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THE
PRESBYTERIAN RECORD
 FOR THE
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Vol. VI.

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No. VI.

Christianity in Japan.*

ARISE, SHINE, FOR THY LIGHT IS COME, AND THE GLORY
 OF THE LORD IS RISEN UPON THEE.—Isaiah LX: 1.

THE EMPIRE of JAPAN consists of four large Islands—Nippon, Kiu-siu, Sikohu, and Yesso. Nippon, the largest, 900 miles long, with an average breadth of one hundred miles, is about one fifth larger than Great Britain. Besides these there are an innumerable number of small islands. The total population at the time of the last census, in 1876, was 33,338,504. The scenery in many parts is very beautiful, and the climate, except in the rainy season, is delightful. The soil is fertile and well cultivated. Minerals are abundant. It is well watered. In short, it is a pleasant land, abounding in productions suitable for the support of man and beast. The name, Japan, is said to be derived from the Chinese word *Jih-un-quo*, or *Zi-pan-gu*, meaning the kingdom of the rising sun. The people love to call it "The Sunrise Kingdom." "O-hay-o" is the universal salutation with which the natives greet each other at the peep of day. Early in the morning the children sing out "O-hay-o." "O-hay-o" say the servants to their employers. "O-hay-o" politely say the men and women who meet on

the hillside, or on the busy mart—"The top of the morning to you," as we would say. It is a popular mistake to imagine that Japan was originally colonized by the Chinese. The Japanese resent the imputation, deeming it a disgrace to be compared with the Chinese—so long have they been accustomed to regard their nation as the fountain head of eastern civilization. The people are divided into classes, somewhat resembling the castes of India, though the line is perhaps not quite so sharply drawn. The highest dignity is the *Mikado*, or emperor, who traces his royal descent in an unbroken genealogy of 2400 years. Until within a very few years this potentate was regarded with superstitious reverence; indeed he was held to be invested with divine honours exceeding even those attributed to the Pope of Rome. He was too sacred a personage to be seen of men. No one was permitted to look upon him except the very highest nobles. His bodily presence was confined within the limits of a small principality beyond which he never went. Shrouded in mystery, he had to sit, motionless as a statue, on his throne for hours at a time wearing a heavy crown. He was not supposed to die. He only *disappeared* occasionally. It could not be expected that a monarch like that should for any great length of time exercise much control over a Kingdom divided into sixty or seventy provinces, each independent of the other, governed by local chiefs whose rule was absolute and uncontested as that of the chieftains of the

* THE SUNRISE KINGDOM, by Mrs. Julia D. Carrothers; Free. Board of Publication, Phila. 1879. JAPAN AS A MISSION FIELD, by Rev. J. R. Worcester, the A. B. C. F. M., Boston, 1879. PROTESTANT FOREIGN MISSIONS, by Dr. Christlieb, Bonn. 1880. THE GOSPEL IN ALL LANDS, New York. 1880.

Highland clans of Scotland centuries ago. The normal condition of a county thus governed is one of ceaseless civil war. The Mikado, finding himself unequal to the task of governing these discordant elements, in the year 1142, delegated his majesterial functions to one of the ablest of his generals, who had in reality already become his master. This new chief officer of the state, known as the *Tycoon*, soon seated himself on a throne nearly as high as that of the Mikado. The Mikado, or spiritual emperor, remained the head of the Church, the high-priest of the nation: but the administration of the temporal affairs vested in the Tycoon. The relations betwixt the two came in course of time to be of the most delicate and embarrassing kind. The longer they continued they grew the worse until, in 1868, they culminated in a revolution the most remarkable in its character and results of any that ever befel a civilized nation since the world began, and in which the hand of an over-ruling Providence may be clearly traced.

The political changes which preceded this revolution were not the result of human foresight or wisdom. The Japanese were led on, unconsciously on their part, by successive steps to a consummation they never dreamed of. Christianity, which had very little to do with it, looked on in amazement and exclaimed,—“what hath God wrought!” and now at God’s bidding it has gone in to take possession of the empire. The disintegrating forces which were to overturn the old feudal system had been long smouldering. The turning point in the history of Japan was reached with the accession to the throne of the present Emperor, Matu-Hito, on the 3rd of February, 1867. He was then a boy of seventeen, but soon gave proof that he was possessed of uncommon vigour and intelligence. It may be enough to say here that at the present time he is reputed to be one of the most enlightened and prudent men in Japan. In the second year of his reign, the office of the Tycoon, that had existed for six hundred and seventy-six years, was abolished, the then incumbent was banished; during the next few years the whole feudal system was swept away; the Mikado, threw off his

sacerdotal mask and took his position “like a man” at the head of the executive authority. The *Daimios*, as the provincial rulers were called, were stripped of their feudal powers and nine-tenths of their revenues, their obsequious retainers were thrown upon their own resources for their support, and the Japanese people, raised from a position of serfdom, have now the exercise of political rights and advantages secured to them by the administration of a representative government. A Bureau of Public Instruction has been established and a national system of Education instituted. In 1877 there were 25,459 elementary schools with 59,525 teachers and 2,162,962 scholars. There were 389 middle schools with 910 teachers. At the head of the system is the University of Tokio. There are also Normal schools for training teachers. Thousands of volumes of English text-books have been imported for use in the schools. The European system of postage has been introduced. An excellent lighthouse system has also been established. Railroads and telegraph lines are in successful operation, and, what is more germane to our subject, the laws against the introduction of Christianity have been greatly modified. The disgusting orgies connected with some of their religious festivals have been prohibited by law. The numerous public holidays of the empire, on which the people worshipped at the temples and shrines, are all done away, except New-Year’s-day and the Mikado’s birth-day. Sunday is legally constituted “a day of Rest.” Since 1837 it was a law of the land that “so long as the sun shall shine no foreigner shall touch the soil of Japan and live: that no native shall leave the country, under the pain of death: that all Japanese who return from abroad shall die: that all persons who propagate the Christian doctrines, or bear this scandalous name, shall be imprisoned: that whosoever shall presume to bring a letter from abroad, or to return after he has been banished, shall die, with all his family;” all these, and other bloody decrees have been blotted out from the statute-book.

The Japanese are naturally an industrious and ingenious people. They possess a certain nobility of character which even their great moral turpitude has not wholly effaced. They are eminently intellectual. The poorer classes have a native courtesy of manner. The higher classes are distinguished by a studied dignity and refinement. But, they are, on the other hand, a licentious people. Their past government and religion have openly sanctioned vice. Deception is their

forte. They pride themselves in lying. There is no country in which life has been held so cheap. It has even been said that they have had but one punishment for all offences, small or great, and that one was *death*. A redeeming feature in Japanese society, however, deserves mention—the non-existence of polygamy. Woman is recognized as a companion and not treated as a mere chattel or a slave. In this respect her position is vastly superior to that of women in the East generally, and it shews itself in the superiority of character and the greater prevalence of domestic virtues. One of the first fruits of the new *regime* in Japan was the appointment of an influential embassy to visit Europe and America. When in London, the ambassadors are said to have asked Queen Victoria what was the secret of England's greatness, and to have received for reply a copy of the Bible. It was not long until a thousand of the most intelligent young men of Japan were selected and sent to England and America to receive a liberal education at the public expense. Most of these returned to spread the civilization and, in some cases, the religion which they had also acquired among their countrymen. The ancient religion of Japan is *Sintooism*, the chief diety being the Sun-Goddess, who is considered too sacred to be addressed herself in prayer and is therefore invoked by inferior dieties, of whom there are reckoned 492 gods and 2640 dieified men who have their temples, priests, and priestesses. The chief end of their religion is happiness in this world. Of the future state of rewards and punishments they seem to have no defined idea. Buddhism was introduced in A. D. 69, and is now the prevalent religion of the country. The higher classes affect *Confucianism*.

The existence of Japan was first made known to Europe by Marco Polo on his return from China in 1295, but it was not until 1542 that it was actually discovered by a shipwrecked crew. In 1549, Francis Xavier, the famous "apostle of the Indies," landed with his companions, and was the first to introduce Christianity. He met with little opposition. Indeed, when some of the heathen priests requested the Mikado to expel the foreign monks, he asked how many religious sects they already had in Japan. Thirty-five was the reply. "Well, said he, where thirty-five sects can be tolerated, we can easily bear with thirty-six." The new religion spread rapidly. In a single month Xavier baptized 10,000 persons, and in one city, 3,000. In 1587 it received its first shock, in a persecution of great severity. The Jesuits becoming more exacting and tyrannical, the Tycoon became alarmed, and issued a proclamation prohibiting his subjects under pain of death from embracing Christianity. Twenty-seven

were then executed as a warning to the rest. In 1590, no fewer than 20,370 Christians were put to death. In 1597, a third persecution followed. Forty years later, a fourth, more severe than ever, for in 1637, on one day, the 12th of April, 37,000 Christians were put to death. The Spaniards and Portuguese were finally expelled from the empire, and out of 2,000,000 converts there only remained 12,000. To the credit of the Jesuits be it added, that in three years from that time they sent out a fresh band of heroic missionaries numbering seventy-three persons. On their arrival at Nagasaki they were arrested, and all but twelve were beheaded, the rest were only spared that they might go back to those who sent them with the message, that "should the King of Portugal, nay, the very God of the Christians presume to enter Japan, they would serve him in the same manner." At that time was instituted the annual festival, only recently abolished, of "trampling upon the cross," as the most significant symbol that could be devised of their determination for ever to renounce Christ and His religion.

To the Americans belongs the credit of being the first to establish commercial relations with Japan. On the first of July, 1853, a powerful American squadron under the command of Commodore Perry entered the harbour of Yeddo, and after much difficult negotiation he succeeded in delivering to the Japanese officials a letter addressed to the Emperor by the President of the United States, demanding protection for American seamen wrecked on the coast, and, if possible, to conclude a commercial treaty. In February, 1854, he returned with a larger fleet for an answer. In March, a treaty was agreed upon, opening certain ports for commerce, and providing for the residence of consuls. Treaties with Great Britain and other nations followed soon after. One concession led to another. First, the foreigners were allowed the free exercise of their religion, and were permitted to build churches in certain places. Christian missionaries could again enter the Empire as citizens; they could study the language and thus prepare themselves for future labours. Then European ideas began to prevail and precipitated the great revolution of 1868, already referred to, by which Japan was practically opened to the world, and, in a measure, to the Gospel. It is necessary to use this qualification in speaking of the introduction of Protestant missions in Japan, for the liberty enjoyed by missionaries and foreigners generally amounts as yet only to *toleration*. They are still confined, as to their residence, to a few towns mentioned in the treaties. Special permission, which is often granted, however, must be obtained before they can go elsewhere. The old laws against Christianity have not yet been form-

ally rescinded, but they are not so vigorously enforced as once they were, and *native preachers* can go anywhere preaching the Gospel, which is perhaps the most hopeful feature in connection with the whole matter. If the people do not eagerly embrace the Gospel, there are many who at least listen to it, and, when it shall be clearly demonstrated that Christianity does not mean *Romanism*, the distrust with which all foreigners are regarded will cease, and a better sun than has ever shone upon it will irradiate the "Sunrise Kingdom."

In 1857, an officer of the U. S. Navy, then in Japan, wrote to Dr. Brown, the missionary Bishop of the Protestant Episcopal Church in the United States, expressing his opinion "that the time had come for sending missionaries—prudent men, of tried experience, who must remember that it is still death to a Japanese to become a Christian." In February, 1859, the Foreign Mission Committee of the said Church determined to enter upon work in Japan, and appointed the Rev. John Liggins and the Rev. C. M. Williams, then of the China Mission, to commence at Nagasaki. The former was already there for the benefit of his health. The latter joined him in July. These two were the first Protestant missionaries in Japan. They were obliged to proceed very cautiously. The antecedents of Christianity in the empire, the jealousy of the government, and the unsettled state of the country, made the experiment a very difficult one. The means used to prevent converts to Christianity being made were strictly enforced. Each individual was compelled to sign a paper once a year, declaring that he or she was not a Christian, and specifying the particular Buddhist sect to which they belonged. Rewards were offered to all who should give information of those who embraced Christianity. Up to 1868, the missionaries had effected nothing in the way of aggressive work. In the meantime the Presbyterian Church of the United States had its attention also directed to Japan. In the same year, (1859,) they sent Dr. James C. Hepburn and his wife, formerly of China, and the Rev. John Nevius and wife. Both missionaries having been previously in China. About the same time the Dutch Reformed Church in the United States sent three missionaries with their wives, one of them being a medical missionary. In 1869, the American Board of Commissioners for Foreign Missions resolved to establish a mission, and appointed the Rev. David C. Greene, with his wife, to commence the enterprise. Mr. G. fixed upon KONE, a town of 65,000 inhabitants, on a bay of the inland sea, 350 miles south of Yeddo, where he was soon established, and joined by Messrs. Gulick, Davis, Berry, Gordon, and

others. This Board has now *fifteen* labourers in Kobe. In OSAKA, a city of 600,000 inhabitants, a few miles to the east, and connected with Kobe by rail, they have fourteen labourers. The work of medical missions has greatly prospered in Kobe under the charge of Dr. Berry. Before the second year of his residence he had a government Hospital, 100 students, six dispensaries, and 126 physicians at a distance, who received his lectures by mail. The English Church Missionary Society, and the American Episcopal Church cooperate with the American Board in this great city. The "sacred city" of KIOTO, in the same neighbourhood, has a population of 300,000. Here it was that the Mikados reigned in mysterious majesty for many centuries. This city of magnificent temples and pagodas surrounded by beautiful gardens is not yet open to foreigners; yet the Gospel is finding an entrance even into Kioto. Mr. NEESIMA—one of the youths educated in the United States, having under him a staff of nine assistants, has charge of a college established by the Board for training native teachers and evangelists, in which are over 100 pupils, most of them studying theology. There is also an institution for females which is well attended. So rapidly are missions advancing in Japan, it is next to impossible to keep an accurate record of the movement. The figures of one year are frequently doubled and trebled in the next. The most recent statistics shew that *twenty* different missionary societies are at work in Japan: They employ one hundred and seventy missionaries, male and female; besides one hundred native preachers. They have organized more than *fifty* churches, many of them being already *self-supporting*, embracing 3000 native communicants, and a Christian community of nearly 10,000 souls. They have numerous schools and a wide-spread Christian literature.

The missionaries of the Reformed and Presbyterian churches of the United States and the United Presbyterians of Scotland have recently united in Japan to form a common Synod, which at the close of 1879 included twenty congregations with eleven hundred adult members. The result of the union is that the Presbyterian is the largest and strongest Protestant Church in Japan. Their three principal stations are at Nagasaki, Tokio, and Yokohama. Together they have nearly fifty missionaries and assistants in addition to native teachers and catechists. The Rev. W. Fleming Stevenson, in describing the mission fields of Japan, gives a most interesting account of what came under his own observation, especially in Tokio and Yokohama. The former is the capital with a population estimated at over a million. While there he attended a conference of all the missionaries

in that city, numbering about thirty-seven. He visited a number of the churches. "One of these had a membership of one hundred and seventy-five. More than one hundred and sixty remained for the communion, which they have every month; and most of them had been led to Christ by the earnest persuasion of their converted neighbours." Dr. Christlieb tells us how the first Protestant church in Japan was founded.—"It happened during the week of prayer, in 1872, that some Japanese students, who had been receiving instruction from the missionaries in private classes, took part in the English meeting in Yokohama. After portions of the Acts of the Apostles had been read and explained, they fell on their knees, and were heard to beseech God with tears, that he would pour out his Spirit on Japan, as once he did on the first assembly of Apostles. These prayers were characterized by intense earnestness; captains of men-of-war, English and American, who witnessed the scene, remarked,—'the prayers of the Japanese take the heart out of us.' Some who had decided for Christ came forward with the confession of their faith. Thus the first Japanese congregation of eleven converts was constituted." It is a remarkable fact that the first \$1000 contributed towards the erection of the Protestant Episcopal Church in Yokohama, was sent by the Christian converts of the Hawaiian Islands! Yokohama is the great seaport of Japan, beautifully situated about eighteen miles from Tokio, with which it is connected by rail. It has now a population of about seventy thousand, of whom five thousand are foreigners, a fact which, unfortunately, does not tell favourably on the mission work, for here, as in all other missionary lands, says Mrs. Carrothers, "it must be admitted that the hardest thing we have to contend with is the ungodly conduct of our own countrymen, and of those who come as the representatives of other nominally Christian nations. The Japanese understand no distinctions at first. They call us all Christians; and the lawlessness, intemperance, and licentiousness of American and British seamen, as well as those of other countries, bring continual reproach upon the cause of Christ in this land. And many other foreigners, by their disregard of the Sabbath and shameful conduct in many respects, prove sad hindrances to our work." The American Methodists are well represented in Tokio, Yokohama, Nagasaki, and Hokodate. The last named is the chief city of Yesso, the most northern island. The Canada Metho-dists have stations at Tokio and three other places. Together, they have eighteen missionaries and assistants, forty-six native helpers, nearly seven hundred communicants, and a still larger number of scholars in their Sunday-schools.

