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Queen's College Endowment

A MONTH'S CANVASSING FOR THE UNIVERSITY OF QUEEN'S COLLEGE.—EXTRACTED FROM MY DIARY FOR THE RECORD.

IT would weary the readers of the RECORD were I to go over in detail all the places visited, the sermons preached, the meetings addressed, the questions asked and answered, the difficulties overcome, and the encouragements received in the course of a four month's canvass. But notes of one month's work may be acceptable, and let these stand for all the rest—for what is to be as well as for what has been—unless such a general demand should arise for a continuation of the diary that I may be induced to publish a volume entitled "How we raised the \$150,000."

September 2nd. Had our meeting in Guelph this evening, and having addressed three of our congregations yesterday—expected a fair attendance. There was more than a corporal's guard. Rev. Dr. Wardrop presided, and capital addresses were made by Revs. Messrs. Torrance and Ball. A letter was read from Rev. J. C. Smith, promising a subscription of \$200. The list was opened, well headed, and next day it reached \$1900. On the 4th and 5th, Rev. R. Campbell, of Montreal, took it up and left it at \$2800. Of course the local committee, and Mr. J. Davidson the local treasurer, will see to it that Guelph comes up to at least \$3000. Probably it is more than that by this time. Had it not been for the "peculiar circumstances" that always afflict every congregation and every locality, Guelph would have been good for a CHAIR.

Sept. 4th. Fergus, of blessed memory! I always think of Fergus, as an Indian must think of a happy hunting ground. The meeting here was "a great success"; and how could it be otherwise, for Rev. J. B. Mullan presided! Brother Macdonnell, from Toronto, spoke, and he always speaks well in Fergus. It was the evening for the union prayer meeting, so the Methodists came out, and to return the compliment, we protracted the meeting to a very late hour. Next day, the Fergus list mounted to \$1,600, and the day after Messrs. Macdonnell and Campbell brought it up to \$2,000. Fergus has no idea

of taking a back seat when any good work is to be done.

Sept. 6th. Took train to Walkerton. Called on resident graduates, magnates, and others, and found that with scarcely an exception, they were away at election meetings far and near. By the few who had remained in the town, I was looked upon as a great curiosity. A man could talk "College" and "Endowment" when a general election was impending! He must be a wandering Jew, dead to all merely mundane matters. Dr. Bell presided at the meeting, and gave an address that I hope to see yet in the Queen's College Journal. Left the Walkerton list at nearly \$600, half of that amount being Dr. and Mrs. Bell's subscription. By this time I have little doubt that the list totals up to \$1,000. Robert Sutherland's example would stimulate others, and, to better the example, by doing it while living. It was expected that he would leave something for the town; but the College is in greater need than the thriving and beautiful town which has sprung full-grown from the forest. The church in Walkerton is a gem.

Sept. 8th. Preached on Sunday in two of the Galt churches. On Monday evening, Rev. R. Campbell and self addressed a good meeting in Knox Church. Revs. J. K. Smith, and Masson also spoke, and then headed the subscription list, which two days hard work brought up to \$1900. We had expected a little more, but the old "peculiar circumstances" came in to baffle us.

Sept. 12th. An excellent meeting in Brantford, in spite of a rain-storm. Rev. Dr. Cochran and Rev. Mr. Lowry spoke. Had not expected much from our Brantford people, because of the exertions they have been obliged to make on behalf of their Ladies' College, which is a credit to the place and to the church; but we were agreeably disappointed. \$800 were subscribed in a shorter time than in almost any other place.

Sept. 14th. Meeting in the afternoon in St. Andrew's Church, North Easthope. Rich farms, good buildings, first-rate stock, evidences of prosperity on every hand. The minister subscribed \$200, and the people \$250 more. By this time of course, the North Easthope list is a long way beyond the point at which I left it.

Sept. 15th-17th. Preached twice in St. Andrew's Church, Stratford. On Monday, Rev. Thomas MacPherson and Rev. E. Wallace Waits, called with me on the people, and our

reception was most cordial. The two brethren aforesaid headed the list, and the people followed, asking few, and in some cases, no questions; and in a short time, and without a meeting, it had reached the totally unexpected figure of \$1,700.

Sept. 18th. A good meeting at Sarnia, the circumstances of the day considered. A very hearty resolution was moved by a graduate—Mr. James A. McDowal—and seconded by the Hon. Senator Vidal; and next day the Sarnia list was rolled up to over \$1,100 in two or three hours. There is no more thoroughly Canadian town in all Canada than Sarnia, though it is divided only by the St. Clair river from the United States.

Sept. 20th. Kippen, another country congregation, and such beautiful farms! Enough to make an eastern farmer's mouth water. A furious rain-storm prevented most of the people from coming to the meeting; but I preached and lectured for three hours to those who came, greatly aided by Rev. E. D. MacLaren, B. D., who had been with me at Sarnia also. Left the list at \$500, quite sure that the Rev. H. Cameron will not let it stick at that figure.

Sept. 22th. Goderich. Such a blessed place! It is equal to Fergus. The Kirk and Free Kirk Congregations have blended into one indivisible congregation, and no one could now tell which was which. However, I would not advise congregations elsewhere to imitate Goderich, unless their ministers are exactly like Dr. Ure and Mr. Sieveright, and unless there are no "unreasonable and wicked men" in either congregation. See 2 Thes. 3-2. The result of the fusion has been church extension all round Goderich. I did not expect any money at Goderich, for the salt wells are abandoned, and other "peculiar circumstances" are heavy and incontrovertible; but we had a grand meeting, and the list went up to \$1,800 in a wonderfully short time. The graduates who spoke, Dr. McLean and Mr. Kay, made touching and beautiful references to Dr. Snodgrass and Professor McKerns.

Sept. 24th. Kincardine. The Presbytery was in Session, and Dr. Cochrane had come from Brantford to see the Court, on Home Mission thoughts intent; and it had been arranged that he was to address a joint meeting of the two Kincardine congregations in the evening on Home Missions, and that I was to follow him and talk Queen's College. When the meeting commenced, the Presbytery kindly adjourned from the session room to the basement to hear us. The presence of so very Reverend and distinguished an audience made us speak our best for two hours; but the production of the subscription list at the close reminded the fathers and brethren of their unfinished business in the session-room, and they rose in a body to attend to it. The rest of the audience mistook the movement, and rose also. I never saw a

basement with so many doors; and in a moment they were all crowded, and I was left standing beside my subscription list, supported only by Mr. Anderson and Mr. Murray and a little knot of sympathisers. As Mr. Murray remarked "after such a display of oratorical fire-works, it was fitting that there should be a grand dissolving view." That was the only meeting that was brought to a close without the benediction—Next day however, the Kincardine list was brought up to \$630, and all blame for the meeting's sudden dissolution was thrown on the Presbytery, although the Presbytery had none but thoughts of kindness toward us. None of us are likely to forget soon the moving scene that took place in Knox Church, Kincardine.

Sept. 26th. Last night Mr. John Mordy, who had been licensed yesterday by the Presbytery to preach the everlasting Gospel, drove me over to Pinkerton, twenty-four miles distant. After driving eight miles, a thunder-storm overtook us. We drove on through the dub and mire, the pitchy darkness of the night being ever and anon turned into moon-day glare by the lightning with which the heavens were almost continuously aflame. This evening, took Mr. Mordy's prayer-meeting. The attendance was good, but not as large as it would have been but for the Paisley fair being held in the neighborhood. Each month has its own obstacles. A little while ago it was the election. Now it is the ever recurring fair or show. After preaching, a Pinkerton list was opened and between two and three hundred dollars were subscribed.

Sept. 27th. This morning drove nine miles to Paisley, and arrived in time to take Mr. Straith's morning service, preparatory to the Communion. Preached again in the evening, and then addressed the people at the College.

Sept. 28th. To-day was introduced to a number of the Paisley people by Mr. Straith, and by the local treasurer, Mr. Bain, nephew of the Rev. Dr. Bain of Perth, and as warm a friend of Queen's College as I had found on my travels. Left the Paisley list in his hands, marking \$200.; and took the mid-day train for Port Elgin, where the Rev. Mr. Gourlay being absent in the country, Dr. Douglas, a graduate of Queen's, entertained me hospitably, put his name down for \$100. nomination, drove me to Southampton, and thence to Owen Sound.

Sept. 29th and 30th. Preached on Sunday in Division St. and Knox Churches, and on Monday morning held a meeting at an endowment. \$600 were subscribed, and a canvass during the rest of the day brought this up to \$1,250. This subscription, excellent as it is, will be considerably increased, as the local committee includes earnest and energetic graduates. Well done, Owen Sound!

October 1st. Held a meeting in the town-

hall, Mount Forest; and at the close \$550 were subscribed. As I had to leave for Toronto, Dr. Yeomans and Dr. Jones undertook to canvass the town. This they did at once, and with such earnestness that they very soon increased the amount to nearly \$900.

Total amount subscribed from September 2nd to October 2nd, about \$17,000. A good month's work, all things considered! The success is due to the zeal of the graduates more than to any other cause. I find some of them wherever I go, and so far have not found one ungrateful or disloyal to his Alma Mater.

G. M. G.

P. S.—A meeting was held at Belleville on the 7th October, when \$3,000 were subscribed, besides a herbarium worth several hundred dollars from Professor Maccoun, the distinguished Botanist, and my former fellow-traveller in the North-West. On the evening of the 9th we had a meeting at Stirling: \$500 subscribed.

Rock of Ages.

HIS noble Christian lyric, which by many is accounted the finest hymn in our own or any other language, was written in the year 1776, by Augustus Montague Toplady, an Episcopalian minister in Devonshire, who died on the eighth of August, 1778, in his thirty-eighth year. The centenary of his death was this year celebrated in many parts of England, by Nonconformists and Churchmen alike, by singing on the above day selections from Toplady's hymns. Although the author of numerous hymns, his fame rests chiefly upon "*Rock of Ages*," which, from its simplicity, its fullness of Christian doctrine, and its devout and elevating spirit, meets in a remarkable degree the requirements of sacred song.

Toplady lived at a time when religious controversy ran high. He was an extreme Calvinist, and, like Rowland Hill and others of that period, he assumed an attitude of inveterate hostility to the Wesleys, and this feeling he carried with him to the verge of the grave; for it is said that when on his death-bed a report having reached him that he had sought an interview with John Wesley, in order to a reconciliation, the dying man was no indignant that he caused himself to be carried to the church and from the altar declared his adherence to the opinions he had advocated, and protested that he had nothing to retract. On reaching home, he further recorded in writing his "dying avowal," expressing his sincere hope "that his last hours will be much better employed than in conversing with such a man." However much the Methodists disliked his Theology, they admired this hymn of his, which for nearly half a cen-

tury has had a place in their collections and, with some slight alterations, has been sung by them perhaps as frequently as that no less celebrated and popular hymn of Charles Wesley's,—"*Jesus lover of my soul*." With the Calvinistic Baptists, Toplady has always been a favourite author. It is only comparatively of late years that the hymn has become popular among Presbyterians. Indeed, its common use in Scotland may almost be dated from the time of the late Prince Consort's death, who was said to have received great comfort from it upon his death-bed.

Either to satisfy theological scruples, or to gratify poetical conceit, the original versions of all our old and favourite hymns have been more or less tampered with. Even "*Rock of Ages*" is no exception. So numerous indeed have been the so-called "improvements" upon Toplady's verses that it is doubtful if any authorized church collection can be found in which the writer's words are faithfully adhered to. It would exceed the limits of this reference to point out the several deviations: we content ourselves at present with quoting the version in Sir Roundell Palmer's "*Book of Praise*," which is believed to coincide most nearly with the original.

Rock of Ages, cleft for me,
Let me hide myself in Thee!
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure;
Cleanse me from its guilt and power.

Not the labour of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.

Nothing in my hand I bring;
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die!

While I draw this fleeting breath,
When my eye-strings break in death,
When I soar through tracts unknown,
See Thee on Thy judgement—throne;
Rock of Ages, cleft for me,
Let me hide myself in Thee!

Having mentioned the name of Rowland Hill in this connection, before dismissing the subject, the following anecdote—a favourite one with the late Dr. Guthrie—may not be out of place:—On one occasion he was summoned to the death-bed of a lady belonging to the church of England. Among other things for which this pious woman gave thanks to God was, that she had all her days been kept from the company "of those Methodists." What was Rowland to do? He did a wise and sensible thing. He did not tell her she was wrong; No, he said to himself,—"*she will be in the kingdom of heaven in half an hour, and she will find out her mistake there.*"

The Sabbath School.

INTERNATIONAL LESSONS.

November 10th.] A. D. 33. [Luke xviii : 9-17

WHOM THE LORD RECEIVES.

GOLDEN TEXT:—*Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.*—Luke 18 : 17.

The parable in vs. 1-5 teaches us that prayer must be *receiving*; the parable in vs. 9-13 that it must be *humble*. The latter parable is addressed to a class too numerous in all ages, those who "trusted in themselves," &c., (v. 9.) It is not spoken to the Pharisees for in this case to choose the Pharisees as an example, could but irritate and offend. Spiritual pride may have been shewing itself among the disciples; and the Lord in checking this great evil speaks to his professed followers in all future times. The "Pharisee" fitly represents the proud and self-righteous; the "Publican," the penitent and humble. They approach the temple, at the appointed time of prayer, we may suppose. (Acts 3 : 1; 2 : 41.) The attitude and gestures of each and the words uttered are in accordance with their respective characters. The Pharisee "stood" (the usual position in prayer: 1 Kings 8 : 22; Matt. 6 : 5); "and prayed with himself" i. e. mentally; "such a prayer he would not dare to put up aloud;" (not "stood by himself and prayed.") But his prayer is no prayer; it is a piece of vain self-laudation. Adoration, confession, and petition are all wanting; and *thanksgiving* is present only in form. "I thank Thee," the words are good, but they merely introduce a scornful reference to "other men" and "to this publican." He belonged to a select class; "other men" embrace all besides, and especially the characters enumerated. Forgetting that all restraint from evil and all good are from God, he uses "others" as the dark back ground on which to paint his own virtues. Not only is he free from vice and wickedness, (v. 11), he does more than the law requires,—has works of supererogation, (v. 12). An *anointed* last only was appointed, Lev. 16 : 23; Num. 29 : 7. The fruit of the field and of cattle only must be tithed. Num. 18 : 21; Deut. 14 : 22.

The publican stands "afar off"—not from the Pharisee, but from the holy place; feeling unworthy to draw near. He lifts not his eyes to heaven (Ezra. 9 : 6) as the Pharisee doubtless had done. In utter sorrow of penitence he smites his breast, (ch. 13 : 48) and can only utter the words, "Lord be merciful to me a sinner" or "the sinful one." This is like the "first deep confession." The Publican goes home with his prayer answered; he is "justified" pardoned, accepted. The Pharisee, who has asked nothing, receives nothing; he remains unblessed. Thus are fulfilled the judgment words, "he that exalteth himself, &c." Matt. 23 : 12, ch. 14 : 11.

A connexion between vs. 15-18 and the foregoing parable is suggested in the title of our lesson. "When the Lord receives." To enter His kingdom we need the penitent humility of the Publican and the simplicity and humility of the little child. In relation to the little ones themselves, the incident here recorded has exceeding value. On this, his farewell visit, parents (and others perhaps) who had received blessing for themselves, bring their "infants," ("little children," young children.) Matt. Mk.) to share His blessing also. The disciples unwilling to have the high discourse interrupted, and deeming the object sought a trifling one, rebuke those bringing the little ones. Most blessed are the words of Jesus as He receives the children, takes them into His arms and blesses them, (Mk. 10 : 16). They belong to Him not *less* than others but *more*. Natural depravity is not denied; but we must in simplicity and trust become like them, rather than they in knowledge and experience become like us, in order to receive God's kingdom. "Not only is infant baptism justified; it becomes the normal pattern of all baptism."

November 17th.] A. D. 33. [Luke xix : 1-10.

ZACCHEUS THE PUBLICAN.

GOLDEN TEXT:—*The Son of man is come to seek and to save that which was lost.*—Luke 19 : 10.

