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THE
PRESBYTERIAN RECORD
 FOR THE
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CONTENTS.

The Gospel in the South Seas.....	309	Dr. G. L. Mackay, en route.....	320
The International Sabbath-School Lessons.....	313	Erromanga: Letter from Mr. Robertson.....	320
Our Own Church.....	315	Trinidad: Letter from Rev. John Morton.....	322
The Colleges.....	316	France and the Gospel: by Rev. C. Heine.....	322
Meetings of Presbyteries.....	316	Manitoba: by Rev. Robert Campbell.....	325
Obituary.....	318	Sixth Year of THE RECORD.....	326
Home Missions.....	319	Literature and Official Notices.....	326
Prince Albert, N. W. T.....	319	Acknowledgments.....	326

The Gospel in the South Seas.

(Continued.)

While the labours of the London Missionary Society were thus being crowned with success in the Society, Hervey, and Samoan Islands, the Church of England and the Wesleyans had established themselves strongly in Australia and New Zealand and began to extend their labours also to the islands. The first field entered upon by the Methodists was the TONGA or FRIENDLY ISLANDS, which had almost been lost sight of since the murder of the missionaries in 1797. In 1822 the Rev. Walter Lawry was deputed by the friends of the cause in New South Wales to visit the Tongan people with a view to reviving the mission. Though he made little progress himself, he reported favourably of the field and, in 1826, the English Conference sent out the Rev. John Thomas and Rev. John Hutchinson. These were followed in 1828 by two others, Messrs. Turner and Cross who settled on Nukualofa where marvellous success soon attended their labours. Village after village submitted to the Gospel and a work of reformation commenced almost unparalleled in the history of missions. The good news spread to the other islands and in a short time the whole group was reclaimed from heathenism. Every vestige of idolatry disappeared. In 1829 they had thirty-one church members. In 1834 the number had increased to 7,451, with as many scholars attending the schools. The most

remarkable case of conversion was that of George Tubou the Chief of Haabai, who afterwards became King of the whole of the Friendly Islands. As a youth he was fierce, savage and warlike, and devoted to the idolatry and superstitions of his country. But under the influence of Christianity he and his wife Charlotte became conspicuous in after life for humble piety and zeal for the cause of Christ. George became a useful local preacher and his wife was equally successful as class-leader and teacher of females. Rev. Thomas West who joined the mission in 1845, had the honour of completing and carrying through the press a copy of the entire Bible in Tonguese, and published a complete history of the mission in his "Ten years in South-Central Polynesia." At the present time the Methodists have 126 churches, 8,300 communicants, 5,000 scholars and 17,000 attendants on worship in the Friendly Islands, out of a population of 20,000. In commemoration of the great reformation in these islands, it was enacted by the king and parliament that, "as it was on the 4th of June, 1852, that civil liberty came to Tonga, that day shall be observed annually, in all the kingdom, as a festival, for ever and ever, in memory of the liberty of Tonga."

THE FIJI ISLANDS are about 225 in number. About eighty are inhabited. Viti Levu—the Great Fiji—is ninety miles by fifty; population 50,000. Vanua Levu—Great Land—is nearly as large, having 30,000 inhabitants. The others are seven or eight groups of small islands, the total population being about 140,000. Situated between 15° and 20° S. latitude, the climate is warm but not unhealthy. The soil yields food in prolific luxuriance. The supply of fish is inexhaustible. The natives are a muscular, rather well shaped race, with a dark purple complexion, and the head covered with a mass

of long curly black hair. By nature the most savage, and in habits the most depraved of all the South Sea Islanders, the Fiji is not without intelligence. Their canoes are the finest in the South Seas. Their religion seems to have been idolatrous, without idols. Every island had its own particular God, priests and temples, but without any visible representation of their deities. Human sacrifices was an important part of their ritual. But the most repulsive and appalling custom was their cannibalism. It was not an occasional or fitful impulse with them. It was their regular habit. The completion of a temple or the launching of a canoe was not duly celebrated without a feast of human flesh. A dozen men would be killed, cooked and eaten in honour of a canoe. The victims were confined to neither age nor sex. Old men and maidens, and even children shared a like fate. Infanticide was fearfully prevalent. Women, from the day they were married, wore a cord around their necks with which when they became widows they were willingly strangled, that their spirits might accompany their brutal husbands into the spirit land, or that they might escape the barbarities that awaited them here. They have been known complacently to dig their own graves. Humanity never appeared so utterly debased as in the Fiji; yet of such a people Sir Arthur Gordon, the Governor of the now British Colony of Fiji, and who is not a Methodist, can say,—“It is impossible to speak in too strong terms of the wonderful service and wonderful results both religious and social, which have attended the Wesleyan missions in Fiji. The condition of the people is as different from what it was as can possibly be conceived. The people of Fiji are now a Christian people.” It is interesting to know that the first efforts to evangelize the savages of Fiji emanated from the native missionary society of the Friendly Islands. When, in 1834, the little Tongan church was blessed with a religious awakening; when the king and queen and thousands of their subjects were converted, their first impulse was to send the Gospel to the benighted people of Fiji. In 1835 two of the Tongan missionaries were appointed to commence the new mission. These were Revs. William Cross and David Cargill, who began the work in Lakemba. In 1838 the Wesleyan Missionary Society sent out three missionaries from England—Messrs. John Hunt, T. J. Jaggar, and James Calvert, with their wives. The Rev. Thomas Williams and his wife arrived in 1840, Mr. and Mrs. Tucker in 1841. Success came slowly and in an unexpected quarter. On the little isle of Ono, one-hundred and fifty miles from Lakemba, chiefly through the instrumentality of some of the Tongan converts, the first ingathering

took place. In 1842 there was not a single heathen left on the Island. From that time Christianity spread rapidly until almost the whole group was reclaimed from heathenism. The year 1847 was remarkable for the completion of the first edition of the New Testament. In 1856 the whole of the Scriptures were translated. On October the 4th, 1848, Fiji lost its greatest missionary, JOHN HUNT, who died at the age of thirty-seven, after ten years of unremitting labour. There are now connected with the Wesleyan mission stations in Fiji about 23,000 church members. Upwards of 104,000 attend public worship in the churches which number 900. The Sabbath is sacredly observed. In every Christian family there is morning and evening worship. Over 42,000 children are instructed in the fifteen hundred schools, and the last relics of heathenism still lingering in some of the remoter mountainous regions are rapidly dying out. Fiji became a British colony in October 1874. Miss Gordon Cumming, in her recent work “At Home in Fiji,” regarding the work of the Wesleyan missionaries, says:—“I often wish that some of the cavillers who are forever sneering at Christian missions could see something of their results in these isles. You may pass from isle to isle, and everywhere find the same cordial reception by men and women. Every village on the eighty inhabited islands has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship rising from each dwelling at the hour of prayer?” And that this religious fervour is not an empty fanaticism is evidenced by the further fact that in all their secular dealings the people are distinguished by simplicity, honesty, and kindness.

THE ELLICE GROUP.—The introduction of the Gospel into these islands came about in a remarkable way. In April, 1861, a party of nine natives of the Penrhyn group having lashed two canoes together set out on a voyage for an island about thirty miles distant; but, a storm coming on, they were driven before the wind a distance of fifteen hundred miles. After three weeks exposure to the perils of the sea, their frail craft was cast ashore upon the island of Nukulaelae, one of the Ellice group. Five of the party perished among the breakers. The four nearly famished survivors effected a landing. They were all Christians. One of them, Elekana, was a native of Samoa and a deacon of

the church. In return for the kindness of the natives, Elekana set to work to instruct them in the knowledge of the true God. After four months they allowed him to leave, only on condition that he should go to Samoa and return to them with a teacher. On his way thither Elekana stopped at some of the other islands, and made so good use of his time that when the Samoan missionaries were sent to them, they found the people waiting to welcome them as if they already knew the preciousness of the truth which was brought to them. When Mr. Davies visited the group in 1873, he found the work in an encouraging state on all the islands. "Each island had its laws which were respected and enforced. Each had its good stone chapel and teacher's house, and the services were well attended. Hundreds could read the Scriptures with fluency, and the progress made among these young Christian communities was a matter for wonder and gratitude."

LOYALTY ISLANDS.—*The London Missionary Chronicle* for March contains a memorial of the old Chief Hnaisilane. The story illustrates the wonderful changes effected by Christianity in these islands. "He was a man of undaunted courage, of immense muscular strength, generous almost to a fault, very truthful, just to all, a friend of strangers (especially the white man), and very fond of children. Up to about thirty years of age he was a savage and a cannibal, and knew no better. During that time he practised polygamy. Christianity was then introduced by teachers of the London Missionary Society, from Eastern Polynesia. He was prevented from openly espousing the cause of the teachers by his father, but he helped them all he could. When his father died he publicly cast away his heathen practices, and all his wives but one, and embraced Christianity. From that time to his death he was faithful to his profession, and may be truly said to be the founder and constant supporter of Christianity on Maré. Such a man at the head of affairs proved a great help in evangelizing the islands. He was constant in his attendance on the means of grace, liberal in giving, and faithful in exhorting others. When first taken sick, he was asked if he thought he should recover. He replied, "I don't know. It is with God. I leave myself, body and soul, in the Lord's hands." When near his end he said, "I shall die at cock-crowing. Give my love to the missionary; tell him I am going to that place where both he and I have fixed our foundation. You cannot conceive how much I suffer; but the Lord helps me to bear it." And so with words of admonition and cheer the old chief fell asleep in Jesus."

THE NEW HEBRIDES. This group lies about

1000 miles due north of New Zealand, about midway between New Caledonia and the Solomon Islands. There are about forty islands, of which thirty are inhabited. The total population is about 30,000, but decreasing rapidly. Aneityum, for example, is supposed at one time to have had ten or twelve thousand inhabitants; in 1858 it had only 3,500; twenty years later the population was reduced to 1,279. In greater or less degree, a like process of decay is depopulating the whole of the South Sea Islands. The reasons assigned for this melancholy state of matters are war, infanticide, measles and other epidemics, drink, and the nefarious "Labour Traffic." The first ray of Christian light that penetrated these dark and debased abodes of heathenism seems to have come through the instrumentality of a couple of Samoan teachers who were left on the island of Tanna by John Williams, the day before his death, in 1839. The honour of establishing an organized mission was reserved for the Synod of the Presbyterian Church of Nova Scotia, who in 1846 appointed the Rev. John Geddie of Cavendish, P. E. Island, as their first missionary to the New Hebrides. Mr. Geddie and his wife, with Mr. and Mrs. Archibald, commenced their labours on the island of Aneityum in 1848. Mr. Archibald remained but a few months. Mr. and Mrs. Geddie were left alone for three years to endure great hardships, and were often in peril of their lives. But their faith and perseverance overcame every obstacle. In 1852 the Rev. John Inglis, of the Reformed Presbyterian Church of Scotland, joined the mission on Aneityum. His arrival was opportune, just as the tide was about to turn. The whole population soon afterwards abandoned heathenism,—and, meanwhile, other islands were being prepared for the reception of the Gospel, Churches were built and schools established. Portions of the Scriptures were translated, and printed by the natives in their own language. The New Testament was completed in 1859, and the whole Bible was given to the Aneityumese in their own language in 1877. Dr. Geddie retired from the field in 1871, and died at Geelong in the following year. His colleague, Mr. Inglis, retired in 1877. The testimony of all who have visited the scenes of their labours is that the savages of Aneityum have been transformed into a quiet, inoffensive people, keeping up a consistent profession of faith. A brief historical sketch of the New Hebrides Mission is given in the *RECORD* for 1878, page 270. A complete and interesting account of the work is to be found in the volume recently published by Rev. Dr. Steel of Sydney—"The New Hebrides and Christian Missions," from which we take the following statistics:—European missionaries—11; native teachers, 89; stations and out-

stations, 50; church attendants, 2,644; communicants, 814; schools, 86; scholars, 2,433. In thirty years, 4,500 converts have been won from heathenism. Since its commencement, twenty-three ordained ministers have been connected with the mission. Eight are dead, and four have retired. The eleven now in the field have formed themselves into a Synod which meets annually. Of those now in the field, three are Canadians, supported by the Presbyterian Church in Canada; four come from the Australian churches, one from New Zealand, and three from the Free Church of Scotland. Altogether, twelve ordained missionaries with their wives have gone from Nova Scotia to the New Hebrides. Two of them, Rev. G. N. Gordon and Rev. James D. Gordon, and the wife of the former, suffered martyrdom on the blood-stained island of Erromanga.

"THE MELANESIAN MISSION," which has for its field the Northern New Hebrides, the Banks, and the Solomon groups, is carried on by Episcopalians. It was initiated by the apostolic Dr. Selwyn, the first Bishop of New Zealand, in 1847, and is under the management of an Australian Board. An endowment of £10,000 having been raised for a missionary see, the Rev. John Coleridge Patteson was consecrated Bishop of Melanesia in 1861. After ten years of noble work, and most brotherly co-operation with the missionaries of other societies, this eminent man of God suffered martyrdom at the hands of the infatuated natives of Nukapu. The mantle of Bishop Patteson fell on the Rev. J. R. Selwyn, a son of the pioneer bishop, who is also a man of faith, and who is zealously prosecuting the work, for which he is admitted to be well adapted. A distinctive feature of the Melanesian Mission is the Industrial School on Norfolk Island, which is attended by upwards of one hundred and eighty students, taken from the different islands, and where learning and manual labour are combined in the curriculum of study prescribed for native teachers and ministers. The number of English missionaries is twelve.

THE AMERICAN BOARD of Commissioners for Foreign Missions are also represented in these seas. We find them contending with almost inconceivable difficulties in the Caroline, Marshall, and Gilbert groups, to the north of the New Hebrides, and of the equator. In 1851 they sent Messrs. Snow and Gulick with their wives, to the island of Ponape. Dr. Pierson, and Messrs. Sturges Doane, and Bingham shortly after followed. The arduous work has been prosecuted with unflinching zeal and with varying success ever since. The number of American missionaries and their wives now attached to the mission is eighteen. Besides these are ten Hawaiian missionaries, and eight native pas-

tors, six native preachers and four catechists. These minister to forty churches, with 2,904 members. The increase of members in 1879 was 407. Drunkenness, debauchery and disease have frightfully thinned the population in these groups. In the Ladrone Islands, north of the Caroline, it is said that the aborigines have, from similar causes, *entirely disappeared*!

THE MARQUESAS—six in number—situated about 1,000 miles south of the Sandwich Islands, have been since 1853 the chosen field of the Hawaiian Missionary Society. The race whom they have undertaken to evangelize were among the most ferocious of men—brutal cannibals. But the missionaries, who are all natives of Hawaii, have shown great energy, perseverance, and tact, and the result is that "the light and love and power of the Gospel is gradually permeating the dead masses of the Marquesas also."

A pleasing feature of these Polynesian Missions is the agreement come to some years ago by the different Societies for a division of the fields of labour. By this means local jealousies and disputes have been almost entirely obviated, and the work has been carried on more economically and satisfactorily than it could otherwise have been done. The five missionary ships that now navigate the South Seas are all employed in the same errand of mercy. Their ownership is easily discovered from the names they bear,—The "John Williams," the "John Wesley," the "Morning Star," the "Southern Cross," and the "Dayspring." The total number of native christians in all the fields which we have reviewed, is supposed to be nearly 400,000, of whom about 70,000 are communicants. It is not claimed that they present the highest type of Christian life, but when we "look to the hole of the pit whence they are digged" surely there is abundant reason for thankfulness to God that not a few of these reclaimed savages can exclaim with good John Newton,— "I am not what I was; I am not what I would be: I am not what I should be; I am not what I shall be; but by the grace of God, I am what I am."

