton	1.00
Thomas MacKay	1.00
Thomas Brodie	1.00
Hugh McKerral	1.00
John McKay	1.00
Peter McMillan	1.00
Mrs S J Kelley	1.00
John Forsyth	1.00
H B Robertson	1.00
Walter Miller	1.00
Alexander Campbell	1.00
Wm Buist	1.00
George Duncan	1.00
	\$16.00

Coll. by J. Cowan, Fordwich, Ont.

J Cowan	\$1.90
Thomas Wilson	1.00
Dr Hutchison	1.00
J W Hunter	1.00

James Edgar	1.00
Small sums	3.00
	\$8.00
<i>Knox College Students—Coll. by Messrs. D. G. and G. D. McKay:</i>	
P C Goldie	\$4.00
D G McKay	3.00
R P McKay	3.00
D Currie	3.25
G D McKay	3.00
R Y Thompson	2.00
D Beattie	1.60
Donald Tait	1.00
Alex Nicol	1.00
A F McKenzie	1.00
W A Wilson	1.00
James Farquharson	1.00
A A Scott	1.00
Alex Russell	1.00
F R Bontie	1.00
J Geddes	1.00
A H Kippen	1.60
A Leslie	1.00
Joseph McCoy	1.00
W K McCulloch	1.00
W Ross Black	1.00
A T Colter	1.00
R Fowlie	1.00
T Atkinson	1.00
W J Smyth	1.00
D Munro	1.00
D C Mackenzie	1.00
Samuel Carruthers	1.00
Angus McKay	1.00
John Mowat	1.00
Geo A'heson	1.00
James Ballantyne	1.00
E A McDonald	1.00
David Forrest	1.00
James Ross	1.00
E H Sowers	1.00
P McLean	1.00
Thomas Schouler	1.00
John Neil	1.00
W McKinley	1.00
J C Huckins	1.00
M Huckins	1.00
	\$54.25

Collected by Rev. D. McMillan, Kamoka:

Rev D McMillan	\$ 1.20
Mrs McMillan	1.00
Archibald Dewar	1.00
J McDougall, MP	1.00
R Hume	1.00
Geo Murray	1.00
Thomas Turnbull	1.00
Robert Robinson	1.00
Joseph Hall	1.00
Hugh McIntyre, J.P.	1.00
George Alway, J.P.	2.00
Small sums	2.80
	\$15.00

Presbyterian College, Montreal, Students in part—Collected by A. B. Cruchet:

CE Amaron	\$ 1.00
N MacPhee	1.00
W D Russell	1.00
F A MacLennan	1.00
John Munro	1.00
J R MacLeod	1.00
W Mitchell	1.00
D L McTee	1.00
G F Walker	1.00
S J Taylor	1.00
John Morley	1.00

W A McKenzie	1.00
Small sums	4.60
	\$16.50
<i>Collected by Mrs. A. J. McFall, Nobleton, Ont.</i>	
W McFall	\$ 1.00
Mrs A J McFall	1.00
J McDevitt	1.00
Mrs Adam	1.00
Mrs A Wilkie	1.00
John Jeffrey	1.00
John Chamberlain	1.00
James Cherry, jr	1.00
Moses Cherry	1.00
Charles Rake	1.00
Wm McKinley	1.00
Mrs Knox	1.00
Walter Bell	1.00
Thomas Bredon	1.00
Mrs C Stuart	1.00
Small sums	5.00
	20.00
Total	\$1,781.64

RECEIVED BY REV. DR. MCGREGOR, THE AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES.

FOREIGN MISSION.