Jesus "passed" (rather "was passing," as not going to make any stay,) "through Jericho;" "the city of Palm Trees." Though Jericho had been under a curse, Josh. 6 : 26, 1 K. 16 : 34, to one at least of its inhabitants signal blessing now comes. Zaccheus, (a Hebrew name signifying "p.u.o.") was a "chief Publican," or administrator of taxes, set over the common Publicans. Though rich, his heart was craving something better than he had. In his "seeking to see Jesus," there is more than curiosity to see a famous man. "Preventing grace," has been preparing him for this hour. "We are entitled to pre-suppose a state of mind like that of the Greeks. Jn. 12 : 21. He contrives to reach a spot where though "little of stature" his eye may rest on him who is the hope of Israel: he climbs a Sycamore - r Egyptian fig; a tree tall and wide-spreading. "Little soul thinkest thou then that for thee no tree has grown on which thou mightest climb, that thine eyes might behold Him who bringeth salvation?"

He who knows the history and the heart of every man; (see Jn 1 : 48-50.) when He comes to the place, looks up and naming the Publican, (Jn. 10 : 3) asks him to descend and receive as his guest One whom he so desired to see. He who "stands at the door and knocks," Rev. 3 : 20, will not turn away now that the door is ready to be opened: "He promises to come to his house, having already visited his heart." Though eagerly pressing on to finish his work, He prudens not to stop that He may lead a soul into the light. Hastily and gladly Zaccheus descends, for his incipient faith has been strengthened even by the word of recognition bestowed on him.

The Jews who were accompanying Jesus to Jerusalem, many of whom were doubtless Pharisees, were scandalized, that He should not only accept but invite the hospitalities of Zaccheus. *Publican* in the mouth of the people was synonymous with "sinner," we need not therefore suppose that he was a sinner above his class; but if he were, the Lord would not the less hasten to meet the returning wanderer.

It is not quite evident whether our Lord spent the night under Zaccheus' roof; but quite soon we may suppose, after he entered the house, while the multitude were yet murmuring, and before any special admissions had been given, the glad presence of the Publican finds expression. He will shew his faith by his works, and his repentance and charity by more than restitution: "The half of my goods I give, (I am prepared to give, I will give,) to the poor." Not to purchase heaven, but to "make his ears of the manimon of unrighteousness" will he do this. "If he had taken, &c." no doubt like nearly all of his class, he had often thus acted. The words mean, "as but a *re-er*. I have unfairly taken, taken by false accusation, ch. 3 : 13, 14, I will restore fourfold." The restitution required by the law in a special case, (Ex. 22 : 1.) he will make in everything. The Lord answers these words by the declaration, "He who knows the heart could well make it that "this day salvation had come to his house;" and this not simply because He had come to it, but because its end, though the crowd might call him a "sinner," had shewed himself by his faith a *truo* "son of Abraham," Rom. 4 : 16; Gal. 3 : 29. "The day of true conversion is the most memorable day of life." In thus restoring to his birthright as a son of Abraham, the "lost," He, the good Shepherd, was fulfilling the very end of His coming into the world. Matt. 15 : 24.

November 24.] A.D. 33. [Luko xxi: 8-21.

JUDAISM OVERTHROWN.

GOLDEN TEXT:—*And when he was come near, he beheld the city, and wept over it.*—Luko 19: 41.

Compare Matt. 24: 1-51; Mark 13: 1-37.—In coming out of the Temple where He has been teaching, His disciples call the Lord's attention to the grandeur of the building and the "goodly stones" with which it was adorned. Immediately the Lord tells them that this costly structure should be entirely demolished. When he has retired to the Mount of Olives, (as we learn from Matt. and Mark) the disciples enquire when the destruction of the temple should take place, and "what should be the sign of his coming." We must in the interpretation of the passage, remember that the end of the Jewish dispensation, and the Lord's second coming were closely associated in the mind of the disciples, and that this remarkable prophecy undoubtedly refers to both events; the former part more to the first, the latter part more to the second. The two references however interpenetrate each other; the one was the type of the other. If any one should ask why our Lord did not undeceive the disciples and tell them distinctly that His coming should be quite separate in time from the destruction of Jerusalem, we reply that he does so (see vs. 9 and 24; Matt. 21: 6, 14) nor must we forget that He "had many things to say which they could not yet bear" (Jn. 16: 12).

In v. 8, the disciples are warned against imposters claiming to be Christ, and saying that the time of this advent was at hand. We learn from Josephus, Eusebius, &c., that many such did appear, though after the fall of Jerusalem, (see Acts 5: 36, 37.) The "wars and commotions" (v. 9) are those which especially threatened evil to the Jewish State, seeming to foreshadow its end. Josephus will again illustrate. At Seleucia e. g. 50,000 Jews were killed; at Caesarea 2,000 were massacred. History attests v. 11 also (see Acts 11: 28) Josephus speaks of "fearful sights, &c." before the city fell; though the "end" may throw further light on these words, (see Matt. 24: 29, 31.) Judaea should employ its expiring power in persecuting the disciples (the Gentiles should and in this evil work); but these sufferings should "turn to them for a testimony" of their faithfulness. But when brought into the position of confessors, let them not be anxious regarding their "answer," for the necessary wisdom and utterance should be given them; power would be with their enemies, but truth evidently with them (see Matt. 10: 19, ch. 12: 11, 12, Acts 6: 10.)

This promise is good to all confessors, and not limited to the apostles and inspire them. Nor should strangers only take part against them: relatives and friends, hating the gospel or consulting for their own safety, should aid their persecutors. Multitudes of His disciples, yet some of those He was coming to should receive the martyr's crown among the four auditors of the Lord were James and Peter, Mark 13: 3.) As they hated the Master they should hate the disciples (Matt. 10: 22.)

"Not an hair, &c." no contradiction of v. 16. They should be kept in safety till their work on earth was done, and He who "numbers the hairs of their head" (Matt. 10: 30) would ensure them at last infinite recompense. By "patience, (perseverance) in suffering, they should "possess" (i. e. gain or acquire) their "lives"—gain life eternal (see Rev. 2: 10.) The Roman armies around Jerusalem should broken its speedily downfall ("abomination of desolation," Matt. 24: 15.) Let hasty flight, then, secure their safety from the dreadful sufferings awaiting that guilty city. (The Christians thus forewarned did escape, and not one, so far as we know, lost his life when Jerusalem was taken.)

December 1.] A.D. 33. [Luko xxii: 10-20.

THE LORD'S SUPPER.

GOLDEN TEXT.—*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*—1 Cor. 11: 26.

The Lord, with His disciples, carefully observed the ordinances of the Law; it became him "to fulfil all Righteousness." He is about to observe His last Passover, and to engraft on it the New Testament Ordinance of the Lord's Supper, 1 Cor. 5: 7. The preparation for observing the Passover is narrated nearly as in Mark (14: 12) and more fully than in Matthew (26: 17.) The two leading apostles—Peter and John—are entrusted with this honourable service. In the exercise of supernatural foresight, the Lord gives directions as to the place where He should eat the Passover (see 1 Sam. 10: 2-5, Matt. 17: 27.) The man "bearing a pitcher" would probably be a menial servant (Dout. 29: 11; the time, towards evening. It was common for persons in Jerusalem, having large rooms to put them at the service of parties who came to the city to observe the feast; so that no surprise would be felt when the "goodman of the house" was addressed as in v. 11. We know not that this man was a disciple, but he should be addressed in the name of the "Master" or "Teacher"—whom all should serve. The disciples find everything as foretold and make ready the Passover. When the "hour" prescribed by the Law—"evening" (Matt. and Mark) was come, He sat down, reclined and the twelve, &c." The first Passover was observed standing, to indicate haste in leaving Egypt. Ex. 12: 11. but this was not afterwards binding. Seated at table, the Lord says that He had "greatly desired" with desire, &c.") to eat this Passover before He suffered." This desire arose not only from His great love to His disciples, but from His earnestness to accomplish His work; and by His victorious death introduce the new dispensation in which the Passover and all the Law should be "fulfilled" (ch. 12: 51.) The Passover was also "fulfilled" in the institution of the supper which now takes place. It is completely, fulfilled in the "marriage supper of the Lamb." Rev. 19: 9. The Lord now takes the cup with which the head of the family usually began the Paschal feast and, giving thanks, "reclined the disciples to "divide it among themselves." In the 18 v. language is used of the "cup" like to that used of the "Passover" in v. 16. (Matthew records similar words in relation to the cup used in the supper, ch. 26: 29.)

And now the Lord (during the Paschal meal: Matt. 26: 26) proceeds to institute an ordinance which shall be observed till He comes again, 1 Cor. 11: 26. He takes bread, gives thanks, breaks it and distributes it to the disciples (He did not Himself partake as the symbol of His body given ("broken" in 1 Cor. 11) for them; declaring the Ordinance commemorative of Him—of His death. "Likewise" i. e. having taken it and given thanks: Matt. 26: 26—He gives them the "cup." This is after "supper"—the Paschal supper. In handing them the cup, the Lord declares that it represents "the New Testament covenant" in His blood"—i. e. founded or sanctioned "by" or "in" His death. Their observing this ordinance therefore announces that they trust in Him—in Him who died for them—entirely for salvation. For whilst we do not "corporally or carnally" eat His flesh and drink His blood, yet "His flesh is meat indeed and His blood is drink indeed"; and in union and communion with Christ we have eternal life. Transubstantiation has no support in the terms—"this is &c." No verb would be used by the Lord in the Chaldee He spake. None is used even in Greek v. 20. Compare the words "it is the Lord's Passover" Ex. 12: 11.)

Our own Church.

REV. DR. REID is out again in the acknowledgement line. This time he has received the gift of *one thousand dollars* from a friend in Galt, a member of Knox Church—\$500 for the Foreign Mission Fund of our Church, and \$500 for the Bible Society. Principal Grant and his confederates have laid Ontario under tribute for the Endowment of Queen's College by a *coup de main*. Particulars of the campaign will be found in his own graphic despatch in another column.

COLLEGE OPENINGS.—Knox College, Toronto, and the Presbyterian College, Montreal, opened their Theological Halls on the second of October. There was a large attendance of students and of the public in both instances. Professor **MCLAREN** gave the opening address in Toronto, taking for his subject the "Inspiration of the Scriptures." The Rev. **JOHN SCHMIGER, M.A.**, opened the session in Montreal by a lecture on the "Interpretation of the Apocrypha." The Theological Hall in Queen's University opens on the 4th of this month and that at Halifax on the 7th.

BERMUDA.—Rev. Jacob Layton has returned to Halifax after spending two years in Bermuda, where his ministrations have been most useful and acceptable.

ORDINATIONS AND INDUCTIONS.

MORRISBURGH AND IROQUOIS: *Brockville.*—Mr. Hugh Taylor was ordained and inducted on the 3rd September. The Iroquois section have a neat brick church. The Morrisburgh section are building one.

SIMCOE: *Hamilton.*—The Rev. R. M. Croll, formerly of Chinquacousy, was inducted on the 1st October.

LASKEY AND EAST KING: *Toronto.*—Mr. Samuel R. Warrender was ordained and inducted over these united congregations on the 13th September.

ENNSKIRILEN AND CARTWRIGHT: *Whitby.*—Mr. J. Atkinson was ordained and inducted on the 1st October.

ORONO: *Whitby.*—Mr. Alexander Fraser was ordained and inducted on the 15th October.

BOBAYGEON AND DUNSFORD: *Peterboro.*—Mr. A. McFarlane was to be ordained and inducted on 31st October.

CALLS.—Mr. Donald Currie has received a call to Dover and Oliver, Presbytery of Chatham. Rev. Alexander McLennan has received a call from Amherst Island. Mr. R. Beattie is called to Baltimore and Coldspring.

NEW CHURCHES.

A very nice frame church was opened for worship in the mission station of Komoka, Presbytery of London. This station is expected to become an organized congregation.

MAGANETAWAN.—A commodious frame church was opened at this mission station on the 1st September.

MOUNT PLEASANT.—A very handsome new church was opened at this place on 13th Oct.

Meetings of Presbyteries.

PRINCE EDWARD ISLAND, 26th Sept. :—Commissioners from New London were heard in reference to the proposed translation of their pastor, Dr. Murray, to Prince St. Church, Charlottetown. They expressed a strong desire that he should continue with them. Commissioners from Charlottetown urged reasons for the translation. Dr. Murray submitted the question to the decision of the Presbytery who agreed that he be allowed till next meeting to make up his mind on the subject.

HALIFAX: 2nd October.—A call from Kempt and Walton in favour of Rev. John McLean, Broadcove was sustained. Mr. Logan's report from Annapolis was received and approved: also reports from Kempt and Walton, and the Digby stations. A day was appointed for hearing the trials for license of Mr. Gray, and for other necessary business. Oct. 8th.—After satisfactory examination Mr. W. H. Gray was duly licensed to preach the Gospel.

PICTOU: 24th September.—The Rev. Ephriam Scott was inducted into the pastoral charge of United Church, New Glasgow. Mr. Scott enters on his large and important sphere of labour under auspicious circumstances. The people of his charge, now happily and harmoniously united, formerly existed as two separate congregations. The congregation of John Knox Church for many years enjoyed the services of the Rev. John Stewart. In his youth Mr. Stewart had few peers in the pulpit, and no superior in this part of the Church. The congregation of Primitive Church had one and only one pastor during the whole period of their separate existence—the Rev. George Walker, who still retains his connexion with the congregation as *Pastor Emeritus*. On the 13th day of October, 1874, the two congregations, like the two symbolical sticks in the hand of Ezekiel, became one under the pastoral charge of Mr. Walker. In their united capacity the congregation has been remarkably harmonious and prosperous.

ST. JOHN: 7th September.—The Presbytery expressed deep sympathy with the fever-stricken

South, and commended to the generosity of the people, the efforts being made to raise funds for the relief of distress in the Yellow fever districts. The difficulties in Calvin Church were discussed at much length, and a special committee was appointed to meet with the congregation.

MONTREAL: 1st October.—There was a full attendance of Ministers and Elders. Eight young men passed their examinations and were certified for admission as students of the first year, having the ministry in view, in the Presbyterian College, Montreal. Letters were read from Rev. E. Sommerville Stobbs, of St. Matthew's Church, and Rev. J. C. Baxter, D. D., of Stanley St. Church, Montreal, tendering the resignation of their respective charges. The former having made arrangements to proceed to Melbourne, Australia, the latter having decided to remain in Scotland. Commissioners from both congregations were heard and, no objections being made, the Presbytery agreed to accept the resignations and accordingly loosed these brethren from their charges and instructed the clerk to furnish them with the usual certificates together with copies of the minutes adopted by the Presbytery, expressing their sincere regret at thus parting from brethren so greatly respected and beloved. Applications for moderation in a call were granted to the Canning St. French Congregation, Montreal, it being understood that Mr. Ouriere is the man of their choice; to New Glasgow, who are looking for Mr. A. B. Cruchet, and to Valleyfield and Farnham Centre. The Rev. C. A. Doudiet, of St. John's Church, petitioned the Presbytery to take steps to protect him and his congregation from interruption by public processions in the streets of the city. A committee was appointed to consider the matter and to report. The Rev. George McKay tendered his resignation of Calvin Church, Laguerre. It was agreed to hold a special meeting of Presbytery at Laguerre to enquire into the situation of affairs in the congregation.

BROCKVILLE: 7th September.—Since the formation of the new Presbytery of Lanark and Renfrew this Presbytery has been reduced in extent. It now embraces fourteen settled charges, three vacancies, and one mission station. The Rev. William McKibbin was appointed stated clerk. A letter was read from Rev. Archibald Brown resigning his charge of Lyn and Yonge. The Rev. George Blair, M.A., Inspector of Public Schools for the County of Grenville, made application to be received into fellowship as a minister of the Presbyterian Church in Canada. In reply to a memorial as to whether the majority of a kirk-session can regulate the number of services to be held on Sabbaths, irrespective of the pastor's consent, the Presbytery decided that the pastor and the kirk-session, conjointly, regulate this matter, and further, that the number of diets of wor-

ship in practice at the time of induction must be considered unchangeable, unless with the consent of both the pastor and the majority of the other members of Session.