C.

WAIT A LITTLE LONGER! The full day will break. Already the shadows flee away. The glow of morning shoots athwart the sky! Therefore, for our own encouragement in prayer and faith, we call out to the heathen world: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Yes, the Spirit and the Bride say, Come! and let him that heareth say, Come. Amen— even so, Come, Lord Jesus!" CHRISTLES.

Balaam.

DECEMBER 4. NUMBERS XXIV: 10-19.

Golden Text, James 1: 8.

THE ISRAELITES were within sight of "the promised land." Having beaten the Amorites and taken possession of their country, they were now encamped in the borders of Moab, on the east side of Jordan, opposite Jericho, ch. 22: 1. *Balak*, the king of Moab, was afraid of this invincible host—too numerous to cope with—besides, he knew well that God was on their side, and that to contend against such odds were hopeless. He had recourse to stratagem. In Mesopotamia, in the far east, there lived a man whose fame had spread as far as to Moab. He was reputed to be a prophet of Jehovah: *Balaam* by name. If this man can be bribed to come and curse the Israelites in the name of their own God, he will be able to prevail against them. Messengers were sent with rewards in their hands. Balaam, having consulted God, refuses to go, ch. 22: 8-13, but the sequel leaves no room to doubt his insincerity. The references to this transaction in the New Testament are conclusive, not only that he was a covetous man, 2 Pet. 2: 14, 15; but that he instigated the Israelites to commit a grievous sin which resulted in 24,000 of them being destroyed by a plague, ch. 25: 9. Deut. 4: 3. The phrase, "the doctrine of Balaam," in Rev. 2: 14, refers to that sin. Balaam thought, perhaps, that as God had apparently changed His mind, by letting him go in answer to the second deputation, ch. 22: 15, so now he would permit him to curse Israel. No. The Almighty had acted consistently with the usual procedure of providence in allowing him to follow his own impulses at that time, Hos. 4: 17, and was about to shew His power over this would-be prophet, by *constraining* him to say the very opposite of what it was his purpose and inclination to say, and by making him the medium of uttering some of the sublimest prophecies in Scripture. Vs. 10, 11. Balak taunts Balaam on his well-disguised fear of the Lord. Better men than Balaam have been sneered at by unbelievers. Vs. 12, 13. Balaam's reply is, in itself, a noble one, *but*, coming from him, it is only a master-piece of dissimulation. V. 14. *I go*—The presumption is that he did not go, but remained to work mischief in the camp in the manner already indicated, for he was soon afterwards slain among the Midianites, ch. 31: 8. Josh. 13: 21, 22. It is difficult to understand this man's real character. He must have had an *intellectual* knowledge of the true religion, but it had little influence upon his heart; and, like Simon Magus, he was ready to "trade" upon it, Acts 8: 9-23. So much of his history is recorded as a warning to all who make a shew of religion but are destitute of the power of it, 2 Tim 3: 5. Balaam was a man endowed by God with great natural gifts, who knew what was right, but who through vanity and presumption made shipwreck of his opportunities. "A man may be full of the knowledge of God and yet destitute of the grace of God." The best of men have reason to distrust themselves, lest while they teach and preach saving truth to others they themselves may miss the mark. 1 Cor. 9: 27.

Last Days of Moses.

DECEMBER 11. DEUTERONOMY XXXII: 44-52.

Golden Text, Psalms 90: 12.

MOSSES was the most remarkable man that ever lived. Deut. 34: 10-12. His life was spent amid vicissitudes unparalleled in the experience of any other person. 40 years in Midian, 40 years in Egypt, and 40 years in the wilderness, make the sum of his years 120. He was great as a *Lawgiver*, John 1: 17. 7: 19; as a *leader*, Josh. 1: 17. Is. 63: 12, 13; as a *prophet*, Deut. 34: 10 12. Acts 7: 37; as a *poet*, Exo. 15: 1-19, Deut. 32: 1-44, Rev. 15: 3; as an *author*—he is reputed to have written Job and the 90th psalm, and he wrote of Christ, John 5: 46; as a *historian*, to him are we indebted for the Pentateuch, Luke 24: 27, 44; as a *mediator*, Exo. 32: 11, 31, 32. He was conspicuous for *meekness*, Num. 12: 3; for *faith*, Heb. 11: 24-26; for *faithfulness*, Heb. 3: 2; for *humility*, Num. 11: 29. The one weak point in his character was infirmity of temper, Exo. 32: 19. Vs. 44, 45. *This song*—The hymn called "The Rock," recorded in this chapter, which became the national anthem of the Hebrews. *Hashea*—Joshua. *These words*—nearly the whole of Deuteronomy, V. 46. *Your hearts*—as distinguished from merely committing them to memory. God demands the homage of our hearts, Rom. 10: 10. *Your children*—If the religious education of the youth is neglected, the hope of a nation is gone. V. 47. *It is your life*. The knowledge of God ensures happiness now and hereafter, Prov. 3: 13-22. Deut. 30: 15, 16. V. 49. *Nebo*—The place of Moses' death is almost as much a mystery as the manner of it. Modern research has failed to discover any mountain precisely answering to the description here given; and so it is literally true that "no man knoweth of his sepulchre unto this day," Deut. 34: 6. Vs. 50, 51. *And die*—even this great man could not escape the penalty of sin, Rom. 5: 12-14. He neither died of disease nor of old age, ch. 34: 7, but then and there, as a mark of God's displeasure with him in the matter of presumptuously smiting the rock at Kadesh Meribah, Num. 20: 9-12; where it is seen that the crime charged to Moses was in reality that of *unbelief*—the besetting sin of the world—the more inexcusable in one who had so many tokens of God's favour. In God's sight it amounted to *rebellion*, Num. 27: 12-14. Hence the sentence pronounced at that time, which prepared Moses for the solemn announcement now made, and which he received without murmuring or surprise. V. 52. *Thou shalt see the land*—God is faithful to all His promises, 1 Thes. 5: 24. He had already assured him of this, and this glimpse of Canaan would be to him as it were a foretaste of heaven and a comforting token that, although justly punished, he was not rejected of God. Moses was conspicuously a man of faith and prayer. This gave him courage in the hour of danger and calm in time of trouble. His appearance with Elijah on the Mount of Transfiguration, Matt. 17: 3, after the lapse of 1484 years, is conclusive proof that death does not end man's existence. Faith in God is that which alone takes away the fear of death. Ps. 23: 4.

The Babe and the King.

DECEMBER 25.

ISAIAH IX : 6, 7.

Golden Text, John 1 : 45.

IN THE previous chapter Isaiah had shewn the dark side of the picture—the trouble and anguish that should overtake those who forsake God, ch. 8 : 22. In this, he points to a brighter time coming, when the Sun of righteousness should enlighten the world and finally usher in the universal reign of peace and happiness. These verses contain one of many Messianic Old Testament prophecies. We may recall a few others. (1) As to the *Advent*, Gen. 3 : 15. Num. 24 : 17. Zech. 3 : 8. (2) As to *Christ's kingly office*, Isa. 32 : 1. 55 : 4. Dan. 2 : 44. Rev. 19 : 16. (3) *His universal and everlasting reign*, Ps. 72 : 8. Dan. 7 : 14. (4) *His divinity*, Ps. 45 : 6. Isa. 40 : 9-11. Ps. 110 : 1. (5) *Place of nativity*, Mich. 5 : 2. Num. 24 : 17. (6) *Firth*, Isa. 7 : 14. Jer. 31 : 22. (7) *Vicarious sacrifice*, Isa. 53 : 4, 6, 11. Dan. 9 : 26. *As the Saviour*, Jer. 23 : 5, 6. Mal. 4 : 2. V. 6. *Unto us*—for our benefit. *A child—son*—expressions which distinctly relate to the *humanity* of Christ. *Is born*—the incarnation is spoken of with the certainty of an accomplished fact. *Is given*—A voluntary act on the part of both Father and Son, Jn. 3 : 16. Gal. 1 : 3, 4. *Upon his shoulder*—as robes of office are worn. *Wonderful*—for He is both God and man. A babe in a manger, yet a king! A series of wonders attended Him in his birth, life, death, resurrection, and ascension. *Co-seller*—Ps. 16 : 7. Rom. 11 : 33, 34. Rev. 3 : 18. *The mighty God*—having strength to go through His undertaking; being able to save, Heb. 7 : 25. *The Everlasting Father*—One with God from all eternity, John 1 : 1, 2. 10 : 30. 14 : 9. 17 : 5. *Prince of Peace*—His errand was peace, Luke 2 : 14. Ephes. 2 : 14. His legacy was peace, Jn. 14 : 27. V. 7. *Increase of His government*—He must increase, Jn. 3 : 30. His kingdom shall be more and more enlarged till it embrace the world, Num. 14 : 21. Isa. 2 : 2. 45 : 23. 1 Cor. 15 : 25. *No end*—It shall continue not only to the end of time, but throughout eternity, Dan. 2 : 44. Rev. 11 : 15. *Upon the throne of David*. Christ, being lineally descended from David, is sometimes called *David*, Jer. 30 : 9. Ezek. 34 : 23, 24; And the Son of David, Matt. 1 : 1. Hence the throne and kingdom of David are given to Him, Luke 1 : 32, 33. *To order it*—to give it a permanent constitution and to administer the same with prudence and equity. *With judgment and justice*—not by arbitrary decrees, nor by might and worldly conquest, but upon principles of truth and righteousness. Ps. 33 : 4, 5. 45 : 6. *The zeal of the Lord*—The love God has for His people and the regard He has for his own honour will ensure the accomplishment of all His promises, so that believers have a sure foundation on which to build their hopes for time and eternity. Prov. 29 : 25. Quote some of the many precious promises of God. The ninety-first Psalm is full of them. See Isa. 43 : 2, and Mal. 3 : 17. And in the New Testament, such passages as Matt. 11 : 28. 2 Cor. 6 : 18, and Heb. 13 : 5. Is the Babe of Bethlehem our King and Saviour? He is able and willing to save all that come unto God by Him. Heb. 7 : 25.

The Beginning of the Gospel

JANUARY 1.

MARK 1 : 1-13.

Golden Text, Maiachi 3 : 1.

MARK, or John Mark, as he is also called, Acts 12 : 12—was probably one of the *seventy*, a native of Jerusalem, where his mother Mary resided, was the friend and companion of Peter, 1 Pet. 5 : 13. Is supposed to have written his gospel under Peter's direction, and to be the founder of the Christian Church at Alexandria, where he suffered martyrdom in the 8th year of Nero. V. 1. *The Gospel*—The Greek means "good news." *Of Jesus Christ*—who is the Giver of the gospel and the subject of it. *The Son of God*—a declaration of the divinity of our Saviour—omitted by some authorities, A. V. Vs. 2, 3. *The prophets*—"In Isaiah the prophet," A. V. Isa. 40 : 3. Mal. 3 : 1. This reference to the O. T. was important to the Jews and is valuable to us as shewing the harmony betwixt the two. V. 4. *Did baptize*—The gospel begins with the preaching of the Baptist, who taught the same doctrines that Christ did, v. 15, and which He commissioned His disciples to preach, Luke 24 : 47. *Repentance* is more than sorrow. In that sense Judas repented, Matt. 27 : 3. It is a change of life—a turning to God, Jer. 31 : 18 ; S. Cat. 87. V. 5. *All Judea*—put for a large number, for some refused to be baptized, Luke 7 : 30. *Confessing*—a necessary thing to do, 1 Jn. 1 : 9, but not to be mistaken for *conversion*. V. 6. *Camel's hair*—such as the old prophets wore. 2 Kings 1 : 8. Zech. 13 : 4. *Locusts and honey*—then used as food by the poorest, and eaten by the Arabs still. The rough garb and coarse fare of the Baptist recalled the days of Elijah, hence the question put to him, John 1 : 21. V. 7. *Preached*—proclaimed the Word and will of God. All the prophets were preachers. Christ himself preached the Word, ch. 2 : 2, and, ever since, preaching has been an effectual means of convincing sinners, S. Cat. 89. *One mightier*—He laid no claim to the Messiahship: would gladly stoop to the meanest office, like David, Ps. 84 : 10. Matt. 23 : 12. V. 8. *Water*—the emblem of *purification* which is only effected by the baptism of the Holy Ghost into Christ, Rom. 6 : 3. Gal. 3 : 27. V. 9. *Jesus came*—see Matt. 3 : 13. Not that he needed baptism, but as an example, Heb. 2 : 17. V. 10. *Like a dove*—the appointed sign by which John was to recognize Jesus as "The Christ," Jn. 1 : 32, 33, which was confirmed by the voice from heaven declaring Him to be the Son of God, and which was again heard at the Transfiguration, ch. 9 : 7. Vs. 12, 13. *Driveth him*—"Jesus was led of the Spirit," Matt. 4 : 1. *The wilderness*—the lofty and rugged solitudes near Jericho. *Tempted*—tried, as was Abraham, Gen. 22 : 1, with this difference: the good Spirit led Him into the wilderness, and Satan—the evil Spirit—was permitted to test Christ's faith in his Father. *Forty days*—a representative number: Moses at Sinai, Exo. 34 : 28, and Elijah at Horeb, 1 Kings 19 : 8. Jesus, being tempted, is able to help them that are tempted, Heb. 2 : 18.

NOTE—The Letters N. V. stand for *New Version*.

Our Own Church.

THE PRESBYTERIAN CHURCH IN IRELAND has again generously voted £400 stg. toward Mission work in Canada. Of this amount £150 has been granted for Home missions in the West, and £100 for French Evangelization.

A GOOD SIGN of the times is that our lists of acknowledgments are larger than is usual at this season of the year. The treasurer of the Eastern section of the Home Mission Fund has received \$1,700 during the past month—including \$418, the balance of bequest of late Mr. Peter Ross, of Hopewell. A pretty large proportion of the contributions are marked "Thank-offering."

WELL DONE! Besides the sum of \$200 received by the treasurer of the Bursary Fund of the Presbyterian College, Halifax, from a member of St. Andrew's congregation, St. John's Newfoundland, per Rev. L. G. McNeill, the same liberal giver has paid over \$500, being payment in advance for the next three years of the like sum for the Bursary Fund.

ORDINATIONS AND INDUCTIONS.

FLORENCE AND DAWN: *Chatham*:—Mr. Angus Macleod was ordained and inducted on the 6th of October.

WALLACEBURGH: *Chatham*:—Rev. Donald Currie was inducted on the 13th of October.

MONTREAL, *Chalmer's Church*:—Mr. G. Colborne Heine was ordained and inducted on the 17th of November.

MOUNTAIN CITY: *Manitoba*:—Rev. H. J. Borthwick was inducted on the 1st of Nov.

MARSBORO AND CHAUDIERE: *Quebec*:—Rev. William Ross formerly of Kirkhill, Glengarry, was inducted on the 16th November.

KINGSTON:—Mr. Donald McCannel B.A. was ordained by the Presbytery of Kingston on the 9th of November as a missionary with a view of his going to Manitoba.

NEWBURGH AND CLARK'S MILLS: *Kingston*:—The Rev. John Leishman was inducted on the 15th of November.

WEST KING AND LASKEY: *Toronto*:—Mr. J. W. Cameron was ordained and inducted on the 15th of November.

BALLINAFAD: *Toronto*:—Mr. A. B. Dobson was ordained and inducted on 15th November.

GLACE BAY: *Sydney*:—Mr. James A. Forbes was ordained and inducted on the 18th of October.

MOUNTAIN CITY: *Manitoba*:—The Rev. Hugh Borthwick was inducted on the 10th of November.

