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THE  
**PRESBYTERIAN RECORD**  
 FOR THE  
 DOMINION OF CANADA.

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**The Estimates.**

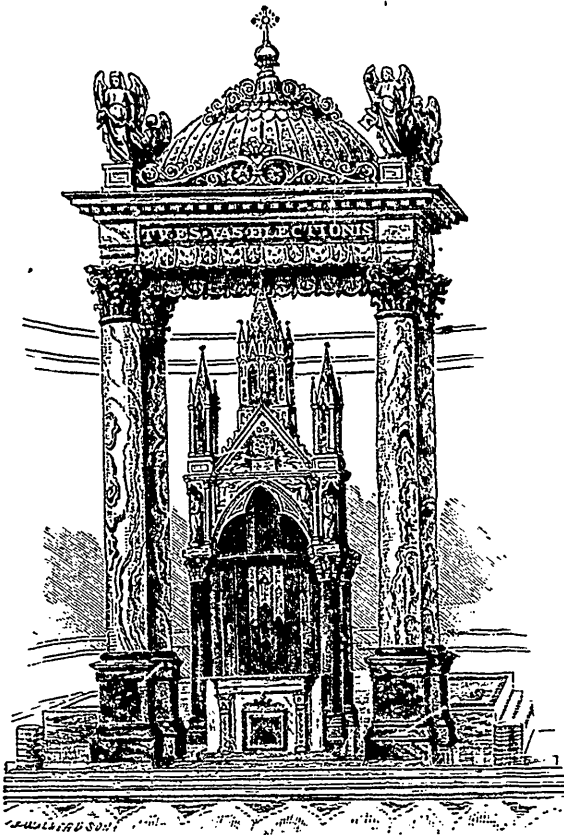
It is well at this time of the year to keep in view what is expected from the Church as a whole to carry on the various missionary and benevolent Schemes authorized by the General Assembly during the present ecclesiastical year. The amounts are as follows—subject to such variations as the exigencies of the work may render necessary. For Home Missions proper, East, \$9,000 and West, \$53,000, making in all \$62,000. For augmentation of Stipends, East, \$8,000, West, \$30,000—in all \$38,000. For French Evangelization, including schools and buildings at Pointe aux Trembles, and Coligny College, Ottawa, \$73,000. For Foreign Missions, the amounts are as follows: For the work in the New Hebrides, \$7,000; in Trinidad, St. Lucia and Demerara, \$14,500; for the missions to the Indians in the North-West Territories, \$19,000; for the mission in Formosa, \$18,000, and for the Honan mission, \$10,000; for the work in Central India, \$28,000. To which must be added, for the expenses of management and possible outlay in connection with extension of work, and to pay off debt of last year, say \$10,000 at least, bringing up the estimate for our Foreign mission work this year to

\$106,500. The Theological Colleges at Toronto, Kingston and Montreal, ask for \$15,400; Halifax requires about \$10,000, and the Manitoba College the same amount, making in all for the Colleges, \$35,400. The Aged and Infirm Ministers Fund, east and west, requires \$19,000; the Ministers Widows and Orphans' Funds, in like manner, say, \$8,000. For the Assembly Fund the amount required is \$5,500. The whole amount required for the year for the purposes named is thus, \$347,400; or putting it in the way our Methodist friends do, we should say we require for our Domestic and Foreign Missions, \$279,500 and for educational and benevolent purposes, \$67,900. That is a pretty large sum, but if each congregation will undertake its share, and if individual members will only contribute according to their several abilities, there will be no difficulty in securing the amount. Indeed, looking at this matter of finance from a liberal point of view, we have no hesitation in expressing our belief that our Church is well able to do a great deal more than this. In the meantime we are thankful for the indications of increasing interest and liberality in many quarters,

All Congregations and Mission Stations are enjoined to contribute to these Schemes of the Church, and to remit promptly to the Treasurers.

## Brieflet No. 12.

ROME.



TOMB OF ST. PAUL.

NOT very far from the Lateran stands another fine old church—*Santa Maria Maggiore, ad Nives*. There are at least fifty churches in Rome dedicated to the Virgin. This is the largest, and by far the finest. The words “ad nives” refer to the legend of a miraculous fall of snow, said to have fallen on the 5th of August, about A.D. 522, which covered the exact spot of ground on which the church stands, and that only! The nave of this church is lined with two rows of marble pillars—thirty-six on each side—from Hadrian’s villa. The altar is lavishly ornamented with porphyry, and the walls and ceilings with rich gilding and mosaics—the whole presenting an appearance of remarkable beauty. Over the altar

are emblazoned the words,—*Regina Angelorum*, “Queen of Angels.” Beneath it, are the “relics”—the *santa culla*, or cradle in

which the infant Saviour was carried into Egypt, the remains of St. Matthew, the brains of Thomas à Becket! &c. Adjoining the altar is a splendid chamber constructed by Pius IX for his last resting-place, and here he was buried. A gorgeous tomb also, is that of Sixtus V, one of the most distinguished of the Bishops of Rome, as preacher and statesman, who was nevertheless cordially hated by the people. *Santa Croce in Gerusalemme*, has no architectural attractions, though it draws crowds to venerate the “Title of the True Cross”—a piece of two-inch plank, reputed to be that on which the inscription in Greek, Latin, and Hebrew was written. (Luke 23: 38). The annual feast of the “Invention of the True Cross” is celebrated on the 3rd of May with great solemnity, when the figment is carried in procession attended by a white-robed choir who chant a litany in strains like this,—“O Cross! more glorious than the stars, world-famous, holiest of things, which alone wast worthy to sustain the weight of the world: dear wood, dear nails, dear burden-bearing; save those present assembled in thy praise to

day. Alleluia!”

*San Paulo-fuori-le-mura*. This famous Basilica stands in solitary grandeur in the open Campagna, three miles beyond the city walls. We have already walked in imagination with St. Paul as he entered Rome, we have seen the house in which he lived for two years, the dungeon in which he was confined, and the hall in which he was tried and condemned; we are now to look at the place where he was beheaded, and his reputed tomb. Adjoining the basilica there is a small church which marks the spot where, by a stroke of the executioner’s sword, the great Apostle gained the crown of martyrdom. You cannot but enter it with solemnity, for there is reason to believe that here Paul died. A bas-relief on the wall, represents the swordsman completing

his stern duty. It is a dull imagination that cannot fill in the details of the tragedy. The basilica of St. Pauls occupies the site of a splendid old structure that was burned in 1823. Its internal magnificence is in marked contrast with its ugly exterior. The lofty roof is supported by four rows of polished granite pillars, eighty in number, which cast long shadows on a marble floor 400 feet by 222 feet, that shines like a mirror. In the centre of the transepts is the high-altar, supported by pillars of red alabaster, and enclosing a richly carved Gothic shrine, beneath which the precious dust is said to be preserved in a silver casket.\* Around the fringe of the baldachino, or altar canopy, are inscribed in large gilt letters, the words,—TU ES VAS ELECTIONIS, SANCTE PAULE APOSTOLE, PRÆDICATUR VERITATIS IN UNIVERSO MUNDO,—“Thou art a chosen vessel, Holy Apostle Paul, preacher of the truth in the whole world.” In front of this tomb there is another, much humbler one, which in one word tells its own story—TIMOTHÆ. “Strong is the temptation,” says McDuff, “for once not too exactly to demand or scrutinize authority for the truth of the legend, in itself so beautiful, that these two honoured servants of Christ, who had lived and laboured, wept and prayed, sorrowed and rejoiced together, are now resting side by side—the father and ‘his own son in the faith.’”†

### Missionary Cabinet.

BISHOP SAMUEL CROWTHER, W. AFRICA.‡

IN the year 1810, a boy was born in a negro family living in the town of Oshugun, about 100 miles inland from the Bight of Benin, on the west coast of Africa. There he lived and thrived for eleven years, with two sisters and a little girl cousin, whose home was with them. Then, in 1821, there came a dreadful day, when a company

of men, from another tribe living not far away, came to Oshugun to capture some of the people, and sell them to the Portuguese slave-traders. There had been some trouble before this between the tribes, and that was what made them attack each other in this way. At this time the town of Oshugun was taken and burned, and a great many children and adults were carried off to be sold. Among them was this boy, Adjai. His father was killed in the fight, and he and his mother and two sisters and little cousin were all carried off. Very soon they were separated. Adjai and one sister were given to the chief; his mother and the baby-sister were allotted to some one else. Before night of that dreadful day, the boy had been traded for a horse, but his purchaser soon became dissatisfied and returned him. For a few months he remained near his mother; then he was suddenly hurried away to a slave market, and sold to a Mohammedan woman. Here he remained but a short time, when he was sold for rum and tobacco, and his new owners very soon passed him along to the Portuguese slave-traders who took him to Lagos and, after fettering him with others, 187 in all, marched them to the beach, and crowded them into the hold of a slave-ship to be taken to America.

The slave-trade had already become hateful to all humane people; and British vessels were on the watch along the coast of Africa to intercept the slave-ships. It so happened that a British man-of-war came along within two days, captured the slaver, and liberated all the slaves, who were taken on board the British cruiser. Adjai and five others, all young like himself, kept together, dreading all sort of horrible things from the stories told them by the Portuguese. But they soon learned they were among friends, and in due time they landed at Sierra Leone and many of the younger ones, including Adjai, and a girl from the same tribe, named Asano, were put into the mission school at Freetown, then under the care of Mr. and Mrs. Weeks. In three days he learned the alphabet; and in six months he could read the New Testament, and was so bright and eager to learn, that he became a favourite scholar. Within the next three years he had become a Christian, and on the 11th of December, 1821

\* HOWSON AND CONYBEARE, say that “Weeping friends took up his corpse, and carried it for burial to those subterranean labyrinth, where, through many ages of oppression, the persecuted Church found refuge for the living, and sepulchres for the dead.” While that may be true, it is probable that when the proscriptions against the Christians ceased, the remains of St. Paul were removed to their present resting place.

† ST. PAUL IN ROME, by Rev. J. R. McDuff D.D., London, 1873.

‡ Abridged from THE GOSPEL IN ALL LANDS; Rev. E. R. Smith.

being then fifteen years old, he was baptized and given the name of Samuel Crowther, after a good English clergyman. He was desirous to become a missionary, and in 1862 was sent to England for his education, but, the conditions being unfavourable at that time, he returned to Sierra Leone, entered the Fourah Bay Institution, where he mastered the course of study prescribed, and, in 1829, became a teacher at Regent's Town under Mr. Weeks. Adjai, the slave-boy, here married Asano, the companion of his misfortunes, and they lived happily together for a number of years at Regent's Town.

In 1841, Mr. Crowther accompanied the first expedition up the Niger to establish a mission. Most of the party perished, but Crowther lived, and determined to devote himself to missionary work in that region. So he once more went to England, entered the Church Missionary Society's College at Islington, and in 1843 was ordained by the Bishop of London as a missionary. He spent a year and a half at Badagery, and there preached under a great tree all that time. Then he reached Abeokuta, where to his great joy he found his mother and sisters, who after a time he received into the membership of the Christian Church. For twenty years he laboured there. Translations of the Scriptures and the Prayer-Book were made in the native languages. A third time he went to England and had an audience of the Queen. After this he made four different tours up the Niger, planting the germs of future mission stations. At the end of twenty years, there arose the need of a native to take the oversight of the West African work. Several white bishops had died from the effects of the climate, and now the Society chose Crowther for that important office. He was called again to England where he received the degree of D.D. from the University of Oxford, and on the 29th of June, 1864, he was consecrated Bishop by the Arch-bishop of Canterbury—the first black bishop of Africa since the disappearance of the Christian Church from the 'Dark Continent' more than 1200 years before. On his return to Africa, in August, he was received with the utmost enthusiasm, and for five and twenty years Bishop Crowther has been labouring for the good of his countrymen, an earnest, whole-

souled man, full of faith, thoroughly devoted and eminently successful.

Bishop Crowther, in his 79th year was present as a delegate at the great Missionary Conference held in London in 1888, and took an intelligent part in the proceedings of that memorable assemblage, giving an interesting account of his own work and that of other missionaries, expressing his views very clearly and emphatically in regard to polygamy and its baneful effects, and paying a high tribute to the success which had attended the devoted labours of women in connection with the education and elevation of native youth of both sexes. He is still at his post at the head of the Niger Mission. His wife died a short time ago. When she received Christian baptism, her name was changed to Susanna. She proved herself to be a good and faithful wife, full of zeal for the enlightenment of her countrywomen, and who brought up her own children in the fear of the Lord. One of the sons, Archdeacon Dandeson Coates Crowther, has been a great assistance to his father in his Missionary work.

## Presbyterianism on the Prairie.

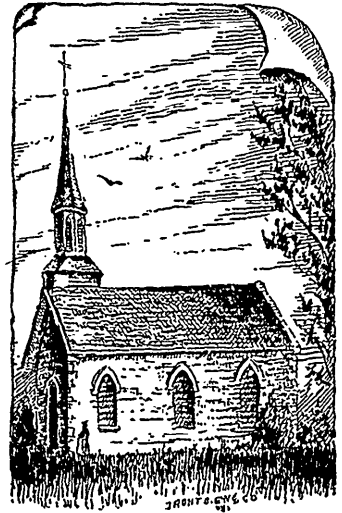
### WINNIPEG.

THE city of Winnipeg is situated on the Red River, forty-five miles from the lake whose name it bears. This lake is 230 miles long with an average breadth of thirty miles. Winnipeg is on the main line of the Canadian Pacific Railway, distant from Halifax, N.S., 2,263 miles, and from Vancouver, B.C., 1,576 miles. It has attained its present size and importance in an incredibly short space of time. In 1871 it was a mean village, half a mile from Fort Garry—the headquarters of the Hudson Bay Co.—and had a population of 241 souls, a number of whom were half-breeds. In 1873 it was incorporated into a "city" of 2,000 people, which increased in eight years to 8,000 inhabitants. Now it is the capital of the north-west and the seat of the Government for the Province of Manitoba, with a population approaching 25,000. The first railway connecting Winnipeg with the United States was opened in 1878. In the summer of 1885 the first passenger train of

the C.P.R. arrived here from the east. On the 1st of July, 1886, the first through train from Winnipeg departed on its romantic journey across the prairies and over the Rocky Mountains to Vancouver on the Pacific—marking an area in the history of Canada of the full importance of which we can as yet form a very imperfect conception. Winnipeg is no mean city. Its streets are broad and regular—Main street being one of the finest streets in the Dominion. Its educational and benevolent institutions compare favourably with those of any city of its size on the continent. It has seven banks and fifty hotels, two daily and seven weekly newspapers. Steamers ply from Winnipeg, or in low water from West Selkirk, to the northern end of the lake, there to connect at the mouth of the Saskatchewan with others that run 1,000 miles up that mighty river. Winnipeg has its House of Parliament and Government House, a handsome Court House and a number of other very fine public buildings. Affiliated to the Provincial University there are five colleges—four of them well equipped and comfortably housed—the Episcopalian, Presbyterian, Roman Catholic, and the Medical College; while the Wesley (Methodist) College has lately been begun. There are now in the city three Roman Catholic churches, six Episcopalian, six Presbyterian (including Kildonan), five Methodist, two Baptist, two Congregational, one Icelandic Lutheran, a Scandinavian and a Jewish Synagogue. Besides these, two other Presbyterian missions have just been undertaken, one by St. Andrew's church at Point Douglas, the other by Knox Church on Langside street. The Roman Catholics were first in the field in 1818. The Church of England followed in 1820. Each of these has its Cathedral. There are also a vigorous Young Men's Christian Association, a thoroughly equipped Hospital, a Children's Home and a House of Refuge.

It was in 1851 that the Rev. John Black was sent by the Presbyterian Church of Canada to undertake the work of founding the Presbyterian cause in the Red River valley. He took up his abode at Kildonan, giving occasional services in the Court House at Winnipeg. The little church built by him and still in use, may therefore be called the mother of all the Presbyterian churches in the North-West. In 1869-70 a small church was erected in Winnipeg, afterwards known as Knox Church. In

1871, the writer was sent by the General Assembly, as professor, to begin Manitoba College and to have charge of Knox Church, which was separated from Kildonan in 1872



PRESBYTERIAN CHURCH, KILDONAN.

and remained with its temporary supply until Oct., 1874, when Rev. James Robertson was inducted as its first regular pastor. The new church erected during his incumbency was sold in the time of the "boom." In 1881 Mr. Robertson was appointed Superintendent of Missions in the North-West, and in August, 1882, Rev. D. M. Gordon, of Ottawa, succeeded him as pastor of Knox Church, and for five years ministered successfully to the congregation, who built for him the handsome church of the present time. In 1883, Rev. F. B. Duval, of Toledo, Ohio, was inducted. In the meantime a peaceful "hiving off" took place from Knox Church, and St. Andrew's Church was begun in the north part of the city. Its first pastor was the Rev. C. B. Pitblado, of Halifax, who ministers with marked success for six years. He was succeeded by Rev. John Hogg, of Moncton, N.B., the present pastor. The North Presbyterian Church, an offshoot from St. Andrew's, was founded about 1885, and now occupies a handsome brick church. Rev. D. B. Whimster first ministered to this congregation, which is at present under the charge of Rev. John Hogg, formerly of Toronto. In 1887, the neat and commodious church, known as "Augustine Church," was erected on the south side of the Assiniboine. Over this Rev. A. B. Baird has been appointed missionary, being also on the staff of Manitoba College. In 1888 preaching was commenced among the Icelanders of Winnipeg, who number about 2,000, by a Presbyterian Icelandic student, Mr. Jonas Johannsen. The church erected last

year has been enlarged and now holds four hundred people, and is called the "Martin Luther Church."