PETERBOROUGH: 24th September.—Calls were sustained from Baltimore and Coldsprings, and Bobcaygeon and Dunsford, to Mr. R. Beattie and Mr. A. McFarlane respectively, at a subsequent meeting, arrangements were made for Mr. McFarlane's ordination and induction. Steps were taken to obtain missionaries for Minden and Haliburton, to remove arrears of stipends where such exist, and to raise all stipends to \$700 at least.

TORONTO: 24th September.—A special meeting was held to dispose of the resignation of Rev. R. D. Fraser, of Charles St. Church. Commissioners from the congregation were heard, and also Mr. Fraser on his own behalf, who stated that owing to the continued illness of his wife and eldest child he felt constrained to press the acceptance of his resignation. His request was therefore granted with expressions of deep regret and sympathy on the part of all concerned, and it was resolved to declare the Church vacant on the 20th October.

PARIS: 18th September.—Dr. Cochrane's resignation of the Clerkship was accepted and a very cordial vote of thanks was given him for the diligence and marked efficiency with which he had discharged the duties of the office for many years. Mr. McEwen gave in the report on Sabbath Schools. Ministers were enjoined to bring the subject of Sabbath School work prominently before their congregations, directing special attention to the following points:—(1). The responsibility resting on parents to attend to the religious instruction of their families, and of practically co-operating with the Church in this matter. (2). The responsibility lying on the membership of the Church to give themselves to the work of teaching in the Sabbath School. (3). The importance of our youth being well instructed in doctrinal truth, as set forth in our Catechism and Confession of Faith. It was agreed to hold an annual S. S. Conference under the direction of the Presbytery.

BARRIE: 24th September.—A call from the congregation of Knox Church, Oro, to Rev. Henry Sinclair, of Mulmur and Tosoronto, was sustained. A deputation was appointed to visit Duntroon and Nottawa, and west Nottawasaga, with the view of effecting, if possible, a better arrangement than the present one for the working of the field. The Presbytery was chiefly occupied with the consideration of its extensive Home Mission work—there being no less than sixteen groups, comprising at least fifty preaching stations within the bounds. Mr. Findlay presented his third annual report which was very interesting and encouraging. During the year he had held twenty-two missionary

meetings at different places, organized six new stations, administered the Sacrament of the Lord's Supper more than twenty times, and baptized fifty-seven children and three adults. Two hundred and thirty-eight names had been added to the Communion rolls, making a total membership in Muskoka of 668 persons. Elders, to the number of eight, had been elected and ordained. Several churches had been completed and others begun. These statements show that vigorous and successful efforts are being made to provide for the necessities of the District.

GUELPH: 17th September.—The next Sabbath School Conference was appointed to be held in Knox Church, Galt. The committee on the superintendence of students reported that there were seven such within the bounds. Arrangements were made for the supply of mission stations and for the holding of missionary meetings, and a large amount of other business of local interest was transacted.

HAMILTON: 17th September.—The Rev. W. P. Walker was appointed Moderator. The trials of Mr. D. Munro, who has accepted a call from Port Colborne, were heard and sustained. Two students were certified for admission to Knox College. Arrangements were made for the induction of Rev. R. M. Croll into the pastoral charge of Simcoe. The Rev. Charles Campbell, of Niagara, resigned his charge. Congregations were enjoined to hold missionary meetings during the winter. An overture was laid on the table praying the Presbytery to take such steps as may seem proper for obtaining for ministers retiring from active duty their full status.

CHATHAM: 17th September.—It was agreed that missionary meetings should be held in the several congregations, each making its own arrangements. A whole day was spent in holding a Sabbath School Convention, which was well attended and in which much interest was manifested.

SAUGEEN: 17th September.—The Rev. D. Stewart was appointed Moderator. An extract minute of Assembly anent the formation of a new Presbytery was read, the consideration of which was postponed till next meeting. Commissioners were heard from Hanover, Egremont, and Normandy anent re-arrangement, when it was agreed to unite North Brant and West Bentinck into one charge under the pastoral care of the Rev. D. Duff, Hanover and North Normanby into one charge; Amos Station to be disjoined from its present connection and united with Orchardville and Middle Station, to form one pastoral charge, Ayton and East Normanby to form another.

BRUCE: 24th September.—The Rev. Dr. Cochrane and Principal Grant being present were asked to sit and correspond. It was

agreed to recognize Riversdale and Enniskillen as a vacant charge. West Brant and Pinkerton, were united so as to form one charge. r. John Morley was licensed to preach the Gospel. Mr. J. Anderson reported that he had received the sum of \$116. in aid of the Church building fund at Gore Bay, Manitoulin. Mr. Straith read a report of his missionary labours at Sault Ste. Marie, St. Joseph Island, and Manitoulin Island. Committees were appointed on Sabbath Schools, statistics, and to prepare a plan of Presbyterial visitation. Arrangements were made for holding missionary meetings.

MANITOBA: 18th September.—The Presbytery met at Portage La Prairie, present: eight ministers, and three elders. Messrs. Duncan and Polson, graduates of Manitoba College, were licensed to preach the Gospel. Mr. Duncan was accordingly appointed to go West and take charge of the work at Prince Albert until relieved by permanent supply. And to this end it was agreed to proceed to Mr. Duncan's ordination. Messrs. Bell and Stewart gave a report of their visit to the Riding Mountain and Little Saskatchewan mission fields. They report a large increase of population since last year, and an immense quantity of land taken by intending settlers. Many new families are expected to come in next year. The people in the districts visited are full of hope as to their future prospects. Mr. Willert, a student of Knox College, gave a report of his labours in the Beautiful and Big Plain districts, and speaks most encouragingly of that part of the country and the prospects of the people. Mr. MacGregor, who has been in charge of the Caledonia and Clear Spring mission stations, was recommended by the Presbytery to take a two year's course of study in Manitoba College. Prof. Hart's report of his visit to Fort Francis, &c., was read by the Clerk, and was listened to with much interest. Prof. Hart thinks that region promises at no distant date to become one of great importance. Dr. Black stated that he had a letter from Rev. John McKay, our missionary among the Crees, who is proceeding to establish a new mission at Sturgeon Lake, situated about twenty miles north of Prince Albert. Our mission boy, Donald McVicar, is coming on to study in Manitoba College. Donald is about thirteen years of age, speaks good English, reads well, writes a fair hand, and is a boy of good abilities and willing to learn. It is to be hoped that he may turn out, if spared, a useful man, a means of good to his own people. He is a pure Cree. A scheme for the training of Indian youth with such an end in view is worthy of the support of the wealthier members of our Church. The Church Building Aid Fund was then taken up and discussed. Mr. Robertson stated that during his recent visit to Ontario he found that a deep interest was taken by many of our people in the mission

work of the North-West; and believed if proper measures were adopted that much could be accomplished. A committee was appointed to consider the question, consisting of Messrs. Robertson (con.) Bryce, McKellar and Campbell.

NEWFOUNDLAND.

The congregation at Harbour Grace has lately enjoyed "the rather unusual treat" of a visit from two Presbyterian ministers, to wit:—the Rev. D. F. Creelman of the Bay of Islands, and the Rev. L. G. MacNeill of Maitland, N. S., "the former gentleman preached in the Kirk both forenoon and evening. At the conclusion of the latter service, he gave a short sketch of the beneficial results to the people of his charge flowing from the establishment in their midst of a regular ministry. A congregation has been organized, a neat church built, a Sunday School as well as two day-schools instituted and placed in good working order, and a manse is now in course of erection. By the aid of kind friends in St. John's and Harbour Grace a considerable portion of the debt incurred on the latter has been wiped off, and he hoped soon to be able to report both church and manse entirely free from that incubus. One cannot listen to Mr. Creelman without being convinced of his earnest devotedness to his laborious work in that naturally favoured portion of our island home. Mr. MacNeill was there as a delegate from the Foreign Mission Board of the Maritime Provinces, and seems to have acquitted himself very well both as preacher and lecturer.

From a letter of his in the *Halifax Presbyterian Witness* we make the following extracts:

"We had in St. John's a large and attentive missionary meeting, at which, after preaching, I presented the claims of our missions, and on the following Sabbath a collection was taken up amounting, together with a few donations received afterwards, to the handsome sum of \$171.60. This congregation is in a most interesting state. They have united on the condition of their ministers retiring. Rev. Mr. Harvey, who has for over twenty years so gracefully and successfully ministered to the Free Kirk, receives a handsome retiring allowance, and Rev. Mr. Patterson, the esteemed pastor of the Auld Kirk retires with the good wishes of his late charge. The people are no more twain, but one. They worship in the new Athenæum, which, for excellence of arrangement, perfection of acoustic properties, and general beauty, speaks very highly for the public spirit and literary enterprise of St. John's. The congregation are erecting a beautiful church to cost between \$20,000 and \$30,000. The walls are about completed, and it will be roofed in about this autumn. When finished, it will rank among the first of the Presbyterian

Churches in this body. I made a pleasant visit to Harbour Grace. After a rather romantic ride of nine miles to Portugal Cove, crossed in the *Lady Glover* to Carbonear, where I found the Rev. Alexander Ross, Presbyterian Bishop of Harbour Grace, waiting to drive me to his diocese. Here I met Rev. Mr. Creelman of Bay of Islands, who had been preaching for Mr. Ross the previous Sabbath. We spent an agreeable evening at the hospitable manse, after which I became the guest of Mr. William Munn. The following evening I conducted a missionary service. At the close, the pastor informed us that he had recently taken up a collection for Foreign Missions amounting to \$130 which he was ready to hand me, also inviting any that felt disposed to add something. Before leaving I received from my generous host a check for \$100, which made the total from Harbour Grace for Foreign Missions \$230. It is a very small congregation indeed, with a membership of only 30 or 40, and its missionary spirit speaks well for the faithfulness of the pastor in this regard. Owing to the great distance, I was unable to visit the other congregation of the Presbytery, viz., Bay of Islands. I was glad to know from the pastor that, though the youngest and smallest charge, it was the first to respond to the Board's appeal by forwarding a collection of \$20 last July.

SYNOD OF THE MARITIME PROVINCES.

The Synod met at Pictou on the 1st of October. The Rev. James Byers, the retiring Moderator, preached from Joshua 19 : 9. The meetings were all largely attended, the spacious Prince Street Church being usually full. About 120 members were present. The names of two ministers had been removed from the roll by death since last meeting,—Messrs. Taylor and Richardson. The Rev. Alexander Ross, of Knox Church, Pictou, was elected Moderator. It was agreed to hold the next meeting of the Synod at Truro on the last Tuesday of May next. It was agreed to recommend the General Assembly to raise the salaries of the Professors in the Theological Hall, Halifax, to \$1,750, in the hope that ere long they may be raised to \$2,000. Reports on the State of Religion throughout the Church were received and read. Rev. Dr. McCulloch presented to the Synod a valuable Museum collected by his late brother, Professor McCulloch. The gift was gratefully accepted. The following resolution was passed, and will doubtless attract the immediate attention of Ministers and Elders: "The Synod notice with regret that a large number of congregations did not during the past year contribute to the ordinary College Fund, and hence a large deficit in that Fund; and enjoin upon Presbyteries to take order that all the congre-

gations within their respective bounds do contribute to this Fund and to all other Schemes of the Church." A resolution was passed authorizing an address of welcome to the Marquis of Lorne and the Princess Louise, the address to be presented by such Ministers and Elders as may find it practicable to assemble at Halifax upon the arrival of the Marquis. A satisfactory report of the Hunter Church Building Fund was presented—showing an expenditure for Church building purposes of \$16,000 in three years. Thursday evening was devoted to statements of the objects and requirements of the principal schemes of the Church. The Synod was three days in session.

HOME MISSION COMMITTEE.

THE HOME MISSION COMMITTEE; *Western Section*, met in Toronto on the 8th and 9th October. Dr. Cochrane, Convener; Rev. R. H. Warden, Secretary. There was a large attendance of members. The grants to the mission stations under the committee as well as to the supplemented congregations were revised for the current year. The total number of mission stations is about 130, embracing nearly 400 preaching places. The supplemented congregations are eighty-eight in number. The stations in the Lake Superior District are now supplied by stated missionaries; these are, Thunder Bay, Silver Islet, and Sault Ste. Marie. In the first named field a new Church is being erected at Fort William. On Manitoulin Island there is now an ordained missionary, assisted by a student catechist. At two of the stations, Gore Bay, and Manitowaning, new churches have been built during the past summer. The Rev. Donald Ross of Lancaster, accepted a unanimous appointment to Prince Albert, Saskatchewan: salary \$1,250. In addition to settled pastors, there are now fifteen ordained missionaries and five student catechists under the Home Mission Committee in Manitoba Presbytery. There are sixty-four preaching stations. Towards the support of these missionaries the settlers themselves promise the sum of \$5,000 for this year—nearly double of what was contributed last year. The total amount required this year from the Committee for the support of the work in Manitoba is about \$10,000. The Rev. Mark Turnbull was appointed to Parry Sound, and the Rev. John McKay, formerly of Richmond, to Maganctawan in the Muskoka District.

FINANCE.—The fund is at present in debt to the amount of over \$19,000—six thousand dollars more than at the same time last year. A resolution was adopted urging Presbyteries to secure increased contributions, so as to render unnecessary the diminution of the already slender salaries of our missionaries.

FOREIGN MISSION COMMITTEE.

The Assembly's Foreign Mission Committee (Western Section) met in Toronto on the 2nd and 3rd. ult. Respecting the mission in Central India, the Committee learned that, at present, it was very difficult, if not impossible, to obtain anything like a satisfactory title to property on which to erect missionary premises at Indore, chiefly arising out of the circumstance of the State in which Indore is situated being a Native State. Further correspondence with the brethren in Central India was directed, in which information should be asked, not only on matters referred to in former correspondence, but also on the advisability of sending to Central India, at an early date, an additional number of lady missionaries, and also on the subject of salaries to missionaries. The Committee had reason to fear that the late sickness with which some of our missionaries had been visited, especially those first sent out, had not only considerably impaired their health, but had also required them to draw largely on their salaries. It was stated, that at its meeting in June last, the Committee accepted the offer of two ladies, one in Prince Edward Island, the other in Toronto, to become missionaries in the foreign field. Respecting the mission in China, interesting letters were read from Mr. Junor, and also from Mr. G. L. McKay. In one of his letters, Mr. McKay states his fears that one of the buildings connected with the mission premises at Tamsui had been attacked by white ants, the fearfully destructive foe of buildings in some countries. Respecting the mission to the Indians in the North-West Territory, steps were taken to continue the education and training of Donald MacVicar, one of the orphan children taken up by the late Mr. Nesbit, with a view to his future usefulness. Correspondence was directed to be had with proper parties, seeking for additional information respecting the locations or reserves on which Indians may be settled, so that the Committee may decide as to the propriety of erecting additional houses as residences for missionaries to the Indians in the North-West.—T. L.

Obituary.

REV. ALEXANDER SPENCE, D. D. The announcement of Dr. Spence's death has been received by many old friends in Canada with sincere sorrow, for although he had been living for a number of years out of the country, and in comparative seclusion, his long connection with the Presbyterian Church of Canada, and the honoured position he occupied in it, made him widely known and respected. Dr.

Spence was a man of superior attainments and highly cultivated intellect. His pulpit discourses were of a very high order. He had a strong grasp of Gospel truth himself and never failed to present it forcibly and clearly to his hearers. He was a sound theologian as well as a man of deep and earnest piety. Dr. Spence was a native of Aberdeenshire, and received his education at the Universities of Aberdeen and Edinburgh. He was ordained by the Presbytery of Aberdeen, in the year 1841, as the first Presbyterian minister of St. Vincent, West Indies, where he officiated for six years and a half. He was inducted to the charge of St. Andrew's Church, Ottawa, on the 27th July, 1848, and continued his ministrations there until the 24th October, 1867, when he retired from the active duties of the ministry and took up his residence at Elgin, Scotland, where his remaining years were spent. He died on the 4th September last, in the 74th year of his age. In recognition of his scholarship and of his long and faithful ministerial labours, the University of Queen's College conferred upon him the degree of D. D., in 1864. In social and private life, he was beloved by all who knew him. Although from the fact of his leaving Canada when he did, he could take no part in bringing about the union of the churches, few among us took greater interest in that event, and during his residence in Scotland, he continued always to manifest the deepest interest in the welfare of the Canadian Church.

