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Our Commission.

CHRI^ST has given the Church a Commission to go into all the world, to preach the Gospel to every creature. The General Assembly of a sister Church expresses thus the thought we wish to convey :

“The Presbyterian Church in this country has planted itself, from the beginning, on the clear and broad doctrine of Scripture, that this world is yet to be converted to Christ, and that the forces already brought into requisition in the divine economy are all that are needful to the securing of that grand result. The Presbyterian Church believes that in His written Word God has revealed all the truth that is essential to the enlightenment and salvation of our humanity. The Presbyterian Church believes that the Spirit of God is potent enough and gracious enough to justify the largest anticipations in respect to the ultimate regeneration of mankind. The Presbyterian Church believes that the living Church, as established by Christ, contains within itself, under the divine guidance and quickening, all the agencies and resources requisite to the final evangelization of the whole earth. And on these cardinal verities of the Scripture the Presbyterian Church, discouraged by no outward obstacles, daunted by no burdens, now and always plants itself in this great missionary work. By these it justifies the offering up of its means and the sacrifice of its beloved sons and daughters on this altar. In them it hopes and acts and prays, and in them it will ever hope and act and pray for the coming of a kingdom that shall be righteousness, and joy, and peace in the Holy Ghost, and that shall increase and extend until it has filled the earth.”

ALL THE WORLD !

Yes, all the world. A very large part of the world comes by a peculiar right under our care. We are the “Presbyterian Church in Canada.” Our special field embraces from Newfoundland to British Columbia. No one Presbyterian, no one congregation, can live a life of selfish isolation. We have a common cause. All through the great moral desert of Quebec, the call is “Come and help us.” In the Prairie

regions of the Great West, the pioneer is waiting for us and expecting us. We have a commission to the dwellers by the sounding sea, and to the lonely explorers of the forests. Our manifold interests are one and the same.

PATRIOTISM.

The faithful Israelite loved every hill and vale, and lake, and stream of his beautiful heritage. While each tribe and family had an allotted share, there was a high sense in which the whole land belonged to all. And so with us. Half a continent is ours, and we are called to possess it in the name of the Lord. Our beloved and beautiful land, so rich, so vast, so free, has been given to us by God. As Christian patriots we must do our share in evangelizing it. He is but a poor blind lover of his country who neglects the claims of the Gospel. Our highest duty is to do what we can to plant the goodly tree of Christianity besides all waters, so that its shadow may fill the land. You help to establish and bless your country, by every dollar you give towards the work of evangelization. What do you purpose in your heart to do this year, 1879, for the cause of God in this Dominion ?

OUR CHURCH'S WORK.

Every one can do a little towards advancing every part of the Church's work. The *Record* tells you of our Home Missionary operations : you naturally ask, How can I help our Home missions ? The *Record* makes mention of our Colleges, you then enquire, Can I help our Colleges to do their work ? You come to French Evangelization, and are prompted to the same enquiry. You find letters from the New Hebrides, from Trinidad, from the North West, from Formosa, from India, and in every case, you find that you are a fellow-labourer in all these fields, or that you are invited to become such. You can aid by your prayers, your kind words, and your contributions. The poorest man or woman in connection with our Church can help to carry forward to glorious success all the Church's enterprises.

SYSTEMATIC BENEFICENCE.

No scheme has been or can be invented by which the Church's work can be done apart from earnest individual effort. Perpetual motion is a dream of fanciful empirics. Equally vain and fanciful is every dream of self-working Church schemes. If we are to have "systematic beneficence" it must be regularly, faithfully, loyally wrought out by living men and women and children. Method is of immense importance; but after all the great point is the carrying out of our methods. A Scriptural system of Church finance honourably and faithfully followed up from day to day by individual effort is the great desideratum of our Church. God's method must ever be the best. When the poor give of their poverty and the rich of their abundance, when the widow brings her mite, and the child his five or ten cents, and the wealthy man his hundred or thousand dollars, when the inflow is steady, regular, conscientious, our Church finance will be in a satisfactory condition; but not till then. Giving to the Lord is as truly an act of worship as praying or singing to the Lord. We teach our children and our people generally the duty of regularly praying to God, and praying without ceasing. Let us with equal faithfulness teach the duty of giving regularly and without ceasing. Giving of our means for Church purposes must be raised above the commercial plane to its true position of a religious, a devotional act. How is this to be accomplished? Plainly the most effective way open to us is by each of us carrying out the principle in our respective spheres. Let your family, your congregation, your Presbytery do it, and set an example to others. Do not wait for others, but be a teacher, both by precept and example.

MORE MOMENTUM.

This is what we want. A contemporary puts it so well we cannot improve upon it:—

The Church needs a change in quality as well as quantity of membership. One-half the professed Christians amount to nothing. They go to church; they pay pew-rents; they have a kind regard for all religious institutions; but as to any firm grip of the truth, any enthusiastic service for Christ, any cheerful self-denial, any overmastering prayer, any capacity to strike hard blows for God, they are a failure. One of two things these half-and-half professors ought

to do—either withdraw their names from the church-roll, or else go so near the fire as to get warm. Do you not know that your present position is an absurdity? You profess to be living for God and heaven, but all the world knows you are lying. Wake up! Do something before you are dead. Either help to pull the Lord's chariot, or get out of the way.

New International Committee.

A MEETING was lately held at Cincinnati of the New International Sabbath-school Lesson Committee appointed for seven years by the Convention which met at Atlanta in April last. The following members were present:—Revs. Drs. Vincent, of New Jersey; John Hall, of New York; Newton, of Pennsylvania; Randolph, of Indiana; Broadus, of Kentucky; Cunningham, of Tennessee; Baugher, of Pennsylvania; Worden, of New Jersey, and Messrs. Jacobs and Gillette of Illinois. Six of these were members of the former Committee. Four took their places for the first time.

The work before the committee was to decide upon the general features of a plan of Sabbath-school study in Great Britain, Canada, the United States, and other countries, for a period of seven years, beginning with 1880, and to select the Scripture passages, titles, memory verses, and golden texts for the fifty-two Sabbaths of the first year of the course.

Inasmuch as the present plan, while confessedly a great success, had been more or less criticised, and inasmuch as various petitions and memorials had been formally addressed to the committee, suggesting modifications of the plan in certain particulars, there has been some anxiety to know how far, if at all, the committee would defer to these suggestions, and depart from the methods with which all Sabbath-school workers have become so pleasantly familiar during the past six years. These overtures have had reference to such matters as securing more time for distinctively denominational teaching, or for the enforcement of the claims of temperance, the recognition of Easter and Christmas in the yearly schedule, and so marked a change as the study of the Bible topically, instead of by passages. To all of these suggestions the committee gave careful consideration, but did not see their way clear to alter the existing arrangement farther than to decide that in the next period, beginning with 1880, the twelfth and thirteenth Sabbaths of each quarter shall be reserved—the one for review, the other for any special uses to which a denomination or any individual church may see fit to apply it.

Father Chiniquy.

AT the meeting of the General Assembly of the Presbyterian Church of Eastern Australia, held in November last, Mr. Chiniquy was introduced by the Rev. George Sutherland and received a very hearty welcome from the Moderator. At a subsequent meeting the venerable Father received an invitation to appear before the Assembly and to address its members gathered together from all parts of the colony. About eighty ministers and elders were present, but the large church in Phillip Street was crowded with members of the Presbyterian Churches in the city. The Moderator introduced him in the most cordial terms, stating that he was worthy of the confidence and respect of every Church in the colony as an honoured member of one of the largest Presbyterian bodies in the world. In name of the Synod he gave him the right hand of fellowship, and, having read extracts from *The Presbyterian Record*, and from the report on French Evangelization, he went on to say that these contained a full answer to the calumnious reports which had been industriously circulated respecting Mr. Chiniquy, and constituted a perfect guarantee to the colony "that the Pastor is no insignificant adventurer."

When these extracts had been read, and the Assembly and the large audience had given the Pastor the most enthusiastic welcome, the Moderator then invited him to ascend the pulpit and deliver his address. It was an eloquent and moving address. He held the large meeting in wrapt attention for nearly two hours as he proceeded to explain the secret of the early success of the Reformation as compared with the modern want of success. He pointed out that the early Reformers regarded Popery as a false system of worship—as an idolatry—as the anti-Christ of Scripture—as not one of the many forms of Christianity, but as a system essentially opposed to Christianity. The early Reformers were earnest and consistent and zealous in their protesting; but modern Protestants think it best to be silent, or speak so charitably of Popery that it has come to be regarded, not as idolatry at all, but as one of the harmless variations in the denominations of Christianity. Just as Presbyterians differ from Congregationalists—just as both differ from the Wesleyans—just as all these differ from the Baptists—and just as the four differ from the Church of England, so, modern Protestants affect to say and believe, all these Protestant denominations differ from Popery. But no such thing. The Protestant sects differ from one another on no important essential point; but Protestantism differs from Popery in the most essential points of Christianity itself. The God of Rome is not the God of the Protes-

tants. The Christ of Rome is not at all the Christ of the Protestants. The God and Christ of the Church of Rome are the wafer which the priest makes and then eats, but the God and Christ of the Protestants is the Great Being of whom the Bible speaks as the Maker and Redeemer of all.

The Pastor was loudly applauded at the conclusion of the address; and the Assembly passed the following important resolution in his favour:—

"The General Assembly having listened with the deepest interest to the address of the Rev. Pastor Chiniquy; instruct the Moderator to convey to him the thanks of the court. The General Assembly feel the deepest interest in the labours and mission of the Rev. Pastor Chiniquy in connection with the Presbyterian Church in Canada; cordially commends him and his work to the care of the great Head of the Church, and also to the prayers and liberal sympathy of all the ministers, office-bearers, and congregations of the Presbyterian Church of New South Wales."

WHAT IS WANTED.

The Holy Spirit is able to make the Word as successful now as in the days of the apostles. He can bring in by hundreds and by thousands as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power, as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated, their words might be broken and ungrammatical; there might be none of the polished periods of Hall or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most learned of divines or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power fills a chapel; but spiritual power fills the church. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others—simple-hearted, worthy men—who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. Oh, Spirit of the Living God! we want Thee. Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee they do everything.—
C. H. Spurgeon.

The Sabbath School.

INTERNATIONAL LESSONS.

THE KEEPING OF THE SABBATH.

February 9th.] B. C. 428-423. [Nehemiah xiii: 15-22.

GOLDEN TEXT:—Remember the Sabbath day to keep it holy.—Exodus 20: 8.

HOME READINGS:—M. Neh. 9: 1-20. T. Neh. 9: 21-33. W. Neh. 10: 1-39. Th. Neh. 12: 27-47. F. Neh. 13: 1-14. S. Neh. 13: 15-22. S. Jer. 17: 19-27.

SABBATH in Hebrew means *Rest*. God having created the world in six days, rested the seventh, blessed and sanctified it, Gen. 2: 2, 3. It was thenceforth observed as a commemorative celebration of the Creation. At Mount Sinai it was set apart by positive and perpetual commandment of God to be kept holy to Himself. THE CHRISTIAN SABBATH was instituted on the first day of the week to commemorate the second creation. On this day Jesus rose from the dead: on this day (Pentecost) the Holy Ghost descended on the early Church: on this day worship was specially observed by the early Christian Church, 1 Cor. 16: 1-2; Acts 20: 7. The Jews were compelled to keep the Sabbath on the pain of death, Exo. 31: 15. Christians observe the Sabbath from love to Christ,—"If ye love me keep my commandments." The Jewish Sabbath was observed by obedience to the letter of the law, the Christian, is to be observed in spirit and in truth. All are agreed that the physical and moral necessities of man demand rest one day in seven. The Sabbath is venerable for its antiquity, being the only ordinance besides marriage which appears in the records of creation.

V. 15. *In those days*:—in the end of the reign of Artaxerxes (or Xerxes II). After rebuilding the walls Nehemiah returned to the Persian Court. During his absence many abuses sprung up, hearing of which he came again on an errand of reformation. The precise date is uncertain, but it coincided with the time of Malachi, the last of the prophets; this is therefore one of the latest references to the Jews in Old Testament history. *Saw I*: he had ocular demonstration of the sin of Sabbath-breaking—the more glaring because of the strictness of the Jewish law against it. *Treading wine presses and bringing sheaves, &c.*: this being done in Jerusalem shows the insecurity of property outside. The produce was brought inside the walls for safe-keeping—the husbandmen lived in the city. This carrying on Sabbath was strictly forbidden, Exo. 34: 21. The asses, even, had a right to rest, Deut. 5: 14. Jer. 17: 21. V. 16. *Men of Tyre*. Tyre and Sidon on the coast of Phœnicia, noted for their commerce, and always on friendly terms with the Jews, had a sharp eye to business. They had planted a trading colony in Jerusalem. V. 17. *The nobles*, not only the rulers, but the leading merchants. *They* neither carried corn nor sold fish, but they connived at it and perhaps advanced money. At all events their influence could put a stop to the traffic. Nehemiah warns them of the consequences. So Ezra also reasoned, Ez. 9: 14, V. 19. The Jewish Sabbath began at sunset of the previous day. Lev. 23: 32. *Some of my servants*—his private retinue—he could not trust the usual gate-keepers. V. 20. Outside the gates, the traders were still a nuisance; 21, testified against them: warned them to be off, else he would arrest them or drive them away by force. V. 22. Ultimately the Levites were permanently posted at the gates. It pertained to them to preserve the sanctity of the Sabbath. *Cleansing* themselves as for a holy service, they guarded the Day by guarding the gates. *Remember me I spare me of thy mercy*—a short but comprehensive prayer, see vs. 14, 31. *Remember them*, in a different sense, v. 23.

THE WAY OF THE RIGHTEOUS.

February 16th.]

[Psalms I: 1-6.

GOLDEN TEXT:—"But the path of the just is as the shining light, that shineth more and more unto the perfect day.—Proverbs 4: 18.

HOME READINGS:—M. Ps. 119: 1-8. T. Prov. 4: 14-27. W. Ps. 119: 33-48. Th. Jer. 17: 5-14. F. Job. 21: 7-20. S. Ps. 37: 1-20. S. Ps. 1: 1-6.

THE BOOK OF PSALMS—from Greek *psalmoi*. The Hebrew title is *Tehilim*—praises or hymns. Called "the psalms of David," he being the only author of them mentioned in the New Testament, and his name appearing in the titles more than that of any other writer. Originally divided into five books, they were probably collected and arranged by Ezra about 450 B. C. Solomon's name is connected with the 72nd and 127th. The 90th, attributed to Moses, must be the oldest. The 1st, supposed to be written by David, forms a suitable preface to the book, giving the key-note to the rest. It describes and contrasts the character, and the present and future destiny of the pious and the wicked.

Verse 1. BLESSED. The original word is plural—literally, Oh the happinesses! blessed in every sense. Mark the gradations,—*walketh, standeth, sitteth*: the counsel of the ungodly, the way of the sinner,—the seat of the scornful. The last indicative of the boldest impiety, the worst condition, Ps. 26: 4. Jer. 15: 17. "Woe unto them that are at ease in Zion," Amos 6: 1. "They sit before thee as my people sit, and hear thy words, but will not do them, Eze. 33: 31. V. 2. *The law of the Lord*—all of God's Word. Bad men may read the Bible, and even obey the law after a fashion. It is only good men who *delight* in it. *Meditate*. No time is amiss for meditation—day or night. It is profitable exercise in the day of prosperity and in the night of affliction. V. 3. *Like a tree*—emblem of life and fruitfulness, Is. 61: 3. Jer. 17: 8. John 15: 1. *Planted*, not a wild tree, but one carefully cultivated and watered—bearing good fruit: the fruits of the Spirit, Gal. 5: 22. Ye shall know them by their fruits, Matt. 7: 16. *Shall prosper*, shall have soul prosperity, at all events, and, usually, worldly success too, for godliness has the promise of the life that now is, and of that which is to come, 1 Tim. 4: 8. V. 4. Mark the contrast. *Chaff*. Not then, as now, turned to some account, but blown away as utterly worthless, Hosea 13: 3. Matt. 3: 12. This simile is for farmers, who thoroughly understand what is meant by winnowing and sifting their grain, removing every imperfection. Because the ungodly retain so much chaff and dust, and smut along with the wheat, therefore in the judgment, when it comes to be weighed, it will be found wanting. THERE IS A JUDGMENT, when every man's future state will be determined for eternity. The wicked will not be able to "stand" that ordeal. Then their mask will be removed, Mal. 3: 18. Matt. 25: 31-33. 45, 46. V. 6. *For*—God does nothing without a good reason. *He knoweth*—cannot be deceived—the way, the whole course and tenor of every man's life—the way of the righteous, Job 23 10—also of the wicked, Heb. 4: 12, 13. His judgment is just, John 5: 30, and the sinners condemnation just, Rom. 3: 8. *Shall perish*—all their plans shall end in disappointment and ruin. Ps. 37: 12. Prov. 4: 19.

Which of these ways should we choose?

THE KING IN ZION.

February 23.]

[Psalms ii: 1-12.

GOLDEN TEXT:—*God hath made that same Jesus whom ye have crucified, both Lord and Christ.*—Acts 2: 36.

HOME READINGS:—M. Dan. 7: 1-14. T. Ps. 2: 1-12. W. Acts 2: 25-36. Th. Acts 4: 23-33. F. Acts 13: 26-35. S. Ps. 110: 1-7. S. Ps. 45: 1-17.