There never having been any division of Presbyterianism in Manitoba, there was nothing to complicate church extension in Winnipeg, so that the territory of the city has been fairly covered by these congregations, and undoubtedly the Presbyterians represent an amount of religious force second to no other body. Winnipeg is the seat of Manitoba College, the seminary of our church for the North-West. In this there are this year 22 Theological students, 50 University students, and 40 preparatory. The College is an engine of immense power for the church. In it Rev. Prof. Hart, who was sent out in 1872 as the representative of the Church of Scotland in Canada, labours still, while Rev. Principal King has since 1883 devoted himself most enthusiastically to its interests. We may well say in looking back over the less than eighteen years since our first church organization took place in Winnipeg, what hath God wrought! The orderly character of the city, its quiet Sabbath, which all its visitors notice, its great interest in education as evinced by its excellent colleges and schools, and its high tone of political and general morality, are the evidences that a vigorous religious life is found in it, which the Presbyterian Church has not been the least factor in developing. There are upwards of 6,000 Presbyterians in Winnipeg. The number of communicants is 1,710; scholars in S. Sc. and Bible-class, 1,758; contributions last year for church purposes, \$29,445; average per member \$17.20.

GEORGE BRYCE.

## British Columbia.

BY REV. D. MACRAE.

THE past year has been the best in the history of the church in this Province. From the west coast of Vancouver Island to the Columbia River—throughout the vast bounds of the Presbytery—quiet, steady work has been going on. Throughout the year every pulpit has been occupied and every settlement of any size or importance has been more or less fully supplied with the services of the Church, distant Cariboo, one of the first mission fields occupied by the Church in B.C., alone excepted. Unlike eastern Provinces, population here is largely centered in the cities along the coast, much of the country being wholly uninhabited, and where settlements are found, being generally small and scattered. Outside of the towns and cities, church ex-

ension is in consequence attended by special difficulties. It is, however, found that church life being strong at the centres, it partakes of the same character in the smaller and more remote settlements.

### CITIES.

(1.) *Victoria*.—The two large and influential congregations here enjoyed a year of uninterrupted harmony and prosperity. St. Andrew's has recently completed the erection of the most complete and beautiful church edifice in the Province. The First Church, now free from debt, contemplates moving in the direction of church enlargement at an early date. (2.) *Vancouver*.—The ministers of this city have had their time fully occupied and their strength taxed in the effort to provide for the immense stream of population flowing to that point. The pressure is now very much relieved by the recent completion of the new St. Andrew's Church, a handsome and commodious edifice. (3.) *New Westminster*.—St. Andrew's. This fine old pioneer congregation maintains its position as thoroughly organized and vigorous in every department of church work—its fine large brick church, completed during the early part of the year, affording the necessary accommodation for a rapidly increasing population. The Rev. R. Jamieson conducts regular services as chaplain of the Dominion penitentiary. (4.) *Nanaimo*.—The congregation here, until recently under the supervision of the Colonial Committee of the Church of Scotland is now in a thoroughly organized and vigorous condition with a comfortable new church. Mr. Miller, who has been in charge for the past two and a-half years, by appointment of the Colonial Committee, found it necessary, owing to the state of his health, to resign at the end of the year. This occasions sincere regret.

### MISSION FIELDS.

(1.) *Alberni*.—A new, isolated but very important settlement on the west coast of Vancouver Island; vacant during the winter but supplied for the summer by Mr. Lockhart, an energetic student from Manitoba College, and since his return to College by Mr. Pillar, an experienced catechist; the only Protestant service in the settlement; contributions for six months about \$150. (2.) *Comox*.—An important agricultural and coal-mining district; three regular preaching stations; a comfortable church and manse, the latter erected during the year; missionary's labours very arduous; Rev. Alex. Fraser in charge for the past 3 years; progress very marked; \$600 raised towards salary. (3.) *Victoria District*.—An extensive and long neglected agricultural district, along with the Royal Naval Station of Esquimaux; 5 preaching stations; contribute \$600 towards salary; progress satisfactory and prospects encouraging; Rev. D. MacRae, assisted during last summer by Mr. Knowles of Manitoba College,

in charge for the past 4 years. (4.) *Richmond*.—Promoted to the position of supplemented charge; called Rev. J. A. Jaffray, B.A., for three years missionary in charge of Spallumcheen, in August last; comfortable church and manse, latter erected during the year; 2 stations; congregation not large but very spirited; contribute \$700 towards salary; prospects very bright. (5.) *Delta*.—A new field; first occupied last year; a good farming district; 3 stations; \$600 expected towards salary. In charge for past 5 months of Rev. Mr. Warren. (6.) *Langley and Port Haney*.—An extensive and laborious field, situated on both sides of the Fraser River; strength and endurance of the minister severely taxed; difficult, and at times dangerous boating and very bad roads; 3 comfortable churches; one erected during the year, and a house in course of erection by the minister for his own use; \$700 raised towards salary; in charge for the first three years of the Rev. Alex. Tait; complete organization and satisfactory progress. (7.) *Mount Lehman and Agassiz*.—Situated also on both sides of the Fraser River, and partaking of the same character, so far as the difficulties of working are concerned, as the field last noticed. This is a comparatively new field; \$600 expected towards salary; Rev. Alex. Dunn in charge for past year; a promising field. (8.) *Chilliwack*.—An old and important agricultural district; progress here has been very rapid; congregation not large but very energetic and liberal; 2 stations with comfortable church and manse; Rev. W. R. Ross in charge for the past year. (9.) *Kamloops*.—A growing town and an important railway and business centre in the interior; congregation thoroughly organized, liberal and energetic, with a handsome and comfortable church; the outlook very encouraging; \$850 raised towards salary; Rev. John Chisholm in charge for the past three years. (10.) *Nicola*.—An important cattle ranching district; settlement very scattered; until recently under the supervision of the Colonial Committee of the Church of Scotland; two or three preaching stations and one church. For the past three years in charge of the Rev. Mr. Murray by appointment of the Colonial Committee. (11.) *Spallumcheen*.—An important agricultural district also in the interior; the Rev. J. K. Wright succeeded Mr. Jaffray here in May last; a long neglected district; the people express warmly their gratitude to the church and appreciation of church ordinances; a good foundation has been laid and the prospects are very encouraging; \$600 are raised towards salary. (12.) *Vernon*.—This is a new field subdivision of the one last noticed. It having been found impossible to secure the necessary oversight, without overtaxing the missionary's strength, a grant was authorized and an appointment made by the Home Mission Committee at its October meeting; \$600 are expected to be received towards salary.

By appointment of the Presbytery, Mr. Chisholm visited and thoroughly explored, last summer, an hitherto unknown region, settled by miners and cattlemen lying towards the international boundary. He reported to the Presbytery a most favourable opening for a young man capable of performing the combined duties of missionary, and tutor to the family of a wealthy cattle rancher who promises \$300 towards his support. The Presbytery hopes to avail itself of this interesting opening in the Spring. Certainly, not the least interesting or important event of the year has been the reception, under the care of the Presbytery of the congregations of Nicola and Nanaimo—the former with its minister. This was brought about at the unanimous request of ministers and congregations concerned, and with the cordial concurrence of the Colonial Committee of the Church of Scotland. Thus the problem of union has been happily solved without the slightest friction and, indeed, with the utmost harmony and good feeling. Six years ago we had in B. C. one congregation and two ministers. In August 1886, the date of the organization of the Presbytery—two and a-half years afterwards—4 congregations and 4 ministers. At the end of last year—three and a-half years later—18 congregations, 16 ministers and one catechist—of these we are indebted to the Colonial Committee of the Church of Scotland for 5 congregations and 2 ministers—During this time, 12 churches and 5 comfortable manses have been erected.

By the last report of the General Assembly's Committee on Statistics, it is shown that the average contribution per family and communicant in the Presbytery of Columbia, is in advance of any other Presbytery of the church, Calgary—also partly in B.C.—being the next highest.

Average contributions towards stipend, per family, \$17,27; per communicant, \$12,84; average throughout the church, per family, \$8,52, per communicant, \$4,40; towards all congregational objects, per family, \$54,29, per communicant, \$40,26; throughout the church, per family, \$19,52, per communicant, \$10,28; towards the schemes of the church, per family \$1,77, per communicant, \$1,31; throughout the church, per family, \$3,42, per communicant, \$1,80; towards all purposes, per family, \$56,42, per communicant, \$42,00; throughout the church, per family, \$24,40, per communicant, \$12,86.

Additions to communion roll on profession of faith, 142 and by certificate 245—these figures speak for themselves—they need no comment.

It is proper to state that in addition to the work carried on in B.C. under the direction of the Presbytery of Columbia, the Presbytery of Calgary has the oversight of a number of mission stations, in the Province, along the line of the Canadian Pacific Railway, and



southwards towards the international boundary. The work in this mountainous region has been prosecuted with vigour during the year, by the Presbytery and the Superintendent of missions.

Is it too much to claim that these results, merit, in an increased measure, the continuance of the confidence and support so generously accorded by the church through her Home Mission Committee, during the past five or six years, which alone—under the Divine blessing rendered the present of things, in British Columbia, at all possible.

VICTORIA, B.C., 15th January, 1890.

### Household Words.

#### HUSHING THE TEMPEST.

He saith unto them, why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. Matt. viii. 26.

The disciples had given up the idea of man-aging the ship; the crew were entirely demoralized; yet Christ rises, and he puts his foot on the storm, and it crouches at his feet. Oh, yes! Christ can hush the tempest. You have had trouble. Perhaps it was the little child taken away from you—the sweetest child of the household, the one who asked the most curious questions, and stood around you with the greatest fondness, and the spade cut down through your bleeding heart. Perhaps it was an only son, and your heart has ever since been like a desolated castle, the owls of the night hooting among the fallen arches and the crumbling stairways. Perhaps it was an aged mother. You always went to her with your troubles. She was in your home to welcome your children into life, and when they died she was there to pity you; that old hand will do you no more kindness; that white lock of hair you put away in the casket or in the locket didn't look as it usually did when she brushed it away from her wrinkled brow in the home circle or in the country church. Or your property gone, you said: "I had so much bank stock, I had so many government securities, I had so many houses, I had so many farms—all gone, all gone." Why, sir, all the storms that ever trampled with their thunders, all the shipwrecks, have not been worse than this to you. Yet you have not been completely overthrown. Why? Christ says: "I have that little one in my keeping. I can care for him as well as you can, better than you can, O bereaved mother!" Hushing the tempest. When your property went away, God said: "There are treasures in heaven, in banks that never break." Jesus hushing the tempest. There is one storm into which we will all have to run. The moment when we let go of this world and try to take hold of the next, we will want all the grace possible.

Yonder I see a Christian soul rocking on the surges of death; all the powers of darkness seem let out against that soul—the swirling wave, the thunder of the sky, the shriek of the wind, all seem to unite together; but that soul is not troubled; there is no sighing, there are no tears; plenty of tears in the room at the departure, but he weeps no tears; calm satisfied, and peaceful; all is well. By the flash of the storm you see the harbour just ahead and you are making for that harbour. All shall be well, Jesus being our guide.

Into the harbour of heaven now we glide;  
We're home at last, home at last  
Softly we drift on the bright silv'ry tide,  
We're home at last.  
Glory to God! all dangers are o'er,  
We stand secure on the glorified shore;  
Glory to God! we will shout evermore,  
We're home at last.—*Talmage.*

#### CHRIST AND THE PENITENT THIEF.

And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise." (Luke xxiii. 39-43.)

This is a most remarkable scene, whether we consider the prayer and faith of the penitent thief, or the answer of the dying Jesus. Rebuking his associate in crime, confessing the justice of the doom that had fallen to both of them, and declaring his belief in the innocence of Jesus, he turned his eye toward him, and said: "Lord, remember me when thou comest into thy kingdom." How fully this man understood the Kingdom of Christ we do not know; yet his prayer implies that he believed Jesus to be the promised Messiah. He looked toward him as a Saviour and a helper, in the last extremity of his own life, and that, too, notwithstanding the apparent helplessness of the Being to whom he prayed. Light from heaven, as we must suppose, was suddenly poured into his soul; and to the person who was then dying by his side he fled as his only hope. His faith was exercised under remarkable circumstances.

There is no point in time when it is too late for sinners to call on Jesus for the help they need; and no sinner ever sincerely sought salvation from him without obtaining it. What Christ did in the case of the penitent thief, and for him, he will do in any case, and for any one who, like this thief, seeks his favour. He is able "to save them to the uttermost that come unto God by him." His atonement for sin is as broad in its provisions as the wants of the race. Nothing but a loving and believing heart is wanting to make that atonement efficacious unto eternal life. This condition being supplied on our part, then salvation will follow on God's part. When the Philippian jailer asked Paul what he must do in order to be saved, the apostle promptly replied: "Believe on the Lord Jesus Christ, and thou shalt be saved." This answer is good for all time, and for all persons who comply with the condition specified.

God has constructed the Gospel system on these two principles: first, that Christ is the only Saviour of sinners; secondly, that faith in him will secure their salvation. The salvation of the penitent thief, though peculiar in the circumstances in which he exercised faith, was not exceptional in the principles involved. He breathed into the ear of the dying Jesus a prayer of faith in him; and Jesus responded in the words of saving grace. Salvation is not only possible, but always *real*, to every sinner who seeks it in this way. So Christ preached his own Gospel, and so the apostles preached it by his authority.

### FAMILY PRAYERS.

CANON LIDDON.

There is one mark of a household in which God is known and loved which is too often wanting in our day,—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference in any household at the end of the year. How, indeed, can it be otherwise, when each morning, and, perhaps, each evening, too, all the members of the family—the old and the young, the parents and the children, the master and the servants—meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that he has redeemed by his blood each and all of them! How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirit of envy, and pride, and untruthfulness, and sloth, and the whole tribe of evil thoughts, and make way for his presence in the hearts of old and young alike, who, as he brings us one by one nearer to the true end of our existence, so does he alone make us to be “of one mind in a house” here, within the narrow presence of each home-circle, and hereafter in that countless family of all nations and tongues, which shall dwell with him, the universal Parent of all eternity.

### EARNESTNESS.

Earnestness is contagious. Earnestness leaps over difficulties. Earnestness walks the up incline as though it was level ground, nor heeds difficulties, with the prize in view. We have to contend, as we have seen, with widespread indifference; and earnestness will attract the half-closed eye of the indifferent, and rouse to sight, thought, action. Would that our churches were all terribly in earnest; all intensely alive! Silently as the leaven leavens the whole lump, so an earnest Church leavens the locality in which it works. Earnestness need not be noisy; the hottest coal fire burns without crackling; the earnest runner does not waste his strength in shouting

to the spectators as he runs. We plead for the earnestness which is the normal condition of healthy spiritual life—the earnestness which flows from constant communion with God—the earnestness which can calmly look on the scene of continuous indifference, and gather from it strength to plead with men and plead for God; the earnestness which, like the river in its course, is fed by secret springs flowing from the “throne of God and the lamb.”

### GOOD SERMONS FOR CHILDREN.

Most boys and girls do not like sermons; they say they are too long for their highnesses. Perhaps they may like short sermons. They will give food to think over, and must not be read too hastily. A Swedish boy fell out of the window and was badly hurt; but with clinched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that the boy would make a man of an emergency. And so he did, for he became the famous General Baur. A boy used to crush the flowers to get their colour, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian. An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, “That boy will beat me one day.” So he did, for he was Michael Angelo. A German boy was reading a blood-and-thunder novel. Right in the midst of it, he said to himself, “Now, this will never do. I get too much excited over it. I can't study so well after it. So here goes!” and he flung the book into the river. He was Richter, the great German philosopher. Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil that make man or woman good or not.

### LOVE MIGHTIER THAN LOGIC.

You may hammer ice on the anvil or bray it in a mortar. What then? It is pounded ice still, except for a little portion melted by heat of percussion, and it will soon congeal again. Melt it in the sun, and it flows down in sweet water, which mirrors the light which loosed its bands of cold. So hammer away at unbelief with your logical sledge-hammers, and you will change its shape perhaps; but it is none the less unbelief because you have ground it to powder. It is a mightier agent that must melt it—the fire of God's love brought close by a heart ablaze with the sacred glow.

The most precious of all possessions, is power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace and scorn; the power of calm reliance in scenes of darkness and storm.