Since the foregoing lines were penned we have received a copy of the BANFESHIRE JOURNAL, in which it is stated that by his last Will and Testament, Dr. Spence made provision for the following bequests, which are payable on the death of his widow:—

To the Trustees of Queen's College at Kingston, Canada, thirty-eight shares of one hundred dollars each of Montreal Corporation Consolidated Stock, interest seven per cent., to be invested in perpetuity for the general good of that College, and to the Trustees of the said College one thousand dollars of Dominion of Canada Six per cent Stock, to be invested in perpetuity for providing a bursary in the College to students in Divinity.

To the managers of the Minister's Widows and Orphans' Fund of the Presbyterian Church in Canada, thirty-nine shares of one hundred dollars each of Montreal Corporation Consolidated Stock, interest seven per cent., in trust for the benefit of widows and orphans of ministers of the said church, and to the Treasurer for the time being of the fund for the support of the 'Retired and Infirm Ministers' of the Presbyterian Church in Canada, £500, free of legacy duty.

To the Kirk-Session of St. Andrew's Church, Ottawa, Canada, £100 free of legacy duty, to be invested by that Court in perpetuity, and the yearly interest to be laid out in the purchase of fuel, to be distributed at Christmas in each year among the most deserving poor of the congregation. To the Protestant Orphans' Home, Ottawa, £100 sterling, to be disposed of by the managers of that institution in such a way as may be deemed best for the benefit of the same. To the Protestant Hospital, Ottawa, £100 sterling, to be expended by the managers in such a way as may be considered best for the benefit of that Institution.

To the following Kirk-Sessions in Huntly, Aberdeenshire, for the purchase of coals or fuel to be distributed at Christmas yearly among the deserving poor of their respective congregations:—To the Established Church £150; the Free Church £150; United Presbyterian £100; and the Congregational £100. To the Kirk-Session of the parish of New Spynie, Elgin, £50, for the benefit of the poor of that parish.

At present rates, the amount thus bequeathed to Queen's College is above \$5,500, to the Widows' Fund, about \$3,600, and to the Aged and Infirm Ministers' Fund, about \$2,500. These munificent bequests indicate more clearly than words Dr. Spence's deep interest in the welfare of the Presbyterian Church in Canada.

REV. JAMES P. BAIRIE.—This much esteemed minister of our church, died at St. Thomas, on the 30th of July, in the 38th year of his age. All who knew him loved him and agree in their testimony concerning him,—that he was a man of deep and earnest piety; a faithful, laborious, and successful minister. His parents came to Canada from the Orkney Island, in 1835. Mr. Baikie was born at Clupawa, Ont., in 1840. Early in life he came under the influences of religion, and resolved to consecrate his life to the Christian ministry. With this view he entered Knox College, Toronto, in 1863. His character at College was emphatically that of "an earnest student," and, as a student of the Bible, he maintained that character as long as he lived. After completing his curriculum, he spent some time in missionary work with a zeal beyond his strength. His health gave way. In 1869, he visited Britain. On his return he accepted a call from Ancaster and Barton. On the 2nd Nov., 1870, he was ordained and inducted to that charge. But a return of ill-health compelled him to resign in 1872. In 1875, he was inducted to Port Stanley, and resumed the work that lay so near his heart; but it was only for a short time. A second attack of hemorrhage forced him again to retire, and in the end proved fatal. Many friends mourn his loss. But, for him to live was Christ, and to die gain.

Mrs. SEDGWICK.—It is with sincere regret that we announce the death of this estimable lady—the wife of Rev. Robert Sedgwick, D.D., of Musquodoboit. Mrs. Sedgwick was a person of superior education and extensive reading—A true help-met to her husband. She was a genuine Scotch woman with an inexhaustible store of anecdote, greatly beloved by the congregation and an extensive circle of friends in all parts of the country.

THE REV. WILLIAM SOMMERVILLE, well known in Nova Scotia for nearly, if not quite, fifty years, as the chief of a small band of Reformed Presbyterian Ministers, died on the 27th ult., at his home in West Cornwallis, N.S. His labours extended over a large district of

country. The Reformed Presbyterians are not numerous; but Mr. Sommerville's influence reached beyond his own denomination. He wrote on Baptism, on the Psalms, and other subjects. He was a man of learning and eloquence.

MR. JOHN BURGESS.—Mr. John Burgess, a venerable ruling elder of North Cornwallis, Nova Scotia, died on the 28th September. He was a man of high character, and a pillar of the church. He reached a ripe old age, and quietly awaited the Master's call to his eternal rest. On the Sabbath preceding his death, while his son, Rev. J. C. Burgess, of Carleton, N. B., was driving him to church, one of the wheels came off the waggon, and the venerable father with his wife fell to the ground with a considerable shock. The accident, though slight, was serious to a man of Mr. Burgess's years, and no doubt it hastened his end.

Ecclesiastical News.

THE REV. PRINCIPAL WILLIS has been preaching on the Continent in the French language—to the people of St. Martins (Cher), a large number of whom are of Scottish ancestry; also in several of the French Reformed Churches, besides speaking at the Salle Evangelique in Paris, where he took the opportunity to commend Sabbath observance and to urge on Protestants to stand true to their brethren in Paris, instead of going from mere curiosity to Roman Catholic Churches.

MR. W. E. FORSTER, M. P., Lord Rector of Aberdeen University, was lately presented with an address from the students of Merischal College, thanking him for his interest in the University. In replying to the compliment, Mr. Forster alluded in commendatory terms to one distinguishing feature of Scottish Universities which he hoped would never depart from Scotland, namely,—that “the highest University education is open to all classes.” Referring to the “hard training” and other difficulties students had to contend with, he reminded them that the self-denial, the courage, and the energy which these called forth had impressed a stamp on Scottish character, and made Scotland a great country. The Rev. George Pirie, a tutor at Cambridge—son of Principal Pirie—has been appointed Professor of Mathematics in this University. There were six applicants for the chair.

PROFESSOR ROBERTSON SMITH'S case has advanced another stage. It will be remembered that both Presbytery and Synod had acquitted Prof. Smith of the charges in the libel, that the matter had been appealed to the General Assembly, and that the Assembly adopted the somewhat unusual course of amending one

charge of the libel, and sending it back to the Presbytery for a new trial—the amended charge reading as follows,—

As also the publishing and promulgating of writings concerning the books of Scripture, which, by their ill-considered and unguarded setting forth of speculations of a critical kind, tend to awaken doubt, especially in the case of students, of the divine truth, inspiration, and authority of any of the books of Scripture, and on the doctrine of angels and prophecy, as the said truth, inspiration and authority and doctrines of angels and prophecy are set forth in the Scriptures themselves and in the Confession of Faith.

At a recent meeting of the Presbytery of Aberdeen, this new aspect of the charge was taken up and considered under four distinct issues, (1) Professor Smith's views on the institution of the Aaronic Priesthood, (2) on the authorship of Deuteronomy, (3) on the subject of inspiration, and (4) on his alleged disparagement of certain books of Scripture. After long discussion they were successively declared irrelevant, and so far as the case has gone, Professor Smith stands acquitted. His defense before the Presbytery appears to have been a very able one. He said that

“The Assembly had found that it was either unconstitutional or inexpedient to judge a man for the tendency of his opinions or for the neutrality of attitude of his writings, but on the suggestion of Dr. Rainy, they had found it reasonable that the courts of the church should inquire whether a member of the church, in writing on a critical subject, had, by an ill-considered and unguarded setting forth of speculations of a critical kind, tended to awaken doubt, especially in the case of students. . . . He hoped he should never be indifferent to the serious responsibility that lay on him in the position of a Professor for any act which could shake the faith of the students. But his chief support during many painful scenes connected with this case had been this—that he had reason to believe that in the minds of students, and in the minds of other men who were exposed to the same difficulties and doubts, the tendency of his writings had not been to shake their faith, but in some cases—and he spoke it with humility—to confirm it. At the same time, as he had said before, he did not like up the position in this matter as one who felt himself free from all blame. If he had been aware of the amount of misunderstanding that would have been raised he should have been more cautious to make clear his position.”

At a late meeting of the Established Presbytery of Lorn, the Rev. John Smith, of Cumbolden, was appointed minister of Oban parish church, in conformity with a petition from the congregation praying the Presbytery to appoint him. The church has been vacant since February, 1876, and during that time, it is said that seven ministers have been appointed and resigned, Mr. Smith's appointment being the eighth. To be sure Oban is pretty far north! but occurrences elsewhere tend to confirm floating rumours to the effect that the abolition of patronage has disappointed some of the promoters of that movement, and fulfilled the prediction of others who “knew it would result just so!” In the exercise of the *jus devolutum*, the Presbytery of Paisley have appointed the Rev. Thomas Gentles, of Trinity College Church, Edinburgh, to the first charge of the Abbey Church, Paisley, vacant by the

translation of Dr. Lees to High Ch., Edinburgh. From these statements, and other indications that are cropping up, it is plain that ecclesiastical affairs, in Scotland especially, are very far from being in a satisfactory condition. It seems indeed as though the controversies that have been carried on for nearly half a century, in regard to the power of the Civil Magistrate, the relations of Church and State, and the Election of Ministers must fade away before they are satisfactorily settled and give place to an entirely new set of problems, of vastly deeper import. Questions affecting the very foundations of our Faith are coming to the front which unless they are approached with firmness and caution combined with what is a rarer thing in Scotland, a great deal of *Christian Forbearance*, may end in another disruption worse than that of 1843.

LOOKING NEARER home, we in the colonies—in this Dominion especially—have cause for thankfulness that so little of the disturbing element obtains among our churches. An “event” in the history of the Methodist Church of Canada, was the meeting of the quadrennial Conference at Montreal in September, when delegates were in attendance from all parts of the Dominion. The laity—for the first time—being present in equal numbers with the clergy. “Shall regular attendance at Class-Meeting continue to be regarded as a test of fitness for membership in the Methodist Church?” This question called forth one of the keenest and most interesting discussions in the conference. Though decided in the affirmative, there is little doubt that the tide is turning in favour of relaxing the rule which makes attendance *imperative*. Since the reunion, in 1874, this church has made rapid advances,—

It has six annual conferences, 1,165 ministers, and 122,065 members. Its growth since reunion is probably unparalleled by any of its sister churches in Canada. In ministers it has gained 134; in members, 20,659; in Sunday-school scholars, nearly 20,000; in churches, 108. It has increased its educational fund from \$2,231 to \$7,166, and its superannuated ministers' fund from \$19,938 to \$25,196. These are some of the fruits of reunion. The General Conference, is composed of 230 delegates, half of whom are laymen.

WE NOTICE with much satisfaction that the Very Reverend Dean Bond, LL.D., has been elected Bishop of the Diocese of Montreal, vacant by the resignation of the Metropolitan, Bishop Oxenden.

THE FOLLOWING figures give a good idea of the wonderful activity manifested by the American Board of FOREIGN MISSIONS, which has already done so much for the propagation of the Gospel in heathen lands. EXPENDITURES—cost of missions, \$410,558.55; cost of agencies, \$9,375.64; cost of publications, \$2,546.34; cost of administration, \$16,006.41; total expenditures, \$438,787.04; debt, September 1st, 1877, \$47,285.94; total, \$486,772.98.

RECEIPTS—Donations received within the year, \$370,803.15; legacies during the year, \$104,360.86; interest on general permanent fund, \$6,890.72; interest from Ashley fund, \$150; total receipts, \$482,204.73; deficiency, August 31, 1878, \$4,568.25; total, \$486,772.98. GENERAL SUMMARY: Number of missions, 16; number of stations, 79; number of out-stations, 529; total number of missionaries and labourers connected with the missions, 1549; number of churches, 248; members, 13,737; training and theological schools, 15; boarding schools for girls, 26; common schools, 612; total number of pupils, 26,170.

The annual report concludes with a bold demand for an addition of no less than \$100,000 to the existing appropriations!

Our Home Missions.

JOTTINGS FROM PARRY SOUND.

BY THE REV. ALLAN FINDLAY.

PARRY SOUND, it may be premised, is an extensive District bordering on the Georgian Bay, comprising twenty-six Townships, of which thirteen are being rapidly settled. Parry Sound is also the name of a rising village. During the past year a church has been built at this place, and the people are prepared to do their utmost to support a minister among them. The district belongs at present to the Presbytery of Owen Sound. The Muskoka district, in which it may be said to be included geographically, is under the care of the Presbytery of Barrie. These two Presbyteries have under consideration a proposal of placing the Parry Sound and Muskoka Missions under one Presbytery. In this way they could be wrought to better advantage than under the present arrangement. Another proposal is to erect this large field into a distinct Missionary Presbytery or Territory under the direct care of the Home Mission Committee. Mr. Findlay has been for several years to all intents and purposes the Missionary Bishop of these districts, and every thing coming from his pen in relation to them is entitled to our best consideration. He writes as follows:—

On Thursday, the 15th of August, in company with the Rev. R. Hamilton, of Motherwell, your correspondent set out from Bracebridge on a tour through the northern part of the district of Parry Sound. Our object was

to visit the fields occupied by the Missionaries of the Students Society of Knox College. Our first halt was at Rosseau—occupied this season by Mr. A. Dobson. Being conducted by Mr. Dobson to the church, we found a Tea Meeting in full blast, the object being to wipe off some pressing claims against the church building now in process of erection. It was a success financially. We had an admirable address from Mr. Hamilton on the "collateral evidences of the authenticity of the Scriptures." On Friday morning, turning our faces northward, we set out on the Nipissing road, and for an hour or so enjoyed the ride very much, for here we found, what is so great a rarity in this country, a really good road. But soon the clouds gather darkness overhead, we had entered the 'wilderness,' a stretch of country consisting of bare rock, or nearly so, sparsely covered with pines now dead, but still standing as monuments of former greatness. Fire has passed through them, which doubtless accounts for the disappearance of the soil in so great a measure. The wind now rose to a perfect hurricane and the rain descended in torrents. We were protected from the latter, but the former caused the loose bark and dead branches to fly in profusion across our path. We knew not how soon one of these giants might be down upon us or across our way. Matters really looked serious for a time, calling forth from my companion the frequent query 'have we much of this?' However, we were mercifully preserved and, reaching the hard-wood bush, we soon had the satisfaction of seeing the sun break forth again. During the greater part of the afternoon the rain continued to descend very heavily and, to add to our discomfort, we had a most wretched piece of road to travel over. So that when we reached our destination for the night, in the Township of Ryerson, where we found kind friends awaiting our arrival, we felt tired, hungry, and somewhat damp. We had however made 37 miles which, considering the roads and weather, was a good day's journey. We were now in what is known as the Doe Lake field. Next morning, Saturday, we got off again in good time—Mr. J. Brydon, Missionary in this field, accompanying us—as he had an appointment at Emsdale at 2.30 p. m. This is a comparatively new field in the Township of Parry Sound. The history of this station illustrates well the rapid growth of many of our stations in these parts. In January 1877, on passing this point—from its peculiarly favorable situation—being at the junction of two leading roads, I set it down as a proper place to locate a station. During the fall of that year and last winter, occasional service was given by Mr. Andrew, of Huntsville, whose labours have been abundant in these parts. This summer, the Students Missionary Society of Knox College, have taken it up

under Mr. Brydon. Though the membership here is not yet very large, the prospects of growth are good. It was our privilege to occupy the new church on Sabbath, not finished it is true, but sufficiently advanced to admit of its being used during the fine weather. The Committee had the offer of nine different sites in this locality to choose from, and have selected one beautifully situated a short distance from the centre of the village. The service was conducted on Sabbath morning by Mr. Hamilton. In the afternoon we visited Katmie, where we dispensed the ordinance of the supper, returning again in the evening for service at Emsdale. We returned to Doe Lake during the week, holding service there on Friday, and at Beggsboro the associate station on Saturday. At both places elders were chosen and ordained, so that these stations have now a strong session. On Sabbath we had comparatively large and very attentive audiences. Quite a number of additions at both places, as well as at other stations visited. Evidence of the fact that our missionaries are not labouring in vain but that the good seed is finding an entrance—may it bear fruit "an hundred fold." On Sabbath evening, my companion gave a very interesting lecture on the "Abrahamic Covenant" at Doe Lake—a subject which was suggested by the peculiar circumstances existing in that part of the field. It told not only on our own people who thereby got much valuable information, but also on others who we fear were not in that peculiar state of receptivity which is desirable when the truth is being expounded. We left this field feeling that our friends here have much reason to thank God and take courage. Two years ago, when I first visited them, between the two stations, they had a membership of just 13, now they have a communion roll containing 52 names in good standing. From here we took a run south-east, some 16 miles, to a point on the town line, between McMurrich and Stisted Townships, where we organized a station known as Stanleydale. We had a very difficult road to journey over but got through safely returning again that night.

