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THE
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 FOR THE
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No. 1.

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The New Year and the Old.

FEVER GOING, ever coming, never staying, never pausing in its swift career,—Time, as we speak of it, hastens away from us with its multitudinous records of good and evil. Another cycle of the seasons is complete. Nature lies asleep in the snowy lap of winter, and a New Year dawns on us with all its possibilities of weal or woe for mankind. Well may all thoughtful persons at such a time pause for a little space and look around them. It becomes every member of the Church to ask, "What have I done during the past twelve months to advance the Kingdom of God, to promote His glory, to lessen the burdens of human sorrow, and add to the happiness of my kind? If my account with Heaven were closed to-day, how would that account stand? How much is the congregation, or the Church at large better for my being spared in life? How shall I during the coming year improve upon the past? Can I exercise more self-denial? live less to myself and more for God and my fellow-men? As a Church we have passed another year in great peace and comfort,—the Lord prospering us in all our work. Fathers and brethren have been called away to their long home; but the Lord sent other labourers into His harvest and our Church has to-day in the field a larger number than ever before of pastors and teachers and missionaries. Our congregations have increased; our stations are stronger and more numerous; and we have been prospered in every department of the Church's work.

How shall our work for 1882 compare with our work for 1881? God only knows. Yet this is sure, that if we do our best we shall far outstrip all past attainments. Brethren here and there urge upon Christians the

duty of evangelizing the world in the years that remain of the current century. What may not be accomplished, by God's help, in eighteen years! The Glad Tidings run very swiftly when God sends them and prepares the way. We know not what work, surpassing all our most sanguine hopes, is reserved for our own Church. It becomes us, therefore, to welcome with gladness any task our Master sets before us, or any burden He may lay upon us. Let but each member and officer of the Church do what he can,—praying, giving, speaking a timely word, living in the light as children of the light,—and all shall be well. Many who enter upon the new year will not live in this world to see the year's close. Our days are as a shadow that declineth: and rest is near.—rest and an exceeding great reward for all the faithful. How should the thought stir us up to renewed devotedness and energy!

Week of Prayer.

Sabbath, Jan. 1.—Subject for discourse; "Renewed Consecration."

Monday, Jan. 2.—Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance.

Tuesday, Jan. 3.—Humiliation and confession on account of individual, social and national sins.

Wednesday, Jan. 4.—Prayer for the blessing of God on his Church and on his Word.

Thursday, Jan. 5.—Prayer for the young and all agencies for Christian training.

Friday, Jan. 6.—Prayer for the universal prevalence of peace and righteousness.

Saturday, Jan. 7.—Prayer for Christian missions, the outpouring of the Holy Spirit, and the conversion of the world.

Giving for Religious Purposes.

GIVING TO GOD conscientiously and liberally is sure to be followed by His blessing. God answers faithful giving as truly as earnest praying. To sow bountifully is the way to reap bountifully. Under the Old Dispensation the children of God gave, not from sudden impulse, but regularly and according to a well understood principle. At least one-tenth, probably a much larger portion, of their substance, was consecrated to the Lord. God was acknowledged as the universal Proprietor and His right was recognized. A definite proportion was given. The more bountiful the return from field and fold the larger the tithe. The law of the tithe existed from the beginning, and was acted upon by the Patriarchs. It was made part of the Mosaic law just as were other primitive laws. In all ages then it was acknowledged that a certain proportion of our earnings should be regularly and systematically devoted to the service of God. The law of tithing, in so far as it embodied the principle of man's stewardship, has never been repealed. The obligation rests on Christians not less heavily than upon the Jews,—“As the Lord hath prospered them.” The law of love will not yield a meaner proportion than the rule of ceremonies.

If one-tenth of the yearly income of Christians were devoted to the Lord's service there would be a most beneficent revolution in the financial and the spiritual condition of our Churches. Robbery, breach of trust, greed, covetousness, in our relation to God prevent spiritual growth, and incur the curse of Him whose blessing alone makes rich. Is it not as bad to evade our duty to Him as to violate the duty we owe to one another? To ask such questions is to answer them. The crafty, greedy and selfish among the Jews neglected their duty towards God's service, imagining that it was more profitable to keep the tenth sheep, or the tenth sheaf, or the tenth ox, or the tenth bunch of grapes, than to place it beyond their own control. They failed to see that in robbing God they were ruining their own character, and endangering the permanency of their country's institutions, and risking even its material prosperity. The Temple and its services were the throbbing heart of the Jewish nation—entitled to all sympathy and support. Weakness, corruption, paralysis there, meant death to Church and State. Is it not so in Christian lands? Is not our Bible-religion the nerve-force of our civilization? Our creeds would not control our moral practices. And our spiritual life is maintained, our creeds are kept alive, our souls are brought into relation with God by means of the stated ordinances of religion. Let the devotional fires of

Christianity be extinguished, and you stop the mighty machinery of modern progress. If men will not pay for missionaries and support ministers, they must pay for policemen and detectives. If they will not pay for churches, they must pay for jails, penitentiaries, and all the dread enginery of punishment. If you will not give tribute to God, you must pay taxes to Satan.

Those who in the olden times robbed God could still no doubt keep up a cloak of religion. They would commit their crime under the guise of necessary retrenchment, or under cover of “hard times.” What they did give was really a little whitewash to keep up their respectability in the Church, or a bait flung to the watch-dog of conscience to secure its silence while they robbed their Master's property. Is there nothing like this in these modern days, and in the Presbyterian Church in Canada? Has not Avonians his imitators who keep back a part of what they have promised to the Lord? Are there not men who pretend to be liberal while they are selfishly mean,—“Christians,” who spend pounds on themselves while they give but the paltriest of coins to prove their loyalty to Christ,—who sign subscriptions which they never pay, who make promises which they never fulfil, and profess to be giving all they can afford, whereas in fact they scarcely part with even a crumb from the table of their abundance? We fear the race is not altogether extinct that would pay tithe in sick cattle, mildewed sheaves, lame sheep, mouldy grapes, and bad oil,—that would deck themselves in their finest clothing to go to the House of God, and then seek out the smallest piece of money in the realm to offer to God in the collection plate,—that would decorate themselves with ornaments of gold and silver and precious stones; and then cast copper into the Lord's treasury! To-day, as in Malachi's time, there are losses of all kinds, and these are sure to be heard of when God's claims are pleaded. The times were always hard when the tithe had to be paid. They could not, therefore, give to the Lord what was His own. The prophet called the grumblers of his day “robbers.” What term less severe could we apply to the grumblers and the greedy ones of these days? To rob God is to pave the way for defrauding man. All integrity perishes out of the man's heart who grasps and holds all he can without any sense of the claims of Him who loves the cheerful giver, and who owns ourselves and all that He has lent us. Let every Christian adopt and act upon the rule of “giving as the Lord hath prospered him;” and then our Church freed from the anxiety and worry of financial problems will be able to give her whole attention to the work of evangelizing the world.

Jesus in Galilee.

JANUARY 8.

MARK I: 14-28.

Golden Text, Isaiah 9: 2.

COMPARE Matt. 4: 12-25 and Luke 4: 31-37. V. 14. *After John was put in prison*—We are not to suppose that Jesus delayed entering upon his public ministry until John the Baptist was imprisoned. John, the only one of the evangelists who fills the gap in this part of the history of our Lord, describes in the 2nd and 3rd chapters of his gospel how he preached in Judea before this. For the cause of the Baptist's imprisonment and the manner of his death, see Matt. 14: 3-10. *Came into Galilee*—making Capernaum his headquarters, Matt. 4: 13. *Preaching the gospel of the kingdom of God*—"the gospel of God," *N.V.*—in other words, the doctrine of salvation by faith in Himself, John 11: 26, and of repentance, Luke 13: 3. V. 15. *The time is fulfilled*—the time foretold by prophets, Gen. 49: 10. Isa. 9: 12; Gal. 4: 4. *At hand*—in a sense it had already come, Matt. 12: 28, but it was coming more fully by the shedding of His blood and the effusion of the Holy Spirit at Pentecost. V. 16. *Simon and Andrew*—sons of Jonas, natives of Bethsaida. Comparing Matt. 4: 18, Luke 5: 1-11 and John 1: 35-42, it is difficult to ascertain the order and time of the calling of the disciples. Most probably they were called on three distinct occasions, this being the last. The main fact to be taught is that Christ calls for personal service, and that His true disciples will respond to His call. *They were fishers*—God often uses humble instruments in carrying out His plans, I Cor. 1: 27. V. 17, 18. *Fishers of men*. Those who preach and teach the gospel must not fear danger, and must exercise the skill and patience of fishermen, Acts 15: 26. *Straightway*—without hesitation, Matt. 8: 22. V. 19. *James and John*.—Their mother's name, *Salome*, probably a sister of the Virgin Mary, John 19: 26, Matt. 27: 56, Mark 15: 40. James was beheaded, Acts 12: 2. John, the youngest of the twelve, outlived them all. He was the only one of them present at the crucifixion. V. 20. *The hired servants*—showing that the family were in good circumstances. Vs. 21, 22. *The synagogue*—originally applied to "an assemblage," came to mean the place of meeting; of ancient origin, Acts 15: 2. The object of the synagogue was for instruction, rather than worship. Its officers—rulers and elders—exercised discipline by scourging, Matt. 10: 17, and excommunication, John 9: 22. The early Christian Church derives its constitution from the synagogue, not from the temple. Vs. 23, 26. *An unclean spirit*. In the language of that time an unclean demon was an evil spirit that drove its victim to haunt the tombs and other places esteemed most unclean in the eyes of the Jews. This startling incident gave convincing proof of Christ's power over the evil one and of His true mission, I John 3: 8. V. 27. *Amazed*. The teaching of Christ, addressed to the heart and conscience, was so different from the lifeless repetitions of the Rabbis, it impressed the audience in His favour. We are all by nature under the power of satan, and Christ only can save us from it.

Power to Heal.

JANUARY 15.

MARK I: 29-45.

Golden Text, Exodus 15: 26.

COMPARE Matt. 8: 14-17, Luke 4: 38-44. These things were done on the Sabbath, by "the Lord of the Sabbath," Luke 6: 5, to shew that it is lawful to do good on that day, Luke 13: 14-16. V. 29. This is the first collective mention of the three disciples ever afterwards on terms of closest intimacy with their Lord, Ch. 5: 37; 9: 2 and 14: 33. V. 30. As Peter was married, the dogma of priestly celibacy is unscriptural. *Sick of a fever*—"a great fever," Luke says—a violent attack of the malignant fever prevalent in the marshy environs of Capernaum. *Anon*—forthwith. V. 31. *Took her by the hand*. This act of condescension is recorded only by Mark. The cure was so immediate as to be evidently miraculous. *She ministered unto them*—prepared the midday meal for her household, in token of the completeness of her cure and of her gratitude to the Great Physician. Vs. 32, 33. *When the sun did set*—at which time the legal observance of the Sabbath ceased. From Luke 13: 14, we see how unlawful they would have thought it even to bring their sick to Jesus for a cure during strictly Sabbath hours. But, waiting until these were over, they then came in crowds, bringing the diseased, and demons as well, to him. V. 34. *He healed many*—not as opposed to all who were brought, for Matthew says He healed them all, Ch. 8: 16, 17, "that he might fulfil prophecy." *Suffered not the devils to speak*—which they would have done, proclaiming his Messiahship, as in v. 24. V. 35. Thrice in rapid succession, vs. 12, 35, 45, it is stated that Jesus sought retirement for prayer. What an example of the need of secret prayer when the pressure of work and business are upon us! V. 40. *A leper*. This being the only case of leprosy mentioned by the three first evangelists, it was probably the first case of the kind, and being considered, in its worst forms, an incurable malady, its immediate cure must have convinced the most sceptical of Christ's supernatural power to heal. *If thou wilt, thou canst*—a strong exercise of faith, which must have been formed by what the leper had heard of Christ's other cures. V. 41. *Touched him*. To touch or even to approach a leper was to contract legal defilement, Lev. 5: 3, and 13: 46, but His touch convinced the sufferer that Jesus was both able and willing to save, and proclaimed to the Jews that the ceremonial dispensation was at an end. Vs. 44, 45. *Say nothing*. Jesus did not wish to hasten the impending crisis. He had much yet to do and to teach before His work was finished, and to *blaze the matter abroad* would certainly exasperate the rulers, who had already imprisoned the Baptist, v. 14, for preaching the gospel. Every such miracle wrought by Christ was subordinated to his great mission—to announce and spread "the kingdom of God." His enjoining silence on such occasions teaches us to avoid ostentatious display in religious duties, and to shut our ears to human applause, Matt. 6: 1-8. *Leprosy* is a fitting emblem of *sin*. It is hereditary, Rom. 5: 12-19; I Cor. 15: 22.

Power to Forgive.

JANUARY 22.

MARK 2: 1-17.

Golden Text, Isaiah 43: 25.

COMPARE Matt. 9: 1-13, Luke 5: 17-32. Vs. 1, 2. CAPERNAUM. His own city, Matt. 9: 1. *The house*—no doubt that of Simon Peter, Ch. 1: 29. *Many gathered*—including Pharisees and doctors, Luke says, who represented the learning and culture of the day. A high testimony this to the growing influence of our Lord's teaching. *Preached the word*—of God, as contained in the Scriptures. Jesus himself is called "the word," John 1: 1, in the sense that he is the "interpretation" of God to mankind. Vs. 3, 4. *Palsy*—which made him helpless. *Borne of four*. Only an eye-witness would have been so particular. *Uncovered the roof*—removed some of the tiles from the flat roof, Luke 5: 19, which was easily reached by an outside stair. *The bed*—the mattress or portable couch. Where there is the will to come to Jesus, a way will be found. *Saw their faith*—not only of the sick man, but of those also who brought him, that kind of faith which he desired to see, and often commended, Ch. 11: 22, 23, Matt. 8: 10. *Thy sins be forgiven*—"are forgiven," N. V. It was not a promise of future forgiveness, but a proclamation that his sins are already pardoned. Vs. 6, 7. *The scribes*—and Pharisees, Luke. Those ecclesiastics had come, not to be taught by Jesus, but to criticise his every word and action. *This man*—spoken scornfully—who is he? Ch. 6: 3. *Blasphemies*. Had Christ been merely a man, their reasonings would have been sound, Isa. 43: 25. They erred in not seeing in the miracle he wrought before them evidence of his divine power: therefore, their reasoning was fallacious. Vs. 8-10. *Perceived in his spirit*—knowing their thoughts, Matt. 9: 4. The Searcher of hearts, making due allowance for their incredulity, deals with them as men entitled to evidence, which he immediately supplies, of a convincing kind, for if he prove himself able to work a visible miracle, why should they longer doubt his power in that which was invisible. Vs. 11, 12. *Take up thy bed and go*. As in another case, John 5: 9, the result was conclusive, V. 14. *Levi*, elsewhere Matthew, Matt. 9: 9. A tax-gatherer, employed by the Roman government, *sitting*, as these officials usually did. *The receipt of custom*. Though his vocation was obnoxious to the Jews, it does not follow that he was a bad man. That he had many friends, appears from the numbers who attended his farewell feast, Luke 5: 29. That he was well-disposed is seen in his readiness to follow Jesus. Little is known of the author of the first gospel; but he was one of those who met the brethren in Jerusalem after the ascension, Acts 1: 13. The feast in his house was some time after his call, and was largely attended by his own class, *publicans*. The "sinners" were the poorer classes, who were only too glad to omit the burdensome requirements of the ceremonial law. Both were alike proscribed by the Pharisees, who wondered that Christ should demean himself by associating with them. V. 17. *They that are whole*, etc., i. e., those who are such in their own estimation.

The Pharisees Answered.

JANUARY 29.

MARK 11: 18-28; III: 1-5.

Golden Text, Exodus 20: 8.