To speak of mission work in Japan without making mention of woman's work for woman in that country would be an inexcusable omission. Of the one hundred and seventy foreign missionaries employed in Japan, probably, one half at least are women. No fewer than ten distinct women's societies, having their headquarters in the United States, have evangelizing agencies in Japan. It will suffice here to name only one, the Woman's Union Missionary Society, organized in New York city, under whose auspices, Mrs. Pruyn, of Albany, Mrs. Pierson, of Chicago, and Miss Crosby, of New York, left their homes of refinement, in 1871, to provide a refuge and Christian instruction for a wretched band of Eurasian children in Japan. Miss Burnet, the Secretary of the Society, speaks of this enterprise as one of the most interesting and successful in connection with the work at Yokohama. "I often visited the Mission Home and enjoyed its kind hospitality; bright faces and a warm welcome were sure to greet the stranger at the door. It was a pleasure to see all the comforts and refinements of a truly Christian home, placed on Japanese soil, and to meet groups of little Japanese girls, bright and happy, enjoying all the privileges and instructions which love and Christian care could afford." This Society possesses the largest and best premises in Japan, comprising three acres of eligible and valuable ground, a large and commodious house for the young ladies, and a smaller one for the children, together with a large and convenient school-house,—the first free school ever established for girls in the country. The ladies connected with this Home do not confine their labours within its precincts. They itinerate regularly among the Japanese women, visiting them in their dwellings, where they hold cottage meetings for reading the Bible and giving religious instruction. In these visits they are always accompanied by some of their pupils, many of whom have become apt Bible-readers. One lady tells us that she superintends four Sunday-schools every Sabbath, and finds time to attend two preaching services as well! The truth is the ladies are a most important part of the missionary staff and have had much to do with gathering converts and preparing the way for the organization of the churches, of which a large number of women have already become members. A translation of the New Testament has recently been completed, and a committee composed of one representative from each of the missions in Japan has been appointed to make a translation of the Old Testament, so that in a short time it is hoped the Japanese will have the whole of the Bible in their own language.

The Sabbath-School.

THE BOYHOOD OF JESUS.

FEBRUARY 6th.

LUKE 11 : 40-45.

Golden Text : Luke 2 : 40.

TWELVE years betwixt this lesson and the last, respecting which Luke is silent. Matthew alone records the flight into Egypt, ch. 2 ; 13-15 ; the murder of the innocents, and the return of the Holy family to Nazareth, ch. 2 : 16-23. V. 40. *The child grew, &c.*—may we not suppose that there was already dawning upon his mind the consciousness of his divine nature? Col. 2 : 9. Vs. 41, 42. *The feast of the Passover*—For the institution of this feast see Deut. 16 : 1-16. The celebration lasted seven days. Every male Israelite was bound to be present every year, except the sick, aged, and boys under 12 years. Women were not obliged to go, but they might, if they chose, take part in the feast. It is likely this was the first time Jesus had witnessed this celebration. Being now twelve years old he was called a "Son of the Law," and would be required to perform all religious duties. What a wonderful sight to the "Child Jesus" must have been the holy city at this festive season. Usually, there would be 2,500,000 people in and around it. Every house would be crowded with pilgrims, while numbers would erect tents and booths outside the gates. They would arrive, at latest, on the evening of the 14th *Nisan*, or Abib, the first month, Lev. 23 : 5-8. For a full description of the observances and the vast number of victims see 2 Chron. 33 : 1-18. Vs. 43-46. *Jesus tarried behind*—Something more than youthful curiosity detained him. He must have been intensely interested in the Temple and its services. As for Joseph and Mary, they would be thrown off their guard by the bustle and confusion of leaving, probably at night, so as to avoid traveling in the heat of the day. They are surprised to find him in one of the schools of the Rabbis—*sitting in the midst of the doctors*—the most learned of the nation, who made the Scriptures their life-long study. *Asking them questions*—The method of question and answer was the customary form of Rabbinical instruction, which we do well to imitate. V. 47. The time was coming when His teaching would astonish the most learned amongst them. Matt. 7 : 28. John 7 : 15, 46. V. 48. *Amazed*—to find him *there*, and that so much notice was taken of him. He had never given them an anxious thought before. *Sorrowing*—that they had not looked better after him. V. 49. *How is it?*—The light of a higher world was breaking in on his soul, and now *He* is amazed that they should have looked for him any where else but in the House and on the affairs of his "Father:" up to this time Joseph had been so called, but from this time, never. Vs. 50, 51. *They understood not*—like the disciples at a later period they could not penetrate the deep meaning of his words, ch. 18 : 34. Mark 9 : 32. Matt. 11 : 3. Though his heart was in Jerusalem, to exemplify filial obedience, he returns to his hallowed obscurity in Nazareth. These, the first recorded words of Jesus, bear testimony to Himself and stand related to his last words, Acts 1 : 7, 8.

The Preaching of John the Baptist.

FEBRUARY 13th.

LUKE 111 : 7-18.

Golden Text : Luke 3 : 8.

JOHAN THE BAPTIST was born near Hebron, about six months before Christ. His birth and work were foretold by the angel Gabriel, ch. 1 : 13-19, by Isa. 40 : 3, and by Mal. 3 : 1. Like Jesus, he grew up in solitude until about 30 years of age, when suddenly he burst upon the scene, preaching, with an energy and boldness peculiar to himself, the near approach of the Messiah's Kingdom, called the "Kingdom of Heaven." Calling men to repentance, John instituted a new rite, that of baptism, for those who confessed their sins and promised amendment of life—not as a *means* of salvation, but only as a symbol and seal of their acceptance of his doctrines. Though austere in manner and rude in dress, his message was the most important yet made known to men—the great truth that the Kingdom of Heaven was the reign of God in the soul of man—that true religion must be practical and earnest, in the heart and life, not in mere external form and observances. Hence Christ's exalted testimony to him—"There has not arisen a greater," Matt. 11 : 11. Compare Matt. 3 : 1-12. Mark 1 : 1-18. John 1 : 19-28. V. 7. *O generation of vipers!*—These startling words were not addressed to enquirers after salvation, but to those who came out of mere idle curiosity, or to criticize and sneer, The Saviour himself was no less severe in addressing such people, Matt. 23 : 13-33. *Viper*—a poisonous serpent, emblematical of whatever is hurtful and deceitful, Job. 20 : 16. Rom. 3 : 13. Vs. 8, 9. Neither national prestige nor ecclesiastical connection can save from the wrath to come. Men's motives are to be judged by their actions. A fruitless fig tree is made by our Lord to represent the whole Jewish nation, Luke 13 : 6. *Fire*—see Matt. 7 : 16-20. John 15 : 6. V. 10. *What shall we do?*—see Acts 16 : 30, 31. Vs. 11-14. John has an answer for each according to their place and station ; self-denial and charity were commended to all, James 2 : 15 : tax-gatherers were warned against covetousness ; soldiers were exhorted not to abuse their power. Vs. 15-16 contain a remarkable testimony to the power of John's preaching, but he does not take advantage of his popularity—he magnifies Christ and humbles himself, John 3 : 28-30. The baptism of the Spirit is contrasted with the baptism of Water which only represents it. For the impatient there would be, indeed, a baptism of *fire*, but for the contrite, a deeper knowledge of God and a closer communion with him. V. 17. *Whose fan*—The same figure in Jer. 15 : 7, and Luke 22 : 31, *Wheat and chaff*—The *justice* as well as the *mercy* of God is faithfully preached, as by Christ himself, Matt. 13 : 30, and 25 : 41-46. V. 18. *Many other things*—as in John 1 : 29, 34, and 3 : 27-36. The same is said of Jesus, John 21 : 25. *We need the baptism of the Holy Ghost. We need repentance. What shall we do?* is an important question for all.

The Preaching of Jesus.

FEBRUARY 20th.

LUKE IV : 14-21.

Golden Text : Luke 4 : 18.

JOHN alone, of the four evangelists, gives an account of the movements of our Lord during the first year of his ministry, and at the point now reached there arise difficulties in determining the true order of events. Amongst the most notable occurrences of that year may be mentioned the Baptism of Jesus, Matt. 3 : 13-17; The Temptation in the wilderness of Judea, Luke 4 : 1-21; The call of the first disciples, John 1 : 35-51; The first miracle at Cana, Jn. 2 : 1-11; The passover at Jerusalem, Jn. 4 : 4-42; His return to Galilee, *in the power of the spirit*—i. e. of the Holy Ghost poured out upon him at his baptism. V. 16. NAZARETH—14 miles from the sea of Galilee, 6 miles west of Mt. Tabor, and 66 miles N. from Jerusalem—is now called *En Nasireh*, and has a population of from 5000 to 6000—of whom 100 only are Protestant Christians. This was the first visit paid by Jesus to Nazareth since he had left home a year before, and it could not fail to be an occasion of surpassing interest to Himself, his family circle, and the people of the neighbourhood. *As his custom was*—There was but one synagogue in the town which, from his youth up, he had attended regularly every Sabbath. *Stood up to read*—Two lessons were always read, the one from the Pentateuch, the other from the prophets. Jesus had been asked to read the second lesson of the day, which happened to be the 61st of Isaiah, but he seems only to have read as far as the middle of the second verse when he rolled up the parchment, sat down, as was the custom with teachers, and began to expound the passage read. Every eye in the synagogue was fastened upon him, and we may imagine the astonishment of his audience as he applied the predictions uttered 700 years before to himself. V. 18. *The Spirit of the Lord on Me*—we have here the three persons of the Trinity harmoniously blended in the scheme of salvation. *Anointed*—see Exo. 28 : 41. Jesus having been signally consecrated at his baptism is called by way of preeminence, in *Greek*, The Christ, in *Hebrew*, The Messiah—both meaning “the anointed one”—the Prophet Priest and King of his people, see John 1 : 41. Acts 18 : 28, 4 : 27, and 10 : 38. *To preach the Gospel*—to announce the good news of salvation. *To the poor*—(1) whom the Jewish doctors disdained to teach; (2) to the poor in spirit who will receive it with humility. *The broken-hearted*, (1) who are in any kind of trouble; (2) to those who shall repent of their sins : *Captives*, see Rom. 8 : 21. Gal. 5 : 1. *Sight to the blind*—the removal of both natural and spiritual darkness : *bruised*—crushed; this is added from Isa. 58 : 6, where the phrase *oppressed* means the same. *The acceptable year*—reminds us of “the year of jubilee,” see Lev. ch. 25, when Hebrew bondsmen were liberated (v. 41) and debtors were discharged.

Christ Healing the Sick.

FEBRUARY 27th.

LUKE V : 12-26,

Golden Text : Luke 5 : 17.

JESUS, having been rejected and persecuted by the people of Nazareth, ch. 4 : 28, 29, went to Capernaum, a town at the N. West extremity of the sea of Galilee which thenceforth became his headquarters, Matt. 9 : 1. It was the scene of many of his discourses, labours, and miracles, Matt. 8 : 5-14. 9 : 20, 17 : 24, &c. So complete has the doom pronounced against it been fulfilled, not a trace of its site, even, is now discernable, Matt. 11 : 23. Verse 12. In one of the neighbouring towns, *one full of leprosy*—in defiance of the law, made his way to the great Healer whose fame was now in the whole country-side. This terrible disease, commonly regarded at the time as a direct punishment from God, was alike loathsome, infectious, incurable, and hereditary. For the restrictions laid upon lepers, and the rites of cleansing, see Lev. chs. 13, 14. *Besought him*—implovingly, see Matt. 8 : 2. Mark 1 : 40. *Thou canst make me clean*—A strong expression of the man's faith. V. 13. *Touched him*—transcending all ceremonial statutes to the contrary, Lev. 13 : 46. But Jesus did not spurn him—no impurity could infect Him. *Be thou clean*—As in other instances, the fiat went forth from himself, evidencing his inherent divine power, ch. 7 : 14. Mark 5 : 41. John 11 : 43, 44, &c. Regarding leprosy as the emblem of sin, this cleansing images the redemption of the sinner by the atonement of Christ, Heb. 7 : 25. I Cor. 6 : 11. V. 14. *Tell no man*—Christ did not court popularity. His work was already impeded by the crowds that gathered about him, and he did not wish to precipitate the crisis that awaited him, John 7 : 30. *Shew thyself to the priest*—in accordance with the law, Lev. 14 : 2. Vs. 15, 16. Thankful joy made silence impossible. So great was the commotion, Jesus was compelled to retire into the wilderness—the lonely places he so often frequented for prayer, Matt. 14 : 23. Mark 6 : 46. Luke 9 : 10. V. 17. The paralytic was healed in a house, probably Simon's, Mark 1 : 29. Compare Mark 2 : 1-12. The presence of *Pharisees and doctors* shews how great our Lord's influence had become, and the necessity they felt of coming to some definite judgment respecting him. They were there as critics, not as learners. *Power . . . present to heal*—to impart spiritual health as well as to relieve bodily suffering. Vs. 18, 19. *Sought means*—failing entrance by the door, the flat roof of such an eastern house would be easily reached by an outside stair, and to remove a few of the tiles was easy. “Where there's a will there's a way.” *Thy sins are forgiven*—Here is another declaration of Christ's divinity. He does not say that the man was palsied because he was a sinner. That style of teaching he condemns, ch. 13 : 2, rather that *sin*, being the cause of all suffering, the removal of that would bring relief—and at all events give grace to endure affliction. The words were intended for the ears of the Pharisees, who, from this time forth, did not attempt to conceal their hatred of him, ch. 11 : 53, 54.

Our own Church.

THE PRESBYTERIAN CHURCH in Ireland has remitted £50 stg for Home Missions in the Maritime Provinces, a gift which has been thankfully acknowledged by Dr. McGregor.

CHEERING INSTANCES of individual liberality have come to our notice during the past month. For example, there came into the office of one of our treasurers the other day an elderly man, a stranger. After making some inquiries respecting the work of the Church and the state of the funds for carrying it on, he quietly took out his purse and handed the treasurer \$300 in cash. The mysterious stranger then withdrew, declining to give either his name or his address or any clue whatever to his identification. He only hinted that, if the Lord prospered him, he might do the like again. Angel's visits may be few and far between, but they are very refreshing while they last. The same anonymous friend in St. John, Newfoundland, who has given \$400 annually to the schemes of the Church, as his expression of thanksgiving for the union of Presbyterians in Canada, does not seem to have impoverished himself by so doing, for this year he has sent \$500. At the designation meeting of the fourth Missionary to Trinidad, lately held in Halifax, a young man, willing, but unable to go himself, handed in \$50 towards providing a substitute. A hard working farmer near Chatham, Ontario, handed his church treasurer the other day \$50 for the missionary schemes of the Church. Had this happened ten years ago, that man would have been regarded as a curiosity. Another gentleman, moved by the eloquent appeals of Mr. Reviellaud, has generously offered \$400 to pay the travelling expenses of any two ministers who will go and spend a few months in France to help on the work of evangelization, and who will come back and tell us all about it. Apart from such individual instances, it is within our knowledge that men of small means and modest pretensions, who formerly gave their thirty, forty or fifty dollars a year for the mission funds of the Church, are now found giving *ten times* as much as they gave before,

and nobody thinks they have lost their reason. Let people say what they may: "it is more blessed to give than to receive."

THREE OF THE MONTREAL Presbyterian Congregations have celebrated this New Year by extinguishing their Church debts;—namely St. Matthew's church, Pointe St. Charles, \$1000; Erskine church, \$2000, and St Paul's, \$6000. The last named have, in addition, provided \$11,500 for the completion of their church edifice.

THE REV. CHARLES A. TANNER sailed from Halifax on the 22nd ultimo, with a view to spending some months in Great Britain and Ireland in the interests of the French Evangelization Board of the Presbyterian Church in Canada. We heartily commend him and the cause which he represents to the Christian sympathies of all to whom he shall deliver his message.

THE FOURTH MISSIONARY TO TRINIDAD. Rev. J. W. Macleod, having accepted the appointment to Trinidad, was ordained and designated by the Presbytery of Halifax, on the 20th December 1880, in St. Matthew's church. His ordination trials were of the most satisfactory character. The ordination took place in the evening. Rev. P. M. Morrison preached, Rev. R. Laing, presided. The ordination prayer was offered by Rev. George Christie, father of one of our Trinidad missionaries. Rev. A. Maclean, Hopewell, addressed the missionary, and Dr. Burns, the people. Mr. Macleod was married at Lunenburg on the following Wednesday. On Saturday he left for Trinidad, *via* New York, sailing from New York on the last day of the old year. Our missionaries in Trinidad were anxiously awaiting his arrival.