Our appointments call us next to the Maganatewan field. Our missionary here Mr. J. Mutch, seems to labour under the idea that every one else is possessed of as much physical energy as himself. This being his second season in the field, I was not at all surprised to find that every day of our visit was filled up with work. On Thursday we had a sail on the beautiful Ah-mie, a sheet of water which is virtually an enlargement of the Maganatewan river, but which takes the dimensions of a lake. One never tires of its beauties, but as our subject is not Picturesque Muskoka—a fruitful theme—but a missionary tour, I further forbear entering upon the subject, but would say that

any one of your 40,000 readers who may wish to enjoy a quiet rural retreat for a few weeks, more especially if he has any relish for good fishing, let him pitch his tent on the shores of this beautiful lake or any of its lovely islands, except Island B, though there is *Mu(t)ch* there to attract, and he will thank me for the information. On our way down the lake we called at the residence of one of our people, Mr. W. Bilsland, who carries on a saw and shingle-mill near the shore of the lake, here we held a short service and administered the ordinance of baptism to their child. The next day as we sat at dinner the word came "Mr. Bilsland has fallen on the saw and lost his right hand." Further inquiry proved the report to be too true. The day before all seemed to be joy and happiness in the little family group, now this dark cloud overshadowed them. How true it is "we know not what a day may bring forth." The accident which has thus befallen him has cast a gloom over the whole neighborhood—as Mr. Bilsland during his short residence here seems to have won the esteem of the entire community—a gloom all the deeper as this sad event is likely to lead to his withdrawal from this part of the country altogether.

But to continue our journey, we found ourselves that Thursday evening at a point in the Township of Croft, some 8 miles below Maganatewan village, on the lake shore. Here we organized and appointed the communion for the following Sabbath. On Friday evening, service was appointed for Spence, some 7 miles south from Maganatewan, where we met with a fair audience, considering that the night was dark. On Saturday the usual preparatory service was held at Maganatewan. Here and at Spence elders were elected and ordained. On Sabbath we divided the services, Mr. Hamilton taking Spence and Maganatewan, I going to Croft in the morning and returning to Maganatewan for the evening. Here we found a church under way which when completed, will be a great convenience to our people as well as an ornament to the village, and is the result mainly of the efforts of Mr. Mutch who has interested himself greatly in this matter. This point is the centre of a very large section of country and must always possess importance. What we need here is the carrying out of the scheme at present entertained by the Home Mission Committee, of placing at this point an ordained missionary. The necessities of this whole field requires that some such appointment be made. There are stations in this part which are three days journey from Bracebridge, too far to receive that care which they need under present circumstances. On Tuesday, 3rd Sept., we set out on a visit to one of the youngest stations in the church. Mr. M. had held service this season for the first time in the Township of Strong—a place that was an un-

broken wilderness a year ago. Accepting an invitation to visit this field, we started with the buckboard but took the precaution to have a saddle with us in case of emergency. Having passed through "Distress Valley" (names mean something here) in due time we reached the end of the road. Having a strong vehicle and finding a way chopped out before us we struck into it. We had one comfort—no danger of getting off the track—not even a deviation to perplex. After a few miles of this plunging, daylight at length appears ahead, and here we find a clearing of some extent—20 acres of these forest giants laid low and most of the land cleared up and covered with a magnificent crop of oats and potatoes since the new year, and all this by the sturdy arms of one settler. Here our road terminated and here we, perforce, turned in for rest and refreshment. We had proposed going further, but a severe thunder storm coming up, our plans were spoiled and we were forced to remain where we were for the night. During the night we were treated to an impromptu concert, the chief performers being a wolf and an owl, it was purely vocal and we were not sorry when they reached the end of the programme. As we had arranged to go on to the Nipissing field to attend a S. Sc. picnic on Thursday, I was forced to return to Maganatewan on Wednesday. Mr. Mutch however penetrated the bush some four miles further to another settlement, on Stony lake where he held a service that night. Taking up my companion again at Maganatewan, we proceeded on Thursday up the Nipissing road, having Commauda—some 22 miles north—as our next stage. At Rye P. O. we were intercepted by another severe storm and were glad to take refuge from it. We pushed on again however as soon as possible and reached Commauda just in time to meet the picnic party returning home, much to their regret and ours. We spent Friday in visiting the families in what is known as the settlement, situated about two miles north of the village. Between the two there is a series of hills and ravines very beautiful to look upon but very difficult to pass over, this of course is uninhabited, but beyond, in the settlement, there is a fine stretch of country, very lot of which is occupied with a thrifty class of settlers. This is in the Township of Gura. Our cause here this year has been somewhat unfortunate owing to the removal of the missionary Mr. E. A. McDonald, on account of failing health. The field is very large and the roads very trying to one who is not accustomed to them. Mr. McDonald undertook too much at the outset and was forced in consequence to give up. We found universal regret among the settlers of all denominations, as Mr. McDonald during his short stay among them, had won a warm place in their esteem. This field must be divided as there is

plenty of work for two men now, and as the adjoining Townships are opened up even more than this number will easily find employment. Here we organized a station and dispensed the ordinance of the supper. As we had left an appointment at Rye—on our way up—for Sabbath afternoon, we returned thither in time for the hour of service, 4 p. m. We had here a comparatively small audience—25 in number, but we believe of sincere worshippers—Resuming our journey still south we reached Maganawan after a little, and once more under the hospitable roof of Mr. S. G. Best and his estimable lady, we enjoyed a night's comfortable rest. Monday evening found us again at Roseau, and by Tuesday noon home had been reached.

Mr. Hamilton having exceeded the time of his proposed visit considerably, continued his journey homeward. Our journeying may be summed up briefly as follows: four stations organized; Lord's supper dispensed 9 times; 94 communicants received into the membership of the church; 17 children received by baptism; 21 public services held, and about 450 miles travelled. In addition to the above we also organized three households, marrying and giving in marriage being as prevalent in this new country as the older and more favoured parts. While there is much that is wearisome and painful even—to the bones—in a tour such as this, yet there is much that is most enjoyable, not the least being the hearty welcome that is accorded, not by our own people only but by all with whom we come in contact. May the great Head of the church add his blessing to those imperfect endeavours to establish his kingdom in these newer parts of the land, and to his name will be all the praise.

A. F.

French Evangelization.

THE following statement and appeal has just been issued by the Board of Management and is intended for the information of the congregations, and private friends of French Evangelization. Parties desiring further information should send to the Secretary-Treasurer, or to Principal MacVicar, Chairman, for copies of the last annual Report. It will be noticed from this statement that the Board is actively carrying on the work of French Evangelization in all its departments,—Colportage, Education, the Preaching of the Word, and the building of Schools and Churches. It is indeed a great work and deserves the liberal and *undivided* support of the whole Church. Ed.

The entire population of the Dominion of Canada is about 4,000,000, of whom nearly one-third, or 1,300,000, are French-speaking Roman Catholics. These are found in all the Provinces. In Ontario there are 75,000; in New Brunswick 45,000; in Nova Scotia 33,000, in Prince Edward Island, Manitoba, and British Columbia, there are upwards of 20,000, while in the Province of Quebec the number exceeds 1,000,000. The aim of the Board is to give the Gospel to these million and a quarter, French speaking people. The work is carried on by the three following agencies:—

I. COLPORTAGE.—In many of the French settlements there is not a single Protestant to be found, and so fanatic and priest-ridden are the people that to attempt opening a Preaching Station or even a Mission School would not only be a dangerous but futile step. The only method of reaching the people in these settlements is by means of the Colporteur going from house to house, scattering broadcast the seed of the Kingdom, conversing on Divine things with those willing to listen, reading with them the Word of Life, and, when permitted, leaving in their homes a tract or a copy of the Bible. In several of the most densely settled and spiritually destitute districts of the country the Board have a number of self-denying Colporteurs engaged in this arduous pioneer work. This number might be increased *tenfold* had the Board the means at their disposal.

II. MISSION SCHOOLS.—As soon as a group of families in any settlement have been brought to a knowledge of the truth, and have abjured Romanism, one of the first steps is to open a Mission School for the education of the young, and especially for their instruction in the principles of the Bible. The Teachers employed by the Board in such Schools are in some instances earnest Christian ladies, but more generally French students for the ministry, many of whom spend their summer vacation in this important department of the work. In addition to the training of the young, these teachers occupy part of their time in the work of Colportage and also in conducting Mission Services on the Lord's Day. In one of the Schools under the Board—where there are upwards of a hundred pupils, with three teachers, the principal of which is an ordained minister of the Church—not only have a large number of the young been savingly converted, but several have given themselves to the work of the ministry in our own and other churches, and there are at present in the service of the Board four ordained Missionaries and four Theological Students whose early training and whose first impressions for good were received in this School.

III. PREACHING STATIONS.—The main branch of the Board's work is the planting of Mission Stations and the formation of Congre-

gations, wherever in the Providence of God there is an opening for such. The number of Preaching Stations in the various Provinces of the Dominion at present under the care of the Board is thirty-three. In the City of Montreal we have three Congregations, viz: Canine Street, where Father Chiniquy has laboured for the last two years; St. John's (Russell Hall), the pastor of which is the Rev. Mr. Doudiet; and an Italian Congregation ministered to by Rev. Mr. Internoscia, an expatriated of Rome from Italy. We have the only French Protestant Congregation in the City of Quebec—a city with a population of 60,000, nine-tenths of whom are Roman Catholics,—the only French Protestant Congregation in Ottawa, the Capital of the Dominion—in the western section of which the Board recently opened a second Preaching Station,—and the only French Protestant Congregations in such important centres as St. Hyacinthe, Joliette, Namur, Grand Falls, N.B., Stellarton, N.S., &c., &c. The remarkable success of the work is seen in the fact that during the last three years the number of fields has increased from 9 to 33, and the number of missionaries from 12 to 44.

TRAINING OF MISSIONARIES.—In order efficiently to train labourers for the work, a French Department has been instituted in one of the Theological Colleges of the Church, the Presbyterian College of Montreal. At present eighteen French students are in course of training here for the work of the ministry. The salary of the French Lecturer is met by the funds of the Board.

CHURCH BUILDING.—The rapid extension of the work during the past three years has rendered necessary the erection of Mission premises in many of the fields. In the months of August and September new Churches were opened at Grenville and at St. Antoine Abbe, and at St. Hyacinthe one is in course of erection. There are now fourteen places of worship in the fields under the care of the Board.

FUNDS.—The present indebtedness of the Board for building purposes is \$18,000. Apart from this, the sum of about \$27,000 is required to meet the ordinary expenditure of the Board and carry on the work efficiently during the current year.

Owing to the depression of business and other causes, the Revenue of the Board has recently fallen off very largely, the receipts for the past five months being about \$4,500 less than for the same period last year. This has seriously embarrassed the Board, rendering them unable to meet the salaries of the Missionaries, and compelling them with great reluctance to decline several urgent applications for the opening of new Stations. To meet the present indebtedness, and to render unnecessary the contraction of the work in its present hopeful condition,

the Board earnestly appeal to the congregations of the Church for liberal contributions, and to all the friends of the Mission for generous assistance to aid them in carrying on this Scheme, so fraught with the best interests of the million and a quarter French-speaking people of the Dominion. In former years grants were received in August from several of the Churches in Scotland and Ireland. These have not been received thus far this year. The receipts from legacies exceeded \$11,000 in the past two years. From this source nothing has been received this year as yet. The cutting off of these two sources of revenue has very materially affected the ability of the Board to carry on the work, and constrains them to ask for *largely increased* contributions from the Congregations of the Church and from the friends of the French evangelization generally.

While the Board are most unwilling to reduce their staff of Missionaries, or to withdraw from any of the fields now occupied by them, they are equally unwilling to increase their indebtedness, and they therefore respectfully but very urgently solicit contributions to be forwarded without delay, addressed to the Treasurer, Rev. R. H. WARDEN, 210 St. James Street, Montreal, by whom they will be duly acknowledged, and the names of all subscribers published in the Annual Report.

Trinidad.

JOHN KANTOO—AN INDIAN CONVERT

BY REV. JOHN MORTON, TRINIDAD.

The first place I saw John Kantoo was in a "copper-hole" throwing dry megass into the furnace to make the coppers of cane juice boil. His not very striking face, dashed with small-pox marks, was grimed with dust and perspiration. Having heard who I was, he came out of his copper-hole to see if I could give him something to cure a cold in the head. That was more than nine years ago and he was then still under indenture. Some months after, having redeemed one year of his time, he came to Jere and enrolled himself in our School; and for more than three years he worked his task daily and came to school in the afternoon. When he came to us he was altogether a heathen man in thought and feeling. He studied diligently, but he opposed the truths of Christianity determinedly. I have a lively recollection still of the persistent way in which he continued to maintain what ground remained to him while gradually retreating, till at length Hinduism left him no standing ground. It was some time longer before he was brought to feel that for him as a lost sinner there was no standing ground but the blood and merits of Jesus. He

delayed his baptism for a time hoping that his wife would come along with him ; but, encouraged by this delay, both she and her mother did their utmost to induce him to change his mind. On seeing this he asked to be baptized immediately ; and although they spent the day in fasting, their opposition at once ceased and they began to attend church regularly. After a time his wife whom he taught to read both English and Hindui was baptized and became one of our most interesting female converts, walking consistently till her death which occurred about two years ago.

When first sent to teach, Kantoo became so painfully aware of his deficiencies that he returned to his hoe and school desk for six months longer, which proved of the greatest service to him. He then took charge of Jordan Hill School at its opening and has conducted it successfully for five years and five months. The death of his wife and child was a great blow to him and led him to think of returning to his own country. He had opened up correspondence with his family and told them that he was a Christian. He wrote asking his brother to come here with his mother who is blind, and he would pay their passage. But they would not come. He then sent his mother 50 rupees. The stamped receipt for that amount signed with his brother's mark and certified by a British Magistrate at Benares came to hand lately. He was greatly moved when he saw his brother's mark, and seemed to be carried away to his home. The letter from the Emigration Agent which accompanied the receipt informed us that his mother was bed-ridden as well as blind, and that it was impossible for her to come to Trinidad. This quite decided Kantoo. He is selling what property he has and will probably sail in about a month. Kantoo has the credit of teaching longer in the same school than any teacher connected with the mission.

When on the Estate he stole a beautiful broad board and converted it into a box. After his baptism he went to the Manager of the Estate, confessed what he had done, and offered to pay for it. The Manager was very much struck and declined taking any payment. I knew nothing of this till some time after.

A fortnight before he was baptized, he incautiously, when provoked and angry, took up a bet for (\$40) forty dollars, with the Estate driver about a task. I believe he was in the right and should have gained the bet, but the council of Coolies who sat on the matter gave it for the Hindu driver as against the Christian labourer. I advised him to repudiate the whole transaction as immoral and a fraud ; but he took a different view of the matter, "I am going to be baptized," said he, "and if I do not pay it they will say, that is all the honour

there is about Christians. I will pay it." And he did.

When his wife died, according to Hindoo custom, he should have married, after a decent interval, her unmarried sister. His mother-in-law, though baptized, had not been instructed about the prohibited degrees and she set her heart on this arrangement. The sister-in-law, too, viewed it with favour. And Kantoo read and studied carefully the verse which forbids a man to take a wife to her sister, beside the other in her life time. So we had the irrepressible deceased wife's sister and her advocates among us. When people's feelings are engaged arguments generally tell for very little. Kantoo's feelings were I believe engaged ; but in the end he became perfectly satisfied. The matter came up for full discussion before my class of young men, and since then it seems to be at rest. He leaves both his mother-in-law and sister-in-law here.