That DAVID was the author of this psalm is clear from Acts 4: 25 and 13: 33-36. That it is a Messianic psalm appears evident from Heb. 1: 5 and 5: 5. The structure of the psalm is dramatic—highly poetical. It is divided into four stanzas of three verses each, representing (1), the hostility of men to God and his Anointed; (2), God's determination to carry out his purposes; (3), the mediatorial kingdom of Christ is announced; (4), an exhortation to submission, and a benediction. Scholars are said to be abreast if the age when well versed in literature, but the writer of this psalm was far in advance of his times. He was the first to announce the "Sonship" of the Messiah, and the first to proclaim distinctly the triumphs of His sway, dimly foreshadowed in Gen. 3: 15. The imagery is drawn from the warlike events of his own troublous reign from 1055-1015 B. C.

Verse 1. *The heathen*—nations generally, but the Gentiles in particular. *Why rage?*—expressing mingled surprise and indignation. No sinner can give a good reason for opposition to God. It is worse than useless; it is *vain*—folly. V. 2. Wicked kings and rulers lead their subjects astray by bad example: *take counsel*—literally, sit together deliberating. *Anointed*, in Hebrew, *Messiah*, in Greek, *Christ*; see John 1: 41. Anointing with oil, emblematical of the gifts of the Holy Spirit, was common to prophets, Is. 61: 1; to priests, Exo. 30: 30, and to Kings 1 Sam. 10: 1. Hence the title specially applicable to Christ the King, Priest, and Saviour of men. He was "The Anointed" of the Lord, Luke 4: 18, Acts 4: 27. V. 3. *Break their bands... and cords*, as restive oxen break their yokes and the ropes by which they are attached to the plough, so wicked men separate themselves from the service of God. "They will not have this Man to reign over them." V. 4. *He that sitteth*—in quiet majesty, Ps. 29: 10, *shall laugh*—in supreme contempt; a figure of speech elsewhere used, Ps. 37: 13, 59: 8. Prov. 1: 26. V. 5. 6. *Shall speak*—denounce their wickedness. *Wrath*, indicates punishment; to *see them*, to terrify them, Ps. 83: 15. *Yet*, in spite of their rebellion, he has set, firmly placed, *His King* over them—in Zion, the abode of the ark, the seat of God's visible presence then, and eventually, the place where Messiahs' kingdom was set up on earth. V. 7. 8. *The decree* or avowal of Christ's Lordship, is in the same terms used at his baptism, Matt. 3: 17, and transfiguration, Matt. 17: 5. *Ask of me*. Even Christ in his human nature must ask. The Church of God must ask for the heathen. V. 9. *Shalt break them*—subdue them. This applies to the enemies of Christ. He came to save men, not to condemn, but will destroy the impenitent like a *potter's vessel*, which, when shivered, cannot be mended. V. 10. 11. *Now therefore*, in view of these facts, *be wise*, be advised. It is only fools that despise instruction, Prov. 1: 7. *Serve the Lord with fear*—with reverence; *rejoice with trembling*—not forgetting the responsibilities of a Christian profession. V. 12. *Kiss the Son*—in token of allegiance. *Let ye perish*—be suddenly and hopelessly rejected. *Blessed*, especially in contrast with the wicked, are they, and they only, who trust in Him.

THE PRAYER OF THE PENITENT.

March 2nd.]

[Psalms li: 1-13.

GOLDEN TEXT:—*Wash me thoroughly from mine iniquity, and cleanse me from my sin.*—Psalm 51: 2.

HOME READINGS:—M. Ps. 6: 1-10. T. Ps. 38: 1-22. W. Ps. 51: 1-13. Th. Ps. 130: 1-8. F. Luke 15: 11-24. S. Luke 18: 10-14. S. Ps. 116: 1-19.

This is one of "the seven Penitential psalms," the others are the 6th, 32nd, 38th, 102nd, 130th, 143rd. The title indicates the occasion which called forth the humiliating confession. This darkest blot in the life of King David, is fully described in 2 Sam. chs. 12, 13. The record of this double sin shows the impartiality of Scripture history, and is a warning to all, that he who thinks he stands may take heed lest he fall. David at this time (1034 B. C.) was about 50 years of age and could not plead youth in extenuation of his crime. Nor did it palliate his offence to say that neighbouring kings might have acted as he had done without any qualms of conscience, or even causing remark. David's whole previous history made his guilt deeper and blacker,—“the man after God's own heart” to do this! who had been specially consecrated by the spirit of the Lord, 1 Sam. 16: 13. Incredible! This psalm illustrates true penitence and is full of instruction. There is here conviction, confession, sorrow, prayer for mercy, and purpose of amendment. His sin was a public reproach on religion. His confession, equally public. Himself composed the psalm, gave it to the choir-leader, heard it sung in public, sung it himself in the Tabernacle, all eyes gazing upon him and the words of Nathan meanwhile ringing in his ears,—“*Thou art the man!*”

V. 1. *Have mercy upon me*—much the same as the publican's prayer, Luke 18: 13. *Mercy*, not merit, must ever be the sinner's plea. *According to thy lovingkindness*—not to my rank, station, services, but “thy tender mercies.” *Blot out*—as from a register, a book of accounts. V. 2. 3. *Wash me thoroughly*—many times, for I am stained—ingrained with sin. *Lacknowledge*. It is of great importance to be deeply sensible, never to lose sight of our sinfulness, 1 John 1: 8. V. 4. *Against thee*—the prodigal son's confession, Luke 15: 18; *'tis only*—his crime against Uriah was not forgotten, but that against God immeasurably greater. *This evil*—It is right to make particular confession of particular sins. *Might be justified*. Whatever punishment visits sin, the justice of God can never be questioned. The penitent thief on the cross admitted that he was justly punished, Luke 23: 41. V. 5. David is now convinced of his essentially corrupt nature. Every true penitent becomes conscious of this. V. 6. 7. *Truth*—up to this time David had perhaps quailed his conscience by the regular observance of public and private worship, and by his liberal contributions, as many do now. What a mockery these when the testing time comes! God desires *TRUTH*, in the inward part, John 4: 24. *Hyssop*—the emblem of cleansing, Exo. 12: 22. Lev. 14: 4, 6, 49, 51. *Wash me*. See Isa. 1: 18 and John 13: 8. V. 8. *Make me to hear*—one word of assurance from God enough to revive his *crushed* spirit. V. 10. 11. *Create in me*—conversion so great a change that the sinner becomes “a new man.” Eph. 4: 24; is born again, John 3: 5. *Renew*, implies that he had known the grace of God, but that its influence had been interrupted, V. 12, 13. He had lost the joy in believing. *Then*—The first impulse of a converted soul is to bring others to the Saviour: so with Andrew, John 1: 41; with Philip, Jno. 1: 45; with the woman of Samaria, Jno. 4: 28. The chief of sinners may become by the grace of God the prince of preachers. Eph. 3: 8.

Our own Church.

MANY casual references have been made by our correspondents, East and West, to the Moderator's pastoral letter published in the RECORD last month. There seems to be but one opinion in regard to it,—that its whole tone and scope is admirable, and eminently suitable to the circumstances of the Church. It escaped us last month to mention that the adoption of the Report on the state of Religion by the General Assembly conveys by implication a recommendation that this pastoral letter be read by all the Ministers and Missionaries to their congregations at such times as may be most suitable. We have no doubt this has been done in many cases: Where it has not been done, we respectfully recommend its thoughtful perusal to all our brethren in the Eldership, especially.

OUR COLLEGES. We have been requested to call attention to the circulars which have been addressed to all the Ministers and Kirk-sessions reminding them of the claims of the different Theological Colleges, and which we prefer to do in this general way rather than by re-printing the circulars. It is known to the members of the Church that each of our Colleges is supposed to draw its support from a prescribed territory. It therefore becomes a point of honour with the constituents of each to use every legitimate effort to secure a sufficient maintenance for its own school of the prophets. The system may be judged a wise one or not, but so long as it is in accordance with the laws of the Church we trust it will be loyally carried out. The aggregate amount raised last year fell short of the requirements of the Colleges, the deficit however, was not so large but that a very moderate increase of contributions *in all the congregations* would put the finances this year in a satisfactory condition. Let the united effort of the Church be made and their will be no cause of complaint left on this score. We have not at hand the means of stating with perfect accuracy the number of Students, but, we feel safe in saying that at the present time, not less than *one hundred and eighty* young men having the ministry in view

are prosecuting their studies in the *six* colleges of our Church.

GENERAL ASSEMBLY'S COMMITTEE ON THE PREPARATION OF A HYMN BOOK.—This Committee met early in January in St. Paul's Church, Montreal, and continued in session several days. There were present Revd. Drs. Jenkins and Gregg, joint Conveners; Revds. Donald Macrae, D. J. Macdonnell, J. S. Black, with Messrs R. Murray and W. B. McMurrich. The committee examined various lists of hymns which had been severally prepared at meetings of the Eastern and Western sections of the committee previously held, and and selected about 300 which are now being printed in *slips* with a view to their submission to Presbyteries in accordance with the resolution of the General Assembly. We understand that a copy will be transmitted to each member of Presbytery, so that he may be prepared to take an intelligent part in considering the document when it shall come before the Court. The committee are exceedingly anxious that the consideration of the Hymns submitted be entered upon by Presbyteries at the earliest possible moment.

FREE SITTINGS. The congregation of Knox Church, Kincardine have unanimously resolved to introduce the "envelope system" for providing the revenue of the church. The pew-rent system, "they say, has had a long trial and is found wanting. Other congregations are making the same discovery. At the annual meeting of St. Paul's congregation, Montreal, the subject was freely discussed and the disadvantages attending the system of pews were unanimously admitted. It is said that all the congregations in Halifax, N.S., save one, have free sittings. It has just been announced that Erskine Church, Montreal, has adopted the free-seat system—the revenue to be supplied by free-will offerings "on the first day of the week." This is a movement in the right direction.

QUEEN'S COLLEGE: The trustees have decided to accept the plans of Messrs Gordon and Helliwell of Toronto for the proposed new buildings. The designs are, we understand, both elegant and eminently suitable for the purposes the new buildings are intended to serve—*providing ample accommodation for the large and valuable Museum and Library belonging to the University, together with spacious class-rooms and the other requisites of a well-equipped Educational Institution of the first class.* The buildings which are expected to cost about \$40,000, will be a conspicuous ornament to the fine old city of Kingston.

MANITOBA COLLEGE: The annual meeting was held on the 13th December, Rev. Dr. Black of Kildonan presiding. There was a large attendance of Ministers and Missionaries with a goodly number of laymen, and a sprinkling of the ladies to grace the occasion. Professor Hart read the report of the Senate, which shewed satisfactory progress on the part of the students. Professor Bryce presented the Dufferin medals to the successful candidates. A number of addresses were delivered suitable to the occasion.

In this connection it may be proper to direct the attention of the congregations in the older Provinces to the very earnest appeal recently made to them through the Rev. D. H. Fletcher, Convener of the Assembly's Committee on the Manitoba College, for contributions in aid of the College Fund. In addition to the grant of \$2500, which the General Assembly agreed should be paid out of the Home Mission Fund for its support, it is found that at least \$1,500 more is required, to meet the expenses of the current year, besides which, arrears of former years have to be provided for, amounting to some \$3,500. It is hoped that all who have been asked to contribute towards this important missionary work will gladly avail themselves of the opportunity to extend a helping hand to our brethren in the far-West who are manfully struggling under many difficulties, and are doing a great work for the Church.

FOLLY VILLAGE, N. S.:—In this branch of Mr. Sinclair's charge (Upper Londonderry) a great work has been going on this winter. On a recent Sabbath, there were forty-seven added to the church.

ORDINATIONS AND INDUCTIONS.

SHERBROOKE: Quebec.—The Rev. A. F. Tully, formerly of Bobcaygeon and Dunsford was inducted on the 21st November last.

BUCKINGHAM: Ottawa.—The Rev. W. Caven late of Fredericton N.B., was inducted on the 30th December.

CUMBERLAND: Ottawa.—The Rev. R. Hughes formerly of Alice and Petawawa was inducted on the 6th January to the pastoral charge of Cumberland, Clarence, and Navan.

St. JOHN'S: Newfoundland.—The Rev. L. G. MacNeill, formerly of Maitland, N.S. was inducted to St. Andrew's Church on the 27th December.

YARMOUTH: Lunenburg and Yarmouth.—The Rev. William Robertson, late of Bridgewater, N. S. was inducted on the 10th of December.

SPRINGSIDE: Truro.—The Rev. J. C. Meek of Carlton, N.S. was inducted on the 14th of January.

CALLS.—The Rev. Colin Fletcher of Hamilton has received a call to Thames Road and

Kirkton in the Presbytery of Huron. Rev. James McCaul has declined the call to Fredericton, N.B. and has accepted a call from the Stanley Street congregation, Montreal. Rev. A. Thomson of Mabou, C. B. has received a call from the congregation of Economy and Five Islands in the Presbytery of Truro. The Rev. James Stewart, of Pakenham, is called to Prescott. The Rev. A. B. Mackay, of Brighton, England, has received a call from the Crescent Street congregation, Montreal. This is the second time of asking—stipend \$4000.

NEW CHURCHES.

COUNTRY HARBOUR, N.S.—A neat new Church was opened for public worship at this place on Christmas Day. Country Harbour is one of a number of weak and isolated stations along the "Eastern Shore" of Nova Scotia. There are only about a dozen Presbyterian families in the place; but they have shewn a spirit of admirable liberality and of loyalty to their Church, the new building cost about \$1,200, of which \$900 are paid, Rev. Messrs Forbes, Cumming, Goodfellow, and Quinn, took part in the opening services.

ROCKEY SAUGEEN, Ont.—A commodious and comfortable Stone Church was opened at this place on Sabbath 22nd December last. The Rev. James Cameron of Chatsworth officiated in the forenoon, and the Rev. A. McDiarmid of Latona in the afternoon and evening.

NORWOOD, Ont.—A handsome new Church, built of white brick, was opened for worship at this place on the 12th January—Rev. D. J. Macdonnell preached in the morning and evening, and the Rev. A. Bell of Peterborough, in the afternoon.

MELBOURNE, Que.—The congregation here has made extensive improvements in the Church building and its surroundings, at a cost altogether of not less than \$2,400.

Meetings of Presbyteries.

DICTOU: 7th January.—Application to moderate in a call from Merigomish in favour of Rev. John Cameron, of Elmsdale, was granted. The stipend is \$700 per annum with a manse and glebe of eleven acres. Circulars were read and considered from the General Assembly's Committee on Sabbath-schools, Foreign Missions, and the Supplementing, and Bursary Funds. Missionary Reports of a very satisfactory kind were dealt with. A minute respecting the removal of the Rev. George Roddick from the bounds was read and recorded. It expressed the Presbytery's high appreciation of Mr. Roddick's services to the Church during a period of 20 years as pastor of the West River congregation, the affection of his people towards him, and their great regret at his leaving.

LUNENBURGH and YARMOUTH: 7th January.—The Presbytery met at Lunenburg to consider congregational matters, and made arrangements for an adjourned meeting on the 21st ult., on which day it was agreed to hold a public meeting in the interests of Sabbath-school work. It was further resolved to hold a public missionary meeting at Bridgewater, on the 27th. The Rev. Thomas H. Murray, tendered the resignation of his charge at Riversdale, which was allowed to lie on the table till next meeting.

KINGSTON: 7th January: Rev. David Wishart, was elected moderator. The attendance was not large. Rev. T. G. Smith presented the Home Mission report. Committees were appointed on Sabbath-schools, and on the State of Religion. Commissioners to the General Assembly are to be appointed at next meeting. Revds. M. W. McLean and John Burton were heard in behalf of the claims of Foreign Missions and the Theological Colleges.

TORONTO: 14th January:—The Rev. D. J. Macdonnell was elected moderator in room of Dr. Robb who is about leaving Canada, to return to his native country. The calls from Charles street congregation to Rev. G. D. Mathews of New York, and from Knox Church, Toronto, to Rev. A. V. Millingen, were both set aside on account of being insufficiently signed. A petition was presented from Parkdale, one of the new western suburbs of Toronto, for stated preaching services. (This looks like the formation at an early date of another congregation for Toronto.)

PARIS: 17th December.—There was a large attendance of ministers and elders. The Committee charged with negotiations respecting the St. Andrew's Church property at Woodstock, reported progress and were re-appointed with instructions to continue their efforts towards a harmonious settlement. Rev. Dr. Cochrane and Mr. Grant addressed the Court in behalf of the Colleges. A committee was appointed to arrange for a Conference on Sabbath-school work. The Presbytery resolved to send down to Kirk-sessions copies of the questions proposed to be put at the Presbyterial visitations which have been agreed upon, that they may offer any suggestions in reference to them which they may desire.

BRUCE: 17th December.—Rev. Peter Currie, of Teeswater, was appointed moderator. Revds. John Scott, of Queenhill, and Dr. Bell, of Walkerton, brought the claims of the colleges under the notice of the Presbytery. Mr. Tormie gave in the Home Mission quarterly report. It was resolved to hold a Presbyterial Sabbath-school Convention at Paisley, in the month of July. It was agreed to institute Presbyterial visitations of all the congregations within the bounds, so that the whole shall be overtaken once

in three years. A committee was appointed on the State of Religion.