A BOARD OF PUBLICATION, &c. The Rev. R. Wallace, of Toronto, writes to us as follows:—"Quarter of a century ago, one section of the Church tried to establish a Board of Publication and appointed a manager. We could not, however, compete with the United States and Britain, and in a short time we were brought in for a debt of \$4000, which our Presbytery had to pay. The present arrangement as to papers works very well. We only follow the example of the parent churches and those of the United States in having the *Record* a Church organ proper. In the Eastern Section there is the Halifax "Witness" and in the Western, the "Canada Presbyterian," both well edited and conducted, and serving the purposes of an organ without the responsibility."

A CORRESPONDENT in the Maritime Provinces thus expresses his opinion:—"Has your correspondent from Baltimore, Ont., duly considered the difficulties in the way of the projects which he advocates? No Presbyterian Church has yet been able to issue a

weekly newspaper. It is far better (in my opinion) that a newspaper should be a private enterprise, and should not at most be more than semi-official. The *Presbyterian Witness* and the *Canada Presbyterian* are valuable papers and do an immense amount of work for the Church, but would it be well to make the Church responsible for either? To publish a Monthly Magazine would be an expensive and not by any means a safe experiment. Witness the experience of our neighbours. Practical men will tell you that we cannot compete in Sabbath school publications with the Religious Tract Society of London and many other establishments. Besides, we could not compel our people to come to our shop. We are not clannish or sectarian enough for that. My own impression is that the Church cannot wisely go beyond the publication of her own official organ."

DR. URE has withdrawn his resignation of the charge of Knox Church, Goderich, to the great satisfaction of the Presbytery and the congregation.

JUBILEE.—One of those pleasing but unusual events took place in Almonte last month, in the case of Mr. LOCHHEAD completing his 50th year as an ordained minister of the Presbyterian Church. A deputation consisting of Dr. Mann, moderator, Messrs. Bennett, Edmondson and the clerk of Presbytery, waited upon him at his home and presented him with an address to which Mr. Lochead read a lengthened and interesting reply touching on the great events of the Presbyterian Church in Britain, Canada, and the United States, which had occurred within the last 50 years and in which he had taken a part. The meeting was altogether of a most interesting and pleasing character, and was expressive of the cordial feeling which exists among the members of the large and active Presbytery of Lanark and Renfrew.

ORDINATIONS AND INDUCTIONS.

MAIDSTONE: *Chatham Pres.* :—The Rev. William King, formerly of Buxton, was inducted on 28th December.

AMHERST: *Wallace* :—Mr. F. W. Archibald was ordained and inducted on 12th January.

HAMILTON, ONT.: *Erskine Church* :—Mr. Thomas Scouler was ordained and inducted on the 7th of December.

LAGUERRE: *Montreal* :—The Rev. T. Brouillette was inducted on 21st December.

DUNDALK AND FRASER SETTLEMENT: *Saugen* :—The Rev. Mr. Eakin was inducted on 18th January.

WESTPORT: *Brockville* :—Mr. David Y. Ross was ordained and inducted, 29th December.

CALLS.—Rev. R. Scott, missionary, has accepted a call from the congregations of Burn's Church and Brooksdale, Zorra. Rev. J. McClung, of Balaclava, has been called by

the united congregation of Shakespeare, St. Andrew's and Hampstead.

The Rev. John Leishman has resigned the charge of South Gower and Mountain, Brockville. He is now in the Eastern Section.

NEW CHURCHES.

ADMASTON: *Lanark and Renfrew* :—A handsome new church was opened at this place on the 2nd of January, by Rev. Principal MacVicar.

PRINCE ALBERT N. W. T.—The Rev. James Sieveright, whose name has long been famous in connection with church-building enterprises, appears to be as enthusiastic as ever in that line. Writing on 10th December, he says,—“The first subscription—\$100—for a new church in Prince Albert has been given by an Episcopalian. \$206 have been raised to pay for an organ. I expect to have three edifices begun in spring.” Mr. S. is sure to succeed, for he has commenced by ordering a large number of copies of the PRESBYTERIAN RECORD for the North-West.

Meetings of Presbyteries.

HALIFAX: 20th December:—A suitable minute respecting the late Mr. Maclean of Kempt, was adopted. Rev. John Forrest's demission of St. John's Church, Halifax, was accepted. The congregation by deputation presented a series of resolutions expressing their unabated affection for and confidence in Mr. Forrest, who had been their pastor for thirteen years; but they concurred in the propriety of his accepting a Professorship in Dalhousie College. Dr. MacGregor was appointed interim moderator of Session. The Presbytery heard the trials of Mr. Macleod which were most cordially sustained. In the evening, Mr. Macleod was ordained and designated to the Foreign Mission work in Trinidad.

VICTORIA AND RICHMOND.—Presbyterial visitation has been made to the following congregations, viz:—River Dennis, River Inhabitants, and Port Hastings, West Bay, Forks Baddeck, Whycocomah, and Lake Ainslie; all of which were found to be in a satisfactory condition. Very decided approval was expressed in regard to a Sustentation Fund, as being Scriptural and consistent with the Presbyterian principle of the parity of ministers, and with the idea of the Church as one household. As to retired ministers, it was agreed to recommend that each minister should have their names continued on the roll, without the right to vote. It was agreed to recommend that every minister preach at least once a year on Temperance

and that every effort should be made by the Presbytery for the suppression of intemperance.

PICOU: 5th January:—A call from United Congregation, West River, to Rev. A. McLean Sinclair was sustained. A call from Westville and Middle River in favour of Rev. Robert Cumming was also sustained. With reference to the Assembly's remit anent a Sustentation Fund, it was resolved, that the "Presbytery, taking all the facts into consideration, are of opinion that a Supplementary Fund is more suitable to the present circumstances of our Church than the proposed Sustentation scheme." Mr. Miller tendered the demission of French River congregation. The attention of the Presbytery having been directed to the persistent and increasing desecration of the Lord's Day, especially on the Intercolonial Railway, adopted a resolution setting forth the universal obligation resting upon professing Christians to keep holy the Sabbath, and remonstrating earnestly against the growing tendency to disregard the divine ordinance—the Clerk being instructed to forward a copy of the resolution to the Minister of Railways at Ottawa.

LUNENBURGH AND YARMOUTH: 14th Dec.:—A committee was appointed to prepare questions to be used at Presbyterial visitation. In the evening the Presbytery visited the congregation at Bridgewater. The congregation, though fair, was not so large as desirable; only three out of five elders were present. Mr. Miller conducted devotional exercises, and the clerk preached, after which the moderator asked the usual questions. The answers were full, clear and frank, and the Presbytery had no difficulty in ascertaining very fully the state of the congregation. Addresses were afterwards given by members of Presbytery, in which the faults and wants were plainly, faithfully, and kindly pointed out. A suitable deliverance was then agreed upon.

MONTREAL: 11th January:—Principal MacVicar was elected moderator of the Presbytery, and, at a subsequent stage was nominated for the moderatorship of the General Assembly. Intimation having been made of the generous offer of Mr. David Morrice to add to the buildings of the Presbyterian College, Montreal, a Convocation Hall, a Library, a Dining Hall, and 33 additional rooms for students, the Presbytery agreed to record its warmest appreciation of this magnificent gift to the Lord's work, tender Mr. Morrice most cordial thanks, and express the hope that by similar liberality on the part of others, the present effort to remove existing liabilities and to endow the Institution may be crowned with complete success. The Rev. R. H. Warden reported on behalf of the

Home Mission Committee, in satisfactory terms. It was agreed to give supply during the winter at Dillonton, near Huntingdon copper mines, with the view of erecting it into a mission station. A committee was appointed to organize a congregation at Pointeaux-Trembles. A letter was read from Mr. Anthony Cauboue, an ex priest, tendering his thanks to the Presbytery for advice and assistance given him. Rev. James McCaul was appointed Convener of the Presbytery's Sabbath-school committee. The resignation of Rev. John Irvine, of his charge of Mille Illes, was accepted, the Presbytery recording its high appreciation of Mr. Irvine's faithful labours during seventeen years, and expressing the hope that another suitable sphere of labour may soon be opened for him. In regard to the remit on a Sustentation Fund, the principle of such a fund, as distinguished from a supplementing fund, was unanimously approved, and it was agreed to send down the said remit to Kirk-sessions, with such statistics as shall enable them to form an intelligent opinion on this subject. A discussion followed on the subject of the examination of students coming up for licence, which ended in notice of a motion by Rev. R. Campbell, to overture the General Assembly on the subject. A conference on the State of Religion was appointed to be held during the next meeting of the Court, to be followed by a conference on Temperance, in accordance with instructions from the General Assembly.

CHATHAM: 14th December:—Arrangements were made for holding missionary meetings, or having missionary sermons preached in all congregations and mission stations within the bounds. It was agreed to hold a conference on the State of Religion and Temperance at next meeting.

KINGSTON: 21st December:—Rev. R. J. Craig was appointed Moderator. Attention was directed to the death of the Rev. Henry Gordon, at the advanced age of 95 years. Messrs. Wilson and Gracey were appointed to draft a suitable minute. A call from Amherst Island to Mr. James Cumberland was sustained, and has since been accepted by him. Mr. Stuart, of Trenton, obtained five months leave of absence on the ground of ill-health. Mr. Gracey and Matthews were with their elders authorized to tabulate the returns on the State of Religion. A committee was appointed to consider the Sustentation Scheme. Appointments were made in the interests of the several schemes of the Church.

MANITOBA: 8th December:—Mr. McKellar was appointed to visit Dundas and Balmoral, and also the Beautiful Plains district, and Mr. Bell to visit Grand Valley, Milford, and Cyprus River districts, to confer with the

people, and to convey to them the assurance that the Presbytery would do everything in its power in the spring to supply them with ordinances. Mr. Vans, catechist, was appointed to labour in the Rock Lake district. Mr. Lawrence was continued in charge of Grassmere and associated stations. Mr. Scott, of Emerson, applied on behalf of the people at West Lynne, that they might be organized into a congregation, which was granted. It was reported that the Home Mission Committee had appointed Mr. Cuthbert McKay to labour among the Crow Starband of Indians, near Fort Pelly; that a missionary was to be sent to Gladstone, and that Rev. J. W. Mitchell, of Mitchell, would shortly arrive to labour within the bounds. A call was sustained from Emerson in favour of Rev. Thomas McGuire, of Jarvis, Ont. The Rev. Dr. Black, of Kildonan, was nominated for the moderatorship of the next General Assembly. Dr. Black, as Convener of the Foreign Mission Committee, read a letter from Prof. McLaren stating the arrangements made for the establishment of a mission among the Indians near Fort Pelly. Arrangements were also made for a school at Okanase. Mr. McArthur, catechist, who laboured during the summer at Birtle and associated stations, gave a full report of his work there during the last summer. He stated that there were about 400 heads of families in that district, of whom about 225 were members and adherents of the Presbyterian Church; and that he had conducted services in some fourteen different places on Sabbath and on week days. He urged the importance of a larger number of missionaries being in the field than at present. The Rev. W. R. Ross was appointed to moderate in a call at Mountain City. Mr. Borthwick was continued in charge of the congregation in the meantime. Rev. Alexander Campbell, of Little Britain and Selkirk, was appointed to visit the Canada Pacific Railway and preach for one month at Rat Portage, and along section B.

TRURO: 11th January.—A call from Clifton to Rev. J. D. McGillivray was sustained. In the evening a conference on Sabbath-schools was held and elicited much interest. The remits of the General Assembly will be considered at next meeting.

ST. JOHN: 11th January.—The case of Dr. McLise against St. Andrew's Church occupied the largest portion of the time of the Presbytery. It was finally agreed to appoint a committee to confer with both parties. The Rev. John Sutherland was appointed to take charge of the New Kincardine settlement, and members were appointed to look after the schemes of the Church as follows:—Home Missions, Dr. Waters; Foreign Missions, Mr. Hogg; the Colleges, Dr. Macrae;

Aged Ministers' Fund, Dr. Bennet; French Evangelization, Mr. Mitchell; the Assembly Fund, Mr. Bryden; "The Dayspring," Mr. Gray. Commissioners will be appointed at next meeting.

HAMILTON: 7th December.—Dr. Thompson gave notice of a motion approving the principle of a Sustentation Fund, also regarding the mode of electing commissioners. Mr. Thomas Scouler was ordained and inducted to the pastorate of Erskine Church, Hamilton. Having signified his willingness to sign the formula when called upon, his name was added to the roll. The Clerk was instructed to obtain a book, with the formula engrossed, to receive the subscriptions of ministers at their ordination. (Why not of elders also? Ed.) The Presbytery had a conference on the State of Religion, and also on the subject of Temperance which it commends cordially to the intelligent support of all our people.

PARIS: 13th December.—A minute was adopted in reference to the death of Mr. W. T. Root, recording in very feeling terms the sense of the great loss which the Presbytery and the Church at large has sustained by the removal of a brother so beloved, honoured and useful; and sympathizing with his bereaved widow and friends, and with the pastor and Kirk-session of Erskine Church, Ingersoll. Arrangements were made for holding a conference on the State of Religion at the next meeting, Mr. Grant, of Ingersoll, to preach the opening sermon—all the elders and Sabbath-school superintendents within the bounds to be invited. The Presbytery met on the following day, in St. Andrew's churches, at Blenheim, and at East Oxford, for the purpose of Presbyterial visitation. Mr. Little was appointed to preach in said churches the following Sabbath, and to read the Presbytery's deliverance.

MAITLAND: 21st December.—A petition from Fordyce congregation asking that a station be organized in East Wawanosh was presented and laid on the table till next meeting, and the Sessions interested cited. Standing committees of the Presbytery were appointed for the year. The report on the mode of electing commissioners to the Assembly was given in by Mr. Wilkins and adopted. Mr. Ross gave in the report on the statistics and finances of the Presbytery. Part of the report was ordered to be printed. It was agreed that Presbyterial visitations should be held in all the congregations during the year, and for this purpose the Presbytery was divided into districts. Professor McLaren, of Knox College, was nominated as Moderator of next Assembly.

LANARK AND RENFREW.—On the occasion of the Rev. William Burns retiring from the pastorate of Knox Church, Perth, the Pres-

bytery adopted a minute expressing their high appreciation of Mr. Burns' labours during the twelve years he had resided in Perth. Mr. Burns has accepted a temporary appointment to act as agent for the collection of funds for Knox College, Toronto. It is understood that the Rev. Dr. Bain, of St. Andrew's Church, Perth, is about to retire from the active duties of the ministry which he has discharged with great fidelity for thirty-five years.

BRUOE: 21st December:—Rev. D. Duff was appointed Moderator. Mr. Tolmie submitted the Home Mission report. Professor Maclaren was nominated for the Moderatorship of the General Assembly. The remits of the General Assembly are to be taken up at next meeting.

MANITOBA ITEMS.

THE WEEK OF PRAYER meetings have been largely attended this year in Winnipeg. Series of revival meetings have been held during the past two months in Winnipeg, Emerson, Portage la Prairie, and Kildonan. The several churches have received large accessions to their membership. The Palestine group of stations cannot be occupied this winter for want of labourers. This is a settlement eight years old, has one church, and four other services held in school-houses or private dwellings. During the Christmas vacation, Mr. J. Macarthur, a student of Manitoba College, supplied these stations for three Sabbaths, and this is all their supply since 1st of October. Mr. Hodnett has a mission field of fourteen stations in the Birtle district. Turtle Mountain district has supply: Cyprus River district is in the same condition: and Beautiful Plains region can only be reached occasionally by the missionary from the south, Rev. D. McGregor. It is to be hoped the Home Mission will be able to devise liberal things at its meeting in April. Emerson has called unanimously Rev. T. McGuire, of Jarvis, Ont., and is earnestly looking for a favourable response to its invitation. Portage la Prairie Presbyterians expect to erect a new church this season. It is very much needed. Probably \$5000 is as small an amount as a suitable church can be erected for there. The Board of Management of Manitoba College has sold all its land and buildings, and realized for them \$11,000. A new college building will be begun immediately on the opening of spring to be ready by September. One friend of the College in an eastern city has given \$1000: the Board would be glad to hear of other friends of equal liberality.

B.

Obituary.

THE REV. HENRY GORDON, of Gananoque, who on 13th December last passed away at the ripe age of over *ninety*, was born and brought up in Edinburgh, where his father was engaged in the practice of Law. He was for many years the Sheriff of Sutherlandshire. Mr. Gordon himself studied law, and passed as a writer to the Signet in 1825. In early life he was thrown much into the society of men of pleasure, but soon a great change in his views and character took place, and, giving up his former pursuits and abandoning the profession of Law, he resolved to devote himself to the ministry of the Gospel. Having gone through the ordinary course of study, and having been duly licensed to preach the Gospel, he accepted an appointment from the Glasgow Colonial Society, connected with the Church of Scotland, and came to Canada in 1833. After some time spent in missionary labour he was settled in King and Newmarket. Here he remained for about four years, diligently discharging his pastoral duties, and proving himself to be a most faithful and devoted missionary. Having accepted a call given to him by the congregation of Gananoque, he was translated to that charge in 1837, and there the rest of his ministerial life was spent. Mr. Gordon was a man of very superior attainments and culture, and was a ready and fluent speaker. He was an influential member of the Presbyterian Church of Canada, formed in 1844, and was elected moderator of the Synod of that Church in 1854. In private life he was beloved by all who knew him, and his name will long be had in remembrance as that of an earnest, unselfish, and laborious minister, and a sincere and heavenly-minded Christian. Mrs. Gordon, after a happy union of upwards of forty years, mourns his removal, but at the same time can rejoice in the assurance that he is now with Christ—"which is far better."