Kantoo has the knack of turning his hand to many things. He can cut and make his own clothes, and odd though it may seem to us, he used to make his wife's also till he had taught her to sew. Mrs. Morton got him to leave his wife—then a girl of 16 or 17 years of age—with her at San Fernando to learn to sew, but she got so home-sick by noon of the second day that she had to be let go. He was greatly taken with our little Raymond Sewing Machine ; and when we went home five years ago he bought it and can run it admirably. He intends taking it with him and to lay in a supply of cloth, to be made up on the passage home as a means of profitable employment on the long voyage. Will he come back ? We hope so. But I do not think he will, while his mother lives. Let us hope and pray that he may be the means of bringing his mother and brother and sisters to the Saviour.

India.

LETTER FROM REV. J. M. DOUGLAS
TO THE SECRETARY - TREASURER OF THE
JUVENILE MISSION SCHEME.

OUR Boy's School last year met with decided opposition from British officials here, who, eventually, by the most tardy means succeeded in closing it. The advice of experienced missionaries has led me to give up the idea of such work for the present. We are looking forward to a change in the Resident Agent of Governor General which will take place soon, and things may be different with us in this respect.

Our attention, in divine Providence, was turned in another direction, and the propriety

of opening an Industrial Boarding School for native Christian girls was pressed upon us. The way seemed to be open, and we rented two small houses, just opposite my office, from a Parsee for about \$20.00 per month. In the one our native girls live and are taught. In the other Miss Fairweather resides and takes charge of the work with her assistants. All is in full operation and we are much pleased with results so far. The names, ages and positions of the pupils are as follows:—

1. Anne Francis, fourteen years of age, orphan.
2. Marion David, eight years of age, parents alive.
- 3rd. Rosa David, six years of age, parents alive.
- 4th. Marion Joseph, nine years of age, father dead.
- 5th. Eliza Joseph, seven years of age, father dead.

The Davids were in a state of nudity and utter poverty. The father being unable to keep his large family, or even provide proper food for them. The Josephs lost their father since six or seven years ago, the mother does the work of an ayah, and is going to England with a Sahib's family. There was every probability of their being sold in the Bazaar, we feel they are snatched from utter ruin. They are all of them apt to learn, and they do all their own cooking and house work, learn to sew, &c. But we purchase all food for them. The matron, a native Christian woman of forty, from the Free Church Institution, Poona, takes charge of them and lives with them, also Yanoona. When the school work of the day is over, the children fold paper for the press, and fold and stitch the little books or gospel tracts for the masses in the city. They are all as busy as bees, and are doing excellent service in this way. We have gone forward with this work on news of your deposits with Dr. Reid. This, we think, would be a capital object for the enterprise of the Juvenile Society, but as the Foreign Mission Board of the Church assume the control of the work at Indore, we intend to ask the members of that Board to set aside this Christian girls' school for your special department at Indore.

Thanks for the proposal to help us in the native printing in Hindi. We have applied your funds to the purchase of another small press such as we now possess. This is more needed than the additional type at present, as we cannot now print fast enough to keep the compositors fully occupied. The order we have sent to Philadelphia. The total expense will be about \$100., which Dr. Reid will pay on receipt of the bill. We cannot supply the demand for our Bible Tracts. On Sabbath evening last, in two hours, 1470, each of ten pages, were given out, that is a common occurrence.

They are given chiefly to the merchant class who can all read and write.

We also supply Mr. Campbell with what he needs for his work. His work in Mhow at present is full of interest and his day and Sabbath school have much increased of late.

I have another enquirer in whom we all feel much interest. He is a man of prepossessing appearance, gentle and kindly disposition, thoughtful and earnest. He is diligently reading the Hindi Testament and comes for instruction as often as he can. He is not an office-seeker or in search of food, but is in comfortable circumstances. My interview with him last evening was most encouraging. He speaks no English but his remarks are often most touching. We read and conversed with him for more than an hour, during which he gave most earnest attention.

LETTER FROM MISS FORRESTER,

ADDRESSED TO THE SECRETARY OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY.
WESTERN SECTION,

FEAR I have delayed too long in sending my quarterly contribution, and that this will scarcely reach you in time for your August meeting. But I am sure you will all excuse me when you know how very oppressive and trying the weather has been. The last five or six days it has not been so bad, in fact we call it delightfully cool, as the thermometer has not been up to 90°, although the monsoon has not broken yet, still we had some good showers last week, which were exceedingly refreshing. After these showers, such a reviving in nature as there was! Everything had been looking so dry, and parched, and barren; and it was delightful to see how fresh and green, and beautiful they became. The hot season here seems to correspond to the home winter, and the effect of a few showers reminds one of our spring.

I do not think there is anything new to write you of our mission work. We are just going on with the schools, the Zenana teaching, the study of the language. The village work we were obliged to discontinue for a little, but hope to begin again soon. One thing I am sure you will be glad to hear is the great increase in the native Sunday School. Some of the classes are entirely too large, but it is no easy matter to get teachers. Last Sunday I had a small class of girls. I read to them, asked them a few questions on what I had read; and taught them a verse of Scripture. It is more difficult to understand what they say than it is to speak to them. Some of these boys and girls who attend the Sunday School are pupils in the day School, and so receive re-

ligious instruction every day; but to many of them it is the only opportunity they have of hearing anything about the way of salvation. At the same time as the children are being taught, Mr. Campbell has his class of young men (among whom is our Munshi), to whom he gives religious instruction. Miss Van Huysen and I are working away at the language. You ask if we find it difficult. Some of the sounds are not very easy to acquire, requiring much practice. Some of the idioms too, are peculiar; but in the grammar of the language there are so few irregularities that altogether I do not think we should call it very difficult.

By the bye, I had almost forgotten to tell you that we expect, (D. V.) to open next week a Parsee girls' school. We will have it in our bungalow, teaching the common branches and fancy work. Of course, it is always understood that we combine religious with secular instruction. If I remember rightly, these girls are to pay a fee of two rupees (\$1.00) a month each. Please make this school a special subject of prayer.

FORMOSA.

LETTER FROM REV. K. F. JUNOR.

AMOY: ARRIVAL AT TAMSUI: SEVERAL OF MR. MACKAY'S STATIONS VISITED: FIRST IMPRESSIONS OF THE WORK IN NORTHERN FORMOSA.

Tamsui, 6th July, 1878.

I THINK I carried my description in my last as far as Amoy. In Amoy we spent ten days in the house of the Rev. Mr. Sadler, of the London mission, where we received great kindness. The city of Amoy has a population of 250,000, but like all Chinese cities covers a comparatively small space, probably not more than a town of six or eight thousand in Canada. When you have seen one Chinese city you have seen them all, so far as their general features go. The foreign community, like all the foreign settlements in the East, is not in the Chinese city but removed some distance. Here in Amoy the settlement is on an island in the river opposite the Chinese city. There are about fifty families, merchants and missionaries. Of the latter there are two American Presbyterian, one London missionary, five English Presbyterian. There is a pleasant church where the missionaries preach in turn on the Lord's Day, and where I preached on both Sabbaths during our stay.

The mission stations are out in the district round the city, at various distances, some as far as fifty or sixty miles. These are visited steadily by the missionaries. At each station

also is settled a native pastor in charge. The English mission is just now building a steamer of eighty tons burden for the use of the mission districts of Swatow and Amoy.

On the 10th of June we set sail in the steamer "Albay" for Tamsui, glad of having, at last, taken our final stage in hand. We started at 6 p.m. on Monday. When out to sea we found a head wind and tide, and in Formosa channel, these are no slight things. We consequently ran up the coast directly opposite Tamsui, where, in a beautiful bay, at 2 p.m., on Tuesday, opposite a pretty Chinese town, we cast anchor. This was done because there is a sandbar opposite Tamsui which can be crossed only at high tide; and the captain proposed to wait at anchor, take a quiet dinner and a walk on shore, and then run across the Channel during the night, reaching Tamsui early in the morning at high tide. The captain, mate, engineer and ourselves went ashore and had a pleasant stroll. Mrs. Junor was the first European woman who had ever set foot on the island, and we were soon surrounded by a crowd of men and boys. We were compelled to return to the boat for refuge from their curiosity. Even then they waded out into the water and surrounded the boat. There was no rudeness, only curiosity. I collected a great number of pretty shells. How we wished that we could speak to the people, there was such a fine chance to preach the gospel. But our mouths were sealed. After dinner at 2 p.m., we weighed anchor for Tamsui, which we reached the next morning, June 12th, about 7 a.m. We looked anxiously for Mr. McKay but he did not appear. We learned that he was up the country three or four days' journey.

And now as to our own mission in north Formosa. The success of the mission, so far, is simply marvellous. I believe Mr. McKay has laid the foundation strong and deep. There are now fourteen chapels in the mission, a fine band of native preachers, and another band in the stage of students. These form the hope of the Church here, and they look like men who can be depended upon. I can say little as yet from personal knowledge of the mission, except that I know it is in a prosperous condition. On the first Sabbath Mr. McKay and I and one of the helpers, at 9 o'clock a.m., took a "sampan" (Chinese boat) and started across the river for one of the chapels. Having crossed the river at its mouth (about half a mile) we walked along the beach for about a mile and then struck in across country among the rice fields, and about half a mile from the shore came upon a small village in which stood the chapel. The building is of brick and contains five rooms, (1) a central one about 24x18; (2) two rooms at each end (these are two for the helper and his family who live there, and two for the missionary when he is there). The chapel was nearly

full—sixty in all. All were farmers, rough and poor-looking. Most of this class dress about as follows:—at work they wear only a pair of short pants, reaching to above the knee; on Sabbath some of them wear loose, thin, blue shirts outside the pants. No one wears anything on the head at any time.

The service consisted of singing (good and spirited) hymns, reading, and addresses of from five to ten minutes by a helper, Mr. McKay, and myself (Mr. McKay interpreting).

Then we had dinner in the chapel, after which we had another service. Both were interesting, and the people seemed to enter into them with great spirit. The singing was especially good. Chinese singing is peculiar. No Chinaman can take a half note, and in consequence the whole style of the music is changed. They sang hymns familiar, but I could by no means follow. Moreover the meaning of Chinese words depends almost wholly on the tone given to each one, and to this the music must be suited. Their voices are harsh and inflexible, and yet the music has a plaintive and not at all unpleasant sound. But it was so hearty that one forgot all inequalities in the pleasure of it. After service we started back, under a broiling sun, on the burning sands, took the sampan and reached home about half-past two o'clock p.m. The whole day was very enjoyable indeed. On the next Sabbath we had service in Tamsui. Tamsui is a small town of perhaps six or eight thousand and lies down by the river, about five minutes walk from our house. It is full of filth and horrible smells, as are all Chinese towns. In the midst of it is the hospital, a poor, miserable building for such a purpose, and in the hospital is the chapel. I held a service in English in my house at half-past ten a.m., at which were about a dozen. Mr. McKay held one in the town shortly before, and then came up to the English service. In the afternoon, at two o'clock, another service was held in the town of the same character as the one described. The chapel was full as before and the service hearty.

On the third Sabbath, at seven a.m., we started for Bang-kah. Here is the most important point in north Formosa, and the building of a chapel there was the most important step in the history of the mission. Mr. McKay achieved a triumph, in doing so, over all the most powerful opposing influences in the north. Here was where the boast was made that no chapel could be built. Here was where the people threatened the life of Mr. McKay and his helpers if he dared to attempt establishing the hated religion of Jesus. Here the highest officials interfered to prevent him. The people rose in a body to prevent him. They raged and threatened, but all to no purpose. Mr. McKay wisely saw that he had now come to the tug of battle and to falter was to fail. He

knew he was right, and in the Lord's way, and he rightly stood firm as a rock, even to the danger of losing his life. He clearly saw that the whole population of north Formosa was eagerly watching for his success or failure. His triumph was one of great moment. Here in the supreme Prefectural city, after the most persistent and powerful opposition, the hated gospel has triumphed, and with such success as the heathen fully appreciate. Bang-kah has about fifty or sixty thousand people. The chapel is in the midst of the city. The city lies up the river about twelve miles. We started—Mr. McKay, Mrs. McKay, one of the helpers, and myself, in a rapid boat (a long, flat-bottomed boat, propelled by two scullers, and with an avning of bamboo). We sculled for about three hours against a head wind, when Mr. McKay and myself got out to walk, walking three or four miles under a broiling sun to the chapel, where in a few minutes we had a crowd. Here the chapel consists of two rooms. After he had rested and drunk a few cups of tea (Chinese cups—a little smaller than an egg-cup), service began. The service was much the same, only it was evident the thing was strange. Even the street was full, people crowding in to look. After service the people came to be healed, several wanting teeth extracted. One man came with a poor little baby whose hand was in a fearful condition. About two p.m. Mr. McKay and I started for the next chapel—a walk of about two miles. The fellow who wanted the teeth extracted followed us (Mr. McKay not having his instruments). This latter chapel, Toa-Liong-Pong, is a very pretty one, built of brick and having in front a large, covered, open court. It stands in the midst of a large open field of peanuts. Here it is proposed to hold this fall the first great public gathering of the Church. The heathen, it seems, have their great feasts about October and November, and Mr. McKay and I think that a great field-day for our Christian people would do them good in many ways. We are looking forward to it with great hope and pleasure. This will reach you before it comes off; and here let me ask for the prayers of the Lord's people that it may be greatly blessed. What a great and hopeful field that is—a field in which faithful work for Christ must tell with peculiar effect, as the past has clearly shown. How strong is my wish that I could let the Church see the work that has been done and the prospect of what may be done. How it would stir your hearts with thankfulness and a strong purpose to carry on the work and bring the knowledge of Jesus, so blessed to yourselves, to these poor people, steeped to the lips in superstition and ignorance. And yet what has been done is seen here to be like the very smallest drop in the great ocean. The Church must prepare for greater work yet. She has under-

taken this mission and it has proved successful beyond expectation. Her first missionary went through untold labour, anxiety, and suffering, to give it to the Church in its present state. The Lord has preserved his life through it all, and on every hand are signs of great hope and promise for the future. Thus both have reason for thankfulness; he, that the Lord has permitted him to see such fruit of his labour; and the Church, that such a work has been put to her hand to be done.

LETTER FROM REV. G. L. MACKAY.

Tho-sia, 20th July, 1878.

I AM here with Mrs. M. and the students. It is about a month now since I was at Tamsui. We had glorious meetings at Kelung night after night, then we came down the river to Sa-teng-po, had evangelistic services there, then proceeded to Toa Liang-Pong under a burning sun, and in the evening went to Lun-a-Teng. Yesterday we visited An-po and early this morning by the light of the stars started for this place. Arriving at Su-tung, we landed before a large temple and sung several hymns, Mrs. M. told of Jesus to the crowds of women who gathered around. Then we crossed the river and walked to Pang-kio-than, a town where the wealthiest family in north Formosa reside. They own land all over, and three or four years ago would not allow a single tenant to become a worshipper. At that time a few left their fields and followed Christ. The head of the family died a few weeks ago of a loathsome disease. The rest are not so bitter as they were, and to-day when we entered the town a man ran ahead shouting "The old travelling missionary is coming and will extract teeth." As on a former occasion a gong was used to gather the people together. I extracted teeth first, they, myself and students, preached the gospel, whilst Mrs. M. made known the same to the women who gathered around. We then passed through Pai-Chih and arrived here in good time. This is a country village and was once surrounded by a mud wall, hence the name Tho-sia. Not many years ago, the villagers had to throw up a mud wall to defend themselves against an attack by a different clan who appeared with the red flag just behind the village. After a desperate resistance they were driven back and the villages have had peace until this day. A whole family here are well disposed towards the gospel. I met the father at one of our chapels and he, after hearing the words of Jesus, invited me to his house and village. So we are here, trying to serve our beloved Master however humbly. The tea clad mountains rise magnificently above us, and in the back ground the primeval forests, the home of the savages, appear. Let these scattered villages resound the name of Jesus!

The work at our 14 chapels is prospering and spreading. Let God be praised and let not man seek to be great, but rather keep his head in the dust and his heart in heaven.