## Childhood and Youth of Jesus.

FEBRUARY 9. A.D. 8. LUKE 2: 40-52.  
*Golden Text, Luke 2: 52.*

LUKE omits all mention of the visit of the Magi to the infant Saviour; the slaughter of infants in Bethlehem, and the flight into Egypt. It would seem from Matt. 2: 22, that Joseph had intended to remain in Judea. His return to Nazareth took place only after the death of Herod. V. 40. *The child grew.*—The childhood of Jesus was the same as ours, a continuous development of mental and bodily powers, with the same liability to the ailments of infancy. Comp. Heb. 2: 17-18. Hence we feel assured of Christ's sympathy and love for babes. *Filled with wisdom.*—The verb in the Greek, implies a continuous process, being filled, see v. 52. *The grace of God*—He was favoured with the moral beauty of a perfectly holy childhood. V. 41. *The Passover*—to which all Jews were required to go, Deut. 16: 16. . . . the faithfulness of the parents, and its influence on the child. V. 42. *Twelve years old*—at which age, Jewish children were held to be more directly responsible for their obedience to the law. V. 43. *The days*—seven in number, Exod. 13: 6. *Tarried.*—Every day, probably Jesus had attended in the Temple, his parents might naturally have found him there, but in the hurry and bustle of departure they missed him, and thought he was with their friends. It was not until late in the evening that they ascertained he was not with them. V. 46. *After three days*—an anxious time for them, but if Mary had remembered the angel's words, Luke 1: 35, what would have been more natural than seeking the "Son of God" in His Father's house, v. 49. V. 47. *Hearing, etc.*—Mark the resemblance between this, and the teaching of our own Sabbath Schools. V. 49. *My Father's business.*—This is the first indication we have of Christ's consciousness of His being "the Son of God." His emphatic "My Father" contrasts with Mary's "Thy father" in 48th v. That his parents "understood not" shows that time had dulled the impression made upon them by the marvels of his birth. V. 51. *Subject-obedient.* If Christ was so, how much more should Christian children, Exod. 20: 12, Eph. 6: 1. *Kept these sayings*—comp. v. 19. She did not fully understand, but patiently waited in faith, for more light. V. 52. *Increased.*—There was no miraculous development in Christ's childhood. He "increased" his knowledge at the school of Nazareth and by attendance in the house of God. Only there was in him no sin. All the stages of his progress were marked by the perfection of moral and spiritual wisdom belonging to each of them. Obedient, unselfish, devout and helpful, it is no wonder that all who knew him, loved him. All we know of that time of Jesus' life is what we have studied in this lesson.

## The Ministry of John.

FEBRUARY 16. A.D. 26. LUKE 3: 7-22.  
*Golden Text, Matt. 3: 2.*

IT was about eighteen years after the events of our last lesson that John was called out of the wilderness where he had spent his youth, ch. 1: 80, by the Holy Spirit. To prepare men's minds for the coming of Christ, he preached repentance and baptized all the truly penitent. Multitudes came to hear him, Matt. 3: 4-5, and to be baptized. V. 7. *Vipers*—The Pharisees and Sadducees who were thus called, Matt. 3: 7, were a wicked, hypocritical set. See what Jesus says of them in Matt. 23: 13-15. The viper's venom kills the body, but false teaching may kill the soul. V. 8. *Fruits*—True repentance must be accompanied by good works, James 2: 26. *We have Abraham*—Comp. John 8: 33-39. V. 9. *The root*—Israel is symbolized by the tree, God had often pruned it by his judgments, but now that he had sent His Son, rejection of Him would mean destruction, Luke, 13: 6-7. V. 10. *What shall we do?*—Comp. Acts, 2: 37. John's answer is very practical. Deny yourselves, give to the poor, comp. Jas, 2: 15-16. V. 12. *Publicans*—These tax-gatherers had the name of being great extortioners. Hence John's answer to them in v. 13. V. 14. *Soldiers*—probably Roman legionaries, to whom John recommends gentleness, avoidance of false accusations, and contentment with their pay. Some of the people inclining to the idea that John himself was the Christ, he answers them by announcing the coming Messiah, who by another baptism, of which his was only the symbol, would give them life and holiness. V. 17. *Whose fan*—The chaff represents the ungodly—the wheat, believers in Christ—the garner is Heaven—the fire unquenchable, the wrath of God. In vs. 19 and 20, Luke completes his account of John's ministry, so as not to have to recur to the same subject afterwards. John does something similar, John 3: 24. The facts briefly stated here are found in full in Matt. 14: 3-12. We need only remark here that John the Baptist was neither a man-worshipper, nor a time server. He preached the same gospel to rich and poor, to the publican and to the tetrarch. V. 21. *Jesus baptized*—comp, Matt. 3: 13-17. Luke is the only Evangelist who mentions that Jesus was "praying" when the "heaven opened." It does not appear that the voice spoken of in v. 22 was heard or the sign, the Spirit descending like a dove, seen by others than Jesus and John, nor does it seem necessary. By them John's doubts would be effectually dispelled, and Christ's human nature would be strengthened by such a Divine attestation. The descent of the Spirit on Jesus must have brought some kind of a change in his human nature. The 1st verse of ch. 4 seems to confirm this view. Comp. John 3: 34; 3: 11 and Mark 1: 12.

## The Temptation of Jesus.

FEBRUARY 23. A.D. 26. LUKE 4 : 1-13.  
Golden Text, Heb. 2 : 18.

**COMP.** Matt. 4, 1-11; Mark 1 : 12-13. Luke and Matthew are the only two Evangelists who relate in full the temptation of Jesus. There were no witnesses to it, the account of it must therefore have been given by Christ himself. As the writer of Hebrews shows, there is a Divine fitness that our Lord should have thus been tried, Heb. 2 : 18. The time must have been immediately after his baptism. V. 1. *Led*—Ezekiel and Philip had a similar experience, Ez. 8 : 3; Acts 8 : 39. The wilderness was probably that on the East of Jordan. V. 2. *The devil*—Here as elsewhere, the Bible teaches plainly the existence of a personal Evil Spirit, called Satan, the enemy, the accuser and as here, the devil, Job 1 : 6; Zech. 3 : 1. With this formidable foe, Jesus was now brought into conflict. *Eat nothing*—Comp. Ex. 34 : 28; 1 Kings 19 : 8. Mark adds that "he was with the wild beasts," ch. 1 : 13, hunger and thirst felt by Jesus, proves his human nature to have been the same as ours, John 4 : 7. V. 3. *Bread*—At such a time Esau had sold his birthright for a mess of pottage, Gen. 25 : 31. But Jesus knew that his life was in God's hands. By God's will he had been led to fast, and God alone should relieve him of this trial. Changing stones into bread would have implied a distrust of His Father's care. God's will before all, as his answer shows, Duet 6 : 4-9. V. 6. *All this*—Satan has usurped God's Kingdom on earth—God never delivered it to him, as he seems to assert, John 8 : 44. Men have rebelled against God and taken Satan for their King, John 12 : 31. The devil here appeals to that love of power for the sake of which so many men lose their souls every day. Jesus confounds him by a thrust of the sword of the Spirit, the Word of God, Eph. 6 : 17. *It is written*—Deut. 6 : 13. *Get thee behind*—comp. Matt. 16 : 23. V. 9. *A pinnacle*—The wall there was 400 cubits high (600 feet). Satan suggests that Jesus could thus easily prove his Divine Sonship, before the multitudes who thronged the temple. Jesus once more defeats him by God's word, quoting Deut. 16 : 16. V. 12. *Tempt God*—doing unnecessary rash and imprudent actions. V. 13. *For a season*—He came again in what Christ called the hour of the power of darkness, John 14 : 30, to try whether by suffering he might defeat the purpose of His mission, but there again he was baffled.

It will be noticed that there is a difference in the order in which Matthew and Luke place the three temptations. It is thought that Matthew has given the correct order. That such variations occur in the Gospels, prove that each writer wrote independently. Had the Evangelists agreed to deceive men they would have avoided all these variations.

## Jesus at Nazareth.

MARCH 2. A.D. LUKE 4 : 15-32.  
Golden Text, John 1 : 11.

**OUR** Lord's ministry began in Galilee, though not necessarily in Nazareth, John 2 : 11. His teaching and miracles had already made him famous, when the incidents of this lesson took place, v. 14, 15. Nazareth itself was a small town W. of Capernaum which did not bear a good name, John 1 : 45, and evidently deserved this reproach, v. 28, 29. It needed all the more the preaching of the Gospel. V. 16. *His custom*—A sharp rebuke to those who neglect Church ordinances, Heb. 10 : 25. Children of Jews were taken to the synagogue at 5 years of age, after 13, attendance was obligatory. *Stood up*—That the Ruler of the Synagogue allowed Jesus to read, shows that Christ's past life had won him the respect of all. V. 17. *The book*—A parchment roll. *Esaias*—Isaiah, the place, Is. 61 : 1-2, one of the Messianic prophecies. V. 18. *The Spirit*—Comp. ch. 3 : 22. The quotation follows the reading of the LXX, with unimportant variations, e.g., for Gospel, Isaiah has "good tidings," for the "poor" the "meek," "to heal" for "to bind up," "preach deliverance" for "proclaiming liberty, etc. *Recovering of sight*—The blindness coming from imprisonment in the darkness of error. V. 19. *The acceptable year*—A reference to the year of Jubilee, Lev. 25 : 9-10. In the year of Christ's Kingdom, men might by faith in Him, obtain true freedom, John 8 : 32-36. V. 20. *Sat down*—The preacher then sat whilst speaking, Matt. 5 : 1; 23 : 2. *Fasted*—showing their intense attention. V. 21. *He began*—This verse is only the opening sentence of what may have been a long discourse, V. 22. *Gracious words*—that went to the heart of his hearers, instructive and comforting, Is. 40 : 1-2. *Joseph's son*—Comp. ch. 3 : 23. V. 23. *Physician*—Luke is the only Evangelist who quotes this proverb. He is believed to have been a physician, Col. 4 : 14. V. 24. *No prophet*—Jesus quoted this saying more than once, Matt. 13 : 57, John 4 : 44. V. 25. *Elias*—Elijah, 1 Kings 17 : 9. V. 26. *Sarepta*—Zarephath, a Phœnician city. V. 27. *Eliseus*—Elisha, 2 King 5 : 14. V. 28. *Filled with wrath*—because Christ showed that Gentiles might have a faith, of which they the chosen people were destitute. See Matt. 8 : 10. V. 29. *The hill*—There is such a cliff about 40 feet high near Nazareth. For a precedent see 2 Chron. 25 : 12. How quickly their goodwill ceased, when Jesus told them unwelcome truths, Comp. John 8 : 45-47. V. 31. *Capernaum*—on the shore of the Sea of Galilee. V. 32. *With power*—Comp. 7 : 29. The sermon on the Mount is a striking example of this "teaching" with power and authority. Jesus being full of the Spirit of God, needed no human helps, such as the "traditions of the elders."

## Ecclesiastical News.

**SCOTLAND:** The receptions given to Dr. Pierson in his mission tour through Scotland, are surely a sign of the times. The largest halls in our largest cities are being crowded to their utmost capacity with interested and even enthusiastic audiences. His one theme is the duty and privilege of the Christian in the spread of the Gospel in heathen lands. Dr. Pierson, having made the subject a life-long study, produces facts and arguments that tell most powerfully upon the hearers, and fire him with a new zeal. As the committees of arrangements consist of ministers and members of every evangelical denomination, the effect upon the brotherhood of Christians is most helpful. How much Scotland stands in need of this quickening, notwithstanding all our evangelical faith and our Christian endeavor, everyone who knows Scotland will be most ready to admit. That there will be blessing—much blessing—we cannot doubt. Last night Paisley was full of enthusiasm. In the Free Church Presbytery of Glasgow, notice has been given of an overture to the General Assembly on closer union with the U. P. Church, so that once more, and this time, we hope, with practical and permanent result, the matter is taking shape. From the report of Free St. George's, Edinburgh, of which Dr. Whyte is minister, we notice that there are 100 office-bearers, 1,149 members, and that the income for the year is about \$50,000, of which nearly the half goes to the Sustentation Fund of the Church. What a magnificent return! As colleague and successor to Dr. Whyte, the Rev. G. A. Smith, of Queen's Cross, Aberdeen, is still under call. He leaves himself in the hands of his congregation. For the past six months the increase in the F. C. Sustentation Fund has been about \$1,900. The Moderators for the coming Assemblies are: For the Established, the Rev. A. K. H. Boyd, D.D., of St. Andrew's, well known for his "Recreations of a Country Parson," and other works; and in the Free, Dr. Thos. Brown, of the Free Dean, Edinburgh, author of the "Annals of the Disruption," &c., &c. Drs. MacGregor and Rainy speak in the highest terms of the Australian Churches, and especially of their spirit of missionary enterprise, and of Christian union. We are thankful that Canada is not behind. Dunblane Cathedral is to be restored at a cost of \$100,000. We fear that Sabbath desecration is on the increase in Scotland. Trading and tramway companies are being remonstrated with, while theatres are giving sacred concerts on Sabbath evenings, for the present, in aid of charities. Many of the Highlanders in the northern counties are in arms about Dr. Marcus Dods; and even the name of Professor Bruce is occasionally mentioned. The Marquis of Tweeddale is appointed Lord High Commissioner to the next General Assembly. D.

**IRELAND.**—There have been at least three deaths in the ministry since last month's notes were furnished, two of them belonging to the fathers of the olden times, and one to the young men who were in college, but as yesterday. David Edgar's ordination dates back to 1829, when the Arian controversy was just culminating in separation. The Edgars have for generations been a Levitical family. The father of David was Samuel of Ballynahinch, whom he succeeded in the pastoral charge. The brother was John, who was long professor of Theology in Belfast. Another relative in a former generation was Samuel of Armagh, the author of variations of Popery, a work that has never been surpassed. David spent his whole life in Ballynahinch. The Edgars and the Thomsons were companions in Ballynahinch. Some of both families were on the same school benches. We mean the Thomsons of whom Sir William is so distinguished a representative.—James White of Carrickfergus, has just passed away. He was ordained in 1838. Hence, both he and Mr. Edgar were pre-union ministers. The Whites were as much a Levitical family as the Edgars. Patrick White, for a long time minister of Bailieborough, was the father of James, and the latter was one of six, all whom were ministers. Nor was this all, a brother of Patrick's and several sons of his were in the sacred office. For a full half century James White was an able, loyal, and successful minister in the ancient borough. He succeeded Dr. James Seaton Reid, the historian. It was a singular coincidence that on the day of Mr. White's death, the Presbytery met to approve of a call to one to be his successor. It is W. John Stewart of Broghshane who is to be the next minister.—The third whose death is to be chronicled now, is R. J. Watt of Kilmacrenan, County Donegal. He was a son of the well-known Professor of Theology in Belfast, and brother-in-law of Professor Biggar of Londonderry. His ministry was short, only four or five years.—We may correct an error that inadvertently found a place in last month's notes. The Islington to which Mr. Lowe of Mountnorris went, is not in London, but in Liverpool. S. L. Wilson of Cork, has accepted a call to York St. Belfast, to succeed Dr. T. Hamilton, who is now President of Queen's College. Mr. Wilson's maternal grandfather and his father were successively ministers of the Strand Church, Londonderry. H.

**UNITED STATES:**—The Methodist Church raised last year for missions at Home and abroad, \$1,130,000. The American Board of Commissioners for Foreign Mission, \$685,111. The Presbyterian Church North, for Foreign Missions, \$853,815, and for Home Missions, \$838,334. The number of Presbyterian communicants is estimated at 1,200,200, of whom 753,749 belong to the Northern Church and

162,000 to the Southern.... Up to this date fully two-thirds of the Presbyteries who have discussed the remit on the revision of the Confession of Faith have declared themselves in favour of Revision. The gravity of the situation is apparent from the very cautious manner in which the subject is being handled by the more influential Presbyteries. The report of a Committee of the Presbytery of New York appointed to draw up a deliverance on the subject has been widely published and is calculated to allay uneasiness. The report deprecates any action that would impair the essential articles of faith contained in the confession, desiring only such changes as seem to be urgently needed, as for example in the third chapter, which should be re-cast so as to include these things only: "The sovereignty of God in election, the general love of God for all mankind; the salvation in Christ Jesus provided for all, and to be preached to every creature." Then, the tenth chapter, should be so revised as not to appear to discriminate concerning "infants dying in infancy" or so as to omit all reference to them. In the same way it is deemed advisable to omit anything which seems to make it necessary to teach the damnation of all the heathen, or to deny that there are any elect heathen who are regenerated and saved by Christ through the Spirit, and who endeavour to walk in penitence and humility according to the measure of light which God has been pleased to grant them. While there are other points of minor importance which the Presbytery would be glad to see modified, it would not deem it wise to enter upon them at present. The action of the Presbytery of Boston is substantially in accord with that of New York. But in both Presbyteries the whole subject has yet to be discussed on its merits and it is impossible to say what complications may arise. In the meantime we possess our souls in patience—The Lord reigneth.

Z.

### Our Own Church.

THE Aged and Infirm Ministers' Fund again claims our attention. The General Assembly has appointed the third Sabbath of this month as the time for taking up collections in this behalf. As there can be no question as to the need of such a fund, we trust there will be a very general and generous response to the appeal of the committees for sufficient funds to enable them to meet the pressing requirements of the year. There are now upwards of eighty annuitants on the roll. To provide even the paltry sum of \$200 a year for each calls

for some \$16,500, whereas the revenue from all sources last year was considerably less than that amount, thus precluding the hope of the committees being able to make any addition to the annuities. A very little additional effort on the part of the congregations would, at least, enable the committees to pay the full amounts promised, for this is more than they have been able to do for some years past. Any one can see, by referring to the tabulated financial statistics in the Appendix of the Assembly Minutes, that the average congregational contribution for this fund is very small, while in many instances it has been absolutely *nil*. It is to be hoped that every minister will see it to be his duty to give his congregation an opportunity of contributing this year. We are glad to learn that the long-talked of proposal to raise a partial Endowment Fund—say, of \$250,000—is beginning to assume a practical shape, and that some \$30,000 have already been subscribed for this purpose. We commend it to the consideration of those who have means at their disposal as an excellent investment, especially to such as are themselves bordering on the aged and infirm period of life, and who would like, in their own lifetime, to make others share in some small degree the fruits of their success in business.