Acknowledged already	\$3,551.53
John Dawson, Little Harbour	2.00
Upper Musquodoboit, India	2.60
Upper Musquodoboit	6.27
I P C H do	0.75
Westville	13.02
D. Smith, Beaver Brook	5.00
Springside	19.00
Dundas	3.00
Tatamagouche	40.00
Mrs G Munroe, New York	20.00
Springville Ladies So. E.R	5.57
Central Church	10.00
Ladies' Soc. Central Ch	21.22
Blue Mountain	21.00
Blackville & Derby	14.00
Stellarton	25.00
Carleton, N B	6.00
Shediac and Buetschu	6.00
Mrs G Adamson, Rope Hill	10.00
Wm Young, Dalhousie	5.00
Maggie M Miller, Tangier	1.00
Friend in Glenelg Cong.	1.60
Don. Grant, Mason Gore	5.00
Request of late Jas Grant of Gore Hants, per Wm. Grant	40.00
Maitland	41.00
Request of Jane Mackenzie, late of Fish Pools, E R	20.00
Antigonish	31.90
Thanks Col. Stewincke	23.47
Shubenacadie and Lower Stewincke	36.50
Geo P Murray, N E Margaree	10.00
Quoddy Sheet Harbour	8.05
Middle Stewincke	11.63
Free St Andrew's, St Johns Newfoundland	65.42
Col. in Chapel Cong. at a farewell meeting, and partly by Sabb School Children	36.94
Anon. Sherbrooke, per Rev C B Pitblado	5.00

From Newfoundland, per Rev D McRae	100 00
Friend, P E Island, per Rev A Cameron	4 00
St. Peters, C. B. 2 dozen pairs of socks and mits, at \$2 40	5 40

\$1,233 77

N. B.—Goods sent to Dr. McGregor for New Hebrides Mission cannot be acknowledged till next number.

DAYSRING AND MISSION SCHOOLS.

Acknowledged already...	\$338.92
G A	1 75
Pt Brule S S	2 00
St. Andrew's, Sydney	35 55
Blackville and Derby	27 27
St. John's Ch S S, Halifax	30 00
Loch Broom S S., per J D Cameron	2 50
West River	12 50
Clarksville — (Johnson's Crossing)	12 75
Londonderry, N B	2 00
Spring Hill	10 60
St. Paul's, Truro	21 00
Amherst	22 00
Poplar Grove S S, for D S Mission	33 45
Schools in Mr. Christie's District	33 45

\$758.83

FOR SALARY OF JOHN A. MACDONALD.

Ladies of St. David's	12 50
La Have	6 00
Economy	12 50
Dartmouth	10 00
Ladies of Windsor	12 50

\$53.50

HOME MISSIONS.

Already acknowledged	\$1,665.86
John Dawson, Little Harbour	2 00
Westville	14 35
D Smith, Beaver Brook	3 00
Dundas	12 00
St Andrews, Sydney	18 60
Ladies' Soc. Central Ch.	5 00
Blue Mountain	21 00
Blackville and Derby	16 00
Stollarton	25 00
Carleton, N B	7 10
Shediac and Buctouche	5 52
Wm Young, Daibousie	5 00
Bequest of James Grant, of the Gore, Hauts Co. per W Grant, Executor	40 00
1 year Stewiacke Cong	11 25
St Stephen's, St John	25 25
Geo Murray, N E Margaree	5 00
Middle Stewiacke, G H Bates	10 00
F E Tupper for Bear River Wallace	2 00
14 00	
From Newfoundland, per Rev D McRae	100 00
Friend, P E Island, per Rev A Cameron	3 00
Acadia, \$25 less by \$12 paid to order	11 00
Half of Union Thank Offering from S S of Cross Roads, Roger's Hill	3 50

\$2,024.76

SUPPLEMENTING FUND.

Acknowledged already	\$3,071 23
D Smith, Beaver Brook	3 00
Tatamagouche	40 00
St Andrew's, Sydney	16 51
Yarmouth	12 01
Ladies' Soc Central Ch	9 00
Grant from the Irish Presbyterian Ch. £ 100 Stz.	486 67
Boldeck, both Sections	6 51
Beleque	12 00
Sheet Harbour	6 10
Chalmers Ch.	3 01
Rathurst	15 00
Tangier	3 50
1 year Stewiacke Cong	10 00
Geo P Murray, N E Margaree	5 00
Poplar Grove	30 00
P. G. Macgregor—Thank Offering	20 00
Col. in United Ch, New Glasgow	107 91
Friend, P. E. Island, per Rev A Cameron	2 00
Upper Londonderry	5 00

\$ 2,897 51

COLLEGE FUND.