DEMISSIONS:—Rev. C. P. Pitblado of Chalmer's Church, Halifax. Rev. J. Cormack of Newburgh and Clark's Mills, *Kingston*. Rev. V. Peattie of Claremont and Erskine churches, Pickering, *Whitby*. Rev. D. B. Whimster of English settlement and Proof-line, *London*. Rev. John Stewart of Kintyre, *London*. Rev. Dr. Bennett of St. John's Church, *St. John, N. B.* Rev. W. McCullough of St. Andrew's, *St. John*.

CALLS:—Rev. Thomas Bennett of Beauharnois and Chateaugay is called to Carp and Kinburn—*Ottawa*. Rev. T. G. Thomson of Brucefield has declined a call to Cavan Church, Exeter—*Huron*. Rev. Geo. Mackay of Leeds is called to Osgood—*Ottawa*. Mr. Rogers declines the call to Noel—*Halifax*. The Rev. A. F. Tully of Sherbrooke has received a call to Knox Church, Mitchell—*Stratford*.

NEW CHURCHES.

HARMONY: N. S.:—A new place of worship has been so far completed as to enable the congregation to occupy it on the Lord's Day. It was formally opened on October 15th. Rev. Dr. McCulloch and Rev. John McMillan officiating.

MANDAMIN: *Sarnia*:—A new church was opened at this place on the 6th of November. The Rev. John Thompson preached in the morning, Rev. Mr. McRobbie, of Ridgetown in the afternoon, and Rev. George Cuthbertson in the evening. The collections at these services and at the large meeting held on the following day, amounted to \$280. The cost of the building was about \$3,300, the greater part of which is provided for.

BEGSBORO: *Muskoka*:—A new church was opened at this village on the 18th of September. It is seated for one hundred and thirty persons, cost about \$220, and is almost free from debt.

EAST HAWKESBURY: *Glengarry*:—The old log church has been "restored"—better than new. One can stand upright in it now and breathe freely. Indeed it is allowed to be very comfortable and creditable to the struggling congregation.

BRAMPTON: *Toronto*:—A very handsome church, costing about \$23,600, was opened at this place on the 9th of October. Principal Caven preached in the morning, Principal Grant in the afternoon and in the evening. The attendance was very large at all the services, as well as at the social meeting on the following day.

ESSA, First Church: *Barrie*:—The opening services of the new church for this congregation were conducted by Rev. W. McKee in the morning, Rev. J. R. S. Burnett in the afternoon, and Rev. J. J. Cochrane in the evening, 25th October.

THE COLLEGES.

QUEEN'S UNIVERSITY, KINGSTON.—The forty-first session commenced on the first Wednesday of October, when students presented themselves for matriculation or supplementary examinations. On October 16th or "University Day," so called from that being the date on which Her Majesty signed the Charter of Queen's as a University, the session was formally opened with Divine service in Convocation Hall, the Principal preaching from the words "Be Strong." On the following Lord's Day he followed up the discourse with another in which God in Christ was pointed out as the only source of strength. Convocation Hall was crowded with the students and the *élite* of the city. On the evening of October 17th the new Professor of Classics was installed and thereafter delivered a striking address on "the Benefits of Classical Study." Professor Fletcher promises to be a very great acquisition to Queen's. He brings to the discharge of the duties of his chair, Canadian sympathies, the highest Oxford culture, youthful energy, and aptness to teach.

Forty-three new students have entered the Arts Faculty, fourteen of them having the ministry in view.

The Theological Faculty of Queen's opens a month later than the Arts Department, though the two close at the same time, the session for Arts being seven, and for Theology six months long, accordingly the Theology Faculty opened on Nov. 2nd, also with good prospects of a profitable session. Nine theologues presented themselves for admission to the hall as first-year students. During the past summer the new observatory has been completed; Professor Dupuis has purchased, in France, a complete equipment for the Chemistry Laboratory; and subscriptions to a special fund have enabled the Senate to spend a thousand dollars on the Library, an amount only one-half of what they hope the friends of Queen's will enable them to spend upon it in each of the next ten years.

PRESBYTERIAN COLLEGE, HALIFAX.—The endowment and building fund now reaches nearly \$64,000; but there remain nearly \$36,000 to be collected. The Board of Managers met on the 2nd ult. and made arrangements with the view of hastening the gathering in of the whole hundred thousand dollars. It is hoped that very great progress will be made this winter in the work of collecting. On the evening of Nov. 2nd the session of the College was opened with a lecture by Dr. Pollok on "Onesidedness in Religious Thought." The attendance was large, and the subject was very ably treated. Fourteen students are in attendance this

session. A member of James Church, New Glasgow, has given one thousand dollars to provide a bursary of \$60 a year to aid a deserving Theological student. The Board in recording their thanks to the anonymous donor, expressed the hope that others would follow his example. A Missionary Section has been commenced in connection with the College Library at Halifax. It has been founded by Rev. E. A. McCurdy, New Glasgow. Additions will be made to it yearly.

DALHOUSIE COLLEGE.—Our Church in the Maritime Provinces supports three Professors in this institution. The winter session commenced on the 1st of November. The inaugural lecture was delivered by Rev. Professor Forrest, Munro Professor of History. The attendance of students is larger than ever before. A considerable number have in view the ministry of our Church.

Meetings of Presbyteries.

PICTOU: This Presbytery held a series of meetings for visitation, commencing at Hopewell on the 10th Oct. After Hopewell, Springville, Sunny Brae, Blue Mountain, Barney's River and Merigomish were visited,—the condition and working of the various congregations enquired into, and suitable deliverances adopted. Nov. 1. At New Glasgow. The Presbytery granted moderation in a call to Sherbrooke congregation, and appointed supplies to the various vacancies. The work of visitation to be resumed on the 29th at Green Hill. E. A. McCurdy, *Chk.*

MIRAMICHI: Oct. 25th:—The Presbytery met at Bathurst. Reports from catechists at New Bandon and Caraquet were received. There are extensive fields in which Protestants are few and scattered, and where the missionary encounters very serious difficulties. The summer's work of the catechists was considered satisfactory. The Presbytery is trying to secure a missionary for the lumbering region on the Restigouche and its tributaries. Arrangements were made for visiting half the congregations in the Presbytery this year. Moderation in a call was granted to St. Andrew's Church, Newcastle. S. HOUSTON, *Chk.*

HALIFAX: Nov. 3rd:—Moderation in a call was granted to Upper Musquodoboit. The call of St. Andrew's Church, Winnipeg, was placed in Mr. Pitblado's hands. The congregation of Chalmer's Church, Halifax, learning that their pastor felt it his duty to accept the call to Winnipeg, acquiesced in his doing so. The Presbytery resolved accordingly to loose Mr. Pitblado from his charge at Halifax, and to intimate the fact to the Presbytery of Manitoba. Professor

Forrest was appointed interim Moderator of Chalmer's Church Session. The Presbytery recently visited a large number of congregations, and generally found a hopeful and prosperous state of matters. ALLAN SIMPSON, *Clk.*

LUNENBURG AND YARMOUTH: Oct. 28th:—At Mahone Bay, Rev. John Cameron reported that at the communion at Riversdale nine were added to the Church on profession of faith, and that the people were anxious for continued services. A monthly service will be given during the winter. The report of Mr. McKenzie, Catechist, was considered. He had six stations with Riversdale as a centre. The work among the young was specially hopeful. The Presbytery considered the method of securing larger contributions to the schemes of the Church. D. S. FRASER, *Clk.*

ST. JOHN: Nov. 9th:—Rev. Dr. Bennett tendered the demission of his charge in order to give the congregation an opportunity of calling an assistant and successor. He has been forty years in the ministry. The Presbytery resolved to notify the congregation of St. John's Church. The demission of Rev. W. McCullagh, St. Andrew's, was accepted and it was agreed to apply on his behalf to the Committee of the Aged and Infirm Ministers' Fund. A visitation of St. Andrew's Church is appointed to be held on the second Monday of January. It is hoped to secure for Grand Falls a minister who can preach both English and French, the French Evangelization Board to pay half the salary. A committee was appointed to select an ordained missionary to labour in the vacant congregations and stations of the Presbytery. J. C. BURGESS, *Clk.*

QUEBEC: November 2nd:—Mr. Joseph Allard was licenced to preach the Gospel. A call from Lake Megantic congregation to Rev. William Ross, of Kirkhill, *Glengarry*, was sustained. This new field seems destined to become a large and important commercial centre. Situated as it is on the shores of a beautiful lake, surrounded with scenery unsurpassed in the Dominion, in direct railway communication with all parts of Canada and the United States, this congregation may, in the near future, be expected to become one of the leading congregations of the Church. F. M. DEWBY, *Clk.*

MONTREAL: 25th October:—The Rev. Dr. Jenkins, on the ground of failing health, applied to the Presbytery to be loosed from his charge of St. Paul's Church, Montreal. After hearing commissioners, the Presbytery unanimously agreed to accede to Dr. Jenkin's request,—the members present expressing their sympathy with and personal regard for him, and their regret that this step should have been found necessary. The Rev.

Bernard Quinn, an ex-priest of the Church of Rome, laid on the table certificates and testimonials as to his ministerial gifts and standing, and presented himself as a candidate for admission to the ministry of the Presbyterian Church in Canada. The papers were put into the hands of a committee who, after careful examination of them and a lengthened conference with Mr. Quinn, recommended that his application be favourably received; and the Presbytery discerned accordingly. A deputation from St. Mark's Church, Montreal, was heard in reference to the financial condition of the congregation. They were unable to meet the interest on a mortgage for \$4,000 on the Church property, and were in danger of having the church sold at sheriff's sale, and therefore craved the advice of the Presbytery. The situation was commended to the favourable consideration of members of other congregations in the city to whom they should apply for assistance, and an advisory committee appointed to co-operate with the Kirk-session and managers, Messrs. R. Campbell, J. Scrimger, and W. R. Cruikshank, were appointed a committee to confer with all the Kirk-Sessions in any way connected with the work of the Church in that part of the city as to the best mode of carrying it on. It was reported that Taylor Church had resolved to call a minister. J. PATTERSON, *Clk.*

OTTAWA: 1st Nov.: Rev. Robt. Hughes, moderator. Trial discourses were assigned to Mr. M. S. Oxley, for ordination with a view to his appointment as ordained Missionary to Chelsea and East Templeton. Mr. Munro was appointed to take charge of the Fund for Colleges. Circular letters were ordered to be issued anent the reception of the Rev. Jos. Vessot as a minister of this church. Mr. Clark reported anent French Evangelization within the Bounds. Action was taken upon his report. Rev. C. A. Tanner was appointed as successor to the Rev. Marc Ami who retires from French work in the city on the 1st of December—the appointment being made with the concurrence of the Board of French Evangelization. A call from the congregation of Osgoode in favour of Rev. Geo. McKay signed by 193 communicants and 70 adherents, and promising \$100 and a manse, was sustained and placed in the hands of Mr. McKay. An obituary notice of the late Rev. Thomas Scott was placed on record. Deputations were appointed to attend missionary meetings, and other matters of local interest attended to. J. WHITE, *Clk.*

GLENGARRY: 20th September:—at Lancaster. All the session were enjoined to hold missionary meetings at such times as may be convenient for them. Dr. McNish gave notice of a motion for the appointment of a permanent place of meeting for Presbytery.

Rev. D. L. McCrae read a valuable report on the state of religion. The committee of which he is convener was instructed to make arrangements for holding a conference on this subject at the evening sederunt of next regular meeting. At Indian Lands, on 27th Sept.; *inter alia*—Mr. Lang, convener, gave in the report of Home Missions within the bounds, and he was instructed to procure Gaelic-speaking probationers for Kirkhill. Messrs. McNabb and McArthur were certified respectively to Montreal College and Queen's College, Kingston. H. LAMONT, *Clk.*

TORONTO: 1st November:—A committee was appointed on the state of religion, with instructions to arrange for a conference in the course of the winter, and to cooperate in the holding of special services with such congregations as may desire its cooperation. Rev. J. M. King, convener, gave in an elaborate and valuable report on statistics and finance. Messrs. G. E. Freeman, A. Hamilton and T. McKenzie were duly certified to Knox College. An application was received from parties in Deer Park who had erected a place of worship and asked to be recognized as a mission station. It was agreed to notify neighbouring Kirk-sessions, and in the meantime a committee was appointed to confer with the applicants. R. MONTEATH, *Clk.*

WHITBY: October 18th:—It was remitted to the Kirk-sessions within the bounds to make arrangements for holding missionary meetings in all the congregations. Members were appointed to take charge of the several schemes of the Church. The Presbytery agreed to indorse the scheme for raising \$12,000 to proposed Knox College Library Fund. Notice was given of a motion to be introduced at next meeting proposing a change in the mode of electing commissioners to the General Assembly. A. A. DRUMMOND, *Clk.*

LONDON: November 8:—The Home Mission report was given in by Rev. John Rennie, convener. After full discussion, it was agreed to visit the supplemented congregations with the view of inducing them to dispense with the supplements and provide all that is necessary for the maintenance of ordinances, themselves. The statistical and financial reports were very full and satisfactory. The number of pastoral charges in the bounds is 28; of congregations, 39; of adherents, 10,587 and of communicants, 3561. It was agreed that missionary meetings should be held in each congregation at such times as may suit their convenience. G. SUTHERLAND, *Clk.*

HAMILTON: Nov. 15:—Adopted a minute expressive of the high esteem in which the late Rev. W. Craigie was held by the brethren. Call from E. Seneca was sustained and ac-

cepted by the Rev. W. O. Rees, and induction appointed at Blackheath on December 6th. Conference on Sabbath-schools appointed to be held at next ordinary meeting of Presbytery. Remits on aged and infirm minister's fund, and on standing orders of Assembly, were approved. J. LAING, *Clk.*

P. E. ISLAND: November 2:—At Summer side: Elders' commissions were sustained in favour of Messrs. A. Robertson, John McKenzie, W. Haywood, C. Gregor, Rev. D. McNeill and K. Coffin. Rev. Henry Crawford's resignation of his charge of Richmond Bay, was accepted. Mr. Ferry, a probationer of the Bible Christian Church, was on application recommended to the Theological Hall as a first year's student, and further action in his case referred to the General Assembly. Committ were appointed to visit several Congregations of the bounds in reference to the matter of Supplement and other considerations of local interest. Rev. Neil Mackay gave notice of a motion anent the division of the Presbytery. J. M. McLEOD, *Clk.*

Obituary.

THE REV. WILLIAM CRAIGIE, for twenty five years minister of the Presbyterian Church at Port Dover, died on the 23d of October, aged fifty-nine. Mr. Craigie had been in failing health for some months, latterly his sickness became severe, and the end came quickly. By his death the Church has lost an excellent and devoted minister, the Presbytery of Hamilton one of its most useful members, and his own congregation a pastor whose walk and conversation commended and adorned the gospel of peace that he proclaimed with faithfulness and delight to others. Mr. Craigie was a native of Perthshire, Scotland. He has left a widow, a son and a daughter to mourn his loss. The funeral was very largely attended, many ministers being present.

REV. PETER MCDIARMID of Point Edward, Presbytery of Sarnia, died on the 15th of October. Mr. McDiarmid was born in the county of Glengarry and was educated for the ministry at Knox College, Toronto. In 1869 he was ordained and inducted into the pastoral charge at Bethesda and Alnwick which he was obliged to resign on account of ill health. He was afterwards settled at Bear Creek and Burns Church, near Sarnia, there he laboured with great fidelity and acceptance for seventeen years. His latter years were spent at Point Edward. Mr. McDiarmid was a man of high intellectual gifts and scholarly attainments, an excellent preacher and a man of large and broad sympathies whose crowning excellence was his genuine unostentatious piety. He was unmarried.