The following statement in regard to the EASTERN SECTION of the Church is equally applicable to the West:—

Last year 65 congregations and 73 ministers in the Maritime Synod failed to contribute anything to the Aged & Infirm Ministers' Fund. This neglect of an important fund is to be deeply regretted. The Convener, Rev. Edward Grant, has issued an earnest appeal to all to help this year. The contributions last year from congregations were \$825; from ministers' rates, \$737. There are 16 annuitants on the Fund, and only \$200 can be given to each. It will be remembered that the General Assembly asks Presbyteries to say this year whether it shall be obligatory on all ministers to be on this Fund. It is certainly desirable, for the sake alike of congregations and ministers, that the Funds, East and West, should be prosperous, and should yield, say, \$400 a year to all annuitants. If only the ministers do their part, each contributing his share to the Fund, the congregations will be more apt to do their part. The Funds will then be in a position to recognize fairly the claims of venerable, toil-worn servants of the Church who have borne the burden and heat of the day and never had

time to make money. It is universally acknowledged that the Fund is worthy of support—that it has claims on ministers and people—that it is too weak—that the present allowances are very much too meagre. Let all, then, give even a little help. We respectfully ask ministers not yet on the Fund to give the matter their most favourable attention. M.

**PERSONAL.**—*Principal Grant*, the Moderator of the General Assembly, has his hands full this winter in answering the numerous calls made upon him all over the Church for services in connection with the opening of new churches and other special occasions. It affords him a fine opportunity, however, of observing the progress of the church in different quarters. *The Rev. John Laing*, of Dundas, has already been been nominated to succeed him in the moderatorship by a large number of the Presbyteries. *Rev. D. J. Macdonnell*, of Toronto, has been on a visit to Victoria, B.C., assisting at the opening of the handsome new St. Andrew's Church, erected there by the congregation of which *Rev. P. McF. Macleod* is the pastor. *Rev. Dr. Burns*, of Halifax, took part in the opening services of the new Chalmer's Church, Kingston, Ont. It was in this congregation that *Dr. Burns* spent the first eight years of his ministry. *Rev. Dr. Jas. Robertson*, the superintendent of missions in the North-West, has returned from his visit to the Maritime Provinces, where he was the means of creating much interest in the work under his direction on the prairies. *Father Chiniquy* has been lecturing to large audiences in Philadelphia and Baltimore and other important centres in the United States. *Rev. C. A. Doudiet* continues to visit congregations in Ontario in the interests of the Board of French Evangelization. Many of our ministers have suffered from the prevailing epidemic—"La Grippe," but we have not heard of any very serious results beyond a few day's confinement to the house.

**THE NEW BOOK OF RULES AND FORMS.**—The following are a few of the more important changes and additions that will be found in the new edition just issued by the Committee of the General Assembly: *REV. JOHN LAING, D.D., Convener.* (1) "The Church" section (pages 9 to 13) is new. (2) "The Congregation" (pages 10 to 12) is re-arranged, and put before the Church Courts. In Section 15, the

latter half is new. (3) The chapter on Sabbath-schools is new. (4) In section 75 there is a slight change as to the constituency of the Presbytery. (5) Section 123 introduces a new feature, viz., provisions for the appointment of a Commission of Assembly in case of emergent business arising. (6) In the rules of debate 153, 157, and 169, some slight changes are observable. (7) Jurisdiction over ministers (Section 302) is new. (8.) Additional forms are given in the appendix, and the index has been enlarged, making it easy to find information on any subject included in the book. Upon the whole, the Church has reason to be satisfied with the new book, which we have no doubt will be highly appreciated by those for whom it is intended, "as a useful guide in conducting the business of the Church."

#### ORDINATIONS AND INDUCTIONS.

**STRABANE AND KILBRIDE, Hamilton.**—The *Rev. D. G. Cameron* of Dunganon was inducted on December 26th.

**SIMCOB, Hamilton.**—*Rev. W. J. Dey*, late of Erskine Church, Hamilton, was inducted on the 9th of January.

**TARA, Bruce.**—*Mr. Donald Mackenzie* was ordained and inducted on the 24th December.

**APPLETON AND ASSETON, Lanark and Renfrew.**—*Rev. J. B. Stewart* of Castleford was inducted on the 2nd of January.

**MANITOU, Rock Lake.**—*Rev. William Caven* of Buckingham, Que., was inducted on the 31st December.

**CANNINGTON, Lindsay.**—*Mr. C. J. Cameron* (Queen's College) was ordained and inducted on the 7th of January.

**WIARTON, Owen Sound.**—*Rev. George Yeomans*, formerly of Dunnville, was inducted on the 30th December.

**CALLS.**—*Rev. W. K. McCulloch* of Leeds has accepted a call to Hawkesbury, *Ottawa*. *Rev. Evan Macaulay* of Guelph is called to Lingwick, *Quebec*. *Rev. Dr. McLeod* of Kenyon, *Glengarry*, to Priceville, Ont., accepted. *Rev. C. D. Macdonald* of Thorold to Kildonan, Man.

#### NEW CHURCHES.

**VICTORIA, B.C.**—The splendid new church erected for the use of the old St. Andrew's congregation was opened for worship last month by *Rev. D. J. Macdonnell*, of Toronto. This marks the commencement of a new era in the history of Presbyterianism in that distant part of the Dominion. Old things are indeed rapidly passing away on the Pacific Coast and all things becoming new. **OTTAWA.**—New St. Paul's was opened by *Principal Grant* on the last Sabbath of last year. *Dr. Armstrong*, the pastor, conducted the afternoon services, assisted by the *Principal* and *Revs. Messrs. Farries* and *Herridge*. The new building is a handsome one, and easily accommo-

dates 700 persons. KINGSTON, Ont.—This fine new edifice erected by Chalmer's Church congregation was dedicated to divine worship on the first Sabbath of January when Mr. McGillivray, the pastor, had the assistance of Rev. Principal Grant, and also of Dr. Burns of Halifax—a former minister of the congregation. WELLAND, Ont.—Rev. Dr. Cochrane, of Brantford, preached to crowded audiences, morning and evening, at the opening of the new church, last month, of which Rev. Finlay McCuaig is pastor. STURBURY—on the Upper Ottawa.—The new St. Andrew's Church at this place was opened for worship on the 21st of December, by the Rev. J. D. Bayne, of Pembroke. The services further answered the purpose of introducing the new pastor, the Rev. John Griffith, late of Princeton, N.J. The proceedings were all of a very interesting kind, and as the church is almost free from debt, the outlook is encouraging.

NEW CONGREGATIONS.—The Presbytery of Halifax (Dec. 17) erected Shubenacadie into a separate congregation. The new charge will pay a salary of \$1,000 a year; Lower Stewiacke, which hitherto has been joined with Shubenacadie, is also constituted a separate charge. It offers a minister \$650 with manse. Both these congregations are vacant. CARDIGAN, P.E. Island, has been declared a separate congregation.

### NEWFOUNDLAND.

A friend in St. John's, who desires to be nameless, has our thanks for the following items:—

1. In November we had our half yearly Communion. Nearly two hundred sat down, the largest for several years. Twenty-three were added to the Communion roll. Nothing has pleased me so much as to see the interest which the young people are taking in church work.

2. Church extension is still spoken of, but it has now been brought down to practical dimensions. It is proposed to begin by building a Sabbath-school, where services can also be conducted as occasion serves. Already for the above purpose, the ladies of the Missionary Association have in the bank the handsome sum of \$700. Our Sabbath-school there has now been in existence for nearly three years. A good attendance, a fine staff of teachers, but a building not at all creditable to the Presbyterian body has been their place of meeting. Nothing could have kept it going, in the face of such difficulties, except the enthusiasm and Christian spirit of the teachers. Their work has shown the necessity and need of such extension in the west end of the city.

3. Our Ladies Missionary Association held its annual sale of work in the last week of November. Notwithstanding the severe trials

of last summer, the stalls showed the evidence of much hard and strenuous labour. It was well patronized, and the handsome sum of \$900 was taken. All this is devoted to missionary work, proportioned by the ladies themselves to the several fields, both home and foreign.

4. We have initiated a Christian Endeavour Society. It begins in much promise. The young people are interested. All hope that it may be the means of doing some good and great work this winter. We propose to make it at first the stepping stone between the Sabbath-school and the Church membership, but as it increases in numbers, doubtless other fields will open up. A small beginning with constant growth should be the principle of all such societies, as it is the principle of the Bible and the Christian life itself.

HARBOR GRACE, NEWFOUNDLAND.—Rev. M. G. Henry, having resigned the pastorate of Shubenacadie and Lower Stewiacke, has accepted an appointment to Harbor Grace where he will continue at least till the spring.

### MANITOBA ITEMS.

Church openings still continue as follows:—Rev. D. Stalker, the new church in Austin; Rev. Dr. King, Glenboro; Rev. Dr. Bryce, Russell. Never in the North-West have so many new churches been opened in so short a period. Several vacancies still remain unfilled, such as Regina, Carberry, Holland, Treberne, and Selkirk. Kildonan has called Rev. C. D. McDonald of Thorold, Ontario; and Rev. William Caven has been settled at Manitoba. Some twenty-three students of Manitoba College supplied mission stations during the holidays. Mr. W. H. Howland, Ex-Mayor of Toronto was lately in Winnipeg, and addressed a good audience in Knox Church on "Social Problems," strongly supporting temperance reform. Manitoba stands well on the liquor question. Seventy municipalities out of eighty-five in the whole province allow no liquor to be sold. Over 1200 out of a total vote of 4000 in Winnipeg have thus far signed petitions to have the local option measure in force in Manitoba submitted. The Northern Pacific Railway is extending its lines throughout Manitoba, and new towns such as Miami, Greenway, Wawanesa, are springing up, in which new Presbyterian churches are being erected. Prairie countries are absolutely dependent on railways for their development. The building of the Nisbet Academy at Prince Albert, was lately burnt down. It has not transpired yet whether the Board of Management intend to rebuild it. Rev. D. J. Macdonnell passed through Winnipeg on his way to open the new church in Victoria, ministered to by Rev. P. McF. McLeod. He is to conduct service in Winnipeg on his return. B.



### Obituary.

**REV. JAMES MCKUTCHEON**, minister of the United Congregations of Corunna, Mooretown and Bervie in the Presbytery of Sarnia, departed this life on the 19th of December. Mr. McKutcheon was a native of Scotland, and was never married. He was ordained in 1874; and after spending some time in the East as a minister, he commenced his labours in the West some fifteen or sixteen years ago. His was to all intents and purposes a missionary charge, and he was himself a genuine missionary.—“On week-day and Sabbath, he was busy about his Master’s work. He frequently walked from station to station on Sabbath, and preached three times a day. He could be seen trudging through the mud on week-days, visiting from house to house, reading and expounding the Word of Life to the people, praying with them and for them, commending them all to God and the word of His grace, and often it would be well on to the close of the week before he could return to his lodging place, so intent was he on doing good. It was the necessities and discouragements of the work that attracted and held him there.

**MR. JOHN MCBETH**.—The congregation of Stayner have sustained a loss much felt in the death of Mr. John McBeth, one of the elders. He was the son of parents who, with others, emigrated under Lord Selkirk from Sutherlandshire in Scotland, to the Red River early in the century. After a short residence there a number of them left the country for West Gwillimbury in Ontario, where they settled. Mr. McBeth is said to have been the last survivor of the expedition. He was an excellent man, public spirited and serving for some time in public offices as Magistrate and Township Councillor. He was elected to the Eldership about five years ago, was held in great estimation by the congregation, and was warmly interested in the prosperity of the church. He was a humble and devout christian, charitable in word and deed, and a cheerful giver according to his means.

**MRS. LILLIAS J. NE**, wife of Rev. A. B. Dickie of Milford, N.S., died on the 24th of December last.

**MRS. WILSON**, wife of Rev. James Wilson of Lanark, died on the 22nd of December. Her last illness was a very lengthened one, extending over years, and was borne with remarkable patience and resignation. She has left one daughter who has been and is a great comfort to her father.

### The Jubilee of Queen’s University.

**THE** ceremonies extended from Dec. 15th to the 18th, and were successful in every detail. Commencing on Sunday afternoon, the Rev. Dr. George Bell, who has the honour of being the first student registered in the University, delivered to the students at their request an address on its origin, and a sermon on the ideal that a student should set before him.

The 18th was the day of the Jubilee. In the forenoon a Thanksgiving Service was held in Convocation Hall, the officiating chaplains being Rev. D. J. MacDonnell, B.D., of St. Andrew’s, Toronto, Rev. J. K. Macmorine, B.A., Rector of St. James Church, Kingston, and Rev. John Mackie, M.A., Minister of St. Andrew’s. The service was closed by the Principal in his capacity as Moderator of the General Assembly. In the afternoon a special Convention was held at which the degree of LL.D. was conferred on His Excellency The Governor General, Lord Stanley of Preston. The platform was crowded with distinguished personages. Mr. Sandford Fleming, C.M.G., occupied the chair, as Chancellor, supported on the right by His Excellency, and on the left by Sir Alexander Campbell, Lieut.-Governor of Ontario. After His Excellency’s speech, the Chancellor delivered an admirable address. He gave a list of the founders as inscribed in the Royal Charter:—Revs. R. McGill, A. Gale, J. McKenzie, W. Rintoul, W. T. Leitch, J. George, J. Machar, P. C. Campbell, J. Cruickshank, A. Mathieson, J. Cook, Hons. J. Hamilton, J. Crooks, W. Morris, A. McLean, J. Donald, Peter McGill; Messrs. E. W. Thompson, T. McKay, S. Morris, J. Ewart, J. Steele, J. Mowat, A. Pringle, and John Strange. All are dead save Rev. Dr. Cook. He welcomed to the gathering Sir John A. Macdonald, Rev. W. Reid, D.D., and R. M. Rose, men who took part in the business of the meeting held in Kingston 50 years ago.

Then followed the unveiling of a memorial tablet in brass. Inscribed on it were these words:—“In remembrance of the benefactors who laid the foundation of Queen’s University. See records of the minutes in Doomsday book.” The Royal Arms of 1839 are on one side of the tablet. Those of Queen’s University on the other. The tablet is placed on the wall in Convocation Hall, and is a beautiful work of art. Rev. W. T. Herridge, B.D., of Ottawa unvoiled it, and gave an eloquent address.

Sir John A. Macdonald and Rev. Dr. Reid, were then called on and both replied in the happiest manner. Dr. Reid, told Chancellor Fleming that he met him forty-five years ago fresh from “Auld Scotia,” and he now rejoiced at his splendid public and professional career. The first time Dr. Reid ever appeared on a

public platform was in 1839, at the meeting in St. Andrew's Church that was being commemorated. Reference was made to Dr. Machar, whose kindness to him, a young lad, friendless in Canada, would never be forgotten. He related how Sir John appeared on the platform on that memorable occasion and the part he took in the proceedings. He was struck by the youth's appearance, possibly arrested by that magnetism which it is said a political opponent can hardly withstand. He never saw the Premier without recalling his first impressions. He ended his address with a review of the changes that had taken place in the last fifty years, in a most hopeful vein, and prayed for every blessing on the University. Dr. Williamson then unveiled another memorial Tablet, in honour of the donors to the Jubilee Fund. Mr. R. V. Rogers, Q.C., and Rev. Dr. Wardrope, both graduates of Queen's, responded, the latter delighting every one with his reminiscences. Provost Body of Trinity then conveyed the greetings of Sister Universities in a very happy manner. Rev. George Cuthbertson of Wyoming, the Moderator of the Synod of Hamilton and London, gave greetings from the West and read a resolution, forwarded through him, from the Presbytery of Sarnia, congratulating the University. Rev. G. M. Milligan, B.A., read a similar resolution from the Presbytery of Toronto, and supplemented it with all the emphasis that might be expected from a loyal son of Queen's and a man who speaks out what he feels. Rev. John Burton spoke on behalf of other churches, and of the public. He feelingly referred to Rev. Dr. Snodgrass and Rev. John H. MacKerras, the man greatly beloved, and concluded with laudatory remarks on the institution that opened wide her doors to the Queen's daughters, and ended with "God Bless Queen's." Convocation was brought to a close by singing "God Save the Queen," and the Benediction was given by Rev. Dr. Reid.

In the evening a grand banquet was given by the Corporation of Kingston in the City Hall. Three hundred and fifty sat down to a dinner which the ladies of the city, of all denominations had generously provided, and after the dinner two or three hundred ladies and gentlemen were admitted to hear the speeches. The Mayor proposed the health of the Queen, and then of the Governor General who responded in a second pleasant and congratulatory speech. Speeches were also made by Sir Alexander Campbell, Sir James Grant, the Bishop of Ontario, the Hons. G. M. Ross, and William McDougall, C.B., Major General Cameron, Senator Sullivan, Hon. G. A. Kirkpatrick, M.P., W. C. Caldwell, M.P.P., Rev. D. J. Macdonnell, B.D., Prof. J. Clarke Murray, President McVicar of McMaster University, The United States Consul, Rev. J. A. Macdonald, Aldermen Gildersleeve & Shannon, and Mr. E. W. Rathbun, of Deseronto, who gave an admirable address on the necessity of a school

of Practical Science for Eastern Ontario. Mayor's of surrounding towns, and Wardens of Counties also spoke. The proceedings are to be published in a special number of the Queen's College Journal.

