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THE
Presbyterian Record

FOR THE

DOMINION OF CANADA,

JANUARY, 1882—DECEMBER, 1883.

VOLUMES VII.—VIII.

MONTREAL:
PRINTED FOR THE GENERAL ASSEMBLY,
BY MONTREAL PRINTING CO

MONTREAL PRINTING CO., (*Limited*), PRINTERS,

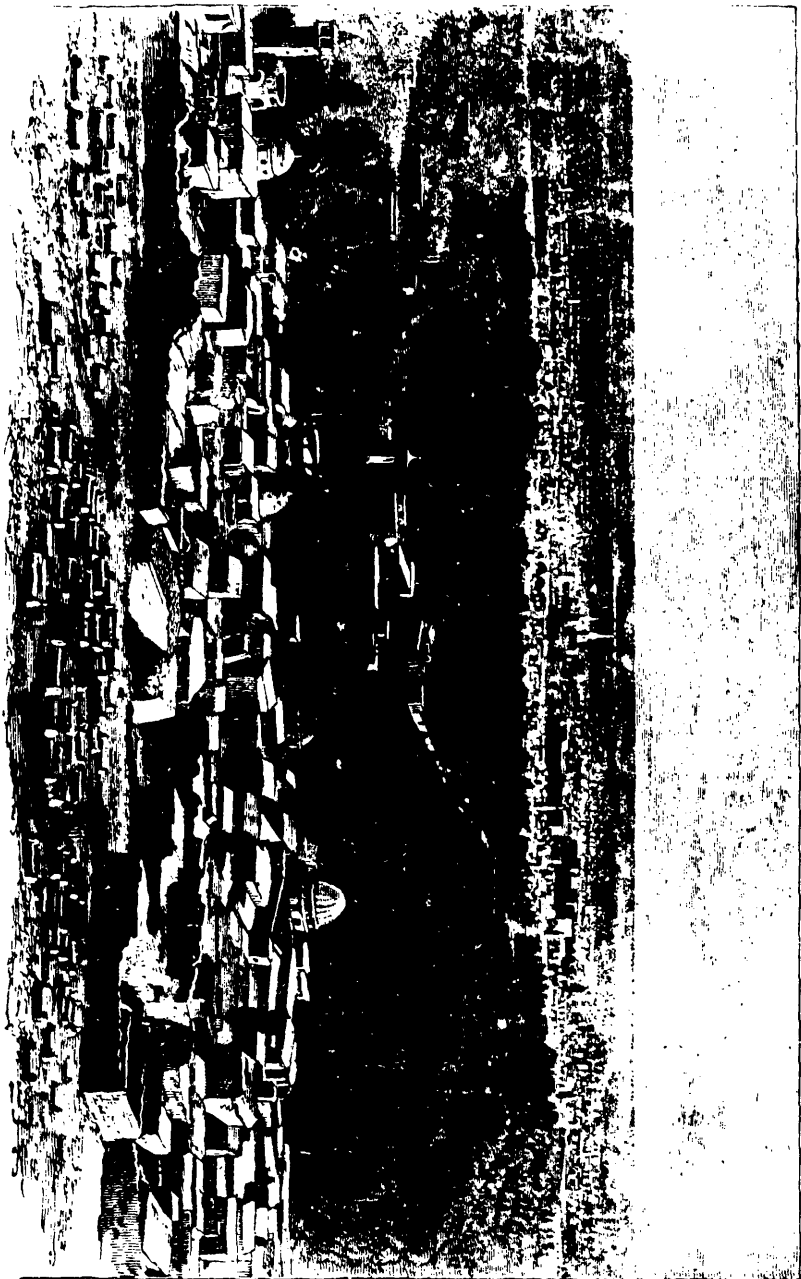
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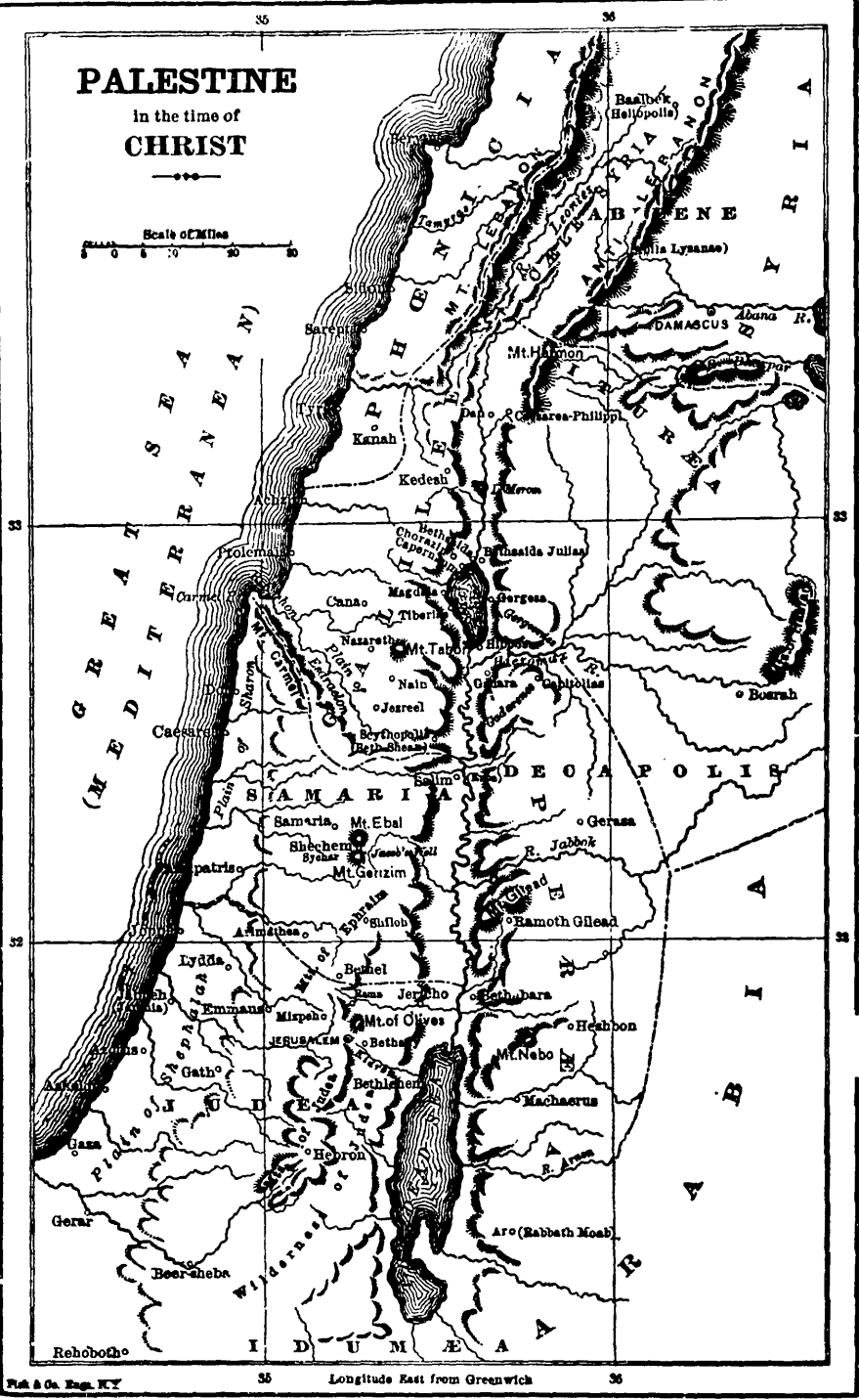
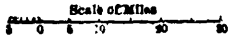
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Damascus.

PALESTINE

in the time of
CHRIST



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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. VIII

JANUARY, 1883.

No. 1

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Presbyterianism in 1882.

BEGINNING with our own Church, we note with gratitude to God that more work has been done than in any previous year. Contributions to missions at home and abroad, and to congregational and educational objects have shewn a most encouraging advance. But there is no standing still; we must move onward, for Providence is constantly opening new doors of usefulness and bidding us enter. Especially striking has been the rapid multiplication of mission stations and congregations in the North-West. While much has been accomplished, it is evident that the work for 1883 will be very much greater. God grant us the courage and self-denial to do our due share of it!

Our sister Churches in the United States, have devoted not a little time and much anxious thought to the subject of renewing fraternal relations. The bloody chasm made by the war has not yet closed. Churches should not be divided by civil conflicts, but they are very apt to be so torn asunder; and the rupture between North and South was most bitter. At the last Assemblies resolutions were passed favouring the renewal of fraternal relations, and although some of the leading Presbyteries still stand aloof, our hope and belief is that the spirit of brotherly unity is in the ascendant, and will prevail.

The Southern Church has bestowed much pains upon a new Book of Order. The

Northern Church has reorganized its Synods, making them the unit of representation in the General Assembly. The addition to the membership of the Churches has been sufficient to show healthy progress, while the sums raised for missions are largely in excess of previous years. The so-called "Higher Criticism" has caused a good deal of exciting controversy in the American Church, enough sympathy with the views of Robertson Smith being shewn to create alarm and to lead the Assembly to pass a series of monitory resolutions bearing on the subject. The United Presbyterians of America have been unfortunately divided and perplexed over the question of hymns and musical instruments in public praise.

The Churches on the other side of the Atlantic have been prosecuting their work with more than their wonted vigour. Home Missions in Scotland are pushed with such earnestness as to deserve the name of a new reformation. The liberality of the people does it all. It is not so long ago when deputations had to wait on the Government, entreating help in this direction; but the Government could or would do nothing. Now the Churches to which the bulk of the people belong add every year to the number of their stations and congregations. Large cities need all that can be done for them in this direction. Each of these Churches has within the year, in a practical and substantial way, shewn good will toward our own Church. The Presbyterian Church of Ireland also continues its kindness in word and deed. That noble body has felt in some measure the evils resulting from agitation carried on by means the most wicked and atrocious; yet the Irish Presbyterians show no retrogression. Their foreign missions are as large and well sustained as ever; and their gifts in aid of Colonial work are not di-

minated. The organ question is still unfortunately a matter of strife between brethren. We venture to submit that our own experience as a church is worthy of study by the churches which have still to grapple with this perplexing business. The English Presbyterian Church is one of the most progressive and enterprising members of the great Presbyterian family. Its congregations are increasing; its sustentation fund is prosperous; its ministers are among the most influential divines in England. Happily the English Presbyterians are awake to the fact that they have far to go before they regain for Presbyterianism the influence in England which it exercised two hundred and fifty years ago.

It is not however to progress within the small body of Presbyterians in England that we are to look so hopefully; we see the little leaven leavening the whole lump. This process is becoming more obvious every year. Even leading secular papers in London have pointed out that the Church of England is becoming permeated with the Presbyterian spirit. The people are claiming and exercising increased liberty. The hierarchy and clergy are becoming more amenable to lay influence. Discussion is allowed and invited. A "strong dash of Presbyterianism" is improving the tone and texture of the Conventions of our Congregationalist and Baptist brethren. They could well bear more of it. The Wesleyan Methodists are essentially Presbyterians; they are approaching us in the increasing prominence they give to the lay element. In all this we rejoice; and we may well go on in our work with fresh courage. While liberty and order are prized among Christians, Presbyterianism will not cease to flourish. From the Churches of Australia and New Zealand we can report no more than that, like ourselves, they are grappling with the great problem of evangelizing thinly-settled countries. A federation of all the Australasian branches of the Presbyterian family is under discussion. A sustentation fund has been successfully inaugurated in the Church of New South Wales. No branch of the Church of Christ takes a warmer interest in missions to the heathen than the Presbyterian Church in various lands. The past year shows no step backward, but the contrary. Presbyterian missions now dot every continent, and almost every considerable group of islands. Reports show a larger percentage of additions to our membership abroad than at home. Special interest was felt during the summer months in the mission in Egypt. Though for a time that mission seemed annihilated, it now appears that not only the lives of the missionaries and converts were saved, but their property also escaped most marvellously.

Of the Presbyterian Churches on the Continent of Europe we have room only to say

that in Germany and Holland there has been a revival of orthodox evangelism. In Italy the Waldenses and the Free Churches are making hopeful progress. In France there is still the painful strife between the orthodox and the neologian sections. In Spain there is but a feeble and persecuted Church, meekly struggling for existence. In Bohemia and Hungary the Church is rising from the depths of poverty and weakness into which she had been plunged by centuries of un pitying persecution. Let this brief and necessarily superficial survey of the past year nerve us to greater effort and lead us to stronger faith in God during the year on which we have entered.

The Colleges.

DAVID MORRICE HALL.

THE OPENING OF THE NEW MORRICE HALL AND LIBRARY OF THE PRESBYTERIAN COLLEGE, MONTREAL, comes appropriately under the above heading, for it marks a new departure in the ecclesiastical history of Canada, and is an event calculated to inspire all the friends of sacred learning with faith and hope. The benefits accruing to the Montreal College from the munificent gift of Mr. Morrice, opportune, substantial and important as they are to the growth and equipment of that Institution, by no means affect it exclusively. There is not a kindred school of theology in the Dominion, that may not take heart of grace and unite with the Presbyterians in devout acknowledgement to the Giver of every good and perfect gift, that He put it into the heart of his servant to do this thing—to the praise and glory of His name, the welfare of His Church, and the advancement of the Redeemer's Kingdom.

THE CONVOCATION Hall is a massive stone building three stories in height. The chief feature of it is the audience chamber—a beautiful room affording seating capacity for seven hundred persons. Without being gaudy, it is fitted and finished with exquisite taste. The acoustic properties are unsurpassed. The arrangements for heating and lighting seem to be perfect. Above the Hall, beneath the lofty mansard roof, are thirty-five bed-rooms for the use of students, so comfortable and inviting as almost to make us "old stagers" wish that we had to do it over again, and to justify the remark of a four-year-old graduate, that the sight of such rooms suggested the thought that "he had been born out of due time!" The Library is a gem. An octagonal structure after the pattern of the library of the Houses of Parliament at Ottawa, and with convenient and highly ornamented cases for books, so arranged that any volume may be reached by a six-footer, from the floor. A tasteful gallery

runs round the room which has shelving in all for 25,000 volumes. The dining-room, beneath the library, harmonizes with the rest of the building in artistic finish and has ample room for a hundred guests at least. The corridor connecting the new pile of buildings with the original college, with its tessellated floor, rich wainscoting and stained glass windows is one of the most attractive features of the edifice, which on the whole is unique and admirably adapted for the purposes it is designed to serve. The entire cost of these buildings is about \$80,000.

The value of such a gift, however, is not to be computed by ordinary calculations. Now, it means enlarged accommodation, ampler facilities for carrying on collegiate work; it is an ornament to the city of Montreal; a credit to the Church. It is a monument of Mr. Morrice's princely liberality, of his sound judgment and refined taste; and affords evidence of his honest desire to recognize the hand of God in the success which has attended his commercial career. But that is not all. Its value is infinitely enhanced when we consider the influences—the forces which are to be exerted by the men who shall go forth from this Hall year by year—influences which shall continue to act upon mind, when even these massive walls shall have crumbled into ruins. This gift means more students, more missionaries, more ministers of the Gospel of the grace of God, more soldiers for the army that is destined to conquer the world for Christ. It means, moreover, other gifts that shall come to replenish the Lord's treasury, here, and elsewhere. It is a trite thing to say that "example is better than precept." This example of Christian liberality will be productive of untold financial results to all our colleges sooner or later. It has already been nobly repeated by the generous benefactions of our Mackays, Redpaths, and MacLarens, and will be by others whose hearts the Lord hath touched. It was truly said by one of the speakers that "we are living in a good time." But there is a better time coming. The day is only beginning to dawn, and the shadows to flee away. Already the tops of the mountains are gilded with the glory of the rising sun that is to lighten all lands. Every school-house that we build in the back-woods, every church that we dedicate to God, every college that we erect or endow contributes by so much to the grand consummation when "they shall teach no more every man his neighbour, and every man his brother, saying know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

The opening ceremony took place on the 28th of November, commencing at three o'clock in the afternoon, when the Convocation Hall was filled to its utmost capacity. Upon

the platform were representatives from other colleges.—Principal Caven, from Knox College, Toronto; Principal Grant, from Queen's University, Kingston; Principal Dawson, of McGill University; Principal Henderson, of the Diocesan College; the venerable Principal Wilkes, of the Congregational College, and Professor Shaw of the Methodist College Montreal; Rev. Dr. Cochrane, of Brantford; the Moderator of the General Assembly of the Presbyterian Church in Canada; the Senate and Board of Management of the Presbyterian College, Montreal; nearly all the city ministers, together with Mr. David Morrice, Mr. Edward McKay, and many other distinguished laymen. The students in academic costume, in number about sixty, occupied seats in front of the dais. Principal MacVicar presided in the chair. The proceedings commenced with a prayer of invocation by Rev. A. B. MacKay, of Crescent Street Church. Then followed the formal presentation by Mr. Morrice of the deed of gift to the College of the Hall and Library Buildings, and the acceptance of the same by Rev. R. H. Warden, the Treasurer, after which was sung the Dedication Hymn, composed by Principal MacVicar:—

Do Thou, O God this house accept,
Erected to Thy praise;
And fill it with Thy glory now,
And in succeeding days.