PARALLEL passages, Matt. 9: 14 and 12: 1-14, Luke 5: 33-39 and 6: 1-10. V. 18. *Disciples*—those who are taught; often applied to the twelve apostles, but it properly includes all our Lord's followers who waited on his teachings; certainly the "other seventy" whom Jesus sent out as heralds to preach and teach and work miracles in his name, Luke 10: 1-17. *The disciples of John*. The Baptist had many followers, Matt. 3: 5-7. Andrew appears to have been one of his disciples, John 1: 35-40. John baptized his converts, Matt. 3: 5, 6; and also taught them to pray, Luke 11: 1 and 5: 33. *And of the Pharisees*; they, too, had their disciples, who were schooled in the sophistry, bigotry, and formalism of their leaders. *Used to fast*—"were then fasting," N. V. The Pharisees prided themselves on the frequency of their fasting, Luke 18: 12, though the Mosaic law required only one fast in the year—on the day of atonement, Lev. 16: 29, Isa. 58: 3. But they came to be observed on special occasions at an early date, Judges 20: 26, 1 Sam. 7: 6, Ezra 8: 21. The custom was common in our Lord's time, but it does not appear that Jesus observed any stated fasts or that he enjoined them on his disciples. The imprisonment of John possibly suggested fasting at this particular time to his disciples as a suitable act of humiliation in the circumstances. *Why thy disciples not?* It is *pharisaic* to be ever criticising the life and conduct of others; it is higher wisdom to scrutinize well our own actions and motives, Matt. 7: 5. Vs. 19, 20. Jesus is himself *the Bridegroom* of his Church. When he is present it is no time for fasting, but for rejoicing. True fasting, in the sight of God, is not abstinence from food, but abstinence from sin, and self-denying benevolence, Isa. 58: 3-8, James 1: 27. Vs. 21, 22. *New cloth and new wine*. The antitheses clearly refer to the distinctions of religious life under the Old and under the New dispensations. No censure is implied on John's disciples for fasting; rather, it is conceded to be natural in their case that they should think "the old better," Luke 5: 39. But Jesus will teach them a more excellent way. *New wine must be put into new bottles*. His disciples must learn that the kingdom of God is not meat and drink, Rom. 14: 17. His doctrines must be put into new receptacles—new hearts, Ezek. 11: 19 and 18: 31. Vs. 23-28. The Pharisees accompanied Jesus for the purpose of fault-finding. To pluck the ears of corn was expressly permitted, Deut. 23: 25. Partaking of food was no breach of Sabbath propriety. *The Lord of the Sabbath*. As he is its true interpreter, rightly is it called the Lord's day, Rev. 1: 10. CHAP. 3: 1-5. This miracle, recorded in three of the gospels, was done on another Sabbath, Luke 6: 6. *They watched him*—silently—but he knew their thoughts. The skilful manner of putting the question, in v. 4, was intended to commit them to a general principle, which, however, they failed to see. *The power* that healed the withered hand could have been used to punish his enemies, but it never was.

Our Own Church.

THE ATTENTION of ministers and other office bearers is directed to the annual statement of the Convener of the General Assembly's Home Mission Committee. Dr Cochrane makes his appeal in a very few words, but, as it seems to us, he says all that is needed for his purpose. Those who want details of the work, or "results," may find both in Mr. Campbell's admirable Home Mission speech, in this number of the RECORD. It only occurs to us in this connection to impress upon congregations the importance of instituting *Missionary Associations* where those do not already exist. There is no end to the good they may do if they are well managed. For one thing, they are pretty sure to give a missionary "tone" to the congregations in which they are formed. That, in itself, is a very desirable thing. Indeed, where this is wanting, there can be but little vital Christianity. For another thing, they may relieve the minister of what he often feels to be a very unpleasant duty—that of continually dinning the ears of his people for money. The pulpit is intended for other purposes than a "begging box." And then, the Missionary Association, being itself conducted on systematic and sound business principles, is sure to exert a salutary influence on the other organizations of the Church, inducing enthusiasm, harmony, and method into all they do. There are two or three excellent suggestions in the report of the proceedings of the Presbytery of Lanark and Renfrew, in another column.

THE REV. DUNCAN MORRISON, of Owen Sound, supplied the pulpit of St. Paul's Church, Montreal, very acceptably during the month of December. The congregation, which is one of the largest and wealthiest in the Church, is in want of a minister. In what direction they are looking, or with what degree of encouragement, deponent sayeth not. They deserve a good minister in the manner in which they treated their former pastor, Dr. Jenkins. THE REV. GEORGE BURNFIELD, M.A., of Brockville, has been the first to obtain the degree of B.D. from the Presbyterian College, Montreal. Upon the strength of this distinction, Mr. Burnfield immediately set out upon an extensive tour, intending to spend six months of scientific

research in Arabia and Palestine. We should like to hear from him.

MRS. MORRISON: We are sorry to learn that the widow of the Rev. Donald Morrison, in his lifetime missionary of our Church on the island of Efate, New Hebrides, is very ill in New Zealand, and that the nature of her complaint—pulmonary consumption—gives little or no room to hope for her recovery. She was a true helpmeet to her husband during six years of devoted toil on Efate, and since his death, in 1869, she has earned a living for herself and her children by teaching, aided by her annuity from the Widows' Fund. The Foreign Mission Committee (East), immediately on hearing of her illness, remitted to her £50 stg., with expressions of sympathy and continued interest in herself. She has no expectation of seeing on earth her Nova Scotia friends, and only asks that they may pray for her that she may have an abundant entrance into the Heavenly Kingdom. We trust that, while complying with this request, they will adopt the children so far as to see that their education is carried on. May they prove themselves worthy of their parentage, for truly Mr. and Mrs. Morrison will live in the affections of all who knew them.

P. G. McG.

HOME MISSION NOTES.—The Rev. Mr. Rowat, of Winchester, who was appointed to Manitoba, has been prevented by severe domestic affliction from accepting the appointment. The Rev. Messrs. Farquharson, McCannell and Tibbs, appointed to Manitoba, left for their fields of labour last month. The Committee, at a meeting held lately, appointed the Rev. P. S. Livingstone, of Russelstown, to Manitoba. Having accepted, he proceeds at once to the North-West.

The Home Mission Committee require a missionary for the Nipissing district, with the new Callandar Station on the C. P. R., as the centre of operations. Salary not less than \$700 per annum. Applications should be made to the Convener not later than January.

The Rev. James Robertson, Superintendent of Missions for Manitoba and the North-West, is expected to visit congregations in Ontario and Quebec during the months of January, February and March, 1882. Special collections will be taken up on those occasions in aid of the Home Mission Fund. Ministers desiring the services of Mr. Robertson should make application at an early date to the Convener. W. C.

MISSION TO LUMBERMEN.—The Presbytery of Miramichi are trying to establish a mission to the lumbermen on the Miramichi River and its branches. Thousands of men are in the woods all winter, and the ordinary thing is for them to hear no gospel, and to enjoy no ordinances of religion. The lumber camps are an inviting field for hardy and adventurous evangelists.

CHURCH ERECTION FUND.—We learn that others as well as our St. John (Newfoundland) friend are thinking seriously over the Church Erection Fund. The practical question is this: Are there a hundred men in our Church with hearts and purses large enough to give the hundred thousand dollars to start the fund? There will be more light on this point before the next Assembly.

ORDINATIONS AND INDUCTIONS.

SHERBROOKE AND GOLDENVILLE: Pictou.—Mr. John L. George was ordained and inducted on the 20th December.

WEST WILLIAMS AND EAST ADELAIDE: Sarnia.—The Rev. John Lees was inducted last month.

WINNIPEG: St. Andrew's Church.—Rev. C. B. Pitblado, formerly of Halifax, N. S., was inducted on the 14th of December.

BLACKFATH, EAST SENECA AND CAISTOR: Hamilton.—Rev. W. D. Rees was inducted on the 6th of December.

OSGOODE: Ottawa.—Rev. Geo. Mackay, formerly of Leeds, was inducted on the 29th of November.

CHELSEA AND EAST TEMPLETON: Ottawa.—Mr. M. S. Oxley was ordained and installed as resident missionary on the 15th Nov.

CARP AND KIRBURN: Ottawa.—Rev. Thos. Bennett, formerly of Beauharnois and Chateauguay, Montreal, was inducted on the 13th of December.

CALLS.—Mr. Andrew Henderson, Probationer, has received a call to 1st and 2nd Tecumseth and Adjala. Rev. H. H. McPhereson, of Nassetagaweya, has accepted a call to St. John's Church, Halifax.

DEMISSIONS: Rev. J. M. Goodwillie, of Cam-lachie, Sarnia. Rev. E. B. Rodgers, of Meaford and Griersville, Owen Sound. The Rev. Wm. Peattie, of Claremont and Erskine Church, Pickering, Whitby. The Rev. P. S. Livingstone, of Russelltown, Montreal, has accepted an appointment on the missionary staff in Manitoba and the North-West.

NEW CHURCH.—A very neat and comfortable new church has been erected at Malagawatch, Cape Breton, capable of seat-

ing 500 persons. It was opened for public worship by the Rev. M. Stewart, of Whycomah, on Sabbath, the 20th of November, when sermons in Gaelic and English were preached to large and appreciative audiences.

MANITOBA ITEMS.

NELSONVILLE congregation is making gratifying progress under the care of the Rev. A. H. Cameron. The Superintendent is to moderate in a call to a minister for it in a few days, and a handsome church which is soon to be opened has, chiefly through Mr. Cameron's efforts, just been erected. Nelsonville is on the route of the South western railway, and is likely to be an important centre. Mr. Pitblado, the newly called minister of St. Andrew's Church, Winnipeg, has arrived in the city, and was inducted on the 14th December, at the regular meeting of the Presbytery. Mr. Pitblado comes to us with a noble record, and will prove a great acquisition to our cause in the North-West. The congregation is showing its confidence in the future by advertising for plans for a church, with a seating capacity of 1,000, and to cost about \$25,000. Knox Church, Winnipeg, has not yet made a choice of a pastor. An early settlement in this important charge is a consummation devoutly to be wished. The Rev. D. McCannell, B. A., has just arrived in the province, and is temporarily in charge of Springfield and Sunnyside. This is an important charge, and it is anxiously looking round for a minister. At least six additional missionaries are greatly needed in this province. Six or seven stations within reach of Winnipeg are supplied by the students of Manitoba College. Dr. Black's numerous friends will be grieved to hear that his health was not re-established by his tour last summer. He is still far from being well. The Rev. A. Y. Thomson, of Manitoba College, received lately an appreciative address and a sum of money from the congregation of St. Andrew's, to which for some time he has been ministering. The congregation of the Rev. A. Bell, Portage la Prairie is growing rapidly. Their new church is to be opened the 1st of January.

H.

COLLEGE FUND.

By appointment of the General Assembly, the annual collection for the College Fund was fixed for Sabbath, 11th September. Though three months have since passed by, the contributions received amount to less than \$4,000 over the whole western section of the Church. The amount estimated as

required this year from the congregations for the support of Knox, Queen's and Montreal Colleges is \$19,000. Though this is a small sum when compared with the wealth of the \$9,000 communicants in Ontario and Quebec, yet it is fully fifty per cent. more than was got last year: so that largely increased liberality is needed to secure the required amount. If any scheme of the Church should have a warm place in the affections of our people, and receive a liberal support at their hands, surely it is that one whose object it is efficiently to train the future ministers of the Church. The Theological Colleges, humanly speaking, are the foundation of all our mission work. Upon them we are dependent, under God, for the building up of nearly all our Home and French-Canadian mission stations during the summer months, and to them we look for the future ministers and missionaries of the Church. While last year \$7,500 were received from the Sabbath-schools of the western section of the Church for Home French and Foreign Missions, not quite \$100 were received for the ordinary fund of the Colleges. I trust that this year the Colleges will be remembered by all our Sabbath-schools and Bible-classes in the form of contributions towards their support. When merchants and others balance their books for the year, and come to consider through what channels they will consecrate the first-fruits of revived business prosperity, let them remember the College Fund. When one recalls the unanimity of the General Assembly in instituting this fund, and the feeling of gratitude which found vent in the prayer offered when the decision was so amicably reached, he can scarcely repress a feeling of disappointment that so few thank-offerings have thus far been received from individuals, and so few largely increased contributions from congregations and stations. It is hoped, however, that within the next few months many such will be forthcoming. Subscription sheets for parties willing to solicit contributions for the fund can be obtained on application to the undersigned. The names of contributors will appear in the financial statement to be submitted to next Assembly. Will brethren addressing missionary meetings during the winter kindly present the claims of the College Fund as well as the other schemes of the Church?

ROBT. H. WARDEN.

FRENCH EVANGELIZATION.—As this is the season of the year when Congregations and Sabbath-schools distribute their Missionary monies, attention is called to the wants of the Board of French Evangelization. The fund is at present upwards of \$3,000 in debt, or, including the salaries of

Missionaries to the end of December, fully \$5,000 in debt. This is the largest indebtedness the Board have had for the last four or five years. They are very unwilling to withdraw from any of the fields now occupied, but no other course will be open to them unless funds are forthcoming in the next week or two. It is earnestly hoped that liberal grants will be made from missionary monies in the hands of congregations and Sabbath-schools and forwarded to the Treasurer as early as possible in January.

From the private friends of the work and of the Pointe-aux-Trembles schools, are solicited generous contributions. At this season of the year it is hoped that many in their Christmas and New Year thank-offerings, will remember their poorer French Canadian brethren, especially those being trained in the Mission Schools at Pointe-aux-Trembles.

R. H. W.

Meetings of Presbyteries.

SYDNEY: Nov. 16:—Arrangements were made for visitation of various congregations. The payment of College subscriptions was inquired into, and diligence in collecting unpaid balances was enjoined. An earnest appeal to the Supplementing Committee, on behalf of Cape North, was adopted. The next meetings are to be held as follows: Gabarus, first Tuesday in February, 11 a.m.; Fraubroise, Wednesday; Grand River; Thursday; Loch Lomond, Friday,—for visitation and other business. A. FARQUHARSON, *Chk.*

VICTORIA AND RICHMOND: Nov. 16:—The Presbytery met at Forks, Baddeck. The visitation of the congregation showed an improved financial and spiritual condition. Arrears are still due the pastor, but they belong to other years. The Presbytery expressed satisfaction with recent progress, and with the increased liberality towards the schemes of the Church. At Baddeck the Presbytery found that the congregation had agreed to increase their pastor's salary. It had also done well towards the schemes of the Church. K. McKENZIE, *Chk.*

TREURO: Nov. 15:—The Presbytery met at Great Village. Reports of Home Mission labour for the summer at Westchester, Harmony, Maccan and North River, were highly satisfactory. Committees were appointed to canvass the Presbytery, with a view to the completing of the College Endowment Fund, a work which it is exceedingly desirable should be performed at an early date. J. H. CHASE, *Chk.*

WALLACE: Nov. 9:—The Presbytery met at Tatamagouche, mainly for routine business. Reports were given in of a series of missionary meetings held at River John, Tatamagouche, West Branch and Earlton. At all these meetings the claims of the schemes of the Church were laid before the people. Arrangements were made for similar meetings at Falls, New Annan, Wallace, Fox Harbour, Gulf Shore, Pugwash, Rockley, Oxford, Victoria, Wentworth, and at Amherst.—concluding at Amherst on the 7th February. T. SEDGEWICK, *Clk.*

PICOU: Nov. 29:—The Presbytery met at Green Hill for visitation, which showed the congregation to be in a healthy working condition. A manse has been provided for the pastor. The call to Mr. George from Sherbrooke and Goldenville was subscribed by 200 members and a large number of adherents. The call was sustained, and the ordination and induction arranged for the 20th December. E. A. McCURDY, *Clk.*

BROCKVILLE: 13th December:—A Conference was held upon the subject, "The best means of organizing and managing a congregation with a view to developing Christian work among the people." Dr. Jardine read an excellent paper (which will be published in the *Record* next month) on the subject. A profitable discussion followed, in which nearly all of the members took part. Standing Committees were appointed on Sabbath-schools, State of religion, and Temperance. Mr. Dey was appointed *interim* convener of the Home Mission committee until Mr. Burnfield returns. The next Presbyterial Conference will be based on the report of the Committee on Sabbath-schools—W. M. Mc KIBBIN, *Clk.*

