

The Starless Crown.

THEY that turn many to righteousness shall shine as the stars for ever and ever.—Dan. xii. 3.

Wearied and worn with earthly cares, I yielded to repose,
And soon before my raptured sight, a glorious vision rose :

I thought, whilst slumbering on my couch in midnight's solemn gloom,

I heard an angel's silvery voice, and radiance filled my room.

A gentle touch awaken'd me—a gentle whisper said,
"Arise, O sleeper, follow me ;" and thro' the air we fled.

We left the earth, so far away that like a speck it seem'd,

And heavenly glory, calm and pure, across our pathway stream'd.

Still on we went—my soul was wrapt in silent ecstasy ;

I wondered what the end would be, what next should meet mine eye.

I knew not how we journey'd thro' the pathless fields of light,

When suddenly a change was wrought, and *I was clothed in white.*

We stood before a city's walls most glorious to behold ;

We pass'd thro' gates of glistening pearl, o'er streets of purest gold ;

It needed not the sun by day, the silver moon by night ;

The glory of the Lord was there, the Lamb Himself its light.

Bright angels paced the shining streets, sweet music fill'd the air,

And white-robed saints with glittering crowns, from every clime were there ;

And some that I had loved on earth stood with them round the throne,

"All worthy is the Lamb," they sang ; "the glory His alone."

But fairer far than all beside, I saw my Saviour's face :

And, as I gazed, He smiled on me with wondrous love and grace.

Lowly I bow'd before His throne, o'er-joy'd that I at last

Had gain'd the object of my hopes ; that earth at length was past.

And then in solemn tones He said, "Where is the diadem

That ought to sparkle on thy brow—adorn'd with many a gem ?

I know thou hast believed on me, and life through me is thine.

But where are all those radiant stars that in thy crown should shine ?

"Yonder thou seest a glorious throng, and stars on every brow ?

For every soul they led to me they wear a jewel now!
And such *thy* bright reward had been if such had been *thy* deed,

If thou hadst sought some wand'ring feet in path of peace to lead.

"I did not mean that thou should'st tread the way of life *alone*,

But that the clear and shining light which round thy footsteps shone,

Should guide some other weary feet to my bright home of rest,

And thus, in blessing those around, thou hadst thyself been blest."

The vision faded from my sight, the voice no longer spake,

A spell seemed brooding o'er my soul which long I fear'd to break.

And when at last I gazed around in morning's glimmering light,

My spirit fell o'erwhelm'd beneath that vision's awful might.

I rose and wept with chasten'd joy that yet I dwelt below,

That yet another hour was mine, my faith by works to show ;

That yet some sinner I might tell of Jesus' dying love,

And help to lead some weary soul to seek a home above.

And now, while on the earth I stay, my motto this shall be,

"To live no longer to myself but Him who died for me !"

And graven on my inmost soul this word of truth divine,

"They that turn many to the Lord, bright as the stars shall shine."

The Duty of the Hour.

BLUE books placed on tables of Parliament, speeches by our statesmen of all parties, the unanimous voice of the press, and the experience of tens of thousands, tell the same story of the pressure of "hard times" and the necessity and duty of economy. Nations and individuals must pay their debts—must not spend beyond their means, except under heavy penalties. The Church has a very living interest in this subject of public and private finance—for it too often happens that when retrenchment becomes imperative it is first exercised on some one or other of our church enterprises! It begins with the House of God! The confession is a sad one, but it is well that the humiliating truth should be known and confessed. The Lord's portion will be lessened sooner than the portion assigned to luxury. This is not true of all: yet how few comparatively are those who are willing not merely to sing praises to Christ, but also to practise palpable self-denial for His sake!

We too would earnestly join in tendering and urging the good advice to practise economy. It is a Christian virtue, to "gather up the fragments that nothing be lost." God does not ask any one for what He has not first given. He does not ask what you cannot give. Your heart may be pained under a sense of your inability to give more liberally of your substance. It would be far more delightful for you to give twenty dollars than one dollar, and to give to all the schemes of the church than only to one or two. You are economising to the best of your ability, realizing that you are acting before God and men. You have retrenched your contributions to religious and benevolent objects only when you could not honestly do otherwise and when not even a "fragment" was wasted. Is it so? While some are doubtlessly acting in all good conscience in the matter, are there not many who wholly forget to consult conscience at all? Cannot most of us dis-

cover some one form of expenditure which we might reduce or wholly avoid for the sake of Christ and His church?

It becomes the members of the body of Christ to practise economy for Christ's sake. He having given up all for us, we should be willing to give up at least some of our luxuries for Him. Nay, we should be grateful for the opportunity of showing thus the strength and reality of our love and the fervour of our zeal. The Presbyterian Church of Canada has undertaken important enterprises at home and abroad in the name and for the sake of the Lord Jesus. We have Foreign Missionaries to maintain in China, India, the New Hebrides, and Trinidad. We have Missionaries in what we must now perhaps call a "home" field, among the Indians of our "Great West." These enterprises must not be allowed to fail or to suffer for lack of financial support. Reader: what have *you* done for one or all? Then, nearer home, we have our funds to assist weak congregations,—to carry the Gospel message to our scattered settlements,—to evangelize the French Roman Catholics,—to support our educational institutions. What have you done for these? The question is peculiarly appropriate at this time, for our ecclesiastical year is drawing to its close, and from published statements it is obvious that some schemes of the church are seriously hampered for lack of funds. We all know and feel that this is commercially and financially a "hard" year; and for this very reason it is doubly necessary for ALL to exercise the gift of a wise liberality combined with a prudent economy. The work of the church must be prosecuted without flagging, the church's honour must be upheld; there must be no retreat, or even halting, at a time such as this, but rather an advance all along the line. It is in years of depression that the Lord usually opens most copiously the fountains of His bounty. When His people strive bravely with adversity, He is ever most ready to pour out His blessing.

The Truth.

THE truth, "the whole truth, and nothing but the truth" has been committed to us as a Church, and we are to declare it and to witness for it before the people of this Dominion. We are to speak the truth of God in our pulpits, in our classes, in our families; we are to print it in our books and papers; we are to use all available channels for its diffusion. But, above all, we are to LIVE the truth! What is there more disastrous to the human soul than godless, false, and base lives giving the lie to the orthodox utterances of the lips? Nothing is more weakening and degrading than a life that is all a lie by the side of a creed that is all true. An error in the life of a disciple has a louder voice by far than an error in his creed. While we love the truth let us live the truth. If we cannot commend our creed by eloquent words, we can by godly works. If we cannot slay heresy by logical demonstration, we can shame heresy by lives becoming our profession. If we have truth in our hearts, shewing itself in and through all our sayings and doings, we shall do more for the Presbyterian Church in Canada, we shall do more for the glory of our Redeemer and the salvation of souls, than if we preached with the eloquence of a Demosthenes and belied our teaching by leading selfish and ungodly lives.

Theological Hall: Halifax.

LAST autumn, the Synod of the Maritime Provinces appealed to the people for \$100,000 for the Theological Hall,—\$30,000 for a building, and \$70,000 to augment the present endowment. The appeal was made not without anxiety, in view of the depression in business, and the scarcity of money; but the result has already amply vindicated the wisdom of the Synod in setting promptly to work. The amount already subscribed in the city of Halifax is considerably in advance of the original estimate, and the canvass is not yet completed. Pictou, New Glasgow, Maitland, and Dartmouth have been appealed to with

most satisfactory results. St. John has not yet been heard from; but when the time comes, no doubt there will be liberal and and worthy things devised and accomplished in that spirited city. The North Shore of New Brunswick will probably be visited before the winter closes by deputies from the Board at Halifax. "First fruits" have already come in from P. E. Island, and if we may judge from the precedent set by the venerable Father of the Synod, Rev. R. S. Patterson, the Presbyterians of the Island Province will not be a whit behind their brethren in the mainland. Mr. Patterson has forwarded to the Treasurer, as his contribution, ONE-FIFTH of his year's stipend. In a note accompanying the remittance he says:

"I am the last of the Students at Theology, who entered on the ministry, belonging to the first class in the Pictou Academy. I have lived to see what I never expected to witness, all the different bodies of Presbyterians united. Animositities and contentions have given place to harmony and love. It may be well said, 'what hath God wrought!' 'The Lord had done great things for us.'"

It is in this spirit of thanksgiving that many of the donors offer their gifts. It is hoped that an opportunity will be afforded to every member and adherent of the Church to contribute. The poor as well as the rich should claim the privilege of advancing the Kingdom of Christ according to their ability. Two of the poorer Churches in Halifax have made congregational collections on behalf of the fund. Chalmers Church contributed \$1150 in sums ranging from 50 cents to \$100. Poplar Grove Church contributed over \$2400 in sums ranging from \$1. to \$100. We mention these collections to illustrate the "power of littles." Dartmouth has given \$1200; Maitland, over \$5000, with "more to follow;" so with Pictou; and so too with New Glasgow. The Lord is evidently putting it into the hearts of His people in the Eastern Section of the Church to give liberally and cheerfully for this important purpose. What should hinder a similar movement in the Western Provinces? It cannot be said that our Colleges there do not require to be endowed—They must be sooner or later. Neither can the ability of the people to do what is needed be called in question.

The Claims of our Church.

THE territory over which our Church extends is almost "equal in area to the continent of Europe." Such is the opening

sentence of the statement laid before the parent Churches by the Conveners and Secretaries of our Home Mission enterprises. It is well for us to bear in mind a fact so impressive, in order that we may raise our minds and hearts above our immediate surroundings and as becomes the possessors of so vast and splendid a heritage. The earth is the Lord's: this Dominion is His, and He has given it to us to subdue and cultivate for Himself. We are to care therefore not for our own congregation merely,—and not for our own Presbytery, or Synod merely; not for our own town or county or province merely, but our sanctified patriotism must be coextensive with this vast Dominion." Moses was permitted to view the green slopes and the goodly mountains of the Promised Land. Each one of us is privileged not only to see our goodly land but to enter in and possess it in the name of the Lord, and prepare the way for millions that are to come after us.

The Eastern Section of our Home Mission fields, embracing Nova Scotia, New Brunswick, P. E. Island, Newfoundland and Bermuda, contains, at least, two hundred thousand Presbyterians, and many thousands who *should* be Presbyterians. Three hundred ministers would be required adequately to supply this population, widely scattered as it is. Our actual ministerial strength in this section is 156 settled ministers, with an uncertain number of Probationers and catechists, varying say from 20 to 40. In the province of Bermuda we never had but little to do, and the population is small and not likely to increase. Our interest there is confined to two congregations. In Newfoundland we have been very weak hitherto,—no Presbytery being formed there till 1875. But there is hope of progress, and a pressing call for evangelistic work. Presbyterianism is relatively strong in Nova Scotia and P. E. Island,—stronger than any other Protestant denomination; still there is much Home Mission work to be done even in these two Provinces. But it is in New Brunswick especially that there is the amplest scope for Home Missionary

effort. Our congregations often consist of four, five, or more stations, at considerable distances apart. In each station is a handful of families, composed of immigrants from New England, and the north of Ireland and Scotland, or the descendants of the original settlers, who are struggling to maintain ordinances amid difficulties enough to weary any but the strongest faith and hope. In some districts, recent colonies from Scotland, Ireland, Iceland, &c., have been formed. These newly-arrived bands require every shilling they bring with them to procure the bare necessities of life. Our Church must provide for them the ordinances of religion, or their children must grow up as adherents of Churches less pure than the Church of their fathers, or become, through neglect of ordinances, ignorant of and careless about the Gospel altogether.

The Maritime Provinces have their Theological Hall to support, and also to provide an annual subsidy of \$45,000 for Dalhousie College. They have a scheme for the supplementing of weak congregations, involving an annual outlay of some \$4000.

The western Section of our Church includes the great Provinces of Quebec and Ontario, and the new Provinces of British Columbia, Manitoba and Keewatin, and the whole North-West Territory. One-seventh of the population, say 450,000 is professedly Presbyterian. In British Columbia we cooperate with the Church of Scotland. Considering the inflowing, present and prospective, of population in the North-West we should have 700 ministers in the "western section;" but instead of this number, our whole strength is four hundred and sixty settled ministers, with fully one hundred vacant charges, thirty-five to forty home missionaries, and more than one hundred catechists. The only other Presbyterian ministers with charges in these provinces and territory are some fifteen or sixteen, who claim a nominal connection either with the Church of Scotland, or the Free Church, or the Reformed Presbyterian Church. In the province of Ontario, the population of which is one and three-quarter millions, our

Church is strong and extending rapidly. In the province of Quebec the great bulk of the population consists of French-Canadian Roman Catholics, our efforts for the evangelization of whom have been signally blessed by God, especially since our late union. Last year, in the city of Montreal alone, and owing chiefly to the labours of Mr. Chiniquy, between two and three thousand publicly renounced connection with the Church of Rome and joined themselves to us. Our people gave last year to this scheme alone between three and four thousand pounds.

The Home Missions, the mission to lumbermen, and the aid provided for weak congregations in the West, involve an annual expenditure of over 35,000 dollars a year. New fields are being constantly opened up as the country is becoming settled. At all important points along Lake Superior and in the vast and lonely wilderness between Ontario and Manitoba, where a few years ago we had but one minister, we have now eleven. The expense incurred in following pioneer settlers is necessarily great, but no work is more important in view of the future of the Church and country.

We have mentioned the educational efforts of the Church in the Eastern Section; let us see what is being done further west. We have Morrin College at Quebec. We have the Presbyterian College at Montreal; Queen's College at Kingston; Knox College at Toronto, and a College at Winnipeg, Manitoba.

No Church can thrive or even live in these days without engaging in Foreign Mission work. We have accordingly, as the committee inform the parent Churches, missions in the New Hebrides, in Formosa, in India, and in Trinidad; besides the efforts made in the Far-west to evangelize the Indians. It is not now appropriate to class our North-West enterprise with our Foreign Missions, for the field is all our own.

The parent Churches have in the past afforded us very valuable aid in money, but especially in men. They deeply sympathize with us in our arduous and glorious work

and they give the best practical proofs of continued sympathy and countenance. The parent Churches have ever been our fellow-workers, and they are evidently resolved still to aid us in "laying the foundation and building the walls of a great state, and in cementing them with those religious principles without which no state can endure."