Here may Thy truth be held supreme;
And fill each soul with might,
To pray, to toil, to wrestle hard,
And conquer in the fight.

Here may Thy Spirit come with power,
And heavenly light impart,
Inspire with courage, faith and love,
Each earnest waiting heart.

Forth from these halls let many go,
To preach the Christ of God,
To glory in his Cross alone,
And spread His name abroad

Through all this great and favoured land,
Their message may they bring;
And far beyond, on distant shores
Exalt their Saviour King.

To those whose generous gift, O Lord
Is offered now to Thee,
Let mercy, truth, and grace abound
To all eternity.

Rev. Dr. Jenkins offered up a solemn dedication prayer.

Addresses from the College Board and the students were replied to by Mr. Morrice, in modest, well chosen words. Then followed eloquent speeches by Principal MacVicar, the very Reverend the Moderator of the General Assembly, and the Principals of the Universities and Colleges above named. In the evening the Hall, and indeed the entire building was filled by a brilliant assemblage—probably the largest gathering of Presbyterians that has ever met together in Canada since the memorable meeting of 15th June 1875.

The Ascending Lord.

JANUARY 7.

ACTS I; 1-14

Golden Text, Acts 1:9

THE ACTS of the Apostles was written about A. D. 63, by Luke, author of the third gospel—a physician, Col. 4:14; a companion of Paul, 2 Tim 4:11; his fellow labourer, Philemon 24; and probably one of the 70, Luke 10:1. It contains the history of the first Christian Church, from the ascension of Christ to the time of Paul's first imprisonment in Rome, A. D. 61-63, and includes the reigns of the Roman Emperors Tiberius, Caligula, Claudius and Nero. It embraces three periods in the history of the early Church; (1) that in which the Gospel was preached only to the Jews, till the death of Stephen. (2) The era of persecution and dispersion of the disciples, when the gospel was preached in Samaria, Galilee, Antioch, Cyprus and Phoenice, (3) commencing with the conversion of Paul, the admission of the family of Cornelius and, lastly, the opening of the door of faith to the Gentiles as such. **V. 1** *The former treatise*—Luke's gospel. *Theophilus*—(friend of God) apparently a Gentile convert of some distinction. *Began*—In the gospel only the beginnings of Christ's work are set forth—in the Acts we have its continuation. Jesus is still the Head and Ruler of His Church, and he still pursues in heaven His mediatorial office, Heb. 4:14. **2** *Through the Holy Ghost*—referring to his words in Luke 24:46-49, whom he had chosen, Luke 6:13. **3** The resurrection of Christ was the crowning proof of his Messiahship, and was to be the theme of apostolic preaching, 1 Cor. 15:12, 14. **HIS PASSION**—His death as the consummation of his sufferings. **6, 7** Their views of the new Kingdom were still very imperfect; they were still thinking of an earthly kingdom. Christ does not gratify their curiosity. Many things we do not need to understand, but it is always right to apply ourselves to present duty, leaving future events with God. **8** *Shall receive power*—Acts 2:4, 43. *Witnesses*—implying a fearless and faithful proclamation of the Gospel—what they know about his life and teaching, his death and resurrection, even though they themselves should become martyrs in the cause. *In Jerusalem &c.*—indicating the order in which they shall proceed, beginning at Jerusalem and continuing till the whole world should be evangelized, Matt. 28:19. Whom God calls to work for him, he will qualify for his work. **10, 11** *Two men*—Angels in human form, as in Luke 24:4. *Why stand ye gazing?*—in perplexity and amazement. He had prepared them for this, Jn. 16:16, and he had often spoken of his second coming, Jn. 14:3, so now angels are sent to remind them of it, and to strengthen their faith. *Olivet*—Here Christ commenced his sufferings, Luke 22:39; here he fitly bids adieu to earth; and here he may appear again at the last great day, Zech. 14:4. *Sabbath Day's journey*—about seven-eighths of a mile. This is supposed to have been the distance from the tabernacle in the wilderness to the remotest part of the camp ground, beyond which it was unlawful to go on the Sabbath, Exo. 16:29. **13** *The upper room*—perhaps the same in which they had eaten the passover.

The Descending Spirit.

JANUARY 14

ACTS II; 1-16

Golden Text, Acts 2:4

PENTECOST—A name given to "the feast of weeks," the second great festival of the Jews, which was celebrated on the fiftieth day after the passover, Lev. 23:16. Originally it was a simple harvest thanksgiving observed only for one day. In later times the Jews associated Pentecost with the giving of the law from Sinai on the fiftieth day after the exodus. In some of the Christian churches under the name of "Whitsunday," it is still celebrated—seven weeks after Easter, the first Lord's Day, in commemoration of the outpouring of the Holy Spirit, hence called the birthday of the Church of Christ. *One accord, one place*—they had quietly waited and prayed together for ten days in that upper room, Mark 14:15. **2** *A sound*—not a rush of wind but such a sound as that produces. **3** *Cloven tongues*—"Tongues parting assunder," N. V., a visible sign of the gift they were to receive, a portion resting upon each, as in Isa. 6:6, 7; Jn. 1:32. **4** *They were all filled*—from God's inexhaustible store. They were endowed with the graces of the Spirit, and with miraculous powers for the furtherance of the gospel. *Began to speak*—supernaturally, without any effort on their part; without the drudgery of studying foreign languages, the first missionaries were thus qualified for obeying the command to preach the gospel to all nations. *As the Spirit gave them utterance*—No need to study their speeches, Luke 12:11, 12. **5** *Dwelling at Jerusalem*—Jews from many countries, who had come devoutly to attend the "feast of weeks," sharing also in the general expectation that the visible kingdom of the Messiah should immediately appear, Luke 19:11. **6, 7** The crowd of people who had not yet come under the influence of the miracle, wondered what all this could mean. **9, 10** The enumeration of the countries goes to shew (1) that at this time Jews were to be found in every part of the world; (2) it symbolized the universal adaptation of the gospel to people of every clime. The *Proselytes* were the gentile converts to the Jewish faith. **11** *The wonderful works of God*—chiefly, we may suppose, the resurrection and ascension of Christ. **12, 13** Some, though perplexed, listened attentively and were open to instruction; others made light of the whole matter. **14** That the scoffers were native Jews is clear, for Peter addresses them specially, while the other disciples discoursed to the foreigners in their respective languages. We have here the first-fruits of the Spirit, in Peter's first sermon, and the remarkable result of this great missionary meeting was, that 3,000 persons were converted on the spot. **15** The charge of *drunkenness*, at nine o'clock in the morning, was absurd. On Sabbaths and feast days an orthodox Jew would neither eat nor drink at that early hour. Ordinarily drunkards got drunk only at night, 1 Thes. 5:7. **16** The quotation from Joel 2:28-32 was Peter's text, from which he argues the fulfilment of prophecy in what they now saw and heard. It was the more appropriate and impressive because according to custom it had probably just been read in the Pentecostal service.

The Believing People.

JANUARY 21.

ACTS II : 37-47

Golden Text, Acts 2 : 41.

THE immediate result of the descent of the Holy Ghost was the effect which it had on the preachers. Peter's extemporaneous sermon was a masterly appeal to the heart and conscience. It was attentively listened to and carried with it instant conviction of sin. 37 *What shall we do?*—The natural exclamation of an awakened sinner, as with Saul, ch. 9 : 6, and the jailor, ch. 16 : 30. It was a tacit acknowledgement that their past lives had been all wrong and that they were desirous to be set right. 38 *Repent*—Repentance is more than conviction or confession of sin. It denotes a change of mind, grief for sin with a fixed determination to forsake it—A turning from it and going to God; as in the case of the prodigal son, Luke. 15 : 18. See Sh. Cat. 87. *Be baptized*—In accordance with Christ's teaching, Jn. 3 : 5 ; Mark 16 : 16 *For the remission of sins*—Baptism does not take away sin ; It is only the visible symbol of regeneration in the heart by the Holy Ghost. *Every one of you*—old and young presumably, as he proceeds immediately to include the *children* in the promise. 39 *The promise*—of the Holy Spirit. *Afar off*—the Gentiles, Ephes. 2 : 17. 40 *Save yourselves*—by forsaking sin and believing the gospel. To separate ourselves from wicked people is the only way to save ourselves from their bad influences, 2 Cor. 6 : 17. *Untoward*—"Crooked" N. V.—perversely wicked. 41 *That received the Word*.—Those who were converted by the preaching of the disciples were at once admitted into the visible Church by *Baptism*. This was the first administration of Christian baptism, properly so called. Christ himself did not baptize, Jn. 4 : 2 ; and those who received John's baptism was rebaptized, Acts 19 : 5. The fact of so large a number being baptized at one time favours the view that they already employed sprinkling rather than the old method of complete immersion. The midnight baptism of the jailor's family at Philippi supports that view and also that of infant baptism. Direct evidence of infant baptism, however, first occurs in the writings of Irenaeus who was born about A. D. 97. The mode of baptism is of far less consequence than the thing signified—faith in Jesus Christ. 3,000 *souls*—such was the power of the Holy Ghost. and such the inauguration of the new Kingdom and the fulfilment of Christ's promise, Jn. 16 : 8. 42 These early converts were distinguished by a constant attendance on the preaching of the Word, not on Sabbaths only, but *daily*, V. 46 : by their observance of the Lord's Supper ; by their social intercourse and love for each other, and by habitual prayer. 43 *Fear came upon every soul*—upon all who saw the signs and wonders done by the Apostles and who feared that these not being respected would bring desolation upon their nation. In this way Herod feared John, Mark 6 : 20, and the Scribes feared Jesus, Mark 11 : 18. On the other hand, those who were converted were filled with the fear of the Lord, Ps. 5 : 7, Acts 9 : 31. 44, 47 How complete the change which came over these early Christians !

The Healing Power.

JANUARY 28

ACTS III : 1-11

Golden Text, Isa. 35 : 6.

PETER and John in earlier days were associated with James, brother of John, as intimate companions of our Lord, but, later, these two of differing temperaments—the one energetic, bold and even rash ; the other gentle and confiding—were elected by Jesus to accompany each other in their work, Luke 22 : 8. Now they are constantly together, Peter being always the spokesman and chief actor. This account of their first miracle is given as a sample of the "many wonders" done by them, ch. 2 : 43. *The hour of prayer*—The regular daily hours of prayer in the temple were the third, sixth and ninth, namely, 9 a. m., noon, and 3 p. m.—the last was the time of the evening sacrifice. 2 This *lame man* was born a cripple and was now above forty years old, ch. 4 : 22 ; so that his case, was, humanly speaking, incurable. *Was carried*—He was wont to be carried by his friends to this place every day. *Called Beautiful*—The celebrated "Corinthian gate," or principal entrance to the temple, made of brass, seventy-five feet in height and sixty feet broad, richly adorned with silver and gold, is minutely described by Josephus, Vol. 2, p. 384. *To ask alms*—He was one of a numerous class in the East, the beggars, who frequented the precincts of the temple and were always on the alert for "visitors." 4 *Fasting his eyes upon him*—more than a pitying glance ; the man's earnest appeal had attracted the special notice of both the disciples as one peculiarly fitted to be the subject of their newly conferred miraculous powers. *Look on us*—a very simple request on their part, and easily complied with ; yet it is just what Jesus still says to every poor sinner—"Look and live," Numbers, 21 : 8 ; Isa. 45 : 22. 5 *Gave heed*—His was the prayer of faith. He expected and believed he would receive something that would do him good. Such prayers are sure to be answered, Matt. 21 : 22. 6 *Silver and Gold*—His expectation of "an alms" were disappointed, but he got what gold and silver could not purchase. These words uttered with supernatural power, in Christ's name, doubtless begat in this poor man the faith that sent healing virtue through his diseased members. Notice that Christ wrought miracles in his own name ; his Apostles always in the name of their Master. *He lifted him up*—as Christ did in the case of his own mother-in-law, Mark, 1 : 31. There are many ways in which Christians can give a "helping hand." 8 *Leaping &c*—Every word is emphatic, expressing the completeness and swiftness of the cure. *Praising God*—That his expectations had been so largely exceeded ; not only was his body healed, saving grace had lodged in his soul. Those who have experienced the work of grace in their hearts will evidence to others what they have received, Ps. 116 : 16-19. 9, *All the people saw*—had indispensable proof of the reality of the miracle and, as a result, many of them were subsequently led to receive the Gospel at the hands of the Apostles. 11 *Held*—in the fullness of his heart he would not let them go, Gen. 32 : 26. *The people ran*—Soon Peter had a large audience again to whom he preached a rousing sermon.

Our Own Church.

IN the good providence of God we begin this new year hopefully. The Lord hath done great things for us as a Church, whereof we are glad. As a nation, He has blessed us during the past year with peace and plenty. Individually, He has given many of His people in this land cause to say, "my cup runneth over," and many have given proof of their attachment to the Presbyterian Church in Canada by contributing to its missionary and benevolent funds "as the Lord has prospered them." For every instance of enlightened Christian liberality, whether acknowledged in these columns or not, we give praise and thanks to the Giver of every good and perfect gift. The Lord increase the faith and consecration of His people more and more!

SUPPLEMENTING FUND.—A special effort is being made in the Maritime Synod to pay off the debt on the Supplementing Fund. The debt is about \$2,500. The ministers undertake to pay one fifth of it.

THE POINTE AUX TREMBLES SCHOOLS.—The attendance at present is ninety-two, viz: 42 girls and 50 boys, ranging from 13 to 24 years of age. Thus far the session has been a pleasant and successful one. Last session twenty-two of the pupils professed their faith in Jesus and united with the church. At least four of the young men in attendance this session have the ministry in view.

FUNDS.—From the beginning of the Church year to this date the expenditure has exceeded the receipts by upwards of \$5,000, and in addition the salaries of many of the missionaries remain unpaid for lack of funds. Will not the congregations and Sabbath-schools of the Church and the friends of the cause generally, promptly provide the funds necessary for the efficient maintainance of the work?—R.H.W.

REGRETS, vain regrets, are often indulged for the neglect in by-gone years which led to the loss to the Presbyterian Church of tens of thousands of the population. Let us be careful lest similar regrets should be uttered when our own conduct is contemplated some fifty years hence. We live in a critical period of our country's history. We are laying the foundations of what may be a great nation. How important that we should do all in our power to mould the population in accordance with God's holy law!

MORE MINISTERS.—An esteemed correspondent, who ought to know better, calls in question our statement under this caption in

November. He evidently thinks we must have been writing in the interests of the Colleges, and that we have too many of them. We spoke advisedly, and we repeat it. Not only have we room for more ministers in the Presbyterian Church in Canada, there is a positive dearth of ministers, as any one may convince himself who will take the trouble to look at the lists of vacancies in our Assembly minutes. The number of third year students in our five theological colleges at the present time is under twenty-five. That is all we have, to depend upon to take the place of those who shall fall in the ranks by death, or who shall retire from active service by reason of age and infirmity, or who shall leave the country during the current year; and we have no guarantee that even these twenty-five young men shall be all available when they are wanted. Eighteen ministers applied for leave to retire last year. The number who died or left the country was probably about the same. Last year we added eighteen ministerial charges to our roll. How many will there be this year? Heathendom is crying out for more missionaries. Will not *some* of our young men respond "here am I."? If there is a surplus of ministers in Scotland, those who would suit us best are not usually very ready to come amongst us. For one thing our average standard of ministerial support is lower than that which now obtains in Scotland. God only can send us ministers such as we require. Let us ask Him and He will not fail us. Meanwhile let congregations appreciate better and still better the ministers whose services they now enjoy.

ORDINATIONS AND INDUCTIONS.

OSNABRUCK, Glengarry—Rev. J. K. Bailie, formerly of 2nd Innisfil, was inducted on the 15th of November.

HALIFAX, St. Andrew's Church—Mr. Louis H. Jordan was ordained and inducted on the 7th of December.

HARVEY, St. John—Mr. Nairn was ordained and inducted on the 19th of December.

MABOU, Cape Breton—Rev. E. Roberts was inducted on the 19th of December.

WARSAW AND DUMMER, Peterborough—The Rev. Peter Fleming was inducted on the 14th of November.

LEASKDALE, Lindsay—Mr. A. G. McLachlin was ordained and inducted on the 12th December.