Acknowledged already	\$1,552.75
D. Smith, Beaver Brook	5 00
Springside	16 00
Boulangerie	10 00
St Andrew's, Sydney	14 60
Blackville and Derby	16 00
Thomas Blackie - Inter. on \$400, N S, one year to date	23 36
Interest on \$2,000	15 56
Chalmers' Ch	49 54
1 year Stewiacke Cong	10 00
Geo P Murray—N E Margaree	10 00
Sheet Harbour	6 19
From Nfldland per Rev D McRae	100 00
Friend, P E Island, per Rev A Cameron	2 00
Bequest of Jas Grant, late of Gore, Hauts	20 00
Inter. on \$1,200 for 1 year	72 00
" " 400 "	24 00
" " 400 "	23 38

\$1,970.38

FRENCH EVANGELIZATION.

Acknowledged already	\$1,254.72
Little Har and Fisher's Grant	16 03
Salem Church	17 57
Springside	10 00
Mies M J Miller, Tatamagouche	5 60
Clifton	6 81
Ladies' Soc. Central Ch.	5 37
St Paul's, Truro	15 00
Blackville and Derby	15 50
Stollarton	25 00
Blue Mountain Pr. Meet'g	3 00
Wentworth Grant	7 75
Mrs. G. Adamson, Ropo Hill	5 00
Rivers' de	9 20
Portapique	5 34
St James', Newcastle, NB	44 00
Economy	16 00
Friend in Gleneig Cong	1 00
Geo P Murray—N E Margaree	5 00
S. S. of E. R. St. Mary's from a Teacher, Yarmouth	1 83
From a Publican	5 60

Wellington Royal Lodge, No. 74, Spring Hill, per John Kingon	11 50
Prince St Ictou	31 54
From Nfldland, per Rev D McRae	100 00
Friend, P E Island, per Rev A. Cameron	2 00
Upper Londonderry	10 00
Mrs Chas McLean, Whale Cove, Margaree	2 00
Earltown, Thanksgiving.	9 40

\$1,651.04

AGED AND INFIRM MINISTERS' FUND.

Blackville and Derby	15 00
St Matthew's, Halifax	50 00
Lake Ainslie	4 30

\$ 69.30

FOR SYNOD EXPENSES—MARITIME PROVINCES.

Prince Street Church	\$ 6.00
Vale Colliery and Sutherland's River	2 00
St. Paul's, Fredericton	10 00
Sherbrooke	4 00
Princeton	7 00
Mount Stewart	3 60
St. Paul's, Truro	4 00
Valleyfield and Cardigan	7 00
Lake Ainslie	4 20

\$ 52.80

YOUNG MEN'S BURSARY FUND.

Maritime Provinces.

<i>W. F. Knight, Halifax, Treasurer</i>	
Springhill Ch, Wallace	\$ 3.00
Poplar Grove Ch Halifax	27 00
Tryon and Bonshaw Congregation, P.E.I	3 92
North Cornwallis Congregation, from Rev D Neish	10 00
Interest	29 80
Anonymous from Sheet Harbour	40 00
St Ann's & N Shore, C.B.	4 00
Arch Wingood, Hamilton, Bermuda	8 67
Coldstream, from Rev J McMillan	7 00

WIDOWS' AND ORPHEANS FUND,

<i>Church in the Maritime Provinces, late in connection with Church of Scotland, since meeting of the Assembly at Toronto. Geo. Mitchell, Halifax, Treasurer.</i>	
Half-yearly dividend Merchants' Bank of Halifax	\$13.20
Half-yearly coupons, City of Halifax sec. debentures	5 50
Half yearly dividend Bank of Nova Scotia	168 00
Half-yearly dividend Peoples' Bank of Halifax	5 60
St Matthew's Ch, Halifax	100 00
S. Andrew's Ch Halifax	12 00
McLellan's Mountain	5 000
Rev W Stewart's (McLellan's Mountain) annual subscription	12 00
Amherst, Rev T Tallach	13 25

NOTE.—Subscriptions from ministers desirous of participating in this fund are *visu duce*, together with the collections from their congregations.

PRESBYTERIAN CHURCH IN CANADA.
 LATE IN CONNECTION WITH THE
 CHURCH OF SCOTLAND.

James Croil, Montreal, Treasr.