REV. ALEXANDER FORBES departed this life at Waterdown, Ont., on the 30th of October. He was the eldest son of the Rev. Robert Forbes, the parish minister of Monymusk, was born in Morayshire, and was educated for the ministry at the University of Aberdeen. His first charge was a *quoad sacra* one at Grantown, parish of Inverallan, where he officiated five or six years. Thence he removed to Cullen in Banffshire. In 1854 he came to New Brunswick as a missionary of the Colonial Committee of the Church of Scotland and ministered for some time at Dalhousie. His last charge was that of Inverness, Quebec, from which, owing to impaired health, he retired about ten years ago, and took up his residence at Waterdown where he ended his days peacefully—cheered and sustained by the loving services of his devoted sister, who was his companion and helper during the twenty-seven years of his labours and trials in Canada.

REV. JOHN ECKFORD, elder and treasurer of West Brant Congregation, Co. Bruce, was taken to his rest on the 22nd of October in the 82nd year of his age. Mr. Eckford was an ordained minister of the gospel and occupied stations in England and Scotland before coming to Canada, but here he gave his attention chiefly to educational matters. As Superintendent of Schools, and as one of the Board of examiners for the county, he was well known. He will be remembered, also, for the acceptable manner in which, from time to time, he filled the pulpits of our ministers in their absence, and for his genial and lively utterances from the platform in the interests alike of education and the Church.

MR. WILLIAM CLARKE for many years a ruling elder in Knox Church, Scarboro, has passed away in the 86th year of his age. He was ordained to the eldership in the Relief Church of Scotland in which his father served before him; and he had the gratification of having both his son and his grandson associated with himself in the Kirk-Session of Knox Church—an apostolic succession of the right kind.

MR. JOHN HART a worthy representative elder of St. Andrew's Church, Perth, Ont., died on the 2nd of October, aged 73. Mr. Hart was a native of Paisley, Scotland, and resided for nearly forty years in Perth, where he was greatly respected. He was a good man and a good churchman.

Home Missions.

THE semi-annual meeting of the Maritime Committee was held on November 1st. It was agreed to employ an ordained missionary in the Metapedia district, to be

employed in winter, to some extent in Lumber camps. The supply of Bay of Islands was referred to the consideration of the Presbytery of Newfoundland, with the understanding that if they recommend a missionary to be sent in spring, their wishes should be carried into effect. The sub-committee to undertake the correspondence in reference to the supply of Little Bay. The claims of Presbyteries for the half-year were presented and considered. The whole amounting to \$1,308.92. So far as heard from, the stations have paid a larger proportion of the Catechist's salaries than usual. Sixteen preachers were asked for by the Presbyteries. Nine were on the list for regular supply, but three others being partially available, distribution was made as nearly as possible in proportion to the vacancies; none, however, receiving all that they deserved. P. G. McG.

PRINCE ALBERT, N. W. T.

A NEAT and comfortable brick church was opened for divine worship at this place on the 2nd of October. It is seated for 180 persons, and cost \$2,000. This is the *only* church edifice belonging to the denomination in the North West Territories. It is only half paid for, Mr. Sieveright, the missionary, being in the meantime, responsible for the balance. The last payment on the building is due on the 1st of January, 1882. Mr. Sieveright appeals to the old and wealthy congregations of the Church for aid to carry him through the difficult enterprise in which he is engaged. We sincerely hope that he will not appeal in vain, but that some benevolent congregation or individuals will relieve him from pecuniary embarrassment, and so help on the good cause. Mr. Sieveright says,—“We have other three churches in various stages of completion. Our membership is as yet a mere handful, but within a year our small congregation has raised for all purposes \$1,400. A *manse* is as much needed as a church. Were both buildings erected and paid for, Prince Albert could at once pass from the roll of a mission to that of a supplemented congregation. The population of the place is now close on 500. Nearly all the young men that have recently come in are Presbyterian. On Sabbath evenings they form the bulk of the audience. The average attendance is the largest of any church in the place. There is a *live* Sabbath-school, with Miss Baker as teacher. Our prospects were never so bright as now. Could you in the old provinces not help to build up one congregation in the Far-West that in a few years will probably be able to help to build up others? Now is the time

aid is needed for the dissemination of Presbyterian principles. Governor Laird was here lately; unsolicited, he contributed one hundred dollars to our building fund. He complains that no supplies are given to the Presbyterian population at Battleford—not even a visit from a minister occasionally. Mr. Baird, on his way to Edmonton, lost his horse near Carlton. The animal dropped down dead on the trail. Mr. Clarke, chief factor at Fort Carlton, helped him to get another with which to pursue his journey.—J. SILVERIGHT.”

Dr. G. L. Mackay.

LETTER TO THE CONVENER.

San Francisco, 1st November. 1881.

Ten years ago to-day I stepped on board the ocean steamer "America" and at mid-day the signal being given, guns were fired and we moved slowly through the "golden gate" and were fairly on the bosom of the great Pacific. A week from to-day, exactly, we expect to board the "Belgic" of the Occidental and Oriental Co. and sail at 2 p.m. When I called on the agent he told me that his friends in Hamilton, Ont., let him know we were coming. He showed great kindness, called on us at the hotel and got his pastor, Rev. Mr. Hemphill, of Calvary Presbyterian Church, to visit us and arrange about meetings. I will speak in that church Sabbath morning at 11 a.m. We were not in the hotel half an hour until another Canadian who lived at one time in Woodstock called to ask me to address the Presbytery of the United Presbyterian Church here. I expect to do so on Sunday at 7 p.m. Last Sabbath evening in the Chinese Mission under Dr. Loomis, one convert was baptized, the dying love of Jesus was commemorated and I addressed the members. The house was well filled with Chinese, all from Canton. I enjoyed many meetings in Canada; but it was soul-touching to stand once more before those from the land of Sinim. For a moment I was in beloved Formosa again. Our dialect being different, I had to speak in English.

Here we are with the old Pacific between us and yon fair Isle; and a continent between us and the fair Dominion; and my poor labours there ended! still I have a clear conscience. Offense or non-offense, I determined to declare my convictions in village, town and city—and now let our faces turn far west and gaze on our field of labour where God has been manifesting his glorious power. Let me go in peace and live and die in Formosa. We will either get safe across or we will not—we fear not. Life

welcome! death welcome! Glory to God for evermore! Roll on mighty ocean, sweep across terrific blasts. Flash along destructive lightning. We fear you not. God is our refuge and our strength. Mrs. Mackay asks me to thank you and all the friends who showed her kindness when far away from her native Formosa, and travelling within the borders of Christian Canada. Pray for us—prayer for poor China. G. L. MACKAY.

Our New Hebrides Mission.

LETTER FROM REV. H. A. ROBERTSON,
ERROMANGA.

MR. ROBERTSON writes to Dr. McGregor, from Dillon's Bay, under date of July 4th:—I wrote you at the end of last year, asking the Church for a visit home in 1883, leaving here in December, 1882, but I suppose we shall not receive your reply until April, 1882. We feel a visit would do us both much good. Mrs. R. especially, needs a thorough change, and one to our home climate and to dear friends there, would be every way better and more natural than to Australia and to strangers. Sydney or Melbourne in summer are both warmer than the Islands, and missionaries generally go up in summer as the middle trip means only a change of a few weeks; and if in the summer a mission family are able to go up into the country where it is cooler, they might as well go home at once, as the expense and time would not be much greater. I quite approve of Mr. McKenzie going home instead of remaining a year or so trying the Australian or New Zealand climate. I advised the McKenzies strongly from the time they came back from Sydney in May last year, to go home for a change, believing it would benefit Mr. McK. more than anything else. I am delighted to hear that he expects to come out again so soon. May his visit home not only restore his health, but prove a blessing to the cause. They have succeeded well in Fate, and have made excellent missionaries. So have Mr. and Mrs. Annand done well on Aneityum. They are thorough in all they do, and so are the McKenzies also. I have not had to change my mind about the work out here, nor my opinion of the field and the kind of work that the missionaries have been enabled by God's grace to do, or of the converts themselves, nor of the climate, nor yet of these beautiful isles. No, not a bit. I have written hopefully, and encouragingly, and faithfully, from the very first; and I have not made any reference to any thing which may have been written by any other missionaries who may not have been enabled to take such a hopeful view of our field and work. No

good would result from doing so. But though I never mention anything about the beauty of these islands, it is not because I do not now think them as beautiful as I once did, but because my work does not permit me to give my time to these things as I did when at home, and because I see so much sin on my island, and so much work of vital moment to write of to my Church and friends in connection with our mission on Erromanga. These are my reasons for not writing anything for years of these fair islands. I have heard some people express a longing to drink of some home spring or well, but I think it was *home* made them so prize the springs *then*, for I have drank as cold and as sweet water from the mountain springs of Erromanga and Aneityum and Tanna as ever I did in my native land of snow and ice. But it takes more than fine springs and beautiful palm-trees to make a *Home*. Hence though these islands, to me at least, are *very* beautiful, I can never think of them as *home*. No, no, far from that; they lack everything which goes to make up a home. I feel I am only *tenting* out here; but for all that, I would not leave. I have noticed with thankfulness that our salaries have been raised £25 stg. This is a very important matter anywhere, and especially in this earthy age when missionaries like other beings cannot do without food. Our Church has never yet merely said to any of her agents in this Foreign field—“*Be ye warmed and fed.*” No, the Church has seen to it that her labourers get a fair allowance of what she has at her command. At the ordination of Mr. McKenzie, Rev. Mr. Mowatt said that “sympathy was a very good thing, but that sympathy would not feed a starving man.” But I would rather be the missionary of the Presbyterian Church in Canada with a salary of only £100 a year than I would of some churches I know at £200, and just because of my own Church’s grand missionary spirit, and her fine feelings towards her missionaries.

We intend (D.V.) sending our eldest daughter, to Sydney, at the end of this year to school. By the time she arrives there she will be almost eight years of age. We are all well as a family, except Mrs. Robertson, who has been suffering very much from fever and ague since the month of February last. She is now suffering a very sharp attack. It is very weakening and depressing. Since December of last year we have built a nice cottage of two rooms, at Cook’s Landing, near Traitor’s Head, and the house is weather-boarded, painted and ready for plastering. We have taken in and cleared up an acre of land around the house, fenced it, put up a boat-house, goat-house, cook-house and wash-house. All except our cottage are grass buildings. I have paid £7 for land

there for mission purposes. We dispensed the Sacrament of the Lord’s Supper in Cook’s Bay, on the 27th March, and on Sabbath first (July 10), we expect to dispense the Supper here again. We have just finished the plastering (inside) of the Martyr’s Church. The lime for it we burned last summer. The church, let me say it, is beautifully plastered and all done by my own trained young men without me putting a hand to it. I have just got the lamps put in, and when the “Dayspring” arrives we intend having a farewell service in it for Mr. and Mrs. Paton, who are retiring from the mission field. As soon as the Communion is past and my teachers receive their supplies, we intend beginning to gather and prepare *arrowroot* as we did last year; I am afraid we shall have very little as we are so late beginning. I spent January, February and March among the people of the east side of this island, and Mrs. R. and our children were with me during the first month. They all took fever in the damp grass hut in which we lived, and Mrs. R. has not yet got free from it. A *volcano* broke out in the sea, near Traitor’s Head, on the 12th of December last, and continued active for about ten days when it became extinct again and has not since broken out. In our next box I shall send you (or bring you) some of the *lava* thrown up by it. When is the Church going to send a deputation out to visit this mission? If the expense would not be too great, such a visit would do much good, and we would like that you would come. I question if the whole Church in Canada has a better or more successful mission than this “cheap mission.” We are *very* grateful to Rev. Mr. Hogg’s S. S. in Moncton, and to Miss Montgomery’s S. S. class in Charlotte-town, for their contributions in cash towards the support of my teachers, but I will write them shortly myself. I had promised myself also the pleasure of writing Rev. R. C. Patterson, of Bedesque, but I am afraid I cannot by this trip of the “Dayspring” to Australia.

THE NEW HEBRIDES SYNOD.—The Missionaries met in Synod on the 26th of May, at Anelgahat, Aneityum,—Mr. Watt, moderator, and Mr. McDonald, clerk. Reports from all the stations indicated “great progress during the year.” The Synod earnestly pleads for more missionaries to occupy the many heathen islands of the group which are now open. The movements of the “Dayspring” for the ensuing year were arranged, subject to certain contingencies. Mr. Paton was granted a furlough, and was authorized to appear before such church courts as he might find accessible to plead the cause of the Mission.—Mr. Watt was appointed to take charge of Aniwa.—A com-

plete copy of the Bible in Aneityumese—translated by Dr. Geddie, Mr. Inglis and Mr. Copeland, was laid on the Synod's table; and the Synod recorded its gratitude to God for the completion of the work. This is the first complete Melanesian translation of the Scriptures. Mr. Paton was authorized to get printed 250 copies of the Epistles to Timothy, Titus and Philemon, and the Epistles of John, Jude and James, and the Gospels of Luke and John in one volume; also a similar number of certain portions of the Old Testament, with a small catechism. The next meeting of Synod is appointed to be held at Havannah Harbour, Elate, next year.

THE DAYSPRING reached Melbourne the middle of August, with Mrs. Watr, and Messrs Paton and Holt with their families, passengers. With most of them it is all health that has brought them away from their work. The Synod and Bishop Selwyn have come to an understanding as to the occupation of the group. The latter will confine his efforts to some of the more northern islands.

Our Trinidad Mission.

LETTER FROM REV. JOHN MORTON.

TUNAPUNA, 24th September, 1881.

For the Record:—

Corporations and editors have no con sciences. Here is the RECORD and here is a letter from the editor. Matter, matter—"original matter" and "no circulars" which some other editor thankfully receives and adroitly publishes a few days before we are able. Short letters—notes—sketches which require no "style." As if, with meetings, schools, hospitals, medicine and buildings, we wore gloves and had time to think of style. When in the midst of these engagements an editor seizes us by the button-hole and demands "copy or your reputation," we grasp our patent pencil as the shortest way out of our difficulty. As to the health of our island, almost immediately after our last letter of May 25th, the drought of months was broken by copious showers of rain; but this brought no improvement in the general health. Malarial yellow fever has continued to prevail—not as an epidemic—but cutting down one after another both in town and country. Lately the San Fernando district has been free from it. In Port-of-Spain, however, there seems to be an increase of cases, but the type is perhaps milder as there are a larger number of recoveries. There is no panic—only anxiety. In this of course we share, while resting on Him who can preserve "from the pestilence that walketh in darkness." Urged by discomfort and the

fear of sickness, we moved into our new house, July 1st. It was still unfurnished, but we had at least plenty of air and more room for our Sunday meetings. By August the school-room was cleared out, and our third School opened. There is something still to be done before our buildings here are finished, and a great deal still to be done before they are paid for. But we are not now going to talk money and figures.

TUNAPUNA is a large scattered village. By the census it came out at the head of our villages in population—close on 5,000. Port-of-Spain is a city and San Fernando a town. Tunapuna became so noted for lawlessness that a police station was established here a short time ago. At our railway station a knowing lot of Coolie boys await the arrival of trains to pick up a few cents by carrying parcels and spend them playing "heads and tails," or in buying rum. When we lived in our first house our meetings were popular with this class from the abundance of mangoes about the place. Indeed the children of the village seem to be wise and wicked beyond their years. Thirty such are gathered into our school; most of them, for the first time, try the patience of any teacher. Nearly fourteen years ago I began with just such a lot, only more timid. One of the smartest lads in that school was Allah Du'a. Some years ago he removed to this district out of the influence of our mission, and was all but lost sight of. On coming here I found him at Frederick Estate, and he is now teacher of this school as a step to his improving himself and returning to take the school there when we are ready to open it. He had never been baptized, but he kept and read his English bible—he never forgot his catechism, and he had not grown rusty in reading either English or Hindi. In arithmetic he had gone backward, and is now very diligently studying that branch. Allah Du'a—the benediction of God—is a sweet name. He wishes now to be baptized and we would never think of changing such a name. Is there not a blessing in it? Some incidents may illustrate the difficulties of the work: A boy of seven years is reported absent, and another boy explains that he has been seen drunk. The boy thus reporting is himself accused of drinking and confesses to have taken as much as six cents worth of rum at one time, and several others of the same class are by no means total abstainers.