NASSAGAWEYA AND CAMPBELLSVILLE, Guelph—Mr. John Neil was ordained and inducted on the 5th of December.

PROOFLINE AND ENGLISH SETTLEMENT, London—Rev. W. S. Ball, formerly of Knox Church, was inducted on the 6th of December.

CALLS.—Rev. E. W. Panton, of Bradford, is called to St. Andrews Church, Stratford. Rev. J. C. Smith, of Guelph, has declined a call to St. Andrews Church, St. John, N. B. Rev. D. F. McKenzie, of Kilsythe, is called to Glamis, *Bruce*.

NEW CHURCHES.

SYDENHAM: Owen Sound—A new church was opened at this place on the 8th of October. Mr. Cameron of Chatsworth, preached in the morning, and Mr. Somerville, of Owen Sound, in the evening. The church is a very handsome and commodious one of grey stone with tinned steeple and bell tower, and, we are happy to add, it is nearly free from debt.

BROCKVILLE—St. John's Church, which during the past summer has been greatly enlarged, was reopened on the 12th of November when the services were conducted in the morning, afternoon and evening by Rev. Principal MacVicar, Rev. David Mitchell, of Belleville, and Rev. G. M. Milligan, of Toronto. Dr. Jardine and his congregation are to be congratulated on this new departure.

NILPAWA, Manitoba—The opening on the 29th of October of an inexpensive but comfortable church in this new and rising town is due in some measure to the newly created Church and Manse Fund. The Rev. James Robertson preached in the morning and in the evening to large congregations. Messrs. Davidson and Hamilton gave the site, the congregation raised \$1,100 and the balance, \$400, was loaned by the new Building Fund.

FAIRFAX: Kingston—The new church at this place was opened for worship on the 14th of November, by the Rev. G. M. Milligan of Toronto. The Rev. Godfrey Shore, lately received from the Methodist Church, is pastor of the congregation, and is to be congratulated on the success of his labours in this field.

PORTAUPIQUE: Truro—A new Church was opened in this section of Rev. A. Cameron's charge, on the 12th of November. The building is in the Gothic style and cost \$2,238. Rev. Dr. McGregor, Rev. J. Maclean and Rev. J. Logan conducted the opening services.

Meetings of Presbyteries.

LUNENBURG AND SHELBURNE: Nov 15.—The Presbytery met at Bridgewater. Arrangements were made to give Riversdale monthly services. The proposed Ladies' Seminary, Pictou, was commended to the favourable regard of congregations. A careful estimate of contributions expected from congregations was made, and members were instructed to bring the matter under the special attention of

congregations in order to secure the largest possible contributions. A Presbyterial visitation showed that the financial position of the Bridgewater church has greatly improved. Steps have been completed to wipe out the entire debt of \$5,000 in five years.—D. S. FRASER, *Chk.*

VICTORIA AND RICHMOND: Nov. 12.—The Presbytery adopted a resolution relative to the retirement of Rev. M. Stewart, Whycomah, who laboured in Cape Breton thirty-nine years. During the earlier years of his ministry he endured privations and hardships, now happily unknown. For eight years he was one of six ministers in the island, and one of four who could preach Gaelic. Forks congregation and Baddeck Village were visited by the Presbytery with encouraging results.—K. MCKENZIE, *Chk.*

PICTOU: Nov. 7.—A very satisfactory report of work as a Catechist was received from Mr. Stephen Lord. Wine Harbour and Isaac's Harbour were the principal scene of his labours. The people had borne most of expense incurred, and had also contributed to the College Fund. A decision with regard to the proposed union of a section of West River with Saltsprings and Scotsburn was left till next ordinary meeting. The Presbytery very cordially approved of the proposed Ladies' College, Pictou, and commended it to the liberality of the people.—E. A. MCCURDY, *Chk.*

ST. JOHN: Nov. 12.—Richmond congregation, under the pastoral care of Rev. Kenneth Mackay was divided, Mr. Mackay's charge being restricted to Richmond and Houlton, and the remaining stations to be placed under a Home Missionary. It appeared that the Ladies Home Missionary Society had collected \$520. The amount will be raised to \$600. Rev. James McGregor Mackay, of Woodstock, was unanimously appointed the Presbytery's Home Missionary, salary \$800, all travelling expenses over \$100 to be borne by Presbytery. A committee, of which Mr. Mackay is *ex officio* member, was appointed to take charge of the Presbytery's Home Mission. Mr. Nairn intimated his acceptance of a call to Harvey. *Dec. 5th*—Rev. J. C. Smith, Guelph, declined the call to St. Andrew's Church. Rev. Mr. Fotheringham accepted the call to St. John's Church, and his induction was appointed to take place on the second Tuesday in January. Rev. W. Bruce, of St. Catherines, intimated his acceptance of the call to St. David's Church, and his induction was appointed on the fourth Thursday of January. Dr. McGregor and Mr. Sedgewick brought before the Presbytery the claims of the Supplementing Fund and the effort to remove the debt of \$2,500. The Presbytery cordially endorsed the proposal.

TRURO: *Dec. 5*.—Application to the Hunter Church Building Fund was made for a loan of \$250 for two years to aid in the completion of the new church at Harmony. A report of committee on the Mission Stations showed that two stations had paid all expenses; one has a small adverse balance, and another a large balance. Student Catechists occupied all these stations. A report from Maccan, by Rev. Wm. Logan, showed that the congregation seek supply during the winter, and hope soon to have a settled pastor. The congregation of Acadia Mines intimated to the Presbytery that they would endeavour to do without a supplement after the close of the current year.—J. H. CHASE, *Clk.*

PRINCE EDWARD ISLAND: *Nov. 16*.—The Presbytery cordially approved of the proposal to remove the debt on the Supplementing Fund. Rev. Messrs. Grant and Carr were appointed receivers of contributions, Rev. James Allan was appointed moderator of Prince Street Session, and Rev. N. McKay, of Bedeque. Rev. W. P. Archibald was appointed to collect Sabbath School statistics and prepare a report. Appointments were then made for December and January.—J. McLEOD, *Clk.*

LANARK AND RENFREW: *Nov. 28*.—Twenty-one ministers and thirteen elders were in attendance. A minute was adopted in reference to the death of Mr. Lothead, the oldest member on the roll, who died lately in the 82nd year of his age and the 53rd of his ministry. The Statistical and Financial report given by Mr. R. Bell, was, as usual, prepared with great care. It was ordered to be printed. A re-adjustment of Mr. McKillop's extensive field was made, confining his ministrations to Admaston alone. The other part, consisting of Douglas and Barr's Settlement, to be erected into a new charge. Conveners of missionary deputations presented reports of meetings held in the several districts, all tending to show increased interest in the mission schemes of the church. The Temporalities Board Expense Fund was recommended to the consideration of all the congregations. As usual, the Home Mission work of the Presbytery occupied the chief share of the time and attention of the court. Mattawa is again supplied with an ordained missionary, Mr. D. L. McKechnie. A great want here is a residence for the missionary, who gives part of his time to the Lumbermen's mission which is largely prosecuted within and in the regions beyond the bounds of this Presbytery. The matter of Sabbath desecration which is increasing by the running of freight and director's trains and the prosecution of work on the Lord's Day was anxiously considered, and a committee appointed to prepare a memorial and correspond with other Presbyteries in re-

spect of the same. Conferences on Temperance and the State of Religion were appointed to be held at next meeting. The claims of the "*Presbyterian Record*" were again presented and sessions were directed to use their influence to secure its extended circulation.—J. CROMBIE, *Clk.*

LINDSAY: *Nov. 28*.—A call to Rev. Joseph Alexander, of Norval, from the congregation of Scott and Uxbridge, was sustained. A Presbyterial Woman's Foreign Missionary Association was approved of and commended to the consideration of the congregations.—J. R. SCOTT, *Clk.*

OWEN SOUND: *Nov. 21*.—Leave was granted to Lake Shore congregation to sell their church as soon as the new one is opened. Collections for the Presbytery Fund were appointed to be taken up on the first Sabbath of January. Mr. Millard applied for work as ordained missionary and a provisional appointment was made for him at Sarawak and N. Keppel.—J. SOMERVILLE, *Clk.*

HAMILTON: *Nov. 21*.—Conferences on the State of Religion, Temperance, and Sabbath-Schools were appointed to be held in connection with next meeting of the Presbytery, 15th and 16th January. Sessions were recommended to give earnest consideration to the Assembly's action in reference to the Temporalities Board Expense Fund. An overture anent the supply of weak congregations by ordained missionaries was received and ordered to be printed. Mr. Pullar's resignation of Lynedoch and Silverhill was accepted. Mr. Bruce intimated his acceptance of a call to St. David's Church, St. John, N.B., and his translation was granted. Rev. J. H. Ratcliffe, Ancaster, was appointed Convener of the Presbytery's Home Mission Committee. Mr. Burson gave notice of an overture anent the "term-service" in the eldership.—J. LAING, *Clk.*

GUELPH: *Nov. 21*.—There was a very full attendance of ministers and elders, and commissioners from congregations on important business. Arrangements were made for a convention on the State of Religion to be held in Galt in January. After parties had been heard in behalf of St. Andrew's Church, St. John, N. B., and also of St. Andrew's Church, Guelph, the Rev. J. C. Smith intimated his decision to decline the call from St. John and to remain with his present congregation. The announcement was received with great satisfaction by the Presbytery.—R. TORRANCE, *Clk.*

HURON: *Nov. 14*.—The remit on the method of nominating standing committees was approved of. Mr. McDonald submitted the report of the committee on Sabbath-schools, recommending that a convention be

held in January and presenting a programme for the same. Mr. McCoy, on behalf of the Finance committee presented a report giving an estimate of the expenditure for the current year and recommending that a rate of five cents per family be levied to make up the amount.—A. MCLEAN, *Clk.*

STRATFORD: *Nov. 14.*—A call to Rev. E. W. Paxton was sustained and provisional arrangements made for his induction on the 2nd of January. Mr. Fotheringham reported as to moneys received for Mr. Smith's mission school, India, and the Presbytery renewed its recommendation to its people to contribute thereto. The statistical report of last year was discussed at length.—J. FOTHERINGHAM, *Clk.*

Obituary.

REV. CHARLES GORDON GLASS, M. A., died at his residence, near Montreal, on the 28th of November in the 68th year of his age. Mr. Glass was a native of Scotland and graduated with honours at the University of Aberdeen. Early in life he came to this country as an ordained minister of the Free Church of Scotland and laboured assiduously for many years in New Brunswick. He founded the Presbytery of York, within the former bounds of which there are now numerous congregations. He was for many years principal of the Woodstock, N. B. College, which was built and equipped through his efforts. In 1874 he removed to Montreal and connected himself with the Presbyterian Church in connection with the Church of Scotland. About this time he published his *Life of Sir William Wallace*, a work which was well received at the time and is still largely circulated. Shortly after the Union Mr. Glass was settled at Spring Hill, in the Presbytery of Wallace, N. S., and there he remained until a few months before his death, when he retired from the active duties of the ministry. He was a faithful pastor and universally respected. The gospel of Salvation, which he so long preached to others proved to be his own stay and comfort when called to pass through the valley of the shadow of death.

REV. JAMES WATT CHESNUT, minister of West Tilbury and Comber, in the Presbytery of Chatham, after a somewhat protracted and painful illness was called to his rest Oct. the 27th. He was born at Kingston, Ont., on February the 7th, 1822, and, born again at the age of twenty-two years, devoted himself henceforward to the service of Christ. As a student at Knox College, though in weak health, he proved himself to be both diligent

and successful. Ordained at Madoc in the Kingston Presbytery and inducted into the pastoral charge of the congregation there in 1853, he remained for some years in the arduous pioneer labours of that extended field, after which, in 1858, he became the minister of Mandaumin, in the Presbytery of London. The kindly bonds that united the minister and congregation in this church continued unbroken for nearly seventeen years, and the affectionate disposition of the people unchanged by the lapse of years manifested itself in their most kindly attention towards Mr. Chesnut during his illness and not less in their practical consideration for the well-being of his wife and children since his death. The remaining years of his ministry were spent at Dunbar, in the Presbytery of Brockville and in the charge from which the Master called him. Mr. Chesnut was twice married. Two little children remain to mourn with their afflicted mother a loving father taken from them in their tender years. Faithful unto death, he was ready when the Master called him. His last words were "I will sleep now, I will sleep in Jesus."

REV. DAVID F. CREELMAN. This devoted young minister died at Stewiacke, N. S., on the 11th November, in the 37th year of his age and the 7th of his ministry. He was a native of Upper Stewiacke. He took his arts course in Dalhousie College, and prosecuted his theological studies in the Presbyterian College, Halifax. He was licensed in May 1876, and was ready and willing to proceed to Trinidad. The F. M. B. did not see its way clear then to engage another missionary. There was an earnest call for a missionary to Bay of Islands, Newfoundland, and Mr. Creelman accepted that appointment. He laboured with diligence and success in Newfoundland for over four years. Cold and exposure affected his health. It being known that he was to leave, he was called to Shelburne, and was happily settled there. The congregation is widely scattered; but Mr. Creelman did his work with zeal and thoroughness. His health failed, however, and he felt constrained last summer to resign his charge, hoping that complete rest might lead to his recovery. He travelled from Shelburne to Stewiacke, and never recovered from the fatigue of the journey. He died among the friends of his youth, in the full assurance of a glorious immortality.

COLONEL HAULTAIN, representative elder for St. Paul's Church, Peterboro, died on the 9th of December. He was for many years one of the most active and respected elders in the Church.

MR. EDWARD JAMES BROWN, a much respected elder of the Centre Bruce Congregation, died at Paisley, Ont., on the nineteenth of September last, aged 49 years.

Ecclesiastical News.

ARCHBISHOP TAIT of Canterbury, and Primate of all England, died at Lambeth Palace, London, on the 3rd of December. He was a Scotchman, the youngest son of the late Sheriff Crawford Tait, of Clackmannanshire, and born in Edinburgh in 1811. His mother was a daughter of the late Sir Islay Campbell. From the High School of Edinburgh he went to the University of Glasgow, whence he entered at Balliol College, Oxford, in 1830, where he graduated in first class classical honours. As a college tutor he, in conjunction with Dean Stanley, and two other tutors, signed a protest against the teaching of the "Tracts for the Times." In 1842 he was appointed Head Master of Rugby School, in succession to the celebrated Dr. Arnold, and afterwards became Dean of Carlisle, where he was distinguished for his zeal and piety. In 1856 he was appointed Bishop of London, and in 1868 he succeeded Dr. Longley as Archbishop of Canterbury, an office which he filled with dignity and marked ability. Speaking at a recent meeting of the British and Foreign Bible Society, at Waterloo, the Bishop of Liverpool said he was glad to meet ministers of other denominations in order to show to the sneering world that all their differences of opinion did not prevent them meeting on a common ground in order to make them wise unto salvation. He was amused at the furious attacks made upon him while in Scotland. Finding no Church of England, he did not feel the smallest hesitation in working in a Presbyterian Church. The clergyman asked him to take the service and preach for him, and he did so. He took the whole service and conducted it according to the custom of that church. He wished he did nothing worse than that and he was not aware of any law he had broken. He had that respect for the Queen and Crown that he was not ashamed to testify his respect for the Church of Scotland by taking part in the services while there.