MR. W. T. ROOR.—We notice with sorrow the death of this esteemed friend and brother—one of the most energetic and useful elders in the whole Church. Mr. Root was born and brought up in the United States, but had resided for a number of years past at Ingersoll, Ont., where he was elected to the eldership in Erskine Church in 1876. He was "representative elder" of the Paris Presbytery to the last three meetings of the General Assembly, and, indeed, the Presbytery had reason to be proud of such a representative. He was present at the meetings of the Presbyterian Council, Philadelphia, and was deeply interested in its proceedings. Little did we think then that he was so soon

to leave us; hale and hearty-looking as he was, he was taken hence on the 15th November, in the 63rd year of his age.

MR. WILLIAM COOK SMITH died of consumption at Folly Village, Nova Scotia, on the 18th of August last, aged 52 years. The deceased was an elder in the congregation of Upper Londonderry and a teacher in its Sabbath-school. At the prayer-meeting, the simple earnestness of his prayers will not soon be forgotten. He was a great-grandson of the Rev. David Smith, the first settled minister in Londonderry, N. S., who died in the winter of 1795.

Ecclesiastical News.

THE LATE JAMES E. BROWN of Kittanning, Penn., left property valued at \$2,000,000. By the terms of his will various Presbyterian boards will receive large amounts as follows: Board of Domestic Missions, Board of Foreign Missions and American Bible Society, about \$340,000 each; Board of Education and the Church Erection Fund, about \$170,000 each; and Board of Publication, the Fund for Disabled Ministers, the work among the Freedmen, and the Foreign Christian Union, about \$85,000 each. Mr. John Boyd Baxter, L.L.D., has intimated his intention to contribute \$625,000 towards founding a college in Dundee, Scotland. The idea, he says, has been the dream of his life. Some years ago a move was made in this direction but was arrested by the commercial depression; now, however, that trade has revived there is hope that it may be realized. The whole amount required is estimated at quarter of a million stg. "I am getting old," Dr. Baxter says, "and cannot expect to see the success of this project, but I would feel we have done a good work for the town, and generations to come would yet get its privileges and its benefits." No doubt "the Bailies," will heartily enter into the movement and set the log-rolling. THE PRESBYTERIES of the Established Church, having no burning questions to discuss at present, are seriously considering the remit of the General Assembly on "The Subscription of Elders." This has been a favourite theme with the Rev. Dr. Story, of Rosneath, for many years, and the amendment now suggested was presented by him to the supreme court in the form of an overture last session. The following is the clause in the existing formula subscribed by every elder at his ordination, and (not or) whenever he may be judicially called upon to do so, which it is proposed to modify:—"I do sincerely own and declare the above Confession of

Faith, approved by former General Assemblies of this Church, and ratified by law in the year 1690, to be the confession of my faith, and that I own the doctrine contained to be the true doctrine, which I will constantly adhere to." This is what is now submitted as a substitute for the clause just quoted:—"I believe that the true Protestant religion as it hath of long time been professed in this land is founded on, and agreeable to, the Holy Scriptures. I own and promise to adhere to the said true Protestant religion, and to the sum and substance of the doctrine of the Reformed churches as contained in the Confession of Faith, approved by former General Assemblies of this Church, and ratified by law in the year 1690." Dr. Ceasar, of Tranent, said, in the Haddington Presbytery, that no one could fail to be astonished at the crudeness and vagueness of the document under consideration: the more it was studied the more apparent was its inadequacy to meet the alleged difficulties. It was the work of an apprentice and not of a master hand. Under its phraseology a subscriber might hold all or any opinions, just as he pleased. Mr. Tainsh seconded the rejection of the remit on the ground that it was unnecessarily introducing a disturbing element into the Church. Mr. Kerr, of Haddington, and Dr. Sprott, of North Berwick, were in favour of the proposed change. The latter, looking upon the elders as representatives of the laity, did not think they should be asked to subscribe a very strict formula; indeed he thought it would be no great evil if, as in former times, they were not required to sign any formula at all. The remit was approved by a vote of 7 to 4. The Presbyteries of Kelso and Arbroath have also adopted the remit. The whole subject has been ably discussed in a pamphlet on "The Elders Formula," by the Rev. William Mair, of Earlstown, who goes to the root of the matter in repudiating the distinction between lay and preaching elders as inconsistent with Presbyterian principles. "We are all," he says, "in the eyes of the law absolutely equal—none higher and none lower than a presbyter or elder. 'Presbyterian parity' includes ministers and elders together. It is parity of presbyters. Even the occupancy of the moderator's chair by a minister is but a matter of expediency. For the only authority we have on this subject says,—'It is most expedient that in these meetings one whose office is to labour in the Word and doctrine do moderate in their proceedings.'" Of course Mr. Mair comes to the conclusion "that the movement in question is entirely wrong." The Synod of the Presbyterian Church of England are likely to have a lively discussion on the eligibility of an undordained minister to the moderatorship. The

Presbytery of Liverpool, after a protracted debate, agreed to a resolution that the Board of nomination had acted inconsistently with the practice of the Church in nominating for the moderatorship of the Synod an elder who is not one of the ordained ministers of Church. In the Presbytery of Newcastle upon Tyne there has been a very warm debate on the subject of disestablishment. The result was the adoption, by a vote of 27 to 4, of an overture to the Synod to appoint a committee to consider what action should be taken by the Presbyterian Church of England to terminate the existing union between Church and State. Professor Robertson Smith, yielding to a numerously signed requisition of Free-Churchmen in Glasgow, has consented to deliver a course of twelve popular lectures in exposition of the present state of Biblical criticism. The Rev. Dr. George Matheson, of Inellan, is the Baird lecturer for 1881. Rev. Dr. A. N. Sommerville has gone to Germany where he hopes to carry on a mission work somewhat similar to that which he accomplished in France and Italy. An anti-Jewish meeting, attended by about 2,000 persons, was held on Dec. 17 in the Reichsalle at Berlin. Resolutions were unanimously adopted in favour of repressive measures against the Jews. It was also resolved not to make any purchases from Jewish shops or firms. This unexpected outbreak of anti-Jewish feeling is variously regarded, some looking upon it as a piece of high-handed tyranny unworthy of the nineteenth century, others see in Bismarck another Pharaoh—an unconscious instrument in the hand of God for bringing about a second exodus by which the dispersed children of Israel may be reinstated in "their own land," and the accomplishment of their destiny as a prelude to the final and universal establishment of Christ's kingdom upon earth. The Protestants of Germany are beginning to prepare to celebrate the four hundredth anniversary of the birth of Luther which occurs on 10th November, 1883. The principal celebration will be held at Wartburg, where Luther, during his imprisonment, completed his translation of the Bible. There are three Protestant churches in France: the Reformed, the Lutheran and the Free Church which, some time ago, renounced State aid in order to become free from State control. The Wesleyan Methodists also have a Conference in France, and some British and American missionaries are at work, but the Evangelical Society of the Free churches, the Central Protestant Evangelization Society of the State Church, and the Home Mission Society, are the chief agents in the religious movement that is now going on. These societies, finding that they have neither sufficient men nor means to keep pace with the develop-

ment of the work, sent M. Reveillaud and M. Dodds to America for the purpose of pleading the cause of France and soliciting aid. They were everywhere received very cordially, and, to begin with, have already received \$12,000. Those who desire full information respecting this important movement should read "the white fields of France," by Dr. Horatius Bonar, which contains a great deal of interesting information, and may be had for 25 cents. THE REV. J. S. MACINTOSH, of the May Street Presbyterian Church, Belfast, one of the Irish delegates to the late Presbyterian Council, having had no less than three calls addressed to him from this side of the water, has at length yielded to the entreaties of the second congregation, Philadelphia, by accepting their call. This is the congregation of which the late estimable Dr. Beadle was for many years the pastor. It is one of the most influential in the city. Mr. Macintosh is coming back to his birth-place.

Montreal Anniversary Meetings.

THE THIRD MEETING, in the interest of Foreign Missions, was still larger than either of the preceding ones. Erskine church was packed full of people. There must have been fifteen hundred present. Although the proceedings commenced at half-past seven and were not closed until half-past ten, very few left their seats until the blessing was pronounced, and a considerable number appeared to be unwilling to go away then. A large missionary map suspended in rear of the platform, if it was not much used, was at least an appropriate emblem for such an occasion, and *might* have been made to speak, only that the eyes of the speakers were so steadfastly set upon the audience in front of them. Only one thing more could have been desired to make such a meeting a complete success. Considering the amount of enthusiasm that was awakened, and the financial ability of the audience, it would have been a grand thing if that metropolitan meeting had just then and there put into the Lord's treasury the eleven or twelve thousand dollars needed to place the Foreign Mission Committee of the Presbyterian Church in Canada out of debt. As it was, the collection this evening was only \$423, and the amount contributed at the three meetings \$625. The meeting was opened by singing the hymn,—“Jesus shall reign where'er the sun,” &c.

THE CHAIRMAN made a brief statement of the Foreign Mission work of the Church in its five distinct fields: (1) The North-west Territories of Canada, where three ordained missionaries are labouring faithfully and suc-

cessfully among the aboriginal tribes of Indians. (2) The New Hebrides groupe of Islands, in the South Seas, where the late Dr. Geddie commenced the work, in 1846, that has been carried on uninterruptedly ever since with most satisfactory results, and where we have now three ordained missionaries ministering to a large number of native Christians, and making their influence to tell upon surrounding heathenism. (3) The Island of Trinidad, where our mission to the Coolies, begun by Mr. Morton in 1867, has gathered strength year by year, until now we have three ordained missionaries, a large staff of educated native assistants and a number of flourishing schools. (4) The Island of Formosa, in China, concerning which our devoted missionary Dr. Mackay was here to speak, and to tell what great things the Lord had done for him and by him, (5) Indore and Mhow, in Central India, where we have also three ordained missionaries. Besides the wives of the fourteen missionaries, there are four ladies employed, making a total of thirty-two, in addition to the native helpers. The amount expended last year in maintaining these missions was \$35,000. But this year it was estimated that \$55,000 would be required, namely—from the Western Section of the Church, \$40,000 and from the Eastern Section, \$15,000. The Chairman did not hesitate to say that any one of the three largest congregations in Montreal could, if they were so minded, without any detriment to themselves, supply the whole amount that is asked by the Committee for the Western Section of the Church. He then referred to the political changes and national revolutions that preceded the coming of the Messiah, and by which the world was prepared for that great event: to the fact that Christ appeared precisely where, when, and in the manner the prophets had foretold that he should come: and to the later favouring circumstances which enabled the disciples to fulfil their Master's injunction,—“go ye into all the world and preach the Gospel to every creature.” It seemed now as if the world was again being prepared for the universal spread of the Gospel, by the facilities for inter-communication, the circulation of the Bible, the diffusion of religious literature, and other means. And that while nearly all countries were now open to the missionary, the Lord was also opening the hearts of many of his servants to supply the means that are needed for the successful prosecution of missionary efforts. During the last few years a large number of splendid gifts and bequests had been made for this purpose. Among other princely givers he named Dr. Hugh Miller, Scotland, \$100,000; Mr. Jones, of England, \$175,000; Miss Lapeley, U. S., \$300,000; Deacon Otis, U. S.,

\$973,000; the Bishop of Newcastle, Australia, \$1,250,000; James Baird, Scotland, \$2,500,000, and Judge Packer, U. S., \$3,000,000. Canada was a young country, and such rich legacies as some of these could scarcely yet be looked for, but the late Mr. Hall, of Peterboro, had left \$150,000 for Church purposes, and a Nova Scotian resident in New York has lately given over \$100,000 towards the endowment of Dalhousie College, Halifax.

THE REV. DR. MACKAY, of Formosa, then addressed the meeting. He commenced by giving a glowing account of the Island of Formosa, which for natural beauty and variety of scenery surpassed any part of the world he had yet seen. Separated from the mainland of China by a sound ninety miles in width, Formosa is about 250 miles in length, and has a population of three millions. A range of mountains, rising in places to a height of 12,000 feet, divides the island longitudinally. The Western side is peopled by Chinese, the Eastern, by the aborigines who resemble the Malay tribes. His work was among the former, in the northern part of the Island—the districts towards the south being occupied by the Presbyterian Church of England who have a very flourishing mission there. The prevailing religion in Formosa, as in China proper, is Buddhism. The *literati* of the island are a very intellectual class, corresponding to the Brahmins of India. He found that the objections to the Christian religion offered by the educated Chinese were very similar to those made by the Brahmins, and had a common origin in traditions and superstitions that were traced back thousands of years before the Christian era. About nine years ago, in the providence of God, he had been led to select this Island as the field of his labours. His prospects at first were far from encouraging. There was no one to whom he could look for assistance but God, and the difficulties he had to encounter before he could make any progress were past description. He began work in a bath-room and then removed to a small building that had been used as a stable. For four or five months it rained incessantly, and beneath the stakes which supported his bed many a time there was a foot of water. This was his dormitory, study, and parlour. There is no romance in mission work in Formosa. It means downright hard work. There is no such mud as the mud of Formosa in the rainy season. The people were not waiting with outstretched arms to receive the Gospel. His first employment was to learn the language which he picked up from the boys whom he met on the hills, and otherwise as best he could. Before long he had compiled a dictionary in the vernacular of 10,000 words. He posted up the Ten Commandments in Chinese on the door of his cabin.

The *literati* read and criticized the document. The first four commandments they utterly condemned; as for the rest, they could find little fault with them, so much did they resemble the maxims of Confucius. They posted up counter-placards, and began to stir up enmity against him. They accused him of all manner of tricks. Called him a spy and a deceiver, a necromancer—"the foreign devil!" The people shunned him. Nobody would sell him provisions in that village, and wherever he went his steps were dogged by a company of soldiers. Sometimes the *literati* would come to his home, to sneer at him. They would hire beggars to do the same, who spat upon him as they left. As soon as he was able he began to preach the Gospel. The first effect on the people was wild excitement, but it was not long before one of the natives said he wished to see him on this matter. He was a strong man physically and intellectually, one with whom it would not have been safe to quarrel, but he soon shewed that the interview he desired was a friendly one. This was Giam-Chheng-Hoa, Dr. Mackay's first convert. He came day after day with his objections written out. The truth at length prevailed; A-Hoa gave his heart to God, and has ever since been an earnest and consistent Christian. At the end of nine months he took him out with him as an assistant, and from that time forth he has shared the dangers, the persecutions, and the successes of his teacher. Then began the work of itinerating amongst the people, visiting the neighbouring towns and villages, dispensing medicines, extracting teeth, relieving the wants of the poor, and, every where, preaching the Gospel. During two years he met with determined opposition at the hands of the authorities as well as the *literati*. At one place where he remained over night he was formally notified that he must either leave next morning, or remain inside of his house for three days. He immediately sat down and wrote for reply, "I will not leave at six o'clock to-morrow morning, nor will I remain in the house for three days. But I will stay here for ten days and I shall preach the Gospel in the streets." A-Hoa was asked if he would stand by him. He reply promptly "yes"—that he would be faithful even unto death. The result was that the man who was the leader of the opposition, was among the first to be converted, and he is the best elder in that place to-day. Dr. Mackay then went on to tell how one after another of his twenty helpers were converted: how they met together to study the Word of God, sometimes on the rocks by the sea-shore, sometimes under the branches of a tree, sometimes on the lonely mountain side. He would instruct them in Botany, Natural History, Geology, Geography, Ana-

tomy, all that they might find "good in every thing." It is a mistake to think of those twenty native teachers as simple minded young men who can only stand up and say that Christ died for them. They are well educated men, who can think and reason for themselves. They have studied Boston's four-fold State, and Horne's Introduction. They have been drilled in systematic theology, and are thoroughly conversant with the history of missions and the biographies of missionaries like Dr. Duff and W. C. Burns. A great change has come over Northern Formosa. There is no longer opposition to the preaching of the Gospel such as he had referred to, but it is not to be supposed that the missionary had only to stand up and preach, when a chapel is built and converts gather in. No one in Canada knows the toil and the tears bestowed on this field, but by God's grace the Gospel has triumphed in Formosa, and will triumph. The speaker had travelled 45,000 miles, for the most part bare-footed, over hills and dales; he had ministered relief to 30,000 patients; he had extracted 10,000 teeth, and, better than all, he had admitted 323 persons into the Church by baptism, and had built twenty churches for the worship of God, in each of which there was the nucleus of a Christian congregation, and each at this moment is under the pastoral care of a trained native assistant. He had seen Chinaman converted and living exemplary lives. He had seen Chinaman die in the Christian faith, and could bear testimony as to their triumphant deaths. He believed that the Gospel of Christ is the power of God unto salvation to every one that believeth: that China's millions shall be converted to God; and that the time is coming when every knee shall bow to Jesus.