LANARK AND RENFREW: 6th December:—The arrangement for holding missionary meetings in all the congregations, as in past years, was carried, but only by a majority of one over a motion to dispense with them and to substitute an exchange of pulpits and missionary sermons. It was decided that Presbytery hereafter meet quarterly on the 4th Tuesdays of February, May, August, and November—the seat of Presbytery to be Carleton Place, and the members agreeing to dine together and spend an hour and a-half of social intercourse on the first days of their regular meetings. The Home Mission work of the Presbytery received its due share of attention. It being admitted that the Central Committee had dealt liberally with them, every effort is now being made to make the contributions over the whole Presbytery as nearly as possible equal to the drafts made on the General Home Mission Fund. The remits were considered, and that on the change proposed in the standing orders of the Assembly was approved, as well as the

one anent the Aged and Infirm Ministers' Fund. The matter of the better attendance of members at the regular meetings and their remaining till the close of the business was considered, and a committee appointed to report thereon. Attention was also directed to the circulation of *The Record* in the congregations and the duty of the members of Presbytery in this behalf. JOHN CROMBIE, *Clk.*

LINDSAY: Nov. 29:—Eleven ministers and eight elders present. Rev. Wm. Lochead, moderator. The Treasurer's accounts were examined and found carefully and correctly kept, and a vote of thanks tendered to Mr. J. C. Gilchrist for his kindness and diligence as Treasurer; also the Presbytery's Home Mission accounts, which were certified as carefully and correctly kept. Missionary meetings were arranged, to be reported next meeting, and an amount of routine business attended to. A Sabbath-school convention was appointed to be held at Lindsay on the 1st of March, when Session Records will be called for. J. R. SCOTT, *Clk.*

GUELPH: Nov. 15:—There was a large attendance of both ministers and elders. The statistical and financial reports of congregations, published in the minutes of the General Assembly, were taken up, and a committee was appointed to take into consideration blanks and cases of inadequate contributions, and to correspond with Kirk-sessions in reference thereto, and report to next meeting. Arrangements were completed for conducting the conference on Sabbath-schools and the state of religion, to be held in Fergus on the evenings of the 17th and 18th of January. It was agreed to approve the modifications of the regulations now in force proposed by the committee on the Aged and Infirm Ministers Fund. A conference on temperance was appointed to be held in Fergus on January 18th. The overture anent changes in standing orders was considered, and the first clause was approved, and the second modified by the omission of the latter part, and the substitution of "Committee on Bills and Overtures," for "The Moderator and Clerks of Assembly" in the first part. A member of Presbytery was appointed to attend to each of the schemes of the Church. R. TORRANCE, *Clk.*

BARRIE: Nov. 29:—The resignation tendered by Mr. Gray, at previous meeting, of the pastoral charge of Orillia, was fully considered, and accepted. Commissioners from the congregation expressed deep regret in view of the resignation, and sympathy with their pastor in the personal affliction which made it necessary. Mr. Gray retains connection with the charge as pastor *emeritus*, and receives annuity of \$300 from the people. The charge was to be declared vacant

on Dec. 4th; supply of the pulpit left with the session for two months, and leave given to moderate in a call when desired. Mr. Gray was appointed moderator of session during the vacancy. Application will be made to the General Assembly on his behalf for admission to the benefits of the A. & I. M. Fund. A call from 1st and 2nd Tecumseh and Adjala in favour of Mr. Andrew Henderson, probationer, was sustained. Mr. R. W. Kennedy was appointed missionary for a few months at Huntsville and Port Sydney. Mr. D. K. Johnston, of Walkerton, was appointed catechist in the district near Lake Nipissing, and Mr. W. M. Robertson in same capacity to Rosseau. R. MOODIE, *Clk.*

OWEN SOUND: Nov. 15.—The almost impassable state of the roads prevented several of the members from attending. Mr. Rogers having pressed his resignation of his charge at Meaford and Griersville, it was agreed to cite the congregations to appear at next meeting in their interests. A petition from Woodford for the erection of a mission station was considered, when it was agreed, as a first step, to notify the neighbouring Kirk-sessions of the proposal. The next regular meeting was appointed to be for the visitation of the Division Street Church, on third Tuesday of January; also that remits from the Assembly be then considered. J. SOMERVILLE, *Clk.*

SARNIA: Nov. 29.—Announcement was made of the death of Rev. Peter McDiarmid, of Point Edward, and a suitable minute in reference thereto was adopted. *In re* Rev. J. M. Goodwillie's resignation, commissioners from the congregation were heard, who, while they expressed the regrets of the congregation, said they would place no obstacle in the way. The Presbytery, accordingly, agreed to accept the resignation. It was agreed to remit to the Finance Committee to bring in a report embracing the whole subject of contributions to the different schemes of the Church, and remuneration to be made to all who are appointed by the Presbytery for the performance of any duties in connection with the Presbytery. Standing Committees for the year were appointed. G. CUTHBERTSON, *Clk.*

Obituary.

REV. J. G. ROBB, D.D.—The sad intelligence of Dr. Robb's death has come upon us unexpectedly. He left us a few years ago, "the picture of health." But the battle is not always to the strong, and so this gifted and popular minister has passed away in the prime of life. Dr. Robb was born in Belfast in 1833. He received his education for the

ministry in that city, and by the Presbytery of Belfast was licensed in 1857. The following year he was ordained and inducted minister of Clogher, where he remained until 1874, when he accepted a call from Cooke's Church, Toronto. His ministerial career in Canada was a brilliant one. He was an eloquent preacher, and in the Church Courts he had few equals. He returned to his native land in the beginning of 1879, when he was inducted to the charge of Galway, and was also appointed Presbyterian Dean of Residence in the Queen's College there. Dr. Robb has left a widow and eight children to mourn his early death.

MR. WILLIAM LESLIE, a much respected and highly efficient elder in the congregation of Hornby, Ont., died on 17th November, in the 78th year of his age. He was a native of Aberdeenshire, Scotland.

Ecclesiastical News.

REV. WILLIAM MILLIGAN, D.D., Professor of Biblical Criticism in the University of Aberdeen, has been named as next Moderator of the General Assembly of the Church of Scotland. Dr. Milligan will be the youngest moderator for a considerable number of years past, but he has long been known to the public as a man of high attainments. He is the deputy-clerk of the Assembly, and a member of the New Testament Revision Committee. The Rev. Dr. Robert McDonald, of North Leith, has been nominated to the moderatorship of the Free Church. Dr. McDonald is one of the "pre-disruption" ministers, having been ordained in 1837. The Rev. T. Y. Killen, of Belfast, having been nominated by a large number of Presbyteries, will doubtless be elected to preside in the General Assembly of the Presbyterian Church in Ireland. The Free Church has lost one of its most useful and respected ministers by the death of Rev. John Thomson, of Leith. Dr. John Black, Professor of Humanity in the University of Aberdeen, died recently in the 47th year of his age. Dr. Alexander Bain has been elected Lord Rector for the University of Aberdeen,—the first instance of an ex-Professor being elected to that office since the time of Adam Smith, the celebrated author of "The Wealth of Nations." Sir Theodore Martin, the biographer of Prince Albert, has been installed Rector of St. Andrew's University. The whole city of Glasgow has been moved by the ceremony of unveiling a statue of the late Dr. Norman McLeod, which has been erected in the neighbourhood of the old Barony Church. Mr. Mossman, the sculptor, is said to have executed an excellent like-

ness of this eminent and popular Scottish divine. The Rev. Andrew Paton, of Penton, formerly of Montreal, seems to have been the poet Laureate for the occasion. At all events, he has given to the public a beautiful poem in connection with the interesting event, from which we take a few lines.—

“ We see him in the van
Of every noble cause, alike at home
And in far distant lands, with mighty heart
O'erleaping all the bounds of race and clime,
And finding ever-living brotherhood
Where'er beat human hearts. The humblest found,
In him a friend who shared with them their woes,
The highest—She who wears the Crown, and reigns,
In all our hearts, but whose own heart has known
All deepest grief—could also find in him
A gentle healer, sent from Him who knows
All human wants and binds up all our wounds.

His noble life

Is honoured in this speaking monument,
That stand in midst of all the work he loved,
And tells how men will reverence give to all
Who do, like him, God's work.”

Professor Robertson Smith is cropping up again. A few weeks ago his admirers presented him with a thousand pounds worth of books, suited to his critical and literary taste; at the same time it was announced that an endowment fund had been created for his especial benefit, which ensures him as good “a living” at least as the Chair of Hebrew and Old Testament Exegesis, from which he was deposed by the General Assembly of the Free Church. Then he has been elected an elder in the Free High Church of Edinburgh, of which his sympathizing friend Dr. Walter C. Smith is the minister. And he is to continue courses of lectures in Edinburgh and Glasgow to probably far larger audiences than he would have had in Aberdeen. History often repeats itself after this fashion. And Rev. Dr. Bruce, professor of Apologetics and New Testament Exegesis in the Free Church College, Glasgow, and delegate to the General Assembly of the Presbyterian Church in Canada, has been severely criticized for publishing a book on “The Chief End of Revelation,” which, to put it in a mild form, is alleged to be economical of orthodoxy. As a sort of set off to the expressions of sympathy by the supporters of Mr. Robertson Smith, it is in contemplation to arraign Professor Bruce before the next General Assembly of the Free Church. In the meantime, the Free Church Commission of Assembly has met in Edinburgh and made a strong demonstration in favour of “disestablishment.” The chief speakers were Principal Rainy, Dr. Adam of Glasgow, Dr. Begg, Rev. John McTavish of Inverness, and Sir Henry Moncrieff. The resolutions moved by Principal Rainy were to the effect,

—(1) That the evils arising from the existing ecclesiastical arrangement continue and increase; (2) That the time has come when the question should be pressed on the community and in Parliament, with a view to its early and decisive settlement; (3) That immediate steps be taken to bring it under the notice of Her Majesty's Government. Dr. Begg, of course, agreed that “the Established Church was in a very unsatisfactory condition.” He spoke of deliberate attempts to connive at unsound doctrine, referring to the manner in which “that precious book of Scotch sermons was dealt with;” and to the fact that “one-third of the ministers of the Established Church were members of the Church Service Society, which had for its object the observance of prelatric forms of worship.” But he did not believe the remedy was to come from the halls of the Legislature; certainly not from disestablishment. Mr. McTavish, while prepared on the other hand, to go in for disestablishment could not accept any of the motions, as they went on “Voluntary” lines. “Give them,” the Free Church, “their own, or do not bring it to bear against them. If he could not get his own, he would rather see the whole pitched into the German Ocean!” Sir Henry declined to commit himself to the question in its present shape. The resolutions were carried by a large majority. Messrs. Moody and Sankey, after spending some weeks at Newcastle-upon-Tyne, removed their headquarters to Edinburgh, where they met with a hearty reception from many of the ministers and others whose acquaintance they had made at the time of their former visit. They intend to visit Glasgow, Dundee, and a number of other Scotch towns, with a special view to holding evangelistic services for the benefit of the working classes. The veteran and enthusiastic Scotch evangelist, the Rev. Dr. A. N. Sommerville, is expected to spend the most of the winter in Germany. Tardy justice has been done to Ireland by the issuing of a Royal Charter, incorporating the professors of the Assembly's College, Belfast, and the theological professors of McGee College, Derry, into a united faculty, empowered to grant degrees in Theology, under the title of “THE PRESBYTERIAN THEOLOGICAL FACULTY, IRELAND;” to consist of six professors of the Belfast College, and three from McGee College. The venerable Dr. Killen of Belfast, is appointed the first Principal, a position to which he is eminently entitled by the valuable services he has rendered to sacred literature and to the Church of his fathers. At a Valedictory missionary meeting of the United Presbyterian Church, recently held in Glasgow, six missionaries and four Zenana teachers were designated to foreign fields of labour. Mr. Morton, Green-

ock, chairman of the U. P. Board of Missions, said it was highly to the honour of their Church that she had for many years been a liberal supporter of foreign missions. He spoke of the claims of several mission fields, and in commending the Zenana Mission he remarked that the women of the East had been oppressed by the idolatries and cruelties of false religions, and it was time that the beneficent influences of Christianity should be brought to bear in their favour. Rev. J. Euchanan, Foreign Mission Secretary, mentioned that the income of the U. P. Church from all sources last year for missions amounted to about £42,000, and he asked whether it would be too sanguine on their part to expect that they might be able to crown this their jubilee year, so far as missionary work was concerned, by reaching up to £50,000. The Rev. James Mackie, for some time assistant minister of St. Paul's Church, Montreal, and more recently of Carlisle, England, has been installed minister of the National Scotch Church, Manchester, under circumstances that augur well for his success and usefulness. The total population of British India and the native states, is ascertained by the recent census, to be 252,541,210, only 63 millions less than the whole of Europe, which is estimated at 315,929,000. The increase of population in the last ten years, is 12,788,565. This is at the rate of about 60 per cent. In Madras and Mysore there is a decrease. In the latter, it actually amounts to 17 per cent.—a terrible proof of the severity of the famine of 1867-1868. But for this famine the increase of population throughout India would have been nearer *twenty* than twelve millions. The work of taking such a census must have been enormous. That it has been done thoroughly and successfully, is of itself a convincing proof of the supremacy of British influence in that country. It is a sad reflection that the great mass of the people are still steeped in ignorance and superstition. On the other the means of intercommunication are now so rapidly approaching completion as to warrant the hope that a brighter day is about to dawn on India. Oahu College, in the Sandwich Islands, has just celebrated the fortieth anniversary of its foundation. This College, which is a direct fruit of Christian Missions, now numbers among its graduates many persons prominent in Hawaii and in other parts of the world. By the death of Bishop Barclay, of Jerusalem, the appointment of his successor belongs to the Emperor of Germany. The income of the See, £1,200 per annum, being derived one-half from England, and the other half from Germany. The patronage devolves alternately on the authorities in these countries,

FRANCE.—A CONFERENCE of atheists was recently held at Paris, with delegates from France and Belgium. Gross misrepresentation of Christianity, theories the most childish and crude of the origin of Religion, confusion and violence, were the chief characteristics of their three meetings. Pastor Hirsch, a talented young Jew, recently converted to Christianity, attended, but free discussion was impossible on account of the noisy demonstrations of the audience. Such conferences do more to weaken their cause than any amount of discussion. Indeed they help, far more than they hinder, toward the triumph of Christianity. Rev. G. T. Dodds, of Paris, assistant-director of the Macall Mission, has been on a tour of evangelization in the South of France. He found much opposition from the priests, but his success was very cheering. For three consecutive evenings, at Clermont-Ferrand, the hall was crowded, many who came being unable to get in. He also visited the Macall meetings at St. Etienne, composed chiefly of miners and their families. A good work is going on there, under the care of Dr. Hastings Burroughs, a young Irish physician and evangelist. At an after-meeting, recently, some fifty people remained for prayer and counsel. Pastor Lorriaux, of Paris, has had encouraging success, during an evangelistic tour in the centre of France, in the Department of Nièvre. Among other places, he visited the village of Villapourçon. This village was greatly stirred by one of its people, who had walked to Lamanton, twenty miles, through the rain, to hear the Gospel. Returning, like the disciples at the first, he bore witness to what he had seen and heard. The villagers were so glad when, at last, a pastor was on his way to preach the Gospel, that some 200 people with a flag and music met him some three miles from the village to escort him thither. Arrived, he found a hall festooned with flowers, but too small to hold a quarter of the people. He therefore took the carriage which conveyed him thither for his pulpit, and for two full hours preached to some 500 to 600 people. Afterward a man offered land on which to erect a church. C. H.

Our Home Missions.

ANNUAL STATEMENT BY THE CONVENT OF THE WESTERN SECTION.