REV. DR. RANKINE, of Sorn, Ayrshire, has been nominated as Moderator of the General Assembly of the Established Church, and the Rev. Horatius Bonar, D.D., of the Grange Church, Edinburgh, as that of the Free Church of Scotland. The former was ordained in the memorable disruption year, 1843, and has always been held in high estimation. Dr. Bonar dates his entrance into the ministry from 1837 and is well known the world over as one of the most popular ministers of the Free Church. His beautiful hymns are to be found in every collection of sacred song. Our own hymnal contains a number of them, among which are,—“a few more years shall roll;” “I heard the voice of Jesus say;” and “I lay my sins on Jesus.” Dr. Bonar is perhaps unex-

celled as a preacher to children and as a Bible-class teacher. Three courses of Sunday lectures lately commenced simultaneously in Edinburgh;—The St. Giles' Lectures," by ministers of the Established Church, are to deal with notable Scottish divines, and Professor M. C. Taylor, D.D., led off with a discourse on "John Knox." Professor Candlish, D.D., of the Free Church College, Glasgow, lectured in Free St. George's on "Calvin"; The Rev. B. Martin, M.A., of Leslie opened the series of Lectures in the U. P. Synod Hall under the auspices of the Synod's committee on Dis-establishment, taking for his subject "The Lessons of the Disruption." Dr. Begg concluded a sermon the other day with a characteristic reference to instrumental music: "some ministers," he said, "were shameful enough to think that instrumental music would save them the trouble of preparing their sermons. It would save them many things besides that, for organs and musical people were very expensive, and would require to be paid for; and their expenses would be deducted from the salary of the ministers. This was simply amusing the people on the Lord's Day, and there was something blasphemous in turning the day of God into a day of amusement. Unless divine grace interposed the whole shape of things would be changed in Scotland, and our churches would be turned into a kind of theatre." Principal Caird, in opening the Session of Glasgow University, delivered an address, on "Bishop Butler." He spoke of the "Analogy" as an example of the survival of a book in an age that had long passed away from the standpoint on which it was based. "While the argument of his great work was in some respect fallacious and untenable, there was nevertheless in the spirit of his teaching much that was in advance of his time, and that was of essential and permanent value." Dr. Story of Roseneath, one of the most pronounced "high church" men in the church of Scotland, recently delivered a lecture before the Theological Society in Edinburgh University, on "Church Reform," in which it may be presumed he gave expression to the views more or less generally entertained by the "advanced wing" of the church. Regarding ritual, Dr. Story held that a great and silently effected revolution had passed within the last twenty years, through the work of the Church Service Society, the introduction of the Scottish Hymnal, the general introduction of instrumental music, and the adoption of proper postures in worship. They hoped for further improvements: to have "Amen" responded audibly at the end of all the prayers; and the Lord's prayer and the Creed repeated aloud after the minister. They hoped to see appropriate services authorized for Baptism and the Lord's supper, mar-

riage and burial; and the churches, in towns at least, open for daily service. He thought preaching had improved in becoming more reasonable in length, more practical in its bearing, more catholic in its tone. But the pulpit could only hold its own when occupied by men of ample mental equipment, who were learned as well as godly, and whose practical wisdom was equal to their religious zeal. He advocated the revival of the order of "Superintendents," the greater development of the order of deacons, the institution of an order of deaconesses, an order of evangelists, and of canons. Respecting creeds, Dr. Story said that all symbols or creeds or confessions originated in the desire to assert an impugned truth, or to testify against a predominant heresy. None was ever primarily devised as a *test*, as the confession of Faith was now applied, nor could be so applied if the Church's belief in the indwelling Spirit were more direct and vital. "The attitude of the church towards the Confession had undoubtedly undergone a change in the last twenty years, and some good churchmen had begun to recognize the fact that theology was progressive, and that the nineteenth century could not be bound by the seventeenth nor any other." He was not an advocate for revolution in the usage and order of the church as now existing, but favoured the idea of judicious reform, through a frank recognition of that liberty of thought which was his birth-right, and of that authority of Scripture which ought to be the watch-word of Protestantism.

Turning to our own side of the Atlantic, the *Southern Presbyterian* says:—The Synod of South Carolina declined the invitation of the Assembly of 1881 to nominate suitable persons to be appointed delegates to the Third General Council of Presbyterian Churches, the majority being unwilling to commit the Synod so far to the endorsement of this extra-constitutional institution. "Some of the utterances during the last meeting of the General Council of the Presbyterian Alliance, mostly by members from Canada and Scotland, did not tend to recommend the Alliance to many in this country outside of the Southern churches." Dr. John Hall and Dr. W. M. Taylor, of New York, are said to agree in their views that spasmodic evangelistic work, done out of the regular way, is for the most part ineffective. Dr. Taylor, however, says that in so far as Mr. Moody is concerned he did a great work "in putting religion into the air, so to speak; that he has made it easier to talk to the people on religious matters than it was before. He has in his way familiarised the public mind with religion, and to that extent paved the way, and it is for the Churches to follow up the advantage thus gained." The new census shows 92,653 Protestant churches in the United States, with 71,662 ministers

and 9,003,030 members. The American Bible Revision Committee are steadily prosecuting their work. On the Thursday, Friday and Saturday of the last week in each month a number of venerable and learned men meet in Dr. Schaff's study, and from 9 a. m. to 6 p. m. the work of perfecting the Old Testament Scriptures is carried on. They have been thus at work since 1872 and are now engaged in the third and last revision, which will probably be completed in a year. Dr. Schaff says that the Old Testament needed revision much more than the new, "especially such poorly translated books as Job and the Prophets." He does not think, however, that its completion will awaken quite as much interest as the Revised New Testament did, "because fewer people read the Old Testament." They are taking special pains with the Psalms. In Canada, the most important ecclesiastical event of the past month was the meeting of the joint committee of the Methodist churches with a view to arriving at a satisfactory basis of union. The progress of their negotiations has been very remarkable, an amount of unanimity prevailing their councils beyond the expectations of the most sanguine. The two great questions upon which diversity of opinion and practice most largely prevailed had reference to lay representation and the episcopate, and as these have been amicably settled by mutual concessions, all else is merely matter of time and routine. Indeed, these details are so far advanced that provisional arrangements have been made for convening the first general Conference of the united bodies at Belleville on the first Wednesday of September next. This is another and most cheering indication that the growth of Christian sentiment in this country is in the right direction. The consummation will be gratifying to all the other evangelical denominations in the Dominion, and to none more so than to the Presbyterian Church in Canada.

IRELAND.—The chief secretary of Ireland stated in the House of Commons lately that the official returns showed a less degree of crime in the country than the records of many years past. This is welcome news as regards the whole country, but a fresh outbreak of a very serious kind has taken place in the city of Dublin. It looks as if the Repression Act in its operations had driven the most dangerous out-laws from the country into the city. Among other outrages one of the jurors on the Hynes case was murdered in the street. An attempt was made on the life of Judge Lawson, but the design of the assassin was thwarted. The Colleges of the Presbyterian Church have been opened for the session under unusually favorable auspices. The Belfast College, which is purely theological, was

opened with a lecture by Professor Murphy, LL.D., the well-known commentator, a Hebrew scholar of rare ability. His last published commentary is on the Apocalypse and is spoken very highly of by reviewers. The subject of his lecture at the opening of the session was "A time and times and half a time," and is reported in full in the *Belfast Witness*. The Mayo College, Londonderry, is a full college with Arts as well as Theology. It was opened by a lecture by Professor Leebody who congratulated professors and students on the prospects that the latter had now of obtaining degrees from the Royal University, which on a much broader basis, now takes the place of the former Queen's. There are more students in attendance this session than there have been for years. The Moderator of Assembly was present in his official capacity and made some excellent and timely remarks on the inadequacy of the salaries of the professors, showing that the ministers of city congregations could not accept chairs if asked to fill them unless at the sacrifice of from one to two hundred pounds of salary. Such statements will apply in other countries as well as in Ireland.—H.

FRANCE.—M. Réveillaud, editor of "Le Signal," has recently written two powerful editorials in his paper; one on the necessity of the Protestants of France showing the courage of their convictions; another on the importance of taking advantage of the present winter, for greatly increased religious activity. These will do good. The Protestant churches seem very slow in awaking to the work before them. Long periods of persecution and grinding oppression have depressed and dispirited them. They need our best sympathies, and prayers. M. R. is doing his best to stimulate their drooping spirits by exhorting them to a full consecration of themselves to God, showing them that they can hope to make advance only by their being wholly under the warming and strengthening influence of the Sun of Righteousness. Meanwhile the work of evangelization goes on. All the evangelistic societies have as many agents in the field as their means will permit. For a time a great portion of the money to carry on this work must come from Christians outside of France; and this because the protestants of France are mostly poor, and a great number of churches have all, in some cases more, than they can do to support gospel ordinances among themselves. It will be gratifying to many to know that a mission hall has at last been opened at *Cannes*, in the South of France where so many of our English-speaking people go to spend the winter months. Many of these will be able to render valuable assistance to the missionaries. Another has been opened at *Nice* likewise. At *Bastia*, in the

Island of Corsica, a mission hall has been opened under most encouraging auspices. The place had only *two hundred sittings*, but so eager and curious were the people to hear that some *five hundred* crowded into it. There was no music, no singing. The writer says: "Standing, crowded, pressing one against another, none seem impatient or tired, all listen seriously to the words of peace read to them from the Gospel. Controversy is avoided, however, the love of Jesus for sinners seems to be for them, a very present question, full of interest. The prayer is heard with a becoming silence. The meeting closes, a great number tender us their thanks and encourage us. All say, We will return." *Bastia* is a town of some *twenty thousand* people. At a meeting held at T., (Pas-de-Calais) above *two hundred* Catholics attended to hear the Gospel. The visit of Mr. Moody at Paris produced a wonderful effect upon the Christian people and others there. Mr. M. said, Paris was one of the finest fields for labor he ever saw. And when on the last evening he saw the Oratoire (church), filled half an hour before the time, overflowing with people even in the galleries which are never opened, (many could not get in), and after a meeting two hours and a half long, the people refused to leave, though dismissed twice; Mr. Moody said: "Truly, during the *ten years* of our work I have never seen anything like it! Must I be obliged to preach a third sermon? He did. Let any one tell us after this that the people are tired out. Tired! when for six consecutive evenings, he filled, without trouble, the largest Protestant church of Paris. Would that my lamented friend, M. Dodds, had lived long enough to witness this, which he so long desired. Perhaps he has rejoiced over it with the angels.—C. H.

Anniversary Meetings.

THE MONTREAL ANNIVERSARY MISSIONARY MEETINGS were held as usual in the last week of November, in Erskine Church, on three consecutive evenings, which were devoted to the consideration of Home Missions, French Evangelization, and Foreign Missions, respectively. These meetings originated in 1877, at the instance of a few leading members of the Church in Montreal, who thought in this way to impart information respecting the various departments of mission work carried on by the Presbyterian Church in Canada, as well as to deepen the interest of our people in mission work generally, throughout the world. It is hoped that they will become increasingly useful in this respect. The attendance this year though not so large as it might have been, was fully

up to the average of former years. The speaking was good and the interest in the proceedings was well sustained.

HOME MISSIONS.

REV. PRINCIPAL MACVICAR, Chairman, said it would be unnecessary for him to occupy the time of the meeting, as the indefatigable convener was to address them in person and would be able to give them all the information that could be desired.

THE REV. MALCOLM MCGILLIVRAY, of Perth, introduced the subject by stating that mission work is fundamental. It is the delivery of a message of the highest importance. That message is "Salvation;" and it is for the whole world. It is a common mistake for Christian people to suppose that, in contributing for the spread of the Gospel, they do not necessarily benefit themselves at the same time they are doing good to others. The streams of blessing flow in parallel channels; for just in proportion as we become the means of helping others to a knowledge of the truth our own hearts become enlarged. Our efforts in this direction prove first, the sincerity of our professions, and, secondly, our loyalty to the Church with which we are connected. The missionary spirit is the index of the Church's life. The necessities of the Home Mission field were illustrated by a reference to the rapid settlement of Manitoba and the North-West, which was just now taxing the energies of the Presbyterian Church to the utmost. It was stated on good authority that something like 50,000 immigrants had this year gone to seek homes for themselves in that new country, and that the majority of them were Presbyterians. If even one quarter that number were Presbyterians, and supposing them to be settled in groups of two-hundred and fifty—which would represent a fair average congregation—this would imply a demand on our Church for fifty additional ministers for this year. In addition to the numbers to be provided with religious instruction, the distances which separate the settlers from each other in these new regions greatly increased the difficulty of reaching them. Coming back to the general question, what was mostly wanted in the Church was clear and conscientious views in regard to systematic and sustained beneficence. Not only should there be proportionate giving, but intelligent and discriminating giving for this work. Enthusiasm, accompanied with a pure motive, is irresistible; without enthusiasm nothing great can be done. Let it but begin in this great centre of wealth and of Presbyterianism, and the remotest extremities will feel its influence. On the other hand if there is little or none of it here, you need not be surprised to find apathy and indifference in other less highly favoured quarters.

REV. DR. COCHRANE, of Brantford, the well-known Convener of the General Assembly's Home Mission Committee, was the next speaker. In the opening of his address he referred to the kindly terms in which he had been introduced by the chairman. He took little of the praise ascribed to him, for what little success had attended the operations of the Home Mission scheme of our Church during the past ten years. He felt under the deepest obligations to the most efficient committee, who by their diligence and counsels very materially lightened his burden—to the Church at large, which had responded so well in the past when special efforts were made; and finally, and above all, they must never forget the blessing of God which had so conspicuously marked all their endeavours to promote His cause and Kingdom in the land. Continuing he said: I am reminded to-night as I stand upon this platform, of the absence of one who took a very deep and practical interest in the Home Mission work of the Presbyterian Church in Canada—Mr. Joseph MacKay. At one of those anniversary meetings he acted as chairman. The last conversation I had with him was over two years ago, when on his way to Manitoba—a country which always commanded his sympathy and substantial aid. I need hardly say what every Christian by virtue of his profession, ought to be personally engaged in Home Mission work. The early disciples, when they had found Jesus, immediately sought out and brought others, and everyone who feels his indebtedness to God's sovereign grace, must of necessity do likewise. But while in the family, and in the neighbourhood where we reside we may do valuable Home Mission work, in order to overtake the outlying and frontier districts of our Church, there must be connected and united action by means of such committees as the Assembly appoints from year to year. Those who oppose church organization and systematic oversight of Mission work will be found sadly deficient in zeal for the saving of men's souls. Professing, as such "brethren" do, great sanctity of life, and a high estimate of the Christian vocation, they do nothing for the outcast and degraded, leaving to the evangelical churches, the burden of maintaining missions and furnishing missionaries, to those who cannot otherwise hear the Gospel. The success of our Church, however, in this great work, is such as to make the burden easily borne, and I am sure if the needed information was regularly given to our congregations, the funds of the Home Mission Committee would be very greatly increased. Many ministers take apparently very little interest in the work, and fail to evoke the liberality of their people, while others, who present the claims of the various schemes, from the pulpit, not only meet with a hearty response, but indirectly

promote their own and their people's highest welfare. While I am not prepared to say that Home Missions is the greatest scheme of our Church, or in any way to lessen the feelings of love entertained towards other departments of our work, I may say that just in proportion as Home Missions are advanced, every other mission scheme will prosper. Professor Austin Phelps when recently lamenting a deficiency in the American Missionary Society, made the just remark, that until the *Home Missions* of the American Church received greater attention, and corresponding liberality, the Foreign work would never be lifted above its present elevation. The history of other churches proves the truth of the statement. As we increase the number of mission stations and congregations throughout the land, we increase the revenues of our college Boards, and all our Christian enterprises.

After having made a passing allusion to the fact that Home Missions are not considered by some so romantic or fascinating as foreign work, altho' our missionaries in the North West undergo equal, if not greater, hardships, he gave the following figures as showing the work of the Western Committee for the past year. Under that Board there are 422 mission stations, and 116 supplemented congregations, in all 538, having a Sabbath attendance of 27,571, 12,065 communicants, and 9,278 families, and raising within themselves for the support of ordinances, \$59,743. In the eastern sections there are some 80 mission stations and 50 supplemented congregations, making a total of 608 *stations and congregations*, under the Home Mission committees of the Church. The amount of money raised last year in the Western section, was \$39,649, and in the Eastern \$8,848, in all \$48,497 from a membership of 117,000, or only 40 cents per member, on an average, throughout the church. If we take into account the fact that many adherents give to the fund, it will be seen that the average per member must be considerably below even 40 cents. This surely is far from creditable to our great Presbyterian Church. The small Moravian Church, consisting of only 20,000 members, gives \$260,000 per annum for Foreign Mission work in various parts of the world, and last year added 22,000 to the number of converts. The bare mention of such liberality ought surely to make us feel that we come far short in this important work. The outlook of the Church in Home Mission work was never more cheering than it is today. There has been a vast increase of territory in recent years. In Manitoba and the North-West, where in 1871 we had only one minister, the late Dr. Black of Kildonan, there are now some fifty ministers and catechists, and 160 preaching stations. In the Muskoka district, there are 60, in the Presbytery of Kingston, 40; in Lanark and Renfrew,

32; and in Ottawa 24. It will thus be seen that while the Committee are doing their utmost to follow the immense flood of emigration to the North-West, they are not unmindful of necessitous fields in Ontario. Many portions both of Ontario and Quebec have been considerably depleted by removals, and other churches in Roman Catholic districts, cannot become self-sustaining for years, if indeed ever. These people, have, however, claims upon the Committee, which cannot be forgotten. While the Church must to the utmost of its ability follow settlements in the North-West, she dare not leave without gospel ordinances those who for many years have been struggling to live, in circumstances of very great difficulty.

After alluding to British Columbia and the probability that all the congregations there would very soon be placed under the care of the Presbyterian Church in Canada, he closed his earnest address by pressing the claims of Home Missions for these among other reasons:—

1. Missions are the hope of our country.
2. Missionary zeal fosters spiritual life.
3. The character of the emigration to the North-West, demands the sympathy of the Church.
4. Love to souls.