Surely the claims of our Church upon the affection, the loyalty, and the self-sacrificing liberality of our own people are urgent, and paramount to all other claims. We prize the approval and assistance of the parent churches; but we are neither worthy of their aid, nor are we fitted to make the best use of it, unless we do our duty well and truly. It is only when we do our utmost that we can honorably invite the help of others. The Scottish and Irish Churches will assist our Educational and Home Missionary enterprises. Their good-will and their substantial proofs of it, will do much to encourage us in the work to which the Master has summoned us. To appropriate the words of the Committee.—

"The Presbyterian Church in Canada with its six hundred and twenty settled ministers, has undertaken not only the necessary duty of sustentation and all that is implied now-a-days in the organization of a great Church; but many onerous duties incidental to its position in a new country of vast extent, and where the Protestant population is divided into two unequal parts by the intersection of the French-speaking and Roman Catholic province of Quebec. In a country where the thoughts of young men are naturally turned to material things, we have to train a ministry not only to meet recurring expenses, and to supply one hundred and fifty vacant charges, but also to build up hundreds of little stations into congregations; and, taking the tide of immigration at the flood, go forward with it along the line of the Canadian Pacific Railway, and north and south of that great highway which is now being surveyed and constructed from the Atlantic to the Pacific. In order to do this work, we have 'forgotten the things which are behind,' and, having consolidated our forces, are 'reaching forward to things which are before.' A few of our brethren here and there have not seen fit to unite themselves with us, but we believe that their patriotic and Christian spirit will not suffer them to

stand aloof long from the great current of Church-life in the country they love, and from the important national and Christian duties that the Church is called upon to discharge. We are ambitious to do for Canada what the mother Churches have done in and for the mother lands. The past has shown us that in this we can count upon their sympathy, their prayers, and their willing assistance."

The Sabbath School.

INTERNATIONAL LESSONS.

BY REV. GEO. M. GRANT, M. A.

THE SHUNAMITE'S SON.

APRIL 8th.—2 Kings 4, 25-37.

Golden Text: Matt. 15, 28.

READ the whole story, v. 8-37. Elisha resides on Mount Carmel, where he holds services regularly on the "New Moon and Sabbath," v. 23, which seem to have been attended by persons who lived 15 or 16 miles distant. On his visits to the Schools of the prophets, a rich woman of Shunem in the plain of Esdraelon regularly entertains him. She is promised a son, and incredible as it seems to her, as formerly to Sarah (Gen. 18, 12), the promise is fulfilled.

Years elapse. The boy is old enough to go with his father to the corn-field. One day, a sun stroke brings on inflammation of the brain. He dies in his mother's lap. Suppressing her grief, she places the body on Elisha's bed, and, mounting her fleetest ass, posts to Carmel. From the height, the man of God sees her coming when afar off, and sends Gehazi to ask courteously of the welfare of her family. She cannot open her heart to a servant, but goes on to the prophet, and throwing herself at his feet passionately clasps his knees. Gehazi attempts to thrust her away, as the disciples the women who brought their children to Jesus, Mark 10, 13.

Elisha soon learns the truth from her broken words and sends Gehazi ahead with his staff. He is to go as fast as he can, "his loins girded," and not to allow himself to be delayed or distracted with the tedious greetings of the East. But the staff has no effect, Elisha follows the method of Elijah (1 Kings 17, 21), and succeeds, though with greater apparent difficulty proving that he had not more of the power of God.

Lessons.—1. Hospitality to God's ser-

vants shall not lose its reward, Luke 10, 5-7. 1 Cor. 9, 11.

2. Elisha is not ashamed that he does not know everything. He wishes the woman to tell what God had not told him.

3. Life comes from a living prophet, not from a dead staff.

4. The Shunamite's faith failed not, and her faith was honoured, Job 13, 15.

5. The mere voice of Jesus shall raise all that are in the grave, John 5, 28.

HOME STUDIES.

M. 2 Kings 4: 8-17—*The prophet's Chamber.*
 T. 2 Kings 18: 25-37 *The son brought to life.*
 W. Luke 7: 11-17—*The widow's son raised.*
 Th. Matt. 9: 16-26—*The ruler's daughter restored.*
 F. John 11: 17-44—*Lazarus raised.*
 S. 1 Cor. 15: 35-58—*Our body raised.*
 S. Phil. 3: 7-21—*Our body changed.*

NAAMAN THE LEPER.

APRIL 15th.—2 Kings 5, 1-14.

Golden Text: Ps 51, 7.

Naaman the Syrian (Luke 4, 27): Commander in chief, and the highest civil official in the Kingdom (v. 18); brave (v. 1); though quick to resent a supposed personal or national affront (v. 11, 12), yet ready to listen to a common sense view suggested by his servants; grateful (v. 15, 23); honest (v. 18); in one word, a true soldier, but—there's a but in every one's lot—afflicted with the white or most malignant leprosy (v. 27). In Israel—even had he been King—he would have been excluded from society, 2 Chron. 26, 21, because leprosy was the bodily type of sin.

A nameless Israelite girl.—This maid, a child, an exile, a slave, is the means used for the healing and the conversion of Naaman. She is better to him than the favour of King and people.

Naaman goes on his journey in great state, with "servants" and "chariot and horses," and—after the manner of the East—costly presents; 10 talents of silver, equal to \$17,000; 10,000 gold pieces; 10 holiday suits or dresses of ceremony from the celebrated looms of Damascus.

Joram, King of Israel.—He should have remembered how Elisha had already delivered three Kings (Ch. 3), but his unbelief makes him think only of himself, and the difficulties in the way. He knows that leprosy is as the skin of death, and is curable by God only, Deut. 32, 39.

Elisha.—Note (1) the dignity that he asserts in his rebuke of the King's unbelief (v. 8), in his dealing with Naaman (v. 10), and in his refusal to accept any reward (v. 16): (2) the simplicity and beautiful symbolism of the cure, God's way of salva-

tion being represented; (3) the seven washings, because seven was the signature of the covenant and indicated completeness (Ps. 51, 2).

The Anger of Naaman.—It is a perfect picture of the way in which the natural heart rejects the gospel, 1 Cor. 1, 18, 23, 27. Folly measures God's revelation by sense and reason. Pride trusts in what we ourselves have or can do, though we know that we have tried and failed a thousand times.

Lessons.—1. Testify for God as far as you know and believe. The maid believed, and spake, Ps. 116, 10

2. Give your children a religious education, and they may be the most effective ministers of God, Ps. 8, 2.

3. God's Providence works by apparently insignificant means. "A small chink may serve to let in much light." The mouse may set a lion free.

4. Messengers of God should always speak His word with authority, and act with dignity

(5.) The proud are incurable. Humility first, then faith; but the humility is from faith.

(6.) Man trusts to works, ceremonies, penances, rather than accept salvation as a gift of God. Ro. 6, 23.

HOME STUDIES.

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| M. | Lev. 13: | 38-46— <i>The law of Leprosy.</i> |
| T. | Lev. 14: | 1-29— <i>The law of Cleansing.</i> |
| W. | 2 Kings 5: | 1-14— <i>The Syrian leper.</i> |
| Th. | Mark 1: | 35-45— <i>The leper of Capernaum.</i> |
| F. | Luke 17: | 11-19— <i>Ten lepers healed.</i> |
| S. | Zaach. 13: | 1-9— <i>A fountain for Uncleanness.</i> |
| S. | Ps. 51: | 1-19— <i>Whiter than Snow.</i> |

GEHAZI, THE LEPER.

APRIL 22nd.—2 Kings, 5, 20-27.

Golden Text: Prov. 15, 27.

Gehazi, the servant or boy of Elisha.—What was his sin? First, covetousness or greed. He perhaps argued to himself that there could be no harm in his trying to get a little of the money Naaman had offered. There is no sin more insidious than avarice. By that sin fell one of the twelve, John 12, 6: Matt. 26, 15.

Sin leads to sin. One lie often needs ten worse lies to cover it up. Covetousness led Gehazi to falsehood, robbery, sacrilege. Lying to a stranger forced him to lie to his master.

It would also seem from v. 27, that he was tired of being a servant. The words of Elisha reveal the projects that were in his mind all the way back.

Naaman.—His quick leaping down from his chariot to greet even the servant shows

how changed he is from the old Naaman. His gratitude was unlike that sick-bed gratitude which is forgotten when health returns.

Elisha.—The motive that actuated him in refusing Naaman's present is seen in v. 27. The same motive made Paul preach without charge, 1 Cor. 9, 15, Acts 20, 34. The age was selfish and unbelieving, and and required such proofs of the prophets or apostles' sincerity and disinterestedness.

Lessons.—(1.) Pilfering—direct or indirect—on the part of servants is a heinous sin; Titus. 2. 10. He that uses his master's name or credit for his own gain is a thief.

(2.) The inner eye of Elisha followed Gehazi on his expedition. God's eye is on us, Gen. 16, 13. Ps. 139, 12.

(3.) God may punish our envy of others by giving us not their possessions but their maladies.

(4.) God's servants should show their faith in the spiritual by being willing to sacrifice the material, Heb. 10, 34. 2 Cor. 8-9.

HOME STUDIES.

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| M. | Ex. 12: | 1-12— <i>Miriam's Leprosy.</i> |
| T. | 2 Kings 15: | 1-1— <i>Azariah's Leprosy.</i> |
| W. | 2 Kings 5: | 20-21— <i>Gehazi's punishment.</i> |
| Th. | Prov. 15: | 21-33— <i>Treed of Gain.</i> |
| F. | 1 Tim. 6: | 1-11— <i>The love of gain.</i> |
| S. | Josh. 7: | 16-26— <i>Achan's sin.</i> |
| S. | Luke 12: | 13-21— <i>The rich fool.</i> |

ELISHA AT DOTHAN.

APRIL 29th.—2 Kings 6, 8-18.

Golden Text: 2 Kings 6-16.

I. *Elisha the protector of the King.*—At this time the Syrians were an overmatch for the Israelites. They made incursions so boldly into the heart of the country that Josephus says the King had to give up hunting. But their best laid ambushments were so often baffled that their King suspects treachery in his own Council Chamber. When the true explanation is given, perhaps by one who had accompanied Naaman, he sends a force to capture the magician, forgetting that he who could protect another could surely protect himself.

Though Joram and the people were bad, Elisha was a true patriot and would do his duty as a subject. The prophet was more valuable than a thousand scouts.

II. *Elisha's protectors.*—Dothan (Gen. 37, 17.) a village between Samaria and Jezreel, in a narrow pass through the mountains. The successor of Gehazi is naturally enough alarmed, even as the disciples when the waves were about to swallow up their boat, Mark 4, 37-41.

v. 16. Elisha's faith is calm and strong

like that of Jesus Himself, Matt. 26-53. For other similar Scripture examples, see Gen. 32, 1-3, when danger from Esau threatened Jacob; 2 Chron. 32, 7; Ps. 27, 1-3; Ps. 118, 10-12; Isa. 43, 1; Ro. 8, 31.

Lessons.—(1.) A man of God, though ignored and despised, does his duty to King and country. He is of more value than a regiment. Well for Sodom had it had ten righteous men, Gen. 18, 32.

(2.) The Lord is the protector of His people, Zech. 2, 5. Isa. 4, 5; their protector from temptation as well as danger, 1 Cor. 10, 13. Therefore should they be without fear or care, 1 Pe. 5, 7.

HOME STUDIES.

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| M. | 2 Kings | 6: | 1-7— <i>The borrowed axe.</i> |
| T. | 2 Kings | 6: | 8-23— <i>Chariots of fire.</i> |
| W. | Ps. | 34: | 1-22— <i>Angelic deliverance.</i> |
| Th. | Ps. | 91: | 1-16— <i>Angelic Guards.</i> |
| F. | Hob. | 1: | 1-14— <i>Ministering Spirits.</i> |
| S. | Ps. | 46: | 1-11— <i>God our Refuge.</i> |
| S. | Ps. | 68: | 7-20— <i>Chariot^s of God.</i> |

FAMINE IN SAMARIA.

MAY 6th.—2 Kings 7, 12-20.

Golden Text: Luke 18, 27.

The story begins at 6, 24. Samaria is besieged. The people are reduced to such extremities as throw a lurid light for all time on the sieges of Jerusalem, Leyden, Derry, Cawnpore, Lucknow. King Joram is torn with grief and rage; half repenting of a sudden savage order to behead Elisha, he follows the executioner, and in the presence of the prophet and the elders of the city, vents his feelings in the despairing blasphemous cry, "this evil is from Jehovah the ancient enemy of my house, why should I wait for Jehovah any longer, why not submit to the Syrians and let Israel be destroyed forever, 6, 33? Elisha answers, "hear the word of Jehovah; to-morrow fine flour shall be selling in the market of Samaria at 35 cents a peck, and barley at 35 cents the half-bushel. The King's minister scoffs at this. See Gen. 7, 11. Mal. 3, 10. And the proof answers that his portion would be that of "those who believe not the promise of eternal life."

v. 3-12. The flight of the Syrians; the discovery by the lepers: and their report to the citizens.

v. 12-15. Though the King had consented to wait a day, he had evidently little faith in the promise of Elisha, and so hesitates that the Syrian flight was a stratagem to decoy them outside the walls of the city. Two horsemen are sent to reconnoitre. It seems that no more horses fit for duty could be had.

v. 16-20. When the report of the lepers

is verified, the starving population rush out to plunder the Syrian camp. The King appointed his unbelieving minister to keep order at the gate, where the market for country produce was usually held. Scoffers are usually imperious, and hungry men have small respect for the insolence of office. He is overborne by the famished crowd and trodden to death.

Lessons.—(1) Human probabilities should never be put against plain declarations of God's word.

(2.) Scorning is the most aggravated form of unbelief. Give examples.

(3.) The Bible is full of illustrations of the awful sin of disbelieving God's word. His promises and threatenings are equally sure.

HOME STUDIES.

| | | | |
|-----|---------|-----|---|
| M. | 2 Kings | 6: | 24-33— <i>Samaria besieged.</i> |
| T. | 2 Kings | 7: | 1-11— <i>The flight of the Syrians.</i> |
| W. | 2 Kings | 7: | 12-20— <i>The city relieved.</i> |
| Th. | 2 Kings | 8: | 1-15— <i>Elisha and Hazael.</i> |
| F. | 2 Kings | 8: | 16-29— <i>The revolt of Edom.</i> |
| S. | Ps. | 33: | 1-22— <i>Life in Famine.</i> |
| S. | Ezek. | 36: | 25-38— <i>No more famine.</i> |

Missionary Collections.

THE grace of giving for Missionary purposes is a branch of sabbath school education so important as to demand most earnest consideration. Young people cannot too soon be impressed with the idea that money is required for carrying on God's work in the world, and that it is the duty and the privilege of every christian to contribute for the spread of the Gospel. In what particular way the sabbath school should contribute, and for what purposes, must be left to the judgment of the superintendent and teachers. It may be presumed that a collection for missionary purposes is taken up in some form, in every sabbath school; sometimes by handing round a plate—as in church; in other cases, each class having its own missionary box presented to the scholars every sabbath, and which is opened and contents counted once a quarter, or once a year. A more elaborate, and highly successful plan obtains in one of our congregations which reports to the Assembly \$450 as the sum of its sabbath school contributions for missions from a Roll of 207 scholars: i. e. an average of \$2.18 from every scholar on the roll. This result is largely due to the existence of a juvenile missionary association, worked entirely by the scholars themselves. In addition to the ordinary collection in the school, the scholars are visited monthly in their homes,

and all are thus trained to the habit of systematic working and giving. Another sabbath school receives a considerable portion of its missionary revenues by holding quarterly missionary meetings which the parents are invited to attend, and at which they also assist by their contributions. Still another sabbath school obtains a large portion of its funds by giving each of the scholars a missionary box to take home with them. This last seems to us to be an excellent auxiliary in any case. There may be other plans followed by some of our sabbath schools, and we shall be glad to hear from any who can tell us of "the more excellent way."