OWEN SOUND: 17th December.—A committee was appointed to prepare a scheme on Presbyterial visitation and to report at next meeting. Mr. Fletcher declined the call to Meaford. Mr. Stevenson gave notice of an overture to the General Assembly on the status of retired ministers. Mr. Somerville gave notice that at next meeting, he would move to have six regular meetings of Presbytery instead of four. Mr. Rodgers resigned his position as missionary in Wiarton District, and the resignation was accepted. The evening sederunt was taken up with a conference on the State of Religion. The section considered was, the communicants, and the best means of getting the young into full communion with the church. Answers were prepared to the business sent down by Assembly.

SAUGEEN: 17th December.—A resolution was passed against making any change in the boundaries of the Presbytery. Committees were appointed on Statistics, the State of Religion, and on Temperance.

HAMILTON: 17th December.—Twenty-five ministers and seventeen elders were present. Mr. R. Thomson, a minister of the Free Church of Scotland applied for admission into the church. It was resolved to hold a Sabbath-school Conference annually, and, during this winter, in February. Mr. Vincent tendered resignation of the charge of E. Seneca, Blackheath and Caistor. The overture on the status of retired ministers was rejected. A plan arranging for six stated meetings each year, and distributing the business in a fixed order, was adopted and ordered to be printed for the guidance of members.

BROCKVILLE: 17th December.—The Rev. D. MacGillivray was elected moderator. A report was received on the North Williamsburgh case shewing the progress towards a decision by the Court of Chancery. A report was adopted anent Presbyterial visitation, suggesting that each congregation be visited once in two years, by the whole Presbytery when practicable, that the congregations to be visited be furnished with a list of the questions to be asked a few weeks previously, and that the questions be asked by the moderator. The questions referred to are as follows:—

I. To the Minister: 1. For the information of your brethren would you give your method in the public teaching of God's word which you have found most beneficial to your hearers? 2. What is your method in visiting families? 3. What course do you find best in instructing and comforting the sick? —II. To the Session: 1. Would you inform us of your work as a Session? 2. How often do you meet for ordinary business? 3. Have you meetings for conference and prayer, that you may be better able to carry on your work for the good of the congregation? 4. What method do you adopt to bring the baptized into the full communion of the Church? 5. What arrangements do you make for the visitation of the sick? III. To the Deacons or Managers:

1. What number of deacons or managers have you? 2. How often do you meet for financial business, and do you keep a record of such business? What salary do you give your minister, and how often is it paid? 4. Are there any arrears? 5. Do you consider it a sufficient maintenance? 6. How much do you raise for the schemes of the Church? 7. Have you a manse? 8. Have you any congregational debt? The Committee recommend that after the examination, the moderator appoint members of Presbytery to address the minister, elders and deacons. Further, that the results of the examinations be embodied in a resolution to be placed on the records of Presbytery.

An application was received from a congregation in the State of New York, formerly in connection with the Reformed Presbyterian Church of the United States, asking that they and their pastor be received in connection with this Church.

CHATHAM: 7th December:—Tilbury W. & Comber were raised to the status of a vacant charge and permission granted to moderate in a call. A circular was read from Dr. Cochrane on the state of the Home Mission Fund, and the subject was pressed on the attention of members. The claims of the Foreign Mission Fund were brought under notice by Rev. W. Gray. Wallaceburgh was raised to the status of a vacant congregation.

NEWFOUNDLAND.

On Friday the 27th December last the Presbytery of Newfoundland met in the Athenaeum Hall, St. John's, for the purpose of inducting the Rev. L. G. MacNeill to the pastoral charge of St. Andrew's Church. There was a very large attendance of the congregation. The Rev. Moses Harvey, moderator of the Presbytery, preached and presided. After having made allusion to the past history of the two congregations now happily united, he expressed his thankfulness to God who had directed this congregation, at a critical period in its history, to fix its regards on such a man as Mr. MacNeill for its pastor. The Rev. J. Shenton, Wesleyan, and the Rev. L. Hall, Congregational, occupied seats on the platform and spoke impressively on the interesting event of the day. Mr. MacNeill having been inducted in the usual form was cordially welcomed by his brother ministers and by the congregation.

Obituary.

THE REV. JOHN PATERSON, late of Bobcaygeon and Dunsford departed this life, suddenly, at Chatham, in the 77th year of his age. He was at church on the previous Sabbath and was sufficiently strong to give a short exhortation. Mr. Paterson was born at Kircaldy, Scotland, in the year 1801, received

his literary training at the High School, Edinburgh, under the distinguished Professor Pillans, graduated in the Theological Hall, Edinburgh, and was ordained in 1840. He was first settled at Hartlepool, and shortly after was translated to Stornaway, in the Island of Lewis, where he was married. In 1847, he removed to Haddington where for seven years he conducted a large school. In 1854, he went to Birkenhead, England, and while engaged there as a town-missionary did a blessed work in rescuing the perishing. He came to Canada in 1861, and was inducted to the charge of Bobcaygeon, Dunsford, and Cambray. In 1875, from increasing age and infirmities, he retired from the active duties of the ministry and thereafter lived at Chatham with his youngest son, the principal of the High School in that place. His remains were interred in the Dunsford Church-yard, at his own request, among those whom he loved and for whom he so anxiously laboured. His end was peace. Mr. Paterson was remarkable for his faithfulness in fulfilling appointments, and conscientious in the discharge of all his duties. He took an active interest in political, social, and educational questions, and was especially earnest in the Temperance cause. His preaching was thoughtful, evangelical, and powerful. Mr. Paterson has left a widow and six children to mourn his loss.

ON THE 3rd January, there died at Moncton, N.B., one of the most useful and public spirited Elders of the Presbyterian Church in the Maritime Provinces,—Mr. HENRY B. WEBSTER, Barrister at Law, of Kentville, Nova Scotia. Mr. Webster's health failed in November, and by the advice of his Physician he proceeded to Bermuda with the hope that change of climate would benefit him. It did help him for a week or two, but he then sank rapidly and, under the conviction that his life was near its close, he hastened homeward and came as far as Moncton, where some members of his family resided. Here he died rejoicing in the Saviour whom he loved and served. Mr. Webster was 67 years of age. He took part in the negotiations for the union of 1875. He attended the General Presbyterian Council at Edinburgh, and took a very deep interest in all matters relating to the Presbyterian Church. His loss will be severely felt by the congregations of North Cornwallis of which he was a pillar. He was one of the earliest and most liberal contributors to the College Fund of the Maritime Provinces.

Ecclesiastical News.

THE REV. JAMES CHRYSAL, D. D., of Auchinleck has been nominated as Moderator of the next General Assembly of the Church of Scotland. The Rev. James C. Burns, M. A., of Kirkliston, as that of the Free Church of Scotland, and the Rev. Robert Watts, D. D., Professor of Theology in the Assembly's College at Belfast, is named in connection with the Moderatorship of the Presbyterian Church in Ireland. Mr. Burns is the son of the late minister of Brechin, and nephew of the late Rev. Dr. Burns of Toronto. He is one of the pre-disruption ministers, having been ordained in 1837 and at the time of the division was minister of the London Wall Church, one of the oldest churches in the Metropolis. Though for the last five and thirty years, a country parson, Mr. Burns is accounted one of the most learned theologians in the Free Church. He is a brother-in-law of the late Dr. Guthrie and a cousin of the celebrated Dr. R. F. Burns, of Halifax, N. S. The Rev. William Ferguson, formerly of Chumba, and latterly of Queen's Park Church, Edinburgh, has proceeded to Cyprus, the first chaplain appointed by the Church of Scotland to preach the Gospel to our countrymen in this latest acquisition to British Territory. The very Rev. PRINCIPAL TULLOCH, D. D. lectured on missions in Westminster Abbey on the evening of "St. Andrew's Day." The editor of "*The Christian World*" thus refers to the occasion:—

Sympathies too wide and generous to be repressed by ecclesiastical conventionalities and a truer catholicity than that of Rome, or other denominations within the Anglican Church, have led Dean Stanley to invite, from year to year, distinguished laymen and clergymen, belonging to different communions, to occupy the honourable position of lecturer. Protestant Christendom has been thus seen presenting a united front to the heathen world, and a new chapter, it is not too much to add, has been opened in the history of the Church of England.

Dean Stanley is to be highly commended for doing what he can to break down the wall of partition which excludes the ministers of other evangelical churches from the Anglican pulpit. It is to be hoped that ere long there will be heard, from within "the Church" itself, the cry, "raise it, raise it, to the foundation!" And Dr. Tulloch also deserves credit for his condescension in appearing on this occasion in the role of a *layman*. The object to be gained is worth a greater sacrifice.

THE FREE CHURCH RECORD for January gives the following statistics respecting the attendance of Theological students at its three Colleges:—*Edinburgh*:—Total number of students enrolled, 134, regular students of the first year, 25; of fourth year, 28. The strangers are from England, Ireland, Canada, Australia, New Zealand, United States, Bohemia, Hungary, Switzerland, Italy, Africa, Bythynia, and Iceland.

Glasgow:—Students of first year, 19; fourth year, 12; total all four years, 64. One is a Parsi, and one a Negro from the United States. *Aberdeen*:—Total, 38, of whom 5 are private students. The whole number is thus 236.

THE REV. DR. PATTERSON, of Nova Scotia, appeared before the Commission of the Free Church Assembly in Edinburgh in November last and had an opportunity afforded him of advocating the claims of the Church in the North West Provinces of Canada to which it is expected that from this time forth emigration will set in with great rapidity. It was stated that a College had been established at Winnipeg in which 120 young men had already been educated in the higher branches. It was agreed to commend the matter to the favourable consideration of the Colonial Committee. At the same meeting it was reported that of the \$500,000 which it was desired should be raised for church extension, \$460,000 had been already subscribed.

THE SECOND GENERAL PRESBYTERIAN COUNCIL is to be held in Philadelphia, U. S., commencing on Tuesday, September 21st, 1880. The committee who are already busy making preparations for it, have suffered a sudden and severe bereavement in the death of their respected convener, the Rev. Elias R. Beadle, D. D., L. L. D., who died on the 6th January of heart disease. It is not yet known who will be selected to take his place. At an adjourned meeting of the committee, held in Philadelphia on 30th October, the following new members were selected to represent the Presbyterian Church in Canada in addition to those who are already members, viz.—Revs. Drs. Cook, Jenkins, Robb, Ure, Burns, and Messrs. Geo. Hay, Ottawa, H. B. Webster, Kentville N. S. John McMurrich, Toronto, Hon. Alex. Morris, Perth, Thomas Mc'rae, Guelph, John S. Maclean, Halifax, and Principal Grant, Kingston.

THE DEATH OF PROFESSOR SMYTH, D. D., M. P. of Magee College, Londonderry, is a great loss to the Presbyterian Church in Ireland. He was a many-sided man. In his younger days he was accounted one of the best preachers in Ireland, Dr. John Hall, now of New York, not excepted. He was a born orator, a clever man of business and a first rate scholar. His success as a professor was great. In 1874 he was elected to represent the County of Derry in the House of Commons where he took a high place as a politician. He was an ardent and eloquent supporter of the Temperance cause. Such a combination of Theology and Statesmanship has seldom met in the person of a Presbyterian minister and it says much for Dr. Smyth that he came through the devious paths of political strife unscathed and, neither in or in Parliament nor out of it, ever brought discredit on "the Cloth."

THE DECLARATORY STATEMENT, in interpretation of the Confession of Faith, proposed at last meeting of the Synod of the United Presbyterian Church of Scotland, has given rise to a good deal of discussion in the Presbytery. There seems to be a very general disposition to make a number of important modifications in those articles which relate to the Atonement, the decrees, the total depravity of man, the eternal loss of the heathen, and the Mosaic account of the Creation. This however, will not satisfy Rev. David Macrae and his followers, who demand the abolition of the Confession altogether and the substitution of a symbol that might be expressed in a few sentences.

ROBERT RAIKES. The celebration of the centenary of Robert Raikes, who is generally regarded as the founder of Sunday-schools, will take place in 1880. It is proposed to raise a sum of £55,000 as a 'Sunday School Centenary Fund.'

Henry Varley has decided to stay in Melbourne, Australia, where a Tabernacle is to be erected for him capable of holding 5,000 people. Mr. Sankey is still in England—singing the Gospel.

The last census of Palestine shows a total Jewish population of only 15,293 souls. Of these 8,000 live in Jerusalem, about 4,000 in Safet, 2,000 in Tiberias, and 8,000 in Hebron. The remainder, about 400, are divided between Acco, Jaffa, Haifa, Sichem, and Shefa-Amar. In Jerusalem are fourteen congregations; the largest is the Saphardic, consisting of 3,600 from Spain, the congregation of the Mogrebim (Morocco and Tunis) has 1,000 members. The Russian Jews have nine separate congregations, of which the largest has 492 members. Austria, Hungary, Holland, and Germany have three congregations.

Our Foreign Missions.

INDIA.

E are glad to learn that the Rev. J. M. Douglas has at length received the offer of a suitable property for mission premises at Indore, and that the British Resident has consented to its being purchased. This announcement, which is extremely satisfactory in itself, ought to be received by the friends of the mission, and the Church at large, as notification that contributions to the "Building Fund" should be forwarded without delay. The amount immediately required is about \$10,000, and, until we have suitable buildings the mission can scarcely be said to have begun.

FORMOSA.

It will be remembered that Mrs. Mackay of Windsor, Ont., recently made the Committee a gift of \$1,200 for the purpose of erecting a new hospital at Tamsui. The Rev. G. L. Mackay, our zealous missionary, as soon as he was made aware of the handsome and timely donation, took steps to secure a new site, the present one being not at all desirable, and the buildings very poor. A fine elevated situation attracted Mr. McKay's attention and he at once set about purchasing it. He thought he had secured it, when, lo and behold! a second "owner" turns up, who threatens to prosecute the first man if he dares to sell it. The matter had to go before the Mandarins, and from them, after many months, to the Prefect, who finally decided that the last claimant was the owner, although he had no deed, while the first man had one, over 100 years old, and had received rents for the property as far back as people in the town can remember. No 2, however, had been meanwhile secretly paying a rent to the Government for the ground, and although himself actually the man who sold No. 1 the land, and gave him his old deed, he now coolly comes forward and disputes the validity of the document, because it has not the official seal of the Mandarin office attached to it. So that lot was abandoned. Another equally eligible lot was fixed upon, but that, too after an inconceivable amount of double-dealing on the part of John Chinaman, and occasioning no small worry to Mr. McKay, seems to have eluded his grasp, and up to the present time no site has been obtained. However, the REV. KENNETH JUNOR, from whose letter we have gleaned the foregoing facts, is not without hope that the last named site will be ultimately obtained.

"I have tried," says Mr. Junor, "to give you an idea of some of the difficulties to be met with in mission work here. Multiply this by each chapel erected and each piece of ground purchased, and you have no small sum of trouble, and, although some are worse than others, yet all are bad. If we get this site we shall have a splendid and commanding, as well as a healthy position for our hospital. We would like to have a flag to run up every day at the time the Dr. goes to meet with the patients. It would be a good thing if some of our rich folk in Canada were to donate a bell for it. The hospital thus might be made useful to the town

by giving time to the town. Of course the gift of the bell would be supplemented by that of a good clock by some other friend. But perhaps some one says these are useless things and not in the line of missionary operations. But I can assure such a one that he is mistaken. Every time and in every way a mission or a missionary is useful and gains the good opinion of the community, the reception of the great message of the Church's mission is facilitated. The very conspicuous position of the hospital when it is up will help to draw attention and awaken inquiry as to its object.

North-West Territories.

THE following letter, addressed to the Rev. Dr. Black, of Kildonan, is the first communication that has come to us for insertion from any of our missionaries actually engaged in preaching the Gospel to the Aborigines. The writer of this is a full-blooded Indian, and a regularly ordained minister—employed by the Foreign Mission Committee of our Church and who, we believe, is thoroughly entitled to our confidence and support. We are glad that we can introduce him in this way without being called upon to pronounce his name.

Sioux Reserve, Bird Tail Creek,
Near Fort Ellice, N. W. Territories,
2nd December, 1878.

Your kind letter of the 18th ultimo I received three days ago, and in answering it I am sorry you do not understand my language and that I cannot write in yours, otherwise you would hear from me oftener.

With regard to how the people will be for provisions this winter, the crops that they raised last summer will help them considerably, but I am afraid we will not be able to save a sufficient quantity for seed in spring. There are twenty-two families who have ground broken up and all ready for seed in spring.

A great many of the Dakota Indians appear to be anxious about their future state, but not many of the heathen have made an open confession although they come and hear the Word. Only one adult and two children have lately been baptized.

Very little is done at present as regards teaching the children and keeping up the school, as the people are scattered, hunting, trying to make a living, but I expect next month when they come in, we will be able to have a regular school of about 17 children. I trust next year a good many of the people will raise sufficient crops to keep their families at home

while they go hunting, and then we will be able to have a regular school with better attendance.

The wood got out last winter has not been used yet as people were hard up for provisions last spring, and I had to get up a house for myself, which we use this winter as a place of meeting, and besides I had to give assistance to some of the others with their houses. I trust this winter to get out some more wood, and if we can only get a good man to assist in framing, &c., we could put up a substantial house in spring. I will do the best I can with the people, many of them are willing to do all they can, but you know we are poor and cannot do much at one time.

I wrote to Mr. Robertson about my own affairs last week, and that will explain to you how I stand.

I have been very unwell for some time, but I thank the Lord that I am now getting better. I hope to be able to travel among the other Sioux after New Year. I wish if possible, to visit them all at the different reserves.

With God's help I will do all I can among my country people.