France and the Gospel.

THIRD ARTICLE.

AMONG the numerous Evangelical agencies now in active operation throughout France are, *The Reformed Church*, with

the longest martyr roll, perhaps, of any Church in Christendom, for from her bosom were plucked at one time more than two and-twenty thousand of her faithful children, known to us as the Huguenots; *The Free Church*—which is an offshoot of the Reformed Church and refuses to receive State aid. Both of these have their evangelical societies which, together, expend some fifty or sixty thousand dollars a-year in sending out pastors and evangelists and colporteurs to different parts of the country. The Lutheran Church is largely represented, and other Churches also; besides which are the *Home Mission Society* and the Religious Tract Society, both actively engaged in extending the knowledge of the Gospel throughout France. But the most unique mission of the present day is

THE MACALL MISSION.

1. *Its Origin.*—In the spring of 1871, Paris was in the throes of a revolution. The worst and lowest classes of its citizens seized the city, and destroyed some of its public edifices, carrying dismay to the hearts of all peaceable and well disposed citizens. Finally, the French Government prevailed, and awful was the vengeance visited upon the Communists. It was only a few months after this, when the city was again thrown open to visitors, that the Rev. Mr. Macall and his wife visited Paris. Taking some French tracts with them, which they had procured at London, they made their way to Belleville, where Communism had its home, and sought to distribute them to the workmen, who swarm the restaurants there. To their great surprise, the tracts were gladly and thankfully received, and a workman, a spokesman of the others, even besought him to come and teach them his religion, observing he was an English pastor. Mr. Macall returned to his church (Congregationalist) in England, but this cry of the artisan lingered in his ears—“Will you not come and teach us your religion?” He felt it to be a divine call, and he forthwith resigned his charge, much to the regret of his attached congregation, and returned with his wife to Paris. They took up their quarters in Belleville, in the midst of the artisan population. Mr. Macall immediately set to work to master the French language. In the course of two or three months he acquired a sufficient acquaintance with it to be able to communicate his ideas to others. He then lost no time in hiring a small empty shop which had been used as a restaurant, and which he fitted up, by means of whitewash, wall-tents, chairs, desk and organ, into a neat little hall, capable of holding one to two hundred souls.

2. *Its Object.*—The object which Mr. Macall set before himself was, simply, the

preaching of the Gospel to the working classes. No discussions were contemplated, or indeed allowed by the authorities. No reference is made to the Roman Catholic Church or its doctrines; nor is any allusion to politics indulged in. Protestantism is not spoken of, nor advocated as such. The teaching of the Scriptures with reference to God, His relation to man; sin, and salvation by Jesus Christ—this is what is constantly enlarged upon and emphasized.

3. *Its Method.*—Having made a hall out of an empty shop, they furnish it with a number of hymn-books. The meeting is advertised by posters, also by a man standing in front of the door of the hall, on the night of meeting, handing small slips to the passers-by, on which are printed: “English friends will speak of the love of Christ; entry free.” As the workmen, their wives and children enter, they are handed papers containing a number of hymns, or hymn-books, when they pass on, and take seats. The order of a meeting is as follows:—Singing, reading of the scriptures, singing, Gospel address of ten to fifteen minutes, singing, a second address, singing, a short prayer of two to four minutes, then announcement of meetings to follow, which brings the meeting to an end—all within one hour usually. Frequently a short prayer-meeting follows; or, as in some cases, a Bible-class. At the end, the evangelist frequently, Mr. Macall always, makes his way to the door, shakes the rough workmen by the hand, and bids him welcome back. Such marked attention from a superior, and such hearty singing, coupled with such glad tidings as he had never dreamed of, much less heard, and all this free—the poor people find it difficult to realize it all. They all have their proper effect. Moreover, tracts are distributed to them as they retire, and in many of the halls now there are lending libraries, of works which are mostly issued by the Tract Society at Toulouse. Connected with these halls, are scripture schools, in which some 3,000 children are taught on two afternoons a week, Sunday and Thursday, for an hour. A Bible-class is sought to be established in every hall, taught, when possible, by the nearest pastor, who may receive the converts of the station into his church. Besides these, there are mothers' meetings, presided over by Christian ladies, many of whom work gratuitously for the mission. But Mr. Macall is not content with these agencies alone. He seeks to follow upon the heels of the atheists, in order effectually to stamp out the evil effects of their teaching, and supply the great antidote—the Gospel. For this purpose, he hires large ball-rooms, holding all the way from a few hundred people, to thousands. In these he has had sometimes 400 to 500, and once at Montmar-

tre, 2,000 of the working classes. He has had the most talented Protestant pastors, men who understood the workings of the French mind, and how to deal with it, to defend the truth, and give them bread for stones.

4. *Co-operation of French Pastors.*—To their credit, and sterling good sense, be it said, the French Protestant pastors work nobly with Mr. Macall. They speak in the halls, and address occasional large meetings, and some of them as, Pastors Bersier, Monod, etc., teach weekly Bible-classes. Some fifty-eight pastors have rendered aid to the mission in various ways.

5. *Growth.*—Beginning with one hall in January, 1872, there are now no fewer than twenty-nine halls in Paris, in which the Gospel is preached twice a week—and in the case of two of them, every night in the year. These halls contain from 150 to 500 sittings. Then there are halls belonging to this mission in Lyons, Bordeaux, Boulogne-sur-Mer, La Rochelle, Rochefort, St. Etienne, Versailles, Lille, etc., numbering in all about twenty-one, making some fifty mission-halls in France, in connection with this mission. In three and-a-half years, the work has more than doubled. More than this: there are other towns calling for the Gospel, much extension is possible in every city, and only means and suitable men are required to rapidly enlarge and solidify the work.

6. *Results.*—In 1879, there were in the various halls some 6,772 sittings; now there are more than 9,000:—

	1879	1880
Total number of religious meetings for adults	3,774	4,583
Aggregate attendance at do	423,676	438,625
Sun-schools, Children's Services, &c.	2,133	2,449
Aggregate attendance at do	101,569	108,607
Total Religious Meetings	5,907	7,032
Total attendance at do	525,236	547,232
Bibles, Testaments, Scripture Portions, &c., distributed	173,353	245,188

The above statistics indicate a large seed-sowing. Are the fruits correspondingly large? Who can tell? God alone, who knows all hearts, can tell. I believe they are; but they are not all apparent. Who among us, with all the aid of Bible instruction of the youth, and of an enlightened conscience, can boast that the visible fruits of his ministry are proportioned to the labour bestowed? The divine order of things is, that "one soweth and another reapeth." Mr. Macall's great aim is to scatter broadcast the gospel seed; he has the strongest confidence that God will, in His own time, and way, give the increase. It is not his aim to count the converts. He gladly encourages any, who will, to confess Christ, and affords them means of so doing. But the method

of numbering converts, and proclaiming it to the world, he rightly thinks no part of his work. No man works harder to put the bread of life within reach of the famishing multitudes. And there are converts—not a few, in connection with every station—and some of these have united with the Protestant churches—and more will do so. Certainly he does not contemplate establishing a new sect. Far from it. He holds, and very reasonably, that if the people accept the gospel in large numbers, the question of church relationship will solve itself. But not only do French Christians, and English rejoice over the extension of this mission. Its worth and good influence have been acknowledged by French societies, having no religious bias whatever. Two such societies have conferred medals upon Mr. Macall; and, moreover, it is well known to the municipal authorities of Paris, that their police have less work to do, wherever a mission hall is established. By a government, composed partly of freethinkers, this mission is acknowledged as the friend of public order, and as a powerful factor in the welfare of society. Such gratuitous evidence is, to say the least, very significant, and affords some indication of the genuine nature of the work being accomplished by this mission—of the hold it has taken of the working classes.

7. *How Sustained.*—The expenditure of this mission was over \$30,000 last year. This year it will probably reach \$40,000. This is contributed by Christians of England, Scotland, Ireland, America, different countries of Europe, Australia, etc. But this does not represent all that is being done, for there are some whose whole services are rendered freely. The director of the mission receives no salary. Others, including ladies and gentlemen, work gratuitously, even paying their own way; while many are very inadequately remunerated.

Concluding Remarks.—The Macall mission has solved a problem which had been tried by several French Protestant pastors, and relinquished as being incapable of being solved. That problem was, "How to evangelize the working classes of the French people, and save them from Infidelity?" In doing this, Mr. Macall has only followed the example of Christ, in going down to the level of these classes, in seeking them in their own walks of society, and in bringing the Gospel to meet their special needs. Where failure was predicted he has succeeded; where hopes were faint, they have become changed with a strong faith that the working classes will be saved. True, it is not the work of a day, or a year, but of years of prayerful and persistent labour. The superstition, ignorance, deadness of conscience—the results of centuries of erroneous teach-

ing, cannot give way in a day. But the faithful preaching of Christ crucified will prevail over all hindrances in time. Mr. Macall's work has, moreover, stimulated the zeal of French Protestants, to work with renewed vigour, for the evangelization of their beloved land. In this way it has already been a great blessing to France, and will continue to be so. There is no part of France where evangelists are now hindered in their work.

COLBORNE HEINE.

Manitoba.

"OF COURSE you will write a book when you get home," said a friend to me in the prairie Province,—“every one from the east that visits this country is under the necessity of writing a book or a pamphlet, or at least a lecture.” Well, Mr. Editor, I am not going to write a book, or a pamphlet, or a lecture; but as you have been pleased to ask me for a brief account of my late visit to the new “land of promise,” I will furnish a few *jottings* of what came under my observation. I contrived to see a good deal in three weeks, for I made it my business to pass through as much of the country as possible and look upon it with my own eyes. Of course I went as far as Brandon, the most western point of the Canadian Pacific Railway, for the Company was running a daily train from Winnipeg, making the 150 miles in ten hours; and no one is now entitled to think he has achieved anything who merely gets that distance. But I do plume myself on my five days' drive through southern Manitoba. In that time I got thoroughly initiated into all the mysteries or “trails” and “muskegs,” and “sleughs” and “coolies” and “bluffs.” I also saw, what I much desired, immense numbers of prairie hens and chickens, besides wild duck, plover and snipe in abundance. But then I had no gun. One day I walked out expressly after game, with the implement of destruction on my shoulder, but ne'er a bird was to be seen. Driving or riding, one can get easily within shooting distance, as the game is familiar with the animal and knows him to be harmless. But man unaccompanied is to be suspected. On the margin of every marshy pool, too, my friend and I saw the little pyramidal mounds which the muskrats build in summer for their winter quarters, and already vast numbers of them come forth to sport in the sun, skimming along the thin ice that a frosty night or two had formed. We had the good luck to run across a bear, a couple of prairie wolves, which are not now so common in the settled portions of the province, and they with the wolfish instinct made tracks when they saw us coming, but when at a safe dis-

tance turned round and followed us with their hungry eyes. The sight of a herd of buffaloes, the great ambition of travellers to the North-west, as well as of sportsmen, is a luxury not now to be enjoyed without penetrating much further into the interior than I did. It was too late in the season to see the flowers, which are the glory of the prairie, but the tangled and withered masses, with stems two or three feet high, of wild roses, asters, convulvi, and numerous other species, that made travelling through the high levels so fatiguing, were ample evidence that the enthusiastic dwellers in the land nowise exaggerated when they said that in summer the face of the country is simply lovely, all flecked with flowers from April, when the snow goes away, till the frost seals their fate towards the end of September. By missing the flowers, however, I also missed the mosquitoes and black flies, which are the plague of the settlers during the hot months.

As to the fertility of the soil and the ease with which the wild land can be subdued, the half has not been told. The farmer going into the unbroken prairie, with his plough, is as far on at the start as the backwoodsman in Ontario, Quebec, or New Brunswick is, after he has been chopping and logging and burning and removing stumps and stones for fifteen or twenty years, besides that the ground is so much richer, when it is cultivated, in the alluvial prairie land. I found but one opinion on this subject among the numerous farmers with whom I conversed. One of the delightful features about the country is, that all its inhabitants without exception, are full of enthusiasm regarding it. Every settler claims that he has the best farm in the Dominion. This is half the battle. Of course, it may be taken for granted, that only courageous and hopeful persons have ventured so far from their old homes, when Manitoba was much more difficult to reach than it is now. Many of them besides went there because they had got into pecuniary straits where they formerly lived. To them the change is like emerging from a state of bondage into freedom. They are able again to lift up their heads, and the future is painted with the hues of the rose. One misses in both Minnesota and Manitoba the fine farm steadings which impart such an air of comfort and solidity to the homes of the yeomen of Ontario and the Eastern provinces. The only house is a square log dwelling, the average size being about 30 feet by 20. It has a pitched roof usually, although I saw one or two covered with small poplar poles, and then a foot and-a-half or so of straw laid on top. This is the ordinary roof for the stables of the early settlers. On the trail between Nelsonville and Morris, we came upon an old Montrealer, a Mr. Bell, formerly

of the firm Tolmie & Bell, carpenters, engaged in building a turf stable and cow-house. The walls were about eighteen inches thick, and the sods were built in like brick. I was told that it will last, when it has been carefully put together, for ten or fifteen years. Mr. Bell's first dwelling house was composed of the same material, and it proved quite comfortable, until he got a frame building erected. He is now the happy owner of some thousands of acres of magnificent prairie land, with some hundreds already under cultivation; and my fellow-traveller and I have occasion to wish him and his partner, the daughter of a Pointe-aux-Trembles farmer, all success, for the great consideration they showed to two hungry men and a hungry, jaded horse. Mr. Bell is a specimen of thousands of others who left these provinces during the hard times, with small means, to try their fortunes in the great "Lone Land;" and who have not been disappointed. I must reserve what I have to say about the social and ecclesiastical aspect of affairs for a future number.

ROBERT CAMPBELL.

The Presbyterian Record.

MONTREAL: DECEMBER, 1881.

THIS NUMBER COMPLETES OUR SIXTH YEAR—six volumes containing, in outline, 2,016 pages of our ecclesiastical history—the most reliable that will ever be written. Many of these pages are occupied with figures indicating dollars and cents. Rightly considered, they are not the least interesting. They are proofs of our people's liberality, for which we give thanks to God. How much love, faith and self-denial they represent, HE only knows. But the RECORD has not been all figures. Glance at its other departments: What sanctified toil, what prayers, yea, what tears and perils are represented by our missionary reports and letters! Have not our hearts sometimes burned within us as we have been carried in thought from Trinidad to the New Hebrides, and thence to India, and thence to "beautiful Formosa!" or as we have been carried from Newfoundland to the Rocky Mountains and on to British Columbia! Truly, "the field is the world." We are thankful that the Presbyterian Church in Canada has been endeavouring, however feebly, to occupy her share of it. If we have been able to devote but little space to details of work done by Presbyteries, the intelligent reader will have "read between the lines" for himself, and realized to some extent how much labour, and

thought, and management are connected with even such ordinary occurrences as ordinations, inductions, licensures, presbyterial visitations, missionary meetings, or Sabbath-school conferences, any one of which may have been noticed by us in a brief paragraph.