WORTHY OF IMITATION.

In our annual rounds of missionary meetings, we reached Renfrew; and when seated comfortably at the tea table, little Mary, about four years old, and her brother George, about two, had each their stored offering of one dollar and a half waiting my arrival, (as convener of the deputation) to send missionaries to the heathen. This they had saved from coppers given them to buy candies. Each had their bank into which went all the coppers. That afternoon they had enjoyed the pleasure of seeing their banks opened and their money counted over to be in readiness. I told Mary about the little child the missionary saved from being drowned by the heathen priests, and that her pennies would help to send more missionaries and save more children from being drowned. Her eyes sparkled with joy, and they had their banks put in readiness to begin and lay up for another year.

If all our children were thus taught it would be better for themselves, give them far more enjoyment and real happiness, and, what a munificent offering would all the children of our Church give to God! All that is needed to bring about this is for parents to give them encouragement as the Renfrew parents did.

G. BREMNER, White Lake.

Our Own Church.

THE PARENT CHURCHES, continue to take a lively interest in the prosperity of the Presbyterian Church in Canada. Last month we acknowledged the receipt of £600 sterling from the Colonial Committee of the Free Church. In transmitting the amount Mr. Hope takes the opportunity of saying

that "The committee were much impressed with the powerful appeal made by you to the Scottish churches and responded to the utmost of their ability. It will always be a pleasure to us to hear of the progress of your work and we pray that all your operations may be abundantly blessed."

The Colonial Committee has also kindly promised to give what aid they can to send out ministers suitable to our vacant charges. They have appointed Mr. Ewen Gillies as a Lay Evangelist with a view to Cape Breton, Mr. Gillies is looking forward to the ministry. Gaelic is his native tongue, and he has had much experience in the work of evangelization.

REVIVALS.

"The darkest cloud has its silver lining;" and we are often reminded that "man's extremity is God's opportunity." These aphorisms are receiving confirmation in many parts of the country at the present moment. When men's hearts everywhere are failing them, in view of the unexampled and long-continued depression in business, from many quarters there comes the intelligence of such wide-spread religious awakenings as have not been known among us for many years. Such has been the case at Cannington, in Ontario, where a series of meetings were held in the Presbyterian Church, accompanied by most encouraging evidences of interest, and where many careless ones have been led to seek the Saviour. In like manner the Spirit has been poured out on the inhabitants of Whitby in a remarkable degree. Ever since the week of prayer evangelistic services have been continued without intermission. The same has been the case at Cobourgh, where two English ladies, Miss Logan and Miss Beard, appear to have been chiefly instrumental in commending the Gospel message to the multitudes who crowded to hear them. And, notably in Glengary, in the congregations of Martintown, Williamstown, and Lancaster, such sustained and intense interest has been manifested in the plain and simple truth as to mark an entirely new era in the Christian experience of mini-

ters and people alike. Of the first meeting held in the Williamstown Church it is said, "never was there such a meeting in the recollection of the oldest member present, for numbers, orderliness, and eagerness to hear the *Word*. Fully a thousand were present." And so it went on night after night, and week after week—"with the same quiet, calm earnestness that characterized the meetings at Martintown." The result is that very many have been aroused from a state of indifference and have consecrated themselves to the Lord's service, while others, convicted of sin, have been led earnestly to enquire, "what must we do to be saved!"

FRENCH EVANGELIZATION.—The success of our Church in this department of her work is attracting attention all over the Protestant world, and doubtless throughout the Roman Catholic world as well. Every motive of loyalty to God and our country should induce us to prosecute the enterprise with increasing vigour. It may serve to encourage us to find that in old France there have recently been considerable secessions from the Church of Rome, and an unusual readiness to hear the Gospel in its purity. The gross superstitions encouraged by the Ultramontanists, and the unmistakable antagonism of the Church of Rome to the popular Government, tend to disgust the people—driving many to rank infidelity, and some to the quiet shelter of the Reformed faith. The same causes are likely to lead to similar results among ourselves. In any event, our duty is plain,—we must send the Gospel to our long-neglected fellow-countrymen.

ORDINATIONS AND INDUCTIONS.

DUNWICH, London Pres. :—Rev. Alexander Urquhart, inducted 23rd February.

BRUCEFIELD, Huron :—Rev. Thos. Thomson, formerly of Duff's Church McKillop, inducted 21st February.

HAMPTON, Quebec :—Mr. John McKenzie, probationer, ordained and inducted to this newly organized congregation, 13th February.

ALEXANDRIA, Glengary :—Mr. D. H.

MacLennan, probationer, ordained and inducted, 7th March.

St. MATTHEW'S, Montreal :—Rev. Simon Sommerville Stobbs, formerly of Lugar, Ayrshire, Scotland, inducted, 13th March.

VICTORIAVILLE, Lindsay :—Rev. D. D. MacLennan, formerly of Luther, inducted 15th March.

St. LOUIS DE GONZAQUE, Montreal :—Rev. Charles Brouillette, formerly in Ohio, U.S., inducted, 20th March.

OSGOODE, Ottawa :—Rev. J. E. G. Calder, formerly of Orono, inducted — March.

CALLS :—Rev. D. Stewart, of Enniskillen and Cartwright, has received a call to Arthur in the Presbytery of Saugeen, and the Rev. James Quinn of St. James, N. B., to Sherbrooke in the Presbytery of Pictou, N. S.

CONGREGATIONAL REPORTS.—The Free Church, Coté Street, Montreal, reports the total receipts for the year 1876 to have been \$18,412, of which \$7850 towards the erection of their new church, the estimated cost of which is \$97,425. The contributions for Missionary and benevolent purposes were \$3,189: for the Montreal College \$2,615, and for French work \$858.

GOULD STREET CHURCH, Toronto, exhibits continued prosperity in every department of its work. The membership is 451; the total income for the year was \$7632. Of this amount \$3,780 went for missionary and benevolent purposes.

THE UNIONISTS from St. Andrew's Church, Montreal, report undiminished numbers, a flourishing Sabbath-School, with an average attendance of 92 scholars, and a balance in the treasury after contributing to the various schemes of the Church. The Presbyterian Church, **MAITLAND, Nova Scotia**, (Rev. G. L. MacNeil's) reports forty additions to the membership during the past year, and continued financial prosperity. "No pew-rent, no subscription papers, no promise at the beginning of the year to pay so much;" but instead, "the secret voluntary system by which each one gives at the Church door what his conscience tells him he ought to give." Knox Church, **ELORA, Ont.**, raised \$3,316 last year and contributed fairly to all the schemes of the Church.

THE CENTRAL CHURCH, Hamilton, though still vacant, maintains its prestige through its admirable organization. There are 810 members on the communion roll, and 523 pupils in the Sabbath Schools. The contributions for the year 1876 amounted in all to \$10,108.

RUSSELLTOWN, Que., publishes a very creditable report.

CHURCHES AND MANSES.—A new brick Church, significantly called "Union Church," has been erected at Brucefield, Ont. It is seated for 500 people, and cost nearly \$3,000—all paid for. A very comfortable manse has been purchased by the congregation which is now occupied by the newly inducted minister who, on his second Sabbath, appeared in a new gown and bands—the gift of his congregation.

A very beautiful new church was opened for divine worship in Walkerton, Ont., on sabbath the 4th March. The Rev. D. J. Macdonnell, of Toronto, preached morning and evening, and Rev. M. McGillivray, of Scarborough, in the afternoon to large audiences. The church is built of white brick with stone facings and presents, outside and in, a very light and tasteful appearance. Its seating capacity is 400. The Congregation of St. Paul's and the minister, Dr. Bell, have good reason to be satisfied with the result of their undertaking. The West Truro Congregation have provided a handsome Manse for their minister and are about to erect a church.

REV. DR. MCGREGOR, Agent of the Church in the Maritime Provinces, is enjoying a short furlough in Bermuda, where we trust he will lay in a fresh stock of health.

THE REV. ROBERT CAMPBELL, after a pleasant sojourn in the North of Ireland, has crossed the channel, and, when last heard from, was operating in Glasgow. Although he represents the times to be, if possible, harder in the old country than here, he has everywhere met with a kind reception and, all things considered, has been indeed remarkably successful in the furtherance of the work he has in hand. We trust that our friend will not allow his enthusiasm to interfere with "the care needful for the body."

NEWFOUNDLAND.

The REV. NEIL R. FORSYTHE, one of the ministers of the Free St. Andrew's Church, St. Johns, having intimated his intention to resign; at a recent meeting, a resolution was passed expressing warm appreciation of Mr. Forsythe's services during two years, esteem for him as a Christian minister, and regret that owing to the contemplated change in connection with the union of the two Presbyterian congregations in St. Johns they were to be no longer favoured with his ministrations. The congregation then presented him with a purse of two hundred sovereigns. A few days afterwards he was also presented with a handsome gold watch and appendages.

We have since been favoured with a sight of Mr. Forsythe in Montreal. He is a

"likely" man, and is reported to be as good as he is good-looking. So we send him on his westward way rejoicing, in the belief that the congregation will be a fortunate one that gets him for its minister.

REV. JAMES D. PATTERSON, pastor of St. Andrew's Church, St. Johns, was recently presented with a purse containing \$200 by the managers, in recognition of the prosperous condition of the congregation. A silver service was presented to Mr. Patterson by the Bible Class.

KINGSTON WOMAN'S FOREIGN MISSIONARY SOCIETY.

At the first annual public meeting of the Kingston Woman's Foreign Missionary Society, a very interesting address was delivered by the Rev. A. V. Timpany, of the Baptist Mission to the Telogoos, who is at present revisiting his former home near Woodstock, for the sake of recruiting his impaired health. Mr. Timpany, though still a comparatively young man, has been eight years in India, and speaks with the greatest enthusiasm of the hopefulness attaching to Christian Missions,—especially among the Telogoos. He spoke with warm sympathy of the sad and degraded condition of the women of India, and the noble work set before their more favoured Christian sisters, in raising them to the privileges of the sphere in which Christianity places women. Mr. Timpany stated that he had heard of the baptism of five hundred natives since he had left India, and expressed his conviction that the next quarter of a century will see infinitely greater results in the conversion of India to Christ than have ever been accomplished in the same period of time.

Meetings of Presbyteries.

PINDSAY, 27th February:—There was a large attendance of Ministers and Elders. Reports of Missionary Meetings were given verbally. The following were appointed commissioners to the General Assembly: D. McGregor, J. L. Murray and E. Cockburn, *ministers*, and D. Grant, R. Douglas, and D. Denoon, *Elders*. Arrangements were made for the induction of Rev. D. D. MacLennan at Victoriaville.

BARRIE, 6th March:—It was agreed to transmit an overture to the Synod of Toronto and Kingston having the following important objects in view:—(1.) The more efficient working of our mission fields. (2.) The occupation of them by students in winter as

well as summer. (3.) The employment of the services of lay members of the Church, in mission districts, who are able and willing to conduct religious services. (3.) The theological training of Students, who are willing to do mission work in winter, by Professors in summer. The following were elected by ballot, as commissioners to the next General Assembly: Messrs. W. Fraser, J. Gray, J. Ferguson, R. Rodgers, and R. Moodie, *Ministers*: Messrs. A. D. McNab, P. Murray, Wm. McWhinney, R. McKee, James Telfer and Simon Fraser, *Elders*.

Three of the five stations under the care of Rev. R. Scott, ordained missionary, applied to be formed into a charge and for moderation in a call with a promise of \$500 for stipend. The Presbytery agreed to recommend congregations in the bounds to take up collections towards defraying expenses of the Commissioners to the General Assembly.

HALIFAX, 27th February:—Rev. A. J. Mowatt was appointed to Moderate in a call at Newport. The usual supplements for weak congregations were recommended, but with the proviso that the amounts should decrease year by year.

PICTOU, 6th February:—An encouraging report was received from Rev. Mr. Pelletier of his labours among the French converts residing at Stellarton and Vale Colliery, and it was resolved to call the attention of the committee to the desirability of obtaining full information in regard to the French population along the North-eastern shore of Antigonish County, with a view to organizing a mission among them. Commissioners were to be appointed at the next meeting.

Our Mission Funds.

 WESTERN SECTION.—In a letter addressed to the BRITISH AMERICAN PRESBYTERIAN, Dr. Cochrane, the Convener, reminds the congregations that the time is fast drawing near when the accounts will be closed for the year. He anticipates this year a still *larger deficit* than was reported to the last General Assembly. This implies that our hard-wrought ministers in supplemented congregations, and our missionaries in the different Provinces will be kept out of their scanty allowances *until the middle of the summer*. Dr. Cochrane asks his brethren throughout the Church to press

with all earnestness the claims of the fund upon the liberality of their congregations, and to send in their contributions, if possible, to Dr. Reid, not later than the last day of April.

EASTERN SECTION.—It is well to remind our readers in the Maritime Provinces of the adverse balances presented in Dr. McGregor's statement in the last RECORD: the deficiency in the Foreign Mission Fund was \$1,565; the fund for the "Dayspring" and for Mission Schools was behind to the extent of \$1,108; Home Missions owed the treasurer, \$608; the Supplementing Fund owed \$1,190, and Ministerial education, \$1,517. We do not want to raise an alarm: we simply ask the Christian reader to carefully study these figures. We hope ministers and elders will make it their business to state and explain the whole facts to the congregations. The silver and gold are the Lord's; and He makes His people stewards. The first duty of stewards is to be loyal and faithful to their master. Let us see to it that the cause among us shall not suffer through our neglect.

UNITED STATES.—"The receipts of the Presbyterian Board of Foreign Missions during the month of January, were \$25,440. less than in the same month last year. The entire falling off since May 1, has been \$46,238.64."

Such is the announcement made on official authority to our brethren in the United States. We are sorry that their Mission Treasury is so badly supplied. This was not the "use and wont" in the days that are past. But we see no reason for the friends of Missions to be discouraged. The liberality of the Churches was awakened last spring, and funds poured in very abundantly. It will probably be the same this year. We need the lesson of liberality and of public spirit in Canada also. Our own funds are sadly behind. There are but three months till the General Assembly, and it will never do for us to close the financial year with balances on the wrong side.

Obituary.

REV. JOHN HOGG, D.D.—Our Church has lost an estimable and learned minister by the death of Dr. Hogg, of Guelph, Ont., which took place on the 3rd of March. Deceased was born in Roxboroughshire, Scotland, in 1818, and was educated for the ministry of the Relief Church at Glasgow University. At college, and indeed throughout his whole life, he was a diligent student, and came to be acknowledged as a man of ripe scholarship—thoroughly versed in Hebrew, Greek, and Latin, and master, also, of French and German. He had a decided taste for ecclesiastical literature, in which he was well-read, especially in exegetical theology, the study of which he kept up till the last. By his own congregation, his brethren in the ministry, as by the whole community in which he lived, he was justly respected and beloved. He was a most laborious and faithful pastor.