I hear from my dear colleague, Mr. Junor, and he is getting on famously with all classes of people, as also Mrs. Junor. I am sorry she is not strong yet. May God bless and care for them.

Systematic Giving.

THE Synod of the Maritime Provinces at its recent meeting, appointed a Committee on the subject of Systematic Giving. It is clear to any one who studies the statistics of the church, that the great source of financial weakness is irregularity. Many of our people do not give anything; many give only to a few objects; many give very rarely, or by fits and starts, comparatively few give regularly to all the schemes of the church. He would be a lasting benefactor who would discover some sure method which would result in all giving regularly and liberally. There has been great improvement within recent years, but there is room for more. The same irregularity, the same "spasmodism," may unfortunately be said with truth to prevail throughout the bounds of the church.

Mission Work among the Gentiles.

BY DR. MURRAY MITCHELL, BEFORE THE GENERAL PRESBYTERIAN COUNCIL.

AT present, three-fourths of the globe were still in darkness, and the habitations of cruelty. There were more heathen alive in the present day than in the days of the Apostle; for the Roman Empire in his day had contained 120,000,000 of people, and the Indian Empire contained more than double that number now, while China contained more than 400 millions. That was the state of things eighteen hundred years after the great commission was given to the church to preach the gospel to every creature. If the Apostle Paul were only to rise up in that House there would be a feeling in his heart of holy indignation, and he would sound the alarm loud as a thunder peal to rouse the church to consciousness of neglect of duty, of guilt, and of danger.

Every motive that impelled the early church to preach the gospel to heathen nations remained now, and ought to be now in their hearts undiminished strength. Take that one consideration—the condition of the heathen nations. There were men who told them that heathen religions gradually improved, as muddy streams gradually ran themselves clear. If that was true, he had utterly misread history. We had only to compare the heathen religions existing now with those existing in the days of Paul. The great systems of Hindooism, of Zoroasterism, and of Buddhism in India, of Confucianism in China, of Fetis'ism, so largely developed in Africa, of spirit-worship, which was almost universally the religion of the Tartar, were all showing no sign of improvement; and in addition to these great systems another had arisen since the days of Paul, which was spreading still, and spreading rapidly—a system that admitting the unity of God, denied the divinity, the death and atonement of Christ, which tied down its devotees at best to the European civilization of the seventh century, which degraded women even more than Hindooism, which recognized the unutterable evil of slavery, and which proclaimed as a duty, war for the conversion, and, if necessary, the enslavement of believing nations. The condition of the heathen nations was not better now than it was in the days of Paul. He thought they might demonstrate that it was decidedly worse. Certainly the systems of Hindooism and Buddhism with which he was best acquainted, were worse now than they were in the days of Paul. Moreover they knew better about the actual condition of the heathen world than Paul could have known. He did not know of that horrible cannibalism, of that continuous monotonous slaughter of human beings going on in heathen countries. "Blood! blood! blood! everywhere blood!" exclaimed Livingstone, when his heart was sickened with what he saw. The results which God had given them in prosecuting their missionary work ought to be a new stimulus to action. There were two millions of men at the present day, Christians, who, but for their feeble modern missions, would have been sunk in the darkness of heathenism. Then there were openings now for the gospel that had never been experienced till of late. There were, for example, the openings in America and in India. Light could now be poured into the darkest recesses of the Zenanas, and surely it was the duty of the Christian Church to take advantage of all these openings. There were also other advantages which they had as compared with the early church for carrying on missionary work. Those were a handful of men, but the modern Church consisted of a mighty nation. They had the Scriptures translated into two hundred different languages, and had all the advantages of steam carrying their messages to the ends of the earth. They had also the same glorious promise to sus-

tain them in their high enterprise which the early Church possessed, "Lo I am with you always, even to the end of the world." They had all which the early Church had, and also advantages and opportunities and powers that the early Church did not possess, and in accordance with those things was the responsibility increased. The great question was, "How shall the heart of the Christian Church be moved to increased zeal in missionary work." As a council they should make a solemn confession that they had been very neglectful in regard to this great work. It was also necessary that the obligation to prosecute and assist in missionary work should be enforced from the pulpit with a zeal and devotedness that had never been attempted as yet. The mind, and heart, and conscience of the Church required to be educated on this subject, and none could do this so well as the pastors of the churches. Prayer on behalf of missions ought to abound in all their churches. Means should also be taken to extend information as to missionary enterprises among the people; for he could testify to the exceeding ignorance prevailing over Scotland with regard to missionary work, and to the exceeding gladness with which the people of Scotland received all missionary intelligence.

HOW MUCH DO I COST YOU ?

A LITTLE daughter, ten years old, lay on her death-bed. It was hard to part with the pet of the family—the golden hair, the loving blue eyes, the truthful, affectionate child. How could she be given up? Between this child and her father there had always existed, not a relationship merely, but the love of congenial natures. He fell on his knees beside his darling's bedside, and wept bitter tears. He strove to say, but could not, 'Thy will be done.' It was a conflict between grace and nature, such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed.

'Papa, dear papa,' she said at length.

'What, my darling?' asked her father, striving for composure.

'Papa,' she asked, in faint broken tones, 'How much do I cost you every year?'

'Hush, dear, be quiet!' he replied in great agitation, for he feared delirium was coming.

'But please, papa, how much do I cost you?'

To soothe her he replied, though with a shaking voice, 'Well, dearest, perhaps a hundred pounds. What then, darling?'

'Because, papa, I thought may be you would lay it out this year in Bibles, for poor children to remember me by.'

A beam of heavenly joy glanced in the father's heart—the joy of one noble spirit mingled with

its like. Self was forgotten; the sorrow of parting, the lonely future. Nought remained but the mission of love, and a thrill of gratitude that he and his beloved were co-workers.

The Presbyterian Record.

MONTREAL: 4 NOVEMBER, 1878.

JAMES COILL,
ROBERT MURRAY, } Editors.

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

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

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

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

REMITANCES and all other matters of business to be addressed to JAMES COILL, 20 St. James Street, Montreal.

IT WILL DEPEND UPON THE CIRCULATION which the RECORD shall attain during 1879, whether or not the idea may be hopefully entertained of commencing the next decade with a larger sheet. In the meantime, it is necessary to our well-being that we should hear from those of our subscribers who have not yet remitted in full for the current year.

Literature.

A POPULAR HISTORY OF THE DOMINION OF CANADA, FROM THE DISCOVERY OF AMERICA TO THE PRESENT TIME, BY REV. WILLIAM H. WITHEROW, M. A., Boston, B. B. Russell, p. p. 616.

This is a very useful compendium of Canadian History, got up in good style and printed in large type. Why it should have been published in *Boston* we cannot imagine, when we have so many good printers in Canada. But that need not interfere with the sale and circulation of the volume which is in itself deserving of extensive patronage, because it meets a want that has long existed, and presents, so far as we have as yet discovered, a fairly correct and impartial history of our country. The author's style is not pretentious, but he makes a vigorous use of plain language, and a fine patriotic spirit runs through the book. It has

the great advantage over all previous works of the kind in that it brings down the story of Canada to the present hour, and presents in consecutive order many matters of vast importance which have transpired in B. N. America during the last five and twenty years, such as the opening up of the great North West for settlement, the Confederation of the Provinces, and the development of the resources of the country, as well as the growth of the principles of civil liberty and Constitutional Government. We have here a succinct history of all the Provinces comprising the Dominion, and as it is of great importance that we should become thoroughly acquainted with each other as soon as possible, the appearance of this book, just at this time, is particularly opportune. We have no doubt it will meet with a ready sale. We cannot say so much in praise of the wood cuts, which are numerous, but the steel engravings of the Queen and Lord Dufferin are both first rate pictures.

THE PREACHER AND HOMILETIC MONTHLY for October, is the first issue of the new combination to which reference was made last month. It is very attractive in appearance, and its contents are varied and suggestive, p. p. 68, price \$2.50 per annum. *The Religious Newspaper Agency, New York.*

THE MISSIONARY REVIEW, conducted by Rev. R. G. Wilder, Princeton, N. J., \$1.50 in advance. This is a new magazine of 64 pages, published once in two months, which, if it continue as well as it has been begun, will prove an exceedingly valuable contribution to missionary literature. Mr. Wilder was a missionary himself, and knows whereof he writes.

THE PRESBYTERIAN BOARD OF PUBLICATION have sent us *Daisy and her friends; Old Portmanteau*: and a delightful little treatise by Dr. Breed, entitled *FINDING OUR CHRIST, the Soul's hungering and thirsting, and its satisfactions.*

MEETINGS OF PRESBYTERIES.

Lunenburg and Yarmouth,—Tuesday 5th Nov.
Ottawa—Tuesday, 5th November, 3 p.m.
Toronto—Tuesday, 5th Nov., 11 a.m.
Halifax—Wednesday, 6th November, 10 a.m.
Lanark and Renfrew,—Tuesday 19th Nov., 1 p.m.
Guelph—Tuesday, 19th Nov., 10 a.m.
Lindsay—Tuesday, 26th November.
Barrie—Tuesday, 26th November, 11 a.m.
Whitby—Tuesday, 3rd December, 11 a.m.
Manitoba—Wednesday, 11th Dec., 10 a.m.
Paris—Tuesday, 17th December, 11.30 a.m.
Chatham—Tuesday, 17th December, 11 a.m.
Saugeen—Tuesday, 17th December, 2 p.m.
London—Tuesday, 17th December, 2 p.m.
Bruce—Tuesday, 17th December, 2 p.m.
Peterborough—Tuesday, 21st Jan'y, 1.30 p.m.

A Page for the Young.

THE FIVE LOAVES.



WHAT if the Jewish lad,

That summer day, had failed to go

Down to the lake because he had

So small a store of loaves to show ?

"The press is great," he might have said :

"For food the thronging people call ;

I only have five loaves of bread,

And what are they amon'g them all ?"

And back the mother's word might come,

Her coaxing hand upon his hair :

"Yet go : for they may comfort some

Among the hungry children there."

So to the lake-side forth he went,

Bearing the scant supply he had ;

And Jesus with an eye intent,

Through all the crowd beheld the lad,

And saw the loaves and blessed them. Then

Beneath his hand the marvel grew ;

He brake and blessed, and brake again :

The loaves were neither small nor few ;

For, as we know, it came to pass

That hungry thousands there were fed,

While sitting on the fresh green grass,

From that one basketful of bread.

If from his home the lad that day

His five small loaves had failed to take,

Would Christ have wrought—Can any say ?

This miracle beside the Lake ?

THE SHUT DOOR.

ONE cold winter night, a poor, shivering, half-starved child was drawn to the steps of a large house by the frequent opening and shutting of the front door. Every time it opened happy voices were heard, and a flood of light streamed into the street. Every now and then people ran up the steps, the door flew open, and they entered to the beautiful light and happy voices within. The child looked wistfully up to the great house. "Might there not be room for *her* there!" she thought. She ventured up the steps, and sank wearily down on the cold stone, and listened to the soft music that stole upon her ear, and she blindly wondered if heaven were there.

"Oh, would not that door open and let *her* in!" She watched the door, and wished and waited, and waited and wondered, and wished and watched.

"Would the door open at *her* knock?"

At last she knocked. What answer! A rough voice said, "Be off!" Two people brushed past her, and as the door opened wide to them the sight of the beautiful light filled her with desire, and she strove to follow after.

"No room for you here," cried the voice, and a rough grasp shoved her back into the pitiless night, and she ran shivering and frightened down the dark, frozen street.

That night a policeman found a child by the roadside perishing with hunger and cold. Poor thing, was there no friendly door for her?

Yes, one, the best in all the world—better than the great house door, better than kitchen or parlour door, better than cottage or palace door, and whoever knocks will never knock in vain. It opens as quickly to the faint knock of the humblest child as to a king from his throne. It says, "Knock, and it shall be opened." Do not be afraid; you will not be rudely sent away; only knock. This door is JESUS-CHRIST. He tells us, "I am the door." Through him we enter into the beautiful light of pardon and peace. Through him we come to the happy voices of hope, love, and joy, and all good. Through him we go to heaven.

There is no other door for us, children, out from this cold, dark world of sin.

PUT SOME SALT IN IT.

"MOTHER, what makes you put salt into everything that you cook? Into everything you make you put a little salt, and sometimes a great deal." So spoke observing little Annie, as she stood looking on.

"Well, Annie, I'll make you a little loaf of bread, and see if you can't find out."

"O mother! it doesn't taste a bit good," said she, after she had tasted it.

"Why not?"

"You didn't put any salt in it."

"Mother, said Annie, a day or two afterwards, 'Jane Wells is the worst girl that I ever saw. She slaps her little brother, and pulls his hair, and acts real hateful, and when I told her that it was naughty for her to do so, and that if she would be kind to her brother he would be kind to her, she only spoke roughly to me, and hit him again. Why won't she take advice, mother!'"

"Perhaps, you did not put any salt in it. Season your words with grace, my child. Ask the help of God in all that you say and do; and then your words, spoken in the spirit of Christ, will not fall to the ground. Do not forget to put it in, or else it will not taste good."

LITTLE THINGS.

Springs are little things, but they are sources of large streams; a helm is a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of a large building together; a word, a look, a smile, a frown, are all little things, but powerful for good or evil. Think of this and mind the little things.

Acknowledgments.

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 2ND OCTOBER, 1878.

ASSEMBLY FUND.

Received to 2nd Sept., '78.	\$255.48
Charlottetown	6.00
Greenhill	3.00
Carlingford	2.57
Perth, St. Andrew's	10.00
Brucefield, Union Ch	2.70
Mille Isles	2.80
North Brant	6.00
Winterbourne, Chalmers Ch	7.40
Dalhousie Mills	3.35
Corwall, St. John's	11.50
Rockwood	5.00
Ayr, Stanley St.	17.00
Wroxeter	9.50
Fordwich	2.62
Bobaygeon	3.00
Chatham, St. Andrew's	10.00
	\$357.92

HOME MISSION.

Received to 2nd Sept., '78.	\$3790.35
Admaston	3.00
Columbus	52.00
Oshawa Sab Sc	20.00
Perth, St. Andrew's, add	15.00
Galt, Union Ch	45.00
St. Louis de Gonzague	9.00
Hibbert	15.00
Ayr, Stanley St.	59.53
Galt, Knox Ch	76.00
Chatham, St. Andrew's	40.00
Madoc, St. Paul's, per Misses Eglicson, Gordon and Brown	22.25
Madoc, St. Columbo, per Misses Cankey & Allen	12.50
Dresder	3.00
W B McMurrich donation	5.15
	\$4159.68

FOREIGN MISSION.

Received to 2nd Sept., '78.	\$2707.13
Friend, Sarnia, <i>Saskia</i>	80.00
Admaston	3.00
Friend, Vanki'khill, <i>China</i>	10.00
Fergus, St. Andrew's	35.25
Milipoint Ladies Mission- ary Society, for salary of Miss Forrester	15.00
Oshawa Sab Sc, add, <i>China</i>	15.00
Perth, St. Andrew's, add	15.00
Friend, Galt	500.00
Galt, Union Ch	40.00
Hibbert	10.00
Galt, Knox Ch	59.00
Chatham, St. Andrew's	39.00
"PAY THY VOWS" (towards expenses of an additional labourer	230.00
	\$3740.35

Widows' Fund.

Received to 2nd Sept., '78.	\$1250.10
Smith's Falls, Union Ch	10.00
Hampden	2.50
North Easthope	4.00
Pickering, Erskine Ch	2.00
English Settlement	6.45
Claremont	7.50
Teoswater, Zion Ch	13.00

Ponbody	1.00
Teoswater, Westminster Ch	13.48
Port Dalhousie	5.00
Doon	3.00
Mille Isles	3.23
Manchester	7.00
Smith's Hill	4.00
Grimsby	5.64
Muir Settlement	3.67
Storrington	3.13
Pittsburgh	1.57
Guelph first	18.00
Kilsyth	1.62

\$1365.89

With Rates from Revs J B Scott,
\$10; C Brouillette; P McK Mc-
Leod.

AGED AND INFIRM MINISTERS'
FUND.