Scarboro and Markham ..	\$27 64
Middleville & Dalhousie ..	12 00
Lauvark ..	10 00
Goerlich ..	20 01
St Paul's, Hamilton.....	50 00

MINISTERS, WIDOWS' AND ORPHANS FUND.

LOWER PROVINCES.

Howard Primrose, Treasurer.
Pictou, N. S.

Boularderie Congregation ..	\$ 6 00
Rev Kenneth J Grant ..	20 00
Rev D McLeod ..	20 00
Rev A McAlister.....	20 37
Rev J Fowler ..	20 00
Rev Robert Sedgewick ..	21 35
M G Henry ..	15 25
A Farquharson ..	20 00
Six months' interest on \$80 old cur ..	23 36
Twelve months' interest on \$24 old cur ..	35 04
Eleven coupons P. E. I. bonds, \$15 ..	165 00
A friend per Rev Alex Ross Pictou ..	2 00
Interest on \$150 at 5 per cent to Nov 1876 ..	11 93
Two months' interest at 6 per cent on \$1,600 ..	96 00
Five P.E.I. coupons at \$15 less com, on collecting..	74 81
\$550 14	

PRESBYTERIAN COLLEGE, MONTREAL.

Warden King, Treasurer.

THEOLOGICAL CHAIR.

John Stirling, Montreal..	\$100 00
Jos Mackay, do ..	400 00
Edward Mackay, do ..	200 00
David Morrice, do ..	100 00
Peter Redpath, do ..	400 00
Hon Justice Torrance, Montreal ..	60 00
Hiran Robinson, Ottawa ..	10 00
J W Russell, do ..	10 00
J Durie & Son, do ..	10 00
Alban, McKinnon & McMoran, Ottawa ..	10 00

BUILDING FUND.

St Therese de Blainville..	\$19 50
Jno Henderson, Kingston ..	25 00
Wm Fraser, Montreal....	10 00
Jos Mackay, do ..	500 00

ORDINARY REVENUE.

Chalmers Church, Que... ..	\$100 00
Wm Angus, Montreal....	31 00
Cote des Neiges Ch.	23 00
Chalmers Ch., Montreal..	16 85
Stanley St do ..	33 41
St John's Ch, Cornwall... ..	20 60
New Lancaster Church... ..	22 20
Metis Congregation.....	6 09

STUDENTS' MISSIONARY SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL.

J. A. Anderson, Treasurer.

From fields occupied by the Society:—

L'Amable, York River and Egan Farm, per C McKillop ..	\$53 34
Thicket & The Ridge, per C McLean ..	22 00
Couticook, per J T Donald ..	137 40
Desert, per M H Scott... ..	132 44
Six Portages, per M H Scott ..	27 56
Portland, per J Allan ..	19 00
Cantley, do do ..	17 00

From other sources:—

Luther, Ont, per Rev D D McLennan ..	1 00
Cote des Neiges per R McKibbin ..	13 50
Nazareth St Ch, Montreal, per J T Donald ..	6 50
D Morrice, Montreal, per M H Scott ..	10 00
R Anderson, Montreal, per do ..	5 00
Judge Torrance, do do ..	5 00
Montreal, per do ..	1 50
Knox Ch Miss Co, do ..	55 00
Lake Megantic, per J Mathewson, B. A ..	14 24
Kenyon, per F McLennan South Branch, per J R McLeod ..	12 50
W Drysdale, Montreal per J Mitchell ..	14 54
Mrs Gunn, do per do ..	2 00
James Croil, do per do ..	3 00
Rev R H Warden, do do ..	5 00
W G Mathew, Gananoque, per do ..	3 00
Chateauguay and Beauharnois, per Miss Kilgour and Mrs R Lang... ..	1 00
Rev W J Day, Spencer-ville ..	63 50
Dr F W Kelley, Montreal ..	5 00
	2 50

THE WORK IN ERATAP: GOSPEL TRIUMPH.