Dr. Hogg's first charge was at Dumfries, Scotland, where he was ordained in 1846. He became minister of the United Presbyterian Church at Hamilton, Ontario, in 1850. Thence he removed to Detroit. In 1859, he was inducted to St. Andrew's Church, Guelph, in connection with the Church of Scotland. Dr. Hogg was a good writer. He was the author of some able articles on "the Fathers of the Christian Church" which appeared in a magazine edited by the late Dr. Jennings. While residing in Hamilton he was associated with Dr. Inglis, now of Brooklyn, in conducting a periodical to which he also contributed regularly with his pen.

MR. ALEXANDER NOBLE, a much respected Elder of our church, died at Parkhill, Ont., on the 13th of January last, aged 85 years. Mr. Noble was a native of Rosshire, Scotland. In the Island of Lewis he was employed as a catechist until 1838, when he emigrated to Canada and settled with his family near Sherbrooke, in the Province of Quebec. In 1861, he removed to Parkhill, Ont., where he resided till his death. In these several spheres, he discharged the duties of his office with diligence and zeal. It was his habit to hold prayer-meetings in his district, and by his godly example he did much to recommend to others what was so precious to himself. He was a lover of good men and delighted in their fellowship. Towards the close of his life he suffered much affliction which he bore with great patience and meekness. When death did at last strike, the conflict was to him no struggle, but a calm and triumphant victory.

Eighth Psalm.

A new version translated from the Hebrew.

Jehovah, Lord! how great in all the earth, Thy name!
Thy glory thou hast placed throughout the heavenly
frame;

From babes and sucklings lips, Thou wilt Thy
strength employ
To quell Thy foes, the fierce avenger to destroy.

When I Thy heavens survey, the moon and starry sky,
Thy finger's work, ordained by Thee, I fain must cry—

Of what account is man that he thy mind should
share?

The child of earth, can he be open to Thy care?

Thou hast him made a space than angels lower down;
With might and honour Thou wilt gird him as a
crown.

Over Thy handy work him ruler Thou hast set,
Creation's boundless stores under his feet have met.

Fowls of the earth, and beasts, the herds that roam
the grass,

The fishes of the sea, that through its depths do pass.

For his own use and care Thou hast ordained the
same:

How glorious, our Lord, in all the earth's Thy name!
B.

Ecclesiastical News.

THE Established Church of Scotland has again to mourn the loss of one of her most distinguished and useful ministers, by the death of Dr. William Smith, of North Leith, who has been taken away in the prime of life. Dr. Smith was ordained as minister of the parish of Lauder, in 1845, where he ministered with great popularity for eleven years. He was translated to Trinity College Church, Edinburgh, in 1856, and became minister of North Leith in 1860. From that time until his death, he took rank as an acknowledged leader in the church. He was prominent in all departments of church work, but his labours were especially important and successful in his capacity of Convener of the great Endowment Scheme, to which he was appointed as successor of the late Dr. Robertson, in 1860. Some idea of the amount of work performed by Dr. Smith may be gathered from the fact that there have been no less than 253 parishes added to the church through the efforts of this committee—192 since Dr. Smith took the matter in hand at a cost, altogether, of about a million of pounds sterling. As a man of business, Dr. Smith had few equals in the church; but those only who know him in private could fully appreciate his personal worth. He was a man of broad sympathies and generous impulses. The Canadian Church has

good reason to respect his memory while they recal to mind his manly utterances on the floor of the General Assembly in Edinburgh, in 1875, when the subject of the union of our churches was under discussion, and which he advocated strongly with his characteristic warmth and eloquence. Nor will the delegates who represented the Canadian church in that Assembly soon forget his overflowing kindness and hospitality.

It is announced that the Rev. Dr. Pirie, has been appointed by the Crown to the principalship of Aberdeen University, vacant by the death of principal Campbell. Dr. Pirie has been professor of Divinity at Aberdeen since 1845. Although now well stricken in years, he is a man of towering ability, retaining much of the fire and vigour of youth, and his appointment will give general satisfaction. It is said that the principalship was first offered to professor Charteris, who declined the appointment.

The *Edinburgh Daily Review* congratulates the Presbyteries of Edinburgh and Glasgow, and especially Sir Henry Moncrieff and Dr. Adam, for their boldness in having, in recent meetings, respectively unfurled the Disestablishment Standard, The Belfast *Witness*, on the other hand, thinks that the leaders of the Free Church might employ their time and talents to better advantage. It predicts another ten years conflict, and deems the present movement ill-judged, and especially ill-timed, in view of the well understood pacific character of the approaching Pan-Presbyterian Council. By the way, a meeting of the Council committee was lately held in Edinburgh when it was announced that 200 foreign delegates were expected to attend in July. It was resolved that £7500 be raised for expenses.

The announcement is not without significance that the Presbytery of Italy was convened to meet in Rome on the 21st of March. It had been proposed to hold the next meeting of the Evangelical Alliance, also, in the same Imperial city, but other counsels prevailed, and it is now thought that Berno will probably enjoy that honour.

The ancient parish church of Mortlach, in Banffshire, was recently reopened for worship after undergoing extensive repairs. So old is this sacred edifice that the date of its foundation is lost. It is believed, however, that the oldest part of the building—for this is not its first "restoration"—belongs to the eleventh century. In a receptacle of the wall of the church there yet lies the ancient Ronnach hand-bell, used to summon the people to church in the old times, and also at funerals—the bell-man going before the coffin and tolling the bell while the body was being carried to the grave. Another relic of antiquity brought to light by the excavations was an iron "joug" attached to a chain which had been fixed in the wall and which, were it endowed with speech, might have some strange stories to tell about church discipline in Pre-Reformation times. It is worth mentioning that the original dimensions of this old church were 90 feet by 28 feet, corres-

ponding more closely with the proportions of Solomon's Temple than most modern edifices.

The Presbyterian Church of England has raised over \$350,000 as a thank-offering for Union, within the past few months. The amount aimed at is one million dollars. There is a proposal to raise £100,000 sterling in the Free Church of Scotland for Home Missionary purposes. It is a day of large-hearted enterprises for the benefit of mankind and the glory of God, shall the Presbyterian Church in Canada lag behind?

Our Trinidad Mission.

A letter from Rev. Kenneth J. Grant, San Fernando, to Rev. John Mackinnon, Georgetown, P. E. I., gives an account of a Christmas festival given to 200 Coolie children. The children enjoyed the festival and the spectators rejoiced in the joy of the children. "Never," says Mr. Grant, "were our prospects brighter." "Our little English congregation at four o'clock in the sabbath afternoon is assuming more and more the aspect of a Presbyterian congregation. We now sing Psalms and Paraphrases as well as Hymns. As our Coolies sung a tune last sabbath,—an old familiar tune often heard in our home congregations,—I could not restrain my feelings. A friend by my side whispered, what would your Foreign Mission Board think if they were here to-day!"

SOME HINDRANCES TO THE RECEPTION OF THE GOSPEL ON THE PART OF THE COOLIE.

BY REV. JOHN MORTON, TRINIDAD.

MANY never heard who Jesus Christ was, or what he did for us. Even in this part of the Island so great is the number of the people, so laborious the work of reaching them individually, that many,—particularly those lately arrived from India—have not yet heard of the Saviour "How shall they believe on Him of whom they have not yet heard?"

2. Those who hear, hear with pre-occupied and prejudiced minds. It is not easy to understand how strong these prejudices are, but perhaps their force may be seen by considering what a Christian would think of the proposal that he should throw away the Bible which his parents venerated and loved, forsake the faith in which they lived

and died, and deny the Saviour in whom they trusted. And yet this is what Christianity asks the Hindoo to do. It would be strange indeed, if he had nothing to say against the proposal.

His pride is wounded. He is not a barbarian of the woods—without a history or a literature. Do not the records of his race and nation go back to all but countless ages? Are not the Sacred Vedras and Shastras a treasure for any people to be proud of? Has India not had her poets and pundits? And will a foreigner presume to say that all they wrote so beautifully of gods and men, and of the three worlds, is not worthy of credence.

Then, too, his feelings are hurt. Do not Christians eat beef? And he has always been taught to regard the Cow as his second mother, and in truth a goddess. It is shocking to hear any proposal which implies his eating cow's flesh. Now, it may be said, why awaken a man's prejudices? We never do unnecessarily. And the prejudice, as to eating beef, we always—so far as we can—waive aside. But you cannot teach a man the first truths of Christianity to any purpose without his seeing them to be destructive of Hindooism. The truth admits of no compromise. In a certain and very important sense, Christianity is intolerant. And hence, if correctly presented, it must awaken prejudices. It comes in as something new, as the revolutionary upturning of a venerated and long-established state of things; and we know how revolutionary ideas are generally met. Oh, it is revolutionary! Is not this the reproach generally cast upon any new doctrine—this the scandal, too often thrown in the way of important truths or improvements? Now the Gospel is to the Hindoo revolutionary in the highest degree. The world of his notions, religious, philosophic, scientific, and historical, it turns upside down.

3. Another difficulty is, that the Coolie generally sees Christianity misrepresented. Romanism abounds, and it is a gigantic misrepresentation of the glorious simplicity of the religion of Jesus. The lives of Europeans are often very far from commending Christianity. And taking the sins that are more observable, such as drinking, sabbath-breaking, licentiousness, and dishonesty, the Creoles of the labouring class are as a rule, a reproach to the Christian name. Now, it must be confessed, these things are a serious drawback. The French Church is pointed to, and we are asked, have not Christians their idols? The careless and ungodly are pointed to, and we are asked, do not Christians live in sin, even as others?

4. Another hindrance, is the intension on the part of many of the Coolies to return to India. Having heard and understood what Christianity implies, some lay aside all personal interest in the matter, with the reflection that as they intend to return to India they can take nothing to do with it. The real hindrance here, is the fear of man, and the dread of becoming outcasts and a reproach among their brethren. When, however, all these hindrances have been got over—when the Gospel has been taught till it is understood—when the prejudice against it as a new thing has worn off—when the feelings have ceased to be shocked by the habits of Christians—when it is clearly perceived that Christianity is not answerable for man's corruptions of it, nor for the unbecoming lives of those who are Christians only in name—when it is seen to be a religion for the world, for India as well as Trinidad, what then hinders its cordial reception?

5. The chief hindrance still remains, namely: want of a proper sense of the evil and guilt of sin, and a conviction that they are sinners.

The natural heart treats sin lightly, and Hindooism has helped to blind the natural heart by making sin a matter of ceremony. Hence the Hindoo has no proper sense of sin, and whilst admitting himself a sinner, is but little affected by the admission. In this state of mind people neither weep for sin nor seek a Saviour. They may listen politely to one because he is a Sahib, or attentively to him because he is a philosopher and a pundit, and they like to hear new things; but how very different is this from the eagerness with which the condemned rebel listens to the proclamation of his pardon, or the slave to the decree of his emancipation. This awakening to a sense of sin and condemnation, we have seen in individuals, and noticed how it swept away every hindrance and led them to listen with a new and altogether different interest to the story of the Saviour's love. But taking the body of the Coolies to whom the Gospel has been preached, and who are somewhat acquainted with its doctrines and demands, there is as yet no general awakening to anxiety and earnestness. This is the point we have reached in the work of the Mission. Hindrances have been overcome—prejudices removed—light shed abroad, and fruit too, gathered, for which we thank God. But we want to see greater things than these. We look for more manifest tokens of the Lord's power in bowing the hearts of the people. And conscious that this is just the thing we need to give us more converts of the right kind from among whom suits-

ble Catechists and helps may be appointed, we tell the Church plainly our lack and our helplessness, that they may lift up their faces to Him with whom is the Gift of the Spirit.

Aneityum.

Dr. MacGregor has received a letter from Rev. Joseph Annand, written on Aneityum on the 11th December last. Mr. Annand, after gratefully acknowledging boxes of clothing, &c., forwarded by friends in the Maritime Provinces, says: "I am happy to report progress in our work. We are once more comfortably settled, and this time, we trust, beginning our life-work. The natives are shewing us their usual kindness. There is of course great need for constant training, instruction, and watchful care. Our work is always pressing us, and toil as diligently as we can, it is never done. Our church building needed a new roof, and we have succeeded in roofing it nicely. So too with our school-house, printing-room, and store-room, and a native house near us. We have also removed the old cook-house and erected a new substantial one on the old site. The whole station is now in good working trim, snug and comfortable. It is astonishing how quickly buildings, &c., go to ruin in these isles, by reason of the moisture and the heat. "I hope shortly to preach to the natives in their own tongue."—"The *Dayspring* arrived here yesterday, and she will leave to-morrow for Dunedin, (New Zealand.) Mr. and Mrs. Inglis, and Mr. and Mrs. Watt are ready to go on board. I am now sole missionary at Aneityum, and likely to continue so for some time. All the brethren are well except Mr. Neilson, who has had a bad attack of asthma from which he is recovering. There are to be only six missionaries in the New Hebrides this summer, and we shall have only eight when those return who are expected back."

Mr. Annand then states that he has put in its place, in the church, the Tablet in memory of Dr. Geddie sent from Sydney, New South Wales.

Eromanga.

REPORT OF REV. H. A. ROBERTSON.

Mr. Robertson's report is dated, Dillon's Bay, Nov. 30, 1876. He had spent several previous weeks at Cook's Bay, visiting out-stations, settling teachers, and spending his nights as well as his days

from home. "We truly roughed it at Cook's Bay, from the 19th July, when the *Dayspring* landed us there, till her return on the 21st inst., when she sent her boat for us. We lived in a "grass" room, 13x8 feet, so badly built that wind and sand passed through it as through a sieve." The floor of the building was two feet below the surrounding ground. It afforded scarcely space for a little furniture and the missionary, his wife and two children. "We remained in our prison, and wished for the day."

STATISTICS.

The following are the statistics given by Mr. Robertson:—

| | |
|--|---|
| Christian teachers in the Dillon's Bay side of Eromanga..... | 5 |
| Cook's Bay..... | 7 |
| At Portinia Bay..... | 3 |
| Teachers settled since Nov. 1875.... | 3 |
| Suspended..... | 2 |
| Restored..... | 1 |
| New out-stations opened during the year..... | 3 |

The chief station at the head of Cook's Bay was opened, a mission cottage was built (29x15) plastered and made passably comfortable. The ground seems well prepared at Cook's Bay for a new missionary.

Two daily morning schools have been held regularly on the Dillon's Bay side of the island, and ten on the Cook's Bay side, making twelve schools in all.

Adult Baptisms 15,—11 males and 4 females. Infants baptized 3. Admitted to the Lord's Supper, 7. Church members (not teachers) suspended, 2. Number of Eromanga Christians at Nguna and Havanah Harbour, 3. Total assisting missionaries on the islands, 4. Deaths among the Christians, 2. Births at Dillon's Bay, 4; deaths, 3.