AT THIS season of the year, when congregations make their apportionments of moneys to the different schemes of the Church, I desire briefly to present the pressing claims of Home Missions to the contin-

ued sympathy and support of our members and adherents. The mission field under the care of the Committee includes British Columbia, The North-West Territories, Manitoba, Quebec, and Ontario,—the latter embracing the Lake Superior and Muskoka Districts. These fields represent 533 preaching stations and supplemented congregations; 11,862 communicants; 9,039 families, and an average Sabbath attendance on ordinances of 2,912. The very gratifying success of our work in the great North-West, of which the members of our Church are fully informed, and the pressing claims of the Manitoba Presbytery for additional missionaries, leads the Committee to hope that the contributions of congregations and gifts of individuals during the present year will be largely increased. The Committee require for the North-West alone—for mission stations, supplemented congregations, salary of Superintendent of Missions, arrears of salaries due missionaries (which have been satisfactorily settled) and for Manitoba College—the sum of \$14,000. To this must be added the travelling expenses of missionaries to their distant fields of labour. Five additional missionaries were appointed to Manitoba in October; another has been appointed since, while others are expected to follow during the present winter. At the last meeting of the Committee, it was found that on the lowest calculation the sum of \$40,000 would be required to meet the claims for the present year. This sum can easily be raised and exceeded if every member gives on an average the small sum of *fifty cents*! In order, however, to reach this amount, it is necessary that the pressing claims of the fund be set clearly before our congregations and mission stations by every minister, probationer, and catechist in the Church. I have only to add that the Committee have reduced grants to the lowest possible point, and are exceedingly desirous to implement the instructions of the General Assembly by bringing their annual expenditure within their receipts. There never was a period in the history of our Church when the results of Home Mission work were so encouraging as at the present moment, and when immediate effort was more called for. Capitalists are pouring their millions of dollars into great railways that are stretching across our prairies, and opening up their wealth and material power. These railways do not wait for populations; they bring them. They do not seek towns; they create them. The Home Mission work which they thus create as fast as steam can drive the locomotive forward, is most imperative. "We cannot delay an hour without loss; we cannot postpone a year without sin." In name of the Committee,

WM. COCHRANE, *Convener.*

IN NEW BRUNSWICK.

The following contains the substance of a statement addressed to the Home Mission Board of the Maritime Provinces, by the Rev. Dr. Macrae, on behalf of the Presbytery of St. John, from which we learn some interesting facts respecting the Home Missionary work in the Province of New Brunswick:—

I. *Glassville and Florenceville.*—These two stations occupy an area of thirty miles by ten,—have sixty, and eighteen families connected with them respectively,—an average Sabbath attendance of one hundred and twenty, and sixty; communicants, seventy, and twelve; sabbath-school, children, one hundred and sixty, and forty,—and many Presbyterians who could be brought in with little care and labour. Our Catechist reports the procuring of a farm as a glebe, and the raising of nearly three hundred dollars to repair the church, and erect a manse. His belief is that, with a little aid and encouragement, this field would soon be self-sustaining. In support of this belief, he speaks of having visited two hundred families in the Glassville section. II. *Londonderry and adjacent Stations* contain fifty-four families; and all express their willingness to "make great sacrifices," to quote from our Catechist's return, in order to secure the services of an ordained minister. III. *Bailie and Tower-hill.*—Of this field, our very intelligent Catechist speaks of "pressing need of a settled pastor to take it in charge. Many, not belonging to any church, could be brought into ours, if properly cared for." Only forty-three families are connected with these two stations; but one hundred in all were visited; and there are others not yet overtaken. IV. *Quaco and Black River.*—Of these stations I can speak from personal observation,—having ordained elders and dispensed the communion, etc. at both, some six weeks ago. They form a field of very great interest. Could we secure one man to labour even on alternate months at Quaco, etc. and at our fifth Group of Stations, *St. George, etc.*, we might cherish the hope of building up fairly flourishing charges in both. But both are in great need, as regards services; and of course, a labourer in each would be vastly preferable. Both are earnestly desirous to obtain a settled pastorate; and each would, we believe, raise at least, the minimum, entitling to supplement. At Quaco, there are in all, fifty families, some of whom are wealthy. From St. George, full returns are not in my possession; but our conviction is, that these places need only suitable men, to become, in a short time, self-sustaining charges. Our cause, in this vast, unwieldy missionary Presbytery, has reached a critical period of its history. Never were the people

more alive to their duty; never, as attested alike by the reports of our Catechists,—by the financial returns,—and by the observation of members of Presbytery, was there a keener desire to secure regular services. What chills, if it does not absolutely kill our efforts is, that, during the winter months, when the people are, on the whole, most accessible, the other denominations are busy, and often gather the harvest from the labours of our Catechists, who, the while, are at college. Thus, our work is a perpetual labour of Sisyphus. It is, no doubt, gratifying that additions are made to any branch of the Christian Church: but assuredly, our present sporadic system does not bear much fruit among us, as regards the extension and consolidation of Presbyterianism. Our general position is, that, unless we succeed in securing the services of a few ordained men to assist us in working our territorially, vast field, we are forced, with whatever reluctance, to submit that we simply cannot hope, humanly speaking, to make satisfactory progress. Each of our settled ministers has a certain portion of our unsettled field assigned to his care, and such time and attention as can be spared are devoted to the interests of the whole. But all this is, at least, only a makeshift arrangement, and does but stave off the evil day when one portion after another of our field must, unless labourers be secured, be abandoned simply because our better class of adherents shall have lapsed into these other denominations, while many are already tending to ward utter indifference. The mere fact of being subjected to a heterogeneous teaching has of itself an evil, because an unsettling influence. A religion composed of alternate layers of controversy and of a spurious revivalism, cannot be expected to prove a very substantial basis for a healthy morality.

During the past summer, the Catechists' returns attest that where the people's interest has been aroused, no difficulty is experienced in procuring money. We have, we think, ample reason to conclude that men of the right stamp would not be left unsupported, pecuniarily, in any of the groups referred to.

Anniversary Meetings.

THE MONTREAL ANNIVERSARY MISSIONARY MEETINGS were held in Erskine Church on the evenings of the 22nd, 23rd and 24th November. The subjects discussed on the several evenings were, as usual,—Home Missions, French Evangelization, and Foreign Missions, respectively. Strenuous efforts had been made by the committee of arrange-

ments to secure the presence of speakers from a distance, presumably on the principle that the announcement of their names would "draw" crowded houses. But although they failed to induce any of the magnets to cross the line of forty five, nevertheless there was a good array of native talent on the platform: the speaking was very good, indeed, and although the attendance was not quite so large as last year there were fair audiences each evening, and much interest was manifested by those present in the statements that were made. "Fair audiences" did we say? Yes, but to be strictly honest we must add, *for Montreal*. The people of this great and flourishing city, with its seventeen or eighteen Presbyterian churches have not yet reached the point of enthusiasm in regard to missionary meetings. And Montreal, in this respect, is like a good many other cities and towns "where," as is sometimes said, "there are so many other attractions." One of our American exchanges says that "when the millenium comes, the masses of society will probably take as much interest in the evangelization of a nation or tribe, as it now takes in a horse-race: and the British parliament will adjourn for something nobler than a 'Derby.'" Our hope is that, even before that time, intelligence and culture will discover that once in a while, at least, it may find as pleasant and profitable entertainment at the missionary meeting as at the theatre and other fashionable places of resort. We have some four thousand communicants in Montreal, and yet we have to characterize a gathering of four or five hundred people as "a fair audience" at a missionary meeting!

HOME MISSIONS.

MR. J. MURRAY SMITH, in the absence of Mr. David Morrice, through indisposition, occupied the chair at the first meeting and led off with a few well-chosen remarks. The work of Home Missions took precedence, he said, in this series of meetings, and rightly so. It lies at the foundation of all Christian effort, and just in proportion as the Church does its duty faithfully at home has it reason to expect that the other departments of its work shall prosper. The work given the Presbyterian Church in Canada to do within its own borders was a great work, demanding its best efforts and our united and sustained liberality. Much of that work lies very near our own doors. In every congregation, and in all the Presbyteries there is a need of Christian effort. In those nearer portions of the field every one may find something to do. In regard to the more distant and the more destitute parts of the country, they would learn from others of the vast field opening up in the North-West Terri-

ories and those other new districts that have strong claims upon our consideration. It is no empty agnosticism which our ministers and missionaries are proclaiming to the scattered settlers in these new and isolated regions, but the imperishable truth which alone is fitted to make them good citizens and good Christians.

THE REV. ROBERT CAMPBELL, of Renfrew, convener of his own Presbytery's Home Mission Committee, said he was glad of the opportunity of addressing a Montreal audience on a subject with which he was familiar and that lay very near to his heart. He gave Montreal all the credit it deserved for enterprise and industry, as well as for the intelligence and hospitality of its citizens. It was "no mean city." On the contrary, it was conspicuous for many excellent things, but he had grave doubts whether the Presbyterians of Montreal fully realized their responsibility, especially he doubted if they had adequate enthusiasm in this matter of Home Mission work, although much of it was carried on and much more was needed in this large Province of Quebec. And to whom should they look for assistance in that work if not to the people of Montreal? Passing from local considerations, Mr. Campbell went on to explain the principles on which the General Home Mission Committee of the western section of the Church administered the funds put into their hands by the congregations. A considerable portion of the money was divided among the *supplemented congregations*, of which there were upwards of eighty, with one hundred and fifty preaching stations. In every part of the country there are weak congregations. It may be their own fault, or perhaps it is only their misfortune that they are weak; but in either case they ought to be objects of Christian sympathy and care. It will not do for us to regard such with stoical indifference. It will not do to say to such, "be ye warmed and fed," only. Neither will it do to hand them over to other denominations. No other Church can do for these weak congregations what they require so well as their own Church. It is no uncommon case, especially in this Province of Quebec, that a congregation, at one time strong, had been decimated by the emigration of its best young blood to other parts of the country which seemed to hold out greater pecuniary inducements. Others again, are rising in the gradation and with the help they now receive will soon become self-sustaining. Such congregations are the hope of the Church. But a large amount of the money goes to the support of the purely *Mission Stations*. In nearly all the Presbyteries, especially in Manitoba, we find little groups of families here and there who have no minister to care for them. A stu-

dent from one of our colleges goes out among them in the summer time. He preaches the gospel for them as well as he can. He establishes a sabbath-school, and in many other ways ministers to their spiritual wants. They appreciate these services, and when the student returns to college you find these people apply to the Presbytery for a resident missionary. We have in the western section upwards of one hundred of such mission fields, with three hundred preaching stations; in all, one hundred and ninety assisted charges, with four hundred and fifty preaching stations, including 8,000 families, 11,000 communicants, with an average attendance on sabbaths of 27,500, and at least 50,000 people visited in their homes. Is it not desirable to preach the Gospel to these 50,000? As to the cost, it appears that these people have helped themselves to the extent of \$60,000, and it seems a favourable result that we have drawn out that liberality at no greater cost to the Church at large than \$20,000 per annum. Concerning progress: during the last four years *forty* supplemented congregations have become self-sustaining, and nearly as many mission stations have become supplemented congregations. Last year, eleven congregations became self-supporting, fourteen had their grants reduced, and twelve mission stations were erected. There has thus been going on a continuous procession for the past forty years, during which time *four hundred* congregations have been added to our Church. These are the results of Home Mission effort. They would have been far greater but for the laxity and indifference which have been shewn in many quarters. But does this system not tend to weaken or destroy the self-reliance of those who are thus aided? The answer is, that while the average annual contribution per family throughout the Church is \$7.64, the average in the supplemented congregations is \$9.00. The average contribution per communicant in the city of Montreal is \$6.25. In the supplemented congregations, it is \$5.80 per communicant. Speaking of Manitoba and the North-West, more had been done there in five years than was accomplished in fifty years in the early history of the older provinces. We have now four self-sustaining charges, thirty-four groups of mission stations—contributing an average of \$10 per family—and between forty and fifty ministers and missionaries. In this connection attention was called to what is certainly a new thing—the fact that the railway in the North-West is preceding civilization, that it is actually being built in the wilderness. We rejoice in the fact and also that our Church is determined as far as possible to have its missionaries in the field in advance of the tide of emigration. While we speak of the

work, let us not forget the men by whom it is carried on. They are men of education; men who have been used to the comforts which we enjoy, but who have left home and comfort to do the work of evangelists. Men like Baird, of Edmonton, and Sieveright, of Prince Albert, and many others that might be named, are worthy of our highest respect and confidence. They deserve our sympathy, our generous support, and our prayers. The committee ask only \$40,000 this year for carrying on the work of Home Missions in the western section of the Church—about ninety cents per family. They should have asked for \$80,000 at least, so that our missionaries might be better paid and more of them sent out. What should Montreal do? The First Church in New York gives \$10,000 annually to Home Missions. Surely the sixteen congregations of Montreal might give that and more. Are there not a hundred men here who could easily give their cheque for \$100 each. The influence of such an act would be felt everywhere, and it would do much to set the Home Mission Fund on a proper basis.

THE REV. DAVID MITCHELL, of Belleville, followed up the subject in an eloquent and telling address, of which we can only give an imperfect outline. Though necessarily divided in administration, the Home and Foreign Mission work is one. The grand object of each is the same—to elevate and bless mankind. It is only the nearness of the one that gives it the appearance of greater importance. The world is the circumference, and Home Missions the centre of the circle. It is natural to begin with those nearest at hand. Andrew instinctively did so when he sought first his own brother Simon and brought him to Jesus, and we do well to follow his example. There are many grounds on which an appeal might be based for the support of Home Missions. For one thing, it is emphatically a patriotic work. We pity the man in whose heart there is no room for patriotism—who does not love his country. Those of us who have come from the "land of the mountain and the flood" know well how dear to our hearts are the very hills and dales, the rivers and lakes, the mountains and glens of our native land, and how often we associate them in memory with occurrences of bygone days that can never be forgotten. The people of Canada have a great and a good heritage—unbounded resources, unequalled facilities for trade and commerce, first rate natural means of communication, and a field certainly large enough for the fullest exercise of the highest kind of patriotism—Christian philanthropy. It is not a small thing to give a nation a Sabbath. It is a great thing to lay the foundation of a Christian Church in a new land, so full of promise,

materially. It is still a greater thing to implant the fear of the Lord in the hearts of the people. This is what the Presbyterian Church in Canada is endeavouring to do by sending forth ministers and missionaries to the remotest parts of the Dominion. It is her purpose to do for our countrymen what has been done for us—to supply the needed ordinances of religion to every one to whom our influence shall extend, from Newfoundland to British Columbia. Every church that we build is in itself a civilizer. If you plant it in the desert it has a power of attraction even there. It becomes the nucleus of a village that may grow into a town or a city. Every sabbath-school that we organize becomes in like manner the nucleus of a congregation. Every minister that we settle is so much more gain to civilization, and where you find the church, the school, and the faithful minister, you have a leaven that in time will leaven the whole lump. By vigorously prosecuting our Home Mission work we utilize our Colleges. And here let it be said how much the Presbyterian Church in Canada owes to its "schools of the prophets." While spending his summer months in some of the remote missionary districts, Mr. Mitchell said he had had the best possible opportunities of observing what kind of work was done by the young men connected with our Theological Halls. He was able to bear unequivocal testimony to the faithfulness and diligence of these young men. Some of them he knew to walk seventeen miles after holding a morning service, to preach to a handful of people at an out-station. Whatever estimate we may be disposed to put upon their services, the speaker knew that, when the students returned for the winter to attend their classes, in many a backwood's settlement, the people among whom they had laboured in the summer months, did not forsake the assembling of themselves together, and that from many a family altar fervent prayers went up to God for their welfare, mingled with devout thanks for the fruits of their labours. We should be proud of our colleges and of such students: and we should make them to know and to feel that while nobly doing the work of the Church they have the sympathy of the Church. As yet we but occupy the position of pioneers. The development of this great work will come in time in this land, and, by and bye, and all the sooner because of what we do here, the whole earth shall be filled with the knowledge of the Lord. "The Kingdoms of this world shall become the Kingdoms of our Lord and of His Christ."