I would like to get a little sacramental wine and have applied to Mr. McDonald for some. He has kindly promised to let me have a little until he can get a permit from Governor Laird for me.

I have to ask your prayers in our behalf for God's blessing and guidance. I am weak and my Sioux brethren are ignorant, therefore remember us in your prayers.

I cannot close this letter without expressing my sincere thanks to Mr. McDonald, who has always been a kind friend to me and my work, and takes a kind interest in the Dakotas who wish to do well.

Yours sincerely,

SOLOMON TUNKANSAICTE.

New Hebrides Mission.

LETTER FROM REV. J. W. MCKENZIE.

Nguna Bay, 1st Sept., 1878.

We cast anchor here this morning, having just returned from visiting the islands in the northern part of the group. We saw several fine openings and what we need now is men to fill them. Is the F. M. Board taking any steps towards sending more missionaries to this field? Surely you are not going to desert it. Unless you do something at once you will lose the best islands in the group. The Melanesian mission is picking out the best openings just because they have been so long neglected. We met Bishop Selwyn at Mallicola. He says they have a station on Aurora, another at Lepers Island, another at Pontécost, also at Ambrym

and Nai. Now they have a very extensive field in other groups north of this, in the Banks, Santa Cruz, and Solomon Islands, and have no occasion to come south to the New Hebrides. But as we are so slow in occupying the group, they do not look upon their entering it as interfering with our field. Mr. Neilson and I visited Api Mallicola, Malo or St. Bartholomew's and Santo. At all these islands we found the natives very friendly. But what is the use of visiting them year after year unless we can give them missionaries.

Our little boy, Arthur, is very ill at present, and has been so for the most part ever since January. We have no hope of his recovery. His illness was brought on in the first place by exposure during a hurricane, the severest one I have yet seen. We took him in the vessel hoping that he may be benefited by the change. Our fear now is that he will not live till we get home. I was also very ill myself before coming on board, and was afraid that I should have to go to Sydney for change of air. I am much better now and hope that I shall not require a further change at present. Another sore trial is in store for us and we must undergo it in a very short time. Jessie must be sent away to school.

THE WORK.—It is four weeks to-day since we left home, and I am anxious to get back to my charge. The work at the Christian villages has been carried on much as usual during the past year; morning school being held five days in the week, a prayer-meeting every Wednesday afternoon and a candidate's class weekly.

At last communion, two natives from Pango and ten from Eratap were admitted to church membership.

GREAT CHANGE.—I must tell you an interesting circumstance about the village of Eratap to show you what a change the Gospel has wrought on the hearts of that people who once were notorious cannibals. Some thirty years ago a vessel called the "British Sovereign" was wrecked near their village, when nearly the whole company were murdered and their bodies distributed amongst the surrounding villages to grace their feasts. On the 9th of January last, a labour vessel called the "Bobtail Nag" was driven on the rocks in a hurricane some three or four miles distant from that same village. There were a hundred and fifty or sixty natives on board at the time, belonging to some of the northern islands, and who had shipped for Figi. They all got safe on shore, but only to be in danger of a more horrible death than that of drowning. Very little food was saved from the wreck and scarcely a morsel could be purchased from the surrounding villages to fill the hungry mouths of those poor creatures until another vessel should come and take them away. I assembled the three villages, Eratap, Erakor, and Pango, and explained to them the condition of

these strangers who were cast upon their shore. The result was that 90 of them were distributed among these three villages, 30 to each, and fed there for four weeks. For the rest, the captain of the vessel was able to procure a little food from some inland villages. Now here were the natives of Eratap, some of whom were the same individuals who had picked the bones of the former shipwrecked company, leading home to their village 30 strangers, not to feed on them, but to feed them and without any promise of being paid for so doing. What will those who speak so slightly of missions to the heathen say to that? I may add, however, as I know it will interest you, that they were well paid afterwards for it. During the months of February and March our natives had great difficulty in getting enough food to keep them alive. I fear they will be badly off again this year, for we have had little rain for months.

Your favour of Dec. last I duly received. I was very much gratified to hear that you were able to forward so much towards the support of my teachers. Would you convey our warmest thanks to the contributors, as I fear that I shall not be able to write any of them at present. I hope to write to some of the parties you specified by next mail. Is it only for one year that you have asked contributions?

LETTER FROM REV. HUGH A.
ROBERTSON

Erromanga, 6th Sept., 1878:

I have been unusually busy since our return from Sydney. I have been visiting some of the people, conducting daily classes, buying and shipping beans to other missions stations, preparing arrowroot and arranging for a long journey right round this island. On the third Sabbath of this month we intend dispensing the Lord's Supper at Cook's Bay. We had hoped to go round in the "Dayspring," but they say the weather is not fit. Mrs. R. and I will walk overland and send "the Truth." (Our new mission boat) round with a few articles which we cannot do well without. We have had a grass hut put up there as our cottage you knew was blown down more than a year ago. I wish you could see the new mission boat purchased with the £30 you sent and £17 from my friends of the Pictou Presbytery! She is a magnificent boat and well suited for her work. Mrs. R. does not like to be out all night in the boat with baby, but overland we can camp. It will take us two days to go and two to return. The McKenzies have just lost their youngest child, Arthur. I do sympathise deeply with them, it is a sore trial after having lost Joseph, their second child. Never was the cause in Erromanga more hopeful since we came to it. Many chiefs are giving up their heathenism and asking for better things. We call our new boat

"Itnessog"—"The Truth." I have acknowledged to Rev. Mr. Herdman the £27 stg. from the Kirk sent by you to Dr. Steel, and also the sums sent from Fort Massey S. S. and Antigonish Bible Class.

We have now 20 teachers out, and hope to settle two or three more before long, and if we had them we could settle five or six. All the people in and about the Bay attend Church regularly. Dear Dr. McGregor when are you going to send us another missionary for Erromanga? We need one much, nay, we must have one. To think of this poor perishing people. What are all our young men doing?—the Gospel lamp is not to be put under a bushel. The Erromangans are literally crying out for a servant from the Lord to give them the bread of life. Teachers are excellent, but they need a leader.

LETTER FROM REV. JOSEPH ANNAND.

TO THE CHILDREN OF REV. A. B. DICKIE'S
SABBATH SCHOOL, SHEET HARBOUR, N.S.

Though the subjoined letter was written to the children of one Sabbath-school, we are persuaded it will be read with interest and great profit by very many others.

Aneityum, 4th Sept., 1878.

My dear young friends,

I am writing this letter to thank you for the money that you gave to assist us in paying our teachers on this island. I am much obliged to you all for what you gave us and I am sure that your money will be well spent. You gave your cents because you wished to do something to spread the good word of Jesus amongst these people. It is a good thing to give money to Jesus, and he says that if you do good to any of the least of his people you do it to Himself. It is very good to deny yourselves so that you may give something to carry the Gospel to the heathen, but be sure that you accept the gospel yourselves. Don't be like the carpenters who helped Noah to build the ark! They worked to save others but they would not go in to save themselves. There are some people nowadays just like these foolish carpenters. The missionaries like better to get money from good children than from bad ones. Why? Because when good children give their money they pray to God and ask Him to bless it. Thus we get their money and their prayers too.

Don't forget then, dear children, to ask God to bless your money so that it may do much good. You have given your money to pay the teachers, and I will now tell you something about our schools.

Who attend school on Aneityum? The children of course! But not the children only. All are said to attend school—men, women, and children. Some old gray-headed men and wo-

men are there. Mothers with little children, and boys and girls are there too. These are strange schools surely where all the people go! Do they attend regularly? Oh, no, they don't. If there is a little shower of rain nobody goes: all stay at home. These people do not like to go either to church or school when it rains. They are like some fine people at home who are afraid of spoiling their fine clothes by going out in the wet. But some boy says, "I thought they did not wear fine clothes on Aneityum." This is very true. They do not wear much clothing of any kind. Some of the men go to school with only a lavalava on, that is a yard and three quarters of cotton cloth tied around their middle. The common dress of the men is a shirt and a lavalava. They never wear shoes and not often trousers. So you see they need not fear the rain. However they do not like to go to school in the wet. Now let us see what they learn at school, these old men and women, boys and girls. Well let us go and see; but to do this you must get up early. Natives don't sleep late in the morning, because they have no soft beds such as you have. They lie on some sticks or reeds with a straw mat laid on them, and one blanket around them, and a block of wood for a pillow. If you had such a pillow as that you would not sleep late in the mornings, would you boys? About sunrise these black fellows leave their hard beds and creep out of their grass camps, rub their eyes so as to get them open, for they do not wash themselves in the mornings as you do. Then they stretch themselves and yawn for a few minutes, after which they start off for school. Now let us set out with these dirty men and slovenly women and unwashed and uncombed children, and visit their school. Here is the house, a white lime house with a roof of grass, but only a few mats on the ground for a floor. There are no seats except one at the side for the teacher, so they all sit down on the mats. When all are in, a hymn is given out and sung; then the teacher prays. After that they all read verse about in the New Testament. Some one takes the children who cannot read in the Testament and gives them a lesson in the first book at one side of the house away from the others. After those reading have finished a chapter, or two chapters if they are short, the teacher gives out a few words for them to spell. This reading-lesson over, the teacher asks a few questions out of their Catechism. Then they all repeat the ten commandments simultaneously. This done, another hymn is sung and some one is called upon to pray: this closes the school. They are only in school about an hour and sometimes not so long as that. Would'nt you like such a school as that, girls and boys. They do not cipher, write, learn geography, grammar, or anything but reading. The boys and girls have no tasks to learn at home like you have. When

any one wishes to learn to write, cipher or speak English (for all in their own schools is in the Aneityumese language), he must attend the school at the mission-house taught by the missionary and his wife. Here the teachers are taught and any others who will attend.

Now children, you have heard all that is done in school on Aneityum. We get the people to attend these schools to learn to read their Bibles and be Christians. When they know the Word of God and are willing to obey it they leave off their bad habits and all bad conduct.

Now, how are these teachers paid and what do they get for teaching only one hour a day? Well, they don't get much. When a married teacher and his wife go and live among the heathen and teach them they get six pounds a year, or nearly \$30. But on Aneityum the missionaries have not paid the teachers anything for some years. The people are urged to give their teachers something themselves. In this way the teachers get some food given them at times and also a few clothes, but very little altogether. The people here are very poor and lazy, and they do not like to give away anything to anybody for teaching them. They are much like most of you boys and girls in Nova Scotia. You think it would be better for the master or mistress to pay you something for attending school rather than you pay them for teaching you. That is just the way with these people, they think that the missionary ought to pay them for going to school instead of them paying their teachers. The consequence of this is that the teachers get very little for teaching, some of them, nothing at all. So, of course, the teachers get lazy about teaching and our schools suffer. Now, with the money you sent, and fifteen dollars that a friend in P. E. Island sent at the same time, I am going to make all of our 22 teachers a present of a shirt and lava-lava, (a full dress), this will encourage them to work better. Then I want the teachers to have school for the children for an hour after the old people are out, and I cannot get them to do this unless I pay them something. Now, children, I have told you what your money is helping to do here and I think it is very well expended. By your gift you are helping us in spreading the gospel here and, as I said before, I hope that you pray for these people as well.

Now I will tell you about an accident that befel a little girl here a fortnight or so ago. She was playing about among the dry grass and bushes outside and, to amuse herself, she kindled two or three small fires in the grass, and was running backwards and forwards between the fires. She kept on playing at this, getting nearer and nearer to the fires, until her dress caught fire. Now her dress was made in this way. They take the leaf of the pandanus tree and chew it soft, then dry it in the sun. It then looks something like narrow ribbons.

They tie one end of this grass or leaf to a string around the waist and make a shirt of it. Over their shoulder and body they wear a short gown of calico. This little girl was dressed in one of these dry grass skirts and calico jackets, so when the skirt caught fire, she was instantly enveloped in flames and so very badly burned that she died the next day. She suffered terribly for a time and then became insensible. This is a lesson for us all not to play with fire.

Now children I must say good-bye to you all and go to our prayer meeting.

I wish you all everything good, that you may all be very happy and like Jesus.

From your loving friend,

JOSEPH ANNAND.

Our Trinidad Mission.

LETTER FROM REV. K. J. GRANT.

San Fernando, 25, Nov., 1878.

One week ago on the 17th inst., the ship "Pandora" with 488 adults and 100 children, return emigrants for Calcutta, set sail from Port of Spain. On the following day at noon, when passing out of the Gulf of Paria to the Caribbean Sea she was calmed in a Bocas, (there are four of these outlets) and by the strong current was thrown upon the rocks where she has become a total wreck. The passengers were all saved and brought back to Port of Spain. Among these were Kantoo, Mr. Morton's teacher, Balaram, Mr. Christie's catechist, and Lal Bihari who has served me so well for 6½ years. Lal Bihari had many misgivings about going, to be absent even one year from a work in which he has had many encouragements, but he yielded to an earnest longing to see his mother. The morning they set sail, he wrote me and gave expression to his fears that he was not doing right to leave his work. On the day following, when he escaped from the sinking ship, he had no hesitation in deciding what he should do. He is now at his post, engaged heartily in his work. We are gathering, and hope to gather yet more abundantly. I am supported by many faithful helpers. Their desire is that "His way may be known on the earth," for they have no faith in the ways of salvation indicated in their own shastars.

Lal Bihari is ready to recognize the hand of God in occurring events and feels in consequence bound to stand by me. It turns out that the event which determined my coming to Trinidad occurred on the day that he left his home in India.

A few months before our arrival he left San Fernando in a sail-boat to go to Port of Spain to buy his free paper, having determined to leave the Estate to which he was indentured.

An adverse wind carried them off to the shores of South America, and after enduring hunger and thirst they succeeded in returning to the point of departure and he resumed his work on the Estate. There I first met him, there he began that enquiry after truth which resulted in his conviction and conversion, there began the pulsations of a new life, the power of which others have felt. He is again at work and I bless God.

India.

LETTER FROM MISS RODGER TO THE W. F. M. S.
WESTERN SECTION : MRS. HARVIE,
SECRETARY.

Mhow, Central India, 4th Sept., 1878.

You will be pleased to hear that the work amongst the women and children is daily growing more interesting. Since last writing to you I have been asked into a few other houses, and as two of them are Parsee homes it is a cause of thankfulness, they are so hard to reach. Both of these families are in good position, the husband of one of them is the Head Master of the Parsee School in this place, and the other has a very good situation in one of the offices at the station. Both the women are remarkably intelligent, and are exceedingly anxious to be taught English and fancy work. I shall teach them as a means of getting an opportunity of giving them Bible instruction. One woman I visit has lately been very indifferent at times, and after I have been speaking to her about her own salvation, will give me this answer, "Every one believes in their own religion, and Madam just says what *she* believes."

The Parsee women have more freedom than any other class of natives in India, as one of them remarked to me one day, that they were not so secluded as many who were not even allowed to sit at the open door in the hot weather. They wear a white handkerchief bound tightly around the head, which gives them a very nun-like appearance. Their houses are more comfortable than the better class of Hindoo homes, and they are very fond of having the walls decorated with pictures. In one of your letters you wished to know whether you could send anything which would be useful in Zenana or School work. Just now I am visiting a Brahmin family, who are very anxious to get some patterns for Berlin wool work. Small patterns would be much better than large ones. Anything which would make a nice "tofi" would be very acceptable. They are also very fond of doing slippers in wools. The youngest child is a very bright girl, and although not more than nine years of age can read well in Marathi. There are a great many cloth merchants in the place, in fact, the principal streets in the bazaar contain very few other buildings than their

shops. Their dwelling-houses are almost always in the back part of the building, and they must be uncomfortable places, in the hot weather especially, being so shut up on all sides. I have not been successful in reaching them, they are very much opposed to having their women or children taught. The girls that attend the school are all from the lower classes, but they are improving in many ways. They shew an eagerness to come, such as I have seldom seen amongst native girls. Besides, some of them are keeping themselves more tidy, and look cleaner than they did formerly: perhaps one reason of this change is owing to the fact, that the water is more plentiful than it was three months ago. In their lessons they are making fair progress. I have finished with them, a short time since, "Christ's sermon on the Mount," and we are now going over the eighth chapter of Matthew. There is one peculiarity of native children, and very noticeable in teaching them. When you have gone over a lesson a number of times with them, and might expect they would be tired of it, and wish something new, then they are only beginning to be interested.

Lady Stavelly visited the school last month and it was rather amusing to see how anxious they were to read before her. They are not at all troubled with bashfulness, and made a much better appearance in their Scripture lesson, than I had dared to expect. After school is over they come up to the house for a few hours, when Miss Forrester teaches them sewing, of which they are very fond, or they would not come the distance they do every day, and some of them sew very well by this time. They would lose any number of needles if not closely watched. For the last few days the attendance has not been so good, as just now is the time for the worship of Yan-pati. Every house that can afford it will have its idol.

When the number of days for worshipping this idol is over, they throw the hideous looking thing, which has a body like a boy and a head like an elephant, into the river. You have heard about the Sunday school, which is held in the Boys' School-room. The girls attend this school also. They are taught by Mrs. Van Heythusen, and occupy one of the side rooms, as there is not room enough for all in the centre room; I have a class of Marathi boys in the Sunday-school, I feel able now to do a little in that language.

I do not know whether you may have heard that a chaplain is going to Mhow, and he is expected here this month. Of course it is for the Presbyterian troops stationed here. We heard that he had sailed on the 15th August for India, and will probably arrive about the end of this month. We have had a great quantity of rain, over forty inches have fallen. The average here is about 32 inches, but it has been a very heavy fall in other parts of India this year also.