We have already, in our accustomed way, addressed a few words to upwards of one thousand friends in different parts of the country who have kindly assisted us this year in circulating the RECORD. We hope these agents will receive from the congregations and individual members of the Church the consideration which their disinterested and self-imposed labours deserve. Especially we bespeak from all the ministers and missionaries of the Church, from the conveners of missionary committees, and from the clerks of Presbyteries, such assistance and co-operation as they may be able to render during the coming year.

Literature.

WILLIAM DRYSDALE & Co., Montreal, send us *Peloubet's Select Notes* on the International S. S. Lessons, and *Dr. Vincent's Lesson Commentary*, for 1882, \$1.25 each, free of postage. We prefer the former, but the teacher is happy who has either; and he wants no better *Bible Dictionary* than Dr. Philip Schaff's, \$2.25. The small people will rejoice in *Chatterbox*, \$1.75—full of fun and fine views, including Canadian Scenery. Also *Tutti Frutti*, published by Geo. W. Harlan, 19 Park Place, New York, with its old fashioned rhymes and quaint engravings.

Messrs. JAMES BAIN & Co., Toronto, are agents for *The Catholic Presbyterian*, \$3.00 per annum; and *The British and Foreign Evangelical Review*, \$2.00. They supply Ecclesiastical requisites of every kind. Rules and Forms of Procedure, Sabbath-school Lessons and Literature. The new Church Hymnal, with music, &c. (*See Advertisement*.)

F. E. GRAFTON, Montreal, has also a large stock of S. School requisites, Magazines and Periodicals, Hymn-Books and Tracts. (*See Advertisement*.)

THE PRESBYTERIAN BOARD OF PUBLICATION, Phila., have a very extensive stock of Books suitable for S. School Libraries. Their *Westminster Teacher*, monthly, 60 cts. a-year, is one of the best helps for the study of the International Lessons.

THE SUNDAY-SCHOOL TIMES, and *The Scholar's Quarterly* from the same Office, 775 Chestnut street, Philadelphia, are both excellent. The former comes weekly, \$2.00 per annum; the latter, quarterly, 25 cents a-year.

THE TORONTO NEWS Co. are sole agents for Rolph Smith & Co.'s Canadian Xmas and New Year Cards, which for beauty of design and finish are unsurpassed.

A Page for the Young.

WE are glad that so many of our young people took an interest in the "SCRIPTURE ALPHABET" answers to which are still coming in. The "BIBLE PUZZLE" in November *Record* is a hard one. The Editor tried it himself and failed. Believing there was some mistake in the question, he wrote to the author of it who promptly replied that, in copying, it had got "terribly mixed." He says that two of the Brooklyn boys worked it out successfully. He has kindly sent it to us as it should be, with the remark that in working it out *no notice is to be taken of fractions*. So we reprint it and invite answers with the Scripture proofs, to be sent not later than the 10th of December.

A BIBLE PUZZLE.

Add to the age of Abraham when he died the number of foxes Samson sent into the Philistines' corn; subtract the age of Joshua when he died; multiply the amount by the number of cords that the men of Judah bound Samson with; add the number of men in Gideon's army who lapped water like a dog; divide the product by the number of kings that went to smite Gibeon; add the number of years that David reigned; divide by the number of days Sampson gave the people to guess his riddle; multiply by the number of loaves Elisha satisfied 100 men with at Gilgal; add the number of days Christ was tempted; divide by the age of Christ when found in the Temple with the Doctors; add the number of years Solomon took to build the Temple; subtract the number of years it took him to build his own house. Subtract the number of loaves Christ fed 5000 people with. The answer will be the value of a coin in cents.

"IS FATHER ON DECK?"

A number of years ago, Captain D. commanded a vessel sailing from Liverpool to New York, and on one voyage he had all his family with him on board the ship. One night, when all were quietly asleep, there arose a sudden squall of wind which came sweeping over the waters until it struck the vessel, and instantly threw her on her side, tumbling and crashing everything that was movable, and awakening the passengers to a consciousness that they were in imminent peril. Every one on board was alarmed and uneasy, and some sprang from their berths and began to dress that they might be ready for the worst. Captain D. had a little daughter on board just eight years old, who, of course, awoke with the rest.

"What is the matter?" said the frightened child. They told her a squall had struck the ship. "Is father on deck?" said she.

"Yes; father is on deck."

The little one dropped herself on her pillow again without a fear, and in a few moments was sleeping sweetly, in spite of winds and waves.

Blessed child! How her confidence names our doubts and fears and restless, vague surmisings! She had faith in her father, and she had no room for fear. And how is it with us? We have our storms, our troubles and temptations. We fear and tremble. What is the matter? Is it not time for us to ask, "Is Father on deck? Father understands all about the vessel, the winds, the waves, the rocks, the storms, the squalls, the tempests.

"Is Father on deck?" Yes, blessed be God, Father is "on deck" all the time. "He that keepeth Israel shall never slumber nor sleep." He is "on deck," for He says, "Lo, I am with you always." He is "on deck," for He has said, "I will never leave thee nor forsake thee."

Tempted, troubled, distressed, and frightened soul, look up. Give to the winds thy fears. Rest in God's faithfulness and love. Cast every care upon him.

"Fear not the windy tempests wild,
Thy bark they shall not wreck:
Lie down and sleep, O helpless child!
Thy Father's on the deck."

ONLY A LITTLE CHILD.

And a little child shall lead them.—Isa. xi. 6..

Only a little Sunday-school girl,
You ask me what I can do?
I'll tell you just what the Bible says,
It's nothing at all that is new;
But the Lord has written it down in His book,
And He only writes what is true.

It says that the hand of a little child,
So helpless to earn its own bread,
May lead, yes! may lead to the foot of the cross,
To Jesus, who suffered and bled;
May lead the poor wanderer out of his sin,
Away from his sorrow and dread.

May lead him to comfort, may lead him to rest,
To the peace that is lasting and sweet;
That the world cannot give, that the world cannot
take,
To the Lord, who will make all complete.

Have not a mission that angels might wish,
Who dwell in the far blue above,
To bring such glad tidings to poor sinning ones,
Whom on earth our dear Saviour did love?

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 5th NOVEMBER, 1881

ASSEMBLY FUND.

Received to 5th Oct. 1881.....	\$304.83
Avonton.....	12.40
Cookstown.....	5.00
Kingston, St Andrews.....	15.00
Williamstown, St Andw.....	7.00
Thorold.....	2.00
Chatham, St Andrews.....	10.00
Vankleekhill.....	7.00
Theoford, Knox Ch.....	5.40
Lucknow, St Andrews.....	2.00
Fergus, St Andrews.....	8.75
Owen Sound, Knox Ch.....	4.00
St John, N B, St David's Ch	25.00
West Gwillimbury, Ist.....	1.60
Innisfil, 2nd.....	4.72
Cookstown, addl.....	1.52
E Nettawaaga, Creemore	
and Dunedin.....	5.60
Gabarus.....	1.50
Whyocomah.....	9.00
Redbank.....	2.00
Bedeque.....	7.00
Guelph, Ist.....	6.00
Huntingdon, 2nd.....	5.00

\$452.33

HOME MISSION.

Received to 5th Oct. 1881.....	\$2325.68
Dalhousie & N Sherbrooke..	20.00
Sunderland & Vroomanton..	11.29
Point Edward.....	23.40
Leohlan McMillan, Killean	1.00
East Oxford, St Andrews.....	12.00
Ayr, Knox Ch.....	55.10
Student of Knox College.....	2.00
Madoc, St Columba & St Paul	12.00
Garafraxa, 2nd Cong.....	3.00
Beverley.....	54.00
Kingsbury & Brompton Gore	16.25
Black's Corners & Gandier..	10.25
Farnham Centre.....	8.00
Spencerville.....	20.00
Ventnor.....	8.00
Bobaygon.....	20.00
Wendigo, Guthrie Ch.....	12.00
St Catherine's, Haynes Ave.,	
Sabbath School.....	10.00
Pinkerton Sab Se.....	1.00
Hillsgreen Station.....	10.00
Oshawa Sab Se.....	30.00
Crawford Station.....	2.00
A C Clarke, Montreal.....	10.00
Colborne.....	9.00
Amherstburgh.....	6.00
Simcoe, St Paul's.....	10.00
Teeswater, Westminster Ch.	41.70
Chatham, St Andrew's.....	40.00
Kippen, St Andrew's.....	41.27
Brighton.....	7.00
Port Hope, Mill St Ch.....	23.00
Lunenburg, Willis Ch.....	16.00
Dunblane.....	10.50
Avonmore.....	10.00
Proffine.....	34.25
King, St Andw's Ch, thaksag,	
day, for Muskoka.....	17.00
Tecumseth, 2nd.....	5.00
Adiala.....	2.00
Burlington, thanksgiving day	15.51
Nelson.....	13.04
Mitchell, Knox Ch do.....	12.75
Paris, River Street do.....	15.20
Claremont.....	12.12
St Ann's, thanksgiving day.	5.00
Wakefield.....	20.00
Theoford, Knox Ch.....	37.05
Princeton.....	28.00
Harrison, Knox Ch.....	19.80
Lancaster, Knox Ch.....	68.04
Bristol.....	90.00
Midland, Weybridge and Pe-	
netanaghishene.....	18.50

Drumbo.....	31.54
Charleston, Knox Ch.....	5.30
Luoknow, St Andrew's.....	12.00
North Augusta and Fairfield	6.00
Thorold.....	20.00
Soarborough, St Andrew's	48.75
Bobaygon, addl.....	4.00
Ravenswood, thaks'g day..	5.55
London East.....	3.00
St Matthew's, Valley and	
Farran's Point.....	40.00
Woo Iville.....	70.03
Dalhousie, St James' Ch.....	5.60
Edwardsburgh.....	8.00
Maineville.....	4.75
Hornby.....	4.00
Parkhill.....	25.00
Smith Hill.....	22.00
Manchester.....	10.75
McKillop, Duff's Ch.....	15.00
Berne.....	11.47
Sarnia, St Andrew's.....	100.00
Dunbarton, Thaks'g Day	9.00
Avonton & Carlingford do	15.50
Chinguacousey, 2nd do	13.62
Mono East do	7.69
Mono Mills do	6.15
Caledon, St Andrew's do	8.20
Caledon, St Andrew's SS....	4.20
Mono Mills Sab Se.....	7.80
Mono East Sab Se.....	8.40
Mt Pleasant, Thaks'g Day.	4.70
Cheltenham do	4.72
Grafton do	10.45
Balsore, St Andrew's.....	10.00
Streetville.....	16.00
Vaughan, Knox Ch, Thk Day	8.20
Prescott.....	30.00
Tara.....	7.00
Glamis, Thanksgiving Day	8.00
Port Elgin do	10.05
Wentworth Church.....	8.00
Bayfield Road.....	16.00
Grassmere.....	7.25
Stonewall.....	5.05
Rockwood.....	1.90
Little Mountain.....	11.50
Pine River.....	8.00
Nassagaweya.....	20.00
Campbellville.....	31.25
Chateaugay.....	7.00
James Black, St Louis de	
Gonzague.....	2.50
Litchfield.....	15.00
Daywood.....	2.22
A McCuaig Dalhousie Mills	1.08
John.....	2.08
Cote des Neiges.....	15.00
St Laurent Bib Cl, Cote des	
Neiges.....	8.35

\$4108.21

FOREIGN MISSION.

Received to 5th Oct. 1881.....	\$4577.23
Wingham.....	50.00
Leohlan McMillan, Killean	2.00
East Oxford, Old St Andw's	8.55
Lancaster, Knox Ch, Formosa	50.00
Student of Knox College.....	5.00
Madoc, St Columba & St Paul	8.00
Rev T Fenwick, Metis, Zenana	3.00
do do Formosa.....	5.00
Friends, Brooke.....	8.00
Spencerville Sab Se.....	5.00
Asburn.....	28.65
Oshawa Sab Se.....	10.00
Paisley, Knox Ch, Dr McKay's	
Meeting.....	57.51
Crawford Station.....	5.15
A Mem. of Eden Mills Cong.	50.00
W T, Metropolitan, P O.....	5.00
Chatham, St Andrew's.....	25.00
Palmerston, Knox Ch.....	25.00
Proffine.....	2.00
Rev W A McKay, of Wood-	
stock, for Rev Dr McKay's	
Training College, Formosa,	
addl.....	3041.48

Member of Union Ch, Esque-	
ving, for Rev Dr McKay,	
Formosa.....	10.00
Luoknow, St Andrew's.....	8.00
Fergus, St Andrew's.....	28.48
Avonbank.....	11.00
Thankoffering for returning	
health—India.....	5.00
Parkhill.....	15.00
McKillop Duff's Ch.....	11.50
Newcastle Sab Se.....	5.50
Kemba.....	6.00
Member of Knox Ch, Galt,	
for Rev Dr McKay, Formosa	
Winthrop Church.....	50.00
Friend, Pinette, P E I, for	
mercies during the year..	8.00
Nassagaweya.....	5.00
Campbellville.....	5.80
Chateaugay.....	7.00
Dr Christie, Lechute.....	10.00

\$8169.06

COLLEGES ORDINARY FUND.

Received to 5th Oct. 1881.....	\$1108.39
Lindsay.....	18.00
Dalhousie & N Sherbrooke..	6.70
Sunderland & Vroomanton..	3.93
McIntosh & Belmore.....	21.07
Shelburne, Knox Ch.....	23.00
Blackheath, Chalmers Ch.....	2.00
Inverness.....	13.00
Cookstown.....	3.25
Acwoeter East.....	8.00
Keady, Chalmers Ch.....	7.00
Dixie.....	4.50
Student of Knox College.....	0.50
Wardsville.....	4.70
Newbury.....	2.30
Collingwood Mountain and	
Gibraltar Point.....	2.50
Port Sydney.....	1.75
Brunell.....	0.50
Huntsville and Chaffey.....	1.25
Keene.....	16.00
Fenelon.....	9.00
Markham, St John's Ch.....	11.00
Rev Thos Fenwick, Metis.....	4.00
Forest Ladies Miss Assoc...	15.00
Yorktownline.....	10.00
Leslieville.....	8.00
Smith Hill.....	8.00
Manchester.....	12.25
Wendigo, Guthrie Ch.....	7.00
Mount Forest, Knox Ch.....	15.00
Oshawa Sab Se.....	10.00
Bracebridge Sab Se.....	9.00
St Mary's, First Church.....	13.00
Ekfrid, Knox Ch.....	19.18
Colchester.....	4.00
Avonbank.....	12.00
Holstian.....	7.73
Fairhair.....	5.41
English Settlement.....	21.60
Chatham, St Andrews.....	50.00
Dumblane.....	5.50
Hamden.....	7.50
Proffine—addl.....	2.75
Colborne.....	4.20
Ballinafad.....	5.00
Toronto, College St Thanks-	
giving Day.....	14.35
Port Dalhousie, do do.....	2.40
Port Dalhousie, do do.....	7.01
Prince Albert & Port Perry.	12.75
Tilbury East.....	10.90
Williamstown, Hephzcbah	
Church.....	7.73
A McNaughton, Williamstwn	
W McGregor, do.....	1.00
Wroster.....	.25
North Luther.....	4.65
Harrison, Knox Church...	16.92
Georgetown.....	5.71
Limehouse.....	7.80
Luoknow, St Andrews.....	5.00
Fergus, St Andrews.....	38.97
Warwick and Main Road,	
Knox Church.....	8.06

Clifford	24 54
Landown and Fairfax.....	4 42
Parkhill	15 00
Scarborough, Knox Church, Thanksgiving Day	50 00
Dunbarton.....	15 00
Newcastle	8 15
Maidstone.....	4 00
Aurora	4 00
Demorestville.....	2 60
Peabody.....	3 00
Bayfield Road.....	8 00
Fenelon Falls.....	3 36
Somerville.....	2 00
Harwich	20 00
Carradoc, Cooke's Church	3 50
Nassagaweya—addl.....	12 00
	\$1847 42

KNOX COLLEGE BUILDING FUND.