REV. JOHN C. CATRNACH, of Dundee, prefaced a very earnest and stirring address by remarking that the night was far spent and that the lucid and exhaustive addresses that

had already been delivered, make it unnecessary that he should detain the meeting much longer. There was one point, however, that had been touched upon, which from his own experience in the mission field, he felt to be a most important one, and which he would like to emphasize, and that was the sympathy that should be extended to those who have been carrying on our Home Mission work. Many of these labourers are young men who are preparing themselves for the ministry, and who on that account, necessarily, have to encounter many difficulties peculiar to themselves. What supports these student missionaries and catechists in their arduous labours is the feeling that they have the prayers of the Church on their behalf. Take away from them this feeling and they would have little heart to go out to those remote and destitute places. We should not forget, too, that while thus extending the blessings of Christianity to those of our countrymen who are less highly favoured than we are with Gospel ordinances, we are taking the best means to benefit ourselves. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The precious word of God goes not forth in vain: it will prosper in the thing whereto it is sent. It comes back to us again with manifold increase. Money makes money. Love reciprocates love; and so it is ever with Christian effort. The more we look into the matter the better do we understand the meaning of our Saviour's words,—“it is more blessed to give than to receive.” We have many encouragements. The success that has attended past efforts should inspire us with faith and hope. The Church needs money to carry on its work, because it is a living, aggressive Church. Freely we have received, freely let us give, and, aiding with our gifts, let our prayers go up to the Throne of Grace that the Lord of the harvest would send forth labourers into his harvest. So may we expect that God, even our own God, will bless us.

Our New Hebrides Mission.

LETTER FROM REV. J. ANNAND.

ANEITYUM, 4th July, 1881.

SIX months have now elapsed since our last mail left this island. During that time we have been, for the most part, enjoying good health; the exceptions being light attacks of fever and ague for a few weeks about midsummer. There was rather

more sickness among the natives during the hot season than usual. Influenza, accompanied with fever, passed over the island as an epidemic in February and March; however, there were not many deaths from it, and those who died had been previously suffering from other diseases. Though the summer months, owing to the greater prevalence of fever, are the most trying to Europeans living in these isles, yet the winter is the more fatal time to the natives. It may seem strange to you to hear that it is the cold that kills in a tropical country, where the thermometer very seldom falls below 65°, and where our average winter weather is about 73°. However, such appears to be the fact. The ten or twelve degrees of cold, the difference between our summer and winter, are felt keenly by those who wear but little clothing. Our work among the people has been prosecuted as usual, with much about the same results. The morality of the people has been fair, and the outward duties required by their profession have been tolerably well attended to. Our afternoon schools were in operation about three months, with a very good attendance. The progress made by the children was commendable. We have had no classes since the arrival of the "Day-spring," in April, owing to pressure of other work and the repairing of the school-house.

The Sabbath services and the Wednesday afternoon prayer-meetings continue to be well attended, and the behaviour and attention are no less encouraging than formerly. During the past few months the most important social question, with us, has been that of kava drinking. Where, I may ask, does the intoxicating liquor question not come to the front more or less prominently? How is it with you in Canada? Are there not thousands annually destroyed by strong drink? In January last a sudden death occurred here, from the excessive drinking of kava. This led us to make a thorough investigation as to the extent to which the root is used on this island. I found that it was more extensively used than I had anticipated. In fact, many of our Church members were in the habit of taking their bowl pretty frequently. Others, who would not drink it themselves, were using it as an article of barter, and were also keeping it on hand, so that they could treat their friendly visitors to a *trough* of toddy. Now, if it were only the mere fact of a little kava being consumed in the social circle to soothe the irritated nerves, and so pave the way for agreeable, friendly intercourse, it would not be so demoralizing as to necessitate our interfering in the matter. However, if total abstinence is a duty devolving upon Christians in civilized countries, certainly it is a more imperative duty here. Our people are too near to heathenism, and

too weak in moral courage, to allow them to tamper with the snare in which many are strangled. They, too, know of the one mode of preparing it, and that mode is said by degraded Europeans in the South Seas to be the only proper one, namely, chewing the root and mixing the saviated juice with water. This also being done by a number into one trough, makes it truly a social cup! The old heathen customs attending the preparation of the drink are resorted to by some of the wilder fellows, and assented to by others, and thus we have heathenism coming to the surface again. You may ask what effect has the drinking of this beverage upon the people. The results are bad, and only bad, in the opinion of all our best men who know its effects from their own past experience. The evening is the time for drinking it, and where that is done, worship is neglected, and not only that, but all the associations connected with it are degrading. However, kava is certainly less dangerous to these natives than the foreign grog; their drink acts as an opiate with them; and when taken to any great extent it induces sleep, from which the sleeper wakes the next morning with a sore head and red eyes. The European liquors, on the other hand, when drunk by these people, invariably occasion disturbance and fighting. In the golden days of the worship on this island, some twenty years ago, all the kava was said to have been rooted out and burnt. After years, however, revealed the fact that some had remained, concealed from the public eye. Some men there were, too, who never ceased to drink it. They were compelled, however, to grow it in concealment, and drink it privately. As time passed, and little was said about kava, those who had been carried away with the full tide of public opinion and persuaded to destroy their coveted beverage, soon began to wish it back again. The consequence was that the planting as well as the drinking of it on the sly became more common. Then others began to use a little as a medicine; this some of the missionaries did not disapprove of, and hence it was soon known that kava might be planted and used as a medicine. The issue was that a great many thought, or, at least said, that they needed a little kava "for their stomach's sake." Church members pleaded indisposition, while many others decided that it was good even for those in health; thus the evil grew until it could no longer be concealed from the missionary. One man, as above stated, poisoned himself with it, and two or three others died from excessive drinking. This very excess into which some of the people went has, perhaps, proved a blessing in disguise, for with these facts we are enabled to convince the more

reasonable ones of the necessity of abstaining entirely from the disgusting beverage. We have been using all our influence to induce the people to completely destroy the plant once more, and thus take away temptation from the weaker ones. Our efforts have not been altogether in vain. About six weeks ago a procession of men came marching along the path leading to the church, singing and shouting vigorously. We went to see what was the occasion of the noise, when we met Kurahi, our old inland chief, at the head of his men, each carrying a load of kava on his shoulder. A large fire was kindled in front of the church, and the whole consumed amidst rejoicing; and you may be sure that none rejoiced more heartily than your missionary and his wife. These men had carried their load some six or eight miles, over the mountains. Thus the district of Anumej is said to be once more cleared of kava. Some others have privately destroyed theirs, and we are hopeful that we shall ultimately succeed in compelling it at least to hide itself in the secret corners of the land.

July 18th.—The people are now bringing in their contributions of arrowroot. We had the promise of a much larger crop than last year's, but the weather has been unfavorable for drying it. We have about a thousand pounds of it. As the "Dayspring" is going to Melbourne now, we cannot ship the arrowroot until the end of the year. Our most hearty thanks are due to all the kind friends who contributed to the mission boxes, which arrived safely in April last. We are all well.

Rev. J. W. Mackenzie,

OF EFATE, NEW HEBRIDES.

IN response to an invitation addressed to him by the Committee of Arrangements for the Anniversary Missionary meetings, Mr. Mackenzie visited Montreal in the end of November, and delivered an interesting address on the evening when the Foreign Missions of our Church were under consideration. It is always interesting to read accounts of missionary labour in foreign lands, but the interest in the men and in their work is intensified when you see the missionary before your eyes, and hear from his own lips the story he has to tell. This was particularly the case in the present instance. There was no flourish of trumpets to announce his coming. Except by name, Mr. Mackenzie was known to none of us. It was therefore not to be expected that he would "draw" a crowded audience. He is not an orator; indeed, so modest and unassuming is his manner, it might be supposed that such

an one might come and go, and be forgotten. So far, however, from this being the case, Mr. Mackenzie, in his own way, has really done us a great deal of good, and has left behind him such a favorable impression respecting himself and the New Hebrides mission as will not soon be effaced. For one thing, he has created in the minds of not a few a desire to co-operate in the work in which he is engaged, and, growing out of that, there have not been wanting expressions of a desire also that all the foreign mission work of the Church might be consolidated, and and its claims presented to the Church as belonging to one interest, in which the sympathies of the whole Church might be centred, without any reference to East or West, or any other sectional boundaries. It is due to Mr. Mackenzie to say that he is in no way responsible for this idea, which, though enunciated by Mayor McMurrich, of Toronto, for the first time, perhaps, in public at these meetings, has been growing ever since the Union.

Mr. Mackenzie is thirty-six years of age. He is not tall; slightly built; of dark complexion. You can see that fever has left its mark upon him. At first sight there is a want of animation in his otherwise pleasant countenance; but the moment you engage in conversation, his dark eyes begin to sparkle, and presently his face beams with benevolence, and before you take leave of him, you find that you have been speaking to an enthusiast—a missionary of the first water. He is a native of Pictou county, where his father and mother still reside. He was brought up under the ministry of the Rev. Dr. Patterson, of Green Hill, went through his Arts course at Dalhousie College, and received his theological training in the Hall of the Presbyterian Church of the Lower Provinces. Before his curriculum was finished there, he had offered his services to the Foreign Mission Committee, and his offer had been accepted. He was licensed by the Presbytery of Halifax in 1871, and was ordained in the same year by the Presbytery of Pictou, with a view to his joining the New Hebrides mission. Having studied medicine during that summer, he sailed from Halifax in October, for Liverpool, and thence to Melbourne. The Rev. J. D. Murray, now of Paramatta, and the Rev. Hugh Robertson, of Erromanga, and their wives, had accompanied Mr. and Mrs. Mackenzie all the way from Nova Scotia, and it was a great joy to them all to find that not only was the "Dayspring" waiting to receive them on board at Melbourne, but that both Dr. Geddie and Mr. Inglis were to be their fellow passengers in the voyage to the New Hebrides. In about three weeks after leaving Melbourne they landed upon Aneityum, in May, 1872. The first news they heard was the sad intelligence of the murder of the

Rev. James D. Gordon upon Erromanga, which speedily dispelled whatever of pleasing romance had been associated in their minds with missions to the heathen. The situation, and the dangers connected with it, thenceforth became a solemn reality. They found that although the good work had been interrupted, and even retarded, by the absence of the missionaries, yet there was abundant cause for gratitude to God for the results of their labours, which were at once apparent in the quiet, orderly, and comfortable appearance of the natives. After spending a few days upon the island, they all embarked and made a tour of the group. They then returned to Aneityum, where the annual meeting of the Synod was held. At that meeting Dr. Geddie was seized with a stroke of paralysis from which he never recovered. He was shortly afterwards taken to Geelong, where he died, 14 Dec., 1872. Mr. Mackenzie and Mr. McDonald were sent by the Synod to the Island of Efate, near the centre of the group, about 60 miles north of Erromanga; population, about 2,000. They have continued to labour there ever since—the former on the southern part of the island, his headquarters being at Erakor; the latter at Havannah Harbour, in the north. They are separated by an almost impassable wilderness, so that they never meet more than once a year, if so often, the only means of communication being by means of an open sail boat. Mr. Mackenzie has six stations where he preaches and visits regularly. Mr. McDonald has three or four. Both are making inroads on the heathenism that lies between them. By and by they hope to meet in what is now forbidden ground. What a joyful meeting it will be when the whole island shall have been conquered for Christ!

But, *how* did the people of Montreal shew their appreciation of Mr. Mackenzie and his work? Well, they were not very demonstrative, but in a quiet way they made the missionary feel that they sympathized with him. He did not ask them for a dollar, but simply told them what he had been doing in the New Hebrides during the past nine years, and what he proposed doing when he should return. *Inter alia*—it was mentioned one Sabbath morning to the Erskine Church congregation (Rev. J. S. Black's) that Mr. Mackenzie intended to take some native lads into his own house for the purpose of training them as teachers and evangelists. It was stated that the course of study would extend over four or five years, and that the cost of boarding each student would be about \$25 a year. *Seven* members of that congregation immediately volunteered each to support a young man in this embryo college for five years. The Sabbath-school children of the same church became good

for another. So here was \$200 a year pledged for five years for the work on Efaté. A gentleman belonging to St. Paul's Church handed the missionary a check for \$50, and authorized him to draw upon him for a like sum annually as long as he (the donor) lived. The students of the Presbyterian College, Montreal, had him to talk to them and gave him \$45 as a *souvenir*. A young man belonging to St. Matthew's Church sent him \$25.—These sums to be used by Mr. Mackenzie in any way he deems best; and they are not to interfere with stated contributions of any of the parties to the schemes of the Church. A few friends in Stanley Street Church gave \$20 to help in printing a primer for the Efatése children. Besides these, a purse of upwards of \$200 was collected by a couple of "honourable women," and presented as a personal gift to Mr. Mackenzie and his family.

India.

LETTER FROM REV. JOHN WILKIE.

(To the Convener.)

INDORE, 17th Sept., 1881.

INCE last I wrote you we have had some very encouraging items, which I must send to you. In the first place after a somewhat disagreeable fight I think we have put an end to the miserable interference with our work, on the part of the Indore officials, at least. On our return from the hills we at once sought to get a house in the city, in which we could carry on, as before, our work, but found almost everywhere the people on the watch to oppose. One day, when Lachman, a young converted Brahmin, who is assisting me, went to confer with the owner of an empty house, and then was led to talk about Christianity to this Banya and his companions, a policeman came up, and on Lachman's refusing to stop, took him to the nearest court room,—from which he was taken into the presence of the Maharajah Holkar and his ministers. H. H. Holkar at once asked L. if he knew who he was, and what he could do to him,—to which Lachman replied, "Yes, I know I am in your power now, and that you can punish me if you wish to." The Maharajah then said, "If I let you go will you promise not to do so again." To which L. replied, "I wish to obey your laws and pay every respect due you, but this request I cannot obey. I am but carrying out the commands of the King of Heaven, in whose hands we all are, who however wants to save us through Jesus Christ, and who has ordered all those who believe in Him to tell the news to others." After a few more words, Lachman was dis-

missed; but at once the Durbur sent over a complaint to Sir Lepel Griffin. On my explaining what had actually been done, and the grounds on which we sought to carry on the work, an answer was sent to the Durbur mildly advising "toleration." A house having been secured, we began work as before; but one evening shortly after the above, when we began our usual hymn (to draw the crowd), three policemen in a most excited way, ordered us to stop. Not having any written orders that they could show, we just went on as if they were not there. Whereupon they went to the nearest court-house, and having returned with about twenty additional policemen, at once ordered us to stop and go with them to jail. We however went on just as before, especially as we now had an immense crowd around us. Seeing that all their efforts were in vain they then began by threats and otherwise to drive the people from us, and soon had the road pretty well cleared. Knowing that if they were only successful once by such a course, it would be an easy matter to detail half-a-dozen policemen to simply watch us and keep away the people at any time, I went to the magistrate of the district to complain, but only to be insulted. I then felt I must appeal to the A. G. G. Sir Lepel Griffin, which accordingly was done. A second time we had a repetition of the above, but since then all has been perfectly quiet. I believe the matter was brought again under the notice of the Durbur, and in such a way that they were forced to put an end to all such acts. I must tell you that on the first night of the row in the city, when the first three policemen went away to get reinforcements, I said to Lachman that as he was a native, they might try to give him trouble, and so he had better leave me alone before their return. But at once in a somewhat offended manner, he said, "Why should I fear or leave you; since God is with us I care not." You can hardly understand the value of the victory we have won. Before, the policemen and natives knew that the more they hindered and insulted us, the more would they please the Maharajah, especially as he had given an order prohibiting all Christian work in the city; and they on the strength of it had done some rather arbitrary things. When, however, his policemen and magistrates are openly though quietly defied, and when the orders are rescinded, they feel that we as Britain's subjects have rights which even old Maharajah must recognize, and so will be slow to interfere with us unless highly worked up by religious fanaticism. Since then the Maharajah has rescinded the order regarding our work, I felt it would be better not to press our case any further before the A. G. G., and so withdrew my complaint.

I must also tell you that last Sabbath I baptized my first convert, along with Lachman, referred to above. Lachman was converted by his brother, a labourer in the Friend's Missionary Society, at Hoshangabad, and has been reading and working with me now for about eight months. I felt at last that I could not longer refuse him the ordinance. The other is a young man who, from the time we began services in the Bazaar, over a year ago, has been a more or less constant listener, and at last I believe a true convert. I should probably have kept him even longer on probation, but his friends were persecuting him so that I felt I could not keep him any longer in his undefined position, especially as he seemed so earnest and true. Just the night before he was baptized, his mother, together with his caste fellows, came to his house to *drive the devil out of him*. A number of other most interesting cases have presented themselves, but as yet I do not see my way clear to receive them. I should also tell you that Mr. Campbell, in Mhow, also baptized two last Sabbath, and that there, too, there are a number of very interesting cases. I am sure your hearts will rejoice with ours, and that you will unite with us in praying that they may be kept faithful, and that these first droppings may be soon followed by an abundant rain. Only think of over 9,000,000 souls (the number according to last census), committed to our care as a Church. Will not some earnest workers come out to help us? and will not the Church do its part towards sending them out? What are we amongst these perishing millions! Oh, may God grant that, as a Church, we may soon in some faint measure at least, understand and meet the grave responsibility He has laid on us.