THE REV. NARAYAN SHESHADRI said that as they were met to consider the subject of missions to the heathen, he could not do better than to tell them how he himself had been brought to the knowledge of saving truth, and they could easily understand that what the Gospel had done for him it could do for others situated as he was. He was a Brahmin of the highest caste, and, as such he had even been worshipped as a divine personage by those of inferior castes. Such a thing would scarcely be credited by a Montreal audience, but it was true nevertheless. When a lad he had been sent to the Mission Institution at Bombay for the purpose of acquiring a liberal education. He had no intention at that time of giving up Brahminism. Like young men in other countries he wanted to get on in the world, and a good education would help him to do so. And he must say that a great many of his countrymen have attended these institutions for the same reason and have advanced their world-

ly interests in consequence, without having been led to embrace Christianity. But if they did not become Christians it was not the fault of the system pursued in these schools. The pupils had every opportunity afforded them of becoming acquainted with the truths of religion. The Bible was carefully studied and explained. They had lectures on the evidences of Christianity; and, what was of more importance, they had the advantage of conversing without any reserve with Christian teachers who were sincerely interested in their welfare and took great pains to explain what they did not understand. The education which he received at Bombay, under Dr. Wilson and Mr. Nisbett, and the conversations which he afterwards had with Dr. Murray Mitchell, had raised serious doubts in his mind regarding Brahminism. Many of the stories and traditions mixed up with it were so absurd, that no one who had received a philosophical training could any longer believe them. When he came to examine them, it was not long before the last vestige of Brahminism was eradicated out of his mind. But it is one thing to be emptied of Hindooism and quite another thing to embrace Christianity. A great many of his countrymen have passed through the first stage without having experienced a saving change. Brahm, the Supreme Being of the Hindoos is represented, not as a personal God, but as a universal principle. Brahm is held to be the author of evil, and the deluded worshipper, being a fatalist, comes to the conclusion that the entire responsibility of sin rests with his god and not with himself. If he is to sin, he must sin. Therefore he is not to blame. It is easy to see what such a system as that leads to. In the state of mind to which he had been brought, Atheism and Pantheism were alike unsatisfactory. For some time he had no religion. That, too, was unsatisfactory. He began to read the Bible more carefully. The prophecies respecting Christ were especially interesting to him. Then he studied the life of Christ and became convinced that He answered to the description of Isaiah and Malachi, and, step by step, he came to understand and accept the sublime truth that "God so loved the world as to give his only begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life." He resolved to become a Christian. But he had to pass through a severe ordeal. In one hour he had to give up father and mother, three brothers and five sisters. He must be regarded by them as an outcast for ever. But he could testify that God had recompensed him a hundred fold, yea a thousand-fold already, and, sooner or later, he believed that the tribes of India will be brought into the fold of Christ. Idolatry is

losing its hold on the people very fast. The sacred places, to which thousands and tens of thousands used to resort, are year by year losing their importance. Christianity is commending itself as a purer and better system than any of the old religions of India.

Both Dr. Mackay and Mr. Sheshadri had visited Indore and Mhow, where they spent some days with the Canadian Missionaries, Messrs. Campbell, Douglas and Wilkie, and both testified to the diligence and devotion of these missionaries and the ladies associated with them. Dr. Mackay also made mention of the valuable services of Mr. and Mrs. Junor in Formosa. Besides speaking at the missionary meetings, these brethren had frequent opportunities of addressing the people of Montreal. Mr. Sheshadri gave a lecture on India to a large audience in Erskine Church. Dr. Mackay lectured on Formosan idolatry in Crescent Street Church which was filled to its utmost capacity, and preached three times on Sabbath. Both of them had meetings in the rooms of the Young Men's Christian Association, as well as in parlours and drawing rooms of the citizens. Altogether, their visit to Montreal was a pleasant and profitable one, and we trust that the good influences which it awakened will not soon pass away.

Home Missions.

EASTERN SECTION.

DR. COCHRANE'S statement, published in last "Record," presents the chief facts connected with the great Home Mission fields of the Canadian Church, and it is no fault of the Dr's. that it does not cover the whole ground. It remains to present, as a kind of supplementary exhibit, a few facts and figures from the Maritime Provinces, so that the whole Home Mission fields of the General Assembly, should be before the Church, and the financial requirements in the East also considered in good time. To the figures noted by the Dr., the following are to be added, Mission Stations aided by the Eastern Committees 114. Supplemented congregations 39. No. of families in congregations and stations aided, 4963. No. of communicants in these, 4945. Amount raised by congregations and stations, so aided, \$16,881. These figures add more than one fourth to the number of the Mission Stations, and more than a third to the number of aided congregations; and not far from one third, in the amount raised, by said stations and congregations. The number of families is much larger relatively, which must arise from the greater proportion of supple

mented congregations—39 in the East to 105 Westward.

Receipts by the main committee last year, \$46,869; in the East, \$10,485—total, \$57,354. When grants in aid are deducted, the amounts raised as the contributions of our own people are \$36,567 and \$7748. Total, \$44,315. The amount raised in the Maritime Provinces, exclusive of outside aid, was relatively smaller last year, as no special effort was made, as in the West. The points to which the attention of the congregations in the Maritime Provinces requires to be directed are the following,—that the demands on the funds are not less than formerly, that less help will be forthcoming from abroad, the Colonial Committee of the Church of Scotland having given notice that no farther grant need be expected, and the time of the Free Church grant to New Kincardine having determined; that three quarters of the whole expenditure have already been paid, and as the receipts acknowledged in this "Record" amount to only \$3545.86, it follows that debt on the year at this date, amounts to about the same amount. This arises from the fact that the contributions of one half of the congregations have not yet been received; but these are confidently expected at an early date.

For the sake of unity, I have presented the work of the two Maritime Committees as one. Both Committees respectfully and earnestly present their case to the congregations, and ask such aid as will enable them to meet all demands, and remove existing debt; but the Supplementing Committee, in particular, are most anxious that their honoured brethren on the supplement fund should, like other agents of the Church, have their money paid WHEN IT IS DUE; and they trust that the great principles involved in this scheme, the duty of the whole Church to secure the continuance of religious ordinances to the weaker congregations, and the importance of providing a comfortable maintenance for the men who are doing the hardest work of the Church amidst many discouragements, will call forth an EARLY and a liberal contribution from every congregation, whether settled or vacant, aided or independent.

P. G. MCGREGOR, Sec'y.

New Hebrides Mission.

MR. MCKENZIE'S REPORT FOR 1880.

ON the 10th of April we set sail from Sydney for the New Hebrides, and arrived at our station about the middle of May. Nothing of an adverse nature had occurred in our absence. The work moved

on smoothly, and our mission premises are very much as we left them. We feel greatly encouraged in our labours. The Christian natives seem to take a greater interest than usual in the work. In the past, one building served for church and school, but since our return they have built a school-room.

SCHOOLS.—At the childrens' school there are fifty scholars at present and they attend very regularly. Some of them belong to a village several miles away, but they live here to be near the school and their friends bring them food. We opened a day school for adults some time ago, and over eighty attend. We open with prayer; then comes Bible history, after that geography and English on alternate days, and then arithmetic. After a short rest we have singing, writing and reading. At the close we repeat the ten Commandments and the Lord's Prayer. On Wednesday I have the candidates class as usual. My health of late does not permit me to hold service at the other villages as formerly, but the more advanced natives come to Erakor in turn to the principal service, and impart what they hear at their own village the following Sabbath. Since we returned from Sydney our Sabbath work has been as follows—the principal service at 9 o'clock a. m. Sabbath-school for the children at 12, conducted by Mrs. McKenzie and myself; then at 2 p. m., Mrs. McK. has a Bible class for the young men and women at which the regular attendance is thirty-one. Later in the afternoon I have a Bible-class for the older ones. This year our natives have prepared three casks and a half of arrowroot. The difficulty now is to get a market for it. Could we get the same price as we got the year before last, it would be worth about thirty-five pounds (stg.) It is to pay for the printing of the Word of God in their language.

HEATHEN VILLAGES.—I cannot report much progress at the heathen villages. The teachers still visit them regularly, but at Fila, the principal village, they are too intent on their feast at present to care for anything else. The chief who was friendly in the past remains so still. At one of the other villages—Bufa, a teacher has been residing for some time. Although none of the natives there show him any hostility yet they do not seem disposed to join him. But knowing them as we do, and remembering the opposition we encountered when we began to visit them, the very fact that they now permit a teacher to live in their village, and that some of them give him food, makes us not only hopeful but confident of ultimate success.

God's almanack has but one day, that is To-day; Satan's almanack has but one day, that is To-morrow.

OPENING OF THE MARTYRS' MEMORIAL CHURCH, ERROMANGA.

Rev. H. A. ROBERTSON, our missionary in Erromanga, writes:—"The Martyrs' Memorial Church was duly opened, on the 13th June. At the morning service, as well as in the afternoon, the church was filled by an attentive and deeply interested congregation, among whom were the sons of the murderer of John Williams. The second eldest engaged humbly in public prayer! Five years before that day he threatened to take my life, but the Lord had better work for him to do, and better things in store for him and me. Three months before the opening of the church he escaped *only with his life* at a fight with bows and arrows, clubs and battle axes, when hundreds fought at one of their idolatrous feasts, and two months before the opening of the church he gave up all heathen practices, came across the river, and put up a house near the mission premises, and helped us almost daily with the church, and is now one of our foremost men for the truth. He also laid the corner-stone of the Martyrs' Church. His eldest brother is not such a promising subject, but we fully expect him to give up heathenism soon, although we do not expect him ever to be as useful a man as his brother, who is naturally a gentleman, and had the manliness to tell me he intended to kill me five years ago. The third, and youngest son, is only about 14 years of age, and can read well and write pretty well, and is one of those dear little fellows you cannot help loving. The two already referred to are about 40 and 42 years of age. I preached in the morning a sermon suited to the place and occasion, and presided at the afternoon service, when Yomot, Atnello, Novee, and Sampent addressed the meeting on the past and present of the Erromangan Mission, in the new church, dwelling on the kindness of those who so generously supplied it, and on the duty of every Christian on Erromanga, now to be as active in Christ's cause as they had once been in the service of the devil.

Umolop, Naiyoop, Lovah, and Umow engaged in prayer, and at the close of the service a collection of twelve shillings was taken up towards lighting the church. We had previously said that no native woman or girl would be allowed to enter the new church who had not on a calico dress, and for a month before the opening of the church the women were busy doing some work for us, or bringing fowls or yams, that they might get calico for a dress, and about twenty more gathered coral rock for lime, in order to get a dress. Then came the cutting out and sewing of their dresses, and here the women attending Mrs. Robertson's sewing classes

were much in demand to fit the dresses for the more untrained. One woman who had no dress ran off to a village two miles distant on Saturday, but we found it out and sent her husband for her, and Mrs. R. got a dress for her. Throughout the services there was the most perfect order; and as we looked around on the people and heard them singing praises to God, and turned to look at the martyrs' tablet, and then to the tablet for the church itself, and again looked at the beautiful church and heard Dosono pray, and to remember that forty years before that his father, Koiwiowi, clubbed to death John Williams on the opposite bank of the river, in front of the church—you cannot wonder that we found it difficult to suppress tears of joy and thankfulness. The friendly natives for ten miles north and south of Dillon's Bay gathered for the opening services, and on Saturday they were busy preparing their food for the Sabbath and washing their clothes and their bodies. We had fully expected the southern missionaries to arrive in time for the opening, on their way to meeting of Synod at Havannah Harbour, Faté, but they did not arrive till the following Tuesday, when we had a very short service in the church, at which the missionaries were present, and Mr. Paton kindly addressed the natives assembled. The church is built on a beautiful elevated spot commanding a fine view of the bay and the ocean beyond. The natives most willingly carried all the lumber from the landing and stored it, and when we were ready to commence building they brought foundation stone over a mile on their backs for the church, and thereafter cleared and levelled the ground for it, and assisted me at all the work until the building was up and finished, as far as it is finished; and they also put up a fine strong stone fence, or wall, five feet high by five feet broad, enclosing the church and grounds; and all that work they performed with great good will, and of course without receiving one shilling of payment. The young chief of Dillon's Bay and one other young man never lost a single day from the work, and a third young man glazed all the windows beautifully after I had done one pane, that he might see how it was done. The women cleaned up the church plot nicely, and brought fine dark gravel to put about the church outside.

The lining boards are not on yet, nor is the cresting on the roof, but I trust both these jobs I may soon get done. When these are done, and the building painted outside and in, and the seats and pulpit put in, and a few trees planted on the ground, the Martyrs' Memorial Church on Erromanga will look remarkably well indeed. Mr. Robertson then tenders thanks to all who aided in building this church, which will be of great use in the

Mission, and which will commemorate John Williams and Harris, the brothers Gordon, Ellen Powell Gordon, and James Macnair.

India.

LETTER FROM MISS RODGER.

THE following is addressed to Mrs. Harvie, Secretary of the W. F. M. S. Toronto:—
Indore, 22nd October, 1880.

I must not let another week go by, without writing you, as it is now more than two months, since I last wrote. There is some prospect of getting a girl to assist me, but it is not at all certain as yet. The Girl's school was well attended during the months of July, August, and September. The attendance is not as good this month. Some of the children were absent on account of the death of one of their relatives. I have succeeded in getting what I think will be a more suitable building for the school in a better situation. There is one room only, but it is about as large as the two I had previously. A few girls of the merchant caste have lately come, who would not have attended, had the school been where it was. For the past two weeks, a woman has attended who can read and write Hindi well. Although taught to read when a girl, she has never read the Bible, so I have given her a New Testament for her reading book. She is without employment at present and intends to spend her spare time in school, till she gets a situation. She is a Maratha, though instructed in Hindi. I do not know if I said anything about teaching them to write in my last, most of the children as yet are learning to write the alphabet. I was invited lately to two houses where I had never been asked before. The women of these houses were visiting their friends in the camp, when I first met them, they invited me to their homes. One woman in the camp whose house I visit expects me to show her some new pattern in fancy work, each time. She is the woman who did not wish to learn English. Her work-room is a very clean, well furnished apartment, like all the other rooms in the house. She has a pretty cottage piano, which she is anxious to learn to play, she has also in her room a chest of drawers, containing her wools and many pieces of fancy work. I have tried to get her to read the Bible, as she reads Marathi well, but I have not succeeded beyond a few times. I fear she gives attention while I am reading only from politeness. Not long ago, a little girl, in school, said to me "If you would not take the name of Jesus Christ, a great many children would come." This girl lived only a few steps from the school, yet it was many months before she would come

into the room, though her sister came regularly. The Hindu new year will be early next month. They have their houses white-washed and cleaned before that time. Indeed they are busy now with the work. They also repair what may have been broken in the rains. The camp and city will be beautifully illuminated the night of the Diwali. The holidays have been numerous in the past six weeks. There was heavy thunder and rain yesterday and the day previous, the weather was very hot before the rain, it will no doubt be cooler now. You have heard long before this of the death of Eddie Douglas. Mrs. Wilkie remarked a few nights ago, that she was going to write after the Diwali. She got your letter at Quebec. William McLaren Wilkie is a very pretty child, he is the prettiest child I have ever seen in India. I must close and go to school, Miss McGregor has gone to hers, some minutes ago. I will try to write soon again.

French Evangelization.