Received to 5th Oct, 1881.....	\$1100.38
Vaughan & Albion, per Rev W Burns	19 00
Shakespeare, do do	9 00
Newmarket, do do	10 00
Z A Lash, Ottawa, do do	20 00
J C Glashan, do do	10 00
JA McAllister, Perth do do	3 00
Perth, Knox Church, do do	1 80
W Lockie, Springfield, do do	2 00
Rev T Fenwick, Metis—addl	4 00
Elora, per Rev Wm Burns.....	69 50
Wm Turnbull, Brantford.....	10 00
Percy, per Rev Wm Burns	61 25
Campbellford, per do do	48 50
Norwood, per do do	55 75
Hastings, per do do	5 00
Springfield, per do do	5 00
F Milne, AInwick, do do	50
Rev Wm Meikle, Oakville.....	5 00
Markham, per Rev W Burns	4 32
Scarborough, per do do	23 00
Adam Spears, Toronto.....	30 00
	\$1661 20

KNOX COLLEGE ORDINARY FUND DEBT.

Wm Turnbull, Brantford.....	\$ 5 00
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MANITOBA COLLEGE ORDINARY FUND.

Received to 5th Oct, 1881.....	\$64 25
As'burd.....	2 98

KNOX COLLEGE LIBRARY.

Rev Thos Fenwick, Metis.....	3 00
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WIDOWS' FUND.

Received to 5th Oct, 1881	\$636 53
Cookstown	2 01
Riverview	55
Strathclair	55
Newdale	32
Markham, St John's Ch.	11 00
Williamstown, St Andrews	8 00
Thorold	2 00
Plympton, Smith Ch.	5 00
As'burd	9 00
Maidstone.....	2 00
Roxborough, Knox Ch.	6 00
Muir Settlement.....	3 50
Warwick and Main Road, Knox Church.....	3 28
Greenbank	6 20
St John, St David's Ch.	50 00
Edwardsburg.....	5 19
Mainville	2 06
Pine River.....	2 00
Huntingdon, 2nd.....	3 00
Nassagaweya.....	11 00
Peterborough, Saint Pauls.....	30 00
	\$800 88

With Rates from Revds S W Fisher, \$16; R Binnie, R Rodgers, T Fenwick, J Logie, J Irvine, W Lochoad, \$16; D Wishart, F Ballantyne, J Ferguson, \$24; B J Brown, P Nicol, W Graham, D Duff, L Cameron, W Inglis, J A Anderson, J Watson, H H McPherson, J McFarlane, John Gray, Orillia.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Oct, 1881.....	\$959 65
Sunderland & Vroomanton.....	5 71
Blackheath, Chalmers' Ch.	3 00
Cookstown.....	3 29
Riverview	1 10
Strathclair	1 10
Newdale	63
Williamstown, St Andrews.....	9 00
Students of Knox College.....	1 85
Wardville.....	1 85
Newbury	3 15
Rev Thos Fenwick, Metis.....	2 00
Thorold.....	3 00
As'burd.....	10 25
Maidstone—addl.....	3 00
Roxborough, Knox Ch.	8 00
Lindsay.....	4 00
Waterloo, (Thanksgiving Day).....	8 75
Friend, Bunyan P O	1 00
Griarsby.....	3 50
Muir Settlement.....	1 85
Amherstburgh.....	3 00
Tilbury East.....	5 83
Smith's Falls, Union Ch.	20 00
Warwick and Main Road, Knox Church	3 27
Greenbank	7 55
Clifford.....	8 88
Parkhill.....	15 00
Dunbarton.....	5 00
Peterborough, Saint Pauls.....	40 00
Ailsa Craig	10 88
Carlisle.....	5 00
Pine River.....	2 00
Huntingdon, 2nd.....	4 00
Cote de Nieges	15 01
	\$1177 74

Rates Rec'd. to 5th Oct, '81. \$225 67

With Rates from Revds. S. W. Fisher, \$12; R Binnie, \$4 50; R Jardine, \$15; J Crombie, \$4; T Fenwick, \$2; A Grant, \$3 50; J Logie, \$15; F A McLennan, \$3 50; J Ross, Brussels, \$4 50; J Pritchard, \$4; D Wishart, \$4; B. T. Brown, \$9; F Ballantyne, \$4 50; P Nicol, \$4 50; D Duff, \$3 50; L Cameron, \$4 50; W. Inglis, \$4 25; J. A. Anderson, \$3 63; J McFarlane, \$2 50; J Watson, \$3; H. H. McPherson, \$4; J. Gray, Orillia, \$5.00.....**\$120 38**

\$846 05

CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.

Received to 5th Oct, 1881.....	\$1296 50
Osbawa, addl.....	40 10
Mitchell, Knox Ch. do	25 35
Brussels, Melville Ch, do	43 00
Brantford, Zion Ch, do	200 00
Fergus, Melville Ch, do	65 00
Toronto, St Jas Sq Ch, do	500 00
	\$2169 95

JEWISH MISSION.

Mrs. Campbell, Shelburne.....	\$ 5 00
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RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO NOVEMBER 4TH, 1881.

FOREIGN MISSIONS.

Acknowledged already.....	\$4281 87
Gabarus, C B	4 00
Scotch Ridge, N B	14 00
Little Ridge	5 00
Dan H MacLeod, Antigonish	5 00
Redbank	1 00
Prince St, Pictou	108 40
Prince St, addl for Dr Mc- Kay, Formosa.....	0 95
St Andrew's, Chatham.....	10 00
Brookfield Miss Society.....	10 00
Escuminac, P Q	6 00
Friend, Cow Bay, C B	4 00
Amber-t Thanksgiving Col.	15 00
Rev J Anand, Ancytum.....	10 70
Jas Frith, Chatham, per Rev K J Grant	1 00
N & W Cornwallis.....	15 00
Beq of the late Peter Ross, Esq, Hopewell.....	418 27
St Andrew's Ch, Truro.....	30 00
Metapedia	1 85
Onslow	62 23
Blackville & Derby, addl	8 00
Chaboque, per Rev J W Mac- Kenzie.....	1 82
Yarmouth, per Rev J W Mac- Kenzie.....	10 50
Riversdale, per Rev J W Mac- Kenzie.....	8 06
Mahone Bay	5 00
St Ann's and North Shore	25 00
L Wentworth, Mrs Chisholm	1 50
Kempt.....	7 50
Rev. T. H. Murray.....	2 00
Ladies of Economy per W. F. Missy, So., Truro, for rly support of Annagee.....	15 00
Fulton & McLeod Harvey, Newport, proceeds of an apple tree	1 00
Beq of the late Mrs. John MacIntosh, Stellarton.....	10 00
Miss Annie Montgomery, Charlottetown.....	10 00
Lawrencetown.....	8 00
Clyde and Barrington.....	20 00
Glaesville	8 00
Greenfield	3 00
Geo. Grant, Sr., Scotch Hill	30 00
	\$5163 95

DAYSRING AND MISSION SCHOOLS.

Already Acknowledged.....	\$238 59
Cross Roads S S, Rogers Hill	10 25
Redbank S. S.	2 00
Sab Schools of Belfast Cong	25 50
Poplar Grove S. S., Halifax St Stephen's Church S. S., St John.....	26 25
S S boy 7 yrs old per Rev E. Scott, N. G.	1 00
Alberton Sab Schools.....	25 00
Mahone Bay S. S.	13 00
Riversdale	3 00
St Ann's and North Shore.....	4 00
Kempt.....	7 55
South Cornwallis.....	16 30
St James S. S., Upper Mus- quodoboit.....	13 42
Greenwood S. S.	1 88
W. F. Missy, Soc. Troro, for Monitors in Trinidad.....	84 00
Barrington S. S.	5 00
Milford and Gay's River.....	32 12
	\$549 86

HOME MISSION.

Already acknowledged.....	\$889 47
Economy	14 60
Gabarus	3 00
Sharon Ch, Stellarton.....	30 00
Redbank	3 00
St Stephen's Ch, St John.....	27 08
St Andrew's, Chatham.....	35 00
Spring Hill.....	6 71

Brookfield Missy Soc.....	5 00
Escuminac, P. Q.....	8 00
Salem Ch, Green Hill.....	14 80
Maitland, Thanksgiving Col	40 00
Maitland Missy Soc.....	20 00
Clifton.....	13 20
Little Harbour, Thks' Col.	2 84
Fisher's Grant, part do	8 00
Bedford do	10 36
East St Peter's do	2 62
Rev J Annand, Anceitum..	5 00
Sherbrooke.....	14 00
Fulton & McLeod Harvey, Newport, proceeds of an apple tree.....	1 00
Bequest of late Peter Ross, Hopewell.....	418 27
Shemogue & Pt Elkin.....	3 00
Friend, Sutherland's River.	1 00
Whyoccomah.....	12 75
Boularderie.....	15 00
St Andrew's, Truro.....	30 00
Campbellton, for Metapedia	45 00
Fulford's.....	3 64
Onslow.....	45 00
West River, Pictou.....	20 00
St Mark's, Douglastown.....	4 00
G Grant, sen, Scotch Hill	20 00
Blackville and Derby—addl.	6 00
Mahone Bay.....	5 00
Riversdale.....	4 00
St Ann's and North Shore...	11 00
Hammond River and Salt- springs.....	5 00
L Wentworth, Mrs Chisholm	2 00
Scotsburn.....	27 00
Kempt.....	6 00
Rev T H Murray.....	2 50
Bequest of late Mrs John Macintosh, Stellarton.....	16 00
Earlton.....	3 00
Lawrencetown.....	3 00
Lake Ainslie.....	3 00
Glassville.....	4 00
Greenfield.....	2 60

\$1878.44

SUPPLEMENTING FUND.

Already acknowledged.....	\$750.29
Gabarus, C. B.....	12.00
Robt Loxan, Halifax.....	2.00
St Stephen's Ch, St John.....	19.52
St Andrew's, Chatham.....	25.00
St John's Ch, Monoton.....	50.00
United Ch, New Glasgow.....	151.45
St Matthew's Ch, Pugwash, Thanksgiving Day.....	5.76
Fisher's Grant—part Thanks- giving Day.....	7.16
Newport, do do.....	10.17
Stewiacke, do do.....	22.00
St Andrew's Ch, Little River, Thanksgiving Day.....	6.00
Clifton.....	33.25
Rev J Annand, Anceitum..	10.00
Redbank.....	3.00
Springside.....	13.00
St Mark's, Douglastown.....	4.00
Geo Grant, sen, Scotch Hill.	20.00
Shubenacadie.....	13.00
L Stewiacke.....	15.00
N Salem and Indian Road..	4.00
Meregomish.....	14.00
Whyoccomah.....	8.00
Strathlorne.....	10.00
St Andrew's, Truro.....	93.00
Onslow.....	30.00
West River, Pictou.....	16.00
Blackville and Derby.....	4.00
Estate of John McLellan, West River.....	8.00
Mahone Bay.....	6.00
Riversdale.....	4.00
St Ann's and North Shore..	10.00
Kempt.....	6.00
South Cornwallis.....	10.25
Gore and Kennetcook.....	2.68
Bathurst.....	6.00

Chalmers' Church, Halifax.	27 00
Poplar Grove, do	50 00
[Thanksgiving Col.	3 00
Lawrencetown.....	3 00

\$1484.54

COLLECTOR FUND.

Already acknowledged....	\$3030 38
Gabarus, C. B.....	2 00
Whyoccomah.....	17 00
Redbank.....	2 00
St Stephen's Ch, Black River	4 00
St Andrew's, Chatham.....	10 00
Interest.....	11 68
Interest on \$600, half-year	18 00
Escuminac.....	3 00
Rev J Annand, Anceitum...	8 67
Dalhouisic.....	2 35
Onslow.....	30 00
Blackville and Derby.....	11 00
Dalhousie.....	5 94
Maple Green.....	2 44
Kempt.....	5 00
Col. at opening Lecture of the Session for the Library	19.74
Chalmers' Ch, Halifax.....	28 00
Interest.....	21 00
Lawrencetown.....	3 00
Glassville, N. B.....	6 00
Geo Grant, sen, Scotch Hill.	20 00

\$3271.20

BURSARY FUND.

Already acknowledged.....	\$40 20
Rev J Annand, Anceitum..	5 00
A Friend, Newfoundland, per Rev L G MacNeill.....	200 00

\$245.20

AGED AND INFIRM MINISTER'S FUND.

Already acknowledged.....	\$646 61
Gabarus, C. B.....	2 50
Whyoccomah.....	10 00
Redbank.....	2 00
St Andrew's, Chatham.....	10 00
Bedecque.....	9 00
Princetown Cong.....	7 00
Stanley and Nashwaak, addl	50
Onslow.....	6 00
Blackville and Derby.....	10 50
Mahone Bay.....	3 00
Dalhousie.....	5 94
Maple Green.....	2 43
St Ann's and North Shore...	5 00
L Wentworth, Mrs Chisholm	1 50
Kempt.....	1 00
Gore and Kennetcook.....	14 00
Goose River.....	8 00
Belfast Cong.....	5 00
Musquodoboit Har.....	3 00
Rev J Annand, Anceitum..	5 00
Lake Ainslie.....	4 50
Tatamangouche.....	8 00

Minister's Fund.

Rev R S Patterson, for 1881.	3 00
do C B Pitblado do	8 00
do A Cameron do	3 50
do E Scott do	6 00
do M Stewart do	2 92
do P Melville do	3 50
do P Goodfellow do	4 50
do J H Chase do	4 00
do T G Johnstone do	2 50
do A L Wyllie do	4 00
do E Grant do	3 57
do A Russell do	3 75
do R Laird do	3 08
do Adam Gunn do	3 50
do J F Forbes do	4 00
do A P Miller do	1 50
do J Rosborough do	3 00

do SC Gunn do	3 50
do S Johnson do	3 00
do W Thorburne do	5 00
do A Grant do	2 50
do Dr MacGregor do	8 50
do Dr Seckewick, for 1880.	1 00
do W S Darragh do	2 00
do James Murray do	3 00

\$865 15

SYNOD FUND.

Already acknowledged.....	\$109 57
Kempt.....	1 00
St Andrew's Ch, St John's, Nfld, half-year.....	10 00

\$120 57

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY - TREASURER OF THE
BOARD OF FRENCH EVANGELIZA-
TION, 260 ST. JAMES ST., MON-
TREAL, TO 8TH NOVEMBER, 1881.