In order to greater liberality in behalf of Home Missions, individuals and congregations ought to give conscientiously, as the Lord hath prospered them, and in proportion to their outlay for private or congregational needs, and in view of the losses that many churches have sustained by the removal of members to Manitoba and the North-West, thus rendering them less able to give for church extension, the wealthy members ought to increase their givings, that the work may not suffer at this critical moment. To hold we must advance, to withhold assistance now is to lose all that we have gained during the past ten years. As a Church we have no perpetual lease of our privileges guaranteed. He who walks amid the golden candlesticks takes note of our fidelity and will call us to account for how we expend our time and means. In view of what the Lord has done for us in this branch of His Church's work let our language be:

"We'll raise the altars of our God
O'er all our mighty land;
We'll shout his lofty praise abroad,
As we adoring stand.

The banner of our Lord we'll plant
On every mountain side;
Hosannas to His name we'll chant,
And preach the Crucified."

FRENCH EVANGELIZATION.

The church was well filled on the Wednesday evening when this subject came to be discussed. REV. DR. JENKINS, chairman, gave a sum-

mary of the statistics of the work as follows : There are 21 ordained ministers and 10 unordained; 19 day school teachers, 11 colporteurs and 3 Bible-women; in all 64 workers. There are 47 preaching stations, with 1,345 church members and 5,200 adherents; 48 Sunday-schools, with 1,350 scholars; 13 day schools with 490 scholars; and 16 theological students.

REV. DR. COCHRANE said he would simply state a few reasons why they should give and pray for that mission. They in Montreal knew what Romanism was. Such a meeting would have been impossible at one time. When the speaker's father was trading to Montreal, between 1815 and 1820, one of the sailors went into the town and encountered the Fete Dieu procession. It was customary then for all to kneel, but he did not, and was felled to the ground in consequence. All the sailors in port then mustered and broke the windows of every Roman Catholic church in the city, and the day ended in bloodshed. Now they could speak their minds freely on this question. There were two questions to be answered, and the first was whether this mission was necessary. Some said that it was not, and that Popery was declining at any rate. He thought Popery was not declining at present, and before they could say "Babylon is fallen!" the Church of Rome might reach a place of even greater strength. But if Popery was really declining, it was only through the very efforts of such societies. Some asked if it was wise to stir up feeling among their fellow-citizens holding different opinions. If they believed in Protestantism at all, they were all bound to spread its truth. The same frivolous objection might be made to all missions in India and China, and Luther and Knox would have to be condemned by it. There was no desire to stir up angry feeling, but if necessary they they would wage a war of principles before a true peace could come. Some said that, after all, Rome was still a Christian church, and included many holy souls; it included many such, but millions were going down to perdition in ignorance. Their war was not with individuals but with the system; a system opposed to the Bible; a system denying civil and religious liberty. Another question was—had the mission been successful. Its foundation was the first act of the Union Church, only seven years ago, and now it was a veritable young giant. Of special importance was the Point-aux-Trembles school, for the men and women who had been brought up in Protestantism would be the power to make Rome totter. Out of 86 attending these schools, 22 had made confession of faith in Christ. They were sometimes a little sceptical when a Roman Catholic Priest turned Protestant after listening to the abominations of the confessional for 40 years. Another sign of success

was that the pupils were not satisfied without still higher education; three students had just completed their theological course and seven were now taking the course, one having taken the Governor General's gold medal at McGill; 3 had taken the degree of B.C.L., at McGill, one with a gold medal, and one was studying medicine. He would impress upon the people of Ontario the need of supporting these schools. They in Ontario might yet have to start a similar society for themselves. They had heard that poor "Marnion" had been cast out, and it would be news to some that Sir Walter Scott, whose novels they had given to their children, if their children must read novels, were immoral. If "Marnion" was to be withdrawn it should not have been at the command of any Archbishop. They were determined to resist such encroachments to the bitter end, and to tell Archbishop Lynch "thus far thou shalt go, and no farther." It would be news to some that though they had given separate schools to the Roman Catholics yet plain Bible reading could not be made compulsory in the Protestant schools, because two or three Catholic children were among the hundreds of Protestant children, perhaps to get a little better education than in their own schools. By this mission to the French Catholics they were knocking the fetters from the limbs of slaves. They only wanted \$35,000 next year for the work—a sum which would not be too much for the schools alone. The speaker concluded by an earnest appeal to Christians to go on till Montreal was all free and every form of idolatry abolished.

REV. J. S. MACINTOSH, in his opening remarks referred to the apostolic order of this series of meetings. The idea of discussing these great subjects fully, and holding up their claims for support, was a good one. It was a healthy sign that the Presbyterian Church in Canada was vigorously taking up this work which lay so near to their own doors. It is always well that charity should begin at home, though it is equally important to remember that true Christian charity never ends there. French Evangelization had been a favorite theme of his since, as a student, he first visited France and met Dr. Merle D'Aubigny. He had more and more hope for the Christianization of the most degraded people and nations, for he had seen the profligate men and women of Glasgow Wynds reclaimed, and humanity could sink no lower. If they could only seize the Latin races of Europe and lay them in the lap of Christ, what might not be made of them. Think of the glories that had faded in Europe, and of what a new day of greater glory would come if the other sun rose upon that continent. In spite of what people said, the French heart was really a sad one—as a young Frenchman said to him, they want "a God

who is a heart and a reality." There was something attractive in attacking a foe in his strongest place, as this mission was doing; they should be moved, too, by the thought of the literature they owed to the Roman Catholic nations, and by the sure hope of final triumph. There was a national movement growing in every land, and Spain, Italy and Belgium all felt that till papal absolutism was taken away there was no hope of getting their liberties. In France they felt that their national humiliation in the Franco-Prussian war was due to the time when they were controlled by Rome through the influence of the Empress over the Emperor. Now, in Paris, which was formerly the terror of the police, groups of workmen who before knew no hope except anarchy and revolution are now sitting at the feet of the Lord. The situation is unique, the moment is divine; these are indeed reformation times in France; and national sympathies are like telegraph cables, connecting peoples on both sides of the Atlantic. The speaker told how within three months there have been gathered hundreds of congregations in some districts of France, and how one whole Catholic congregation left their church and became Protestants. And there are Romish priests now as much changed as Saul the persecutor into Paul the missionary. In Madrid, a great preacher, who added \$35,000 a year to his regular income, by lecturing, is now living on £180 a year—a pretty good test of sincerity. The results of the French Canadian Mission might not be all seen here, but he could point them out all over New England, and even in Illinois. God wafers the seed to soil where it has room and liberty to grow. He had heard the Bishop of Toulouse speak of the invasion of France by England, referring to the spread of Protestantism; it would be a grand thing for England to carry the banner of Christ to all those fields on the continent where she won victories by arms in by-gone days. And he longed for the time when the same courage which stormed Quebec would plant the banner of Christ on those same heights.

Additional interest was given to the proceedings of this evening by the presence of upwards of sixty of the pupils of the Point-aux-Trembles Institution, who at intervals sang some of their French melodies with touching effect.

FOREIGN MISSIONS.

REV. R. H. WARDEN, chairman, gave a brief resumé of the work carried on by the two sections of the Church, East and West. The Church had at present five foreign missions: first, a mission to the Indians of the Great North-West; second, to the Indian Coolies of Trinidad; third, a large and prosperous mission among the Islands of the New Hebrides;

the people are clothed and in their right mind, where family ties are respected, and fourth, in the Island of Formosa, among the Chinese, and fifth, in Central India at Indore, among our fellow subjects the East Indians. Working among these various nations there were fourteen ordained missionaries sent from our own shores, forty-one native teachers, and six or seven teachers, most of them ladies, who had also left Canada to spread the light among the down-trodden women of heathendom. In all, the Presbyterian Church had sixty-one missionaries and teachers labouring in the Foreign Mission field. To their support the Church had last year contributed the very handsome sum of \$63,564; this included a bequest of the late Mr. Mackay of \$10,000, but exclusive of this the sum was larger than that raised the preceding year. The amount raised for the three branches of missions—Home, French and Foreign—was \$161,000, and the total amount subscribed for colleges, missions, and all outside work of the churches, reached the large sum of \$405,500, twenty-five per cent. greater than was ever raised for these purposes before. And it was to be hoped that owing to the great and general prosperity that this country was now enjoying, this sum would be greatly increased in the coming year.

THE REV. J. HOGG, of Moncton, N. B., on rising, said that he had listened to the discussions for the two previous evenings with great satisfaction. He believed that Montreal was the only city excepting London and New York that had inaugurated anniversary missionary meetings such as these. Feeling sure that they must do a great deal of good, he hoped that other large cities in the Dominion would follow the example. He was there, he said, to make a few remarks respecting the work carried on by the Eastern Committee, and he might say in passing, that he hoped the time was not very distant when the distinction between the east and west, so far as the foreign mission work of the Church is concerned, would be swept away. At the time of the Union, it was thought advisable that the work which had been begun and carried on successfully for many years by the Churches in the Maritime Provinces, should for a time continue under the same management, but after having given the subject full consideration, he was now of the opinion that the time had come for the uniting all the foreign mission work of the Church under one committee. The speaker then went on to describe the work of our missionaries in the South Sea Islands, specially at Aneityum, Efate, and Erromanga, respectively occupied by Mr. Annand, Mr. Mackenzie, and Mr. Robertson, contrasting the savage condition of the natives when Dr. Geddie first landed among them in 1848, with the happy change that has since taken place in many of the islands where

family worship is established. Even in blood-stained Errromanga there is now an organized Christian Church, numbering fifty-five communicants, and, with a large number of the people under religious instruction, there was good reason to hope that heathenism would soon be wholly abolished, as has already been done in Aneityum. He then adverted to the continued advance of the good work in Trinidad, where we have now four of our Canadian ministers employed in the secular and religious education of the Coolies, of whom there are some thirty thousand employed as labourers in the plantations. Not only is the work proceeding satisfactorily among the adult population, but perhaps the most hopeful and important results are observable amongst the children, no fewer than 1,135 of them being gathered together every week for religious instruction. Already two native evangelists have been regularly ordained as ministers of the Gospel by the Presbytery of Trinidad. Many of these Coolies return to India after having served a term of five years, and every one who goes back a Christian takes with him the word of life to that stronghold of heathenism. Mr. Hogg concluded an excellent and most interesting address by referring to the magnitude of the work of foreign missions, and to the increasing facilities offered by railways, steamships, the telegraph and other modern appliances for the spread of Christianity. We seek to conquer the world, not as did Alexander and Cæsar, to reduce men to slavery and to magnify themselves, but to emancipate them from the bondage of sin and to confer upon them the liberty wherewith Christ has made us free.

THE REV. JOHN S. MACINTOSH, of Philadelphia, was received with hearty applause as he rose for the third time to speak in connection with these meetings. He is a man of unmistakable genius, and culture, of commanding presence and pleasing address, and in the prime of life. Uniting in a remarkable manner the *suaviter in modo* and the *fortiter in re*; with a good voice, a thorough mastery of the English language, and an enthusiasm that knows no bounds, he possesses all the essential attributes of an accomplished orator. Mr. Macintosh was born of Scottish parents, in Philadelphia. Upon the death of his father, while he was quite young, he went with his mother to reside in Edinburgh, where he was educated. He travelled extensively on the Continent. He succeeded the celebrated Dr. Cooke as minister of the May Street Presbyterian Church in Belfast, and for some ten or twelve years ministered to that large and influential congregation with much success. On the occasion of his visit to his native city, as a member of the Second Presbyterian Council, he received a call from the Second Presbyterian Church there, which had become vacant by the death

of the venerable Dr. Beadle. He is now minister of that Church—one of the finest in the city.

The subject of Foreign Missions is well suited to such a speaker, and Mr. Macintosh kept his audience spell-bound for upwards of an hour, while he poured forth a torrent of eloquence, that set "reporting" at defiance. Hence we have to content ourselves with the merest outline. He began by calling attention to the similarity and dissimilarity of the old crusade of arms and the new peaceful crusade of the Gospel. Just as England was right when she fought in Egypt and Abyssinia, and she was grandly successful, so in the new crusade her quarrel with the old forms of heathenism was just, and so success was sure. If France was making ready for a combat with Germany, how much more should the Christian world, which has to re-conquer the whole world for Christ, stand ready. A man's heart was always touched by the thought of his brother's danger and the thought that he could save him; nothing more clearly showed the right of mission work than the enthusiasm engendered by the missionary spirit. There was, he knew, no other form of Christian work more railed at by godless men than the foreign mission. He knew the talk about wasted lives and treasure, but it was not so. No other work had ever prospered so mightily as had the work of foreign missions; and no aggressive faith could show so great an advance as Christianity. And there is no educational work of any kind that can show as great advances for so little money as can mission work. To prove this he could cite as his witness the late Dr. Mullen, of London. (Applause). The greatest strength of the Gospel was the fact that in the worship of God the people of every clime could join. That the enthusiasm with regard to foreign missions was rising there could be no doubt. At the London May meetings and at the proceedings of the American Board, nothing attracted so much attention as the subject of Foreign Missions. The rate of the contributions was rising; at the present time \$25 were given for one dollar that was given twenty years ago. The rev. gentleman then closed his eloquent address by showing the immense extent of the work, carrying his hearers in rapid succession from Iceland to India, from China to Japan, from Asia to Africa and America, and the Islands of Sea; touching as with a magic wand a few of the more conspicuous points of missionary success; pointing out the grand possibilities of the near future, and contemplating the glorious certainties which shall usher in the final triumph of the Cross. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

Field Notes.

REV. D. MACDONALD, missionary of the Presbyterian Church of Victoria on Efate, writes to Dr. McGregor from Melbourne on September 28th:—We arrived here on furlough last Monday just in time to join a deputation from our Church to Sir Arthur Gordon, urging annexation or some other measure on the part of the imperial government to protect our natives. I had an opportunity of laying before him our views. He seems to favour an international agreement as to the islands in preference to annexation. This latter would be a great advance on the present state of things. He was very friendly and left for England this week. The Free Church is about to support the late action of the Australian Intercolonial Presbyterian conference as to this matter, so we may hope to see some change for the better soon effected. The work on the islands is on the whole in a most hopeful condition at present, especially on Eromanga. It is encouraging at the same time to see the churches taking a deeper interest. Mr. Fraser has been happily settled on Api. Mr. Gray goes down now with Mr. Mackenzie whom we met in Sydney looking well. Our church here has sent home for another missionary and Messrs. Murray and Dr. Wm. Gunn to be supported by N. S. Wales Church and Free Church respectively are to be out for next April. We are now in a fair way I trust of soon having every island in the group occupied. Mrs. Macdonald was beginning to get into a low state of health before we left the islands and suffered much on the way here but is now rapidly recruiting. Our children are all well. Mrs. Geddie and Ella are well.

DR. STEEL writes from Sydney on the 5th October:—The *Dayspring* arrived on the 17th Sept, and sailed on the 30th. She brought Rev. D. Macdonald and family for a furlough of a year. She took back the Rev. J. W. Mackenzie and family, and the Rev. W. Gray and wife from South Australia. The vessel was full—so many things had been left from the former voyage. We learn that the Free Church Committee have appointed Dr. Wm. Gunn, a medical missionary, to take Mr. Copeland's place on Fotuna. Our missionary—Rev. W. B. Murray—will accompany Dr. Gunn from Scotland. So that at the next trip in April, there will be two additional labourers going to the field. The Rev. T. Neilson has resigned, partly from discouragement in his work, but chiefly on account of his health. He is likely to settle, if an opening be found, in Victoria. The Rev. H. A. Robertson is likely to come up by the next trip of the *Dayspring*, to take his long furlough, and to visit Nova Scotia. He has really wrought a good work in Eromanga. Mr. Paton has been busy

in visiting the congregations of the Victoria Church, and Mr. Copeland is editing our *Presbyterian* in Sydney. REV. J. ANNAND writing from Aneityum on the 31st of August says:—We have just had a visit from H. M. S. *Lespiegle*, Captain Bridge. He expresses himself highly pleased with the success of this mission and speaks of it as a very hopeful and encouraging one. Yesterday I had *fifteen* young people in my communicants class seeking admission into the church.