While Convocation was being held, the first sod was turned on the Campus on the site of the John Carruther's Science Hall. Some days previous, Mr. Hugh Waddell, of South Monaghan intimated his intention of founding a scholarship of \$120 a year in connection with the Theological Faculty of Queen's to be known as "The Sarah McClelland Waddell memorial." We trust that the friends of Queen's will celebrate its jubilee by other tangible proofs of their interest and their conviction of the good work that she has done for Canada and the Church. She is now in a position to do the work of a University and a Theological School better than ever before, and our prayer is that she may become an increasingly important factor in the development of national and religious life.

### Education and Missions.

ONE of our missionaries is raising money to establish an educational institution in Central India. Another has established a college in Formosa. In connection with another of our missions, there are many exceedingly efficient schools; and means are being devised for training a native ministry. Even in the New Hebrides, from the beginning of Dr. Geddie's work until now, our missions have been educational. The school master is the assistant and fellow-worker of the missionary. Presbyterianism has always accentuated intellectual training. Is this wise? Is it right? Would it not be better to march from village to village, from city to city, preaching the Gospel until the whole population should hear? Gather crowds by means of a fife and drum, or any other agency, and exhort them, and persuade them. Learn the language of the people, and go among them with busy feet and unresting tongue. Thus all the nations may hear. Some seem to urge very boldly this sort of mission work! and they disparage in no gentle terms the methods of others who establish schools, academies and colleges.

Dr. Duff is regarded as the father of the educational system of missions; but Dr. Duff was an ardent evangelist, and he never meant that more than a fraction of the church's energies should be expended in direct

educational work. Mr. Johnston states that in 1879 at the missionary conference in Bangalore, a resolution was passed, proposed by the most ardent evangelistic missionaries in Southern India, expressing unqualified approbation of the higher education as one most important form of missionary work. "It took forty-five years to win this entire approval from the missionaries of India; and it is the greatest proof of the value of Duff's method that it has fought its way to such universal acceptance by reluctant but most competent witnesses."

Education is now doing for India what the Greek civilization did for the Roman Empire. The philosophy of Greece destroyed faith in the old polytheism. British learning, literature, science and religion are rendering a similar service to the Aryans of India. Four millions of pupils are attending institutions of learning, but of these only two hundred thousand attend mission schools. All the schools tend to the destruction of the old superstition. The simplest facts of Geography and Astronomy conflict with fundamental doctrines of Buddhism, and "the boys laugh at the the religion of their parents." Mr. Johnston states that almost the only conquests of Christianity in India are among the Dravidian races and the aborigines of the great peninsula—races never fully conquered by Hinduism and who have no caste and no sacred books, and scarcely any formulated religion. Almost all the cases of conversion among the Aryan races have been the fruit of educational missions. In the great cities of India very few converts have been made, except through the schools and colleges. Even in Madras, a Dravidian city, but under powerful Aryan influence, almost no conversions are made by preaching in the bazaars. The churches are almost entirely the fruit of educational missions. It is truly an astonishing statement that the sainted Bowen and Scudder spent a long lifetime in most devoted labours, preaching as few have preached, without ever forming even the nucleus of a church. They could not bring two or three converts together in Bombay, or Madras, or Calcutta. It is only through educational work that the dominant races—the Hindus and Mohammedans—are to be reached or affected. It is eminently wise therefore, if the church

hopes to prosecute missions to any effect in India, to give due attention to the school, the academy and the college. In almost every province of India the missionary college has prepared the way for the Government institution. The missionaries demonstrated that female education was practicable, and the Government now does its share in promoting the work. Even the secular schools, in teaching the English language, cannot help giving instruction in the Christian religion and Christian ethics. Who can read Milton, Shakspeare, Dryden, Pope, not to mention Tennyson and the Brownings, without learning the spirit and the great facts of the religion of Christ? Experience shows that this has been the case.—We repeat, then, that our church having taken an honourable part in missions in the vast peninsula of India, we are morally bound to support our missionaries in adopting the most approved and effective methods of prosecuting their work.

### Our New Hebrides Mission.

REV. J. W. MACKENZIE, of Efaté, writing under date 9th August, 1889, says he has not forgotten the kind reception which he met with in Canada, when he visited us on furlough a few years ago; nor his first lessons in printing, which he has found to be very useful. He goes on to say:—

It is not often that we can sit down to write for many minutes without any interruption, unless at night after all the natives have retired to their homes. Since I began this, a man and two women belonging to a distant inland village, came to be examined with a view to being baptized on the coming Lord's Day when the communion is to be dispensed. I was agreeably surprised with the readiness with which they answered the questions put to them, and as the native teacher by whom they have been instructed gives a good account of their exemplary conduct, I feel quite satisfied in admitting them to the church. This will be the first instance of my baptizing any one instructed entirely by the native teacher. I think could any person in Canada, who contributes to the support of this agency, have heard the answers given to my questions by these three natives, they would feel convinced that the teachers are doing a good work. A large part of my time, since my visit home, has been taken up in training teachers, several of whom supported, as perhaps you are aware, during

the time they were attending my class, by friends of the mission in your royal city. Some of these are now labouring under missionaries on almost every island from Epi to Santo, and the reports received of them from these missionaries make me feel that my time could not have been better spent. So important does the training of native teachers appear to the missionaries, that at our late Mission Synod, held at Kwamero, about a month ago, a minute was passed, urging those who have training classes to put forth greater efforts for this object.

Last week I succeeded in getting three promising young men and their wives from Fila to come and live here, in order to attend our training class. In doing so, however, it gives us no small anxiety as to how we could manage to support them, as already there are several attending, natives of this village, for whose support we are receiving nothing. Just last night I was writing a note to Dr. Steel, Sydney, telling him I had taken these three young men to train them, and expressed the hope that our church would send me something for their support. You can imagine my surprise and pleasure to-day, on receiving a letter from him to find enclosed a piece of paper about the size of your hand from Mr. Morrison, containing the following:—Specials for Mr. Mackenzie—W. F. M. Society, Rogers Hill, \$12; Shediak, Knox Church, \$10; Molesworth Mission Band, \$25; W. F. M. Society, West, \$100.

To say that this has delighted and encouraged us is putting it mildly. The first sum in the above is specified as being sent to help print "Peep of Day" Series. This has led me to decide to set all the lads in my training class to work at once, to translate the "Line Upon Line," Vol. I.—that is, all who have a sufficient knowledge of English. Several of those who translated the "Peep of Day" are still attending. That book has been a boon to our natives, especially to the children.

The item of greatest interest in connection with the progress of the work on this island during the past year is that the New Testament, in the Efatese language, has been placed in the hands of our natives. What a glad surprise we occasionally get now, since the steamer has been calling at our island, by receiving a mail! I was in school to-day, busy with the natives, when Mrs. Mackenzie stepped in and said, "A mail has come for us!" I felt like rushing to the house at once, but, "duty before pleasure." I had first to finish with my class. When I came in what a treat! Letters from Sydney, from our three children, four copies of the *Evangelist*, and three of the dear old *Witness*. How we do love that paper out here. It is next to the Bible to us. We have also learned to love the *Evangelist* too, but the *Record* and *Witness* are such dear old familiar friends, and we would be much lonelier without them, and we are so grieved when a copy goes astray.

## Central India.

MRS. WILSON, of Neemuch, writes to the Women's F. M. Society under date October 23rd, from Darjiling, where she had gone for change of air.

About five weeks ago we left Neemuch, spending a few days *en route* at Indore and Allahabad and reaching Darjiling, a hill station about (300) hundred miles north of Calcutta, on the 2nd of September. Darjiling is a very long way from Neemuch, about twelve hundred (1,200) miles. But it is said to be one of the finest sanitariums in India, and as we wished to see as much as possible of the country, and specially of the mission work in the different cities, before returning to Canada, we chose it rather than a nearer station. Miss Rodger is with us. You will probably have heard that Miss Oliver and Miss Scott are at Simla. I am thankful to have escaped September and October on the plains. This is the first time we have been able to do so since coming to India, and I shall certainly try in the future to take a holiday, when we can, during these months. Miss Beatty and Miss Sinclair are at work at Indore, and Miss Sinclair writes me that she finds this season very much more trying than the hot season. We have a number of C. M. S. missionaries in the hotel in which we are staying, and they are obliged, for health considerations, to leave the plains every year at this time.

You would not be surprised at this could you see the Bengal plains under water, as we did, coming to Darjiling. For hundreds of miles after leaving Allahabad the railway was a narrow path running through an apparently shoreless sea. The Ganges and its tributaries overflow, I believe, every year. But this year the waters were higher than usual, and along almost the whole line between Allahabad and Sahebgunge, where we crossed the Ganges, all the villages were inundated, though built on such elevations as can be found in so flat a country. In many villages the houses were half submerged, and how the people and cattle managed to exist I don't know. In spots where the water was not so deep we saw herds of cows and buffalos huddled together. It looked very curious to see them grazing, their heads under water to the horns.

Rice is grown abundantly in Bengal, and they say that too much water is just as injurious to it as too little, and in some districts there is likely to be much destitution this year on account of its loss. In Central India there is no rice grown that I know of. The people there live on wheat, and other grains. In Bengal, rice is the staple article of food among the villagers. We spent a pleasant week at Allahabad with an old Mhow friend, and while there saw something of the American Presby-

terian Mission work. Mr. Alexander who has charge of part of the work there, has asked us to stay for a few days with him on our way back to Neemuch, where we hope to see more of their mission. We attended a Sabbath morning service in the church of which Mr. Alexander has charge, and where he officiates once every Sunday, a native pastor, Babu Caleb, taking the second service. It was delightful to worship with so large and intelligent a body of native Christians. It helped us to look forward to the time when we in Central India may have just such a congregation. The membership of this church is about eighty (80), and the average attendance on the Sabbath services about two hundred (200). A second Christian church in connection with this mission in Allahabad has a membership of eighty-six.

This Sunday morning service was specially interesting to us because conducted by Babu Ram Chandra Bose, a name well-known to many friends of mission work beyond India. Mr. Bose was converted to Christianity while a pupil under Dr. Duff in the Free Church College in Calcutta. He has written a good many books, chiefly on Hindu philosophical subjects, and has also lectured on these and other subjects in America, and, I think, in Great Britain. He spends his whole time now in going about from place to place preaching and lecturing in Urdu and English, his English lectures being chiefly delivered to educated native young men. We had the pleasure of hearing him give one lecture in Allahabad to a large audience of Bengali young men, who seemed to follow him very intelligently. At the close of the lecture, three or four of the audience, speaking also in English, asked some questions and raised some objections to some points in the lecture, which Mr. Bose answered in the clear, easy style which distinguishes him as a speaker.

There has been lately a great deal of criticism of the amount of secular education given to Indian youths by Mission Societies, and sometimes one feels inclined to question the wisdom of spending so much money on a department of work where the results are apparently so small. But meeting with a man like Mr. Bose, a man whose influence on account of his ability and education must be very great, and who would probably not have become a Christian had he not been under the direct personal care of a Missionary in a Mission College, makes one, on the other hand, realize the great usefulness of such schools of learning.

In Allahabad we also visited a boarding school for native Christian girls. There are at present in attendance thirty-five boarders, who are evidently daughters of persons receiving a fair income. They were well dressed, and had a generally well-to-do air that you don't find among poorer people. All pay fees of four or five rupees per month, according to the amount

of their fathers' income, none being admitted for less than 4 rupees. A few of the girls are supported by Sabbath schools in America.

The school-rooms and dormitory are very fine rooms, and I was surprised to see a table and chairs in the dining room. In Nussurabad boarding school the girls sit on the floor when eating, as is usual in their own homes. The lady principal told us that chairs and tables are a necessity in her school, because the majority of the girls come from homes where they are in use, and their parents would not send them to a school which did not provide these (to most Indians) articles of luxury. One must, of course, regulate such an institution according to the class of girls who attend it.

We are enjoying very much the bracing climate of Darjiling, and hope to go home much the better of the change. We had a great deal of rain during September, but now the weather is delightful. I only wish we could stay here for six months instead of two. We are fortunate in having got a room in a boarding house kept by a Scotch lady, who takes a great deal of interest evidently in missionaries. We have at present two of the C. M. S. missionaries with their wives here, and enjoy their society very much. Every evening at prayers a psalm is sung, and Mrs. Hannah (the boarding house lady's name) leads the singing herself, choosing the very tunes for certain special psalms that my grandfather and father always sang at family prayers.

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## Missionary Outlook.

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### OUR RESPONSIBILITY REGARDING MISSIONS.

THE Great Commission has been handed down through the ages, and the work of every believer to-day is to preach the Gospel in all the world for a witness.

1. For every missionary who goes to Africa there is sent over 70,000 gallons of liquor. Ethiopia would stretch out her hands unto God, but professedly Christian nations are preventing it by sending to the Dark Continent over 8,000,000 gallons of rum annually. The liquor is the vilest, and the natives are using it in place of turpentine; and Africa is now almost "Ruined with Rum," which is destroying more souls than the missionaries are winning for Christ. More destruction is caused by liquor in Africa and Madagascar in a single day than the missionaries can repair in months, or even years. Are not the Christians at home responsible?

2. Christendom has an annual drink bill of \$3,000,000,000, while less than \$12,000,000 is spent for the world's evangelization.

3. Of the Church's total contributions, 2 p.c. is set apart for Foreign Missions, where there

is the greatest need; 98 p.c. is spent at home.

4. One cent annually is given for each heathen to bring them to Christ.

5. Less than 50 cents yearly is given by each communicant in Christendom for the evangelization of 1,000,000,000 heathen.

6. Europe can give 333 times as many men and 900 times as much money to support the standing army as she can give to carry on the Lord's war among those who are yet in darkness. England paid for war with Afghanistan \$60,000,000; one-eighth of that sum was all the Church in Christendom could give the same year to give the Gospel to the heathen.

7. The United States spend annually \$900,000,000 on liquor, \$600,000,000 on tobacco, \$100,000,000 every three months on popular amusements, \$25,000,000 on kid gloves, \$20,000,000 to adorn the head dress of their women; and still \$5,500,000 is all they can muster for Home and Foreign Missions.

8. The wealth of the Evangelical Church in the United States is increasing to the extent of nearly \$400,000,000 every year; and only one-sixteenth of one cent in each dollar of the Church's wealth is applied to Foreign Missions. Nine-tenths of the whole sum contributed to Foreign Missions is given by one-tenth of the Church members, while half give nothing at all, and the average contributions to Foreign Missions is less than one-seventh of one cent a day each. Dr. Dorchester says:—"The amount contributed by each Church member for Home and Foreign Missions in 1850 was 63 cents; in 1880, 59½ cents. In 1850 they gave one and one-tenth mills to each dollar of their property; in 1880 this was reduced to 13/20 of a mill, and although the total gifts have increased from \$1,232,123 in 1850 to about \$10,000,000 at the present time, yet the amount given by each converted dollar has been reduced nearly one-half." Why this decay of liberality?

9. Canada can sum up a drink bill of over \$80,000,000 annually; and all we can gather for Church and educational purposes is \$17,000,000, while there is given but \$500,000 to Home and Foreign Missions.

10. The Presbyterian Church in Canada gave last year for Foreign Missions, \$93,000, or an average of about one-seventh of a cent a day per communicant.

11. In the United States there is one Christian worker to every 48 of the people, and one minister to every 700. In the Province of Ontario there is one minister to every 800 of the population; and in the Dominion of Canada, including all Home Mission fields, one to every 1,400, and one church to every 380. Yet not 2 p.c. of the ministers in America are sent to the foreign field. In heathendom there is one ordained missionary to about 300,000, and one worker (including all native helpers) to every 25,000. And in Canada, for every ordained minister sent to 1,000,000,000 of heathen, there are 36 times as many to a population of 4,500,000.—*Exchange.*

## SAYINGS OF EARLY MISSIONARIES.

Hear the voices! Jesus said: "Go, teach all nations." Paul: "I am a debtor both to the Greeks and the Barbarians." Chrysostom (404): "Although thou didst go into the British Isles thou shouldst hear all men everywhere discoursing the Scriptures." Patrick (400): "I was reformed that I should concern myself for the salvation of others, pagan tribes, when I used not to care for my own." Gregory the Great: "Glory be to God, out of love to whom we seek our brethren in Britain, whom we know not, and by whose grace we found those whom we sought without their knowing it." Bonifacius (700): "Since I am the least and most unworthy of all the messengers sent out for the publication of the gospel, may I not die without having brought forth fruit." Anshar (850), the first medical missionary: "When I was asked whether I would go for God's name among the heathen to publish the gospel, I could not decline such an offer; yes, with all my heart, and no man can make me waver in my resolution. Raimund Lull (1200), the first missionary to the Mohammedans: "To, Thee, O, Lord, God, I now offer myself. Condescend to accept all I give and offer thee." Erasmus (1500): "Bestir yourselves! it is hard work to which I call you, but it is the highest and noblest of all. No one, however, is fit to preach the gospel to the heathen who has not made his mind superior to riches, pleasure, life, eye and death itself." Baron Von Welz (1664): "Is it right that we keep the gospel to ourselves? That students of theology should be confined to home parishes? That we should spend so much on clothing and eating and drinking and take no thought to spread the gospel." Zinzendorf,—that truly apostolic saying—(1700): "I consider that country my home which is most in need of the gospel."—*The Message.*

## The Presbyterian Record.

MONTREAL: FEBRUARY, 1890.

JAMES CROLL,  
ROBERT MURRAY, } Editors.

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### PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the fifth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

WE are commencing this month under the heading of "Presbyterianism on the Prairie," a series of papers on the cities and towns in Manitoba and North-West, which will prove interesting by showing the

rapid development of material prosperity along with the rise and progress of Presbyterianism in that part of the Dominion which is now attracting so much attention, and is destined to attain still greater prominence in the near future.