Field Notes.

REV. KENNETH J. GRANT, of SAN FERNANDO, writes as follows: Since my return I have opened one school more, and within a week a second will be added to the number. These will add above fifty to our list of pupils, who last year numbered 500 in my district. It is difficult to get the girls to school. Two days ago I was pressing a mother urgently to send her little girls to school. She refused, saying, "It is well for boys to go to school, but it is not the custom of my country to send girls. I can cook food and keep my house in order, and wait on my husband without reading books, and I wish my daughter to do the same." This morning at daylight a shopkeeper called me to see his sick boy. The father was in great distress, and, amid many tears, continued

exclaiming: "He is my only child—my only child!" Pointing to a bright little girl, standing beside a youthful mother, who, in domestic convenience, stood as wife No. 2, I asked if this child were not his. He said yes, but that it is only a girl. The tendency to depreciate the female commences at the cradle, and runs on to the grave. The walled-in homestead, the veil, the iron framework of society, in India may restrain and regulate; but here, where the woman is as free as her husband, the restraints which education and religion impose are indispensable if domestic order and happiness would be in any measure secured. To-day, I had a long conversation with a quiet, hard-working, sober, retiring and trustworthy Indian labourer, well reported of by those in authority on the estate. A few nights ago, when lying alone in his room awake, he heard (as he asserts) a sound like a strong gust of wind; a calm followed, and before him stood an object having the appearance of a man, with extended arms, and he said, "I am Jesus; arise at once, and warn your friends and neighbours of their sins, and of the punishment which I will send on them, unless they repent and believe on me." Believing that he had seen the Lord, and heard his voice calling him to duty, he immediately got up, and at the midnight hour went from house to house and delivered his message. The people rose from their beds, but thought that their neighbour had become mad; but he assured them that he was not mad, but simply told what he had seen and heard. The manager, a God fearing man, told me that he went to him at early morning, and narrated substantially what he told me; and, having confidence in the character of the man, he added, "I am persuaded he is sincere in what he utters." He has heard the gospel for several years, but to us he has only been a hearer; we knew not that he was thinking and pondering the truth. He is now a candidate for baptism. Last Sabbath, for the first time in three years, he attended church and boldly delivered his message. We are told that God chooses the foolish, and the weak, and the base of the world for His own purposes; and it is our prayer that this man may be a vessel chosen, charged and infused by God Himself in advancing His cause in this place. The Rev. Mr. Hendrie, minister of the Scotch Church here, tells me of a similar case in the Rajpootana Mission, with which he was connected for seven years. Ten years ago the head of a village had a vision, in which he was summoned to go to Ajmeer, to be instructed in the Christian faith. He obeyed the directions which he received, went to Ajmeer, was taught, subsequently baptized, and became and continued to be a

valuable helper in Christian work. We will not limit the Holy One in His instruments, nor in His way of choosing them. Cease not to pray that our hearts may be made glad through evidences given of God's converting power.

MISS MCGREGOR: *Indore*: Writing to Mrs. Harvie, says: "Although I am writing you so soon after the other letter, I may tell you that our wish regarding a school in the city for girls has been gratified, and on the first of this month was opened with very fair prospects of success. Yesterday was the second day. There were twelve girls present, and I have, I think, a very competent teacher. We were in the first place, fortunate enough to secure the Mahanaree, who expressed her pleasure at having a school opened; and native friends have helped us in various ways. We have, besides, the option of teaching the boys in the Holkar's Foundling's Home, and my only difficulty is to get a suitable teacher for this department,—one who is not a heathen. There are nine boys and two girls; the latter attend the day-school, but the boys I have not yet taken in hand. The woman who goes for the girls is one whom I relieved from suffering, and she is a most willing helper. God has answered my prayer more abundantly than I deserve. Praise His holy name! Mr. Douglas and his family are in *Indore*. He has been quite ill for several days. I am in my usual health, and feeling very well. You will be glad to learn that Sir Lepel Griffin has sent word to the Durbur, or native court, that the missionaries are not to be molested while preaching in the city, so that now there is liberty. There has been no attempt since to hinder the work. Thank God that His word may now be heard by the people in any part of *Indore*. The Sepoys were becoming very troublesome, till at length Mr. Wilkie appealed to the agent, who is a just man, and now we have peace. The weather is very oppressive—a moist heat, which is exceedingly trying.

REV. DR. STEEL, *Sydney*, N. S. W., in a letter to Dr. McGregor, says,—Mr. Robertson will be also glad to get the remaining half of the allowance for his house. It is very gratifying that he is getting on so well and extending the influence of the Gospel all over the island of *Erromanga*. Mr. and Mrs. Paton have returned to *Victoria*. Mr. Paton has gone to visit *Tasmania*, for which Church a missionary is coming soon. He will then visit the *Victoria Church*. The Holts do not return, and thus all the labour and expense of their outfit and settlement are lost as it appears to us. It is always hard to keep up the staff on the *New Hebrides*. The tried ones are the best in the long run. I baptized four Chinese a fortnight ago.

Manitoba.

BY REV. ROBERT CAMPBELL, M.A., MONTREAL.

OWNS are springing up on all hands. I hope their ambitious inhabitants will not be offended at my calling them towns, since in some cases they are already dignified by the name of *cities*. Agriculture, of course, is and must be the backbone of the new provinces. At the same time the farming interests demand local markets for the consumption of the bulky and perishable products of the land, and convenient centres from which to obtain domestic supplies in exchange. It appears to me that there is a risk, however, of too many towns and villages being started in *Manitoba*. The owners of farms naturally desire to parcel them out in town lots, if they think that they can induce the public to believe that the situation is eligible for a village or city. A good many schemes of this kind have probably been killed off by the C. P. R. Syndicate. In not a few cases lands were bought with a view to having them surveyed into village lots, along the line which it was surmised the Pacific Railway would take—especially at points where rivers had to be crossed. It was scarcely to be wondered at that the members of this great corporation did not feel bound to fulfil the expectations of the speculators who had the start of them. The Syndicate naturally wish to keep the laying out of towns in their own hands. This is, indeed, one of the ways in which they expect to make their enterprise pay. Consequently, a good many sore heads may be found among those who had gone into the business of locating the future cities of the great West, in advance of the construction of the railway. Their neighbours, however, only laugh at them. It is diamond cut diamond. But it should be added that the Syndicate sell the lots of the towns which they lay out at moderate prices. It is speculators that raise the prices of these properties as soon as they pass out of the hands of the railway authorities. While mentioning the Syndicate, I may give the impression, once for all, which I gained from the people I met in *Manitoba* regarding this powerful combination. On the whole, the liberality they have displayed and the manner in which they have carried out their undertaking so far seem to have given general satisfaction. On all sides their land scheme was commended—that is, by all who have the interests of the country at heart. Speculators cannot touch Syndicate lands; the terms preclude. No man will care to buy or occupy a section to hold it for an advance, seeing that before he can get a title to it, he must, in the short space of four

years, have turned over at least one half of it with the plough. On the other hand, the terms are most favourable to *bona fide* settlers, as they get a rebate of \$1.50 from the Syndicate for every acre that has been broken up.

The universal subject of conversation, in town and country alike, is "lots." No matter what a man's calling or business is, his mind seems to be running on "lots." In this speculative temper lies the chief danger to morals and religion. I had heard a good deal of the drunkenness that prevailed, especially in Winnipeg; but I gladly bear testimony to the apparent sobriety of the city. I saw no evidence of any unusual dissipation. At the same time, it would not be surprising if there was too good a foundation for the ill rumour. A large proportion of the citizens are young men, who are obliged to live in hotels and boarding-houses, and are deprived of both the comforts and the ameliorating influences of home. I was greatly impressed with the appearance of the evening congregation which I addressed in Knox Church—the male element so largely predominated. It was a solemn thing to speak to the souls of some 900 persons, with upturned faces, on which the lines of eagerness, hopefulness and enthusiasm could be traced. If they could be got to enter upon spiritual enterprises with the ardour and determination that characterize their daily business life, what a great power for good that congregation would be in the North-West! That was the feeling that overcame me as I faced the sanguine-looking multitude. Speaking of Knox Church, I cannot forbear remarking on the thoroughness with which the late pastor, Mr. Robertson, now the Superintendent of Missions, seems to have done his work. It is a live congregation in every sense of the term. With one or two exceptions, I do not know of a Sunday-school or Bible-class in the Eastern Provinces in better working order. In short, everything about the congregation reflects credit upon the judgment and earnestness of the late minister; and I can now understand why his brethren in the North-West were so hearty and unanimous in desiring to have him assume his present office, in which his enthusiasm, insight and organizing power will have full play. I should add that I know no town in Ontario in which the Lord's Day is better observed than it is in Winnipeg, or in which the people more generally attend the services of God's House.

It was my good fortune to get at least a glimpse of a large number of the points at which we have churches or mission stations. I was not so lucky, however, in seeing the missionaries. Several of them were from home at the time of my visit. Emerson, West Lynne, Nelsonville, Portage LaPrairie,

Morris and Mountain City will all have in a short time strong congregations, as they are already places of considerable size. There is also a prospect that a town will spring up at the point where the Southwestern Railway crosses "the Boyne." It is, indeed, already named "Carman City," but it is proposed to change its designation to "Glenoak." Head- ingly, Stonewall, Brandon, and the group of stations belonging to Rockwood and Grasmere are yet in a less developed and solidified condition. Everything is to depend upon having churches in towns. Mission stations in purely rural parts are likely to remain long nothing but mission stations. The land regulations of the country make this result inevitable. The average size of farms is not 100 acres, as in the Eastern Provinces, but 320 acres—so that the population for many a day must be comparatively sparse; and in my judgment it would be unwise to erect churches of any considerable cost elsewhere than in growing towns: unless, indeed, colonies of Presbyterians are formed. If the people of a rural district were all of one faith, there might be a prospect of forming a self-sustaining congregation among them. If the larger farms will not guarantee a population, they ought, at least in time, to secure for their owners wealth with which to maintain ordinances. And now is the time for the Church to put forth its utmost efforts in girdling the land with mission stations. The temptations to worldliness are very great in the North-West. Let us supply the antidote of the gospel. We may do much to direct the energy, the hopefulness and the eagerness of the settlers into wholesome channels.

A word about the Manitoba College, and I have done. One can see at a glance the utmost importance of this institution to the welfare and progress of our Church in these parts. An adequate supply of ministers and missionaries will be looked for in vain from the older sections of the Dominion, or from Scotland. We must train men on the spot. And a capital start has been made in this direction. Already the college numbers some forty youths at various stages of progress. And stalwart youths they are. There being no grammar schools in the Province, the Manitoba College has to do the work proper to such. But there is at least one advantage in this state of things. The pupils are caught young, and their preliminary training has a better chance to be uniformly thorough than that which many of the students in our eastern theological colleges have enjoyed. If the Church of Scotland would only come to the help of the Manitoba College now, as it fostered Queen's University in its early days, it would be affording help in the most efficient way to our great Home

Mission field. Could the Syndicate not do something for the College? If they could not in their corporate capacity make a grant of lands to this institution, which is so essential to the development of the Prairie Province, individuals among them might, perhaps, give a few sections for a future endowment.

BRIDLING THE TONGUE.

Perhaps we can not practice a better discipline than by bridling or gaining control over our tongues. If any one has a doubt as to the importance of this discipline, let him read what St. James says about it in the third chapter of his Epistle. It is a terrible description of a most deadly evil, and yet every word of it is true. Nor is this all. The evil thing set forth is widespread, all but universal. Some are more thoughtful than others, but none among us are sufficiently careful as to what we say or when we say it. The apostle tell us, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." This is strong language, but it is true. Self-control is one of the highest attainments we can ever reach. The man who can so control his passions, his feelings, his emotions, as that they shall never find untimely or improper expression in word, is as Christ-like or perfect as he can ever be in this world. Sometimes the excuse is made for evil speaking, that the person is thoughtless, that he does not mean what he says. But is thoughtlessness really any excuse? Does it not add to the offense? But however this may be, Christians ought not so to offend. They are as lights and witnesses in the world. They are the Saviour's representatives, and as such they should seek to be as much like Him as possible. Never should they forget that by their inconsistencies they inflict upon the cause of Christ the deepest wound it ever receives. How awful the thought that by our words and acts we may become the stumbling-blocks on which others may fall and be lost forever—God forbid it! To guard against this we shall do well to improve by trying to gain control over ourselves, and particularly over our tongues.

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 \$4,428.90, while for all purposes, home and foreign, they have raised during the twelve-month no less a sum than \$27,612.21. Who next will make an assertion concerning the decay of these Hawaiian churches?

The Presbyterian Record.

MONTREAL: JANUARY, 1882.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

THE "RECORD" WISHES ITS THIRTY-FOURTHOUSAND SEVEN HUNDRED AND FIFTY READERS

A Good New Year.

THE ABOVE was the number on our despatch list for December, an advance of about seven hundred on the previous year. We hope to retain *most* of our old subscribers, and to add many new ones during the year 1882. The cost to any congregation for so much information on the work of the Church is so small that not a single family should be left out of the count. Otherwise, how can it be expected that they shall take an intelligent interest in what is going on? We appeal, as we have often done before,—and not unsuccessfully,—to the ministers of the Church, that they should present the claims of the RECORD to their people as prominently as those of any of the schemes of the Church—not on the RECORD's account, for it has passed the stage when "bolstering up" is required; and, when it cannot pay its own way, it had better go into other hands. But it might be made much more *useful* if attention was occasionally called to its contents from the pulpit, and if it were more frequently made use of in the missionary prayer-meeting, and in the Sabbath-school also. In some instances, the difficulty of collecting "the quarters" has had a discouraging effect upon our agents. That would be entirely removed were each Kirk-session, as is done, indeed, in many cases, to make the cost of the Record a charge upon

its funds, and see to its distribution. There is another remedy, which is perhaps better,—that is, to have the *Missionary Committee* deliver a copy of the RECORD regularly at the house of each family connected with a congregation, and to collect the cost of it. If there is no such committee, there ought to be one, in every church. It cannot be doubted that periodical house-to-house visits on an errand of this kind would be acceptable, and be the means of doing good. We trust that none of our friends will delay forwarding their orders unnecessarily. We shall be sorry if any lose their opportunity of getting the January numbers. Of course we shall try to have enough for all, but the distribution must proceed on the principle of "first come, first served."

Literature.

From DAWSON BROS., Montreal: *Paul the Missionary*, by Rev. W. M. Taylor, D.D., New York; p.p. 570; price, \$1.50; being twenty discourses, the design of which is to point out the practical lessons for modern life which are suggested by the personal experience of the great Apostle. Familiar illustrations are introduced with telling effect, which add greatly to the interest of the volume. *Martin Luther* and *Whittington*, each 220 pages (price, \$1.00), are good specimens of the PUTNAM'S "New Plutarch" series of biographical sketches of the men and women who have made the history of the world. *Cuban Sketches*, by James Steele, p.p. 270; price, \$1.50; contains graphic descriptions of men and manners in Cuba.

From JAMES CAMPBELL & SON, Toronto: *The Hymnal of the Presbyterian Church in Canada, with Accompanying Tunes*; in cloth, 90 cents. The book is exceedingly well got up. The tunes appear to have been selected with great care, and with special reference to the hymns connected with them. In some instances a choice of two tunes is given for the same hymn, and there is nothing to prevent the choir-leader from selecting for any of the hymns any tune that it will fit. As a rule, however, it is considered desirable that every hymn should be sung to its own tune. An eminent English musician, Mr. E. J. Hopkins, of the Temple Church, London, was employed to edit the music and revise the harmonies—a sufficient guarantee that that part of the book will prove to be all that can be desired. We gladly recognize a great many old familiar tunes.