Mr. Robertson landed on Eromanga in June 1872. At that time there were 7 Church members in full standing on the island,—and 2 under suspension,—making a total of 9. Since that time Mr. Robertson has baptized 49, and restored the two who had been under suspension. This gave a total of 58 Church members on the island. Six have been removed by death; and this loss with the exercise of discipline, has reduced the present full membership to 46. Of this number 15 are teachers and most of the remainder are under instruction with the hope of becoming useful.

About two hundred attend the Sabbath Services on the Dillon's Bay side with more or less regularity; and 400 on the Cook's Bay side,—making a total of 600. Number of heathen 2,040.

A class of children was taught by the missionary and his wife at Cook's Bay. Two classes are taught at Dillon's Bay, four days a week, for the first four months of the year.

Much labour was involved in erecting and repairing buildings necessary for the mission.

A PLOT.

Mr. Robertson describes a plot, by the natives of a district named Unepang, to murder him. Some of the missionaries on other islands had requested Mr. R. to procure for them a quantity of down (for beds, &c.) which is found abundantly on the stem and branches of a fern growing on Eromanga. He sent word to the natives to bring him the down and that he would pay for it. The people of Unepang gathered a large quantity and brought it to the missionary's premises at Dillon's Bay, intending, it is stated to assassinate him. When they came, however, they found on the premises a band of Christians well-armed, and no sooner had they received their pay than they hurried away. Their guilty secret had been betrayed by a young man belonging to Unepang who had overheard their planning and hastened to tell all to the Christians at Dillon's Bay. Hence their watchfulness. It appears that after the murder of James Gordon some of the friendly natives had killed a young chief of Unepang, and hence the desire to kill the missionary as a measure of revenge. Mr. Robertson knew nothing of the plot till all was over.

HEATHEN OUTRAGES AND MURDER.

On the 13th Feb. a small cutter, the *Maria*, from Fiji, called at Dillon's Bay. Word was sent to a heathen village within a mile of the Mission that the captain of the vessel wanted pigs and other provisions. A native came and told the captain to send his boat for seven large hogs which would be sold for axes, knives, clothing, tobacco, &c. The captain sent his super-cargo and two men in a small boat. When they touched the shore the natives immediately plundered the boat and it was found that no pigs were for sale. The robbed men hastened to the missionary, but no redress was possible. The robbers shortly afterwards went to a heathen feast made by the two sons of the murderer of John Williams, almost opposite the mission house. A fine young man belonging to a Christian village, but not himself a Christian, was foully murdered at the feast. Mr. Robertson and the Christian natives buried his remains. The same miscreants attempted to induce the people of a friendly village, Sufu, to murder the missionary, but the Sufu people utterly

refused, declaring that the missionary was their friend.

Lieut. Coffin, of *H.M.S. Beagle*, visited the savages with Mr. Robertson, and the visit did good.

After relating these circumstances at length, Mr. Robertson recurs to

ENCOURAGING FACTS.

On one occasion there were 325 in Church at Cook's Bay. The natives made a "great oven of food" in honour of the completion of the cottage at Cook's Bay. The people gave all the aid they could in building, cutting down trees, and carrying them on their shoulders. The men helped with the heavy work, and the women sewed the cane-leaf to thatch the roof.

GORDON'S GRAVE.

The people also assisted Mr. Robertson to erect a structure of stone and lime over James D. Gordon's grave at Pontinia Bay and to build a stone-and-lime fence around it in the form of a capital G.

GIVING.

The people gave their labour very freely for a long time, and, besides that, supplied in abundance all the native food the missionary's family required,—giving among other things no fewer than 19 pigs! Such generosity is entirely new in Eromanga.

The high chief of Cook's Bay—a sorcerer—gave up his gods to the missionary and with seven of his young men was baptized. If another missionary cannot be secured this season, Mr. R. intends to spend some months at Cook's Bay.

The report on the whole is a very hopeful one.

India.

LETTER FROM REV. J. F. CAMPBELL.

ADVICES from the Revs. Messrs. Douglas and Campbell have reached us through Professor McLaren just as we are going to press. Mr. Campbell's letter is dated, Madras, 13th January, 1877.

"I have now been long enough here to be able to form some opinion of the field and the work—and the advantages for carrying it on afforded by my residence and partial connection with this Institution."

In the first place as to the extent of it,—There are four or five thousands of students at present attending this and other institutions in this city, and several thousands more who have either passed their University examination or at least have been

studying for some time and are now engaged as teachers, clerks and otherwise. All of these are more or less acquainted with English and many of them are good English scholars, talking English more correctly than many Englishmen. Probably three thousand are in Mission Institutions and these all receive some acquaintance with Scripture and Christian doctrine. So great however, is the amount of secular work required, in order to secure the Government grant in aid, which every mission Institution in Madras has (four hours a day) that but little time can be given to this. And all engaged in Educational work seem agreed as to the great importance of having some missionaries who can give their whole time to dealing with the hearts and consciences of the students as well as to reading to those in Government and Hindoo Schools, and other young men. The next question is, are these young people accessible? I find them exceedingly so; scores of them have already come to see me and talked more or less freely of general religious subjects and their own convictions. I go to-night by the request of some of them to preside at a little Literary Society of their own—the subject of the essay to be read by one of them, being “Happiness.” You see the opportunity thus afforded me. Many of them are quite ready to attend lectures, addresses, and classes for Bible instruction. Next; as to the number of workers for this department of the work. A Mr. Slater (London Wesleyan) has been engaged in it for two years. The only others are Mr. Todd, from the Free Church of Scotland and myself, and we have as yet only begun. Shortly after arriving, I heard that a Wesleyan had just arrived for the same work; and this almost determined me to start for Indore. But I soon learned that he had come to take charge of one of their Eurasian Churches, and could undertake nothing more. At the same time it occurred to me that as the Holkar of Indore, his principle men, and the British President, would be away at Delhi for some time, my duty was clearly to remain and open my commission here, giving an opportunity so to speak for God to show whether He had sent me to work here or not. I am now confident that this was the right thing to do, and though I think it not unlikely that I may ultimately go to Indore, as I have said from the beginning, I indulge the hope that it will only be after receiving some blessing on my work here. Already I find it intensely interesting, and, if in some respects difficult, in others delightful. Young men and lads of various ages, castes, worldly circumstances, education and religious opinions,

come to see me and speak to me with varying degrees of frankness. My residence in this Institution is of the greatest advantage to me in this respect. Present and former students are thus introduced to me, and these in some cases bring their friends. Some have already visited me several times but, though I have courted an invitation, I have not yet received one to visit any of their homes. That will come ere long, and perhaps it is better that I should see only themselves and see them by themselves.

Here is a Brahmin, as several of these are, also deeply in earnest, an honest manly fellow, and he has reached several stages beyond the others. Of him one ventures to say he is not far from the kingdom of heaven. Here are others who have come to laugh at transmigration and other Brahminical doctrines; but are resting for the present in a sort of Naturalism. Of all these, some are earnestly seeking the truth, others less so, others again careless, and one young Brahmin realizes the descriptions I have read of his class, shrewd, subtle, argumentative, but arguing from love of debate, seeking to baffle his opponent's pursuit of him rather than to discover the truth. Some are the sons of men of wealth and high position, others are poor. The father of one of them is said to have lost £12,000 stg by the failure of an English firm.

I have reserved for the last two young gentlemen who profess to believe in Christ and to love Him as their Saviour, and who for some time have been anxious to receive baptism. Both are students in this Institution and the Principal has thought it prudent to keep them back till they receive further instruction, and that they may have time more fully to realize what the step will cost them. They are to come to me daily for instruction. The result I hope to tell you by and bye. Meantime they seem much in earnest, and though indulging a hope, which I fear is vain, that their fathers will not disinherit them, declare they wish to be baptized at any cost. They have been away from Madras for the last few weeks, and came to see me only last night, so I have not had time to make such enquiries about them as to enable me to pronounce an opinion. Both are of pretty high caste, and are sons of almost wealthy men.

I must tell you an answer I got to-day from a fine frank lad, a scholar in a superior Hindoo school, whose English is imperfect. He told me his parents were averse to his reading the Bible, “*but I will not convert; for if I do my father-in-law will cry, for he wishes to give his child to me and if I convert he cannot.*” This, in one form or another, would express the mind of many.

REV. JAMES DOUGLAS' LETTER.

ALLAHABAD JUMNA MISSION HOUSE,
January 12th, 1877.

In the good providence of God, the "Europa" reached Bombay on the 22nd of December last, five days later than we had anticipated. This delay was occasioned by our getting a-ground in the sands of the bitter lakes near Ishmalia. In the whole passage from England we had neither gale nor storm. The fellowship of so many dear servants of Christ with their lengthened experience in mission work did much to widen my views of christian's effort in India. Our services also were on the whole well attended, and not without manifestations of a present Spirit. The day before we landed the ordinance of the supper was administered, in which all the christian people joined. It proved a precious season to many of us, and a befitting climax to the fellowship we enjoyed.

We received a most hearty welcome from the Rev. R. Stothert, of the Free Church Mission. My spirit was much cheered to find that both he and Mrs. Stothert, were not only conversant with, but deeply interested in, our Canadian enterprize. My first sabbath was spent in ministering to the congregations of St. Andrew's and the Free Church. The services were well attended in both churches. The Free Church College and Mission School were enjoying their holidays, consequently we saw but little of the work. We made the acquaintance of nearly all the protestant clergy of the city. All alike were cheered by the prospect of reinforcement from Canada. After a brief stay we set out for Allahabad in company with Drs. Scott and Johnston of the American Methodist Mission, passing through a most beautiful and fertile country, we reached this point in 36 hours.

The Synod of the American Presbyterian Mission was just over, but the brethren had not all dispersed. The Rev. Messrs. W. F. Johnston and Francis Heyl received me at the station. The same day we met at Jumna Mission House the venerable Dr. Warren, Rev. Messrs. Holcomb and Alexander, and their ladies, together with Misses Fairweather and Rodger, Wilson, Scott and Stewart, M. D., a noble mission band, all deeply interested in India's Evangelization. The same evening Mr. and Mrs. Groundwater, formerly of Knox church Toronto, called. They seem charged with the special care of what they call the Canadian force, and have since shown us all manner of kindness. The intercourse we have had with these brethren will be

most useful to me both in present arrangements and future work. It is every day becoming more apparent that the establishment of a mission in a native state will require much prudence and careful thought.

It was useless to proceed to Indore till after the fifteenth, as all officials, and the gentlemen to whom I have letters of introduction, were in Delhi, at the great darbar, or pro-amation of the Queen's title. In the meantime our hands have been full of work, in the study of the language, correspondence with brethren of experience at various points, and in preparation for a tour of inspection. I have learned on good authority that Holkar has forbidden all street preaching. Thus, if true, is a serious difficulty in the way of evangelistic work. The Cowley Fathers are before us in the field. They are most zealous and devoted high-church-men, who adopt native dress and subsist on native food. They are obliged to go outside to preach and have an agency at work near Mhow.

A Presbyterian Banker at Indore, thus writes concerning our contemplated mission. "I do not anticipate any difficulty in settling in the native state of Indore. Holkar is not likely to offer any obstacles, although he certainly would furnish no facilities. General Daly will not feel justified in giving any assistance, because there would arise the question of protection, and the connection of government with evangelizing agency. The security of the mission would be in not bringing itself under the notice of the authorities, because any row, would be sure to lead to an ejection." He recommends a visit to Dojein, where a settlement would be more easily effected. This ancient city is 36 miles from Indore, on the line of railway, and within Scindia's territory, who is said to be more friendly than Holkar.

The Rev. Charles Gayford, who has been labouring for some years in Hoshangabad, invites me to visit the upper valley of the Nerbudda which is in the border of the native states and under British rule. It presents a wide and most interesting field. We were delighted with the appearance of it in passing by rail. Beautiful fields of wheat lay in either side as far as the eye could reach, and the graceful mango groves, added greatly to the perspective. The whole district abounds with villages, and teems with population.

The Rev. R. Montgomery, senior missionary of the Irish church at Surah, thus writes, "Our experience at Porebunder, in one way was not such as to encourage settling in native territory, although it was there we met with our first success. Should

you decide in making the attempt at Indore, I should strongly advise the securing, (if possible) some property as a first step." He adds he should be delighted to see the Canadian Mission occupying Kattiawar, or to the south of the gulf of Cambay in Hupperwang.

We leave this on the 18th, on a tour of inspection. Hope to visit on our way to Indore, in the line of travel, Hoshangabad, Hurdah, and Khandwah. The latter is an important place at the junction of Holkar's railway with the Indian P. Railway. It would be a fine centre from which to reach the whole district of Minarwar. Then we proceed to Mhow, and possibly Ooj-in.

The Rev J. F. Holcomb, of this mission, will accompany me. This is a favour which I highly esteem, and more than I could have expected. It is the mind of the brethren here, that an experienced catechist is an absolute necessity from the very beginning of our work, and even two would not be amiss. They suggest this rather than the sending of so many ladies for Zenana work at present. The ladies can only follow after the ground is broken up. The cost of an experienced catechist would be about \$12 per month. This is the highest given to any in the service. This would enable me to begin work at once among the people with a daily morning service. This intercourse with the people from the first is of immense importance for manifold reasons. I hope in at least three months to begin to say a little of the people.

Arrangements have been made for Misses Rodger and Fairweather to leave Futtch-gurh and get settled in Central India before the hot weather sets in. Miss Rodger evidently needs a change. She has been much exposed to the sun, in her work walking considerable distances, and it has told upon her. She has been advised to go to the hills for a time this summer. This she is unwilling to do at present. The Malah, or great annual feast of the Hindoos is in full blast. Pilgrims are pouring in from all quarters, and thousands have assembled at the junction of the Jumna with the Ganges. The mission tents are struck in the midst of the zealous throng. All evangelistic appliances are at work. I have been in the midst of it every day. Last sabbath was a great day. It was supposed that not less than one hundred thousand visited the place. Here we have witnessed idolatry in its most foolish, extravagant, and repulsive forms, we cannot specify or give particulars, but, suffice it to say that we believe, did our Canadian churches witness what I have seen and heard during the past week, it would do more for the cause of foreign mis-

sions than all the missionary addresses they have heard during the past five years.

It was a grand occasion for preaching the word. The audiences were good, and on the whole patient. Many standing full two hours listening to the word. The singing of the Bhajans, or christians hymns set to native music, is especially attractive to them. This would always muster a crowd. What a contrast there is between the spiritual light of christian lands, and the moral darkness of heathenism. One feels like lifting up high hands to heaven in devout thankfulness to God for christianity. What a boon when seen on the dark back-ground of Hindooism!

Let it be the prayer of God's children at home, that the Lord may guide us to such a field where we may best magnify the Saviour's name, and by his blessing gather souls into the kingdom.

ANOTHER LETTER FROM MRS. STOTHERT.

E are indebted to Mrs. Harvie, Secretary of the Women's Foreign Missionary Society at Toronto, for permission to publish the following letter dated at Bombay, 22nd September, 1876.