Our stock of January RECORDS is now very nearly exhausted. Those who have been delaying their orders, or hesitating about increasing them, should lose no further time in making their wishes known. SAMPLE COPIES will be sent on application to new congregations and mission stations free of charge. *It is requested that all outstanding accounts for 1889 be settled with as little delay as possible.*

### Literature.

**R**ULES AND FORMS OF PROCEDURE IN THE CHURCH COURTS OF THE PRESBYTERIAN CHURCH IN CANADA; adopted by the General Assembly of 1889. TORONTO, THE PRESBYTERIAN NEWS CO. Cloth, pp. 144, Price 40 cents. AS it is now four and a-half years since the General Assembly appointed a committee to prepare a revised book of forms, the volume now before us is doubly welcome, 1st., because so much pains have been bestowed on its preparation, and, 2ndly., because it is so much needed. We do not suppose there are any very marked changes in the subject-matter of this book compared with its predecessor—the chief difference being the greater fullness with which the different subjects are treated in the new book, and the addition of much useful information respecting the schemes of the Church and the Theological Colleges. As a useful guide for the office-bearers of the Church in conducting the business of the various courts, it will be found all that can be desired. Dr. Laing, the convener of the committee, has certainly spared no pains to make this handbook as complete and comprehensive as possible. It is neatly printed; and it is very cheap. Every elder and deacon, as well as every minister, should have a copy of it. There is a full and accurate index of the contents in the appendix.

THE PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA FOR 1890. Edited by Rev. Geo. Simpson; TORONTO, THE PRESBYTERIAN PRINTING & PUBLISHING CO. Price 25 cents. Every Presbyterian should be able to lay his hand on this useful compendium of information respecting the Presbyterian Church in Canada. Besides the alphabetical lists of ministers, their addresses, and their congregations, there is much information of a general character that should make it interesting to many who do not call themselves Presbyterians.

PRAYERS FOR SOCIAL AND FAMILY WORSHIP,

by a committee of the General Assembly of the Church of Scotland. Rev. James McGregor, D.D., Convener. William Blackwood & Sons, Edinburgh; cloth, pp. 314, price 90 cents. This is a newly-revised edition of a very useful manual of devotion, specially intended, in the first place, for those who are deprived of the services of a Christian ministry, but it will also be found very suggestive and helpful as an aid in conducting every-day family worship.

REGENT SQUARE PULPIT: MARTHA AND MARY: OR, STABLE AND UNSTABLE EQUILIBRIUM; A SERMON by Rev. John McNeill, London, England. This is the first of a series of Mr. McNeill's discourses that are to be published weekly during the year. Price 5 cents each, or \$2 for the year. Supplied by the Willard Tract Depository, Toronto. Before committing ourselves to an opinion on the sermon, we crave a little time for consideration.

NEW LIGHT FROM OLD ECLIPSES. By W. M. Page. St. Louis, 1890. This is a bulky volume on a subject which is not so popular as it was once, viz., *Chronology*. The writer has gone into the subject very elaborately, and he confidently believes he has attained to certainty as to the date of Christ's birth, the length of his ministry, and the date of his death. According to these investigations Jesus was born B.C. 3, began his ministry at the Passover of 28 A.D. and was crucified at the Passover of 29 A.D. To make the ministry only one year is somewhat startling!

THE PASTOR'S DIARY AND CLERICAL RECORD FOR 1890, prepared by Rev. Louis H. Jordan, B.D., Pastor of Erskine Church, Montreal. W. DRYSDALE & CO., MONTREAL, cloth, 75 cents; Leather binding \$1.00. This little hand-book cannot fail to be immensely useful to every busy pastor. The present edition seems to be even more complete and "handy" than any of its predecessors.

### MEETINGS OF PRESBYTERIES.

Barrie, Collingwood, 28th Jan., 2 p.m.  
Halifax, Halifax, 4th Feb., 10 a.m.  
Lindsay, Uxbridge, 25th Feb., 10.30 a.m.  
Calgary, Calgary, 5th March.  
Brockville, Spencerville, 11th March, 1 p.m.  
London, 1st Pres. Church, 11th March, 11 a.m.  
Maitland, Wingham, 11th March, 11.15 a.m.  
Quebec, Morrin College, 11th March.  
Bruce, Paisley, 11th March, 1 p.m.  
Chatham, 1st Church, 11th March, 10 a.m.  
Paris, Woodstock, 11th March, 12 noon.  
Regina, Broadview, 10th March, 9 a.m.  
Kingston, Cooke's Church, 18th March, 3 p.m.  
Ottawa, Ottawa, 4th Feb., 10 a.m.  
Sarnia, Sarnia, 18th March, 1 p.m.  
Saugeen, Palmerston, 11th March, 10 a.m.  
Winnipeg, Winnipeg, 6th March, 7.30 p.m.  
Lan. and Renfrew, Perth, 24th Feb., 2 p.m.  
Glengarry, Cornwall, 11th March, 11.30 a.m.  
Brandon, Portage la P., 11th March, 7.30 p.m.  
Owen Sound, O. Sound, 17th March, 7.30 p.m.

## Page for the Young.

### RULES FOR DAILY LIFE.

*Begin the day with God:*

Kneel down to Him in prayer;  
Lift up thy heart to his abode,  
And seek His love to share.

*Open the Book of God,*

And read a portion there;  
That it may hallow all thy thoughts,  
And sweeten all thy care.

*Go through the day with God,*

What'er thy work may be;  
Where'er thou art—at home, abroad,  
He, still is near to thee.

*Converse in mind with God;*

Thy spirit heavenward raise;  
Acknowledge every good bestowed,  
And offer grateful praise.

*Conclude the day with God:*

Thy sins to Him confess;  
Trust in the Lord's atoning blood,  
And plead his righteousness.

*Lie down at night with God,*

Who gives His servants sleep;  
And when thou tread'st the vale of death,  
He will thee guard and keep.

### HOLD UP THE LIGHT.

The famous Eddystone light-house, off the coast of Cornwall, England, was first built in a fanciful way by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from his lofty balcony used boldly to defy the storm, crying, "Blow! O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one fearful night the sea swallowed up the tower and its builder.

The light-house was built a second time of wood and stone by Rudgard. The form was good, but the wood gave hold for the elements, and the builder and his structure perished in the flames.

Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rocks, as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscription like those of Winstanley, but on its lowest course he put, "Except the Lord build the house, they labour in vain that build it"; and on its keystone, above the lantern, the simple tribute, "*Laus Deo!*" and the structure still stands, holding its beacon light to storm-tossed mariners.

Fellow-workers for the salvation of men, Christ, the light, must be held up before men or they will perish. Let us, then, place him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone.

But taking the Word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble inscription, and then we may be sure that the light-house will stand.

### PRAYING IN HALF A ROOM.

In a large and respectable school, two boys—from different towns, and strangers to each other—were compelled by circumstances to occupy it together. It was the beginning of the term, and the two students spent the first day in arranging their room and getting acquainted. When night came, the younger of the two boys asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without cant of any kind. The other boy, however, bluntly refused to listen to the proposal.

"Then you will have no objection if I pray by myself, I suppose?" said the younger. "It has been my custom, and I wish to keep it up."

"I don't want any praying in this room, and I won't have it!" retorted his companion.

The younger boy rose slowly, walking to the middle of the room, and standing upon a seam in the carpet which divided the room nearly equally, said quietly:

"Half of this room is mine. You may choose which half you will have. I will take the other, and I will pray in that half or have another room. But pray I will, whether you consent or refuse."

The older boy was instantly conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege.

### BE LITTLE SUNBEAMS.

Children, you are household sunbeams; don't forget it, and when mother is tired and weary, or father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them. Very often you can help them most by not doing something, for what you would do may only make more work for them. Therefore, think before you speak or act, and say to yourself, "Will this help mama?" or, "Will this please papa?" There is something inside you that will always answer and tell you how to act. It won't take a minute, either, to decide, when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss which will then greet you. One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or cheerful word which you gave your father, or mother, or the little act which you did to make them happy, it is remembered by them, and after you are asleep they will talk about it, and thank God for their little house-hold sunbeam.



**Acknowledgments.**

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**ASSEMBLY FUND.**

Received to 5th Dec., 1889...	\$ 653.71
Milford and Gay's River	4.00
Hampton, Hammond River and Iothsay	2.00
Port Hastings and River Inhabitants	3.00
Black River and Napan	2.00
Bathurst, St. Luke's	6.00
Bummerside	10.00
Wallace, Knox Ch.	5.00
Sheet Harbor	3.00
Shubenacadie & L Stewiacke	8.00
Linden	1.00
Caledonia	4.00
Lake Road	0.50
Sunderland	3.45
Vroomanton	1.00
Carleton Pl, St Andrew's	8.00
Ayr, Knox Ch	15.25
Uxbridge and Scott	3.59
Brucefield, Union Ch.	5.00
Nowtonville	2.50
Kendal	1.25
Melrose, etc.	3.00
Beaverton	8.76
Grand Valley	2.00
Moore Line	2.00
Winterbourne	6.00
Gamebridge	5.00
Monkton	5.00
Winthrop	4.00
McKillop	4.00
Toronto, Old St. Andrew's	20.00
Beckwith	5.01
Brussels, Knox Ch	4.01
Martintown, Burns' Ch.	3.50
Richmond	0.70
Bayfield Road	2.90
Forest	3.00
Smith's Hill	3.53
Brotherstone's	1.15
St Andrew's, Q	5.00
Point Edward	2.70
Exeter	4.00
Glenmorris	4.00
Edmonton	5.00
Essex Centre	4.00
Danville	1.00
Kintyro	8.00
Roslin and Thurlow	5.00
Chatham, 1st Ch	10.00
Scarboro, Melville Ch	3.00
Westport and Newboro	3.00
Almonte, St. John's	10.00
Snow Road	5.00
Edgmondville	5.00
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Newcastle	2.00
Chapberville	5.00
Niagara Falls, South	1.00
Beachburg	6.00
Anor	3.00
Underwood	3.00
Monseac, Calvin Ch	20.00
East Oxford	1.00
Bishop's Mills	1.00
North Bruce and St. Andrew's, Saugcen	2.00
	\$ 954.15

**HOME MISSION FUND.**

Received to 5th December	\$8278.83
Executors of late Sarah Duncan, Mono	57.00
North Smith	8.30
Black's Corners	6.00
Lakefield S.S	25.00
Spillamcheen	11.00
Wm. Brown, Caledonia	100.00

Yes—Keady	5.00
Cedarville and Esplin	8.00
J. M. P.—Dromoro	4.00
Sunderland	40.00
Vroomanton	4.60
West Adelaide	3.75
Arkona	2.38
Ayr, Knox Ch. S.S	33.50
Boys' Band of Mission Helpers, N.W	5.00
Proton, St. Andrew's	7.00
Lancaster	28.82
Grand Valley	7.00
Springfield	3.00
Winterbourne	20.00
Winthrop	10.00
McKillop	12.50
Morrisburg	25.00
W. Toronto Junction & Dixie	26.10
Westport and Newboro	10.00
Brussels, Knox Ch.	28.00
Martintown, Burns' Ch	11.00
Richmond	5.01
Fort Qu'Appello, etc.	33.25
Executors of Miss Elizabeth J. Smibert, London	1000.00
East Williams, St. Andrew's	26.00
Hillsburg	15.00
Heathcote	4.00
Brotherstone's	6.00
Pickering, St. Andrew's	20.00
Beeton	15.00
Mount Pleasant	12.65
Kintyro S.S.	10.00
Cheltenham	12.35
Tilsonburg	15.56
Scott and Uxbridge	8.00
Chatham, 1st Ch	57.00
McDonald's Corners	14.00
Willie—Norwood	2.00
J. Emily Steele, Greensville	10.00
Palmerston, Knox Ch, N.W.	4.44
Point Edward	10.95
Snow Road	15.00
Rat Portage	5.00
N. Sherbrooke	5.00
Whitechurch	35.00
Eardley	2.01
East Wawanosh	23.00
Commanda	5.00
Ingersoll, Knox Ch. Y.L. Aid	20.00
South River	7.32
Scotstown	4.01
McAulay, Knox Ch.	2.50
Rincardino	5.75
Spanish Mills S.S	3.75
T. & A. Kilpatrick, Thedford	10.00
Campbellville S.S	6.00
Essex Centre	15.00
Arthur	39.00
Almonte, St. John's	70.00
Edgmondville	23.00
Attwood	46.25
Newcastle	10.00
Ashton	8.00
Niagara Falls, South	4.60
Ayr, Knox Ch	11.00
Toronto, Old St. Andrew's	135.00
Oakville S.S	17.00
Montreal Wom. M.S., N.W.	50.00
Crawford	5.00
Lancaster	10.00
Komoka	30.00
Flesherton	8.67
Doon S.S	20.23
East Oxford	4.00
Bishop's Mills	4.81
Woodville	7.00
Inverness	70.00
North Bruce and St. Andrew's, Saugcen	20.00
Executors of estate of late J. B. Lloyd (1st instalment)	33.00
Carleton Place, Zion Ch.	100.00
Lancaster Knox Ch. ES	100.00
	26.00

**STIPEND AUGMENTATION FUND.**

Received to 5th Dec	\$1773.47
Spillamcheen	3.00
Kippen	4.86
Proton	15.00
Sunderland	20.00
Vroomanton	6.00
Ailsa Craig	18.00
Grand Valley	10.00
Springfield	5.00
Winterbourne	6.00
Winthrop	8.10
Morrisburg	27.00
Port Stanley	20.00
Beckwith	15.00
Westport and Newboro	10.00
Brussels, Knox Ch	13.00
Ingersoll, Knox Ch	10.43
Richmond	3.00
E. Williams, St. Andrew's	15.75
Brotherstone's	2.00
Scott and Uxbridge	6.00
McDonald's Corners	10.10
J. Emily Steele, Greensville	5.00
Manitow	23.00
Scotstown	6.00
Essex Centre	15.00
Arthur	13.50
Almonte, St. John's	40.00
Edgmondville	5.00
Attwood	17.35
Newcastle	5.00
Niagara Falls, South	2.00
Ayr, Knox Ch	12.00
Kintyro	10.00
Chatham, 1st Ch	10.00
Main Road	8.00
Snow Road	5.00
N. Sherbrooke	5.00
Amos	14.39
Beachburg	17.00
Pickering, St. Andrew's	12.00
Whitechurch	10.00
Lancaster	30.00
Flesherton	3.77
East Oxford	13.00
Bishop's Mills	13.10
Inverness	20.00
North Bruce and St. Andrew's, Saugcen	12.00
Carleton Place, Zion Ch	72.00

\$2410.54

**HOME MISSION AND STIPEND AUGMENTATION FUND DEFICIT.**

Hamilton, McNab 1st Ch	46.00
Galt, Knox Ch. (special augmentation)	45.03
Hamilton, St. Paul's Ch	193.00

**FOREIGN MISSION FUND.**

Received to 5th Dec	\$14,975.91
Montreal, St. Paul's (Christmas present for Mr. McKelvie)	43.50
Mr. & Mrs. A. A. Brown, Montreal	2.50
J. M. Reid, Shoal Lake	25.00
Executors of late Sarah Duncan, Mono	57.00
Lakefield	50.00
William Brown, Caledonia	100.00
Yes—Keady	5.00
Oshawa	5.00
Erniskillen and Cartwright	14.42
Kippen	7.34
Primrose S.S	20.60
Valleyfield W. M. Society	25.00
J. M. F.—Dromoro	4.00
Mrs. H. B. Gordon, Toronto, for Miss T.	150.00
Hamiota	1.58
Proton	5.00
Sunderland	50.00
Vroomanton	4.00
West Adelido	3.75
Arkona	2.37

\$ 11,078.57

Sault Ste. Marie.....	5.00
Montreal, St. Matthew C. E. Society.....	10.73
Ayr, Knox Ch. S. S.....	33.50
Mrs. P. Cattnach, Sombra.....	19.00
Anon.—London.....	8.00
Williamstown, Hephzibah Ch.....	18.70
Anon.....	1.00
Crawford.....	5.00
Newtonville.....	11.60
Montreal W. M. Society.....	25.00
Kenyon.....	20.00
Montreal W. M. Society.....	25.00
Wroxeter.....	36.88
Pickering, St. Andrew's.....	10.00
Grand Valley.....	3.97
Robert Harbottle, Kirkwall.....	1.00
Springfield.....	2.50
Ready S S.....	6.00
Winterbourne.....	28.51
Culloden.....	8.00
Winthrop.....	10.00
Beachburg.....	33.40
McKillop.....	9.50
Beeton.....	15.00
Admaston.....	8.00
Sturgeon Bay S S.....	5.00
Beckwith.....	6.00
Westport and Newboro.....	17.00
Martintown, Burns' Ch.....	10.40
Kintyre.....	22.95
Richmond.....	18.50
Kintyre S S.....	10.09
W. H. & F. M. Assoc'n, St. Andrew's, St. John's, Nfld.....	200.00
Kintyre S.S.....	10.00
Little Kenneth's Mission Box.....	4.00
Kintyre S S.....	12.05
Executors of late Miss Elizabeth J. Sniwert, London.....	1007.00
Tilsonburg.....	18.95
Heathcote.....	4.00
Chatham, 1st Ch.....	67.60
Niagara, St. Andrew's S. S.....	10.00
M. McMaster, Palmerston.....	10.00
Toronto, Old St. Andrew's.....	250.10
Westport and Newboro.....	6.00
Brotherstone's.....	6.00
Snow Road.....	15.00
Montreal, Crescent St. Ch., ac. Mr. McVicar's salary.....	100.00
Eardley.....	0.82
Scott and Uxbridge.....	8.50
Campbellville S. S.....	14.00
McDonald's Corners.....	10.00
Sydenham, 10th Line S. S.....	10.00
Hagersville.....	27.60
St. Andrews, Q.....	72.00
Hensall.....	40-10
Montreal, St. Paul's, Mr. McKelvie's salary, half year.....	620.00
Toronto, St. James Sq. Ch., on ac. Mr. McGillivray's salary.....	116.50
Whitechurch.....	40.00
East Wawanosh.....	23.00
R. N. McCallum, Montreal.....	25.00
Banff.....	20.20
Scotstown.....	9.00
T. & A. Kirkpatrick, Thedford.....	15.00
Essex Centre.....	8.00
Arthur.....	21.75
Price's Corners S. S.....	10.00
Roslin and Thurlow S. S.....	16.00
Anthracite S. S.....	10.00
Egmondville.....	24.00
Scarboro, Melville Ch.....	9.68
Attwood.....	42.63
Newcastle.....	10.00
Ashton.....	10.00
Scarboro, Knox Ch.....	111.50
Oakville S. S.....	17.00
Dr. T. Christie, Lachute.....	5.00
Lancaster.....	20.00
Camilla S. S. (China).....	6.20
Camilla.....	10.30
Bishop's Mills.....	2.00
Inverness.....	20.00

North Bruce and St. Andrew's, Saugeen.....	38.00
Carleton Place, Zion Ch.....	10.00
Y. P. Christian E. Society, Oneida.....	40.00
	\$19181.89

KNOX COLLEGE FUND.