REV. THOMAS M. CHRISTIE, of *Conce* sends us the following notes:—Some one undertook to condense the last letter that I sent to the RECORD, and made one of the sentences near the close of it rather obscure. The idea I wished to bring out was that the Coolies coming here are apt to lose the religion they had in India, and by mixing with the nominal Christians of the island are led to lose all religion, and that they are then in a more unapproachable condition than before. One correspondent has asked me if I really think this is the case, that the coolies are in a religious sense becoming demoralized by mixing with the Creoles. I have thought a great deal over the matter and I must say I think they are. So far as my experience goes I find that the Coolies who have been here some ten or twelve years living among the Creoles in the villages, are far harder to impress, and that persons baptized from among that class give us less satisfaction than those baptized during the first five years of their residence here. I do not wish to be uncharitable but I must say that I feel that the nominal Christian population, black, colored, and even white, are a great obstacle in our way, both in seeking to gain these people over to Christianity, and also in enforcing the discipline needed in training them. Not long ago I was talking over this matter with an eminent member of the Episcopal Church, a gentleman of high intellectual attainments, and with an earnest Christian heart, and who has had some twenty or thirty years experience in the West Indies. We were talking of the desire that many people here, who are living carelessly, show to have their children baptized, and to partake of the communion on their death-beds. He said sadly, "It seems as if a great deal of this Christianity was mere fetishism." The faith then forefathers in Africa had in a fetish is by them transferred to a rite without any real grasp of the truth taught by it. As to their idea of what constitutes morality, take this example: One of our converts died leaving a widow. About three months after his death a person proposed marriage to her, and she would have liked to accept of the offer. Her Creole friends told her that it would be a dreadful thing to get married before a year had elapsed, but advised her to go and live with the man in the meantime. To go a step higher in the com-

munity—Not long ago, in a certain part of the island, within a circle of six miles, there were five managers of estates, white men, some from Scotland, and each one of them had a Coolie woman occupying a very questionable position in his house. When Coolies see these things, and when they have to be continually on their guard lest they be over-reached and cheated by their Christian neighbours, is it any wonder that after they have been here a few years and have got acquainted with the people that, as Annajee said to me the other day, "they are disgusting with Christianity," meaning *disgusted with*. My reason for thus drawing aside the curtain to let your readers see a little of the dark side here, is that the Church at home may realize more vividly our needs. All we can do is to lay facts before you. You yourselves can best judge whether you are doing all you can. In Trinidad we need more men and more money, and that soon. This conclusion is being forced upon us more strongly every day. Every day I am forced to leave undone things which are all but imperative, simply from physical inability to overtake them, and I believe it is the same with all of us. To fairly equip our work here we should have for the next fifteen years an increase of 5,000 a year, that is in the whole fifteen years, half as much money as single congregations in Canada can spend in building a church, and yet not be so crippled but that they are able to give what is looked upon as a fair proportion for the schemes of the Church. This seems I suppose to some like asking extravagant things for our special work. We have only 50,000 Coolies here. There are I suppose nearly three times as many people in Indore alone. The difference in the two cases is this. There is a leaven working in India preparing her for the Gospel, and every day the prospect is becoming brighter. In Trinidad there is a leaven working *adverse* to the Gospel and the prospect is becoming darker. Indore is a citadel of the enemy, Trinidad is merely an outpost. It would surely be good strategy to seize the outpost and turn its guns against the central stronghold.

DAMASCUS.

We present our readers this month with a fine picture of Damascus, the capital of Syria, which has special interest for those of us who are studying the Sabbath-school lessons in the Acts of the Apostles. It is undoubtedly the oldest city in the world. The earliest mention of Damascus carries its history back to at least 2,000 years before the Christian era. It was a city in the days of Abraham (Gen. 14:15), whose steward, Eliezer, was a native of this place. Though many times pillaged and burned, and otherwise defaced by the tooth of time, it is still an important city of

150,000 inhabitants. It is situated at the base of the Anti-Lebanon Mountains, 133 miles north-east from Jerusalem, upon an elevated plain 2,300 feet above the level of the sea. The climate is delightful and the surrounding scenery exceedingly beautiful. Surrounded by fruitful gardens and fields, abundantly watered by the Barada and A'waj, the Abana and Pharpar of Scripture (2 Kings 5:12), Damascus is called by the Arabs "The Eye of the Desert," and "The Pearl of the East." The picture before us corresponds in its main features to that of Montreal as viewed from the top of the mountain. The streets of Damascus are for the most part narrow, crooked and dirty. The principal thoroughfare however, which is comparatively wide and straight, is regarded by the Christian population as "the street which is called straight," in Acts 9:11, as that in which Paul took up his abode shortly after his conversion. It runs right through the city, from east to west, and is about a mile in length. The modern houses are built with a frame work of timber, filled in with clay and are far from attractive externally, though some of them are highly decorated inside. But wherever excavations have been made fragments of Corinthian pillars and bases of columns have been found, shewing that in the Roman period it was a street of palaces. The traditional sites of the houses of Naaman and Ananias and the place in the wall where Paul was let down in a basket are still pointed out.

The Presbyterian Record.

MONTREAL: JANUARY 1883.

JAMES CROIL,
ROBERT MURRAY, } Editors

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

PAYMENT IN ADVANCE.

THE RECORD closed its seventh year with a circulation of *thirty-five thousand*. How many thousand additional subscribers are we to have for 1883? We ask this question with all sincerity and in the interests of the Church and its missionary and benevolent funds. We earnestly invite the attention of ministers and missionaries and the office-bearers in the vacant congregations to consider what answer shall be made to it in their several localities. It is a question in which they have a special interest. Taking the low-

est view of the matter we hold that it will pay them over and over again to have a copy of the RECORD in every family. We are not unmindful of what our friends, in the ministry and out of it, have already done in this direction. This emboldens us to seek their renewed, and if possible their increased interest and influence in extending the usefulness of the RECORD. To each and all of them, and to every one of our readers, we wish a GOOD NEW YEAR.

Literature.

CHURCH HISTORY OF SCOTLAND by Rev. John Cunningham, D.D., of Crieff. We have already noticed this admirable work which we again commend to the attention of every Presbyterian who wishes to acquaint himself thoroughly with the history of the Mother Church. It is written in a fine catholic spirit and is intensely interesting from beginning to end. May be had of W. Drysdale & Co., Montreal; 2 vols. price \$5.00.

MRS. ELIZABETH B. BURNS, *in memoriam*. We have perused this touching and instructive memoir of the late Mrs. Burns of Toronto with deep interest. Copies may be had on application to Miss J. Cockshutt, 124 Carlton Street, Toronto.

A PLEA FOR TRUTHFULNESS, is the title of a powerful sermon preached by Rev. John M. King, D. D., of Toronto, on Thanksgiving Day, and now published in pamphlet form by request.

EXPOSITORY BIBLE READINGS ON THE GOLDEN TEXTS of the International Lessons for 1883, by Rev. J. A. R. Dickson of Galt, Ont.; *C. B. Robinson, Toronto*, price 25 cents. These notes are evidently the result of very careful study, and are valuable as a help to the study of the Sabbath-School Lessons for this year, especially by the systematic manner in which the chief thought of each lesson is expounded.

The following periodicals on our Exchange list deserve special notice: *The Gospel in All Lands* by Eugene R. Smith, New York, is the only weekly missionary magazine that we know of and it is also one of the best. Price \$2.00 per annum. *The Missionary Review*—bimonthly, by Rev. R. S. Wilder, Princeton, N. J., is valuable on account of its historical information and the freshness of its statistics: \$1.50 per annum. *The Missionary Herald* of the A. B. C. F. M., Boston, is very ably conducted and interesting, \$1.00. The same may be said of *the Foreign Missionary* of the Presbyterian Board in the United States. *The Catholic Presbyterian*, monthly edited by Dr.

W. S. Blackie of Edinburgh, and the *British and Foreign Evangelical Review*, quarterly, are both excellent; \$3.00 and \$2.00 respectively.

THE FIELD.—Must our ears continue to be dinned, when contributions are asked for Foreign Missions, with the reply "We have heathen enough at home; let us convert them first before we go to the heathens abroad." "That plea," says Philip Brooks, "we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for our not doing work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, I think, how unheroic it is." The whole world is the field of the Church.

MEETINGS OF PRESBYTERIES.

Peterboro, at St. Andrews Ch; 16 Jan., 2 p.m.
Montreal, at St. Paul's Ch., 9 Jan., 11 a.m.
Ottawa, Bank St. Ch., 13 Feb., 10 a.m.
Glengarry, Lancaster, 9 Jan.
Whitby at Whitby, 16 Jan. 10.30 a.m.
Toronto, at Knox Ch., 16 Jan., 11 a.m.
Sydney, at St. Andrews Ch., 31 Jan., 11 a.m.
Miramichi, at Newcastle, 16 Jan.
London, at London, 16 Jan.
Stratford, at Knox Ch., 2 Jan., 10 a.m.
Ottawa, at Bank St. Ch., 6 Feb., 10 a.m.
Owen Sound, at Owen Sound, 16 Jan., 1.30 p.m.
Lan. & Renfrew, at Carleton Place, 27 Feb., 12 noon
Lunenburg & Shelburne, at Mahone Bay, 6 Feb.: at Lunenburg, 7 Feb.
P. E. Island, at Chartottetown, 6 Feb. 11 a.m.
Lindsay, at Caninngton, 27 Feb. 10 a.m.
Huron, at Egmondville, 16 Jan.
Quebec, at Sherbrooke, 9 Jan., 10 a.m.
Truro, at Truro, 16 Jan.

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REFERENCES:—Rev. Dr. Ormiston, New York; Principal Dawson, LL.D., C.M.G., Montreal; Rev. Geo. M. Ligan, M.A., Toronto; Rev. Dr. Mathews, Quebec; Rev. D. Anderson, Lewis.

All information in regard to the course of study, terms, boarding, prizes, scholarships, &c., can be obtained by application to the Rector,

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A Page for the Young.

THE BIBLE.

“Study it carefully;
Think of it prayerfully,
Deep in thy heart let its precepts dwell;
Slight not its history;
Ponder its mystery;
None can e'er prize it too fondly or well.”

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfeigning,
And love all-prevailing
Trust in its promise of life evermore.

May this message of love
From our Father above
To all nations and kindred be given,
Till the ransomed shall raise
Joyous anthems of praise,
Hallelujah on earth and in heaven.”

TOO CHEAP.

A preacher of the Gospel had gone down into a coal mine, during the noon hour, to tell the miners of that grace and truth which came by Jesus Christ. After telling them the simple story of God's love to lost sinners—man's state and God's remedy, a full and free salvation offered, the time came for the men to resume work, and the preacher came back to the shaft to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation. The man replied: “Oh, it is too cheap; I cannot believe in such a religion as that.”

Without an immediate answer to his remark the preacher asked:

“How do you get out of this place?”

“Simply by getting into the cage” was the reply.

“And does it take long to get to the top?”

“Oh, no; only a few seconds.”

“Well, that certainly is very easy and simple. But do you not need to help to raise yourself?”

“Of course not!” replied the miner. “As I have said, you have nothing to do but get into the cage.”

“But what about the people who sunk the shaft, and perfected all this arrangement? Was there much labour or expense about it?”

“Indeed, yes; that was a laborious and expensive work. The shaft is eighteen hundred feet deep, and it was sunk at great cost to the proprietor; but it is our only way out, and without it we should never be able to get to the surface.”

“Just so. And when God's Word tells you that whosoever believeth on the Son of God, hath everlasting life, you at once say, ‘Too cheap!’—‘Too cheap!’ forgetting that God's work to bring you and others out of the pit of destruction and death, was accomplished at a

vast cost, the price being the death of his own Son.”

Men talk about the “help of Christ” in their salvation—that if they do their part Christ will do his; forgetting, or not seeing that the Lord Jesus Christ by himself purged our sins, and that our part is but to accept what has been done.

A BAD BARGAIN.

A Sabbath-school teacher, when making some remarks on the passage “Buy the truth and sell it not,” observed that he who buys the truth, at whatever cost, makes a good bargain. He then asked his youthful charge if any of them remembered an instance in Scripture of a bad bargain. “I do” said one; “Esau made a bad bargain when he sold his birthright for a mess of pottage.” “I do,” said a second; “Judas made a bad bargain when he sold Jesus Christ for thirty pieces of silver.” “And I do,” said a third; “our Saviour says that he makes a bad bargain who, to gain the whole world loses his own soul.” It was a child who said it, but the testimony is true. Of all bad speculations there never was one so ruinous as that of bartering our souls for the profits and pleasures of the world.

GIVE A KIND WORD.

A friend of the Lord Jesus one day met a lame man. When he saw the poor man stretching out his hand to him he stopped and said:

“I have neither gold nor silver, but what I have I give unto thee.”

“What did he give him?”

He healed him. No one can now give such help to a poor person; but there is something which every one can give.

“What is it?”

A kind word. Even little children can give that. The poor and unhappy are pleased when one speaks kindly to them.

THE VALUE OF TIME.

Alas! we shall never know the value of time till it has slipped from us and left us in eternity. Eternity is the only preceptor that can rightly teach the science of using time. Dearest Lord! will it leave us then with Thee?
—F. W. Faber.

THE BIBLE IN 1277 AND 1877.

How thankful we ought to be for the art of printing. In the year 1277 the wages of a labouring man were three halfpence a day, and the price of a Bible, with a commentary fairly written, *thirty pounds*. That precious volume which many men can now purchase for one day's pay, would then have cost more than thirteen years' hard labour to procure; and yet how many Sabbath scholars that set little, perhaps no value on their Bibles.

THE PENMEN OF THE BIBLE.

MOSES wrote *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy* excepting the last chapter, giving an account of his death, which was probably added by Joshua or Ezra.

JOSHUA. Phineas, or Eilazer wrote the book of *Joshua*, though it is not certainly known which of them. Ch. 24 : 26 is quoted in support of Joshua's authorship. He could not, however, have written the succeeding verses of that chapter.

SAMUEL is generally considered to have compiled the book of *Judges* from existing materials. He is also credited with the authorship of *Ruth*, but the evidence is not conclusive. He also wrote the first acts of David, and probably Nathan and Gad wrote his last acts. The whole were formed into two books, which were named the first and second books of *Samuel* as he was the most eminent of the compilers.

JEREMIAH is accounted by ancient tradition to be the author of the books of *Kings*. Some, however, suppose that they were written by Ezra or Baruch.

EZRA compiled the two books of *Chronicles*. He is also the author of at least the greater part of the book of *Ezra*.

NEHEMIAH is the author of the first seven chapters of *Nehemiah*, and of part of the twelfth and thirteenth. The mention of certain names, not extant till after Nehemiah's death points to some other as the writer of the remaining chapters.

ESTHER. The author of this book is unknown, though many suppose that Mordecai wrote it.

JOB. This book is thought to be the oldest in the Bible. Its authorship is uncertain. By some it is attributed to JOB himself, by others to Moses, and by others to Elihu. Some think that the hand of Solomon can be traced in the philosophic cast of the poem.

"*The Psalms of David*" are so called because DAVID, "the sweet singer," was the largest contributor to the collection. In the titles prefixed to the Psalms, seventy-three are ascribed to David; twelve bear the name of ASAPH, David's master of song; eleven are attributed to the Korahite family of singers; two bear the name of Solomon; and one, the 90th, was written by Moses. Of the remaining anonymous psalms, fourteen are assigned to David by the Septuagint. Heman, the Ezrahite probably wrote the 88th, and Ethan, the 89th, leaving thirty-five unaccounted for, some of which are supposed to have been composed by Isaiah, Jeremiah, and others of the prophets.

SOLOMON wrote *Ecclesiastes, Proverbs* and the *Song of Solomon*.

ISAIAH is the author of the prophecy of *Isaiah*. JEREMIAH wrote the book bearing his name, and *Lamentations* of Jeremiah

Ezekiel, Daniel, Hosea, Obadiah, Joel, Amos, probably *Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah*, and *Malachi* wrote the prophecies bearing their respective names.

MATTHEW, MARK, LUKE and JOHN wrote the gospels named after them. The gospel of *Mark* is supposed to have been written under the direction of Peter.

LUKE wrote the *Acts of the Apostles*.

PAUL is the author of the epistles to the *Romans, Corinthians, Ephesians, Galatians, Colossians, Thessalonians, Timothy, Philemon, Titus*, and *Hebrews*.

JAMES the son of Alpheus, who was cousin german to Christ, and one of the apostles, wrote the epistle of *James*.

PETER wrote the epistles bearing his name.

The Apostle JOHN wrote the three epistles of *John*, and the book of *Revelations*.

JUDE the Apostle, and brother of James, called also Lebbeus, whose surname was Thaddeus, a relative of our Lord, wrote the epistle of *Jude*.

The books of the Old Testament are supposed to have been written in the following order:—Job, *Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel, Psalms, Proverbs, Song of Solomon, Ecclesiastes, Jonah, Amos, Hosea, Isaiah, Joel, Micah, Nahum, Zephaniah, Jeremiah, Lamentations, Habakkuk, Obadiah, Kings, Ezekiel, Daniel, Chronicles, Ezra, Esther, Nehemiah, Haggai, Zechariah, Malachi*.