"In this letter I purpose telling you about the Gunputi festival which took place about three weeks ago. This festival is held annually about this time of the year. An image of Gunputi is brought to each house with as great pomp as the means of the family will allow. I ought to say that every house is decorated with pictures, mirrors and lights for its reception. The Brahmin priest comes and invokes the spirit of Gunputi to enter the images. His efforts are always supposed to be successful, and, immediately after, the people come and worship the idol. Gunputi's appearance is not very interesting. He has the body of a little boy, the head of an elephant, and four arms. These idols are kept in the house, from three to twelve days, during which (puja) worship is offered and the room is brilliantly lighted every evening. When the worship is completed, the Brahmin again comes and takes out the spirit of Gunputi and the idols carried off, accompanied by bands of music, tom-toms, and brass instruments, also wild dancing, and an immense crowd of people, to the sea, when amidst incense burning and howling he is cast into the sea. This year the common people seemed to be more mad after their idols than I had seen them before, and amongst the immense processions we saw many educated men of whom we expected

better things. These sights, as you may suppose, sadden us, but, if we turn from them to God's own words, our hearts are cheered, because we are assured of the ultimate success of Christ's Kingdom. Our earnest prayer is "Thy Kingdom come speedily Lord!" We have been getting into a number of new houses lately. Last week we were asked to go to the house of a woman who had been attending our Medical Mission Dispensary. We went, but we were able only just to make friends, almost nothing more; and why was this? The Brahmins followed us, also women and children, inquiring what we had come for and looking very suspiciously at our books. The women of the house said, "how kind of you to come." My companion (a dear old Bible-woman) replied, "we have done nothing meriting thanks, but what has Jesus done? He came from heaven to save you and me, and He died too for us." The woman smiled and said Yes. We took our leave immediately, thanking God for helping us to leave our little seed. We both felt glad when we found ourselves at the end of the road, for the Brahmins looked angrily on us. We visited that same day a rich family where there are seven or eight women (I suppose I ought to say ladies.) Here we got a very warm reception. My companion (the Bible-woman) is called *Auntie* by these women to show how much they respect her. We had a long conversation with them, and they asked us to sing some hymns, which we did, after reading them and giving a little exposition. There were three widows in this house, consequently we sang "Here we suffer grief and pain, &c., &c." One of these widows looked particularly sad and I made inquiries about her, thinking her husband must have died very recently. But such was not the case, her husband had died twenty years ago when she was a tiny girl. Poor thing, I longed to rush to her and embrace her and tell her that God would be her husband, and that Jesus loved her, and that we loved her and wished to see her happy. But I had to restrain myself and be cautious. How much we feel for these poor young widows; their lives are in general very sad. Many just live on because they have little or no spirit in them. Naturally, life is a weariness to them. There are exceptions, where the widows are really loved and respected, but as yet these cases are rare. Our next hymn was "What a friend we have in Jesus," which they all seemed to like. One woman in the house is the wife of a young medical man who became a Christian about five years ago. She will not join him, indeed her love for him is very small. I suppose

she hardly knows him and, as she has not any desire in the meantime after Christianity, she says, why should I go to him? I must ask you please to remember Vitabai and her family very especially in your prayers. Her husband has been using her very badly and the Roman Catholics among whom they live are exerting their influence on him and the children, which is not for good."

The Presbyterian Record.

MONTREAL: APRIL 4, 1877.

JAMES CROIL,
ROBERT MURRAY, } Editors.

{ OFFICE OF PUBLICATION:
210 St. James Street, Montreal.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

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

CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

Remittances should be made in Dominion currency—Provincial Notes being subject to a discount in Montreal. All letters containing money should be registered. The Clerks of Presbyteries are requested to keep us informed of the stated meetings of their respective Courts.

We are out of the January numbers and therefore cannot fill further orders for complete sets of the Record for 1877. Parties who have spare copies of that month on hand would confer a favour by returning them to us. We have still a few of February and March left, but they are "going," too. First come first served.

Official Notices.

MEETINGS OF PRESBYTERIES.

Montreal—Tuesday, 3rd April, 11 a.m.
Glengary—Tuesday, 9th April.
Kingston—Tuesday, 10th April, 7.30 p.m.
Newfoundland—Thursday, 3rd May, 7 p.m.
Miramichi—Tuesday, 1st May.
Ottawa—Monday, 7 May, 3 p.m.

Barrie—Tuesday, 1st May.
 Guelph—Tuesday, 8th May, 10 a.m.
 Toronto—Tuesday, 17th April, 11 a.m.
 Lindsay—Tuesday, 29 May.

THE SYNODS.

The Synod of Montreal and Ottawa, will meet at Ottawa and within St. Andrew's Church there, on the second Tuesday of May next, at seven of the clock in the evening.

Clerks of Presbyteries are requested to send up their Rolls, Reports of changes, and all papers for the Synod, so as to be in the hands of the undersigned at least eight days before the meeting.

JAMES WATSON,
Clerk of Synod.

Huntingdon, Quebec, }
 1st April, 1877. }

The Synod of Toronto and Kingston will meet within Knox Church, Toronto, on Tuesday, the 1st May next, at half-past 7 o'clock p. m.

All necessary documents and papers to be laid before the Synod, will be handed in to the undersigned, at least eight days before the meeting.

The opening sermon will be preached by Professor J. H. Mackerras, M. A., the retiring Moderator.

JOHN GRAY,
Synod Clerk.
 Orillia, 1st April, 1877.

The Synod of Hamilton and London will meet in Knox Church, Woodstock, on Tuesday, 10th April, at seven o'clock p. m. The clerks of Presbyteries within the bounds meet at four o'clock to prepare the business. All necessary documents should be in the hands of the clerk one week before the date of meeting.

WILLIAM COCHRANE, D. D.,
Synod Clerk.

Brantford, 1st April, 1877.

HOME MISSION COMMITTEE.

The Western Section meets in the Deacon's Court Room of Knox Church, Toronto, on Monday 2nd April, at 7 p. m. The Half-Yearly Reports of Presbyteries, Extract Minutes bearing on the revision of grants, and all other documents for the Committee, should be in the hands of the Convener prior to the meeting.

WILLIAM COCHRANE, D. D.,
Convener.

JUVENILE MISSION TO INDIA.

Sabbath Schools which have not yet sent their usual remittances to the Treasurer of

the Juvenile Mission Scheme, are requested to do so at their earliest convenience, that the remittance to be made to Edinburgh in the beginning of April, may be as complete as possible.

Literature.

BELFORD'S MONTHLY MAGAZINE: BELFORD BROS., TORONTO. The out-and-out admirers of Alfred Tennyson, will be glad to find the concluding portion of *Harold* in the March number, which contains a chapter on *The Capital of Canada*, a clever review of current literature, and the usual amount of light reading. From the same publishers we have *Moody's Anecdotes and Illustrations, Ten years of my life*, by Princess Felix Salm-Salm, *The Bastonnais*, by John Lesperance, and *Thankful Blossom*, by Bret Harte. Also, *The Home Cook Book*, a very useful publication for young housekeepers, price, \$1.50.

They have also in press, *The Cruise of H. M. S. "Challenger"* by W. J. J. Spry, R. N., and a new edition of *Ocean to Ocean*, by Rev. Geo. M. Grant—both valuable and interesting works.

PROTESTANTISM: ITS ULTIMATE PRINCIPLE, by R. W. Dale, M. A., Birmingham.—The Milton Publishing League. This is the title of three very able essays. (1) *The right of private judgment*, (2) *The Authority of Holy Scripture*, (3) *Justification by faith*.

THE ART OF TEACHING, by F. C. Emberson, M. A.: Dawson Bros., Montreal, is an exceedingly useful little volume in which others besides teachers will find hints that may be of service to them in their intercourse with the young.

THE FREE CHURCH RECORD, after giving an outline of the appeal to the parent Churches from a committee of our Assembly, adds: "We have seldom read a more powerful appeal than this paper presents, and we are satisfied that it will not be disregarded by those to whom it is addressed." And it has not been disregarded. THE CHURCH OF SCOTLAND RECORD, and the MISSIONARY HERALD of the Presbyterian Church in Ireland, give the paper in full.

POMPONA, OR THE GOSPEL IN CAESAR'S HOUSEHOLD, AND ALYPIUS OF TEGASTE, by Mrs. Webb, are the right kind of books for Sabbath School libraries, and good samples of the Presbyterian Board of Publication's books for the young. Catalogues may be had on application to Rev. Andrew Kennedy, London, Ont., or to Mr. Black, 1334 Chestnut St., Philadelphia.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TORONTO,
ON 2ND MARCH, 1877.

ASSEMBLY FUND.

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| Received to 2nd Feb., '77 | \$1977.00 |
| Mount Pleasant & Ome- mee | 8.00 |
| Fingal | 10.00 |
| English Settlement | 7.10 |
| Montreal, Stanley Street | 14.50 |
| Seaforth | 15.00 |
| Leaskdale | 3.20 |
| Brook | 7.00 |
| Woodville | 13.35 |
| Port Hope, Mill Street | 2.00 |
| Sarawak | 1.35 |
| Springville | 2.00 |
| Erin | 9.00 |
| Montreal, Cote Street | 40.00 |
| Cote des Neiges | 5.00 |
| Garrafrax, St John's | 7.70 |
| Jarvis | 6.00 |
| Walpole | 4.00 |
| Drummondville | 3.55 |
| Cookstown | 1.36 |
| Bradford | 2.00 |
| Honeywood, Osprey and Singhampton | 5.56 |
| Owen Sound, Division St | 6.93 |
| Toronto, Charles St | 15.00 |
| Port Dover, Knox Ch | 8.00 |
| Hibbert | 12.65 |
| Yarmouth | 2.00 |
| North Bruce | 4.30 |
| Carlton Place, St Andw's, Franktown, St Paul's | 5.00 |
| Shelburne | 1.00 |
| Primrose | 2.00 |
| Lyn and Yonge | 3.00 |
| McKillop, Duff's Ch | 4.25 |
| Listowell | 3.00 |
| Leeds | 6.00 |
| St Louis de Gonzague | 5.00 |
| Kincardine, Knox Ch | 16.00 |
| Langside | 8.48 |
| Greenock | 4.25 |
| | \$2251.53 |

FRENCH EVANGELIZATION.

| | |
|--|-----------|
| Received to 2nd Feb., '77 | \$1346.06 |
| Dunblane | 5.00 |
| Montreal, Stanley St | 60.00 |
| Sarawak | 1.40 |
| Friend, Turnberry | 3.00 |
| Toronto, Gould St | 58.77 |
| Do do Sab Sc | 35.00 |
| Do Caer Howell St S S | 10.00 |
| Jarvis | 15.90 |
| Walpole | 2.00 |
| Watford | 10.00 |
| Rev H McGregor, Kintyre | 10.00 |
| Dunbar | 4.00 |
| Drummondville | 11.50 |
| Owen Sound, Division St | 26.28 |
| Toronto, Charles St | 30.00 |
| Dunbarton Sab Sc | 7.25 |
| Do do for Rev C Chiniquy | 7.25 |
| Member of Wick Congrega- tion, for Rev Chiniquy | 2.00 |
| Friend, London | 20.00 |
| Hibbert | 16.00 |
| Toronto, Central Ch Pres- byterian Sab Sc | 12.67 |
| Yarmouth | 5.70 |
| A friend from the North | 5.00 |

| | |
|---|-----------|
| North Bruce | 16.70 |
| Nichol, Zion Ch | 18.00 |
| Do do Sab Sc | 3.00 |
| Alma | 14.50 |
| Wakefield | 6.45 |
| Carlton Place, St Andw's, Franktown, St Paul's | 12.00 |
| Shelburne | 11.30 |
| Primrose | 10.50 |
| James Wilson, Primrose | 0.50 |
| McKillop, Duff's Ch | 13.27 |
| Listowell | 10.00 |
| | \$1814.10 |

HOME MISSION.

| | |
|--|------------|
| Received to 2nd Feb., '77 | \$14247.83 |
| Fingal | 35.00 |
| Port Dalhousie | 11.50 |
| Friend | 10.00 |
| Rockwood | 3.50 |
| English Settlement | 40.40 |
| Dunblane | 6.00 |
| Harwich | 20.00 |
| Montreal, Stanley St | 145.00 |
| Cornwall, Knox Ch, add | 5.00 |
| Peterborough, St Paul's Sab Sc | 50.00 |
| Leaskdale | 6.61 |
| Brook | 18.55 |
| St Ann's | 3.18 |
| Wellandport | 2.82 |
| Caledonia, Argyle St, & Allan Settlement | 52.00 |
| Brucefield, Union Ch | 20.00 |
| Huntingdon, St Andw do | 30.00 |
| Chatham, Wellington Street | 40.00 |
| Toronto, Bay St | 39.95 |
| Friend, Turnberry | 4.00 |
| Braacebridge | 16.16 |
| Do Outlying Stat | 7.14 |
| Bethany | 8.00 |
| Scarborough, St Andw do | 26.66 |
| Markham, St John | 18.70 |
| Erin | 27.00 |
| Avonton | 38.00 |
| Montreal, Cote St | 300.00 |
| Claremont | 10.00 |
| Cornwall, St John's & Knox Church's Mis- sionary Meeting | 13.27 |
| Teeswater, Westmin- ster Ch | 24.00 |
| Ayr, Knox Ch | 53.00 |
| Toronto, Gould St | 800.00 |
| Do do S S | 60.00 |
| Do Caer Hewel Street Sab Sc | 21.50 |
| Hamilton, Central Ch | 450.00 |
| Do do S S | 170.00 |
| Milverton and North Morningson | 27.00 |
| Dunsford | 6.40 |
| Garrafrax, St John's Church | 12.30 |
| Legacy of the late Jas Mair, Nottawa- saga | 100.00 |
| Newmarket | 9.00 |
| South Gower | 9.00 |
| Mountain | 6.00 |
| Bobcaygeon | 7.30 |
| East Zorra, Burns Ch | 7.00 |
| Manchester | 15.00 |
| Jarvis | 30.00 |
| Walpole | 5.00 |
| Watford | 25.00 |
| Spencerville | 12.81 |
| Mainsville | 8.86 |
| Prescott | 5.56 |
| Lenark | 23.00 |

| | | |
|---|------|-----------|
| Dunbar | do | 10.00 |
| Drummondville | do | 35.00 |
| Cookstown | debt | 5.10 |
| Bradford | do | 7.50 |
| Honeywood, Osprey, and Singhampton | do | 20.86 |
| Morewood | ordy | 15.00 |
| Prescott | do | 25.15 |
| Kippon | do | 25.00 |
| Oliver, Section Dover do St Catherine's, 1st Presbyterian Ch | do | 10.25 |
| Toronto, Charles St | do | 160.00 |
| Free Ch of Scotland | do | 200.00 |
| Lake Shore | do | 1455.00 |
| Brantford, Zion Ch | do | 19.44 |
| Leeds | do | 90.00 |
| Friend, London | do | 22.70 |
| Darling, Mission St do Pickering, Erskine Ch do Cote des Neiges | do | 20.00 |
| Glencoe, St Andrew's do Hibbert | do | 5.35 |
| Wrexeter | do | 4.00 |
| Fordwich | do | 23.00 |
| Toronto, Central Ch Sab Sc | do | 13.25 |
| Middleville | do | 13.70 |
| Dalhousie | do | 7.32 |
| Sm the Falls, St Andw do Darling, St Andrew's do Yarmouth | do | 15.00 |
| Blytheswood | do | 8.15 |
| Leamington | do | 7.00 |
| Hastings | debt | 75.00 |
| Lachute, Henry Ch | ordy | 13.50 |
| Waddington, N.Y. | do | 4.03 |
| Bathurst, Mission Stat do North Bruce | do | 1.70 |
| Geolph, St Andrew's do Alma | do | 1.50 |
| Hawkesbury | do | 18.00 |
| L'Original | do | 26.90 |
| Hampstead | do | 71.34 |
| Do | debt | 3.00 |
| Blakoney, Missy Meetings Clayton | do | 42.00 |
| Franktown, St Paul's do Appleton, St Andw's do Almote, St Andrew's do Do St John's | do | 30.00 |
| Pakenham, St Andw's do Do Victoria St | do | 18.00 |
| Fitzroy, Harbour and Tarbolton | do | 8.11 |
| Carlton Place, St Adw do Do Zion Ch | do | 4.14 |
| Carlton Place, St And- rew's, Franktown, St Paul's | do | 19.50 |
| Petrola | do | 7.20 |
| Shelburne | ordy | 7.69 |
| Primrose | do | 7.92 |
| North Easthope | do | 10.07 |
| Brantford, Welling- ton St | do | 9.20 |
| Do do do debt Port Hope, Mill St | do | 6.02 |
| Langford, Missionary Meeting | do | 6.62 |
| Moore, Burn's Ch | do | 17.00 |
| Ravenswood | do | 14.00 |
| McKillop, Duff's Ch | do | 8.00 |
| Listowell | do | 6.00 |
| Middleville, add | do | 16.00 |
| Thamesville, Botany, &c | debt | 20.00 |
| | | \$2005.08 |