PERIODICALS.—*The Illustrated Missionary News*, for 1881, D. MACGREGOR, Publisher's agt., Halifax. 75 cts. This handsome volume of 142 pages contains the twelve monthly numbers of one of the best English missionary magazines. The illustrations are particularly good, quite as pretty and much more instructive than the general run of "Christmas books for the young." *Frank Leslie's Sunday Magazine*, edited by T. De Witt Talmage, New York, \$3.00 per annum. The January number is full of useful and interesting reading. *The Gospel in All Lands*—E. R. Smith, 64 Bible House, New York, is henceforth to be published weekly; price, \$2.00 per annum. *The Canadian Independent*, organ of the Congregational Church, from being a weekly, is to resume the monthly form.

MEETINGS OF PRESBYTERIES.

Stratford, at St. Andrew's Ch, 17 Jan, 10 a.m.
 Peterboro', at Cobourg, 16 Jan., 7.30 p.m.
 Miramichi, at Douglastown, 7th Feb., 11 a.m.
 Glongarry, 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 Fergus, 17th Jan.
 Montreal, at St. Paul's Ch, 10th Jan., 11 a.m.
 Quebec, at Sherbrooke, 8th Feb., 8 p.m.
 St. John, at St. John, 10th Jan.
 Huron, at Thames Road, 17th Jan., 11 a.m.
 Hamilton, at Grimsby, 17th Jan., 10 a.m.
 Whitby, Bowmanville, 17 Jan., 11 a.m.
 Owen Sound, Division St Ch., 17 Jan., 1.30 p.m.
 Sarnia, at St. Andrew's Ch., 3rd Jan., 2 p.m.
 Pictou, ——— 3rd Jan.
 Lindsay, at Lindsay, 28th Feb., 11 a.m.
 Barrie, at Barrie, 31st Jan., 11 a.m.
 Lanark and Renfrew, Carleton Place, 28th Feb., at noon.
 Brockville, St. John's Ch, 2nd Tuesday, 3 p.m.

THE Japanese do not hiss a performance they disapprove of, but rise and turn their backs. And yet we think them barbarians.

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.

A Page for the Young.

WE have received no less than 196 answers to the Bible Puzzle in the December number. From boys, 86; from girls, 110. They come from all parts of the country: From Ontario, 116 answers; from Quebec, 4; from New Brunswick, 18; from Nova Scotia, 29; from Cape Breton, 6; from Prince Edward Island, 2; from Newfoundland, 1; from United States, 1. They are chiefly from boys and girls living in the country. From Montreal we have only eight, from Toronto, six, from Halifax two, and one each from Kingston, and St. John, N. B. The result is very creditable to our young friends. Only nine out of the whole number were incorrect; and some of these so nearly right! We do not know the ages of all. One, a little girl, says,—“I am only nine years old, and I done it all alone.” Another says he is an “old boy, within a few months of three-score and ten”—who yet took pleasure in working out the puzzle, and whose answer is beautifully written out. The young people may like to know that this old boy who has been competing with them, is a Judge on the Bench! Many of our young friends, along with their answers, have sent kind words about the RECORD, for which we thank them. We shall always try to have something interesting for them in its pages. The answer to the Puzzle is 50—representing a half-dollar coin. At the request of several we give the Scripture proofs, which are as follows:—

Abraham's age, 175.....	Genesis 25: 7.
Add Number of foxes, 300.....	Judges 15: 4.
Sub. Age of Joshua, 110.....	Joshua 24: 29.
Mul. Number of cords, 2.....	Judges 15: 13.
Add Men who lapped water, 300.....	Judges 7: 6.
Div. Number of Kings, 5.....	Joshua 10: 5.
Add Years David reigned, 40.....	1 Kings 2: 11.
Div. Days to guess riddle, 7.....	Judges 14: 12.
Mul. Number of loaves, 20.....	2 Kings 4: 42.
Add Days of temptation, 40.....	Matt. 4: 2.
Div. Age of Christ in Temple, 12.....	Luke 2: 42.
Add Years of building Temple, 7.....	1 Kings 6: 38.
Sub. Building Solomon's house, 13.....	1 Kings 7: 1.
Sub. Number of loaves, 5.....	Matt. 14: 17.

HOW TO HELP MISSIONS.

Here is a beautiful instance of growth from “A Word in Season!” How good, indeed, it is:—

One day a missionary in India was going out into a country village to preach. He did not take the horse-cars, as people in our cities would do, but called his native servant to bring the palanquin. This is a kind of carriage, borne by two or more natives on their shoulders by means of a pole passing through the centre.

When he reached his journey's end, he said kindly to the men who had brought him:

“Now, you have carried me so safely over this rough way, I want to tell you of One who will carry all your sins and burdens for you.”

They listened eagerly as he told them of Jesus and his death on the cross. A few weeks afterwards, one of the men came to the missionary's house, and begged to be the bearer of his palanquin for life. It was a strange request, and the missionary inquired what it meant.

“Well,” said the man, “I want to help you preach.”

“Help me! How can you?” was the next question.

“In this way,” replied the man; “many will not go to hear you; and, while I am waiting, they will gather around me, and I will preach, too.”

So now he accompanies his master in all his tours, and tells the Gospel story.

YOU WILL NOT BE SORRY

For being courteous to all.
 For doing good to all men.
 For speaking evil of no one.
 For hearing before judging.
 For holding an angry tongue.
 For thinking before speaking.
 For being kind to the distressed.
 For asking pardon for all wrongs.
 For being patient toward everybody.
 For stopping the ears of a tale-bearer.
 For disbelieving most of the ill reports.

A STRANGE PREACHER.

There was once a minister of the Gospel who never built a church.

Who never had a manse to live in.

Who never proposed a church fair or a concert to buy a new carpet.

Who never founded a sect.

Who never belonged to one.

Who never received a salary.

Who never asked for one.

Who never wore a black suit nor a white-neck-tie.

Who never used a prayer-book.

Or a hymn-book.

Or wrote a sermon.

Who never hired a cornet soloist to draw souls to hear the “Word.”

Who never advertised his sermons.

Who never went through a course of theological study.

Who never was ordained.

Who never went to Presbytery or General Assembly.

Who was always doing good.

Who was he?

Acknowledgments.

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

Received to 5th Nov. 1881...	\$452.33
Erin, Burn's Church.....	6.24
Moorefield.....	1.16
Doon.....	2.50
Innerkip.....	4.50
Georgetown.....	5.00
Limehouse.....	2.50
Hespeler.....	2.36
Rothsay, Calvin Church.....	3.92
Guelph, Chalmers' Ch.....	13.28
Tiverton.....	4.00
Georgina, Knox & Cooke's Chs	5.00
Belmont.....	7.00
Ospringe.....	2.08
Winterbourne, Chalmers' Ch	6.52
Guelph, St Andrew's Ch.....	13.12
Hullett.....	5.35
Wakefield.....	5.00
Huntingdon, St Andrew's.....	7.00
Nessagawaya.....	5.44
Campbellville.....	4.00
Alma.....	4.12
Nichol, Zion Ch.....	3.52
Onslow.....	5.00
Blackville and Derby	2.50
St Ann's and North Shore.....	3.00
Kempt.....	1.00
Gore and Kennetcook.....	3.00
Belfast.....	8.00
Oshawa.....	7.00
Chatham, St Johns.....	7.00
Eden Mills.....	2.20
Orillia.....	9.12
Collingwood.....	6.24
Stayner.....	2.48
Gravenhurst.....	1.75
Penetang, Wyebridge, Mid-	
land and Vint—addl.....	3.00
First Essa.....	3.20
Burn's Church.....	1.80
Dunn's Church.....	1.20
Elora, Chalmers' Ch.....	9.25
Cornwall, St John's Ch.....	12.00
	\$654.68

HOME MISSION.

Received to 5th Nov. 1881...	\$4103.21
Kippen, St Andrews—addl.....	11.00
Moore, Burn's Ch.....	11.58
Newtonville and Kendall.....	55.00
Friend of Missions, Walk-	
erton.....	2.00
Vanklout Hill.....	81.00
Mount Pleasant—addl.....	6.00
Burford.....	2.00
New Westminster, St An-	
drew's Ladies' Mis. Ass'n.....	32.50
Riverview.....	2.12
Newdale.....	2.11
Belleville, John Street.....	100.00
Beachburgh, St Andrews.....	4.47
Springville, —Thanksgiving	
Day.....	18.60
Orono.....	5.00
Montreal, Crescent St—addl	269.70
Manchester—addl.....	10.30
Doon—Thanksgiving Day.....	2.50
Glencoe, St Andrews.....	38.00
Paisley, Knox Church.....	34.82
Teeswater, Zion do.....	34.00
Northern Advocate, Simcoe	39.00
Williamstown, Hepzbibah Ch	10.20
Innerkip.....	20.00
Leamington, Blythwood &	
Campbell Settlements.....	19.70
Welland.....	7.00
Hespeler, Thanksgiving Day	3.32
Almonte, St Andrews, do do	29.50
Lansdowne and Fairfax.....	5.00
Mooreline.....	13.00
Dunsford.....	8.00

Westwood.....	10.00
Hullett.....	35.00
Londesborough.....	6.35
English Settlement, Thanks-	
giving Day.....	3.58
Ospringe.....	10.75
Richmond & Lower Windsor	10.10
St Vincent, Knox Ch.....	4.00
Sydenham, St Paul's Ch.....	4.84
Madoc, St Peters.....	60.00
Tecumseth, 2nd.....	10.00
Ross and Cobden.....	6.51
Eganville and Stafford.....	7.00
Pres. Church of Ireland.....	726.66
Heathcote Missy. Assoc.....	8.00
Glencoe, St Andrew's—	
Thanksgiving Day.....	10.50
Alice and Petawawa, &c.....	10.51
Dover and Chalmers' Ch—	
Thanksgiving Day.....	7.00
Tiverton.....	29.00
Eden Mills.....	5.00
Georgina, Knox & Cooke's Chs	42.00
Pakenham, St Andrew's.....	6.00
Mount Forest, Knox Ch.....	15.00
Saint Mary's, 1st.....	71.00
Belmont.....	45.00
Martintown, Burn's Ch.....	17.50
Summerstown, Salem Ch.....	12.25
Milton, Knox Ch.....	6.00
Hampden.....	16.00
West Adelaide.....	10.00
Arkona.....	10.00
West Williams.....	7.25
Kingardine, Knox Ch.....	57.00
McNab and Horton—	
Thanksgiving Day.....	40.00
Chinguacousey, 1st do do	9.32
Lindsay, St Andrew's.....	50.00
Greenwood, etc.....	5.00
Brant.....	3.00
Dundas.....	2.00
Nichol, Zion Ch—addl.....	5.00
Charles Blair, Kirkwall.....	0.75
Thankoffering from a young	
member of St. Matthew's	
Ch, Onabruck, on recov-	
ery from sickness.....	2.50
Hanover.....	20.00
Burlington Sabbath-school.	5.00
Bequest of the late John	
Thom, of Toronto, per his	
executors.....	563.78
Oshawa.....	36.00
Keady, Chalmers' Ch.....	5.00
Beverley Sabbath-school.....	19.29
	\$6379.03

FOREIGN MISSION.

Received to 5th Nov. 1881...	\$8169.05
Thos. Gilmour, Brockville,	
to purchase land for teach-	
ers' houses Tamsui, For-	
mosa.....	25.00
Mrs Buckman, Brockville,	
to purchase land for teach-	
ers' houses in Tamsui, For-	
mosa.....	10.00
Tara.....	6.00
Friend of Missions, Walk-	
erton.....	2.00
Moorfild.....	2.60
Newtonville and Kendall.....	21.00
New Westminster, St An-	
drew's Ladies' Missy. As-	
sociation—addl.....	24.00
Belleville, John Street.....	25.00
North Georgetown and Eng-	
lish River Auxiliary to Ca-	
nadian Board Woman's	
For. Missions for Formosa	64.50
Glencoe, St Andrews.....	12.00
Northern Advocate, Simcoe,	
Formosa.....	30.00
Welland.....	5.00
A Friend, Mornington,—	
per Rev Wm Burns, P O.....	20.00

Rev G Burnfield, to purchase	
land for teachers' houses	
in Tamsui, Formosa.....	15.00
Hullett.....	15.00
Ospringe.....	6.50
Springville.....	26.60
Rothsay, Calvin Ch.....	20.00
St Andrew's Auxiliary, Can-	
adian Board of Woman's	
For. Missions, Formosa.....	13.25
Heathcote Missy. Asso.....	5.00
Tiverton.....	25.00
Saint Marys, First.....	36.00
In Memoriam, from J & L	
H. Cobourg, for Church at	
Bankah, Formosa.....	20.00
Belmont.....	38.00
N McK, Kilmartin.....	8.50
Per Rev W A McKay, Wood-	
stock, for Church at Bang-	
hab, Formosa.....	21.00
Per Rev W A McKay, Wood-	
stock, for Oxford College,	
Formosa.....	284.00
West Adelaide.....	5.55
Arkona.....	4.35
Alma.....	16.00
Chas Blair, Kirkwall.....	0.75
Bequest of the late John	
Thom, per his executors.....	503.78
Mosa, Burn's Church.....	25.00
Oshawa.....	23.00
Member of the Congregation	
of Blyth, for Formosa, per	
Rev A McLean.....	30.00
Do do do do do	70.00
Cornwall, St John's Ch.....	40.00
Proffine, (omitted last month)	0.75
	\$9669.18

COLLEGES, ORDINARY FUND.

Received to 5th Nov. 1881...	\$1847.42
Goderich, Knox Ch.....	50.00
Friend of Missions, Walk-	
erton.....	1.00
Bowmanville, St Paul's.....	48.30
Toronto, Knox Ch, on ac.....	120.00
Moorefield.....	2.00
Mount Pleasant.....	2.00
Burford.....	1.21
Amos.....	8.60
Orchardville.....	1.90
Normanby.....	2.00
Belleville, John Street.....	50.00
Guelph, 1st.....	8.00
Glencoe, St Andrews.....	11.00
Hullett.....	7.00
Londesborough.....	2.50
Sarawak.....	3.65
Madoc, St Peter's.....	25.00
Rothsay, Calvin Church.....	10.00
Tiverton.....	15.00
Belmont.....	40.00
Pinkerton.....	4.00
Georgina, Knox & Cooke's Chs	13.00
Arkona.....	4.35
Fullarton.....	11.38
Avonbank.....	10.63
Alma, Thanksgiving Day.....	12.50
Nichol, Zion Ch, do do.....	3.80
Russell.....	13.65
Metcalfe.....	10.35
Milverton and North Mor-	
rington.....	31.25
Bothwell.....	12.00
Sutherland's Corners.....	2.00
	\$2289.48

KNOX COLLEGE BUILDING FUND.

Received to 5th Nov. 1881...	\$1661.20
Wm. Telfer, Scarborough,	
Per Rev Wm Burns.....	5.00
Streetsville, do do.....	43.00
Brampton, do do.....	11.50
Ayr, do do.....	26.92
Galt, do do.....	167.91
Dun. McColl, Milton, do do	10.00

G Thomson, Percy, do do	5.00
W Milne, Hamilton, do do	16.00
Woodville, do do	116.83
J Marshall, Elora, do do	3.30
Grafton & Vernonville, do do	34.00
Don. McCuaig, Woodville, do do	5.00
W Speers, Markdale, do do	5.00

\$210.66

CORRECTION.—In December Record, Knox Church, Perth, should have been credited with \$180.00 instead of \$1.80.