POINTE-AUX-TREMBLES SCHOOLS. On Friday, the tenth December, the writer, in company with the Editor of the RECORD, visited the mission schools at Pointe aux-Trembles. The attendance at present is precisely 100, of whom 61 are boys and 39 girls. We spent a few moments in each of the four class rooms, and were forcibly impressed with the order and discipline and general efficiency of the schools. At our request, the pupils were all gathered into the largest class-room, and examined in one or two subjects by the teachers, and in Scripture History, by ourselves. Though many of the pupils from Roman Catholic homes have only been two months in the Institution, and some were unable to read when they entered it, yet their answers would have done credit to the older classes in some of our best English Sabbath-schools. The teaching is most thorough and efficient, and the singing of the pupils hearty and inspiring. Special prominence is given to religious instruction and to the teaching of the Bible, on the points of difference between Protestants and Roman Catholics. In these every pupil is thoroughly indoctrinated, and it is no exaggeration to state that comparatively few of our English-speaking young men and women are better acquainted with their Bibles, or better able to give a good reason for the hope that is in them than can the pupils of Pointe aux-Trembles when they leave the mission schools there. The pupils all reside in the schools, there being separate buildings for boys and girls. Every pupil takes his or her share of house work, and that this is thoroughly done every

visitor can hear testimony. Though the interior of the buildings, furnishings, &c., are of the plainest possible kind, yet everything is as neat and cleanly as could be desired by the most fastidious. There is a place for everything and everything is in its place. That "cleanliness is next to godliness" is the motto of the Institution no visitor can doubt. In the boys' school, there are thirty single beds in each dormitory, and tidier, cleaner rooms, as we saw them, (and our visit was entirely unexpected) cannot be found. The day's work is thus laid out:—Rise at 5.30 a.m. All are in the class rooms studying privately from 6 to 7. Breakfast at 7. House and out door work from 7.30 to 8.45. Family worship when all assemble together, boys and girls, at 8.45. School begins at 9, with united Bible class for all, and continues till 12. Dinner at 12, followed by recreation to 1.30. Then, classes till 4, recreation from 4 to 5, classes from 5 to 6; tea at 6, recreation to 7. Studying privately in the class room till 9, then family worship (boys and girls in their separate buildings) at 9, and all in bed, and lights out by 9.30 p.m. There are five teachers, three of whom are married, and all of whom reside in the buildings. They are all earnest Christians of devoted missionary spirit, thoroughly consecrated, it is believed, to their work. The Principal, Mr. J. Bourgoin, has been ten years connected with the Institution, and is admirably adapted for his position. The directress of the girls' school, Mrs. Inglis, was only recently appointed. She has entered enthusiastically upon her work, and has won the confidence of the committee in charge of the Institution. The writer of this is free to confess that while not altogether opposed to the purchase of this Institution by the Church, he was by no means so favourably disposed as others, doubting whether this was the wisest way in which to expend so large a portion of the Church's money and energy in advancing the work of French Evangelization. He is equal free now to acknowledge that his doubts have been entirely removed, and after a somewhat intimate connection with the Institution for several months, and a careful and minute scrutiny of its record for 34 years, he has now no hesitation in expressing his strong conviction that God has very markedly blessed it in days gone by; he knows of no Institution more efficiently conducted, or more worthy of public confidence, and of no means likely to be more efficacious in the work of French Evangelization and in advancing the cause of Christ than the mission training school at Pointe aux Trembles, now providentially connected with the Presbyterian Church in Canada. About seventy scholarships, of \$50 each, have thus far been pledged towards its support. We

delay the publication of the names of the donors till next issue of the Record in the hope that the additional thirty required will be forthcoming ere then. While earnestly appealing for financial help we even more earnestly ask the prayers of the Church, on behalf of the Schools, that they may be abundantly blessed and honoured of God in winning souls to Jesus, and in advancing the cause for which He bled and died. W.

DO IT NOW.

A rich man lately died in New York, leaving a large fortune, as fortunes go in these days, and a generous part of it for the furtherance of religious and educational work. But his last days were embittered by the fact that these benefactions were so much smaller than he had intended, and might have made them. The shrinkage on the securities in which he had invested property set apart in his will for these uses was reckoned at more than \$1,000,000, if not more than \$2,000,000, before he died. He was a really good and generous man, and the thought was intensely painful, that in his prosperous years he might have given away from one to two millions of dollars without injury to any soul dependent on him, and have seen the good that money was doing in his life-time; while by trying to hold it till death he had seen it vanish, profiting nobody. There is a lesson here if the Lord's stewards care to learn it.

The Presbyterian Record.

MONTREAL: FEBRUARY, 1881.

JAMES CROIL,
ROBERT MURRAY, { Editors.

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

PAYMENT IN ADVANCE.

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

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

THE DEMAND for the January issue of the RECORD has so outrun our calculations that we have not a single copy left. We are sorry that many of our friends must consequently be disappointed. If there are any who have surplus numbers, we will be thankful if they will return them. We will gladly

refund them the postage. New subscribers, in making their remittances, will please send at the rate of 23 cents for each copy for the eleven months from February, so as to make their accounts correspond with the calendar year.

Literature.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL LESSONS, 1881. Boston, W. A. Wilde & Co. Montreal, W. Drysdale & Co., 232 St. James Street: \$1.25. We have frequently adverted to these admirable expositions of the Lessons and again confidently recommend them to all our superintendents and teachers as the most complete and useful that have come under our notice. The materials from which the notes are compiled are selected from the best commentators, and the author is careful to give his authority for every sentence that he thus appropriates. This book is not meant to supersede the concordance, the Bible dictionary and the commentary which every aspiring teacher must consult for himself and herself, but it puts him on the path of discovery and aids him very materially in "searching the Scriptures." The maps and illustrations are sufficient for all practical purposes. It is prefaced with a handy form for marking the attendance of scholars in the Sunday-school class and some very useful hints to teachers. Speaking of commentaries, there is none better than old Matthew Henry. Next to that we recommend teachers to procure a copy of Jamieson, Fausset and Brown, known as "the Portable Commentary," price \$3. Of Bible dictionaries, the best are Smith's and Fairbairn's. Dr. Schaff's, and the Westminster, are much cheaper and sufficiently elaborate for most Sabbath-school teachers. Geikie's *Life of Christ*, price \$1.50, will be found very useful in studying the New Testament Lessons.

THE BIBLE STUDENTS CYCLOPEDIA, or aids to Biblical Research, by A. C. Morrow; New York, N. Tibbals and Sons, 37 Park Row: \$1.50. The design of this book is to encourage and illustrate the method of teaching by question and answer. It contains over 5000 questions and answers pertaining to facts mentioned in the Bible. Some of them very curious, and most of them useful for reference. It is hardly to be called a text-book, but it has the good quality of being *suggestive* at any rate.

THE PRESBYTERIAN COLLEGE JOURNAL, Montreal; John Harvey Macvicar, editor and proprietor: monthly during the Session:

price, 25 cents per Session, in advance. We heartily welcome this newly fledged periodical into the world of letters, wishing it, and its editor, and the College which it represents, long life and and prosperity. We are almost afraid to say it is too cheap, lest it might retort with academic precocity—"tu quoque."

THE PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA: C. Blackett Robinson, Toronto, 1881, price 25 cents. This most useful compendium of information respecting the whole Presbyterian family, and our own Church in particular, has now reached its seventh year. The present issue appears to us to be the best of the seven, in respect of arrangement. It contains a very full resume of the PROCEEDINGS OF THE GENERAL COUNCIL, held in Philadelphia.

Official Notices.

Statements have been forwarded to the clerks of Presbyteries in the Maritime Provinces, shewing sums paid, up to January 1st 1881, for all the schemes of the Church for the current year. Such information seems necessary for the guidance of the Presbyterial agents in their work. The tables were mailed, before it was noticed, that the Assembly and French columns, containing only the sums paid through the Maritime agent, are necessarily imperfect, but the Presbyterial clerk or agent can supply the deficiency in half an hour from the *Record* file, which it is presumed is on the table or library of every minister.

MEETINGS OF PRESBYTERIES.

Halifax, at Halifax, 1st February, 11 a.m.
 Miramichi, at Chatham, 7th February, 10 a.m.
 Quebec, at Richmond, 8th Feb'y, 1.30 p.m.
 Ottawa, at Fitzroy Harbour, 14th Feb., 7 p.m.
 Lindsay, at Uxbridge, 22nd February, 10 a.m.
 Lanark & Renfrew, at Carleton Place, 15 Feb.
 Stratford, at Uxbridge, 22nd February, 10 a.m.
 Chatham, at Chatham, 15th March, 11 a.m.;
 Kingston; at Kingston, 15th March, 3 p.m.
 Victoria and Richmond, at Middle River, 8th March, 11 a.m.
 Pictou, at New Glasgow, 1st February, 11 a.m.
 Manitoba, at Winnipeg, 2nd March, 10 a.m.
 Truro, at Truro, 8th February.
 St. John, at St. John, 8th March.
 Bruce, at Paisley, 8th March, 2 p.m.
 Maitland, at Wingham, 15th March, 1 p.m.
 Montreal, St. Paul's Ch., 1st March, 11 a.m.
 Toronto, Knox Ch., 1st March, 11 a.m.
 Guelph, at Guelph, 15th March, 10 a.m.
 Hamilton, at Hamilton, 15th March.

A Page for the Young.

ROCK OF AGES.

ON board the "Seawanhaka" was one of the Fisk University singers. Before leaving the burning steamer and committing himself to the merciless waves, he carefully fastened upon himself and wife life-preservers. Some one cruelly dragged away that of the wife, leaving her without hope, except as she could cling to her husband. This she did, placing her hands firmly on his shoulders and resting there until her strength becoming exhausted, she said, "I can hold on no longer!" "Try a little longer," was the response of the wearied and agonized husband, "let us sing 'Rock of Ages.'" And as the sweet strains floated over those troubled waters reaching the ears of the sinking and dying, little did they know, those sweet singers of Israel, whom they comforted.

But lo! as they sung, one after another of the exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in this sweet, dying, pleading prayer,

"Rock of Ages cleft for me,
Let me hide myself in thee."

With the song seemed to come strength; another and yet another was encouraged to renewed effort.

Soon in the distance a boat was seen approaching! Could they hold out a little longer? Singing still, they tried, and soon with superhuman strength laid hold of the life-boat, upon which they were borne in safety to the land.

This is no fiction; it was related by the singer himself, who said he believed Toplady's hymn "Rock of Ages" saved many another besides himself and wife.

And this was only salvation from temporal death! But, methinks, from the bright world yonder, the good Toplady must be rejoicing that God ever taught him to write that hymn, which has helped to save so many from eternal death as, catching its spirit, they have learned to cast themselves alone for help on that dear "Rock of Ages"—cleft, sinner, for them, for you and for me, and which ever stands rent asunder that it may shelter those who utter the cry,

"Let me hide myself in thee."

WHAT DID THE CLOCK SAY ?

The clock upon the tower of a neighboring church tolled forth, slowly and solemnly, the knell of the departed hour.

As the last sound died away, Willie, who was sitting on the carpet at his mother's feet,

lifted his head, and looking earnestly in her face, asked :

"Mother, what did the clock say?"

"To me," said his mother, sadly, "it seemed to say, 'Gone—gone—gone—gone!'"

"What, mother? what has gone?"

"Another hour, my son."

"What is an hour, mother?"

"A white-winged messenger from our Father in heaven, sent by Him to inquire of you and of me, what we are doing, what we are saying, what we are thinking and feeling."

"Where is it gone, mother?"

"Back to Him who sent it, bearing on its wings, that were so pure and white when it came, a record of all our thoughts, words and deeds, while it was with us. Were they all such as our Father could receive with a smile of approbation?"

Reader! what record are the hours, as they come and go, bearing up on high of you?

SIX BIBLE NAMES.

Say them over a good many times, until you can remember them and the order in which they are given.

Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following bit of Bible chronology :

1. From the time Adam was created until the time Enoch was translated was a thousand years.

2. From the time Enoch was translated until the time Abraham was born was a thousand years.

3. From the time Abraham was born until the time Solomon dedicated the temple was a thousand years.

4. From the time Solomon dedicated the temple until the time Christ was born was a thousand years.

5. From the time Christ was born until the time John died was a hundred years.

Thus the Bible history of forty-one hundred years may be divided.

THE PENTATEUCH.

This Greek word means *The five-fold Book*, or *The Book in five volumes*. Its proper name is *The Torah*, or *The Law*. So it is called *The Book of the Law*, or *The Law of Moses*, or, generally in the New Testament, *The Law*. The Jewish names of the five books are taken from the opening words of each, but those in common use are derived from the Greek. Thus *Genesis* meaning Generation, and the Hebrew title, *In the beginning* : *Exodus*, Departure ; Hebrew, *The name* : *Leviticus*, the Levitical (law) ; Hebrew, *And he called* : *Numbers*, referring to the Numbers, chap. i. and xxvi. ; Hebrew, *In the wilderness* : *Deuteronomy*, the Repetition of the Law ; Hebrew, *These are the words*.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 4th JANUARY, 1881.

ASSEMBLY FUND.

Received to 4th Dec. '81	\$1416.59
North Bruce, omitted in November Record	1.00
Clifton	5 00
Cookstown	1 90
Fenetaquishine, Wyebridge & Co	5.00
Brazebridge, Monk & South Falls	5.25
Rochester ville	4.71
Hull	1.81
Hullett	5.10
Utica Missionary Ass.	1.00
Buckingham	4.00
Chesley	9.14
Richmond	2.00
Aunsterburgh	2.25
Dunwich, Duff's Ch.	3.00
St Peter's, C.B.	2 18
Moorefield	1.40
Three Rivers, St Andrew's.	3.50
Teeswater, Zion Ch.	4.00
North Brant	5.00
Queensville, Ravenshoe and North Gwillimbury	4.50
Morsea	3.90
Saugen, St Andrew's	2.85
Nairn Ch, Strabane	6.10
Ashburn	4 25
Elmira, Illinois, Knox Ch.	3.00
Binbrook	3.52
Saltfleet	1.83
Bonskillen & Greenock	3.00
Murray Harbour	5.00
Lake Ainslie & N Margaree.	4.00
Avonton	11.90
Columbus	7.00
Almonte, St John's Ch.	11.00
Brooklin	5.00
Gabarus	1 50
M Musquodoboit	3.00
Malapque	15.00
Little Bay	4.10
East River	5.00
Springdale	5.10
Stake Road	0.52
Onslow	5.00
Pictou, Knox Ch.	8.00
Carleton, St John	3.00
Newcastle	10.00
New Richmond	5 00
Bass River	2 50
Bathurst	5 00

\$1634.13

HOME MISSIONS.

Received to 4th Dec. '80	\$4563.04
Lunenburg Wylie Ch. omitted in January Record	8.00
Vittoria, add.	1.00
Clifton, St Andrew's Ch.	10.00
Kippen, do	53.00
Plamb ro West.	28 00
Rochester ville	2.00
Hullett	40.00
Peter Nisbet, Dunbarton.	5 00
Nerval	12.60
Union Ch. Esquosing	39.91
Kippen, St Andrew's, add	3.00
Student	1.00
Utica Missionary Ass.	4.00
Madoc, St Peter's, add.	48 00
Vromantou	10.00
Oakville	10.00
Landsborough	5.32
Winterbourne, Chalmers Ch	50.00
Warwick and Main Road, Knox Ch.	13.55
Chatsworth	23.00

Kincardine, Knox Ch.	60 00
C Cook, Collinsville.	1 00
Eden Mills.	7.10
Claremont	6.00
Belmont	50.00
Three Rivers, St Andrew's.	50 00
Perth, St Andrew's, add	18.00
Erinville	25 00
Elgin & Athelstane.	30 00
Kenyon	13.00
Pikerton.	11 50
Wm Morris, London	2 00
Thornbury and Clarksburg.	8 00
West Brant.	13.80
St Louis de Gonzague.	7 00
Hull	10 00
St Matthew's and Valley.	36 00
Burlington Sab So	10.00
Guldon	14.00
Bobaygeon	20 00
Nairn Ch, Strabane.	15.00
Hornby, add	3.25
Hawkesbury Miss'y Meet'g.	3 90
L'Original	5.25
Plantagenet	2.59
Lochaber	2.19
Buckingham	8.39
Cumberland	3 18
Fullarton, add	16.63
Avenbank, add.	9 32
Ashburn	28 25
Elmira, Illinois, Knox Ch.	26.85
Beverly Sab So	6 20
Roxton Church, Esquosing	35.30
Roxborough, Knox and St James's Chs.	12.00
Chatsworth, add	5 57
Elderslie, Salem Ch.	3.00
Dunstord	4.00
Avonton	10 83
Morewood, Thankoffering.	10.00
Bayfield Road.	16.90
Galt, Knox Ch, add.	50 10
Cobourg	100.00
La hute, Henry's Ch.	19.00
Rockwood Sab So.	6 10
Sunnidale	15.78
Stayner	20.00
Montreal, Erskine Ch.	350 00
Port Hope first	100.00
Prince Albert & Port Perry.	15.00
Galt, Knox Ch, add.	70.00
Columbus	35 00
Rev P Nicol, Elders Mills.	5.00
Almonte, St John's Ch.	50 00
Wroxeter	31.75
Brooklin	20 00
Barrie Sab So, Manitoba.	23 25

\$6477.85

FOREIGN MISSIONS.