FOREIGN MISSION.

| | |
|----------------------------|-----------|
| Received to 2nd Feb., '77. | \$4523.62 |
| Fingal | 30.00 |

MANITOBA COLLEGE, ORDINARY FUND.

| | |
|--|---------|
| Received to 2nd Feb. '77.. | \$22.50 |
| Toronto, Gould St | 20.00 |
| Huntingdon, 2nd Presby- terian Ch Sab Sc..... | 5.00 |
| | <hr/> |
| | \$47.50 |

FRENCH CANADIAN MISSIONARY SOCIETY.

| | |
|----------------------------|---------|
| Received to 2nd Feb. '77.. | \$20.00 |
| Toronto, Gould St | 25.00 |
| | <hr/> |
| | \$45.00 |

MARITIME PROVINCES, DAY SPRING.

| | |
|------------------------|---------|
| Hamilton, Pearl St Sab | |
| So for 1875-6..... | \$20.00 |

FRENCH EVANGELIZATION.

*Received by Rev. R. H. Warden,
General Agent of the Board of
French Evangelization, 210 St.
James Street, Montreal, up to
1st March.*

ORDINARY FUND.

| | |
|---|-----------|
| Acknowledged to 7 Feb. . | \$4880.82 |
| W A Milne, Malvern | 13.00 |
| A "Lover of Jesus" | 2.00 |
| Spencerville Sab Sc | 10.00 |
| Member of Argyle St, Cal- edonia | 10.00 |
| R A Hamilton, S Dummer | 1.00 |
| Mary Black Moffat | 20.00 |
| Miss Margaret Andrews, Montreal | 6.00 |
| Rev L McPherson's Cong, E Williams | 49.02 |
| One who would fain give more | 1.00 |
| A poor labouring man, Cookstown..... | 1.00 |
| M E Ch, Augusta..... | 12.75 |
| Knox Ch S S, Montreal | 100.00 |
| Henry Cox, Burford | 5.00 |
| Barton, Stone Ch Sab Sc | 10.00 |
| Tiverton, Presb Sab Sc | 11.00 |
| Friends in Stratford..... | 3.00 |
| G Irving, Milton West | 5.00 |
| Thos Scott, Eversley | 5.10 |
| Caroline Dean, Whitby | 2.00 |
| Friends, per Mr Sellars, Huntingdon..... | 21.00 |
| E & M A Twitchell, Cin- ton | 2.00 |
| R R McJannot, Toronto | 3.00 |
| Friend, per do do | 1.00 |
| Nathan Taylor, Union..... | 50.00 |
| Free Ch, Cote St, Montreal | 150.00 |
| Anonymous | 1.00 |
| Thos Russell, Alton | 10.00 |
| Wellington St, Chatham | 25.00 |
| R Switzer, Owen Sound | 5.00 |
| Friends in Tracadia, N B | 3.00 |
| Erin Cong | 9.39 |
| Erin Sab Sc | 3.00 |
| A Clark, Smiths Falls | 10.00 |
| W Stewart, Logierait..... | 2.00 |
| Collected by Mrs Am- bridge, Kingsville..... | 11.20 |
| Collected by A Rodgers, Woodville..... | 4.00 |
| Collected by a member of Antigonish Cong, N S .. | 23.80 |

| | |
|--|--------|
| Springville | 15.00 |
| Bothany | 5.40 |
| J Armstrong, Shrowsbury | 3.00 |
| A sympathizer | 5.00 |
| J Webster, Woodstock..... | 1.00 |
| T R, Guelph | 25.00 |
| Members of Caalmer's Ch, Elora | 34.25 |
| Mrs E E McCormack, Tyrone | 2.00 |
| Friends in Niagara | 22.55 |
| S B Thurber, Irvine | 2.00 |
| R B & J McD, Amberley.. | 2.00 |
| Eldon Cong & Sab Sc..... | 26.00 |
| Collected in Pembroke by Mrs Irving and Miss Maggie Bell, Sr | 23.00 |
| W H, Clarksburg..... | 2.00 |
| J A Morrow, N Lake..... | 1.00 |
| A friend to Missions, P E I | 30.00 |
| St Paul's S S, Peterboro .. | 15.00 |
| Central Church, Hamilton, (special)..... | 210.00 |
| Central Ch, Hamilton S S | 46.00 |
| Per P Young, Milby | 2.00 |
| Lucknow Sab Sc | 2.60 |
| John Thom, Toronto..... | 20.00 |
| J A Fraser, Georgetown .. | 5.00 |
| Colonial Com Free Church of Scotland | 482.22 |
| Mrs J Aitken, Montreal | 5.00 |
| Donald Lamont, Caledon .. | 5.00 |
| A friend | 8.00 |
| A friend, Florida, U S | 4.75 |
| Mrs M Kellie, Vankleekhill | 3.70 |
| Prescott | 11.65 |
| Columbus Sab Sc | 20.00 |
| Argyle St S S, Caledonia .. | 13.25 |
| J W Brantford, per Rev T L | 20.00 |
| A family unite | 3.00 |
| Morewood Cong | 26.00 |
| do Sab Sc | 4.73 |
| Mrs A Thompson, Clarke .. | 1.00 |
| Mrs E Stewart, sr, Tilbury E | 4.00 |
| Mrs W Forrest, do | 1.00 |
| Friends in N Glasgow, N S | 16.00 |
| Free Ch, Cote St Sab Sc, Montreal | 40.10 |
| 1st Presb Ch, St Catherines | 60.00 |
| do do S S | 40.00 |
| H Burgess, Tilbury E | 2.00 |
| T J Hay, Hills Green..... | 3.50 |
| Leeds | 28.10 |
| S S 9 Con, Roxborough..... | 9.00 |
| Friends at Smiths Mills | 20.00 |
| John Moffat, Wroxeter | 10.00 |
| Maria Gale, Quebec | 5.00 |
| C Baird, Douglastown | 1.50 |
| Knox Ch, Brussels..... | 21.00 |
| Mountain Cong, per Rev J L | 7.00 |
| Nairn, add | 12.00 |
| Dumfries St S Sc, Paris | 20.00 |
| Stayner Sab Sc | 5.00 |
| Faraham Centre | 3.30 |
| St And's Ch, Darlington .. | 9.50 |
| Campbellton, N B | 15.00 |
| Waddington, N Y | 40.40 |
| A W D, Drum | 2.00 |
| Rev W B Clark, proceeds of Lecture, add | 5.50 |
| Athelstane, per Rev J J Casey | 50.50 |
| Elgin, proceeds of Lecture by Rev J J Casey | 73.00 |
| Mrs P McNaughton, Not- field | 5.00 |
| Mrs D Mrs Lull, Jackson .. | 3.00 |
| Protestants in Boldhead & vicinaty, per Rev W F | 100.00 |
| An Episcopal friend, Windsor | 4.00 |
| J R & J W Harper | 4.00 |
| Boyd Settlement, Hin- chincrook S S | 3.00 |

| | |
|---|-----------|
| Beaverton | 23.00 |
| Friends in Whitby | 2.00 |
| Petrolia | 5.00 |
| H McKague, Teeswater | 5.00 |
| Friends in Otonabee, per J K | 16.00 |
| Collected by Mrs Illsey & Miss Tenant, Picton..... | 23.35 |
| Knox Ch, Elora, add..... | 12.00 |
| Geneva Sab Sc | 4.00 |
| Knox Ch, Vaughan | 15.57 |
| Albion | 13.07 |
| A friend..... | 2.00 |
| | <hr/> |
| | \$7333.67 |

BUILDING FUND.

*French Church, Canning Street,
Montreal.*

| | |
|---|-----------|
| Acknowledged to 7 Feb. . | \$2475.84 |
| Member of Argyle St, Cal- edonia | 5.00 |
| Huntingdon, St Andrew's Ch, proceeds of Lecture by Mr R Sellars | 25.50 |
| An old Elder, Eden Mills .. | 5.00 |
| McIntosh Cong, per J Hal- liday | 16.94 |
| Belmore Cong, per J Hal- liday | 4.06 |
| North Easthope Cong, per Rev A S | 17.00 |
| Rev R S Patterson, Be- deque, P E I | 5.00 |
| A Hooper, Bedeque, P E I .. | 5.00 |
| D Montgomery, do | 1.00 |
| Mrs J Fairie, Montreal | 10.00 |
| P S Ross, do | 10.00 |
| R Duffin, do | 5.00 |
| John A Stewart, do | 2.00 |
| Collect in Dundee Centre | 49.00 |
| | <hr/> |
| | \$2636.34 |

**RECEIVED BY REV. DR. MACGER-
GOR, AGENT OF THE CHURCH AT
HALIFAX, TO 1st MARCH.**

FOREIGN MISSIONS.

| | |
|---|-----------|
| Acknowledged already .. | \$5309.54 |
| Sussex and Union, N B .. | 9.62 |
| A friend, Summerside .. | 1.00 |
| Middle Stewincke | 25.00 |
| Mary Henry, Dalhousie | 5.00 |
| Mountain | 82.00 |
| Brown's Creek | 2.50 |
| Capt Matheson, St Peter's | 10.00 |
| Woodville & Little Sands .. | 18.00 |
| Bridgewater | 20.00 |
| Dr Dawson, Montreal | 20.00 |
| River Side Cong, for 1 year ending 1876: | |
| Bass River Section .. | 8.41 |
| Port au Pique do .. | 3.09 |
| Castle Neagh do .. | 3.05 |
| From M C F, Little Har- bour, for Mr McKenzie's teachers..... | 2.00 |
| D Crockett, Vancouver Island | 1.00 |
| Goose River Cong | 12.00 |
| Salem Ch, Green Hill | 9.95 |
| The New Glasgow Section of Rev Dr Murray's Cong, P E I | 8.00 |
| Gabarus | 4.00 |
| W J White, Antigonish .. | 5.00 |
| Grand River, C B | 10.50 |
| A friend, Nine Mile River | 1.00 |

| | |
|--|-----------|
| Mr Donald Ross, Vale Colliery | 4.00 |
| Bridgetown | 10.00 |
| Proceeds of an apple tree appropriated to the Mission cause. Home and Foreign, by S Fulton, J Harvey, & McLeod Harvey, Newport | 1.00 |
| Poplar Grove Ch. | 45.00 |
| Port Massey S S, for support of Telaksingh | 91.25 |
| Int. from Geddie Memorial Fund | 248.72 |
| Port Massey S S, for support of native teachers in Paté | 14.61 |
| Port Massey S S, for support of native teachers in Erromanga | 14.61 |
| Spring Side | 4.00 |
| Cape North | 3.75 |
| Falmouth St Ch, Sydney | 5.50 |
| Glencol | 16.00 |
| West River | 10.00 |
| East River | 10.00 |
| Cavendish, Sec. of Cav & N G Home & For. Mission Soc. | 39.42 |
| St Luke's Ch, Bathurst .. | 15.50 |
| J Miller, W River, Pictou .. | 100.00 |
| — | \$6184.15 |

| | |
|---|-----------|
| DAYS PRING AND MISSION SCHOOLS. | |
| Acknowledged already .. | \$1421.59 |
| Stewiacke | 20.00 |
| Sab Se of West River | 22.00 |
| Valleyfield Sab Se | 11.52 |
| Bridgewater | 10.00 |
| Chatham Sab Se | 17.00 |
| Bathurst Sab Se | 14.00 |
| Tatamagouche Sab Se | 17.00 |
| Upper Musquodoboit | 31.24 |
| Port Massey Sab Se | 50.00 |
| Chatham Sab Se | 46.00 |
| Sab Se of Sydney | 30.00 |
| J McPherson, Charlotte-town, for Trinidad | 60.00 |
| — | \$1750.35 |

HOME MISSIONS.

| | |
|--|-----------|
| Acknowledged already .. | \$2510.53 |
| Sussex and Union, N.B. .. | 7.40 |
| Middle Stewiacke | 25.00 |
| Mary Henry, Dulhousie Mountain | 5.00 |
| Brown's Creek | 30.00 |
| Capt Matheson, St Peter's .. | 2.50 |
| Woodville & Little Sands .. | 10.00 |
| Bridgewater | 18.00 |
| River Side : | |
| Bass River Section | 5.27 |
| Port au Pique do | 2.42 |
| Castle Reagh do | 3.08 |
| James Ch, N Glas. for 1876 .. | 35.00 |
| D Crockett, Vanc. Island .. | 1.00 |
| Salem Ch, Green Hill | 20.54 |
| The New Glasgow Section of Rev Dr Murray's Cong. P. E. I. | 8.00 |
| Scotsburn | 17.00 |
| Antigonish for 1876 | 19.00 |
| Grand River, C.B. | 5.00 |
| Bal. Int. of Korr's Invest. Spry Bay, Sheet Harbour .. | 4.50 |
| Proceeds of an apple tree appropriated to the Mission cause, Home and Foreign, by S Fulton, J Harvey, & McLeod Harvey, Newport | 7.54 |
| — | 1.00 |

| | |
|--|-----------|
| Poplar Grove Ch. | 20.00 |
| Spring Side | 18.00 |
| Cape North | 9.25 |
| Falmouth St Ch, Sydney .. | 5.00 |
| Cavendish, Sec of the Cav and N G Home & For. Miss Soc. | 25.17 |
| J Miller, W River, Pictou .. | 100.00 |
| — | \$2918.20 |