LETTER FROM MISS FAIRWEATHER.

To the Bible Class of St. Andrew's Church,
Quebec.

Indore, Aug. 27th, 1878.

I have been requested to write to you regarding the two girls, Yamoona and Venoo, in whom you are interested, and to thank you for the kindly support you are giving us in them. Yamoona is a very clever, capable girl, and thoroughly well liked by the people among whom she works. She is only seventeen years old, though apparently much more, not very dark, very plump, and considered rather a beauty among her own people. Venoo, on the contrary, though past twenty-one, looks very much a child. She does her work, I am told, effectively; she is rather delicate. She sings nicely and speaks English very well.

Yamoona speaks and writes Goojirati, Marathi and English perfectly. Hindostani not so well. She is clever at all sorts of fancy needle-work. She leads the singing at Mr. Douglas' English services twice a week, and at the English Sunday-school.

There are six other native girls in my house; 1 Elizabeth, from Mrs. Beaumont's Orphanage at Poona. She is all that could be desired, and a great comfort to me;—a sensible, intelligent, Christian woman. She is matron and everything else besides that is needed. 2nd. Anoo, a girl taken from the bazaar is our only large girl. She knows very little yet, except to cook, and that she can do to perfection. Her chief characteristic seems to be her profound admiration for Yamoona and Elizabeth. Yamoona encloses a short letter, telling you something of her history, which no doubt will be interesting to you. I may as well say here that we lead a very busy life. You must not expect long or frequent letters from these girls.

I am sure you will be pleased to know that yesterday, Yamoona, Elizabeth and myself distributed no less than fourteen copies of Matthew 13th in the city of Indore, after twelve o'clock, and were home in time for evening service. The week before we gave out over 3000, from Mr. Douglas' press. We hope much from the circulation of the Word among the people, and pray that God will bless our seed-sowing in His own good time. I am hoping to hear from some one of your number, and that your interest in my dear people may grow and increase.

Conference on Missions.

(Continued from last month.)

INDIA.

The Rev. M. A. SHERRING, of Benares, spoke of the growth and position of Christianity in India. He began by showing that there have

been two periods of work—one in which the materials were collected, and the other in which the materials were employed. In 1813, India was opened to missionary effort, by the removal of restrictions, and many of the societies of England, Scotland, America and Germany, were yet to be founded. Much preparatory work, had to be done, for though a commencement had been made by Dr. Carey before that year, it had been almost wholly the work of preparation; and, as objectors fail to consider the evangelization of a country like India, with all its cultivation and intellectual advancement, demanded long-continued and costly preparation of which the end has not been seen yet. Then as to the second period—the time of actual work among the heathen; the first kind of effort put forth was that of preaching in the villages, teaching in the schools and colleges, and then the harvest follows. The soil upon which the efforts of missionaries are bestowed differs very considerably; and it is everywhere noticeable that the lower castes are the most promising. In fact, probably five-sixths of all the converts in India are from the lower ranks; and nowhere is the opposition of the higher class natives so strenuous as in the city and neighbourhood of Benares. At first few converts rewarded the efforts of workers in India; till the year 1830, though there were nine missionary societies in the country, there were not more than 27,000 Protestant natives in the whole continent, and these including the descendants of former Danish converts. But the missionaries, actuated by love and earnestness in the work, engaged in aggressive efforts, which have been so successfully maintained that at the present time the tens of a former time have become hundreds, and the hundreds thousands. Thirty-five societies now strive to promote the cause of Christ in Hindustan. Large-hearted and brave men have gone out, and, thinking little of those ecclesiastical differences which separate them at home, have worked most nobly. The roll of converts has been enlarged even so as to attract the attention of sceptics. Whilst the Christian converts in 1861 numbered some 213,000, in 1871 they had reached the total of 318,000; and at present they are not less than 460,000—probably 500,000 in all for India, Ceylon, and Burnmah, with a corresponding growth in spiritual condition. Mr. Sherring concluded by quoting some striking figures in support of his belief that the success of mission work in India was amply sufficient to justify and to encourage endeavours in the future.

DR. MURRAY MITCHELL, of the Free Church, discussed the influence of Education in India on the spread of True Christianity. Quoting the well-known words of Edmund Burke, he referred to the Government of India, as an "awful theory," in view of its vast responsi-

lities. In the paper he had prepared for the Conference, but which the restriction of time would not admit of his delivering *in extenso*, he had divided the subject of education in its bearings upon the well-being of the country and the continuance of British rule, into three parts,—first, indigenous education, *i. e.*, by the nation at its own expense; second, government: third, missionary. After a mere mention of the first class, Dr. Mitchell turned to the consideration of the government education system; and this, he said, was divisible into three departments—(a) elementary; (b) middle-class; (c) college education: which are supported by a grant, amounting in the nett total to about £600,000, after the deduction of fees and endowments—a mere “*lea-bite*” in comparison with the necessities of the case, and providing, in fact, for only one pupil in every 240 of the population. He pointed out that, notwithstanding earnest efforts in a large number of good schools in the north-west, in Bengal, and elsewhere, the destitution oppressing the entire population is appalling, female education being hardly touched upon at all. In particular the speaker emphasized the fact that the government education is exclusively and avowedly secular; but, he said, a marked distinction must be drawn in this respect between the elementary and the college training; the elementary cannot be charged with the overthrow of religious belief, for the native mind is quite capable of holding opposite views, of receiving knowledge and still holding to superstition. But in the colleges the case is different. There, an impassable gulf is fixed between native and English, and the Hindoo rejects all belief in Divine revelation. He falls from superstition to scepticism; with a probable gain in manliness and independence he loses his respect towards parent and teacher, and, with the last remains of his faith, the self-control which alone can preserve him from that intemperance which has proved the ruin of multitudes.

Rev. E. E. JENKINS, Secretary of the Wesleyan Missionary Society, read a paper—“To what extent is the progress of Christianity helped or hindered by the truths or principles that underlie Hindooism or Mahomedanism, and are sometimes supposed to be analogous to them?” Mahomet was a solitary pietist, but his system is now a political system. He grasped the unity of God in a manner that put to shame the erroneous teachings of the so-called Christians of his time and country. In the beginning of his career he believed the Divine truth and the Divine call. But, when argument began to give place to the sword, his conscience became corrupt and his action evil. He attracted coarser natures by sensual pleasures, and thoughtful minds by the mysticism of his teaching and the simplicity of his

life. The Christian teacher finds now no initial agreement, for though the unity of God is common to both, they thenceafter diverge immediately. The Scripture says, There is one God and one Mediator between God and man, the Man Christ Jesus. Islam says, There is one God, and Mahomet is his prophet. The Church of God has not yet sent its workers in adequate force to Moslems. As the founder began with the sword, in all probability Mohomedanism will fall by the sword. When its political unity fails, then there will be an open door for the Gospel. When the Koran comes into competition with the Bible there can be no doubt of the result. Hindooism is a system of religious speculative thought. The Hindoos have for the first time had the opportunity of inspecting the foundations and laws of their faith. The result has been discontent and discomposure. There is hope for the future from two sources—first, the influence of thoughtful individuals; and secondly, the prevailing unrest of the common mind. The Brahma reformers have been, I think, preparing the way of the Lord. Discussion itself in every case is helpful. The idea is growing among the populace that Hindooism is not compatible with progress; they see that their own system is giving way, but they know not what will take its place. The older Hindoo laymen are looking on with dismay and the younger with hope. There is here, I venture to think, preparedness, and there is also the weariness of solitude and suspense.

CHINA.

Rev. Dr. LEGGE, of China, spoke of the impression made by the Gospel on China, and the prospect of its influence on thought and life in that land. Rev. Robert Morrison was the first Protestant missionary in China, arriving there in 1807. When he died in 1835, it was not possible for him or any other to enter freely into China. By the Treaty of 1842, Hong-Kong was ceded to England, and then twelve missionaries met to consider what steps ought to be taken. There are now 13 British societies, 11 American Societies, 2 Continental societies. There are 238 missionaries, and 162 wives of missionaries, with 91 central stations, and 511 out-stations; and 372 Chinese churches with 13,035 members. There are also medical missions, with hospitals, dispensaries, and students. I think that the membership indicates a community of 50,000 persons. The constituency of these churches is excellent. The impression that somehow has gone abroad, that the converts are not trustworthy, is wantonly untrue. If missionaries err in receiving converts it is in being over-scrupulous rather than in being over-lax. There has been wonderful co-operation and sympathy among the Chinese missionaries of

all societies. There has been one cause of division—as to the Chinese term for God; but even that has not been allowed to interfere with the work. The Roman Catholic converts are said to amount to 500,000; but it has taken three centuries to bring them up to that number. Give us 300 years, and we will, humanly speaking, have quite as large results to show. Our missionaries stand higher with the people and also with the governing authorities. Our converts in thirty-five years have increased two-thousand-fold.

Sir WILLIAM HILL read a paper by Mrs. Whitely on the condition of women in the East. The paper gave an interesting sketch of the life of an Eastern woman from childhood onwards; exposing the degradation and ignorance to which she is inevitably doomed. One of the most important questions at the present time is that of child-marriage. Until this is abolished there can be no hope of the elevation of Oriental women. The seclusion and inanition of the Zenana, without books and without rational intercourse, starve and deaden the mind. The condition of a young widow is even harder. From information of a reliable kind we are certain that many hundreds are convinced of the truth of Christianity, are even converted, although they have not gained courage to confess Christ. A female medical mission agency in India is very urgently demanded. A female medical missionary to the wives and children in India is welcomed as an angel of mercy.

Rev. FLEMING STEVENSON, of Dublin, said: The reason why my name appears on the programme is to be found in the fact that I have recently visited the Eastern mission-field. I shall endeavour to give my impressions, gathered not only from missionaries but from others also, some of them by no means friendly to missions. The catholicity of the mission-field is one of the most vivid impressions made upon the mind of the visitor to the East. If we ever should have that practical catholicity at home, it shall be by our being in like manner drawn together in this work. In China there is a stream of people always flowing into the large towns, and evangelistic preaching is one of the curiosities the people coming in from the country enquire after. In Canton there are nineteen churches open six days of the week, and preaching is carried on throughout the day by relays of missionaries, so that it is calculated that 40,000 people thus hear the Gospel preached every month, most of them for the first time. Mr. Stevenson, at this stage, narrated some interesting cases of conversion. But, after all, he said, the soil of the cities is hard soil. Over the area of the country the fruit is much larger in proportion. Out of what some would call chance preaching in a small chapel, a message came to Dr. Ed-

kins lately, to the effect that in one village 260 were waiting for baptism, and 250 were in a state of preparation. In regard to the quality of converts. I would just say that I never met men or women of finer spiritual tone or higher spiritual experience. Of course I do not mean that all are so. I have listened to native preachers through an interpreter, and certainly their singing and eloquence sway, and are fitted to sway, the people there as your best pulpit orators do here. Take, as a type of Christian Chinese women, one who, after her conversion, rested not until she had brought eleven others to Christ.

JAPAN.

Dr. FERRIS, (American Reformed Church), read a paper on the Work and Success of the Christian Church in the Empire of Japan. The first Protestant missionaries were commissioned to Japan in 1859 and 1860. At that time not one in that Empire believed in the Lord Jesus Christ. The Japanese were found intelligent and able to read well. They had homes and, though impurity abounded on every side, yet they enjoyed an affectionate home-life. Tradesmen were Buddhists; nobles were Taoists, but they did not hold their faith with any earnestness. Among all classes there was reverence for the teachings of Mencius and Confucius. The missionaries were engaged until 1872 in teaching in Government schools and private classes; but in private schools they were not allowed to give any definite religious teaching. During that time there were only occasional religious addresses; there was no stated preaching. The acceptance of the Gospel by natives was punishable by death. The Gospel entered the country through the schools. The councillor of a Daimio found a New Testament in English floating on the sea. Making inquiry, he found that a copy in Chinese could be obtained from Shanghai. He sent for one, studied it, found a teacher, and was captivated by the teaching and character of Jesus Christ. Some 200 and 300 young Japanese have since passed through my hands. Formerly it was death to leave the country without permission of the Government. Some 500 have also visited Europe. These visits to the West have liberalized Japan. A few of these young men began to study the Acts of the Apostles, and in a few weeks they were on their knees pleading for an outpouring of the Spirit on their country. Six years ago thirteen constituted the first church, and now there are 1200 members of that church.

You will have to bless God to all eternity, that he led you not through a garden of pleasure, but through a waste howling wilderness.

WHEN sacrifice is made for another, then the man gets hold of the first principle of religion.—Hepworth.

A Scotch Sabbath-School.

BY MR. GEORGE THOMSON, LACHUTE.

MY father was an Elder in the Presbyterian Church of Scotland for 54 years, and taught our family, at home, every Sabbath afternoon and evening, the first principles of Religion. The best teaching of Scripture Lessons, was in the Parish School of Scoonie, Fifeshire, Scotland. The Revd. George Brewster, D.D., was the Parish Minister, and Henry Smyth, M.A., was the Parish Schoolmaster. Half an hour was given daily to each lesson. The Students had to repeat the names of the Books in the Bible (39) from Genesis to Malachi, for two lessons. Mr. Smyth then for two or three days explained the name and nature of each Book; that Genesis in Greek and English, means Creation or Birth; Exodus from *ex*, out of, and *odos*, a way, gave an account of the journeying of the Israelites from Egypt, the Land of Boudage; Leviticus gives an account of the Jewish Priesthood, from the tribe Levi. Numbers gives an account of the numbering the people. Deuteronomy, from *deutoros*, second, and *Nomos*, a law; is the Second Book of the Law; Joshua gives an account of the acts of Joshua. Judges gives an account of the Israelites under the rule of the Judges. Kings gives the reigns of the Kings; Samuel is connected with the Prophets and Kings; Chronicles gives an account of the posterity of the Jews from Adam, 4004 B. C. down to 536 B. C.; then all the Prophets from Eli and Samuel to Malachi were classed together with regard to the Israelites and The Lord Jesus Christ. Three lessons were then given for revision. The Lessons following were the principal facts: of the Creation, 4004 B.C.; Noah, 2948; The Flood, 2348 B. C.; The Tower of Babel, 2347 B. C.; Abraham, 2056; Sodom and Gomorrah, 1898 B. C.; Isaac, 1898; Jacob, 1837; Joseph, 1746 B. C.—sold 1729 B. C.; Moses and Aaron 1571 B. C.; Plagues of Egypt, 1491 B. C.; Passage over the Red Sea, and the Commandments on Mount Sinai, 1491 B. C.; Leviticus and Numbers, 1490 B. C.; Deuteronomy, 1451 B. C.; Joshua, 1451 B. C.; Judges, 1444 B. C.; Ruth, 1322; I. Samuel, 1171 B. C.; II. Samuel, 1056 B. C.; I. Kings, 1015 B. C.; II. Kings, 896 B. C.; I. Chronicles, 4004 B. C.; II. Chronicles, 1015 B. C.; Ezra, 536 B. C.; Nehemiah, 446 B. C.; Nehemiah, viii. ch. Reading the Law; Esther, 521 B. C.; Job, 1520 B. C.; Psalms, 1047 B. C.; Proverbs, 1000 B. C.; Ecclesiastes, 977 B. C.; Isaiah, 760 B. C.; Jeremiah, 629 B. C.; Daniel, 607 B. C.; Hosea, 785 B. C.; Ezekiel, 595 B. C.; Joel, 800 B. C.; Amos, 787 B. C.; Obadiah, 587 B. C.; Jonah, 862 B. C.; Micah, 750 B. C.; Nahum, 713 B. C.; Habakkuk, 626 B. C.; Zephaniah, 630 B. C.;

Haggai, 520 B. C.; Zechariah, 520 B. C.; Malachi, 397 B. C. Each of the above subjects formed a Lesson from one to three days. All the principal facts and truths were taught. Then all the students had to purchase a pamphlet on "Prophecies relative to the Messiah with their fulfilment": London, printed for the Society for promoting Christian knowledge. Contains 32 pages. The Government Inspector of Schools said the Parish School of Scoonie was the highest of all the schools in the knowledge of the Sacred Scriptures that he had examined.

The Mission Field.

THE FIELD IS THE WORD. Look at the field. According to the latest estimate the population of the world is computed to be 1,439,145,300. Asia contains, probably, seven hundred millions. Then, our knowledge of Africa is greatly increased, and we find that its population is vastly greater than had been estimated. All the churches need to do all they can to make any adequate impression on this vast field.

PROGRESS OF CHRISTIAN MISSIONS.—1. At a missionary anniversary the Rev. Mr. Parkhurst said, "In my travel round the world I saw not one new heathen temple. All the pagan worship I saw was in some old dilapidated temples." 2. Not very long ago there were 100,000 idols in Raratonga; but lately a young man from Raratonga, visiting the British Museum saw among the wonders there the first Raratonga idol his eyes ever beheld. He was born and had lived nineteen years in Raratonga without ever seeing an idol, so clean a sweep had the Gospel made. 3. In India, 77,000 persons profess the Christian faith in connection with the Church Missionary Society. Lord Lawrence said, "The missionaries have done more to benefit India than all other agencies combined." Sir Bartle Frere said, "They are working changes more extraordinary than anything witnessed in modern Europe." A missionary among 10,000 Fijians said, "I do not know of a single house in which there is not family worship." 5. A recent Turkish newspaper says, "Thirty years ago there were 50,000 Mussulmans on the island of Cyprus; now there are hardly 20,000. Then there were 80,000 Turks in Smyrna; now there are only 30,000; while foreigners have increased from 30,000 to 100,000."