The books of the New Testament were probably written in the following chronological order:—James, A. D., 45; 1 Thessalonians, 52; 2 Thessalonians, 53; Corinthians, 57; Galatians, 57; Romans, 57; Matthew, 58-60; Philemon, 62; Ephesians, 62; Philippians, 62; Luke, 63; Mark, 63; Acts, 63; 1 Peter, 63-67; 1 Timothy, 67; Titus, 67; Jude, 67; 2 Timothy, 68; 2 Peter, 68; Hebrews, 68-70; John's epistles, 70-85; John's Gospel, 70-85; Revelation, 70-85.

THIS OLD BOOK is the most wonderful volume in existence. It is ever new. So far from becoming obsolete, it is the most adaptable to all modern uses—is more used for all serviceable purposes than any volume now in the power of man to write. It is a small book, but the volume of literature it has originated is great beyond computation, and never so vast as at this day. There is no such literary marvel as this.

Acknowledgments.

RECEIVED BY REV DR. MACGREGOR
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
DEC. 4TH, 1882:—

FOREIGN MISSION.

Acknowledged already.....	\$2639 96
Capt E. Cummingier Wilmot	2.00
Friend, per Rev, J. George..	1.00
Glouce Bay	20.00
Blackville and Derby	10.00
Green Hill—Salem Ch., add'l	13.25
J H Salisbury	1.50
W and E McN. Alberton.....	2.51
Onslow	55 55
New Carlisle, Hopetown and	
Port Daniel	12.00
Acadia	15.00
David Corbett, Amherst Pt.	
(Thk)	2.00
Tilley Set, Tobique	1.20
St James Ch., Newcastle	20.00
United Ch., New Glasgow,	
Port Thk Col for Tunapuna	
School	2.00
East Walton	2.76
Amherst	10.00
St Ann's and North Shore...	25.00
Upper Londonderry	40.40
Friend Bloomfield, N.B.	5.00
Friend, Sutherland's River ..	1.00
Friend, per Rev E. Scott	1.00
Economy Aux. of Truro W.	
F. M. Soc. for Annagee's	
salary	15.00
Truro W. F. M. Soc. for	
Tunapuna teacher	50.00
Truro W. F. M. Soc. for Rev.	
K J Grant for erection of	
new church	45.00
Mahone Bay	7.00
Mr Donald McMillan, Black	
Land, N. B.	4.00
—	\$3063.72

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already	\$388 98
Murray Harbour	3.00
Rockville, S. S., Maitland ..	3.01
St John Ch. S. S., Yarmouth ..	45.17
New Carlisle, Hopetown and	
Port Daniel	5.00
Kentville and Wolfville	19.50
Whycocomah	6.35
Wilton, Hants	3.24
Gore and Kennetcook	23.80
St Ann's and North Shore	2.00
United Cong. S. S., West	
River	35.67
Poplar Grove S. S., Halifax ..	40.09
Friends, Montrose and Elms-	
dale S. S.	12.44
Alberton and Mile River S S ..	25.59
—	\$615.71

HOME MISSIONS.

Acknowledged already.....	\$1213.13
Elmsdale	19.10
Capt E Cummingier Wilmot.	
Glance Bay	10.00
Blackville and Derby	4.96
Boulardine, C. B.	12.00
Riversdale and Northfield ..	1.00
W and E McN, Alberton	2.50
Onslow	45.00
Maccan	13.58
St David's M Soc, Maitland	
N. Carlisle, Hopetown and	
Port Daniel	6.00
Pisquid and Dundas (Thk) ..	2.00
Acadia Cong	15.00
Kentville and Wolfville ad'l	
Tilley Set, Tobique	2.80
New Richmond, S. Q.	5.00

New Richmond Woman's Soc	5.00
Little Harbour	4.98
Fisher's Grant	6.00
St James Ch, Newcastle	25.00
Scotch Ridge, N B	5.38
Litt e Ridge, N B	2.62
St Anne's and North Shore ..	20.00
Clifton	24.21
Upper Londonderry	25.00
United Cong. West River	25.53
Leitch's Creek, C B	3.25
Mahone Bay	5.00
Poplar Grove, Halifax	50.00
—	\$1587.77

SUPPLEMENTING FUND.

Acknowledged already	\$807.62
Pres Ch of Ireland, £100 stg.	486.67
Sherbrooke and Goldenville.	19.60
Glance Bay, C B	10.00
Blue Mountain	12.10
Barney's River	5.60
Garden of Eden	2.80
Blackville and Derby	1.00
Alex Etter, per Rev M G	
Henry	5.00
St Andrew's, Hamilton, Ber-	
muda	19.62
St. Andrew's, Little River ..	5.00
Onslow	30.00
New London South	17.00
Maitland, Thanksgiving	17.28
Maitland, Oct. Communion ..	25.00
New Carlisle, Hopetown and	
Port Daniel	24.00
Acadia	15.00
Union Ch, Hopewell	6.50
Kentville and Wolfville, ad'l	
Brookfield, part Thk col	20.00
Strathlorne, C B	20.00
New Richmond, Que	10.00
New Richmond Woman's Soc	
Little Harbour	5.00
Fisher's Grant	4.00
St James Ch, Newcastle	5.50
St Ann's and North Shore	25.60
Middle Stewiacke	20.00
Clifton Thanksgiving col	34.15
Upper Londonderry	23.00
Friend, Bloomfield, N B.	5.60
Friend, Sutherland's River ..	2.00
St Paul's, Woodstock	10.00
Moncton, N B	50.00
Mahone Bay	8.00
Poplar Grove Thk col. Halifax	
La Have Thanksgiving col.	51.00
—	2.00
—	\$1050.83

COLLEGE FUND.

Acknowledged already	\$5740 34
Uniacke Gold Mines	1.00
Blackville and Derby	16.60
Boularderie	8.60
Dalhousie	9.16
Maple Green	2.90
Interest	11.68
Onslow	30.60
New Carlisle, Hopetown and	
Port Daniel	10.00
Acadia Cong	5.90
Brookfield Sec, part Thk col	
Wallace, Knox Church	10.00
Lawrencetown	14.00
St James Ch, Newcastle	10.00
East Walton	3.00
St Ann's and North Shore	2.40
Middle Stewiacke	25.00
Upper Londonderry	15.00
St Stephen's Ch, St John	13.75
—	\$3923 83

BURSARY FUND.

Acknowledged already	\$118 25
Milford	8.04
Acadia	5.00
St John Coupon	30.00
—	\$161.29

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$1057.94
Interest	6.20
Glance Bay	7.50
Blackville and Derby	15.00
Interest	27.60
Dalhousie	9.16
Maple Green	2.90
Baddeck Thanksgiving col ..	6.00
Onslow	6.00
Maitland, part Thk col	10.00
Milford	10.00
Kentville and Wolfville	10.00
Brookfield, part Thk col	5.50
Strathlorne, C B	7.00
Knox Ch, Wallace	7.00
Gore and Kennetcook	5.80
St Ann's and North Shore	8.00
Middle Stewiacke	9.00
Clifton	17.53
Mahone Bay	3.00
Forks Baddeck	4.00

MINISTERS' PERCENTAGE.

Rev J A F Sutherland, 79-'81 ..	7.00
Rev T G Johnson, 1882	2.50
Rev D Drummond, 1882	3.00
Rev J D Murray, 1882	2.00
Rev J McQ McKay, 1882	3.00
Rev A Russell, 1882	3.25
Rev Wm Milton, 1882	1.50
Rev S Boyd, 1882	3.00
Rev Adam Gunn	3.50
—	\$1263 83

SYNOD FUND.

Acknowledged already	\$125 52
Strathlorne, C B	4.00
St James Ch, Newcastle	3.00
St Ann's and North Shore	2.00
—	\$134.52

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH OF DEC, 1882.

ASSEMBLY FUND.

Received to 5th Nov, 1882	\$344 88
Manchester	4.00
Smith Hill	5.00
Brucefield Union Church	4.00
Milford	4.00
Williamstown, St Andrew's ..	7.00
Winthrop Caven Church	5.00
Georgetown	5.00
Boularderie	3.00
West Bentinck	2.24
Cornwall, St John's	12.00
Winterbourne, Chalmers ch ..	8.25
Thorald	2.00
Cayuga	4.00
Bankleek Hill	8.50
Kempt and Walton	1.00
East St Peters	2.18
New Carlisle, Hopetown and	
Port Daniel	2.00
Strathlorne, C B	3.00
Newcastle, St James Church ..	12.00
St Ann's and North Shore	3.00
Georgetown, Que	17.00
Glouce, St Andrew's	2.00
—	\$462 00

HOME MISSIONS.

Received to 5th Nov, 1882	\$4792 55
Presbyterian Ch of Ireland	726.66
Plympton Smith Church	7.00
Wendigo Guthrie Church	13.00
Kintyre	5.00
Bayfield Road, add'l	2.00
A Friend in the Eastern	
Townships	10.00
Nissouri South	13.25
Nissouri North	3.72
Barrie	77.49

Bluevale	13.75
Kippen, St Andrew's	42.56
Chatham Ist, Thk Day	146.81
Summerstown, Salem Ch	11.00
Alton Ist Presbyterian Ch.	3.52
Wraffton, Thk Day	9.60
Dunbarton, Thk Day	5.00
Hespler, Thk Day	8.40
Landowne, Thk Day, add l	4.00
Kenyon	20.00
Arundel and Harrington	5.00
Lafona	27.00
Williamstown, St Andrew's	100.00
Tristral	83.00
North Bruce, Thk Day	29.07
Port Elgin, Thk Day	6.00
Cedarville, Thk Day	11.50
Doon, Thk Day	3.00
Springville, Thk Day	21.00
Windsor, Thk Day	6.00
Winstow	7.60
Georgina	54.00
Hillgreen Mission Ets, add l	2.00
Lancaster, Knox Church	108.45
Ayr, Stanley Street S School	20.00
Rocky Saugeen, Burns Ch	15.00
English Settlement S School	5.10
Yankee Hill	10.00
Exeter, Caven Church	87.00
Niagara Falls, St Andrew's	14.00
Ayr, Knox Church S School	10.00
Balfour	29.03
Balfour, Thk Day	15.00
Batho	22.80
Balsover, Thk Day	5.00
A man who trusts in God for assurance	5.00
Mount Forest, St Andrews	30.30
Jeanie	1.00
Saint Sylvester	21.60
Newtonville and Kendall	51.50
Pine River	10.00
Owen Sound, Division Street	55.82
Woodville	17.63
Scottown	14.00
Matilda	3.12
Hatchfield	25.00
Georgetown, Que	74.00
Portage La Prairie	37.50
Scarborough, Knox Ch. Thk Day	61.90
Glencoe, St Andrew's Church, Ladies' Miss'y Asso	46.00

\$7108.42

FOREIGN MISSIONS.

Received to 5th Nov, 1882	\$7605.96
Barrie S School	25.00
Pimpton Smith Church	5.00
Bayfield Road	11.00
A Friend in the Eastern Townships	10.00
Carradoc, Cokes Church	3.00
Barrie	29.50
Bluevale	10.40
St Louis de Gonzague, Thk Day	6.00
D Kennedy Vernon	5.00
Mosa Burns Church	7.50
Cornwall, St John's Ch	30.60
Amherstburgh	3.00
Colchester	3.00
Ayr, Stanley St S School	20.00
Eadie's Station	16.90
Mrs F Belmont, Formosa	50.00
English Settlement S School	5.10
Ayr, Knox Ch S School	20.00
Exeter Caven Church	12.00
Legacy of a Little Girl	1.50
Walton, Duffs Church	55.00
D W Campbell Leeds, Formosa	2.00
Mount Forest, St Andrews	24.00
Jeanie	1.00
Newtonville and Kendall	20.50
Georgetown, Que	40.00
J B Belmont	1.00

Glencoe, St Andrew's Church, Ladies' Miss'y Asso	20.00
—	\$8043.36
COLLEGES ORDINARY FUND.	
Received to 5th Nov, 1882	\$1576.93
Ashfield	8.00
Dresden and Knox Church	16.21
Kintyre	5.00
Bayfield Road	8.00
Walton, Duffs Church	9.00
Barrie	24.45
Wallacetown	15.01
Allanford	3.70
Saint Mary's 1st Church	8.19
Fenelon Falls	4.00
Somerville	2.00
Kenyon	30.00
Whitrop, Caven Church	15.00
Georgina	14.00
Harwich	25.00
Newcastle	14.25
Colborne	3.64
Exeter, Caven Church	10.00
Beachburg, St Andrews	14.75
Front Westmeath	4.35
Mount Forest, St Andrews	12.25
Pine River	5.00
Glencoe, St Andrew's Church Ladies' Miss'y Asso	15.00

\$1837.72

KNOX COLLEGE BUILDING F. ND.

Per Rev Wm Burns.

Received to 5th Nov, 1882	\$1507.07
King	4.00
Rev J H Ratcliff, Ancaster	10.00
Wm Stevely, Wardsville	20.00
Malcolm McLachlan	10.00
Belmont and Yarmouth	78.50
John Armour, Perth	200.00
W C Oliver, Newmarket	10.00
Kintyre	14.00
Chatham	74.24
Aldboro	25.00
Windsor, Amherstburgh, &c	137.25
Ann Bailey, Orillia	5.00

\$2155.16

KNOX COLLEGE ENDOWMENT.

Received to 5th Oct, 1882	\$1020.00
Alex Nairn, Toronto	300.00
Robt Stewart	40.00
Wm Galbraith	100.00
Anthony Bell	25.00
J Fulton, M D.	100.00
W J McMaster	100.00
Rev T Fenwick, Metis	20.00
A Friend, Toronto	100.00
Wm Rennie	50.00
A F Fulton	100.00
John Harvie	100.00
George Oal	25.00
Mrs Topp	100.00
Wm Christie	100.00
J Livingston	25.00
J D Laidlaw	50.00
A Darling	5.00
John Jackes	5.00
Stephen Nairn	50.00
Andrew Jeffrey	50.00
Geo Sutherland	10.00
Win Ramsay	400.00
Thos Armstrong	50.00

\$3285.00

KNOX COLLEGE ORDINARY FUND.

Received to 5th Oct, 1882	\$91.75
A Friend in the Eastern Townships	10.00
Jeanie	0.50

\$102.25

KNOX COLLEGE LIBRARY.

Received to 5th Nov, 1882	\$222.00
Rev J H Ratcliff	5.00

\$227.00

MANITOBA COLLEGE ORDINARY FUND

Received to 5th Nov, 1882	\$34.00
Saint Mary's, 1st Church	7.40
Brucefield Union Church	10.00
Montreal, St Gabriel Street	10.00

\$61.40

WIDOWS' FUND.