Received to 4th Dec '80	\$4958.37
Menab Union Meeting, Rev Dr McKay	27.30
Ronfrow, Rev Dr McKay.	75.28
Rev Thomas Fenwick, Metis	2.00
William Brown, Caledonia.	84 00
Hullett	16.00
Kingston, Union Meeting, Rev Dr McKay	78.00
Jas Anderson, Hinchinbrook, Formosa	1.00
J Graham, Elgin, Formosa	1.00
A McMillan, Dundee, do	1.00
Miss Cameron, Huntingdon, Formosa	2.00
Peter Nisbet, Dunbarton.	5.00
Theophilus, Formosa.	20.10
Student	1.00
Guelph, St Andrew's	45 00
Oakville	5.00
Parties who were in attendance at St Andrew's Ch, Palenkam, Rev Dr McKay's Meeting	10.00
Winterbourne, Chalmers Ch	20.00
Warwick and Main Road, Knox Ch.	11.10

Chatsworth	20.00
Friend, McKillop	2.60
E Cook, Collinsville	2.00
Napanee	21 20
Lielmont	41.00
Three Rivers, St Andrew's.	30 00
Perth, St Andrew's, add	12.00
Kingston, Union Meeting, Rev Dr McKay.	75.91
Kingston, three English byps	
Rev Dr McKay	1.00
Teeswater, Zion Ch.	26.00
Belleville, Union Meeting, Rev Dr McKay, Formosa.	128.05
William Morris, London	2.00
Thornbury and Clarksburg.	6.00
West Brant	7.50
Thankoffering	50.00
Burlington Sab So	2.50
Cheltenham	8 00
Nairn Ch, Strabane	18.00
Hawkesbury Miss'y Meet'g	3.91
L'Original	5.25
Plantagenet	2.58
Lochaber	2.19
Buckingham	8.39
Cumberland	3.18
Renubarnois	7 00
West Bentinck Sab So	1.40
Elmira, Illinois, Knox Ch	10.00
do do	25.70
Roxton Ch, Esquosing	30.05
Roxborough, Knox and St James's Chs	10.00
Chatsworth, add	2 00
Millbrook, Rev Dr McK Mtg	23.00
Friend, Montreal, Formosa.	5.00
Anonymous, Millbrook, Rev Dr McKay Meeting	10.00
Baltimore, do	40.00
Londesborough	5.00
Tilbury East S Sc, Formosa	5.10
Galt, Knox Ch, add	35.00
Rev R Ewing, Collingwood.	5.00
Cobourg	55.60
do Rev Dr McKay's Mtg	85.00
Pembroke, Calvin Ch.	146.00
do do Rev Dr McKay's Mtg, Formosa	86.00
Wakefield	20.00
Sunn dale, Zion Ch	2 00
Stayner	2.50
Montreal, Erskine Ch.	240.00
Port Hope first	58.00
do do Union Meeting, Rev Dr McKay	43.00
Galt, Knox Ch, add	50.00
Columbus, add	2.00
Rev P Nicol, Elders Mills.	5.00
Almonte, St John's Ch.	30.00
Brooklin	17.00
One who owes much	5 00

\$6837.46

COLLEGES ORDINARY FUND.

Received to 4th Dec. '80	\$922.65
Hullett	8 00
Nerval	11.95
Esquosing, Union Ch	34 82
Winterbourne, Chalmers Ch	16.00
Chatsworth	12.00
Perth, St Andrew's, add	7 53
West Brant	1 50
Nairn Ch, Strabane	18 00
Fullarton, add	6.25
Elmira, Illinois, Knox Ch.	12.10
Esquosing, Boston Ch.	8.20
Galt, Knox Ch, add.	35.00
Cobourg	50.00
Amherstburg	2.50
Sunnidale, Zion Ch.	8 00
Stayner	10 00
Greenbank	8.60
Galt, Knox Ch, add	45.00
Columbus	23 00
Mitchell, Knox Ch, add	7.00

\$1248.10

KNOX COLLEGE ORDINARY FUND

Received to 4th Dec. '80.....	\$85.00
Friend of Missions Erant.....	1.10
Belmont	45.00
Legacy of the late Jas Miller	
Ottanabee, per his executors	20.00
	\$331.10

KNOX COLLEGE BUILDING FUND.

Received to 4th Dec. '80 ...	\$662.84
Rev Thomas Fenwick, Metis	2.14
Nth Bruce, per Roy Dr Reid	45.10
S F Ferguson, Euniskillen...	15.00
H B Pullock, St Thomas ...	50.00
Rev Robt Moodie, Stayner...	5.00
	\$779.84

MONTREAL COLLEGE ORDINARY FUND.

Friend, Belleville	1.00
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Widews' FUND.

Received to 4th Dec. '80.....	\$530.32
Toronto, St James Square....	17.10
English Settlement.....	9.87
Winterbourne, Chalmer's Ch	5.00
Chas-worth.....	6.00
Belmont.....	8.10
West Brant.....	4.50
Martintown, St Andrew's ..	5.10
Nairn Ch, Strabano.....	9.04
Beaumaris.....	4.25
Beaverton.....	8.00
Elmira, Illinois, Knox Ch..	4.80
Guelph first.....	6.00
Huntingdon, 2nd Cong.....	5.23
Cobourg.....	10.10
Columbus.....	11.00
Ashfield.....	4.10
	\$648.27

With Rates from Revds F W Farries, A A Scott, T Fenwick, T Alexander, Dun Cameron, J Alexander, D McIntosh, J Lees, D Wishart, Arch McDiarmid, W Walker, A McFarlane, \$10; M Fraser, A McLean, R W Leitob, H Currie, Jas Pringle, W Peattie, J Middlemiss, W Bonnett, J Leishman \$20; J James, J B Scott, Jno Black, J A R Dickson, W T McMillan, W P Walker, J S Stewart, J Strath, J R S Burnett, G Smellie, A McCall, R Ura, G Bremner, H McQuarrie, T Lowry.

AGED AND INFIRM MINISTERS' FUND

Received to 4th Dec. '80.....	\$2304.54
Toronto, St James Square ..	35.00
English Settlement.....	9.88
Osnabrock, St Mathew's....	5.10
Hullalt.....	8.10
Guelph, St Andrew's.....	10.00
Winterbourne, Chalmer's Ch	5.00
Chas-worth.....	8.00
Rozerville.....	5.23
Belmont.....	9.00
Three Rivers, St Andrew's..	13.10
Perth, St Andrew's, add....	7.00
West Brant.....	2.70
Doon.....	5.69
Martintown, St Andrew's..	5.75
Fularton, add.....	4.80
Elmira, Illinois, Knox Ch..	8.62
Beaverton.....	12.65
Esquesing, Boston Ch.....	5.00
Huntingdon, 2nd Cong.....	15.00
Galt, Knox Ch.....	20.01
Cobourg.....	4.00
Sunnisdale, Zion Ch.....	5.71
Stayner.....	3.00
Coulouge.....	25.00
Galt, Knox Ch, add.....	

West Gwillimbury 2nd.....	7.00
Ashfield	10.00
	\$2558.00

Rates Received to 4 Dec. \$425.83

With Rates from Revds W Mathieson \$3; F W Farrie \$12; A A Scott \$4; T Fenwick \$2; J McDonald \$14; T Alexander \$2; D Cameron \$4.50; J Alexander \$3.50; A McDiarmid \$3.25; D Wishart \$4; J Mordy \$3; M \$4; W Walker \$4; J W Leitob \$4; Fraser \$6; A McLean \$3; R W Leitch \$3.50; A McPaul \$3; Jas Pringle \$3; W Peattie \$3; A McFarlane \$3; W King \$3; Peter Strath \$3.25; P C Goldie \$3.50; J Middlemiss \$4.50; Jas Little \$15; J Becket \$4; W Bennett \$3; W R Sutherland \$10; J James \$13; Jno Black \$5; W T McMillan \$7.50; W P Walker \$3.50; W A Johnston \$2.25; J S Stewart \$4; J Strath \$4; J R S Burnett \$3.75; G Smellie \$5; A McCall \$4; Robt G \$4.50; R Moodie \$3; J Gandier \$3.50; D McLeod \$11; G Bremner \$3; H McQuarrie \$5; Thos Lowry \$3; S J Taylor \$4..... Total, \$533.83

CONTRIBUTIONS TO SCHEMES OF THE CHURCH, TO BE APPROPRIATED.

Received to 4th Dec. '81.....	\$1518.68
Toronto, Charles St, add.....	375.00
Oshawa, add.....	76.40
Stratroy, St Andrew's, add ..	22.74
Toronto, Cooke's Ch, add ..	149.65
St Thomas.....	100.40
	\$2241.87

WALDENSIAN PASTORS FUND.

Received to 4th Dec. '80.....	\$795.33
Chasworth, per A McGill	3.48
Mrs A Matheson, Covingsby ..	1.40
Rev P Nicol, Elders Mills.....	8.20
	\$399.01

FRANCE-PARIS MISSION.

Rev J M King	6.00
W in Alexander, Toronto.....	5.00
Rev Peter Nicol, Elders Mills ..	5.60
Rev W C Young, Toronto.....	1.00
	\$17.00

FOREIGN MISSIONS.

Per Rev Dr Mackay :-

Received to 4th Dec. '80.....	\$627.75
James Kerr, Osborna.....	50.10
Rev Mr McLeod's boy.....	5.40
Paris.....	5.10
John McKay.....	1.00
Burn's Ch.....	20.00
Jas White, druggist, Woodstock.....	4.10
Mrs Coxwell, Thamesford.....	25.00
Mrs McKay, do.....	1.25
H Ross, Koppel.....	5.10
Alister & John Murray.....	2.00
Mrs Muro's School.....	1.70
Roberson, Kincardine.....	70.10
Woodlands.....	35.00
R Crawford, Brockville.....	10.10
Mrs Young, do.....	1.00
Mrs Thurnbull, Prescott.....	2.00
Mrs Burfield, Brockville.....	5.10
M R Dodd, Perth.....	20.40
Carillon Sab So.....	12.00
Commercial Traveller.....	2.00
Mrs Aitken, Montreal, Wellington St.....	50.00
Man on Train.....	1.25
Mrs Haultain, Peterborough.....	2.00
	\$954.95

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO JANUARY 4th, 1881.

FOREIGN MISSIONS.

Acknowledged already.....	\$5491.77
Special for 4th Missionary to Trinidad.....	
Middle Musquodoboit, add ..	1.27
Strawker, per Rev W Donald	
Pictou	1.00
Quaddy.....	2.60
Langier.....	1.40
Clifton.....	16.00

Ordinary.

Stranger, per Rev W Donald, Pictou, tar New Hebrides.	1.00
Principal Dawson, Montreal, annual	20.00
Cape North, C B.....	4.45
Dundee, Dalhousie, N B.....	1.75
A friend in St Andrew's Ch, St John's Nfld, per Rev L G McNeill	100.00
Chipman, N B.....	12.00
Shubenacadie W F Missy's Soc	17.00
Col at Rev J W McLeod's Ordination Service in St Matthew's, Hix	38.00

Young man Halifax willing to go as a missionary or help provide a substitute.	50.00
Scotch Ridge.....	4.38
Little Ridge.....	2.64
Salem Ch, Green Hill.....	8.22
Springside.....	25.00
Bass River.....	7.39
Portauquois.....	3.70
Castlereagh.....	3.52
Clifton.....	15.00
Osnlow.....	37.62
Knox Ch, Pictou.....	105.31
G H Crowdes, Malagawatch	1.00
Donald McMillan, Black Land, Restigouche.....	2.00
Great Village.....	14.10
Lornevale, Londonderry.....	4.10
Rev J T Baxter.....	1.00
Aged friend of Dr Goddie's, Maitland, bal of \$20 given for benefit of Aneityum ..	12.80
Few friends in Poplar Grove Hfx, for Rev J W Mackenzie	4.00
Mrs S Johnson, Chipman, N B	5.00
Rev A Donald.....	1.00
	\$6016.01

Ordinary.....	\$795.91
Special.....	3417.10
	\$6016.01

DAY-SCHOOLS & MISSION SCHOOLS.

Acknowledged already.....	\$627.78
South Cornwallis & Wolfville	27.85
Belcher St Bible class, Cornwallis S'th, for Miss Blackadder's orphans.....	8.60
Wolfville S.c. for do.....	5.00
Hammond River Sab So.....	1.70
Upper saltprings.....	4.05
Lower saltprings.....	4.50
East - miltown, Union S S.....	5.25
Passchoag.....	8.15
Cape North.....	3.00
Malagawatch.....	9.34
Bodequa, P E I.....	37.00
Springside.....	13.80
Portauquois Sab So.....	7.12
Osnlow.....	2.61
Sherbrooke & N Glasgow, P E I	35.00
Sherbrooke Sab So.....	13.50
Sonora Sab So.....	3.40
Still Winter Sab So.....	2.00
Spring Hill Sab So.....	12.72

Mrs S Lawrence, per J G Crowdes	2.00
St Stephen's Ch S S, St John do Pr Mtg, do	18.55 1.70 9.40
Mahone Bay	12.68
McKenzie Corner Sab So, Richmond, N B do	8.53 20.74
Kirkland, do do	16.29
Sheet Harbour	12.50
St Andrew's S So, Chatham Campbellton Sab So, N B	4.23
Kempt Road do	1.10
Tide Head do	

\$938.19

HOME MISSIONS,

Acknowledged already	\$1517.98
Stranger, per Rev W Donald Pictou	1.00
Parrsboro	4.39
Cape North	4.10
Hammond Riv & Salteprings	3.35
East River, St Mary's, add.	0.75
Lake Ainslie, C B	3.50
A friend in St Andrew's Ch, St John's Nfld, per Rev L G McNeill	100.00
do for Manitoba College Chipman, N B	109.00
Springdale	12.60
Springside	20.00
Bass River	5.83
Portaupique	2.46
Castlereagh	3.58
Clifton	10.00
Onslow	25.00
Fisher's Grant	7.00
Great Village	8.00
Rev J T Baxter	1.00
Annapolis	7.55
Bridgetown	0.75

\$1838.24

SUPPLEMENTING FUND.

Acknowledged already	\$1488.04
Stranger, per Rev W Donald, Pictou	1.00
Cape North, C B	7.00
Glonelg with East & W Riv. Meagher's Grant and New Antrim, add	16.90
Chipman	2.25
Malagawatch, C B	25.00
St Andrew's Ch, Little River	1.95
Shubenacadie & L Stewiacke	2.65
Springside	25.00
Bass River	22.84
Portaupique	14.84
Clifton	6.05
Onslow	8.00
Knox Ch, Pictou, 1st instal.	27.00
Mrs S Lawrence, per J G Crowdes	20.00
Carleton, N B	2.00
Riversdale, Lunenburg	2.00
Great Village	12.00
Rev J T Baxter	1.00

\$1707.62

COLLEGE FUND.

Acknowledged already	\$2958.58
South Cornwallis & Wolfville	8.00
Cape North, C B	5.00
Glonelg with East & W Riv. Dividend Bank of B N A.	16.00
Bass River	127.75
Portaupique	10.48
Clifton	4.62
United Ch, New Glasgow	7.00
Onslow	155.53
D M W, Mabou	25.00
Div Canadian Bank of Commerce, 8 p c on 50 shares	4.60
Div Bank of Nfld, 8 p c on 30 shares, £180 stg.	160.00
	486.67

Carleton, N B	8.00
Debentures Stg Coupons £36	175.20
City Coupon	13.38
do	21.41
do	10.60
Great Village	1.60
Rev J T Baxter	
	\$4197.67

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$539.72
South Cornwallis & Wolfville	10.00
Shubenacadie & L Stewiacke	12.00
Hopewell & Salisbury	2.10
Mrs Jane Taylor, Halifax	5.00
A friend in St Andrew's Ch, St John's Nfld, per Rev L G McNeill	25.00
Chipman, N B	5.82
Union Centre & Lochaber	6.00
Springside	6.00
Ladies' Soc, Tatamagouche	10.00
Onslow	6.00
Carleton	4.00
Mahone Bay	4.00
Great Village	6.00
School Coupon	14.60

Ministers' Percentage.

Rev John Lees, for 1880	2.00
" J B Logan, do	9.75
" Dr Sedgewick, for 1879	3.60
" P M Morrison, for 1880	5.00
" C B Pitblado, do	8.00
" M G Henry, do	4.50
" Alex Russell, do	3.75
" Wm G Forbes, do	2.00
" J Rosborough, do	3.50
" E Grant, do	2.00
" James Murray, do	1.95
" P Clark, do	2.50
" G Christie, do	4.50
" P Goodfellow, do	2.50
" A Grant, do	5.00
" D Sutherland, 1880-81	4.00
" A McLean, Hopewell, for 1880	3.50
" A B Dickie, do	3.50
" A Farquharson, do	4.00
" J F Forbes, do	4.00
" J C Meek, do	12.00
" J Murray, Sydney, 1875, 79 & 80	6.00
" Joseph Hogg, for 1880	6.00
" Andrew Burrows, do	4.50
" J A F McBain, do	7.20
" J Sinclair, 1879 & do	2.50
" J C Burgess, do	3.63
" D S Fraser, do	3.00
" K Mackay, do	3.00
" A MacIntosh, do	4.00
" A Stirling, do	1.50
" Jas MacLean, do	4.00
" A P Miller, do	793.42
" John Wallace, do	

BURSARY FUND.