The assertion that zeal in foreign Christian missions is detrimental to the culture of the home field has often been refuted, but a more complete array of facts serviceable for such a

reputation can hardly be found than is furnished by a survey of the work of the American Home Missionary Society during the fifty-two years from 1826 to 1878. In that period the total receipts of the society have been \$8,199,270; the total years of labour given, 32,952; the number of additions to the churches by the missionaries is 280,940. The present number of missionaries in the society's service is 996.

The committee of the Church Missionary Society has called this year for \$1,050,000, or \$30,000 more than the amount received last year, the largest income in the history of the Society. This is an enormous sum of money for one society to collect; but we have no doubt that the committee will get what it asks for. The scale of operations the Society is conducted upon is magnificent in proportion. The results are commensurate; 123,724 native Christians are reported for 1878.

The Presbyterian Record

MONTREAL: 1st FEBRUARY, 1879.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

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PAYMENT IN ADVANCE.

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

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

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

The year has opened with a *sensible* improvement in the circulation of the RECORD, accompanied with expressions of approbation from many quarters, which we appreciate very highly.

The supply of numbers for January is already exhausted, consequently, new orders reaching us after this date should be accompanied with remittances covering *eleven* months instead of twelve.

Literature.

THE CATHOLIC PRESBYTERIAN.—This is the name of the New Monthly Magazine published under the auspices of the GENERAL PRESBYTERIAN COUNCIL. The editor

is Professor W. G. BLAIKIE, D. D., of Edinburgh, whose experience in other journals gives him special fitness for the present undertaking. The publishers are Messrs. James Nisbet & Co., London, and A. D. F. Randolph & Co., New York. MESSRS. JAMES BAIN & SON, Toronto, are the Agents for Canada. The price is \$3 per annum. The first number, for January, not having come to hand yet, we cannot express any opinion upon its merits. But the design is certainly good, as the publication will afford facilities, for the first time, for bringing together the views of the chief expounders of Christian thought throughout the Presbyterian world, on questions of pressing interest to the churches they represent.

THE CANADIAN INDEPENDENT.—One of our old and much esteemed contemporaries assumed a new and enlarged form at the beginning of this year, and now appears weekly instead of monthly. We were very well satisfied with its former size and contents, but hope the change will realize the advantages anticipated by the publishers. It is cheap,—\$1. per annum.

THE ANNUAL STATISTICAL AND FINANCIAL RETURNS.

The blank schedules for the annual returns have been sent out. Additional blanks have been sent to Presbytery Clerks for vacant congregations and mission stations. Any who have not received blanks will please apply to the clerk of the Presbytery, and all returns are to be sent to the respective PRESBYTERY CLERKS by 3rd APRIL. It is hoped that efforts will be made to have the returns full and accurate, and to have them in the proper hands in good time. If any Clerks of Presbyteries have been overlooked, or otherwise disappointed, they are requested to correspond with Rev. Robt. Torrance, of Guelph, the Convener.

W. REID.

Toronto, 11th January, 1879.

MEETINGS OF PRESBYTERIES.

Ottawa—Tuesday, 4th February, 3 p.m.

Miramichi—Tuesday 4th February.

London—Monday, 17th March, 2 p.m.

Bruce—Tuesday, 18th March, 2 p.m.

Pictou—Tuesday, 14th February, 10 a.m.

Lunenburg & Yarmouth—Tuesday, 4th March, 1.30 p.m.

Saugeen—Tuesday, 11th March, 2 p.m.

Brockville—Tuesday, 18th March, 7 p.m.

Montreal—Tuesday 1st April, 11 a.m.

Glengarry—Tuesday, 18th March.

Toronto—Tuesday 4th March, 11 a.m.

A Page for the Young.

• NOT FAR !

A ship came sailing and sailing
Over a murmuring sea,
And just inside of the haven
Down in the waves went she :

And the spars and broken timbers
Were cast on a storm-beat strand ;
And a cry went up in the darkness,
Not far, not far from the land !

Not far, not far from the Kingdom,
Yet in the shadow of sin,
How many are coming and going,
How few are entering in !

Not far, not far from the Kingdom,
'Tis only a little space ;
But it may be at last, and forever,
Out of the resting place.

"ONE THING THOU LACKEST."

It is stated that George Whitefield stopped for several days at the house of a general, at Providence, Rhode Island. The general and his wife, his son and three daughters, were serious, but not decidedly religious. Whitefield departed from his usual custom, which was to address the residents in the house where he stayed individually concerning the welfare of their souls. The last evening came, and the last night he was to spend there ; he retired to rest, but the Spirit of God came to him in the night, saying, "O man of God ! if these people perish, their blood be on thy head." He listened, but the flesh said, "Do not speak to these people ; they are so good and so kind that you could not say a harsh thing to them." He rose and prayed. The sweat ran down his brow ; he was in fear and anxiety. At last a happy thought struck him. He took his diamond ring from his finger, went up to the window, and wrote these words upon the glass—"One thing thou lackest." He could not summon courage to say a word to the inmates, but went his way. No sooner was he gone than the general, who had a great veneration for him, went into the room he had occupied, and the first thing that struck his attention was the sentence upon the window, "One thing thou lackest." That was exactly his case ; the Spirit of God blessed it to his heart. A granddaughter of his family has now in her possession the pane of glass with the monitory inscription.—

THE TWO BILLS.

Two bills were waiting in the bank for their

turn to go out into the world. One was a little bill, only one dollar ; the other was a big bill, a thousand dollar bill.

While lying there side by side, they fell a-talking about their usefulness. The dollar bill murmured out, 'Ah, if I were as big as you, what good I would do ! I could move in such high places, and people would be so careful of me wherever I should go ! Everybody would admire me, and want to take me home with them ; but small as I am, what good can I do ! Nobody cares much for me. I am too little to be of any use.'

'Ah, yes ! that is so,' said the thousand dollar bill, and it haughtily gathered up its well-trimmed edges that were lying next the little bill in conscious superiority. 'That is so,' it repeated. 'If you were as great as I am, a thousand times bigger than you are, then you might hope to do some good in the world,' and its face smiled a wrinkle of contempt for the little dollar bill.

Just then the cashier comes, takes the little murmuring bill, and kindly gives it to a poor widow.

'God bless you !' she cries, as with a smiling face she receives it. 'My dear, hungry children can now have something to eat.'

A thrill of joy ran through the little bill as it was folded up in the widow's hand, and it whispered, 'I may do some good, if I am small.' And when it saw the bright faces of her fatherless children, it was very glad that it could do a little good.

Then the little dollar bill began its journey of usefulness. It went first to the baker's for bread, then to the miller's, then to the farmer's, then to the labourer's, then to the doctor's, then to the minister's ; and wherever it went, it gave pleasure, adding something to their comfort and joy.

At last, after a long, long pilgrimage of usefulness among every sort of people, it came back to the bank again, crumpled, defaced, ragged, softened, by its daily use. Seeing the thousand dollar bill lying there, with scarcely a wrinkle or a finger-mark upon it, it exclaims, 'Pray, sir, and what has been your mission of usefulness ?'

The big bill sadly replies, 'I have been from safe to safe among the rich, where few could see me, and they were afraid to let me go out, lest I should be lost. Few indeed are they whom I have made happy by my mission.'

The little dollar bill said, 'It is better to be small, and go among the multitudes doing good, than to be so great as to be imprisoned in the safes of the few,' and it rested satisfied with its lot.

Moral.—The doing well of our every-day duties makes one the most useful and happy.

Acknowledgements.

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

ASSEMBLY FUND.

Received to 2nd Dec., '78.	\$1351.41
Bond Head.....	2.53
Stayner and Sunnidale.....	6.25
Penetanguishine & Wye- bridge, &c.....	3 00
Alliston and Carluka.....	6.10
Tecumseth 1st, 2nd and Adala.....	10.40
Gravenhurst and Wash- ago, &c.....	3.00
Orillia.....	10 25
Barrie.....	15.00
Bracebridge & Monck, &c.....	5 30
Norwich.....	4.50
Windham.....	4.00
Pickering, Erskine Ch.....	1.70
Hibbert.....	10.00
Huron.....	8.60
Bayfield, St Andrew's.....	1 55
Alice and Pettawawa.....	5 10
Erin.....	5.95
Berlin, St Andrew's.....	1.00
Montreal, St Paul's.....	40.00
Halifax, St Andrew's.....	5.00
Barnes's River and Blue Mountain.....	6.18
Cow Bay, C.B.....	2.00
Sheet Harbour.....	2.00
Springfield and English Settlement.....	5.00
Campbellton.....	5.10
Gifton.....	5.00
Hullett.....	6.25
Londesboro.....	1.75
Guelph, Chalmers' Ch.....	16.80
West St Peter and Mount Stewart.....	3.00
Nepean.....	2.41
Bell's Corners.....	1.72
Millbrooke.....	6.30
Centerville.....	7.70
Clifford.....	5.60
Thames Road.....	6.25
Bothwell.....	6.00
Isa and Yonge.....	3.50
North Augusta & Fairfield South Gower & Mountain Kintyre.....	2 50
Mira, C.B.....	4.00
Fort Coulongo.....	1.50
Fisherville.....	1.65
Longwood, Guthrie Ch.....	4.00
Carradoc, Cooke's Ch.....	1.00
Lindsay, St Andrew's.....	8 00
Brampton.....	11 60
Innerkip.....	6.00
Stratford, St Andrew's.....	9.50
Storrington & Pittsburgh addl.....	0.50
Mabou.....	3.25
Ashburn.....	2.25
Columbus & Brooklin.....	12.00
Salem Church.....	2 00
Ratho.....	6 00
Harwich.....	2.00
Moorfield.....	2.10
Newcastle.....	4.15
West Puslinch.....	3.00
Hemmingford.....	5 00
Montreal, St Gabriel St.....	15.00
Floss and Medonte.....	9.80
Huntsville, &c.....	1.00
Collingwood.....	9.00
Durham, Central Ch.....	5.00
Lingwick.....	3.00
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	\$1766.80

HOME MISSION.

Received to 2nd Dec. '78.	\$4871.99
Oro, Guthrie Ch.....	8.70
Hespeler.....	4.42
Chs Blair, West Puslinch Toronto, Charles Street, Thanksgiving day.....	0.75
Guelph, St Andw, Thanks- giving day.....	17.22
Walkerton, Free St John's Georgina.....	12.00
Brantford, Zion Ch, Thanks- giving day.....	2.00
Friend, Belleville.....	4 50
Galt, Miss Preston's Bible Class.....	17.00
Chippawa, Thanksgiving.....	2.00
Oakville, do.....	3.50
Almonte, St John's.....	1.92
Berlin, St Andrew's.....	20.00
Presbyterian Ch of Ireland Vaughan, Knox Church, Thanksgiving day.....	40.00
Galt, St Andrew's do.....	2.00
Guelph, Chalmers' Ch do.....	484.44
Drummondville do.....	6.30
Chatham, St Andw's do.....	3.59
Morkham, St Andrew's, & Cedar Grove.....	7 60
Waterdown, Thanksgiving.....	4.25
Proton do.....	12.00
Hampstead do.....	13.00
Shakespeare do.....	5.00
Dresden do.....	4.23
Mosa, Burn's Ch do.....	5.73
Brampton do.....	4.22
Union Ch, Esquesing.....	2 07
Scotstown.....	10.60
Molesworth, Thanksgiving.....	10.05
Ailsa Craig do.....	36.12
Cambrsy do.....	9.77
Madoc, St Peter's, addl.....	5.00
Lobo, Melville Ch.....	8.00
Fullarton, addl.....	3 00
Avonbank, addl.....	7.00
Campbellville, Thanksgiv'g.....	4.00
Alice & Pettawawa do.....	8.00
Mount Pleasant.....	3 00
Burford.....	7.00
Bothwell, Thanksgiving.....	4.00
Dalhousie & North Sher- brooke, Thanksgiving.....	8.00
L'Original & Hawkesbury, Thanksgiving.....	6.00
Glamis.....	2.00
North Easthope.....	5.25
Quebec, St Andrew's do.....	4.00
English Settlement do.....	60.00
North Mara.....	5.62
Toronto, West Ch Sab Se Eden Mills, Thanksgiving.....	15.32
Dunblane do.....	25.00
Bobcaygeon.....	11.30
Proffine, Thanksgiving.....	4.50
Avronton, do.....	4.69
Innerkip.....	7.60
Kintyre, Thanksgiving.....	5.00
Palestine Group of Stations.....	24.00
Markham, St John Bible Class & S S for Muskoka.....	18 16
Perth, St Andrew's, addl.....	6.21
Oshawa Sab Se, addl.....	11.00
Alma, Thanksgiving.....	40.00
Nichol, Zion Ch do.....	12.00
Salem Church.....	5.64
Brucefield, Union Church, Thanksgiving.....	4 36
Brucefield, Union Ch.....	2 70
Ratho.....	12.50
Tilbury East.....	33 00
Family of three near Wal- lacetown.....	30.00
	5.00

Scarborough, Knox Ch, Thanksgiving.....	20.67
do Melville Ch do.....	3 68
East King do.....	4.08
Durham do.....	8.35
Newcastle.....	13.46
Galt, Knox Ch, addl.....	75.00
do Thanksgiving.....	15.00
Doon.....	5 00
West Puslinch.....	29.00
Kincardine, Knox Ch.....	65.85
Hastings.....	30.86
Phyn Ch of Ireland, addl.....	24 28
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	\$6380.91

FOREIGN MISSION.

Received to 2nd Dec. '78.	\$4279.33
Chs Blair, West Puslinch.....	0.75
Chatham, Adelaide Street Walkerton, Free St John's Friend, Belleville.....	26.46
Galt, Miss Preston's Bib Cl.....	1.00
Almonte, St John's.....	2.00
Berlin, St Andrew's.....	3.50
Montreal, St Paul's.....	20.10
do Canada Woman's Board of Missions for Female Depart., India.....	1.00
Montreal Canada Wom'n's Board of Missions, for Mission Buildings, India.....	100.00
Montreal Canada Wom'n's Board of Missions, For- mosa, China.....	30.00
Montreal Canada Wom'n's Board of Missions, India Zenana work.....	12.00
L'Original & Hawkesbury, Thanksgiving.....	14.30
Mrs Margaret Mackay, Windsor, China.....	5.00
Toronto, West Ch Sab Se Chatham, Grenville and Point Fortune.....	25.00
Montreal, Chalmers' Ch Sab Se, 2nd instalment, for salary of Miss Fair- weather, India.....	8.00
Palestine Group of Stations Perth, St Andrew's, addl.....	50.00
West Williams.....	2 79
Oshawa S S, add, Formosa D McMillan, Port Hope.....	18 29
Presby of Pictou in connec- tion with the Ch of Scot- land, for Mission of Rev J F Campbell, India.....	9.25
Friend, Hollin.....	20.00
Family of three near Wal- lacetown, China.....	20.00
do do do.....	10 00
Galt, Knox Ch, addl.....	5 00
West Puslinch.....	5 00
Henry Becker, West Pus- linch, Indore India.....	8.00
West Puslinch S S, do.....	1.00
Barrie Sab S, China.....	1.77
Columbus.....	31.06
Hastings.....	8.50
	20.56
	<hr/>
	\$5603.96

COLLEGES.

Received to 2nd Dec., '78.	\$747.58
Pickering, Erskine Ch.....	1 55
Chippawa.....	2.74
Almonte, St John's.....	20.00
Berlin, St Andrew's.....	1.52
Winterbourne, Chalmers' Ch.....	15.00
Union Ch, Esquesing.....	36.13

St Vincent, Knox Ch.....	3.00
Madoc, St Peter's, add.....	12.00
Lobo, Melville Ch.....	5.00
Fullarton, add.....	9.57
Avonbank, add.....	9.70
Claremont.....	4.50
Dunnville.....	4.00
Longwood, Guthrie Ch.....	6.00
Brampton.....	40.00
Prince Arthur's Landing and Fort William.....	8.00
Perth, St Andrew's.....	26.80
Galt, Union Ch.....	64.00
Desboro.....	1.17
Wroxeter.....	10.70
West Gwillimbury 1st.....	8.20
Dunwich, Chalmers' Ch.....	6.00
Salem Church.....	5.00
Sydenham, Lake Shore.....	6.00
Galt, Knox Ch, add.....	45.01
Doon.....	2.00
Guelph, St Andrew's.....	40.00
West Puslinch.....	8.00
Brooklin.....	4.00
Peabody.....	2.00
Columbus.....	20.00
Dunwich, Duffs Ch.....	6.10
Hastings.....	10.28
Sydenham, St Paul's Ch.....	2.10
	\$1193.47

WIDOWS' FUND.