Received to 5th Nov, 1882	\$ 059.13
Carlton Place, Zion Church	6.00
Beaverton	9.00
Hillsburg, St Andrews	3.00
Dumblane	2.00
Belmore	2.35
McIntosh	5.00
Barrie	17.00
Legatee of an Annuitant	100.00
Brucefield Union Church	11.00
Kenyon	8.00
Chinguacousy Ist.	4.05
Greenbank	5.80
Pricketon	2.65
Berne	3.00
East Gloucester	5.00
Thorold	2.00
Huntingdon 2nd	5.00
A Lady Friend, Calvin Ch, Chatham, Ppp	1.60
Richardme Chalmers Ch	3.00
Wakefield	5.00
Kimburn	1.60
Lowry	1.65
Keady, Chalmers' Church	1.40
Lancaster, Knox Church	9.00
Pine River	4.00
A Sympathizer with Widows and Orphans	10.00
Toronto, St James Square Ch	25.10
Georgetown, Que	12.00
Farnham Centre	2.00

\$1325.63

With rates from Revs P Nicol, W M McKibbin, R McKenzie, W Graham, Arch McDiarmid, A Matthews, M Frazer, W Robertson, J Potheringham, D Kellock, D Allan, W Peattie, J Burton, \$20.00; D C McIntyre, R Wallace, A Henderson, \$12.75; L Cameron, W C Windel, J H Ratcliff, L Logie, A F McQueen, A W Waddell, J R Battisby, James Stewart, D Findlay, A McMillan, \$24.00; R D Frazer, \$24.00; C Cameron, Hugh Currie, Keady, A Drummond, J McFarlane, Arch Stewart, J B Hamilton, J K Bailie, J Morrison, Cedarville, A McLellan, N McKinnon, J Watson, J Middlemiss, L McPherson, Alex McKay, Morrison, A Stewart, J Ross, Brucefield, J Dick, J Scott, J Ferguson, A M Hamilton, Principal Caven, D H Fletcher, \$36.00; J Pringle \$9.00.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Nov, 1882	\$812.63
Beaverton	12.00
Hillsburg	3.00
Bothwell and Sutherland's Corners	5.00
Dumblane	3.00
Belmore	4.00
McIntosh	11.00
North Carradoc	5.85
Barrie	17.50
Carlingford	2.00

Allanford.....	5.80
Silver Springs.....	1.87
Pilot Mound.....	3.66
Goudney.....	2.47
St Mary's, 1st Church.....	7.78
Rockburn and Gore.....	8.00
Brucefield Union Church.....	11.00
Royalty from Hymn Book Committee.....	326.51
Kenyon.....	8.00
Hespeler.....	6.00
Hyde Park.....	4.50
Minedosa.....	3.50
Cantley and Portland.....	3.00
Chinguacousy 1st.....	4.05
Garden Hill and Perrytown Greenbank.....	8.00
Montreal, St Gabriel St Ch.....	7.20
Pinkerton.....	10.00
Renne.....	2.65
Dunsford.....	4.00
Hamilton Central Church.....	4.00
Thorold.....	71.57
Huntingdon 2nd.....	2.00
Mrs. F. Belmonte.....	5.00
Lanark.....	10.00
Mount Pleasant.....	10.50
Cheltenham.....	3.06
Molesworth, Thk Day.....	3.51
Glencoe Union Meeting, Thk Day.....	7.00
Kincardine, Chalmers Ch.....	8.37
Kinburn.....	5.00
Lowry.....	2.00
Mount Forest, St Andrews.....	2.00
Keady, Chalmers Church.....	6.00
Pine River.....	3.60
Toronto, St James Square Ch.....	4.00
Georgetown, Que.....	50.00
Glencoe, St Andrews Church.....	12.00
Ladies' Missy Asso.....	10.00
Georgetown.....	10.00
Limehouse.....	5.10

\$1538 04

Rates received to 5th Nov, 1882.....	\$521.50
With rates from Revs P Nicol \$4.50, W M McKibbin 6 years 18.00, R McKenzie 3.00, M McLeod, 5.00, A McDiarmid 4.00, M Fraser 7.00, W Robertson 4.50, J J Richards 3.00, W Peattie 2.00, R V McKibbin 3.00, D C McIntyre 3.50, I Wallace 6.00, H Cameron 4.50, A Henderson 3.25, L Cameron, 4.50, W Stewart 2.00, W Matheson 3.00, J Logie 3.00, D Strachan 4.00, A F McQueen 3.50, A W Waddell 3.50, J Farquharson 4.00, Jas Pritchard 4.00, W A Johnston 2.25, R Campbell 8.00, J R Battisby 7.50, Jas Stewart 2.50, J M Wellwood 3.50, D Findlay 3.00, R D Frazer 2 years 8.00, C Cameron, 3.50, H Currie 3.50, J Cameron 4.00, A Drummond 3.25, J McFarlane 4 years 8.50, Arch Stewart 4.00, J B Hamilton 2.50, J Morrison 2.50, A McLennan 2 years 5.00, N McKinnon 4.00, J Watson 3.00, J Wilson 6 years 21.00, W Cleland 4.00, S Hutchison 3.00, J Middlemiss 4.50, L McPherson 4.00, Alex McKay 4.00, A Stewart 5.50, J Ross 4.00, J M Aull 4.00, J Scott 4.00, J Ferguson 4.00, G Bell 2 years 10.00, A M Hamilton 4.00, A Urquhart 7.00, T McGuire 4.00, D McNaughton 1.50, G Jamieson 2.00, Dr Caven 11.00, D H Fletcher 24.00, R G Sinclair 3.50, Dun Morrison 3.00, J Pringle, 3.50, W E McKay, 18.00.....	333.75
.....	\$855.25

CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.

Received to 5th Nov, 1882.....	\$780.33
Brantford Zion Church.....	400.00

MISSION TO THE JEWS.

Mrs Campbell, Shelburne.....	\$5 00
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TEMPORALITIES LAW EXPENSES.

Received to 5th Nov, 1882.....	\$7.00
Lake Shore.....	6.00
Oshawa.....	3.25
Tilbury East.....	6.25
Waldfield.....	6.00
Bouchburg, St Andrews.....	7.41
Front Westmeath.....	1.49
Alma.....	6.00
Nichol Zion Church.....	3.00
Campbelltown, St Andrews.....	2.50
.....	\$43.90

MEMORIAL TO THE LATE REV JAS NESBIT.

Mrs Esson, Belleville.....	\$2.00
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CHURCH BUILDING IN MANITOBA AND NORTH-WEST TERRITORY.

Received to 5th Sept, 1882.....	\$149.00
Vice-Chancellor Proudfoot.....	100.00

PRESBYTERIAN THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND FARQUHAR, FOREST & CO, TERRASURERS, 173 HOLLIS ST., HALIFAX TO NOVEMBER 30TH, 1883:

Acknowledged already.....	\$70,132.95
Sherbrooke Cong, N.S.....	30.00
Springside Cong, N.S.....	11.50
J Mills, Shubenacadie, NS.....	10.00
Step Putnam (bal) Maitland, N.S.....	40.00
David H Murray, Scotch Settlement, N.S.....	1.00
Carleton, N.B.....	104.00
Rev J M Sutherland, (first inst'mt) Pugwash, N.S.....	20.00
.....	\$70,349.45

NOTE.—Acknowledged in June Record St John's Church, Halifax, \$100.00, should be Rev H H McPherson.

MINISTERS, WIDOWS AND ORPHANS FUND, LATE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

H Primrose, Treasurer, Picton, from 2nd August, 1882.

Union Church, Hopewell.....	\$7.00
Chalmers Church, Halifax.....	5.00
Princeton Cong, P.E.I.....	3.00
Red Bank, N.B.....	2.00
Kempt and Walton.....	2.00
New Carlisle, Hopetown and Port Daniel.....	2.00
Strathlone, C.B.....	5.00
Interest and Dividends on Investments to date.....	174.24
With rates from Revs Prof H McLeod, Scott, D McNeill, A McL Sinclair, Thos Nicholson, K McKenzie, Moses Harvey.....

FRENCH EVANGELIZATION

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

Already acknowledged.....	\$5977.78
Presbyterian Ch of Ireland.....	277.50
Miss McMartin, Lancaster.....	2.00
Arch Maxwell.....	2.00
Montreal St Gabriel Ch.....	51.00
Neil McLean, Malagawatch C. B.....	1.00
Christopher McRae Alexandria.....	20.00

Beverley.....	14.50
A Friend, Paisley.....	2.00
Fullarton.....	12.00
Kenyon.....	20.00
Mrs Mary Kellie Skye.....	60.00
Anonymous.....	5.00
Latona.....	20.00
Strathroy St Andrews.....	20.00
Winslow.....	5.60
H McKedie, Bristol.....	1.00
Wintrop.....	10.00
A Friend, Tiverton.....	10.00
K Urquhart, Chatham.....	50.10
Matilda.....	4.00
Mrs. Gardner, Bowmanville.....	20.00
Kenmore.....	14.30
Proof Line.....	10.30
Hampstead.....	8.00
Burn's Ch Rocky Saugeen.....	8.00
A Friend.....	1.00
Ratho.....	15.00
West Winchester.....	11.00
Thos. Wallace, Woodstock.....	1.00
L Original S. Sch.....	4.00
J. Fraser, L'Original.....	1.00
A Friend, Princetown P.E.I.....	10.00
N. Georgetown, Que.....	30.00
Mrs. J. McCurdy Kirkton.....	5.00
Mount Forest St Adwa. Ch.....	15.18
Mabou C.B.....	16.91
Pine River.....	6.00
Bequest late Mr. G. Hart, Forest.....	10.00
A Friend, Tisonburg.....	1.00
Georgetown, Ont.....	20.00
Limehouse.....	10.00
J. B.—Belmont.....	1.00
Eden Mills S. S.....	6.65
Spry Bay, N. S.....	5.00
Hy. McKenzie Spry Bay.....	1.00
Brook.....	5.00
Glencoe Ladies' Missy. Ass.....	15.00
Prescott.....	17.00
Cumtland.....	25.00
Per Rev. Dr. McGregor—
Kouchibouguac.....	3.32
Nine Mile River addl.....	0.50
Gay's River.....	0.25
Glace Bay C.B.....	7.50
Murray Harbour.....	34.20
Blackville & Derby.....	4.00
Indian Road.....	1.25
N. Salem.....	3.10
Lower Stewiacke.....	14.00
Shubenacadie.....	16.25
J. H.—Sitsbury.....	1.50
Onslow.....	25.00
New Carlisle & C.....	4.00
Brookfield Part Thanksgiving Coll.....	11.00
Newcastle St James Ch.....	15.00
Capt. D. Morrice, Walton Hants.....	5.00
St. Anns & North Shore.....	13.00
Middle Stewiacke.....	30.00
Mahone Bay.....	4.00
St John, St Stephen's Ch.....	8.25
Per Rev Dr Reid—
Mrs McGregor, Norwich.....	5.00
Barrie.....	23.50
South Delaware Thanksgiving.....	6.20
Rev J McFarlane, Pine Riv Cornwall, St Johns.....	37.00
Ayr, Stanley St S.S.....	20.88
Toronto, York Town Line.....	7.40
Joanie.....	0.50
.....	\$7,613.62

POINT-AUX-TREMBLES SCHOOLS

Rev R. H. Warden, Montreal, Treas.....
Acknowledged Already.....	\$1549.91
Woodstock, Chalmers S.S.....	50.00
Collingwood S.S.....	12.50
Ancaster S.S.....	10.00
Wingham S.S.....	3.78
Avonbank S.S.....	14.00
An Ottawa Friend.....	50.00

Cash, Montreal.....	25.00
D Duff, Bristol.....	1.00
W Mackintosh, Belleville..	5.00
Moncton, N B S.S.....	30.00
St John, St Davids S.S.....	10.00
Mrs P McLaren, Kingston..	25.00
Bequest late Don. McNaughton, St Eustache.....	100.00
Ayr, Knox S. S.....	20.00
Sydney, St Andrews Ch.....	3.00
Chatham, Ont St Adw. S. S	25.10
A man who trusts in God for insurance.....	5.00
Total	\$1941.19

COLLEGE FUND.

<i>Rev. R. H. Warden, Montreal, Agent</i>	
Already acknowledged.....	\$625.78
Caledon East & Sandhill.....	12.30
Colquhoun addl.....	1.00
Chesterville addl.....	1.00
South Gloucester.....	3.75
Manotick.....	3.86
Cantley and Portland.....	9.00
N. Georgetown, Que.....	30.00
Alex McQuig, Dalhousie Mills.....	1.00
East Hawkesbury.....	7.00
Laguere.....	5.00
Total	\$709.89

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Montreal, Treas

LIBRARY FUND.

Already Acknowledged.....	\$ 31.05
Mrs J. Lewis, Montreal.....	100.00

BUILDING AND FURNISHING FUND.

Already acknowledged.....	\$ 746.24
Per Rev. M F Boudreau, New Glasgow Que.....	9.00
Per Rev J Watson, Huntingdon.....	12.00
South Gloucester.....	10.00
Per Rev J A F McBain, S Georgetown addl.....	12.00
Rev T A Bouchard, Grenville.....	15.00
Ottawa, Knox Ch.....	25.00
Eganville.....	7.00
A Friend, Aird, Que.....	30.00
Carp & Kimburn.....	25.00
English River & Howick.....	25.00
Per Rev. J McKenzie, Whittton.....	10.00
West Winchester.....	25.00
Total	\$947.24

EXEGETICAL CHAIR & C.

Already acknowledged.....	\$2980.07
C Baillie, Montreal.....	50.00
D McFarlane.....	25.00
M B Atkinson.....	25.00
Jonathan Hodgson, Montreal	100.00
J G Savage.....	25.00
C D Proctor.....	25.00
Robt Anderson.....	150.00
Geo Kay.....	25.00
S H wing.....	50.00
A S Ewing.....	50.00
John Robertson.....	25.00
J L Morris.....	25.00
H A Nelson.....	25.00
Wm Ewing.....	25.00

Hugh Watson, Montreal....	25.00
J C Watson.....	25.00
Total	\$365.00

SCHOLARSHIP FUND.

Already acknowledged.....	60.00
Rt Anderson, Montreal.....	100.00

LADIES' F. E. SOCIETY

<i>Pe- Miss Sanderson to Oct. 1st 1882</i>	
Present St Ch Montreal....	\$ 206.30
Erskine Ch.....	145.00
Knox Ch.....	133.50
St Pauls.....	51.00
Stanley St.....	10.50
St Joseph St.....	10.00
Lachine.....	26.50
Peterboro.....	10.50
Por. Hope.....	7.00
Petite Cote.....	5.60
Cash.....	16.00
Lecture.....	49.50
Parlor Concert per Mrs C. Baillie.....	100.00
do Mrs T Darling.....	35.75
Mrs W D McLaren.....	19.00
Mrs Andrew Robertson.....	10.00
Mrs John McDougall.....	10.00
Mrs C Baillie.....	10.00
Mrs Morton.....	10.00
Mrs McFee.....	12.00
Mrs D Yalje.....	10.00
Mrs D Morris.....	10.00
Mrs R Campbell.....	10.00
Mrs John Campbell.....	10.00
Mrs Conssirat.....	5.00
Miss Robertson.....	5.00
Miss Norval.....	5.00
Mrs Binnie.....	5.00
Miss Dunmore.....	5.00
Miss Elhman.....	5.00
Grant from Board.....	100.00
Total	\$1639.15

ENDOWMENT FUND QUEEN'S COLLEGE. F. C. IRELAND, ACTING TREASURER.

Already acknowledged.....	\$75478.04
<i>Summerstown.</i>	
W McLean, bal on 20.00....	10.00
<i>Balderson.</i>	
Annie S Campbell bal on 5.00	2.50
<i>Orono</i>	
A R Linton.....	5.00
<i>Hamilton.</i>	
Mrs John Malloch.....	25.00
<i>Lachine.</i>	
Rev D Ross, B.D. bal on 250.	85.00
<i>Guelph.</i>	
Capt Gordon bal on 500.....	200.00
<i>Montreal.</i>	
A G McBean 4 on 500.....	100.00
<i>Belleville.</i>	
J P Thomas 3 on 100.....	20.00
<i>Lansdowne</i>	
Wm Cornet 4 on 25.....	5.00

Jos Turner 4 on 5.....	1.00
Jo Taylor 5 on 25.....	5.00
J A Bradley 6 on 25.....	5.00
Wm Beatty 5 on 25.....	4.00

Carlton Place.

Jno F Cram.....	20.00
<i>Bonnaville.</i>	
Mrs Gardner.....	25.00

Total to 30 Nov 1882....\$79990.54

BUILDING FUND.

Already acknowledged.....	\$38261.83
R Davis bal on 50.....	10.00
J McKay Jr " 100.....	20.00
Mrs J McKay " 100.....	30.00
W J Summerley " 20.....	8.00
A Swanston " 100.....	20.00
R McCammon " 100.....	20.00
Lieut Donaldson 3 on 100..	25.00
Hy Field " 4 on 100.....	20.00
Saml Thornton in full.....	2.00
Jas Richardson bal on 500..	100.00
<i>Rillimond & Boyd.</i>	
den bal on 100.....	20.00
James Redden " 100.....	60.00
James Haliday " 25.....	5.00
T Robertson 3 on 100.....	25.00
Wm Wilson bal on 100.....	20.00
Geo Mills Jr " 10.....	30.00
Thos McMahon " 100.....	40.00
Total to 30 November 1882	\$36730.85

SCHOLARSHIP ACCOUNT.

McNab & Horton school....	50.00
Gaelic Scholarship Received from M C Cameron MP	60.00

TEMPORALITIES EXPENSE FUND.

<i>JAMES CROIL, Treasurer, Montreal</i>	
Acknowledged already.....	\$3917.28
Rev John Barr, Brautford.....	5.00
Scarboro, St Andrews and St Johns.....	100.00
A T Drummond, Montreal.....	10.00
Rev W E McKay, Orangeville	10.00
D B McPherson, Montreal.....	25.00
James Johnston & Co, Montreal.....	100.00
Rev Geo A Yeomans, Dunville.....	25.00
Georgetown, Que.....	15.00
Ottawa, Bank St Church.....	25.00
Guelph, Chalmers Ch.....	10.00
Guanouque.....	10.00
Rev Dr Cook, Quebec.....	100.00
Wm Darling, Montreal.....	10.00
Carp and Kimburn.....	4.50
Camden and Newburgh.....	4.00
St Gabriel's Ch Montreal.....	55.00
Friends in Halifax per Rev Root Laing.....	20.00
Erin Ont.....	6.44
Total	\$4781.21

WIDOWS' AND ORPHANS' FUND.

<i>In connection with the Church of Scotland,</i>	
<i>JAMES CROIL, Montreal, Treas.</i>	
Lanark, Rev. James Wilson.....	10.00
Mount Forest Rev D Fraser.....	6.00
Prince Albert, Rev. James Sieveright.....	24.00
Total	\$ 40.00