Already acknowledged.....	\$5786 13
Jas Black, St Louis de Gon-	2 50
rage.....	9 40
Fullerton.....	6 60
Avonbank.....	25 00
Stellarton, Sharon Church..	2 50
Bennie's Corners Sab Se...	4 00
Spencerville Sab Se.....	20 00
Prescott.....	5 00
St Columbia and St Paul.....	20 00
W B Hamilton, Collingwood	15 56
High Bruff, Man.....	4 89
Prospect.....	31 00
Exeter, Cavan Ch.....	8 00
Upper Little Saskatchewan.	6 04
Lake Megantic.....	10 00
Chatham, N B St Andw's...	5 00
First Tecumseth.....	2 00
Johnson.....	1 10
Port Sydney.....	2 17
Huntsville, Ac.....	20 00
Georgetown.....	10 00
Limehouse.....	4 80
Warsaw & Dunmor.....	3 00
Maidstone.....	5 00
Crawford.....	60 00
McNab & Horton.....	3 89
Mabon, C. B, addl.....	4 12
Danville.....	6 00
Markham, Melville Ch.....	3 25
Summerstown.....	2 71
Daywood.....	2 75
S Gower & Mountain.....	6 50
Palmerston.....	2 35
Kitley.....	12 45
Collingwood Mt & Gibraltar	30 00
Beverley.....	14 00
Martintown, St Andw's...	16 00
Proffline.....	10 00
Admston, Burns & Douglas	6 50
E Nottawasaga, Creemore & Dunedin.....	10 00
Molesworth.....	6 50
Lacknow, St Andrew's.....	7 00
Smith's Falls, Union Ch....	8 62
Fordwich.....	3 88
Gorrie.....	5 00
Mrs Jas Haldane, Alton.....	10 00
Chs McLanaghan, Balderson	9 80
Tiverton Sab Sch.....	1 00
Myers and Scotch Settlem't.	1 00
Jas McQueen, Sr, Elora....	1 00
Parkhill.....	6 00
Markdale & Flesherthen...	21 50
Strathalbyn, P. E. I.....	11 00
Clarence.....	6 79
Ailsa Craig.....	4 35
Carlisle.....	6 00
Wintarop.....	6 67
Proffline.....	2 00
Carradoc, Cooke's Ch.....	2 00

MacNab.....	9.25
Rev L. McPherson cong. E Williams.....	34.12
Hampstead.....	7.50
<i>Per. Rev. Dr. McGregor, Halifax—</i>	
Gabarus CB.....	3.00
Malagawatch.....	5.90
River Dennis.....	4.44
Redbank.....	2.00
Belfast.....	48.50
B R St Mary's S S.....	1.12
Rev J Annand, Aueityum.....	5.00
John Turner, French River.....	2.00
Truro, St Adw's.....	32.91
Onslow.....	30.00
Blackville & Derby—add'l.....	4.00
Riversdale.....	5.00
St Au's & N Shore.....	10.00
Kempt.....	3.45
Chipman N B.....	5.00
Lawrencetown.....	2.00
Lake Ainslie.....	7.00
Tatamagouche.....	8.00
<i>Per Rev. Dr. Reid, Toronto—</i>	
Cookstown.....	3.58
Each McMillan, Killearn.....	1.00
Forest, Ladies Miss Ass.....	8.00
Yorktownline.....	9.25
Leslieville.....	4.00
St Catharines, Haynes Av S S.....	10.00
Mt Forest, Knox Ch, add'l.....	16.00
Chatham, Ont, St Andw Ch.....	10.00
Grimsb'y.....	7.00
Muir Settlement.....	3.65
Wroxete.....	33.08
Brown's Cor and Unionville.....	3.60
McKillop, Duff's Ch.....	10.00
Dunbarton.....	15.00
Mrs H McGregor, Norwich.....	5.00

\$6749.16

NOTE.—By printer's mistake the contribution from Chalmers Ch, Kingston, appeared in last Record as \$6.75. It should have been \$66.75

POINTE-AUX-TREMBLES SCHOOLS.

REV. R. H. WARDEN, Treasurer.

(a) ORDINARY FUND.

Acknowledged to 8th Oct.	\$1238.89
Bedeque, P E I.....	22.80
Ancaster Sab Sch.....	12.00
Alberton, Ont Sab Sc.....	4.00
Oshawwa Sab Sc.....	25.00
Vankleekhill Sab Sc.....	100.00
Keene.....	16.00
Two friends in Brighton, Eng, per Rev A B Mackay.....	50.00
Mrs Jas Black, St Louis de Gonzague.....	5.00
Bayfield, St Andrew's Ch.....	5.55
Stratford, Knox Ch Bib Cl.....	50.00
Stratford Knox Ch Sab Sc.....	50.00
Kitley.....	1.50
Asylmer, Que.....	6.00
BatLurast, N B.....	5.00
Lachute, Henry's Ch.....	7.30
Dalhousie and N Sherbrooke Montreal, Chalmers Ch.....	5.23
Lingwick.....	6.08
Ashfield.....	2.00
Hemmingford.....	10.00
Harrington, Ont.....	5.17
Woodstock, Ont, Chalmers Sab Sc.....	5.00
Bethesda and Alnwick.....	50.00
Belleville, John St Sab Sc.....	5.70
Valcartier Sab Sc.....	50.00
English River and Howick.....	4.20
Brockville, St John's Sab Sc.....	13.00
Glamis.....	25.00
Mrs P McLaren, Kingston.....	7.00
Listowel.....	25.00
Peterboro, St Andws Sab Sc.....	14.00
Geo Grant, Sr, Scotch Hill, N S.....	12.50
	20.00

\$1877.28

(b) BUILDING FUND.

Acknowledged to 8th Oct.	\$1009.46
<i>Per Rev. Chas. A. Tenner:</i>	
Halifax.....	\$257.96
Dartmouth.....	65.00
Windsor, N S.....	8.00
Murray Harbour.....	2.00
Charlottetown.....	149.86
Mount Stewart.....	14.85
Bedeque, P E I.....	41.15
Summerside.....	30.30
Princetown, P E I.....	50.95
Alberton, do.....	7.25
Pictou.....	130.50
New Glasgow, N S.....	61.00
Stellarton.....	37.85
Westville.....	18.20
Rev A Gunn, Windsor, N S.....	5.60
Springville, N S.....	13.32

Per Rev. A. F. Carr:

Alberton, P E I.....	13.50
Dartmouth, (add'l) per Rev. P M Morrison.....	10.00
R Logan, Halifax.....	2.00

\$1987.13

(c) ENDOWMENT FUND.

A Friend, (the donor to receive the interest during life).....	\$2300.00
Legacy late Thos. Bell, Montreal.....	250.00

\$2550.00

COLLEGE FUND.

Acknowledged to 8th Oct.	\$410.96
Lancaster, Knox Ch.....	35.00
Spencerville Sab Sch.....	3.00
Lachute, Henry's Ch.....	19.34
East Seneca.....	5.00
A McQuig, Dalhousie Mills.....	1.00
West Nottawasaga.....	15.52
Johnson.....	2.00
Eganville.....	4.00
S Gower and Mountain.....	7.25
Daywood.....	3.94
Windsor.....	4.00
Kemptville.....	11.50
Oxford Mills.....	5.00
Russelltown—add'l.....	5.00
East Lancaster.....	4.25
Crysler.....	7.15
Dr Stark, Crysler.....	1.00
Eramosa, Ist.....	15.00
Kinaston, Chalmers' Ch.....	64.10
Manotick and S Gloucester.....	9.79

\$633.80

PRESBYTERIAN COLLEGE, MONTREAL.

REV. R. H. WARDEN, Montreal, Treas.

(a) ENDOWMENT FUND.

Mrs Redpath, Terrace Bank, Montreal.....	\$20,000.00
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(b) BUILDING FUND.

Dunbar's Thank-offering.....	\$25.50
Colquhoun.....	18.00
Rev T Fonwick, Metis.....	3.00

\$46.50

(c) THEOLOGICAL CHAIR.

Jonathan Hodgson, Montreal.....	\$100.00
Jas Court, do.....	25.00
Arch McGoun, do.....	20.00
Jas Walker, do.....	25.00
D Morrice, do.....	100.00
Peter Redpath, do.....	400.00
George Hay, Ottawa.....	10.00

M Laing, Montreal.....	10.00
Rev D H McLennan, Alexandria.....	16.00
R French, Montreal.....	25.00
A C Leslie, do.....	25.00
Jas G Ross, Quebec.....	100.00
R Lampwill, St Laurent.....	30.00
J M Smith, Montreal.....	20.00
P S Ross, do.....	20.00
A S Ewing, do.....	50.00
W D McLaren, do.....	50.00
H B Picken, do.....	10.00
Rev J Scrimger, do.....	20.00
Wm Johnson, do.....	10.00
Geo Rogers, do.....	25.00
Laird Paton, do.....	25.00
Alex Murray, do.....	50.00
Rev John Jones, do.....	50.00

\$1270.00

(d) ORDINARY FUND.

Rev T Fonwick, Metis.....	\$3.00
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(e) LIBRARY FUND.

Rev T Fonwick, Metis.....	\$3.00
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(f) SCHOLARSHIP FUND.

E-tre late J Garrett, Hamilton, [French].....	\$50.00
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(g) SENATE FUND.

Rev G Burnfield, B A.....	\$5.00
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PRESBYTERIAN THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORBES & CO., TREASURERS, 173 HOLLIS STREET, HALIFAX, N S, TO OCTOBER 31st, 1881.

Already acknowledged.....	\$63895.14
Sherbrooke, N S.....	48.00
Goldenville, N S.....	14.00
Mr. McHutchen, Wine Harbour, N S.....	10.00
Geo Irvin, do do do.....	10.00
Malcolm Cameron do do.....	5.00
Jas Robb, Antigonish.....	25.00
Capt Jno Gummenger, Sherbrooke, N S.....	20.00
Miss Melessa Lynch, Shubenacadie, N S.....	10.00
Mrs Chas Malvan, do do.....	1.50
Job Dart, Lower Stewiacke, N S.....	5.00
Rev M G Henry, Shubenacadie, N S.....	3.50
Robt Brown, Merigomish, N S.....	6.10
Milford, N S.....	1.50
Gay's River, N S.....	16.00
Antigonish, N S.....	54.22
Dr Dodge, Halifax, N S.....	50.00

\$63,884.96

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

C. F. IRELAND, Treasurer.

BUILDING FUND.

Already acknowledged.....	\$31579.85
<i>Kingston</i>	
Welch & Son, bal on 100.....	25.00
O S Strange, 4 on 100.....	20.00
Mrs S P McAuley, bal on 100.....	25.00
R O Matthews, 4 on 100.....	20.00
Shaw Boys, 4 on 100.....	20.00
J Halliday, 4 on 25.....	5.00
A Shaw, 4 on 50.....	10.00
Robertson & Son, 4 on 200.....	40.00
Jas Marshall, 4 on 20.....	4.00
W Waddington, bal on 20.....	10.00

R V Rogers,	4 on 500	100 00	Jus McGregor,	1 on 5	2.50	WIDOWS' AND ORPHANS' FUND <i>Late in connection with the Church of Scotland.</i>
Thos Gordon,	3 on 100	35.00	Annie Campbell,	1 on 5	2.50	
H Mooers,	4 on 100	20 00	J McLennan,	in full	5.00	
J McMahon,	2 on 100	20 00	A McTavish,	do	5.00	
W Wilson,	4 on 100	20.00	A Friend,	do	2.00	
			Miss Graham,	do	1.00	
		\$31943.85	Walkerton,			
LAND AND EQUIPMENT FUND,			D McKay,	in full	10.00	
Already acknowledged . . .	\$5200 00		Peterboro'			
ENDOWMENT FUND.			J Douglass,	in full	40.00	
Already acknowledged . . .	\$66352.15		Martintown.			
<i>Lachine.</i>			Rev J S Burnet, 2 and 3 on 50		20.00	
J P Dawes,	3 on 100	25 00	Lancaster,			
A J Dawes,	2 on 100	20.00	P Stuart,	1 on 30	10.00	
Mrs D Robertson,	3 on 20	4.00	Goderich.			
<i>Balderson.</i>			M C Cameron,	3 on 500	100.00	
J G Stuart,	1 on 50	10.00				
J McGregor,	1 on 15	3.00				
Mrs J Sleete,	1 on 2	1.00				
					\$66,613 15	

WHO WILL HELP to create a CHURCH ERECTION FUND? An anonymous friend in Newfoundland offers *one thousand dollars* to begin with, in the hope that the project will be speedily taken up and at least \$100,000 raised for it. Our brethren in the United States have profited greatly by their "Church Erection Scheme." The appeal made by Mr. Sieveright, in this number of the RECORD, for aid to build churches in the North West Territories is sufficient proof that such a fund would be of great service to the Presbyterian Church in Canada. Who seconds the motion with another thousand?

PERSONAL.—The Rev. Robert Campbell, M.A., of Montreal, is engaged in giving a course of lectures in Queen's University, Kingston, on *Church History*. The Rev. James McCaul, B.A., of Stanley street Church, Montreal, is conducting the *Greek and Latin Classes* in the Preparatory Department of the Presbyterian College, Montreal.

The development of Protestantism in Japan is indicated by the fact that a conference of churches was held in Kioto, Japan, in May, at which sixteen Congregational churches were present by delegates, eighteen preachers were on the platform, and 6,000 hearers in the audience. The conference was repeated at Osaka, in June, with audiences of 10,000. Japan has its own Home Missionary Society.

The fifty-six churches of the Sandwich Islands, connected with the Hawaiian Evangelical Associations, report a present membership of seven thousand four hundred and fifty nine. Their contributions for Foreign Missions for the past year amounted to \$4,428.00, while for all purposes, home and foreign, they have raised during the twelve-month no less a sum than \$27,642.21. Who next will make an assertion concerning the decay of these Hawaiian churches?

RECEIVED from Mr. Donald Ross, Watford, per Rev. P. C. Goldie, \$10 towards Mr. Sieveright's Church, N. W. T.

SABBATH-SCHOOL HELPS 1882.

WESTMINSTER SERIES:

The Teacher 60 cents, in clubs of 6 or over, 50 cents.
 Question Book, \$15.00 per hundred.
 Quarterly, in Clubs, \$15.00 per hundred.
 Lesson Leaf, \$7.50 per hundred.
 The Sunbeam, weekly, \$25.00 per hundred.
 Sunday-School Visitor, monthly, \$12.00 per hundred.
 Forward, monthly, 50cts. per hundred or 40cts to clubs.
 List of Lessons, 50cts. per hundred, with catechisms 60c.
 Sunday-School World, 75c. 60c to clubs.
 Lesson Papers, \$7.50 per hundred.
 Sunday-School Times, \$2.00 per annum.
 Scholars Quarterly, \$25.00 per hundred.
 London Sunday-School Union Notes, 50c per annum.
 For Sunday-School papers, send for circulars
 The Stirling Tracts, Books and Periodicals supplied at very low prices. L. E. GRAYTON,
 252 St. James Street, Montreal.

MEETINGS OF PRESBYTERIES.

Chatham, at Chatham, 13th Dec., 11 a.m.
 Lan. & Renfrew, Carleton Pl, 6 Dec., 1.30 p.m.
 Bruce, at Paisley, 13th Dec., 2 p.m.
 Maitland, at Lucknow, 20th Dec., 1 p.m.
 Brockville, 1st Pres. Ch., 13th Dec., 2.30 p.m.
 Stratford, at St. Andrews' Ch, 17 Jan, '82, 10 a.m.
 Peterboro', at Cobourg, 16 Jan., '82, 7.30 p.m.
 Kingston, at Belleville, 20th Dec., 7.30 p.m.
 Saugeen, at Mount Forest, 20th Dec., 11 a.m.
 Paris, at Brantford, 20th Dec., 11 a.m.
 Lun. & Yarmouth, Bridgewater, 21 Dec. 10.30 a.m.
 Halifax, at Elmsdale, 13th Dec.
 Miramichi, at Douglastown, 7th Feb., 11 a.m.
 Glengarry, at Lancaster, 17th Jan., 2 p.m.
 London, at St. Thomas, 10th Jan., 2 p.m.
 Toronto, at Knox Church, 10th Jan., 11 a.m.
 Guelph, at ———, 17th Jan.
 Hamilton, at Blackheath, 6th Dec., 2 p.m.
 Montreal, at St. Paul's Ch, 10th Jan., 11 a.m.
 Quebec, at Sherbrooke, 5th Feb., 8 p.m.
 St. John, at St. John, 10th Jan.
 Huron, at Thames Road, 17th Jan., 11 a.m.
 P. E. Island, at Charlottetown, 17 Dec. 11 a.m.