Received to 2nd Sept., '78.	\$1194.75
Vaughan, Knox Ch	10.00
Bolton, Carven Ch	10.00
Mount Pleasant	4.75
Burford	3.25
Ashfield	11.00
Edwardsburgh and Mains- ville	7.39
Winslow	3.00
Harwich	12.00
Watford	6.10
Beachburgh, St. Andrew's	6.00
Hampden	3.50
Smith's Falls, Union Ch	10.00
Metis	4.00
North Easthope	5.00
Pinkerton	4.00
Fisherville	4.00
Streetsville	14.00
Peabody	1.40
Dunwich, Chalmers Ch	4.00
Hornby	2.00
Brucefield, Union Ch	9.00
Latona	6.50
Ayr, Knox Ch	18.60
Wardsville	2.31
Perth, St. Andrew's	10.00
Mille Isles	2.11
Desboro	2.00
Hespeler	4.44
Storrington	3.13
Pittsburgh	1.57
St Sylvestre	4.31
Rockwood	9.00
Scarborough, Knox Ch	20.00
South Gower & Mountain	7.42
Kilsyth	1.63
Galt, Knox Ch	30.00
Chatham, St. Andrew's	15.00

\$1467.18

Ministers' Rates received
to 2nd Sept., '78. 60.00
With Rates from Revd A
Grant

\$63.50

COLLECTORS.

Received to 2nd Sept., '78.	\$308.05
Bayfield, St. Andrew's	1.50
Ayr, Stanley St.	25.09
Galt, Knox Ch	50.00
Chatham, St. Andrew's	21.00

\$405.55

KNOX COLLEGE ORDINARY FUND
DEBT.

Received to 2nd Sept., '78. \$241.50

Ingersoll, Erskine Ch, per
Rev J M King

5.00

\$246.50

KNOX COLLEGE BUILDING FUND.

Received to 2nd Sept., '78. \$692.05
Gordon & Begg, Longwood

31.00

5.00

\$641.00

CHINA FAMINE RELIEF FUND.

Received to 2nd Sept., '78. \$307.42
Rev Peter Nicol, Vaughan

5.00

2.00

4.00

108.54

\$307.25

RECEIVED BY REV. DR. MACGEE-
GOR, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO OCT. 3rd, 1878.

FOREIGN MISSIONS.

Acknowledged already

\$1378.97

Leitch's Creek, C B

5.25

Cow Bay, C B

13.35

Bequest of Mrs J Wilson,
Miss Town, Londonderry, per Jas Birrell

20.00

Harvey, N B

4.32

Springside

18.00

Gabarus

5.00

Meagher's Grant and New
Atrium

2.50

St. James Ch, Dartmouth,
1 year

59.90

Chipman, N B

22.29

St. Andrew's Ch, Hamilton
Lernuda, £5 2 0

39.41

Arch Wingood, Hamilton,
Lernuda, £20 11 stg

100.00

Rev J Layton

5.00

St. James, Newcastle

17.62

Richmond, Hix, quarterly
Harbour Grace, Nfld

5.13

120.00

M C W. Alberton

2.00

Chalmers Ch, Halifax

17.55

\$1811.66

FOREIGN MISSION DEBT FUND.

Acknowledged already

\$1325.25

A friend, P E I

5.00

Murray Harbour, P E I

12.50

New Brandon, add

0.50

St. James Ch, Dartmouth,
add

9.65

St. John's, Newfoundland

160.80

Mrs Milroy, St. John's, Nfld

4.80

David Schater, do

5.40

Anonymous, do

1.00

Alex Taylor, do

16.22

W Munn, Har. Graoc, Nfld

100.10

Boularderie, C B

9.00

\$1632.15

DAY SPRING & MISSION SCHOOLS.

Acknowledged already

\$339.33

Mrs Lindsay's class, Fort
Massey, for Monitor, 1 qr

9.00

2 qr

9.00

Saltspoons

5.00

Mahone Bay Pr Mtg col
2 mos

2.55

Sheet Harbour	45.00
Sh. Sc of St James Ch, Dartmouth	20.00
	\$350.73

HOME MISSIONS.

Acknowledged already	\$865.32
Bequest of Mrs J Wilson, Mass Town, Londoner- ry, per James Birrell ...	20.00
Flatlands & Metapedia ...	4.66
Springside	12.00
Rev D Neish, for benefit of Bay View	45.00
Rev D Neish, for Hfx Phy Div on G Kerr's legacy ..	4.00
St James Ch, Dartmouth ..	4.50
Richmond, Hfx, quarterly ..	25.00
United Ch, New Glasgow ..	4.00
	115.00
	\$1099.48

SUPPLEMENTING FUND.

Acknowledged already	\$955.66
Black River, Miramichi ...	3.75
St Stephen's Ch, St John ..	43.59
Flatlands & Metapedia ...	4.00
Springside	8.25
Gabarus	5.00
St James, N B	4.50
Richmond, Halifax	7.13
N W Arm, do	5.14
Gordwood, do	2.01
St James Ch, Dartmouth, 1 year	25.60
St Paul's, Woodstock ...	14.00
A friend, Sheet Harbour ..	1.20
Young Lady Member of St James Ch, Newcastle, N B ..	5.00
Richmond, Hfx, quarterly ..	4.00
	\$1089.09

COLLEGE FUND.

Acknowledged already	\$2068.33
St James Ch, Dartmouth ..	25.00
Richmond, Hfx, quarterly ..	4.00
	\$2097.33

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$315.04
Mabou Missy's Society ...	15.25
Campbellton, N B	12.29
Ministers' Percentage :	
Rev Gavin Sinclair	2.00
" D Sutherland	2.50
" E Grant	3.50
" J Robertson, '77	4.50
" S Johnson, '78	3.00
" J Layton, for '77 & '78 ..	9.73
	\$397.81

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELI- ZATION, 210 ST. JAMES STREET, MON- TRÉAL, TO 7TH OCTOBER, 1878.	
Received to 7th Sept., '78	\$4023.29
Chateauguay	15.90
Harvey Station, N B, add ..	1.00
Mrs Carruthers, Cobourg ..	5.00

Boston Ch, Esqueving	5.00
A friend, New Glasgow Mills, P E I	10.00
N Georgetown, Que.	46.00
Principal Dawson	10.00
St Andrew s, Blenheim ...	9.70
E Ancaster	7.55
E Gloucester	5.32
Russell	3.18
Manilla	3.25
A friend, St George, Ont ..	5.00
Dunnville	7.22
Broad Cove, C B	15.00
Mrs McDonald, Little Bras D'or	1.00
A C, Little Bras D'or	1.00
Indian Lands	35.00
Johnson & Caven	3.00
Bonsliaw & Tryon, P E I ..	4.00
Camden	2.00
Corunna	4.00
Knox Ch, Chatham T'ship Eramosa	10.50
Eramosa Sub Sc	2.50
St Andrew's, Perth	13.00
Douglstown, N B	7.00
Henry's Ch, Lachute	27.75
Brook	5.00
Rear Creek	6.40
Knox Ch, Ayr	5.00
Fisherville	2.00
Ashfield & Fordyce	6.00
Mill Haven	4.00
F H Stayner, Torquay, Eng ..	10.00
Madoc, St Columba	8.50
Madoc, St Paul s	6.50
Mattawa	2.33
Wolfe Island	3.53
Joliette	13.75
Dunville	4.60
Prooline	3.00
Russelltown	10.00
Princeton, P E I	30.00
Kensington Stn, P E I	2.82
Kensington, W Glover	1.00
R S Munn, Harbor Grace ..	10.00
J P Jillard, do	5.00
S Munn, Montreal	5.00
Chalmers Ch, Montreal SS ..	40.00
Grenville, (French)	15.41
St Jean Chrysostome	8.10
St Andrew's, Huntingdon ..	16.00
Sharon Ch, Stellarton	18.00
Coll by M Priest, Blue Mt ..	18.95
Hugh McLeod, Hopewell ..	2.00
Pr Meeting, Wallace Brook ..	2.05
John Turner, French River ..	1.00
Pagwash & Oxford	18.23
St Martin & Ste Dorotheo ..	15.00
Boularderie, C B	12.00
Von Huren	6.00
Mrs John Thom, Toronto ..	10.00
Mersca & Tilbury W	32.45

Per Dr McGregor,
Halifax:—

Union Ch, Hopewell	8.75
St Stephen s Ch, St John ..	22.55
Murray Harbour, P E I	4.00
East St Peters, P E I	11.00
St John s, Yarmouth	5.00
Little Narrows, C B	5.00
Sheet Harbour	15.20
Scotsburn	13.00
Bay of Islands, Nfld	5.00

Per Rev Dr Reid,
Toronto:—

Kenyon	9.00
Columbus	15.00
Theford	8.05
Oshawa Sab Se	15.00
Markham, Melville Ch	6.00
Galt, Knox Ch	37.00
Grimaby	5.11

Muir's	2.98
Total receipts from 1 May ..	\$4838.47
Receipts to same date (7th Oct.) last year	8487.84
Decrease	\$3649.37

NOTE.—The Treasury being at present largely in debt, congregations and friends are earnestly requested to forward their contributions without delay.

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO SEPT. 30th, 1878.

Previously Acknow'g'd	\$33865.06
Pugwash, N S	8.30
Alex Hnwick, Mabou, C B ..	8.90
Sundries, per Rev Dr Mc- Gregor	227.40
Mrs J Layton, Bermuda,	10.00
2nd installment	200.00
Mrs Neish, N Cornwallis ..	35.00
Amt handed by Rev Dr McGregor	16.00
Bequege, P E I	10.23
Springside, Colchester	252.00
Antigonish	1.00
Donald McLeod, Gabarus ..	100.80
Campbellton	
Rev D McKinnon, Little River, Musquodoboit	21.00
Thos Bayne, Halifax	700.00
T Fulton, Lower Stewiacke ..	4.00
Shelburne, N S	25.00
Rev J Layton, Bermuda ...	5.00
Jas P Smith, Mabou	3.97
Newfoundland, per Rev L G McNeil	501.91
Cow Bay, per T P Jones	50.00
	\$36044.77

QUEEN'S COLLEGE ENDOWMENT.

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

Kington	
Philip Bajus	\$ 20.00
C V Price	100.00
J R Dickson	300.00
Friend	10.00
W Shannon, 1 on 100	25.00
R Carson, 1 on 135	35.00
Mrs W T Scott	100.00
A F McPherson	100.00
C A Hatch	10.00
George Grafty	10.00
Principal Grant, 1 on 2500 ..	500.00
Prof Ferguson, 1 on 500	100.00
Wm Bailie, 1 on 50	10.00
Geo M Macdonnell	00.00
Rev T G Smith, 1 on 500	100.00
Prof Mackerras, 1 on 750	100.00

Prof Williamson, 1 on 1000	250.00
P C Ireland	50.00
John Mudie, 1 on 200	50.00
Prof Mowat, 1 on 700	150.00
John Cornack, 1 on 10	5.00
Carruthers, Gun & Co, 1 on 500.	1000.00
Prof Watson, 1 on 500	100.00
C E Cartwright, 1 on 50	10.00
Friendship, 1 on 200	40.00
John McIntyre, 1 on 100.	20.00
Mrs J McIntyre, 1 on 100	20.00
Robert Kent	100.00
John Power, 1 on 100.	20.00
Lt Col Hewitt	50.00

Total for Kingston ... \$4385.00

<i>Scarboro.</i>	
Thomas Brown	30.00
David Little	1.00
Mrs Young	5.00
E Brown	5.00
Thomas Kest	5.00
William Purvis	5.00

Total for Scarboro ... \$51.00

Stouffville, Mr Baird	2.00
do Mr Colvert	5.00
Cambridgeford, Dr Bogart, 1 on 50	12.50
Seymour, Geo Craighead	5.00
do Mrs Kars	5.00
Pictou, Mrs Marshall	6.00

<i>Toronto.</i>	
David McGee	200.00
W W Beardmore, 1 on 500.	100.00
John L Blaikie	100.00
Russell Inglis	50.00
W M Clark	25.00
J & A Clark	50.00
Dr Clark	50.00
W Rumsay	25.00
R Burgess	25.00
John Keys	25.00
John Burns	100.00
R McLean, 1 on 50	5.00

\$755.00

<i>Lansdowne.</i>	
Thos Darling	25.00
Mary J McNeil	5.00
Wallace McNeil	5.00
Joseph Taylor	5.00

<i>Fergus.</i>	
A S Cadenhead	10.00
A D Fordyce	10.00
Miss D Fordyce	10.00
Miss Jas Munro	1.00
David Allan	20.00
John Beattie, 1 on 30	10.00
William Ross, 1 on 30	10.00
James Muir, 1 on 200	50.00
Mary A Piper	1.00
Mrs G C Hamilton, 1 on 10	5.00
John Moffatt	5.00
G A Reid, 1 on 20.	5.00
W Johnson	5.00
Thomas Milne	1.00
John Thomson	1.00
J W, junr	5.00
W Ritchie, 1 on 5	1.00
James Watt, 1 on 5	1.00
Peter Griere, 1 on 5	1.00
C McQueen	10.00
Mrs H Jamieson, 1 on 5	1.00

Total for Fergus \$163.00

Montreal, Mrs W Murray.	200.00
<i>Guelph.</i>	
R Torrance	100.00
P Gow	30.00
D McLean, 1 on 30	10.00
Mrs Ait	1.00
Two friends	2.00
R McGregor	10.00
James Watt	5.00
A & G Bruce	10.00
Robert Stewart	10.00

Total for Guelph \$178.00

<i>N. E. - thore.</i>	
Dr Whiteman	10.00
John Whiteman	5.00
R Hyde, 1 on 10	5.00
<i>Stratford.</i>	
Thomas Byers	10.00

<i>Galt.</i>	
John Goldie	100.00
John Rose, 1 on 20	5.00
Wm Trotter, 1 on 10	5.00
Alex Murray, 1st Instal	5.00
John Hay	5.00
Mrs James Finley	1.00
A friend	1.00
W H Lutry	5.00
Mrs Gray	5.00

Peter Hay	5.00
CT Stewart, 1 on 5	10.00
D G Butlers	5.00
W A MacRae	5.00
<i>Total for Galt..... \$158.00</i>	
<i>Kincardine.</i>	
J McKerracher	5.00
J A Macpherson, 1 on 200.	40.00
M McKeudrick, 1 on 10.	2.00
J G S Kirk, 1 on 5	1.00

<i>Goderich.</i>	
Jas Donald	10.00
J T Duncan	5.00
W R Robertson	2.00

<i>Pinkerton.</i>	
George Leask	4.00
J E Eckford, 1 on 40	10.00
John Wells, 1 on 5	2.00

<i>Paisley.</i>	
Alex Campbell	1.00
James Bone, 1 on 5	1.00
Arch Sinclair	2.00
R Scott, 1 on 10	2.00
John Bradley, 1 on 5	1.00
Hugh McDonald	2.00

<i>Queen Sound.</i>	
J Caton, 1 on 60.	10.00
Thomas Caton, 1 on 25	5.00
Maud Forsyth, Jas Scott	10.00

Total to 10th October. \$6108.00

<i>JUVENILE MISSION.</i>	
Miss Mauch, Kingston	5.00
A friend, Fort Coulonge	5.00
Sabb Schools of Sheet Harbour Congregation	5.00

<i>WIDOWS' AND ORPHANS FUND</i>	
<i>Late in connection with the Church of Scotland.</i>	
James Croil, Montreal	10.00
Perth, St Andw Ch, on acc	8.75
Lanark	8.75
Rockwood, Ont.	9.75
Mill Point	0.75
Glencee	12.00

NEW PUBLICATION.

MEMORIALS OF THE LATE HUGH MAIR, D.D., of Fergus. Biographical Sketch with selection from M. S. Discourses, and Likeness.

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Subscriptions are requested to be sent to the compiler, Mr. A. D. Fordyce, Fergus, Ont., by 15th November.

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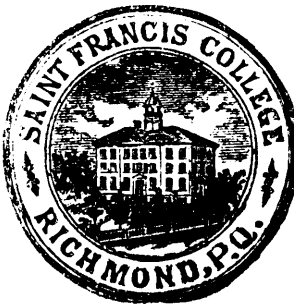
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