Greenbank.....	\$ 11.00
Sunderland.....	8.00
Winterbourne.....	12.00
McIntosh.....	2.85
Belmore.....	2.18
Winthrop.....	10.00
McKillop.....	5.60
Brampton.....	15.00
Grand Valley.....	4.10
Ingersoll, Knox Ch.....	10.41
Richmond.....	1.00
Bayfield Road.....	5.00
Beachburg.....	6.10
Ripley, Knox Ch.....	6.51
Chatham, 1st Ch.....	15.00
Madoc, St. Peter's.....	9.00
Lionsburg.....	9.43
Point Edward.....	4.25
Kintyre.....	6.10
Whitechurch.....	10.00
Kincardine, Knox Ch.....	5.25
Essex Centre.....	6.00
Brucefield, Union Ch.....	20.00
Egmondville.....	10.68
Attwood.....	10.00
Newcastle.....	10.00
Aurora.....	3.25
L'Original.....	2.83
Komoka.....	2.74
Niagara Falls, South.....	1.00
North Bruce and St. Andrew's, Saugeen.....	5.00

QUEEN'S COLLEGE FUND.

Sunderland.....	\$ 20.60
Westport and Newboro.....	2.00
Vroomantown.....	2.00
Snow Road.....	5.00
Brampton.....	40.00
N. Sherbrooke.....	6.00
Beachburg.....	5.00
Pickering, St. Andrew's.....	10.00

MONTREAL COLLEGE FUND.

Beckwith.....	\$ 5.00
Chatham, 1st Ch.....	15.00
Brucefield, Union Ch.....	13.00
Beachburg.....	8.00

MANITOBA COLLEGE FUND.

Received to 5th Dec.....	\$351.77
Sunderland.....	4.40
Vroomantown.....	1.00
Brucefield, Union Ch.....	9.00
Kenyon.....	9.00
Beaverton.....	6.92
Moore Line.....	3.50
Winterbourne.....	2.03
Monkton.....	3.77
McKillop.....	0.50
Morrisburg.....	5.00
Brampton.....	32.00
Bruce's, Knox Ch.....	5.00
Martintown, Burns' Ch.....	4.00
Richmond.....	1.00
East Williams.....	4.00
Hilspeier.....	5.41
Scott and Uxbridge.....	2.00
Point Edward.....	3.80
Whitechurch.....	25.00
Kintyre.....	6.00
East Wawanosh.....	10.00
Arthur.....	7.45
Almonte, St. John's.....	20.50
Attwood.....	8.85
Ayr, Knox Ch.....	17.00
Chatham, 1st Ch.....	15.00
Westport and Newport.....	2.00

Eden Mills.....	3.00
Beachburg.....	10.00
East Oxford.....	1.00
Bishop's Mills.....	1.00
North Bruce and St. Andrew's, Saugeen.....	3.00
Carleton Place, Zion Ch.....	15.00

\$ 597.97

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Dec.....	\$1375.97
Executors of estate of late John Gordon.....	500.00
Dunwich, Chalmers' Ch.....	2.00
Caledonia.....	15.00
East Puslinch.....	44.00
George Irving.....	10.00
Holstein.....	10.00
Pino River.....	3.00
Boston Esquicing.....	22.00
A. A. Brodie, Belmont.....	10.00
Hibbert.....	13.00
J. Stewart, Aurora.....	8.00
A. Story, Egmondville.....	3.00
Jas. Muir, Port Elgin.....	3.00
Wm. Magill, Esquicing.....	5.00

\$223.97

MANITOBA COLLEGE DEBT.

Wm. Carlyle, Toronto.....	\$ 20.00
Mrs. Cochran.....	10.00
Per Rev. Dr. King, Winnipeg 1600.00	

WIDOWS' AND ORPHANS' FUND.

Received to 5th Dec., \$739.33;	
Sunderland, 8.00; Vroomantown, 2.00;	
Sydenham, St. Paul's, 9.07; Bruce-	
field, Union Ch., 5.00; Kenyon, 8.00;	
Grand Valley, 5.51; Vaughan, Knox	
Ch., 5.60; Bolton, 6.00; Winter-	
bourne, 5.00; McIntosh, 5.60; Bel-	
more, 5.25; Winthrop, 3.00; McKil-	
lop, 1.50; Morrisburg, 5.00; Bram-	
pton, 23.00; Melbourne, 2.60; Toronto,	
Old St. Andrew's, 150.00; Beckwith,	
5.00; Westport and Newboro, 3.00;	
Martintown, Bur. s' Ch., 5.25; Rich-	
mond, 1; East Williams, 4.60; Forest,	
4; Williamstown, Hephzibah Ch.,	
6.35; Kemptville, 6.00; Pickering,	
St. Andrew's, 5.00; Oxford Mills,	
3.00; Underwood, 7.00; Scott and	
Uxbridge, 2.00; Beeton, 5.00; Mc-	
Donald's Corners, 5.00; N. Sher-	
brooke, 5.00; St. Andrew's, Qua-	
8.00; Snow Road, 5.00; Point Ed-	
ward, 3.92; Osnabrock, 12.00; White-	
church, 6.00; Tilsonburg, 4.60; East	
Wawanosh, 5.00; Kintyre, 6.00;	
Exeter, 7.25; Chiselhurst, 2.16;	
Essex Centre, 8.00; Mr. W. Alexan-	
der, Santa Barbara, 10.00; Arthur,	
9.15; Rosin and Thurlow, 5.40; Eg-	
mondville, 5.00; Attwood, 9.15; New-	
castle, 12.00; Niagara Falls, South,	
1.00; Aurora, 4.00; Scarboro, Knox	
Ch., 11.00; Chatham, 1st Ch. 10.00;	
Lancaster, 10.00; Inverness, 5.00; N.	
Bruce and St. Andrew's, Saugeen,	
2.00. Total, \$1316.23.	

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Dec., \$1177.48.	
Rev. J. Fotheringham, 8.00; Rev.	
John James, D. D., 10.00; Rev. John	
Morrison, 8.00; Rev. F. Ballantyne,	
8.00; Rev. Joseph Alexander, 8.00;	
Rev. K. C. Moffatt, D. D., 8.00; Rev.	
J. Rennie, 8.00; Rev. Dr. Batisby,	
8.00; Rev. R. Scott, 10.00; Rev. J.	
McLaren, 8.00; Rev. R. W. Leitch,	
8.00; Rev. W. Coulthard, 8.00; Rev.	
W. Forrest, 8.00; Rev. D. H.	
Fletcher, D. D., 8.00; Rev. F. W.	

Farries, 8.00; Rev. T. Bennett, 8.00; Rev. R. Montath, 8.00; Rev. R. Torrance, D.D., 10.00; Rev. D. Paterson, 8.00; Rev. Wm. Peattie, 8.00; Rev. J. W. Cameron, 8.00; Rev. A. A. Drummond, 8.00; Rev. N. Macphie, 12.00; Rev. A. Henderson, 8.00; Rev. H. J. McDiarmid, 8.00; Rev. Alex. Mackay, D.D., 8.00; Rev. S. Carruthers, 8.00; Rev. P. Straith, 8.00. Total, \$111.48.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Dec., \$1521.28. Cayuga and Mt. Healy, 8.00; Wm. Brown, Calodonia, 50.00; Florence, 2.22; Turin, 1.83; Hampstead, 4.00; North Easthope, 10.00; Sunderland, 8.00; Vroomanton, 2.00; Alan C. Thompson, Toronto, 25.00; Brucefield, Union Ch., 14.00; Kenyon, 8.00; Grand Valley, 5.00; Vaughan, Knox Ch., 9.00; Bolton, 13.00; Aberarder, 4.00; Winterbourne, 6.00; McIntosh, 7.48; Belmore, 3.05; Winthrop, 6.00; McKillop, 3.50; Morrisburg, 10.00; Brampton, 30.00; Melbourne, 5.00; Beckwith, 5.00; Martintown, Burns' Ch., 5.00; Ingersoll, Knox Ch., 10.41; Richmond, 2.00; Forest, 4.00; Heathcote, 3.00; Brotherton's, 2.00; Kempsville, 7.88; Oxford Mills, 3.93; Oneida, 11.00; Scott and Uxbridge, 2.00; McDonald's Corners, 6.00; St. Andrews, Q., 12.00; Whitechurch, 17.00; East Wawanosh, 9.00; Exeter, 7.25; Chiselhurst, 2.16; T. and A. Kirkpatrick, Theford, 5; Essex Centre, 8.00; W. Alexander, Santa Barbara, Cal., 10.00; Arthur, 4.15; Edmondville, 10.00; Scarborough, Motville Ch., 7.10; Attwood, 7.65; Kintyre, 10.00; Newcastle, 13.00; Tilsonburg, 6.00; Niagara Falls, South, 1.00; Chatham, 1st Ch., 49.00; Scarborough, Knox Ch., 22.00; Westport and Newboro, 4.00; E. E. Aultsville, 12.00; Snow Road, 5.00; Sydenham, Knox Ch., 5.14; Beeton, 5.60; Pickering, St. Andrew's, 5.00; Montreal, Knox Ch., 35.54; East Oxford, 1.00; Bishop's Mills, 1.00; Iverness, 6.00; North Bruce and St. Andrews, Saugeen, 4.00. Total, \$2093.17.

Ministers' Rates.

Received to 5th Dec., \$762.55. Rev. John James, D.D., 5.00; Rev. J. Morrison, 4.00; Rev. J. Pritchard, 4.00; Rev. J. Becket, 4.50; Rev. F. Ballantyne, 4.00; Rev. R. C. Moffatt, D.D., 4.00; Rev. J. Rennie, 3.75; Rev. Dr. Battisby, 7.50; Rev. R. Scott, 3.75; Rev. J. McLaren, 4.00; Rev. R. W. Leitch, 4.00; Rev. W. Coulthard, 10.00; Rev. W. Forest, 2.00; Rev. D. H. Fletcher, D.D., 12.00; Rev. F. W. Farries, 11.00; Rev. D. Cameron, 4.00; Rev. T. Bennett, 6.00; Rev. P. Musgrave, 5.00; Rev. D. Strachan, 5.00; Rev. D. Paterson, 3.75; Rev. Dr. McNish, 7.50; Rev. J. W. Cameron, 4.00; Rev. A. A. Drummond, 3.75; Rev. A. Henderson, 5.00; Rev. H. J. McDiarmid, 3.75; Rev. Alex. Mackay, D.D., 4.10; Rev. S. Carruthers, 4.00; Rev. P. Straith, 3.75. Total, \$935.55.

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

Received to 5th Dec. \$3746.34  
John Burns, Toronto 200.00  
Miss J. Stewart 100.00  
Miss M. Stewart 100.00  
A. J. Somerville 100.00  
J. O. Anderson 100.00

His Own Executor in full... 500.00  
Rev. R. Wallace, Toronto... 25.00

CENTRAL AFRICA.

A friend, Paris... \$10.00

JEWISH MISSIONS.

A friend, Paris... 10.00  
Edmondville... 1.00  
Gravenhurst... 9.65

CHURCH AND MANSE BUILDING FUND  
Almonte, St. John's... \$9.46

BIBLE SOCIETY.

Thos. and A. Kirkpatrick, Theford... \$ 5.00

RECEIVED DURING DECEMBER BY REV. P. M. MORRISON, AGENT AT HALF-FAX. OFFICE, DBEE STREET, P.O. BOX 338.---

FOREIGN MISSIONS.

Previously acknowledged... \$7,390.72  
Port Elgin, col. by Misses F. & E. Murray... 16.42  
Tidnish... 3.00  
St. John, St. David's S. S... 25.00  
Lower Musquodoboit... 20.00  
Souris... 2.50  
E. & W... 103.00  
Students' Missionary Ass'n... 5.00  
Mrs. Capt. Thompson Dismore, Five Islands... 16.00  
Springfield and English Settlement... 2.00  
Niue Mile River... 5.00  
Rev. S. Rosborough... 30.00  
Geddie Memorial Fund... 20.00  
New Mills, Charlo & Jaquet River... 2.00  
Mrs. Carrie, Louison River... 25.00  
River Hebert... 1.00  
Young Lady helper to the truth... 71.36  
Thorburn & Sutherland's Riv... 30.00  
St. John's, Chatham... 60.00  
W.H. & F.M.S. St. Andrew's, St. John's... 40.00  
Westville and Middle River... 50.00  
Moncton... 20.00  
Sir Wm. Dawson... 100.00  
St. Andrew's, Truro, L. M. & B. Society... 25.00  
Shubenacadie... 5.00  
Lower Stewiacke... 4.00  
North Salem... 1.00  
Indian Road... 2.00  
Admiral Rock... 25.00  
J. J. Hingley... 75.00  
Widows and Orphans' Fund... 5.00  
Mrs. E. Johnson Chipman... 50  
Sheet Harbor, ad'l... 18.25  
Weldford... 2.15  
Gardner's Creek... 5.00  
A Friend, Onslow, New Hebrides Mission... 23.00  
New Carlisle... 8.00  
Economy... 22.26  
Middle Stewiacke... \$8,287.16

HOME MISSIONS.

Correction.—In January RECORD Mainland is credited with \$10.00. It should be—

Additional... \$40.00  
Thanksgiving Day... 60.00

Previously acknowledged... \$4,217.67

North-West Arm, Halifax (repayment)... 15.00  
Souris... 11.33  
E. & W... 2.50  
Cardigan (repayment)... 14.00

Richmond Bay, East, do... 20.00  
Strathalbyn do... 58.00  
Springfield and English Settlement... 13.20  
New Mills, Charlo & Jaquet River... 20.00  
Young Lady helper to truth... 1.00  
St. John's, Chatham... 20.00  
Westville and Middle River... 20.00  
Moncton... 40.00  
St. Andrew's L. M. & B. Society, Truro... 32.00  
Port Hastings... 12.40  
Blue Mountain... 9.00  
River Hebert, ad'l... 2.00  
Gardner's Creek... 6.00  
New Carlisle... 6.00  
Economy... 10.74  
Middle Stewiacke Mts. Soc. do. Thanks'ng, ad... 1.00

For the North-West.

Middle Stewiacke, S. C. Halfway Brook... 8.00  
St. David's, St. John... 69.00  
Milford... 10.00  
Lower Musquodoboit... 5.00  
Fort Massey... 144.75  
Zion, Charlottetown... 126.00  
R. Baxter, Halifax... 10.00  
Tatamagouche, collection at Br. R's meeting... 34.00  
Rev. S. Rosborough... 3.00  
George H. Moser... 3.00  
Richibucto and Kingston... 27.07  
New Mills, Charlo & Jaquet River... 22.00  
St. Stephen's, Amherst... 50.00  
Westville and Middle River... 40.00  
Carnel Church, Westville... 10.00  
Shubenacadie Social... 6.00  
Port Hastings... 6.00  
Upper Charlo S. S... 5.00  
Weldford... 8.75  
\$5,160.41

DAYSPIRING AND MISSION SCHOOLS.

Previously acknowledged... \$ 698.88  
Little River Thanksgiving collection... 8.00  
West Bay... 6.50  
Goro and Kennetcook... 12.62  
Greenwood S. S., Upper Musquodoboit... 1.35  
Primary Class, Durham... 2.20  
Bell Creek S. S., Woodville, P. E. I... 10.00  
Oban S. S., West Bay... 5.55  
Gay's River, ad'l... 0.25  
Fall River S. S., Halifax Co... 15.00  
East L. Stewiacke S. S... 2.96  
Boys' Missionary Society, St. Andrew's, Truro... 10.00  
St. John's S. S., Halifax... 10.00  
River Charlo S. S... 4.00  
St. Stephen's, Amherst... 25.00  
Shubenacadie S. S... 18.00  
Admiral Rock S. S... 16.00  
North Salem S. S... 7.00  
Indian Road S. S... 6.00  
Lower Stewiacke Station S.S... 14.00  
Alton S. S... 1.15  
West St. Andrew's S. S... 7.50  
English Settlement S. S... 2.00  
Chipman, N.B... 9.95  
Sharon S.S., U. Musquodoboit... 4.43  
West Bays S. S... 3.45  
Maggio Archibald... 4.00  
\$805.69

AGGMENTATION FUND.

