

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

MARCH, 1878.

The Sinaitic Manuscript.

THE Presbyterian community at large will be pleased to learn that the Presbyterian College of Montreal has recently received from Alexander II., the Emperor of Russia, a beautiful *fac simile* copy of this most interesting and valuable Sacred Manuscript, commonly known as the *Codex Sinaiticus*. The Imperial gift seems to have been obtained through the influence of Rev. A. B. MacKay, of Brighton, England, who arrived in Montreal a few weeks ago, for the purpose of supplying the pulpit of the Coté Street Church, or rather the New Crescent Street Church, which is about to take the place of the old "Free Church."

The following extracts from Professor Porter's account of the discovery of this treasure, published at the time, will be read with no less interest now,—and may be new to some of our readers:—

Those who love their Bible cannot fail to feel a deep interest in everything that concerns this precious relic of antiquity; and especially so when informed that it contains, in all probability, the oldest, and certainly the most perfect, copy of the New Testament in the original Greek, which has come down to us from an early age. We take it for granted that a brief sketch of its history, a description of its general appearance, and an account of its contents, will be acceptable to our readers.

Professor Tischendorf, having spent four years among the libraries of Europe, searching for and collating old manuscripts, went to the East on a similar errand in 1844. In the month of May he visited the Convent of Mount Sinai. There he happened by chance upon a basket into which loose and torn fragments of paper and parchment had been thrown by the monks, to be used in heating the oven. Among these he discovered portions of a copy of the Septuagint in *uncial* (capital) letters. The shape of the letters, the quality of the

parchment, and the form of the page, all showed it to be of the highest antiquity. He asked it of the monks, and they at once gave it to him as a thing of no value. He afterwards, on further search, found much larger fragments of the same manuscript. These he saved from the fire; but the good fathers had now some faint ideas of their importance, and refused either to give or sell them. Tischendorf left the convent with mingled feelings—glad at having rescued from destruction such precious fragments, but sorry at not having succeeded in getting possession of them all. After an interval of nine years the ardent scholar again found himself within the walls of the convent. In vain he searched the whole building, from the church to the kitchen; he could find no trace of the manuscript he had previously seen. In vain he questioned the reverend fathers, from the abbot to the cook; he could learn nothing of its fate. We can imagine how sad and how bitter was his disappointment. He felt convinced some more fortunate antiquary had gained the treasure he had fondly hoped should be his own, and with a sorrowful heart he returned to Europe.

A few years later, Tischendorf received letters of recommendation to the Russian court, and in September, 1858, he was commissioned by the Emperor Alexander to make another journey to the East in search of ancient manuscripts. On the last day of January 1859, he entered for the third time the Convent of St. Catherine at Sinai. The good fathers welcomed him with even more than their ordinary hospitality, prompted, no doubt, by the fact that he carried the commission of their liberal patron and powerful protector, the Emperor of Russia.

Tischendorf consequently received every assistance in his labours and researches. The church, the library,—the whole convent, in fact, was open to him. For four days he searched, examining every nook and corner, opening and re-opening every musty parchment, in the hope of finding the valued manuscript. It was in vain.

On the 4th February he sent his servant for the camels that had been turned out to pasture, intending on the seventh to bid a final adieu to the old convent, and the wild

mountains, and the hallowed associations of Sinai. On the evening of the 4th, while walking in the garden with the steward, the conversation turned upon the Septuagint, which the Greek Church receives as the standard version of the Old Testament. Tischendorf told him that he had brought some copies of his recently published edition for presentation to the monks. The steward was gratified by such a mark of attention, and he invited Tischendorf to his room. On entering, he casually remarked that he too possessed a copy of the Septuagint, and going over to one corner he lifted a bundle rolled up in a dirty cloth, and laid it before Tischendorf. He opened it,—and there, before the eyes of the enraptured antiquary, was the very manuscript of which he had so long been in search. Not only so,—not only were the few fragments he had seen in 1844 in that bundle, but also many other and much larger portions of the Septuagint version; and, what was of infinitely greater value. *The whole New Testament, without even the smallest defect.*