KNOX COLLEGE ENDOWMENT FUND.	
St. Mary's, Knox Ch Missy. Ass., (omitted last month)	20.00

MANITOBA COLLEGE ORDINARY FUND.	
Received to 5th Nov, 1881...	\$67.18
Tiverton	4.00
	\$71.18

WIDOWS' AND ORPHANS' FUND	
Received to 5th Nov, 1881...	\$800.88
Bowmanville, St Paul's	10.50
New Edinburgh	7.00
Belleville, John Street	12.50
Glencoe, St Andrew's	4.00
Inverness—addl	1.32
Heathcote Missy. Assoc.	3.00
Tiverton	5.00
Belmont	7.00
Pinkerton	3.00
Hamilton, Central Ch	36.50
Russell and Metcalfe	4.40
Cayuga	5.00
Smiths' Falls, Union Ch	10.00

\$910.10

With Rates from Revds. W. Forrest, H G McDiarmid, W Robertson, W Lothead, J A McConnell, W C Young, A Kennedy, D Allan, J R Scott, \$16; R Gray, A Stewart \$16; T McGuire, J Potheringham, W Walker, A F McQueen, J Scott, R Dewar, T S Chambers, Arch Currie, S H Eastman, M Hamilton, J A R Dickson, N McKinnon, J J Murray, J Carswell, D H McVicar, J R Battisby, Thos Goldsmith, \$20; J Currie, J Dick, Charles Fletcher, J Abraham, John Ross, J Smith, Jas. Black, A A Scott, Jno James, Thos Alexander, Arch McDiarmid, John Mordy, J Middlemiss, F W Farries, Rev J Burton, \$20.

AGED AND INFIRM MINISTER'S FUND.	
Received to 5th Nov, 1884, \$1177.74	
North Carradoc	7.80
Bowmanville, St Paul's	13.10
Moorefield	2.00
New Edinburgh	7.00
Belleville, John Street	12.50
Glencoe, St Andrew's	7.00
Queensville, Ravenshoe and North Gwillimbury	4.34
Georgetown	10.00
Limehouse	5.00
Mullett	7.00
Rothessay Calvin Church	10.00
Heathcote Missionary Ass'n	4.00
Alice and Petewawa, &c	7.45
Thamesville	11.95
Tiverton	10.00
Botany	5.01
Turin	3.04
Rockburn and Gore	6.75
Georgina, Knox & Cooke's Chs	10.00
Pinkerton	3.00
Bayfield, St Andrew's	2.00
Hamilton, Central Church	73.85
Kitley	2.00
Cayuga	5.00

\$1407.53

Rates Rec'd. to 5th Nov, '81. \$346.05	
With Rates from Revds. Wm Forrest, \$3; H J McDiarmid, \$3; G Jamieson, \$4; W Robertson, \$4.50; J A McConnell, \$3.50; R Moodie, \$3; A Kennedy, \$2; R Gray, \$3; T McGuire, \$4; W Walker, \$4; A F McQueen, \$3.50; John Scott, \$4.50; R Dewar, \$2; T S Chambers, \$3; Archd. Currie, \$2; J M Goodwillie, \$3.50; W A Johnson, \$2.25; A M Hamilton, \$4; J A R Dickson, \$3; S Jones, \$3; N McKinnon, \$3.50; R Jamieson, \$10; J J Murray, \$2.70; J Carswell, \$3; J Becket, \$4; J Eliot, 3.50; J R Battersby, 7.50; D McDonald, 3.50; G Porteous, 4; J Abraham, 5; J Ross, 4; J Smith, 8; Jas Black, 4; A McFaul, 3; R Kendrick, 3; A A Scott, 4; T Alexander, 2; J James, 12.50; W Matheson, 3; Archd. McDiarmid, 3; J Middlemiss, 4.50; A Rowat, 4; J Mordy, 3; R Scott, 3.50; J J Richards, 3; F W Farries, 10; Neil MacNish, 7.50	\$193.45

\$539.50

Knox College Students' Missionary Society.

Northern Advocate, Simcoe 9.00

Muskoka Sufferers from Bush Fires.

Northern Advocate, Simcoe 10.00

Waldensian Pastors Fund.

Received to 5th July, 1881... \$10.00

North Bruce

\$36.53

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO DECEMBER 4TH, 1881.

FOREIGN MISSIONS.

Acknowledged already	\$5163.95
St. Martin, Cross Roads and Black River	17.00
Harmony & Stewiacke Road Salem Ch Mis Soc, Green Hill Antigonish, per Rev J W Mackenzie	22.75
Cape George, per the same. La Have	6.10
La Have	8.35
Middle Stewiacke Mis Soc. Elmsdale and 9-Mile River. Archd Wingoood, Hamilton, Bermuda	100.00
Archd Wingoood, for Formosa James Ch, New Glasgow	35.00
New Bandon	93.30
Dundee, Dalhousie	3.00
Richmond, Halifax	1.79
W F M Soc, Truro, for New Hbrides	7.35
St John's Ch, Chatham	20.00
Yarmouth	10.00
Carleton, N B	5.00
Mr James Hill, Economy	6.00
Knox Ch, Pictou	2.00
"Dr. Geddie's Aged Friend, Maitland, for Rev Messrs Annand & Robertson's stns	72.00
New Richmond, P Q	20.00
	20.00

\$5660.09

DAYSPRING AND MISSION SCHOOLS.

Already Acknowledged	\$549.86
St Stephen's S S, Amherst	10.75
Antigonish S S	22.44
St John's S S, Hfx, to Sept 30 Onslow	10.09
Middle Stewiacke S S, for Trinidad Mission School	25.65
	6.87

Head West Bay S S, C B	11.21
Union Church S S, Hopewell	12.30
Scotch Ridge, N B, S S	2.00

\$651.08

HOME MISSION.

Acknowledged already	\$1878.44
Harmony & Stewiacke Road	6.53
Upper Londonderry	25.00
Mid Stewiacke Mis Society. Member of same thank off. Elmsdale and 9-Mile River	11.00
La Have Thanksgiving coll. Yarmouth	5.00
Yarmouth	14.00
La Have Thanksgiving coll. Yarmouth	4.10
Knox Ch, Wallace	7.00
St Andrew's, Sydney	10.00
New Bandon	7.00
Strathalbyn, PEI, Thk col prt St John's Ch, Chatham	3.00
Yarmouth	8.25
Carleton, N B	10.00
Ebenezer, Ch, Saltsprings	9.00
Scotch Ridge	8.00
Mabou, C B	6.00
D M W, Mabou	6.00

\$2028.64

SUPPLEMENTING FUND.

Acknowledged already	\$1484.54
Mid Stewiacke, pt Thank col Member	40.00
Brookfield sec	5.00
Cavendish, P E I	12.00
Strathalbyn, PEI	8.25
Nine-Mile River & Elmsdale St Andrew's, Hamilton, Bermuda	11.00
Milford	18.69
Bouladerie	14.00
Pres Ch in Ireland \$100 stg. St John's Ch, Chatham	6.00
Zion Ch, Charlottetown	498.67
Yarmouth	15.00
Scotch Ridge	15.00
Little Ridge	4.18
Sherbrooke	6.18
	2.50
	5.00

\$2144.14

Less by \$10 from James Ch, N G, credited by misdirection in Oct. Record. 10.00

\$2134.14

COLLEGE FUND.

Acknowledged already	\$3271.20
Upper Londonderry	15.00
Mid Stewiacke, pt Thank off Member	18.00
Brookfield sec	5.00
Elmsdale & 9-Mile River	5.00
Interest	90.00
Bouladerie, C B	1.00
St John's Ch, Chatham	8.00
Yarmouth	15.00
Carleton, N B	3.00
Knox Ch, Wallace	5.00
	5.00

\$3446.20

BURSARY FUND.

Acknowledged already	\$245.20
Knox Church, Pictou	12.50

\$257.70

AGED ANT INFIRM MINISTER'S FUND.

Acknowledged already	\$865.15
Mid Stewiacke, pt Thank off Brookfield sec	15.00
Elmsdale and 9-Mile River	3.50
Bouladerie	1.19
Richmond, Halifax	5.00
Knox Church, Pictou	6.02
	8.00

Minister's Percentage.

Rev Wm McChlagh for 1881	3.00
" Wm Millen "	1.00
" Wm Stuart "	3.00
" E A McCurdy "	5.00
" John Wallace "	4.86
" A McLean, Hopewell "	4.00
" J Robertson "	3.00
" D Drummond "	3.00
" L Jack "	2.00
" J M Sutherland "	3.00
" K Mackenzie "	3.00
" A McL Sinclair "	4.25
" Wm Robertson "	4.50
" A Munro "	3.00
" J C Burgess "	4.00
" Wm Ross "	3.00
" Allan Simpson "	7.00
" T Nicholson "	2.50
" A Ross, Har Grace, '80-'81	8.00
	\$962.97

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY - TREASURER OF THE
BOARD OF FRENCH EVANGELIZA-
TION, 260 ST. JAMES ST., MON-
TREAL, TO 7TH DECEMBER, 1881.

Acknowledged to 8th Nov.	\$6749.16
Montreal, Crescent st, on ac	100.00
D McMillan, Black Land, NB	2.00
Jas McMillan,	1.00
Avonmore,	10.50
Glencoe, St Andrew's Ch.	10.00
Innerkip	12.50
St Louis de Gonzague	22.00
A Friend, Burns P O	20.00
English Settlement S.S.	14.47
Ospringe	6.50
Hullett,	20.00
Londesborough	4.00
Chiselhurst	3.00
Eden Mills S.S.	6.70
Jas Black, St. Ls deGonzague	2.50
A Friend, Martintown	1.00
Harwich	10.00
Tiverton	18.00
Heathcote	5.00
White Lake S.S.	5.35
Fros Ch of Ireland	723.33
Shemogue, N B	13.51
Hector Munro, Montreal	10.00
Beaverton	16.48
Wallace Knox Church	3.00
Rodgersville	12.35
Crawford, N S	1.00
Caledon, Argye St & Allan's	35.00
Montreal, Erskine Ch, on ac	200.00
A Friend, P E I	10.00
Chatham, N B, St John's Ch	16.00
Owen Sound, Division street	52.13
Brook	5.00
Robt Anderson, Montreal	200.00
Brookville, Ont.	5.25
Lunenburg, Willis Ch, Ont.	6.00
A Member, Mount Forest	3.00

Per Rec. Dr. McGregor,
Halifax :-

Upper Londonderry	15.00
Mid Stewiaoke, Thanksgivg	20.86
Mid Stewiaoke, A Friend, Th	5.00
Brookfield, Thanksgivg	10.00
Nine-Mile River & Elmsdale	20.00
Mrs John Stewart, Hopkin- town, Mass.	2.00
Yarmouth	4.00
Pictou, Prince St Church	54.22
Pictou, Knox Church	17.00
Hopewell, Union Ch, Th	15.00
	\$8498.81

POINTE-AUX-TREMBLES SCHOOLS.

REV. R. H. WARDEN, Treasurer.

(a) ORDINARY FUND.

Acknowledged to 8th Nov.	\$1828.72
Stratford, St Andrew's S S	5.00
Streetsville S S	25.00
Chatham, Ont, 1st Pres S S	53.00
The Forks Baddeck	2.00
Thorold S S, 1 qr	6.25
Farnham Centre	3.00
Headingley, Man.	3.00
Montreal, Stanley St Ch	25.00
West Adelaide	3.12
Arkona	1.69
Fullarton and Avonbank SSS	26.00
A Friend, P E I	10.00
Strathroy, St Andrew's Ch	20.00
McIntosh S S	3.60
Montreal, Chalmers Ch S S	50.00
Montreal, A Friend	50.00
New Glasgow, N S, Ladies Relig and Benev Soc, per Dr McGregor	15.00
Sydney, St Andrew's	7.00
	\$2137.29

(b) BUILDING FUND.

Acknowledged to 8th Nov.	\$1937.13
Truro, per J K Blair	4.50
Bedeque, P E I, per Rev R S Patterson	10.50
Dartmouth, add, per Rev C A Tanner	10.00
New Glasgow do do	5.00
Truro do do	72.45
Fredericton do do	101.00
Richmond do do	7.20
Woodstock do do	1.00
St John do do	183.00
Hopewell do do	16.31
	\$2348.09

PRESBYTERIAN THEOLOGICAL HALL
BUILDING AND ENDOWMENT FUND.
FARQUHAR FORREST & CO., TREASURERS,
173 HOLLIS STREET, HALIFAX, N.S., TO NOVEMBER 30th, 1881.

Already acknowledged	\$63884.96
Alexr Sutherland, elder, Lower Caledonia, N S	15.00
N K L'ackie, Coldstream, NS	30.00
Milford, N S	1.00
St Andrews Ch, Sydney, C B	53.25
Cow Bay, C B	21.28
Jn Andrew, Shubenecadie, NS	10.00
Jas Wright, Lr Stewiaoke, NS	10.00

QUEEN'S UNIVERSITY AND COLLEGE,
KINGSTON.

C. F. IRELAND, Treasurer.

BUILDING FUND.

Already acknowledged	\$31943.85
Kingston.	
C Wright, bal on 100	25.00
M H Twitchill 3 on 100	25.00
Mrs D Clark, 4 on 500	100.00
J Downing, 4 on 100	20.00
A Swanson, 4 on 100	20.00
W Fee 4 on 100	25.00
Mrs Adair 4 on 100	20.00
Richard & Boyden 4 on 100	20.00
Mrs T Hendrey, 4 on 500	100.00
J E McCammon, 4 on 100	20.00
A Ross, 2 on 200	50.00
F Shaw, bal on 100	40.00
R Davis, 4 on 50	10.00
C E Cartwright, 4 on 50	10.00
G A Kirkpatrick, 4 on 500	100.00
J S Kirkpatrick, 4 on 100	20.00
Mrs W McCauley 4 on 100	20.00
R McCammon, 4 on 100	20.00

\$32588.85

LAND AND EQUIPMENT FUND.

Already acknowledged \$5200.00

ENDOWMENT FUND.

Already acknowledged	66613.15
Summertown.	
Rev. G C Patterson, on ac	5.00
W McLean, 1 on 20	10.00
Hamilton.	
R M Wanzer, 1 on 3	30.00
Dr Malloch, bal on 300	100.00
M Leggatt, bal on 500	250.00
Bonmanville.	
Jeanie Galbraith	4.00
D Stott	50.00
Mary Galbraith	4.00
M C Galbraith	1.00
Thos Yelloweas	5.00
Rev J Little	20.00
J F McArthur	8.50
H Beith, in full	25.00
Miss Beith, in full	25.00
Mrs Lyall, in full	20.00
Mrs R Galbraith, in full	20.00
Miss McMurtry, in full	10.00
J McMullen, in full	12.00
Hugh Greenlees, in full	3.00
D McArthur, in full	1.00
J McMurtry	10.00
J K Galbraith	10.00
J R Galbraith	5.00
Cornwall.	
D B McLennan, 1 on 500	100.00
H Campbell, 1 on 20	5.00
N Turner, in full	25.00
W Ross, do	100.00
F F Smart, 1 on 25	5.00
W Park, in full	20.00
D Leddell, 1 on 100	20.00
J Watson, in full	10.00
W J Smith do	2.00
F Soper, 1 on 25	5.00
P E Adams, 1 on 10	5.00
H C Patterson, 1 on 20	5.00
D O Alguire, 1 on 50	10.00
A G Watson, in full	100.00
J W Leddell, 1 on 50	10.00
T Tweed, 1 on 100	20.00
D Monroe, 1 on 25	5.00
J Leitoh, 1 on 50	10.00
1 on 25	5.00
W Colquhoun, 1 on 150	50.00
J Dingwall, 1 on 300	50.00
H L Pratt, 1 on 30	15.00
J Copeland, 1 on 100	20.00
J McIntyre, 1 on 50	10.00
J Purcell, 1 on 25	5.00
W Mack, in full	25.00
Pictou.	
Miss J Wilson, bal on 10	5.00
Carleton Place.	
John Gillies, in full	1000.00
W H Wylie, do	50.00
J Donald, do	5.00
Montreal.	
A T Drummond, 4 on 500	100.00
Port Hope.	
J Craik, in full	25.00
J F Clark, 1 on 10	5.00
W VanEwing, in full	5.00
W A Copeland, 1 on 10	5.00
D Chisholm, 1 on 50	10.00
W Williamson, 1 on 100	25.00
W Quay, 1 on 100	25.00
S Paterson, in full	10.00
B P Ross, do	5.00
R Dingwall, do	5.00
L Ross, 1 on 20	5.00
C Stuart, 1 on 20	5.00
John Ballagh, in full	10.00
Rev J Cleland, 1 on 50	10.00
J Patterson, in full	5.00
A W Pringle, do	5.00
W Simpson, do	5.00
Mrs Brodie, 1 on 25	5.00
R A Corbett, in full	25.00
Rev R J Beattie, 1 on 25	5.00

\$69,247.60