Received to 2nd Dec., '78, \$1606.21	
Church in St James's Square, Toronto.....	51.71
Huron.....	9.75
Friend, Strasburg.....	2.00
Hillsburg.....	4.44
Berlin, St Andrew's.....	1.00
Pricceville & Durham Road	2.67
Richmond & Windsor Mills	8.20
Huntingdon, 2nd Cong.....	5.25
Lindsay, St Andrew's.....	12.00
Brampton.....	30.00
Salem Church.....	3.20
Quebec, Chalmers' Ch, Thanksgiving.....	35.00
Durham.....	24.20
West Puslinch.....	8.00
Columbus.....	15.00
Plymton, Smith Ch.....	4.00
Hastings.....	10.28
	\$1832.51

With Rates from Revs J McFarlane, A M Hamilton, W Walker J Breckenridge, \$30; V Meldrum, A Gilray, R H Whit, J Hanran, A Frazer, J Watson, Jno McTavish, \$20; R W Leitch, M Fraser, Jno James, R McKenzie, G Bremner, W Peattie, W Scott, J Straith, P Musgrave, Jno Lees, H Sinclair, D Duff.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd Dec., '78, \$171.09	
Chatham, Adelaide St.....	11.15
Berlin, St Andrew's.....	1.00
Nepean.....	3.60
Bell's Corners.....	4.83
Winterbourne, Chalmers' Ch.....	10.00
Botany.....	3.61
Thamesville.....	8.98
Reserve.....	2.55
Lobo, Melville Ch.....	5.00
East Nottawassa, Creemore and Dundin.....	5.00
Acton, Knox Ch.....	15.70

Huntingdon, 2nd Cong.....	5 25
Bayfield, St Andrew's.....	1.10
Quebec, Chalmers' Church Thanksgiving.....	30 41
Galt, Knox Ch.....	29.00
Family of three near Wal- lace town.....	10.00
Brooklin.....	8.00
Cornwall, St John's.....	35.00
Plymton, Smith Ch.....	4 00
	\$2065.27

Minister's Rates Received to 2nd December, 1878. \$290.85

With Rates from Revs J Cleland \$5; J Crombie \$4; W Robertson \$4; A M Hamilton \$4; W Walker \$4; J Breckenridge \$5; R H Whillans \$3; J Hanran \$2.50; D Wishart, add \$50; A Frazer \$3.50; J Watson \$2.50; W Mathieson \$2; J McTavish \$27.50; R W Leitch \$3; J James \$12.50; T Fenwick \$2; R P McKay \$5; J M Goodwillie \$3.50; G Bremner \$3.25; T S Chambers \$3.50; W Peattie \$3; D Fraser \$6; J Straith \$4; P Musgrave \$4; J A McConnell \$3.75; C Brouillette \$3; D Duff \$3.50; W Mason \$4

KNOX COLLEGE BUILDING FUND.

Received to 2nd Dec., '78, \$553.37	
John Baker, Ailsa Craig.....	5 00
William Parker, Jarvis.....	6 00
Rockwood, per W Torrance	20 50
West Puslinch, per Rev N McDiarmid.....	5 00
Rev J B Edmondson, Al- monte.....	23 00
Wm Brown, Ma. Adale.....	5 00
Wm Cunningham, do.....	3 50
	\$921.37

KNOX COLLEGE ORDINARY FUND DEBT.

Received to 2nd Dec., '78, \$614.70	
Perth, addl, per Rev Dr Robb.....	10 00
Walkerton, per Rev R C Moffatt.....	1 00
Wm Alexander, Toronto.....	100 00
Friend, Hollin.....	20 00
	\$745.70

MANITOBA COLLEGE.

Received to 2nd Dec., '78, \$121.87	
Bolton, Caven Ch, Thanks- giving.....	4 50
Thamesville.....	4 80
Reserve.....	1 79
Hon J McMurrich, Toronto Hamilton, addl, per D Mc- Lellan.....	50 00
Galt, per D McLellan.....	35 00
West Puslinch, per Rev N McDiarmid.....	18 50
Prince Arthur's Landing, Thanksgiving.....	10 60
	4 60
	\$251.66

MONTREAL COLLEGE.

Friend, Belleville.....	\$ 1.75
Cornwall, St John's.....	15.00
	\$16.75

CHINA FAMINE RELIEF FUND.

Received to 2nd Nov., '78, \$782.2	
Neil Johnston, Mabou.....	1.00
	\$783.2

SUFFERERS IN THE UNITED STATES.

Received to 2nd Nov., '78, \$111.75	
Hibbert, per J Morgan.....	17.00
	\$128.75

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO JAN. 3rd, 1878.

FOREIGN MISSIONS.

Acknowledged already \$2334.77

A friend, Upper Newport.....	2 00
St John's Ch, St John.....	25 00
Five Islands.....	4 50
River Charlo, N B.....	19 49
2 members of St John's Ch Halifax.....	1 00
Thanksgiving, Steviacke.....	21 00
Middle Steviacke.....	6 20
James Ch, New Glasgow.....	42 65
Brookfield.....	4 50
St Peter's Road, P E I.....	16 85
Brackley Pt.....	12 00
Dr Dawson, Montreal, an- nual.....	20 00
1st Pres Ch, Truro, part Thanksgiving.....	25 00
Lake Ainslie, C B.....	4 00
Onslow.....	50 00
Falmouth St Ch, Sydney.....	10 00
Clyde.....	4 21
Rev J Anand, Aneityum Truro West.....	4 00
Bass River.....	7 41
Portaupique.....	4 41
Castle Reach.....	3 00
Ladies R & B So, Gt Village Gays River and Milford, part Thanksgiving.....	0 50
J Sutherland, Halifax.....	0 00
Carleton, St John.....	6 50
Amherst.....	5 51
Riversdale, Lunenburg.....	6 00
New Carlisle, Hopedown and Port Daniel.....	13 00
Union Centre & Lochaber Bridgetown.....	4 00
Westville.....	4 55
Middle River.....	5 55
St Andw Ch, Campbellton Bequest of John McIntosh, Snr, of Sharon Ch, Stel- larton.....	50 00
Stellarton.....	30 00
St Matthew's, Hfx (from May to Dec 31st).....	53 00
	\$2589.74

FOREIGN MISSION DEBT FUND.

Acknowledged already \$1735.47

Glencol & East River.....	25 00
Central Ch, W R, Thanks- giving.....	15 25
Tatamagouche, part Thanksgiving.....	8 00
Onslow.....	26 50
	\$1870.22

DAY SPRING & MISSION SCHOOLS.

Acknowledged already...	\$506.07
Portaupeique Sab Se	12.17
Jennie Smith's Miss'y Box	
per Rev Dr McCulloch..	1.65
Members of St John's Ch,	
Halifax	1.00
S Cornwallis & Wolfvillo	
do Bible Class	18.30
for Monitor for Miss	
Blackader	10.56
Coldstream	15.00
Yarmouth	23.31
St Louis de Gonzague, Q,	
part Thanksgiving.	6 00
Onslow	36.48
Cyde	4.76
1st Cong, Truro Sab Se	25.21
Mrs S Lawrence, Margaree	
Harbour	4.00
St John's Ch S S, Chatham	7.15
Mr Lindsay's Class, Fort	
Massey, Halifax	9.00
Janie Hingley's Miss Box,	
Oxford	1.06
St Andrew's Ch Sab Se,	
Campbellton	6.50
Richibucto Sab Se	10.97
Kingston Sab Se	7 33
Galloway Sab Se	1 63
Knox Ch, Pictou Sab Se	25.00
Col by Lalla Ross, Pictou	5 00
Riversdale, Lunenburg.	4.00
Union Centre & Lochaber	24.10
CA Turner, French River	4.00
Westville Sab Se	5.35
Stellarton	5.00
Col by Rod McE McDonald	
of F'ch Riv S S, Pictou Co	2.30
Sab Se of St Andrew's Ch,	
Pergus, Ont.	8.00
Antigonish Sab Se	23.00
Colin Prince St S S, Pictou	27.66
Monthly col do '78	36.74
New Carlisle, Hopetown	
and Port Daniel	4.00
Dalhousie Sab Se.	4.00
St Matthew's Sab Se, Hfx	100.00
	\$991.23

HOME MISSIONS,

Acknowledged already..	\$1987.23
A friend, Upper Newport	2.90
St Andrew's Ch, St John's	
for Bay of Islands	100.00
Five Islands	4.50
St Andw's Ch, Richibucto	22.42
Noel	8.50
James Ch, New Glasgow..	31.61
Brookfield	4.50
Hopewell, Pictou Co	14.67
St Andrew's, Hfx, 1/2 year	40 00
Tazgier, Sheet Harbour..	12.85
Friend, do	1.00
Scotsburn	16 00
Campbellton, Sec of West	
Capc	5.00
St Peter's Road, P E I...	3 11
Brackley Point, P E I...	4.45
Mabou	12.29
Port Hood	1.69
1st Cong, Truro, part	
Thanksgiving	25.00
Onslow	25 00
Falmouth St, Sydney.	70 00
Rev J Annand, Ancoityum	4 00
Truro West	28.85
Bass River	5.73
Portaupeique	3 65
Castle Reagh.	3.43
Gays River & Milford, part	
Thanksgiving	0.50

Carleton St John	6.50
Knox Ch, Pictou and Car-	
riboo River	34 50
Amherst	10.00
Riversdale, Lunenburg	3.00
New Carlisle, Hopetown	
and Port Daniel	4.00
Union Centre & Lochaber	2.00
Westville	5.00
Middle River.	11.85
Upper Musquodoboit.	10.00
Bequest of John McIntosh,	
Snr, of Sharon Ch, Stel-	
larton	50.00
Stellarton	18 50
St Matthew's, Hfx (from	
May till Dec. 31st).....	30.60
Prince St Ch, Pictou	62.85
Poplar Grove, Halifax	42.65
	\$2695.03

SUPPLEMENTING FUND.

Acknowledged already..	\$2075.21
Poplar Grove, Hfx, part	
Thanksgiving	25.00
Belledune, N B.	4.09
St Andw Ch, Campbellton	10.00
1st Cong, Truro.	50.00
2 members of St John's Ch,	
Halifax	1.00
Coldstream	11.83
Brookfield, part Thanks-	
giving	10.00
St Andrew's, Hfx, 1/2 year	20.50
Central Ch, W R, Thanks-	
giving	15.25
Tatamagouche, part	
Thanksgiving	8.00
St Peter's Road, P E I.	6.57
Brackley Point, P E I.	2.75
Onslow	25.00
Calcdonia, Sec of Glenelg	9.00
Barrington	4.79
Rev Principal Grant	10.00
Middle Stewacke	20.00
Rev J Annand, Ancoityum	4.00
Truro West	60.01
Portaupeique	4.53
Bass River	12.98
St Matthew's, Pugwash	11.00
Gays River & Milford, part	
Thanksgiving	7.00
Clam Harbour	2.00
Economy	10.75
Knox Ch, Pictou & Car-	
riboo River.	40.50
Riversdale, Lunenburg..	8.00
New Carlisle, Hopetown	
and Port Daniel	4.00
Union Centre & Lochaber	18.01
Bridgetown	3.35
Upper Musquodoboit.	6.00
St Matthew's, Hfx (from	
May to Dec. 31st).....	45.00
Antigonish	22.00
St John's P Ch, St John	20.00
	\$2588.01

COLLEGE FUND.

Acknowledged already..	\$2556.45
Rev J Layton	2.00
2 members of St John's Ch,	
Halifax	1.00
St Stephen's, Black River,	
N B.	3.50
S Cornwallis & Wolfvillo.	4.00
Coldstream	11.60
Brookfield, part Thanks-	
giving	4.00
St Peter's Road, P E I.	6.57
Brackley Point, P E I.	1.00
Mabou	7.47

Mabou Miss'y Society	5.10
Port Hood	2.00
Boularderie, C B.	8.71
Onslow	25.00
Sheburno, Lockeport. & D M W	19.00
Middle Stewacke	4.00
11.71	
Rev J Annand, Ancoityum	4.00
Bass River	12.78
Portaupeique	6.08
Chalmer's Ch, Halifax	21.35
Div. Bank of Commerce	160.00
City Coupons	21.41
City Water Coupon	13.38
Sterling Coupons, £36	175.20
Knox Ch, Pictou	25.00
Riversdale, Lunenburg	4.60
New Carlisle, Hopetown	
and Port Daniel	7.00
Union Centre & Lochaber	18.00
Dalhousie	5.00
Westville	1.35
Middle River	1.20
Upper Musquodoboit.	3.00
St Matthew's, Hfx (from	
May till Dec. 31st).....	20.00
Buddeck, both sections	4.70
Antigonish	25.00
St John's P Ch, St John	10.00
Miss Isabella McLellan,	
formerly of Noel Shore	
for Library	8.00
Dalhousie, addl	1.40
	\$3220 36

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already..	\$640.39
Princeton, P E I	10.50
Little Narrows, C B	3.10
St Stephen's, N B	8.13
Kenneteook Corner	3.87
Onslow	3.50
Bedeque	8.00

Ministers' Percentage :

Rev R Laird	2.50
W P Beeg	4.50
John Wallace	3.60
Jas Bennet, 2 years	10.00
Dr MacLeod	3.60
A Burrows, 2 years	12.00
A Cameron	3.50
J C Burgess	4.60
E Scott	6.00
T Nicholson	2.50
D MacGregor	3.00
J A Logan	3.50
G Christie	2.75
R Cunningham	8.00
J B Logan	3 75
A Campbell, 2 years	5.00
W G Forbes	1.50
C B Pitblado	8.60
T G Johnstone, 2 years	6 10
John Robertson	2.50
A F Thomson	3.25
A Grant	2.60
J A F Sutherland	2.50
J A F McBain	4.00
D McMillan, 2 years	6.00
P Melville	4 00
Wm Stuart	3.00
M G Henry, 2 years	9.00
M Wilson	5.00
	\$811.64

BURSARY FUND.

Sums received since May	
1st, 1878.	
St Jas Ch, Charlottetown.	\$12.50
Friend, per Rev A Ross,	
Pictou	1.00

Pugwash, per Rev J M Sutherland	8.70
Sheet Harbour	0.95
Rev L Layton	2.00
St Andrew's, Hfx, 1/2 year- Wallace (Free) Thanks- giving	15.00
Shubencadie	7.50
Lower Stewicke	5.00
Knox Ch, Pictou	5.50
Stellarton	21.56
St Matthew's, Halifax	7.50
	70.25
	\$157.46

MARTYR'S MEMORIAL CHURCH.

Thank-offering, L H, Co- bourg, Ont.	10.00
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WIDOWS' AND ORPHANS' FUND

Maritime Provinces, late in con-
nection with the Church of
Scotland.

Geo. Mitchell, Halifax, Treas.

Rates from—

Rev Jas Murray, Wallace	\$12.00
J Robertson, Black Riv, NB	12.00
J D Patterson, N'wfound'd	12.00
Principal Grant, Kingston	12.00
Rev D McRae, St John, NB	16.00
Wallace, St Matthew's Ch	4.00
Black River, N B.	4.65
St Andrew's Ch, St John's Nfld, 2 years	20.00
St Stephen's Ch, St John, N B	21.01
St Matthew's, Halifax	68.50
A young man, St John's Nfld, Donation	43.33

NOTE.—Ministers are respect-
fully informed that their annual
rates and congregational collec-
tions for this fund are now due for
1878-9. G. M.

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FORREST & CO., TREASURERS,
173 HOLLES ST., HALIFAX, TO
DEC. 31st, 1878.

Already acknowledged	\$3827.26
St Andw Ch, Newcastle, NB	185.33
Poplar Grove Ch, Hfx, N S	31.00
J McLean, Maitland, N S	25.00
Springside, N S	65.00
Malagawatch, N B	36.00
J Rosborough, Musquodoboit Harbour, N S.	10.00
Springside, N S	43.01
J F Chisholm, St John Nfld	40.10
John McLaggan, Miramichi, N B	150.70
John Murray, Mabou, C B	333.00
Bedouq, P E I	52.00
Falmouth St Congregation Sydney, C B	22.10
Framboise, C B	7.66
J McIntosh, Stellarton, N S	4.00
John L Hattie, do	2.01
C Putnam, Maitland, N S	50.00
S Hogz, Clyde River, N S	5.00
Gilbert McKinna, Carlton, Shelburne Co, N S	2.00
John Costley, Halifax, N S	25.09
	\$39374.25

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER OF THE
BOARD OF FRENCH EVANGELIZA-
TION, 210 ST. JAMES STREET, MON-
TREAL, TO 9th JAN., 1879.