Tischendorf was in a transport of joy. He could not restrain himself; and his feelings at length burst forth in an ardent expression of praise and thanksgiving to a merciful God, who had preserved such a precious treasure for his Church, and had made him the agent in its discovery. The manuscript was in leaves. Some of the leaves were torn; and thus the work of arrangement and repair was no easy one. But Tischendorf gladly undertook it, and carried the book away with him to his cell. He tells us how he spent the whole of that night—"to sleep being impossible"—in arranging and examining the contents, and copying a portion of the manuscript. The next day he had a long conference with the monks. They were almost as much surprised at the excitement and enthusiasm of Tischendorf as he was at the discovery. To his great disappointment he found that they would not—in fact they could not—either give or sell it to him. They readily agreed however, to allow him to transcribe the manuscript at Cairo, if their superior who resides in that city, should give his consent. On the 7th he left the convent, and reached Cairo on the 13th. The necessary order was easily obtained from the superior; a special messenger was despatched to Sinai, and on the 24th the manuscript was delivered into Tischendorf's hands. While engaged in transcribing it for publication he entered into new negotiations; and finally, on the 28th of September, 1859, he was authorized to convey the precious document as a present to the Emperor of Russia.

On his arrival at St. Petersburg, Tischendorf was received by the imperial family with every mark of honour. The importance of his labours and the value of his great discovery, were fully acknowledged. It was immediately determined that the Sinaitic manuscript should be published, and that one edition, limited to three hundred copies, should be printed in *facsimile*, with the utmost possible accuracy, and at the sole expense of the Emperor. The superintendence of the work was, as a matter of course, intrusted to the fortunate discoverer. He executed it with singular fidelity; and the edition, in four right royal volumes, will remain through all future ages a noble monument of the princely munificence of the Emperor Alexander, of the profound scholarship and critical skill of Tischendorf, and of the artistic abilities of all engaged in its production.

The manuscript, as discovered by Tischendorf, is not complete. It consists of 345 leaves and a half of thin and beautifully prepared parchment; of these, 199 contain portions of the Septuagint version, and the remainder the New Testament, &c. Each page contains four columns, and each column is about ten inches long by two wide, and has forty eight lines.

It has no date, and its age cannot be fixed with absolute certainty. There are, however, internal evidences by which the skilful paleographer can estimate with a high degree of probability. The simple, square form of the letters, the absence of all ornament, points, accents, and divisions, are certain marks of high antiquity.

The more recent uncials have only *one* column on each page; the Codex Alexandrinus of the fifth century has *two*; the Codex Vaticanus of the fourth has *three*; and the Codex Sinaiticus has *four*. In this respect it is quite unique, and we may safely assign its date to the early part of the fourth century, or little more than two hundred years after the death of the apostle John.


The Old Testament portion of the manuscript contains part of I Chronicles and Jeremiah, the whole of Isaiah, the minor prophets (except Hosea, Amos, and Micah), Job, Psalms, Proverbs, Ecclesiastes, and Canticles; together with the Apocryphal books, Wisdom, Ecclesiasticus, 1st and 4th Maccabees, and part of Tobit and Judith. The New Testament portion is complete. In this respect it stands alone. Some sixty uncial manuscripts of the New Testament have come down to us, but this is the *only one* perfect. The Vatican Codex wants the last three chapters of Hebrews, the four Pastoral Epistles, and the Apocalypse.

The Alexandrine Codex wants the first twenty-four chapters of Matthew, two chapters of John, and nearly eight chapters of 2 Corinthians. The Codex Ephraemi contains only about two-thirds of the New Testament. The paramount importance of the Sinaitic manuscript will thus be seen. In regard especially to the Pastoral Epistles, and the Book of Revelation, it supplies a deficiency which has long been felt and lamented by critical scholars. It supplies us, too, in this nineteenth century, with the very same sacred text which the great writers of the third and fourth centuries studied; and this identical manuscript was, in all probability, in the hands of Eusebius and Jerome.