Previously acknowledged... \$ 769.88  
Mrs Desbrisay, Petite Roche... 2.00  
First church, Truro... 57.13  
United ch., New Glasgow... 165.38  
" " for Rev J. McG. McKay 40.00

Nine Mile River.....	10 00
Fisher's Grant.....	7.50
New Mills Charlo & Jaquet Riv. 22.04	
St Peters. C.B.....	11.00
Parrsboro.....	20.00
Upper Londonderry.....	35.00
St John's Chatham.....	27.00
Blackville & Derby.....	25.00
St A'ws. St John's, N'ld.....	78.00
Westville & Middle River.....	55.00
Moncton.....	80.00
New Carlisle.....	25.00

\$1449.93

COLLEGE FUND.

Previously acknowledged, \$4890.31; Souris, P. E. I., 8.00; Div Can B of Commerce, 24.50; Div B of Montreal, 130.00; St. John's, Chatham, 10.00; Div Union Bank of Newfoundland, 547.50; Moncton, 35.00; Int E Clute, 48.00; Int Amasa, Durice, 154.65; Carleton & Chebogue, 6.00; Int F & G Heine, 33.00; F & G Co (Int on Endowment Fund), 79.65; New Carlisle, 6.00; Port Hood, 3.00; total \$5975.82.

BURSARY FUND.

Previously acknowledged, \$223.56; Lower Musquodoboit, 4.00; Springfield & English Settlement, 6.00; Pax Vobiscum per Dr Pollok, 100.00; Coupon NS Debenture, 25.00; Coupon St John Debenture, 31.00; Moncton, 5.00; Int Charles Smith, 18.00; Carleton & Chebogue, 3.00; Mrs Rhoda McQuarrie, Int, 30.00; total, 444.56.

MANITOBA COLLEGE.

Previously acknowledged, \$75.28; Lower Musquodoboit, 5.00; Blackville & Derby, 2.00; St Andrews Truro Boys Missionary Society, 10.00; total, 92.28.

AGED MINISTERS FUND.

Previously acknowledged, \$1329.67; Rev D Sutherland Rates, 5.00; Souris, P. E. I., 5.00; Goro & Kennetcook, 4.00; Kev A Gunn, Goro & Kennetcook, Rate, 3.50; Int J K Munn's, Halifax, 101.00; Rev James Murray part of Rate, 2.00; New Mills Charlo & Jaquet River, 3.00; Rev J D McGillivray, 3.75; Rev Wm Hamilton, Rate, 5.00; Rev A Simpson, Rate, 8.75; Moncton, 15.00; Shubenacadie ad'l, 1.00; Int J D Morrill, 30.00; Rev Wm Calder, Rates, 13.90; Int Jesse Cumming, 18.00; Int Geo P Jardine, 15.00; New Carlisle, 3.00; Rev A Falconer, 6.25; total, \$1578.82.

POINTS-AUX-TREMbles SCHOOLS.

Received by Rev. Dr. Warden, Treasurer, 193 St James St., Montreal, to Jan. 7th, 1890.

Ordinary Fund.

Already acknowledged.....	\$2286.51
Lakofield S. Sch.....	50.00
J. A. T. Robertson, Donald.....	1.00
South Plympton.....	9.00
Fergus, Melville S.S.....	50.00
New Kincardine, N. B.....	2.75
J. Dick, Maple Valley, Ont.....	5.00
Montreal Wom. Mission Soc.....	50.00
West Bay, C. B.....	3.75
AST, Knox S.S.....	53.00
J. Cockshutt, Brantford.....	400.00
Hugh R. Ross, Ripley.....	20.00
Gustavus Ross, Ripley.....	5.00
Fergus, St. Andrew's S.S.....	25.00
Fullarton S.S.....	33.00
Collingwood S.S.....	50.00
Woodstock, Knox.....	50.00

Quelph. Knox ch., col. by Mrs. T. Goldie and Mrs. H. Walker.....	15.00
Miss Dawes, Lachine.....	5.00
A Friend, Oakville.....	2.00
Columbus S.S.....	50.00
Campbellford S.S.....	37.50
Seaforth, 1st S.S.....	50.00
C. W. Davis, Montreal.....	50.00
Toronto West S.S.....	25.00
Kintyre S.S.....	15.00
Bristol.....	13.00
Miss Sarah Colter, Milford.....	1.58
Gay's River, Pine Grove S.S.....	2.08
Truro, St. Andrew's S.S.....	50.00
Elmsdale.....	3.45
Shubenacadie Y. P.S. C.E.....	26.00
River Inhabitants.....	2.30
Port Hastings.....	3.70
Truro, 1st Ch., Boys' Own Mission Band.....	50.00
Montreal Wom. Mission Soc.....	25.00
Miss M. Curtis, Paris.....	50.00
Orifolia Wom. Mission Soc.....	50.00
Watford S.S.....	12.50
Loronto, St. Mark's, D. of the K.....	5.30
Vernonville S.S.....	6.52
Cote St. Antoine, Melville S.S.....	50.00
Attwood S.S.....	19.00
Miss Wills, Old St. Andrew's, Toronto.....	1.00
Amos.....	3.61

\$3706.63

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND, JAMES CROIL, TREAS., MONTREAL.

Rockwood, per Rev. D. Strachan, \$4.00; Drumore, per Rev. D. P. Niven, 10.00; St. Gabriel's, Montreal, on account, 15.00; Carleton Place, Rev. D. Macdonald, 12.00; Maxville, Rev. Jas. McCormack, 8.00; Rev. Dr. Snodgrass, Canobie, 12.00; Newcastle, N.B., Rev. W. Aitken, 16.00; Rev. James Patterson, Montreal, \$6.

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, 193 James St., Montreal, Treasurer of the Board of French Evangelization, to January 7th, 1890.

Already acknowledged.....	\$9,284.43
Proton, St. Andrew's.....	5.00
Sault Ste. Marie.....	8.50
Crawford.....	5.00
Whitewood, Knox Ch.....	4.00
Mrs. J. McCurdy, Kirkton-Kenyon.....	5.00
Jas. Carnochan, Sr., Seaforth.....	20.00
Dunc. McCrae, Cobourg.....	5.00
Madoc, St. Columba S. S.....	5.00
Wm. McNaughton, Chatham, Ont.....	20.00
Mrs. J. G. Macferland, Birmingham.....	2.00
F. Cattonach, N. Lancaster.....	5.00
Fitzroy and Tarbolton, per J. F. Grierson.....	2.40
Point la Garde S. S.....	23.50
Robt. Walker, Diamond.....	3.00
Winterbourne.....	1.00
Martintown, Burns' Ch.....	12.00
Spider Lake, Que.....	10.85
Laprairie S. Sch.....	9.00
East Williams.....	11.50
St. Louis de Gonzague.....	13.90
Welland.....	17.01
McDonald's Corners.....	6.50
Westmeath.....	15.00
Alex. Cochran, Gannanoque.....	5.23
Sir J. W. Dawson, Montreal.....	5.00
Wm. Coltart, Harwich.....	10.90
Scotsburn.....	2.00
E. Wawanosh.....	1.30

Whitechurch.....	30.00
Ingersoll, Young Ladies of Knox Ch.....	29.00
Thos. Kirkpatrick, Theford.....	10.00
Per Mrs. A. Reid, Victoria.....	2.00
Jas. Begg, Moose Creek.....	6.00
A Guelph Friend.....	20.00
Niagara Falls, South.....	5.50
Proof Line.....	6.25
Pickering.....	10.00
Main Road, Knox Ch.....	11.00
Osnabrock, St. Matthew's.....	30.00
Geo. D. Ferguson, Fergus.....	200.00
Sto. Philomone, &c.....	5.00
Oakville S. Sch.....	17.00
Inverness.....	12.00
Eardley.....	1.81
Greenbank.....	27.00
N. Bruce & Saugeen, St. Adwa.....	29.00
Lancaster, Knox.....	11.00
Kintyre.....	15.00
Beeton.....	12.25
L'Original S. Sch.....	4.00
Toronto, per Rv. C. A. Doudiet.....	7.00
Brampton.....	27.00
Nassagaweya, ".....	68.60
Campbellville, ".....	73.15
Elora, ".....	32.75
London, ".....	68.50
Milton, ".....	24.50
Boston ch., ".....	53.00
Forgus, ".....	13.75
Acton, West, ".....	22.50
Glenmorris, ".....	2.88
D. McMillan, River Charlo.....	2.00
Wick.....	38.00
Lancaster, Knox S. S.....	22.63
Per Miss Curtis, Paris.....	9.10

Per Rev. P. M. Morrison, Halifax.

Red Bank and Whitneyville.....	10.50
Lower Musquodoboit.....	5.00
Souris, P. E. I.....	4.00
Goro and Kennetcook.....	16.67
Oldham.....	2.00
Springfield & English Sott'l'm.....	4.00
Upper Musquodoboit.....	3.68
Fisher's Grant.....	9.00
New Mills, Charlo & Jaquet River.....	10.00
Chatham, St. John's.....	15.00
River Inhabitants.....	7.65
Port Hastings.....	2.50
Blus Mountain.....	8.00
New Carlisle.....	12.00

Per Rev. Dr. Reid, Toronto:

Exs. lato Sarah Duncan, Mono.....	57.00
Wm. Brown, Caledonia.....	59.00
Yes, Kenoy.....	5.00
A Friend, Paris.....	10.00
Lake Road.....	1.85
Kippen.....	4.50
Sunderland.....	6.00
Vroomant.....	3.00
Grand Valley.....	4.00
McIntosh.....	27.57
Belmore.....	18.55
McKillop.....	10.00
Morrisburg.....	20.00
Beckwith.....	7.00
Richmond.....	5.00
Scott and Uxbridge.....	2.00
Ingersoll, Knox Y. Ladies.....	20.00
Essex Centre.....	7.00
Arthur.....	20.25
Egmondville.....	20.00
Attwood.....	32.10
Ashton.....	10.00
Aurora.....	11.00
Chatham, First.....	29.00
Palmerston, Knox.....	15.00
Westport and Newboro.....	6.00
Beeton.....	10.00
Romoka.....	8.59
Carleton Place, Zion.....	10.00

\$10,002.72.

**BUILDING FUND.**

Already acknowledged.....	\$ 598.60
Paris, per Rev. C. A. Doudiet.....	17.00
Woodstock, do .....	31.25
A. T., do .....	95.75
Hamilton, do .....	270.80
Brampton, do .....	69.55
Fergus, do .....	131.50
London, do .....	5.00
Campbelloville, do .....	5.00
West Bay, C.B.....	6.60
Mrs. D. McLeod, Dunvegan.....	10.00
J. Jenkinson, Crowland.....	2.60
A friend, Montreal .....	50.00
D. Marshall, sr., Jackson .....	3.00
Per Mrs. Ross, Brucefield ...	12.00
Beeton .....	5.25
Attwood S.S.....	14.00
Mrs. Wilson, Hastings, C.B.....	1.00
<b>Total</b> .....	<b>\$1338.30</b>

**COLONY COLLEGE, OTTAWA.**

Received by Rev. Dr. Warden, Montreal, Treasurer, to 7th January, 1890.

Already acknowledged ....	\$1708.98
Per Rev. C. A. Doudiet.....	20.00
McDonald's Corners.....	4.00
T. A. Dawes, Lachine.....	50.00
Jas. Robertson, Montreal....	20.00
H. McKinnon, Pt. Fortune....	6.25
Smithville S.S.....	0.00
<b>Total</b> .....	<b>\$1867.23</b>

**PRESBYTERIAN COLLEGE, MONTREAL.**

Received by Rev. Dr. Warden, Montreal, Treasurer, to Jan. 7th, 1890.

*Ordinary Fund.*

Already acknowledged.....	\$ 113.00
Avoca .....	3.05
Apple Hill & Gravel Hill ...	5.60
Hemmingford .....	8.50
L'Original .....	2.33
Maxville .....	5.40
Martintown, Burns .....	6.60
Williamstown, Hephzibah ..	9.50
E. Wawanosh .....	4.75
Whitechurch .....	10.00
Wick .....	7.68
Konyon .....	15.00
Grand Bend .....	2.00
Normanby, Knox .....	2.50
Kemptville .....	3.00
Oxford Mills .....	1.00
Carleton Place, Zion .....	15.00
Waddington .....	40.00

Scarboro, Knox.....	10 00
Beekwith .....	5 00
Brucefield, Union Ch.....	13 00
<b>Total</b> .....	<b>\$281.23</b>

*Exegetical Chair.*

Already acknowledged .....	\$ 655.07
Jonathan Hodgson, Montreal	250.00
John Stirling, do .....	100.00
James Gardner, do .....	20.00
D. Rutherford, do .....	20.01
James Slessor, do .....	50.00
P. S. Ross, do .....	50.00
J. G. Savage, do .....	25.00
J. McMaster, do .....	100.10
Mrs. W. Miller, do .....	25.00
A. S. Ewing, do .....	50.00
S. H. Ewing, do .....	25.00
Rev. J. Allard, Fall River...	10 00
George Hay, Ottawa.....	10 00
John McLennan, Lancaster...	50 00
Daniel Wilson, Montreal....	25 00
P. Nicholson, do .....	25 00
Warden King, do .....	150 00
C. W. Davis, do .....	20 00
<b>Total</b> .....	<b>\$1660.00</b>

*Scholarship Fund.*

John McLennan, Lancaster ..	\$ 25 00
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**MINISTERS W. & O. FUND, MARITIME PROVINCES.** Rev Geo Patterson, D D. Seo'y.

Received from 31st August to 31st December, 1889. Ministers' Rates: Rev Wm Grant, H M D Scott, Jas D Murray and W Grant, \$14 00 each; Thomas Sedgwick, 14 20; Wm Dawson and Dr Bruce, 14 40 each; J S Carruthers and Kenneth McKenzie, 14 60 each; J C Herdman, 14 80; A B McLeod, 15 00; J H Cameron, 14 24; A Simpson, 30 00; George Murray, 7 00; G M Clarke, 11 25; D McGregor, 10 30; A McMillan and J A McLean, 7 20 each; total 3 75. 89. of which 29 89 for fines and interest on arrears. Congregational collections and donations, Lower Musquodoboit, 3 00; Newport, McKay and Woodville sec., 9 00; St James ch, Charlottetown, 10 00; St Davids ch, St John, N B, 1 00; Gays River, 2 00. Souris, P E I, 5 00; Upper Musquodoboit, 2 43; Carleton and Chebogue, 3 00; New Carlisle, 3 00; total 88 43.

**MANITOBA COLLEGE**—Theological Department;

*Rev Dr Bruce, Convener & Treasurer.*

Previously reported May to Sept 30th, 1889, \$461.82; Oct 1st to Jan 1st, 1890; Stony Mt., 10 00; Cartwright, 7 00; St. Nowall, &c, 27 00; Orrwood, 6 00; Knox ch, Winnipeg (in part), 200 00; St. Andrews, Winnipeg (in part), 150 00; Long Lake, 5 00; Rev Jas Hamilton (debt), 10 00; Grenfell, 5 00; Plum Coulees, 1 50; Elkhorn, 12 15; Carman, 60 00; Roseland, 5 25; Little Saskatchewan, 7 35; Clearwater, 16 30; Meadow Lea, &c, 8 15; Bow River, 5 00; Anthracite, 7 50; Swan Lake, 14 10; Hilton & Bellafield, 5 70; Darlingford, 15 00; Arden, 4 40; Indian Head, 6 00; Chater, 15 00; Lansdowne, 9 55; Fort Frances, 5 00; Riverside, 17 00; Springfield, &c, 17 55; St Andrews, Winnipeg (add'l), 51 95; Schrsiber, 17 00; Calgary, (add'l) 9 50; Fort Qu'Appello, 8 30; Battleford, 7 00; Edmonton, 25 00; Wolseley, &c, 3 30; total \$1227.37.

**MANITOBA COLLEGE.**

*Dr. McArthur & Dr. King, Treasurers.—For Debt.*

Previously Reported... \$2463.00; James Hargrave, Winnipeg, 2 payments \$10.00; John Watt, Montreal, \$15.00. Hon John M. Gibson, Hamilton, \$15.00. Rev. Robt. Hamilton, Motherwell, \$25.00; Charles Baird, Motherwell, \$25.00; James Lawson, Vancouver, \$15.00; Robert Mills, Toronto, \$20.00; Robert Campbell, Manitoba, \$10.00; William Donald, Pilot Mound, \$25.00; H. K. Wood, London, E., \$24.00; J. B. McLaren, Morton, \$25.00; Donald Campbell, Campbellville, Man., \$50.00; P Campbell, Campbellville, Man., \$50.00; Alexander McLaren, St. Catherine's, \$25.00; total \$2847.00.

*For Ordinary Revenue.*

Grant of Presbyterian Church of Ireland, £100, \$483.22; John Watson, Perth, Scotland, \$5 00 Congregational contribution, per Dr. Warden, \$252.07; Grand River, N.S., \$45.00; St. Peters, \$5.30; total, \$1241.02.

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