Received to 9th Dec. '78. \$7232 06	
Mrs J McCurdy, Kirkton- Brookfield, N S	5.00
Coldsprings	6.00
O T Smith, Glanford	5.64
Per Rev T Stevenson	8.00
Friend of Missions, Sarnia Wroxeter	96.33
Millbrook & Centreville .. Springville & Bethany ..	20.00
W Gwillimbury 2nd	17.33
Victoria	10.00
Mosa	16.00
Tiverton Sab Se	5.00
Winterbourne, Chalm's Ch Lingwick	5.00
Loudonderry & Mechanic's Settlement	1.00
Carlisle	4.25
Tesswater, Union Service- Maitland, N S	5.72
Newboro and Westport ..	4.70
E Nottawasaga, &c	28.00
Glamis	3.50
North Easthope	6.00
Clinton	5.00
Vernonville, per Rev J W Smith	4.00
St Paul's, Montreal	12.00
Rev H McGregor, Kintyre Crescent St, Montreal, add W Cornwallis	2.00
Clatham, Grenville and Pointe Fortune	100.00
Mrs H Arthur, Consecon- White Lake	10.00
Antigonish, N S	3.00
Caradoc, Cook's Ch	6.00
Keeno	20.00
St Andrew's, Lindsay ..	2.00
W Davidson, Carlingsford. Innerkip	3.50
Avonton	10.50
N Mornington	15.00
Fenelon	10.15
Mrs R McKenzie, Mc- Donald's Corners	8.00
W Winchester	5.00
Mrs Jas Moodie, W Win- chester	16.00
Westwood	2.00
Dunsford	6.25
New Carlisle, Hopetown and Port Daniel	4.37
Anonymous, Chatbam, N B per Dr Fraser	15.00
Morowood, per W H Cas- selman	5.00
Mabou	12.00
Baddeck, C B	20.40
Kemptville	4.70
St Andrew's, Perth	5.00
West Williams	10.00
Friend, Hollin, O	5.00
Ratho	11.00
St Andrew's, Niagara ..	10.00
Alma Sab Se	10.00
In mem of Rev R Phelps Mrs R Phelps	5.00
Geo Irving, Milton	5.00
R Walker, sr, Diamond- Argyle St S E, Caledonia ..	4.40
Jas Whitson, St Mary's ..	23.51
Thos McBeath, Elderslie ..	2.00
St John's, Cornwall	1.00
Mooretown	35.00
	5.00

Cashmere, col by John Fer- guson	5.25
Quebec, col by Miss M C Lester	5.00
McIntosh	6.66
do Sab Se	6.50
Argyle St, Caledonia, &c ..	31.00
Mrs W R Lough, Constance S Gover, add	24.00
St Andrew's, Pergus S S ..	1.00
Wentworth, N S	5.00
A friend, N Sydney, C B ..	4.00
Westminster, 3rd Con	2.00
Bothwell Sab Se	7.00
Mr and Mrs J Rodgers, Guelph	10.00
St Matthew's, Montreal S S	40.00
Balderson and Drummond	16.00
St John's, Almonte Sab Se	16.00
Arch McNab, Rockwood ..	19.00
Mrs do do	1.00
A worker, Toronto	1.00
Mrs R Barnes, England ..	4.81
A McK, Hamilton, O	1.00
Milverton	12.00
Arnrior	20.00
An old Elder, Eden Mills ..	5.00
Merigomish Ladies Miss So	4.00
Moses Priest	5.00
A friend, Out West	4.00
Blue Mountain	16.00
Moose River	3.35
Robt McNaughton	1.25
Blanchard Road	4.00
Cobourg	30.00
do Sab Se	20.00
Mimosa	5.00
Per Dr McGregor, Halifax:—	
R Barclay, Wentworth	1.00
Five Islands	5.00
Parrsboro	5.75
A friend, Parrsboro	1.00
Musquodoboit Harbour ..	3.00
Gore	6.50
Noel	5.00
S Cornwallis & Wolfville ..	6.60
Port Hastings	6.00
Chalmers Ch, Halifax	70.00
James Ch, New Glasgow ..	28.00
St Andrew's, Hfx, 1/2 year ..	12.50
Spring Hill	4.00
St Peter's Road, P E I	19.00
Brackley Point	12.00
Onslow	28.60
Falmouth St, Sydney	10.00
Merigomish, per J Mitchell Clyde	10.95
La Havo	1.71
La Havo	5.25
Cow Jay	7.50
Rev J Annand, Ancytyum ..	3.40
Riverside	12.11
Gay's River and Milford ..	6.50
Shubencadie	9.00
Lower Stewicke	4.10
St John's, Chatham Sab S	7.15
Per Rev Dr Reid, Toronto:—	
Chas Blair, West Puslinch	0.50
Clatham O, Adelaide St ..	49.46
Huron	10.50
Berlin, St Andrew's	1.00
Ravenswood	4.25
Theford	5.33
Dunbarton & Duffins Creek	11.50
Lobo, Melville Ch	5.00
Fullarton, add	7.30
Avonbank, add	6.10
Acton, Knox Ch	21.00
A D Ferrier, Acton	1.10
Toronto, West Ch Sab Se ..	10.40
Oshawa Sab Se	12.00
Burfield, Union Ch	12.50
Drumham	25.80

5.2	Galt, Knox Ch	48 34
	do Sab So	56 60
	West Puslinch	8.00
3.0	Brooklin	12.00
6.6	Hastings	20.56
6.3	Presby Ch of Ireland	24.28
31.6	Total Rec'pts from 1 May	\$8918 93
24.0	Receipts to same date (5th Jan.) last year	\$12495.80
1.0	Decrease	\$3577.87

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer.

ORDINARY FUND.

1.0	Received to 8th Dec., '78.	\$435.94
1.0	Mille Isles	6.00
4.8	Richmond and Windsor Mills	9.00
12.0	St Sylvestre	6.00
20.0	St Andrew's, Hemmingford	8.35
5.0	Knox Ch, Hemmingford	2.65
4.0	Waddington	15.14
5.0	Hampden	8.50
4.90	Aronmore	4.15
16.00	St Matthew's, Montreal	5 10
3.75	Hepzibah Ch, Williams-town	15.00
1.25	Edwardsburgh	6.33
4.0	Willis Ch, Lunenburg	4 00
8.00	S Gower and Mountain	8 00
9.00	Canning St, Montreal	3.85
5.00	Taylor Ch, Montreal	3.23
1.00	Mainville	4.26
1.00	Chatham Que	5.00
1.00	Interness	8.00
1.00	Beauharnois	9 00
1.00	St Andrew's, Huntingdon	12 56
1.00	Cote des Neiges	20.00
1.00	Arundel, &c	5 00
1.00	Granville, French Ch	4.77
1.00	Georgetown, Q	11 00
1.00	do A friend	0 50
1.00	St Paul's, Montreal, add	100.00
		\$720.93

THEOLOGICAL CHAIR.

6.00	Received to 8th Dec, '78	\$212 00
25.00	J H Mooney, Montreal	25 00
10.00	W Johnston, do	10 00
10.00	D Morrice, do	10 00
10.00	T Davidson, do	10 00
10.00	R Raddick, do	10 00
100.00	J McLennan, MP, do	100 00
		\$2375 00

SCHOLARSHIP FUND.

100.00	Received to 8th Dec., '78	\$160 00
70.00	D Morrice, Montreal	70 00
50.00	R Anderson, do	50 00
5.00	Rev T Brouillette, New Glasgow, N.S.	5 00
		\$225.00

JUVENILE INDIAN MISSION.

Miss Machar, Kingston, Treas.

20.00	St John Sab So, N B	20 00
20.00	Victoria Mission, Montreal	20 00
4.00	North Augusta, Sab So	4 00
60.00	St Andrew's Bib cl, Quebec	60 00
30.00	Fergus Sab So	30 00

QUEEN'S COLLEGE ENDOWMENT.

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

Already acknowledged. \$12445.13

Kingston.

R J Cartwright,	1 on 500	100.00
B M Britton,	1 on 100	25 00
A Chown,	1 on 100	25 00
Mrs T Hendry,	1 on 500	100 00
W Hart,	in full	100 00
C Wright,	1 on 100	25 00
W B & S Anglin,	1 on 100	25 00
J McKay, Jr,	1 on 100	20 00
Mrs J McKay, Jr,	1 on 25	5 00
Wm Adams,	1 on 25	5 00
W Waddington,	1 on 20	10 00
Baillie Bros,	1 on 25	5 00
M J Brown,	1 on 100	20 00
Jas Marshall,	1 on 20	4 00
H Moers,	1 on 100	20 00
W Robinson,	1 on 100	20 00
G Robertson & Son,	1 on 200	40 00
Fraser & Mowat,	1 on 50	25 00
R McChamow,	1 on 100	20 00
J C Mitchell,	1 on 25	5 00
G S Fenwick,	1 on 50	100 00
Alex Cameron,	in full	100 00
R T Walkem,	1 on 25	50 00
J B Walkem,	1 on 100	20 00
W Tyner,	1 on 100	20 00
R Davis,	1 on 50	10 00
J McMillan,	1 on 100	25 00
P Brown,	in full	100 00
A P Knight,	1 on 300	60 00

Total for Kingston.. \$1079 10

Walkerton.

Rev Geo Bell, LLD,	1 on 250	100 00
Mrs Geo Bell,	1 on 100	20 00

Total for Walkerton . \$120.00

Harrowsmith.

R Smith,	1 on 25	5 00
D McClement,	1 on 25	5 00
Sam Stewart,	1 on 100	25 00
Geo Williamson,	1 on 10	2 00
S S Stewart,	1 on 25	5 00

Total for Harrowsmith. \$42.00

Smith's Falls.

John Crombie	20 00
A Clark,	1 on 100 50 00
J M Clark,	in full 20 00

Total Smith's Falls... \$90 00

Pictou.

J B Morden,	1 on 100	20 00
W T Ross,	1 on 100	20 00

Galt.

Thos Scott,	1 on 100	20 00
G A Chase,	in full	5 00
A McDonald,	do	10 00
W Tait,	do	2 00
A Montach,	1 on 25	5 00
Jas Sutton,	in full	10 00
R Turnbull,	do	5 00

J M Lumsden,	1 on 100	25 00
Mrs G Pringle,	in full	1 00
A Taylor,	1 on 25	9 00
Ruth Pringle,	1 on 5	1 00
P W Campbell,	in full	5 00
J Patterson,	do	10 00
R Turnbull,	do	5 00
J K Cranston,	do	5 00
A Conkey,	1 on 10	5 00
J A Yonnine,	in full	5 00
J Hartie,	do	10 00
Geo McCulloch,	1 on 25	6.25
H Wilkinson,	1 on 20	10 00
H McCulloch,	1 on 400	200 00

Total Galt.....\$354.25

Montreal.

Mrs Mary Ailken,	in full	500.00
D Bay,	do	100.00
A Mollat,	1 on 100	25 00
M McCulloch,	in full	10 00
A Ewink,	do	25 00
Thos Darling,	do	20 00
Jno Baird,	do	10 00
J & R McLea,	1 on 50	12 50
W Ewing, Jr	do	25 00
Mrs Fairie,	in full	100 00
Mrs H Ramsay,	do	50 00
R A Ramsay,	do	25 00
John Lewis,	do	25 00
D McMaster,	do	10 00
I Brodie,	do	25 00
James Drummond,	do	10 00
Dun Drummond,	do	5 00
R Weir & son,	do	10 00
D McHavin,	do	5 00
A friend,	do	5 00
Cash,	do	5 00
W Ewing,	do	160 00
J Croit,	1 on 100	50 00
A Macpherson,	1 on 200	160 00
Fortune,	in full	10 00

Total Montreal.....\$1452.50

Goderich.

Jas Sieveright,	1 on 100	20 00
Jas Garrow,	1 on 100	25 00
Jas Buchanan,	in full	5 00
D C Strachan,	1 on 100	25 00
Miss Strachan,	in full	5 00
W Kay,	1 on 50	10 00
D Lawson,	in full	10 00

Total Goderich..... \$100.00

Mill Point.

A Smith,	1 on 100	20 00
John Newton,	1 on 100	25 00
W R Aylsworth,	1 on 100	20 00
W H Collins,	in full	1 00

Total Mill Point..... \$65.00

Kincardine.

P F McCallum,	1 on 100	20 00
N Robertson,	1 on 50	10 00
A M Williamson,	1 on 50	10 00
W Anderson,	1 on 50	10 00
M Thomson,	1 on 5	1 00
J L Murray,	1 on 25	5 00
P Robertson,	1 on 10	5 00
Robt Brown,	1 on 5	1 00
G McKendrick,	1 on 5	1 00

Total Kincardine.... \$63.00

Belleville.

A S Brown,	1 on 200	100 00
A Robertson,	1 on 20	50 00
Thos Ritchie,	1 on 100	33 84

T A Lasier,	1 on 150	30.00
A G Northrup,	1 on 100	25.00
J W Ponton,	in full	25.00
Mrs W Robertson,	do	20.00
Thos Rutherford,	1 on 100	20.00
R Thomson,	1 on 100	20.00
E B Trailick,	1 on 50	10.00
Hugh Walker,	1 on 50	10.00
Jas Falconer,	1 on 50	10.00
John Bell,	1 on 500	100.00
Wesley Bullen,	.....	10.00
Total Belleville	.....	\$463 £4

Peterboro'

E T Torrance,	1 on 100	50.00
Miss J R Panton,	in full	5.00
J H Roper,	do	10.00
R Hamilton,	1 on 100	25.00
G M Roger,	1 on 25	5.00
Mrs C Scott,	in full	30.00
A C Dunlop,	1 on 50	25.00
Total Peterboro'	.....	\$110.00

Sarnia.

D Maackenzie,	1 on 100	25.00
T & J S Symington,	1 on 100	25.00
T W Nesbitt,	1 on 100	50.00
M Fleming,	1 on 20	10.00
O Maackenzie,	1 on 100	25.00
W B Clark,	1 on 100	25.00
J A Maackenzie,	1 on 100	25.00
Robt Maackenzie,	1 on 20	10.00
Jas Woods,	1 on 15	5.00
J Rankine,	1 on 15	5.00
J B Barrie,	1 on 20	10.00
D Gray,	1 on 15	5.00
Mrs R Symington,	in full	5.00
Mrs C Maackenzie,	1 on 10	25.00
Total Sarnia	.....	\$250.00

Perth.

John Lee,	1 on 100	20.00
John Armour,	1 on 100	20.00
Mrs W Fraser,	in full	5.00
R Croskery,	do	25.00
Hugh Ryan,	do	50.00
Dr Kellock,	do	10.00

James Allan,	do	5.00
W S Smith,	do	5.00
R Campbell,	do	2.50
Robt Stone,	do	5.00
Chas Meighen,	do	5.00
Mrs McConnaock	2.00
Amicus	5.00
Total Perth	\$159.50

Madoc.

S Rollins,	1 on 2)	8.00
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Seymour.

S Innes,	1 on 10	2.00
Jas Robertson,	1 on 10	2.00
G Metue,	1 on 10	2.00
A Rannie,	1 on 10	2.00
E Atkinson,	1 on 10	5.00
W Rannie,	1 on 5	1.00
W Barrow,	1 on 5	2.50
Chas Connor,	1 on 10	2.00
N Masson,	1 on 10	2.00
A Ingram & friend,	1 on 75	15.00
A Meekelejohn,	1 on 10	2.00
Mrs A R Johnstone,	1 on 10	5.00
W Craighead,	in full	1.00
Margaret Taylor,	1 on 4	1.00
F W Taylor,	1 on 5	1.00
Geo Taylor,	1 on 5	1.00
A Anderson,	1 on 10	2.00
J Whitton, Jr,	in full	10.00
Jno Stewart,	1 on 10	2.00
J K Stewart,	1 on 5	1.00
Jas Donald,	1 on 10	2.00
Jno Morrison, Jr,	in full	5.00
Jno Clark,	1 on 10	2.00
Alex Donald,	1 on 20	4.00
Total Seymour	\$74.50

Lansdowne.

A B Nicholson,	1 on 250	50.00
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Chatham.

W S Ireland,	1 on 100	25.00
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Scarboro'

M McGillivray,	1 on 200	40.00
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A Hood,	in full	10.00
Thos Gibson,	do	10.00
D Dickson,	do	4.00
John Clarke,	do	1.00
Total Scarboro'	\$25.00

Total to 31st Dec., 1878. \$17698.17

In last issue, under Chatham West Ont., K. Campbell, in full, \$4. should read: K. Campbell, in full, \$5.

NOTE.—“It is particularly requested that all Local Treasurers, who have not yet done so, will send copies of their subscription Lists to W. Ireland, Treasurer of Queen's College, Kingston. On receipt of which they will be supplied with Receipt Books, &c.”

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

James Croil, Montreal, Treas.

Beauharnois	.....	\$5.00
Perth, St Andrew's Ch, add	.....	3.00
Renfrew	.....	40.00
Guelph, St Andrew's Ch.	.....	12.00
Rev Dr Snodgrass, Can-	.....	12.00
nonbie	.....	60.00
Rev Frederick Home	.....	12.00
St Paul's, Montreal, addl.	.....	5.00
North Easthope	.....	16.00
Vaughan, St Andrew's Ch	.....	12.00
King, Rev Jas Carmichael	.....	12.00

QUEEN'S COLLEGE BURS. BY.
Professor Ferguson, Treasurer, Kingston.

Perth, St Andrew's Ch...	\$10.00	
Guelph, do	5.00	
L'Original & Hawkesbury.	5.00	
Beachburgh, St. And's Ch	5.00	
E Nottawaaga, Creemore	5.00	
and Dunedin	5.00

HOW TO KNOW A SCOTCHMAN.—When the railways were being constructed, the clerk of works on a branch line was from one of the home countries. The foreman of the contractors' firm was a Scotchman, and in giving instructions to the young clerk, advised him to engage Scotch navvies whenever he could get them; they were strong, industrious, and thrifty. “But how can I tell a Scotchman? When it is known that they are preferred, others will say they hail from north of the Tweed.” “Can't you tell by their tongue?” was the reply. How could he? accustomed to speak and hear only “Lord Mayor's English,” a southron could not certainly distinguish Scotch from other uncockney dialects. “Well,” said the foreman, “I'll tell you how to know a Scotchman: ask, What is the chief end of man? and if the man does not give the answer which I write down for you, he is an imposter.” The story goes that the clerk found he had, in the answer to the first question in the “Shorter

Catechism,” an infallible test of Scotch birth and breeding.

ST. FRANCIS COLLEGE,

RICHMOND, P. Q.



Four Departments: Arts, Preparatory, Commercial, & Agricultural.
Ten Professors and Teachers.
Board, washing, Fuel, Light, &c.
\$2.50 per week.
Tuition from \$2 to \$10 per term.

REV. CHAS. A. TANNER, Principal.