SUPPLEMENTING FUND.

| | |
|---------------------------------------|-----------|
| Acknowledged already .. | \$3621.63 |
| Buctouche & Cocagne | 7.00 |
| Sussex and Union, N B | 14.35 |
| Bridgewater | 18.00 |
| River Side for 1/2 year ending 1876 : | |
| Bass River Section | 10.37 |
| Port au Pique do | 6.79 |
| James Ch, N Glas. for 1876 .. | 30.00 |
| Malagawatch | 5.10 |
| Grand River, C B | 5.00 |
| Spring Side | 15.00 |
| — | \$3733.24 |

COLLEGE FUND.

| | |
|--|-----------|
| Acknowledged already .. | \$3348.73 |
| Sussex and Union, N.B. .. | 2.15 |
| Brown's Creek | 26.00 |
| Woodville & Little Sands .. | 6.00 |
| River Side, for 1/2 year ending 1876 : | |
| Bass River Section | 10.95 |
| Port au Pique do | 7.23 |
| St John Pres Ch, St John .. | 16.00 |
| Salem Ch, Green Hill | 3.89 |
| Dividend, 250 shares, Union Bank | 375.00 |
| Grand River, C B | 11.50 |
| For Theol. Hall, Grand River, C.B. | 12.50 |
| Dividend, 150 shares, People's Bank, Halifax .. | 120.00 |
| Bridgewater | 18.00 |
| Falmouth St Ch, Sydney .. | 4.00 |
| Spring Side | 4.40 |
| Cavendish, Section of the Cav & N G Home & For. Miss Soc. | 21.42 |
| St Luke's Ch, Bathurst | 5.00 |
| — | \$3992.77 |

FRENCH EVANGELIZATION.

| | |
|--|-----------|
| Acknowledged already .. | \$2012.17 |
| St Matthew's, Pugwash | 24.41 |
| Brown's Creek | 51.50 |
| Woodville & Little Sands .. | 6.00 |
| Collect. of weekly prayer meetings in Central School House, W River .. | 11.40 |
| Gabarus | 4.00 |
| Grand River, C B | 8.00 |
| Mrs Donald Ross, Vale Colliery | 2.00 |
| A friend, Goldenville | 5.00 |
| Westville | 4.20 |
| Middle River | 5.55 |
| Poplar Grove Ch. | 20.00 |
| Falmouth St Ch, Sydney .. | 8.00 |
| Eastville Sewing Circle, Upper Stewiacke | 10.00 |
| — | \$2172.23 |

AGED AND INFIRM MINISTERS' FUND.

| | |
|-----------------------------|-------|
| Woodville & Little Sands .. | 7.00 |
| Bridgewater | 4.00 |
| Grand River, C B | 11.50 |

JOHN A. McDONALD FUND,

| | |
|--------------------------|-------|
| James Ch, New Glasgow .. | 12.50 |
|--------------------------|-------|

The following sums received, by Rev. Dr. Reid, Toronto, from the 1st to the 12th May, 1876, appear to have been omitted in the list of acknowledgements at the proper time. They were all credited however in the Church Agents accounts submitted to the General Assembly.—Ed. Record.

ASSEMBLY FUND CANADA PRESBYTERIAN CHURCH (1875, 1876.)

| | |
|---|-----------|
| Amounts received to 1st May, 1876, \$2,487.64 : | |
| Bowmanville, \$4.00 ; Martintown, Burns' Ch., \$1.00 ; London, 1st Phyn. Ch., \$8.50 ; Lachute, Henry's Church, \$7.00 ; Galt, Knox Ch. \$50.00 ; Harrington, \$7.00 ; Mooreline, \$1.50 ; Toronto, Gould Street \$26.00 ; Clarke | \$2593.64 |

ASSEMBLY FUND PRESBYTERIAN CHURCH IN CANADA. (1875, 1876.)

| | |
|--|----------|
| Amount received to 1st May, 1876, \$683.72 : | |
| Bowmanville, \$1.00 ; Martintown, Burns Church, \$0.50 ; London, 1st Phyn. Ch. \$1.50 ; Peterborough, St. Andrews, \$1.00 ; Cow Bay, Strathallene, \$2.00 ; St. John, Calvin Ch., \$2.50 ; River Charlo, \$1.50 ; Truro West, \$2.00 ; St. James, N. B., \$1.00 ; Grand River, N. B., \$2.50 ; St. Croix and Eilershouse, \$1.10 ; Newcastle, St. Andrew's, \$2.00 ; Pugwash, St. Matthew's, \$1.00 ; Frederickton, St. Paul's, \$2.00 ; Port Hill, \$2.50 ; St. John, St. David's, \$3.60 ; Ouslow, \$2.00 ; Kennetcook & Gore, \$1.45 ; Middle Stewiacke, \$1.00 ; Springville, \$5.00 ; Musquodoboit Harbour, \$1.40 ; Murray Harbour, \$1.00 ; West River, \$4.00 ; Richmond, \$1.20 ; Belfast, \$2.50 ; Mount Stewart, \$1.50 ; Port Hastings, \$1.00 ; Chatham, St. Andrew's, \$10.00 ; Lachute, 1st Ch. \$1.00 ; Galt, Knox Ch. \$13.25 ; Harrington, \$1.00 ; Finch, St. Luke's, \$8.00 ; Mandamin, \$0.50 ; Toronto, Gould St., \$4.16 ; Clarke, \$1.00 ; Salt Springs and Hammond River \$1.00 ; Upper Musquodoboit, \$2.00 ; Richibucto, \$4.00 ; Sherbrooke, \$4.00 ; Kouchibougnack, \$2.63 | \$781.91 |

KNOX COLLEGE ORDINARY FUND. (1875, 1876.)

| | |
|---|--|
| Amount received to 2nd May, 1876, \$6675.43 : | |
| Bowmanville, 25.00 ; Kilbride, \$4.00 ; London, 1st Phyn. Church, \$100.00 ; Durham, \$16.60 ; Seaforth, \$25.00 ; Columbus, \$20.60 ; Chatham, Saint Andrew's, \$5.00 ; Grimsby, \$15.00 ; Muir Settlement, \$4.50 ; Galt, | |

Knox Church, \$200.00; Harrington, \$24.00; Mandamin, \$5.00; Mooreline, \$8.00; Clarke, \$14.00; Scarborough, Melville Church, \$30.88; Hamilton, St. Paul's \$34. Orillia, \$25.00..... \$7241.41

HOME MISSION. (1875, 1876.)

Amount received to 1st May, \$2346.44; Bowmanville, \$20.00; Kilbride, \$12.00; Elgin and Athelstaney, \$22.00; Kirpen, \$21.00; Cayuga, \$7.00; London, 1st Pbyn. Ch. \$70.00; London, 1st Pbyn. Ch. Sabbath School, \$20.00; Porffline, \$34.45; Indiana, \$23.2; Durham, \$36.05; Durham, Sab. School, \$5.36; Cornwall, St. John's \$70.00; Seaforth, \$60.00; Nichol, Zion Ch. \$20.00; Columbus, \$30.00; Chatham, St. Andrew's, \$30.00; Tilbury West, \$6.50; Grimsby, \$31.00; Muir Settlement, \$8.00; Lachute, 1st Ch. addl. \$8.00; Winnipeg, \$163.70; Kildonan, \$16.51; Manitoba College, in trust, \$210.00; Galt, Knox Church, \$40.00; Kingston, St. Andrew's, \$20.00; Cannington, \$30.00; Harrington, \$20.00; Friend, Port Stanley, \$5.00; Brockville, St. John's, for Manitoba, \$40.00; Finch, St. Luke's, \$16.00; Sherebrooke \$20.00; Holland and Markdale, \$9.00; Rev. Geo. Cheyne, Tapleystown, \$4.00; Mandamin, \$5.76; Mooreline, \$9.88; Paris, Dumfries St., \$50.00; Synod of Hamilton, \$100; Toronto, \$35.00; Clarke, \$20.00; Scarborough, Melville Ch. \$30.87; Hamilton, St. Paul's, \$70.60; Orillia, \$69.00; Woodville, \$69.30; Mitchell, Knox Church \$130.00; Quebec, St. Andrew's \$200.00; Balmer Island, \$5.00; Whitelake, \$12.50; Renfrew, \$37.00; McNabb, \$12.15; Admaston and Douglass, \$31.85..... \$26,177.47

FOREIGN MISSION. (1875, 1876.)

Amount Received to 1st May, \$13506.59; Rev. Alex. Kennedy Dumbarton Ch., \$5.00; Bowmanville, \$20.00; Kilbride, \$6.00; Brantford, Zion Ch. Addl. \$15.00; Cayuga, \$15.00; London, 1st Pbyn. Ch. \$207.7; London, 1st Pbyn. Ch. Sabbath School, \$16.09; Durham, Sab. School, \$5.00; Seaforth, \$60.00; Osmbrock, St. Matthew's, \$7.00; Columbus, \$10.60; Chatham, St. Andrew's, \$15.00; Grimsby, \$20.00; Muir Settlement, \$5.25; Barbara MelLennan, Elmira, Illinois, \$20.00; Smith Ch. \$8.00; Lachute 1st Ch. \$6.00; Galt, Knox Ch. \$106.75; Harrington, \$37.00; Friend Port Stanley, 5.00; Cookstown, \$46.20; Brockville, St. Johns, India, \$51.00; Finch, St. Luke's, \$4.00; Mandamin, \$5.00; Moorlino, \$8.00; Paris, Dumfries St., Addl., \$35.00; Martintown, Union meeting, \$14.00; Cornwall, Union Meeting, \$10.75; Lancaster, 9.27; Leochiel, \$2.12; Indian Lands, \$12.60; Gold Ring and Nuggett, \$7.60; Mr. Christie, Brockville, \$8.00; Perth, Union

Meeting, \$10.00; Smith's Falls, Union Meeting, \$27.00; Montreal Union Meeting, \$37.71; Lanark, \$12.50; Belville, Union Meeting, \$10.05; Appleton, St. Andrew's, \$3.08; Almonte, \$20.00; J. A. Gemmell, Almonte, \$10.00; A little Boy, Toronto, \$0.50; Arrprior, \$40.00; Pakenham, \$13.40; Toronto, Charles Street, \$25.00; Fergus, Union Meeting, \$13.40; Ottawa, Daly Street, \$31.50; Port Hope, Union Meeting, \$1.75; Clarke, \$12.00, per Rev. J. F. Campbell; St. Johns, New Brunswick, China, \$3.00; Hamilton, St. Paul's, \$40.00; Orillia, \$15.00; Mitchell, Knox Church, \$45.00. \$14747.00

FRENCH EVANGELIZATION.

(1875, 1876.)

Amount received to 1st May, 1876, \$5276.65; Kilbride, \$2.00; London, 1st Pbyn. Ch. \$24.00; London, 1st Pbyn. Ch. Sab. School, \$15.69; Durham S. School, \$5.00; Chatham, St. Andrew's, \$10.00; Galt, Knox Ch. \$75.00; Harrington, \$20.00; Friend, Port Stanley, \$5.00; Finch, St. Luke's, \$5.00; Woodville, \$73.88; Mandamin, \$2.00; Mooreline, \$3.00; Clarke, \$12.00..... \$5523.53

WIDOWS' FUND. (1875, 1876.)

Amount received to 1st May, \$2332.94; Kilbride, \$2.00; Brantford Zion Ch. \$15.00; London, 1st Pbyn. Ch. \$10.00; Seaforth, \$11.00; Lachute, 1st Ch. \$7.00; Kildontn., \$5.63; Harrington, \$10.00; Mandamin, \$2.40; Mooreline, \$3.60; Clarke, \$10.00..... \$2468.47
With Rates from Revds. D. Allen, Angus McColl. \$16.00.

AGED AND INFIRM MINISTERS FUND.

Amount received to 1st May, \$1728.34; Bowmanville, \$5.00; Chatham, St. Andrew's, \$7.75; Galt, Knox Church, \$75.00; Rev. Geo. Cheyne, Tapleystown, \$8.00; Orillia, \$10.00..... \$1834.09

BURSARY FUND. (1875, 1876.)

Amount received to 1st May, \$230.30; London, St. Andrews, \$100.00..... \$330.30

PRESBYTERIAN COLLEGE, MONTREAL.

Warden King, Treasurer.

ORDINARY REVENUE.

To amounts for year 1876-7 received to date as per former reports..... 1167.63
Leeds Cong..... 16.80
North Georgetown..... 25.00
Sponcerville..... 14.35
Mainsville..... 6.20

St Andw's Ch, St Andrews 12 60
Erskine Ch, Montreal . . . 400 00
J Cornu..... 5 00
\$1646.18

BURSARY FUND.

Free Ch Sab Sc, Coté St, Montreal..... 40 00
Chalmers Ch S S, Guelph, French Scholarship..... 40 00
David Morrice, Montreal. 60 00

BUILDING FUND.

James Hogg, Belleville . 10 00

SCHOLARSHIP FUND.

Robt Anderson, Montreal 59 00

THEOLOGICAL CHAIR.

J Seiveright, Gloucester. 10 90

WIDOWS' AND ORPHANS FUND.

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

North Georgetown..... 16 25
Russelltown..... 13 00
Hemmingford..... 12 00
Valleyfield..... 12 50
Smiths Falls..... 12 00
Saugeen..... 12 00
Ottawa, St Andrew's Ch. 200 00
Osprey, Honeywood and
Sinchampton..... 12 00
Kingston, St Andrew's Ch 80 00

JUVENILE MISSION SCHEME.

Miss Machar, Kingston, Treas.

Miss McLeod, Halifax.... 20 00
Bank St Sab Sc, Ottawa.... 20 00
Brockville Sab Sc..... 20 00
St Andrew's S S. Ottawa. 42 00

Rev. C. A. Doudiet acknowledges receipt of \$20 for the Sabbath School of St. John's Ch., (French) Montreal, from the Unionists from St. Andrew's.

CARD.

Messrs. Riddell & Evans acknowledge with thanks the receipt of a sterling draft for £31 0 9, equal to \$150.35, on behalf of the Keay Fund, from Mr. George B. Wilson, secretary to the Colonial Committee of the Church of Scotland, and have notified the Executors accordingly.

The thanks of the Knox College Students' Missionary Society are due to Mrs. Wilkie and Mrs. Stewart, for the sum of eighty-one dollars (\$81.00), collected by them in and around Guelph, in aid of the society's funds.

Educational and Book Notices.**BRANTFORD YOUNG LADIES' COLLEGE.***(In connection with the Presbyterian Church)*

The Rev. Alex. Topp, D.D., Moderator of the General Assembly, visitor and Honorary Director.

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Brantford, Ontario, }
Feb. 1st, 1876. }

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WHITBY: ONTARIO.

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