Two Erakor teachers are living on Iririki now, and endeavouring to work Fila. I trust that we will shortly hear of these people yielding. They are more hopeful than Eratap was a year and a half ago. Has Mr. McKenzie ever told you the interesting fact connected with that village's accepting the Gospel? When Timothy, the teacher that Mr. Morrison sent there, was murdered, his body was cast upon a small island, a half mile or so from the village. Last year, after they drove away Mr. McKenzie's teacher, some young men determined to take the gospel, so they moved to the small isle where the martyr's body was left and began a new village. Two teachers joined them, shortly one and another came over to them, until, when I was there in July, the new village was the largest, with a fine grass house in the centre for the teachers, and a neat grass church enclosed at one end. In this little church, on that consecrated islet, were assembled about 60 of the 70 in-

habitants of Eratap, nearly all decently clothed and apparently devout in their worship. Surely this is a triumph of the gospel. Here were old men worshipping who had taken part in the murder of the crew of the "British Sovereign" and in later years, had imbrued their hands in the blood of one who brought them the good tidings. Here now they were worshipping on that very spot whether they had carried his body and left it out of their sight. REV. J. ANNAND.

IN DEBT—Nearly every Missionary organization in the United States is at this moment reported more or less deeply in debt. This is very discouraging; but our brethren on the other side of the border have a wonderful faculty of suddenly wiping out debts, however heavy. Have you helped to keep the balance on the right side in our Church Funds? How much are you going to give in the course of 1877?

Educational and Book Notices.**BRANTFORD YOUNG LADIES' COLLEGE.***(In connection with the Presbyterian Church)*

The Rev. Alex. Topp, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College. For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 7th September and 16th November, 1876, 8th February and 18th April, 1877.

Brantford, Ontario, }
Dec. 1st, 1876. }

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

MRS. WATSON—Successor to the MISSES (NEIL) McINTOSH.

The aim of this Establishment is to combine Christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

The Autumn Term commenced on Friday, 8th September. *A liberal deduction made in the case of Clergymen's daughters.*

YOUNG LADIES' SEMINARY.

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION. FRENCH, GERMAN, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the personal care of the Principal, and enjoy the comforts and kindly influences of a refined CHRISTIAN HOME. TERMS moderate. SEND for CIRCULAR.

Vacancies for a few Boarding Pupils.

BRAESIDE ACADEMY, COTE DES NEIGES
Near Montreal.

Boarding School for Boys. Healthy locality. Terms moderate.

Prospectus sent on application.

JAMES MCGREGOR, M. A., Principal.

GALT COLLEGIATE INSTITUTE.

Classics: Wm. Tassie, M.A., L.L.D., Alex. S. Tassie, B.A., Wm. Wallace, U.G. *Mathematics:* Alex. Murray, M.A., J. S. McRae, Wm. Wallace, U.G. *English Classics and Modern Languages:* G. A. Chase, B.A., Medalist. *English:* Head Master, English Classical Master, J. S. McRae, Wm. Wallace. *Music:* Carl Martens, Prof. Baker. *Drawing:* H. Martin. *Fencing, Drill, Gymnastics:* Lieut. L. B. Sharpe, Angelo's Fencing and School London, England.

The Head Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes.

WM. TASSIE, M.A., L.L.D.
Galt, Ont., Dec. 1st, '76. Head Master.

**ST. FRANCIS COLLEGE,
Richmond, P. Q.**

FOUR DEPARTMENTS:

ARTS, PREPARATORY, COMMERCIAL, AND AGRICULTURAL.

10 PROFESSORS & TEACHERS.

Board, Washing, Fuel, Light, &c., \$2.50 per Week.

Tuition from \$5 to \$10 per Term.

The picturesque Village of Richmond, on the Grand Trunk Railway, cannot be surpassed for beauty, healthfulness, and convenience.

No profit being made on the Boarding Department, makes this Institution the cheapest Protestant College in the Dominion.

REV. CHARLES A. TANNER, Principal.

THE WHITBY HIGH SCHOOL.

WHITBY: ONTARIO.

THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to

GEO. H. ROBINSON, M.A., Head Master.
High School, Whitby, 1st Dec., 1876.

NEW VOLUME OF SERMONS:

BY DR. COCHRANE.

Just Published: Price \$1.00.

WARNING AND WELCOME

SERMONS preached in Zion Church, Brantford, during 1876.

Toronto: Adam Stevenson & Co.; Willing & Williamson. Brantford: John Sutherland.