Acknowledged already	\$260.75
Knox Ch, Pictou	12.33
Milford	2.53
St John Coupon	39.00

\$305.63

SYNOD FUND.

Acknowledged already	\$99.58
Little Narrow's, C B	2.10
Malpeque, P E I	5.00

\$105.58

JUVENILE MISSION SCHEME.

Mrs Macfar, Kingston, Treas.	
Chatham, St Andrew's S S.	\$25.00
Quebec, Indore Mission Band	80.00

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES STREET, MONTREAL, 10th JANUARY, 1881.

Acknowledged to 8th Dec.	\$7679.35
Montreal, Crescent St Ch.	185.98
Thornbury and Clarksburg.	5.10
Hullett	19.00
Londesboro	5.40
Little Toronto, S Luther, &c.	6.30
Madoc, St Peter's Sab So.	4.00
A friend, Guelph	5.00
OrNSTOWN, add	1.00
Brooklin, Thanksgiving	4.40
Winterbourne	12.00
Cumberland and Clarence	40.00
Sherbrooke, Quo	12.50
Chatsworth	15.00
Jas Robertson, Montreal	1.00
W McRae, S Finch	4.00
Mrs W Reid, Hollin	20.00
Perth, St Andrew's, add.	10.00
Prince Arthur's Landing	7.54
Fort William	3.21
Thankoffer, Middlesex	4.00
Pine River	4.00
Martintown, St Andrew's	15.45
Beauharnois	7.50
Strathroy, St Andrew's	30.00
A friend from Carriok	100.00
Ashburn Sab So	7.00
Black's Corners	2.00
Wick	15.00
Esquimes, Boston Ch	15.40
Economy	22.20
Morwood	10.00
Rt Jell, Preston	4.00
Kippen Sab So	25.00
Jas Bissan, Sr, Papebiau	5.00
E R O L	300.00
Cobourg	45.00
Niagara, St Andrew's	11.00
Mandaumin Sab So	2.61
Montreal, St Paul's	108.00
do St Matthew's	25.00
Port Hope, First Ch	33.00
Almonte, St John's	20.00
Montreal, Stanley St, thanksgiving	50.00
Per Rev T Stevenson	81.92
Corawall, St John's	25.00
Pinkerton Sab So	3.00
A friend, Burn's P O	20.00
Spencerville	21.00
Ventnor	11.50
One half bequest of late Jas Laird, Sr, N Glasgow, PEI	100.00
Tooswater, Westminster S S	15.00
Uxbridge, Thanksgiving	9.60
Mrs Castanach, N Lancaster	2.50
Bothwell Sab So	10.00
Capt Taylor, Bothwell	5.00
Lancaster, Knox, add	25.00
Chatham, N B, St John's S S	2.00
Demorestville Sab So	1.00
Jas Ritchie, Glencoe	1.00
Bruss'ls, Melville Ch	35.00
McNab	8.00
Coll by Miss S A McKay, Baddeck Forks	6.50
Coll by Murdoch McAskill, Baddeck Forks	4.75
Abner Crowdes, add.	0.59
Baddeck Cong	7.10
A Wellisher, Nairn P O	5.00
O T Smith, Binbrook	10.00
Chateauguay	7.60

Per Rev. Dr McGregor, Halifax:-

S Cornwallis & Wolfville	10.00
A stranger, pr Rev W Donald	1.00
Cape North, C B	4.50
Glonelg with E & W Rivers	12.50

A friend, St John's Ngd	100.00
Springside	10.00
French River, Pictou	1.14
Riverside	10.00
Tatamagouche, add	0.50
Clifton	8.00
Onslow	33.00
G H Crowdes, Malagawatch	1.00
Still Water, Sherbrooke	1.50
Carleton, N B	5.00
Rev J T Baxter	1.00
Great Village	6.00
<i>Per Rev Dr Reid, Toronto:—</i>	
C Graham, Primrose	4.00
N Bruce, Thanksgiving	10.46
Comber, do	2.70
Barrie, add	7.60
Orillia	20.00
Mrs H McGregor, Norwich	5.00
North'n Advocate, Co Simcoe	5.60
McKillop, Duff's Ch	9.00
Eastern Seneca	7.28
Brucefield, Union Ch	25.80
Acton, Knox Ch	30.00
M K, Dunbarton	2.00
Harrington	6.16
Ekfrid, Knox Ch	10.00
	\$9619.51

POINTE-AUX-TREMBLES SCHOOLS.
Rev. R. H. Warden, Montreal, Treas.

(a) BUILDING FUND.

Acknowledged to 8th Dec.	\$1974.99
Mary Brown, Burlington	1.00
John Hall, Peterboro	5.00
Kintyre Cong	5.00
Rt Irvine, Belgrave	1.00
As Edmond, Belgrave	4.00
J D Ferrier, Fergus	50.00
A promisor, Perth	10.00
<i>Per Rev CA Tanner:—</i>	
Belgrave	15.50
Kincardine	38.98
Lucknow	14.00
Own Sound	44.00
Owen Sound	6.25
Chatsworth	4.50
Paisley	7.25
Walkerton	18.65
Cliford	17.50
Palmerston	3.25
Harriston	14.15
Mount Forest	52.85
Fergus	30.50
	\$2318.37

(b) ORDINARY FUND.

Acknowledged to 8th Dec.	\$2134.29
Jas Haldane, Montreal	5.00
Coll by L A Watters, Quebec	3.55
do Maggie do do	5.05
Mrs Watters, Quebec	4.50
Mrs S Gibb, do	1.00
Dd Fleming, do	0.50
Dalhousie & N Sherbrooke SS	6.10
T Shaw, Woodburn, on acc	14.00
H F Bronson, Ottawa	20.00
E H do do	15.00
F P do do	10.00
W G do do	5.00
A friend, Montreal	50.00
Freetown, P E I Sab So	2.50
Por Rev R S Patterson, Be- deque	9.50
Bobcaegon, Knox Sab So	5.50
Three Rivers Sab So, on acc	30.00
J Houliston, Sr, Three Rivers	25.00
Jeannie Frazer Baillie, Mon- treal, proceeds of bazaar	50.00
Drummondville Sab So	5.00
The Misses Carr, Brighton, England	50.00
McIntosh Sab So	4.50

Hochelaga Cross Missson SS	10.00
Shelburne & Primrose Sab S	25.00
Jas McQueen, Sr, Elora	1.00
Mrs S W Fisher, Elora	1.00
Harrington, Thanksgiving	5.00
Mrs Strachan, Belgrave	30.00
Mrs Redpath, Terrace Bank, Montreal	59.00
Chatham, Ont, St Andw' SS	25.00
Montreal, St Matthew's SS	25.00
Brucefield, Union Ch Sab So	20.00
Cote St Antoine Sab So	7.17
Cash, Montreal, 2d half	25.00
Lancaster, Knox Sab So	7.00
Demorestville Sab So	2.00
A friend in St Andrew's Ch, St John's Nld	50.00
Rev A McBean, L Stowiacke Chateaugay, Montreal	25.00 50.03
	\$2814.16

PRESBYTERIAN COLLEGE, MONTREAL.
*Rev. R. H. Warden, Treasurer,
to 10th Jan., 1881.*

ORDINARY FUND.

Acknowledged already	\$226.23
St Andrew's	12.00
Ormsdown	25.00
Rev J Jones	50.00
do for 1879-80	50.00
Roekburn and Gore	5.00
Quebec, Chalmer's Ch	75.00
Carp, Kinburn & Lowry's	5.40
Jas Robertson, Montreal	1.00
Beauharnois	4.00
Chateaugay	15.00
Robt Anderson, Montreal	250.00
Montreal, St Paul's, on acc	300.00
do St Matthew's	30.00
St Louis de Gonzague	8.00
Kingsbury & Brompton Gore	10.65
	\$1067.23

THEOLOGICAL CHAIR.

Acknowledged already	\$1090.00
Rev J Scrimger, Montreal	20.00
G Hay, Ottawa	10.00
J Hodgson, Montreal	50.00
Rev R H Warden, Montreal	50.00
A C Hutchison, do	25.00
J McLennan, M P do	100.00
Robt Anderson, do	250.00
Estate J Campbell, do	25.00
John Mackay, do	400.00
Edward Mackay, do	200.00
Hugh Mackay, do	100.00
Dd Aikman, 1879-80 do	20.00
Arch McIntyre, do	10.00
Warden King, do	150.00
J G Ross, Quebec	100.00
W & D Yuile, Montreal	50.00
	\$2650.00

SCHOLARSHIP FUND.

Acknowledged already	\$160.00
Alex Dennistoun, Montreal, French	50.00
Estate of late J Garrett, Ham- ilton, O, French	50.00
J Pettigrow	5.00
	\$205.00

QUEEN'S UNIVERSITY AND COLLEGE,
C. F. Ireland, Treasurer.

Building Fund.

Already acknowledged	\$26,262.00
Jas Craig	2 on 100 25.00
Jas Brough	2 on 50 10.00
S B Hanco	3 on 100 20.00
J C Mitchell	3 on 25 5.00

F W Kirkpatrick, 2&3 on 200	80.00
J S Muckleston	2 on 500 100.00
E H Smythe	1 & 2 on 100 40.00
R McKay	bal on 25 12.50
F Shaw	3 on 160 20.00
L Clements	4 on 200 40.00
H Moores	3 on 100 20.00
A P Knight	2 on 300 60.00
J R Gildersleeve	3 on 100 20.00
W Tyner	3 on 100 20.00
R White	bal on 100 55.00
R Tossell	in full 25.00
W Irving & Son	bal on 300 240.00
L B Spencer	in full 50.00

Total to 1st Jan. 1881. \$27,104.50
Land & Equipment Fund.
 Already acknowledged 5000.00
Endowment Fund.
 Already acknowledged 57,818.56

Galt.

T Scott	3 on 100 20.00
J Wilson	2 on 50 17.00
A Montach	3 on 25 5.00
H M Topping	bal. 5.00
G McCulloch	3 on 25 6.25
A Taylor	bal. 8.00
C T Stewart	3 on 5 1.00
W Rose	2 on 15 5.00

Lancaster.

Geo Sangster	3 on 10 2.00
J McIntosh	3 on 10 2.00
A F McBean	3 on 15 3.00
D McLennan	2 on 500 100.00
A McIntosh	3 on 25 5.00
J Fraser	in full 6.00

Ottawa.

W A Henry	1 on 100 50.00
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Fergus.

A Barrett	3 on 30 10.00
J Broadfoot	2 on 20 4.00
Thos Broadfoot	3 on 5 1.00
Wm Broadfoot	3 on 10 2.00
A S Cadenhead	3 on 50 10.00
Jas Currie	3 on 10 3.24
Jas Davidson	2 on 10 5.00
Peter Davidson	2 & 3 on 10 6.66
Mrs W Jamieson	3 on 5 1.00
M Mills	4 on 10 4.00
W Ronnie	3 on 50 10.00
J Rittie	2 on 40 10.00
J M Richardson	2 on 10 5.00
W Ross	3 on 30 10.00
Chas Stewart	2 on 10 5.00
W Stewart	4 on 8 2.00
Alex Taylor	3 on 10 3.31
Mrs Warrington	bal on 10 6.00
Mr W Wilson	acc on 10 2.00

Lansdown.

W Connell	2 on 25 5.00
J Taylor	3 on 65 5.00
W Beattie	3 on 20 4.00
H Bradley	3 on 25 1.00
J A Bradley	3 on 25 5.00

Belleville.

W Webster	3 on 100 20.00
J Falconer	3 on 50 10.00

Toronto.

W W Beardmore	3 on 500 100.00
J MacLennan	3 on 2500 509.00

Total to 1st January 1881. \$53,864.15

THEOLOGICAL HALL BUILDING AND
 ENDOWMENT FUND, FARQUHAR FOR-
 REST & CO., TREASURERS, 173 HOLLIE
 ST., HALIFAX, TO DEC. 31st, 1880.

Already acknowledged	\$56,949.64
Coll by Rev A Mol Sinclair	500.25
Antigonish, N S, Cong	33.77
W A McLaggan, Blackville, N B	40.00

Princetown, P. E. I.	20.00
A Sinclair, Princetown, PEI	5.00
Alex Roy, Maitland, N. S. . .	75.00
Rev A L Wyllie, Richmond, N. S.	50.00
Coll by Rev A McL Sinclair	525.00
	\$57,598.66

WIDOWS' AND ORPHANS FUND

Late in connection with the Church
of Scotland.

James Croil, Montreal, Treas.

Lanark, Rev James Wilson. \$10.50

Orms town, Rev D W Morrison	12.00
Niagara, Rev W Cleland. . .	15.73
Hullett & Loadesboro, Rev J S Lochead.	8.00
Guelph, Rev J C Smith.	30.00
Perth, Rev Dr Bain, en acco.	10.00
St Paul's, Montreal, Rev Dr Jenkins	190.91
Rev Dr Snodgrass, Canobie.	24.60
Dunville, Rev G A Yeomans	12.00
Balsovor, Rev J T Paul.	4.10
Owen Sound, Rev D Morrison	16.00
Hemmingford, Rev J Patter- son	12.00
Hillsgreen, Rev H Cameron.	3.00
King, Rev Jas Carmichael. .	14.00
Rev R Chambers, Erzerom	24.00

WALDENSIAN PASTOR'S FUND.

Per J. Murray Smith, Montreal.

Already acknowledged.	\$308.00
Anonymous.	5.00
Joseph McKay.	5.00
Hugh Stewart.	5.00
Joseph Locke.	5.00
James Walker.	5.00
	\$333.00

Correction, for "Cobourg, St An-
drow's Thank offering," in January
Record, read Mr and Mrs Hender-
son, Cobourg, \$10.

The Evangelical Alliance.

SOME of our young people in the East, having read the notice of the services for the Week of Prayer in December Record, have requested us to explain what is meant by "the Evangelical Alliance." We very gladly comply with their request, and shall always be happy to answer, to the best of our ability, any questions they may please to ask. If they will only keep on asking, they may be the means of directing our attention to many subjects of interest to both old and young which, in our hurry, we are apt to overlook. Well, the Evangelical Alliance is a society comprising members of all the different denominations of *evangelical* Christians throughout the world, which, after many years of prayer, and a great deal of consultation, was instituted in London, England, on the 19th of August, 1846. But you want to know the meaning of "*evangelical*." The word *evangel*, then, means, literally, *good tidings—the Gospel—the message of pardon and salvation by Jesus Christ*. This is certainly the *best* news that men ever heard. And so *evangelical* is used to represent what is taught in the Gospel, and for the same reason an *evangelist* is one who preaches the truths of the Gospel. Now there are some professing Christians who do not, as we think, preach the Gospel in all its purity and simplicity. They either add to the holy scriptures, or leave out some parts of God's revelation, to suit their own purposes. So we do not call them *evangelical* Christians. Of such are the Roman Catholics and the members of the Greek Church. When we speak, therefore, of the "*evangelical Churches*" of Christendom, we mean the Protestant Churches, such as Presbyterians, Episcopalians, Methodists, Baptists, Lutherans and all others who sincerely believe in the Lord Jesus Christ as the *only* and all-sufficient saviour of sinners. The Evangelical Alliance is thus a *union* of such *believers*, holding certain principles in common, and allowing its members full liberty to judge for themselves in all matters of

minor importance. The motto of the Alliance is very expressive. It is this: "In essentials, unity; in non-essentials, liberty; in all, charity." The points held to be essential are these nine. (1) The Divine inspiration of the Scriptures, and the right of private judgment in their interpretation: (2) the unity of the Godhead and the Trinity of Persons: (3) the utter depravity of human nature: (4) the incarnation of the Son of God: His atonement intercession and reign: (5) the justification of the sinner by faith alone: (6) the work of the Holy Spirit in conversion and sanctification: (7) the immortality of the soul, resurrection of the body, and the judgment of the world by the Lord Jesus Christ: (8) the eternal blessedness of the righteous and the eternal punishment of the wicked: (9) the Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's supper.

(To be continued.)

DALHOUSIE COLLEGE AND UNIVERSITY,

HALIFAX, N. S.

MUNRO EXHIBITIONS AND BURSARIES.

Through the liberality of George Munro, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter Sessions of this College in the years 1881, 1882 and 1883:—

In 1881 *Five Junior Exhibitions* of the annual value of \$20, tenable for two years, and *Thirteen Junior Bursaries* of the annual value of \$150, tenable for two years.

In 1882 *Seven Senior Bursaries* of the annual value of \$20, tenable for two years.

In 1883 *Five Senior Exhibitions* of the annual value of \$20, tenable for two years, and *Ten Senior Bursaries* of the annual value of \$150, tenable for two years.

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

A statement of conditions, dates and subjects of examinations, &c., may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.