

The financial position when examined shewed a decided improvement on the past few years. Though only two-thirds of the congregations have responded thus far to the Board's appeal, yet all claims are met so far, and what is now contributed can be actually applied to the increase of salaries. It further appeared that while a good many of the non-contributing congregations are either vacant or weak, there remain on this list from 10 to 15 of our strong congregations, and to these the Board looks with confidence for an early and liberal contribution, and to all for some expression of their interest in ministerial education. The Secretary was instructed to direct attention to the fact that as the accounts close on the 31st May, the Board was most anxious that all returns should be made prior to that date, so that they might be enabled to report favourably to Synod.

Comparing the present year with the past there is a decided improvement in the financial position. Though only two-thirds of the congregations have as yet made their returns to the Treasurer, yet all claims for the year are met, and all that comes in till the accounts close on the 31st May, will be available for the proposed increase. Doubtless more than half of the congregations yet to be heard from are vacant, or somewhat weak; yet a goodly number of our stronger charges are on the list, and they may be reckoned on with confidence for their proportion, while of the weaker, we trust the record will be found applicable "For to their power I bear record, yea and beyond their power they were willing of themselves."

On this list we may place the names of those, whether strong or weak, who have followed up their first contribution by a second:

Alberton and Tignish, 1st collection \$26.23, second collection \$56.40; Total, \$86.28. Cornwallis North, 1st collection, \$30, second \$35. Total \$65.

We hope their example will stimulate others.

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THERE are now twelve Christian chapels in Pekin.

## PROGRESS OF RELIGION.

We have again devoted as much space as could be spared, to notice the progress of the blessed work of Revival through the large towns and rural parishes of Scotland. It is truly the Lord's doing and marvellous in our eyes, and the manifestations of Divine power and grace multiply in all directions.

While recording these glad tidings we feel that we should not be silent concerning the many indications of revived faith and zeal in our own Lower Provinces. In all of them we have heard of increased attendance at prayer meetings, and from many congregations we have heard notes of advancement and of souls won to Christ. Our limits forbid us to enumerate all the places and Churches in connection with the Wesleyan and Baptist denominations, where a growing interest in the Lord's service has been reported with accessions to the number of professed followers of Jesus.

From a secular paper "The Patriot," we present a notice of evangelistic efforts and success in Charlottetown as follows:

A religious movement has, for some time, been in progress in this city, which, if it had taken place in a larger community, would have been extensively noticed by the press. The proportion of inhabitants who have given the strongest evidence of being affected by it, is exceedingly large. Charlottetown does not contain ten thousand inhabitants, yet the number of awakened and penitent cannot fall far short of one thousand. At the Methodist meetings alone eight hundred persons have publicly expressed their sorrow for their sins, and declared their resolution to lead a new life. Among the Presbyterians, both in the congregations of St. James and Zion Churches, large numbers have become penitent, and have evinced a desire to reform. The movement has been participated in by the members of St. Paul's Church (Episcopalian), and the Bible Christians, we believe, to a very considerable extent. This "revival" is characterized by a quiet yet profound earnestness. The excitement, though deep and general, does not exhibit itself in a noisy or in any way an unseemly form. Meetings for prayer are held in the evenings in the churches, and in the day in the Young Men's Christian Association Room, all of which are well attended. We, of course, notice this movement merely as a secular journalist