There is a peculiarity in the order of the books of the New Testament which is worthy of note. Paul's Epistles follow the Gospels; and the Epistle to the Hebrews comes after 2 Thessalonians, and before the Pastoral Epistles. Then come the Acts, the Catholic Epistles, and lastly Revelation.

We must all feel a very deep interest in the words and letters of our Bibles, and we cannot but desire to know what testimony this precious manuscript bears to such passages as have formed subjects of controversy among the learned. I have noted the following as important and remarkable:—The Sinaitic manuscript *omits* the doxology at the end of the Lord's prayer, in Matt. vi 13; also the last twelve verses of Mark; John v. 4; John vii. 52 to viii. 11, containing the narrative of the woman taken in adultery; Acts viii. 28; and 1 John v. 7. It confirms the reading "church of God" in Acts xx. 28; but it has "who" instead of "God" in 1 Tim. iii. 16.

Our Sabbath Schools.

 WRITER in the Church of Scotland RECORD, makes the following remarks, which are well worthy the attention of our Sabbath School workers in Canada:—

"In these days the public mind is largely exercised by the desire to have its secular education raised to the highest point of excellence, and brought within the reach of all, even the very poorest, and to secure a certain standard of efficiency in its teachers. Care is taken that those who aspire to teach, shall not only be trained for that purpose, but that they are, after having undergone such training, competent for the work, before being permitted to practise. But amongst teachers, as in other professions, there must be different degrees of ex-

cellence, and a parent who has the interest of his children at heart, naturally tries to secure the best which his means can afford, and by so doing, spends his money wisely. It is a laudable desire on the part of the public that its secular education should be excellent; it is praiseworthy on the part of the parent to show this solicitude for the temporal welfare and prosperity of his child; and would it not be only reasonable to look for as great a desire on the part of the Church, that those to whom is committed the religious teaching of the young should be equally fitted for the work? Might we not expect as great solicitude on the parents' part that this delicate work was never committed either to the ignorant or the unskilful?

I am not ignorant of the truth that the mightiest efforts of men are futile unless strengthened by the influence of the Holy Spirit; but at the same time I have not learned that ignorance is to be encouraged or incapacity consecrated. I do not like to appear uncharitable, but facts will force themselves on one's mind, and my observations have not been confined to our own Church, but can point to instances in different Churches, where persons are engaged in this work who are, to put it briefly, by no means fit for the work, possessing, as they do themselves, only the rudiments of an ordinary education.

Now, the question arises, *how* Sabbath-school labour can be rendered more fruitful? and in connection with this, it occurs to me, that some special training should be provided for those who wish to engage in this work. Would it not be a possible thing to have in each parish a class or school, the object and aim of which would be, to train young men and women for this important work?"

The writer then goes on to suggest that the Minister's Bible-Class might be made to take the place of such a training-school as he has in view. Our own experience in the matter, inclines us to press upon the attention of the Churches the institution of **NORMAL SABBATH SCHOOL CLASSES**, conducted by competent instructors—whose special business it would be, to indoctrinate Sabbath-school teachers in the *art of teaching*. There are few places in which this plan might not be found practicable, inasmuch as the teachers of different Schools, and even of different denominations could unite for this purpose, and where the services of professional teachers can not be secured, the duty might be equally well performed by a Minister, or Ministers in turn, or even by a Lay Superintendent, whose heart is in the work.

The Sabbath School.

INTERNATIONAL LESSONS.

March 10th.] B. C. 726. [2 Chron. xxix. 1-11.

HEZEKIAH'S GOOD REIGN.

GOLDEN TEXT.—"And in every work that he began . . . he did it with all his heart and prospered."—2nd Chron. 31 : 21,

HOME READINGS.—M. Isa. 9, 1-21 ; T. 2 Chron. 29, 1-19 ; W. 2 Chron. 29, 2-36 ; Th. 2 Chron. 30, 1-27 ; F. 2 Chron. 31, 1-10 ; S. Isa. 32, 1-20 ; S. Isa. 35, 1-10

READ 2 Kings, ch. xviii.—Hezekiah—properly, Hizk-ja or Jeheseki-ja : i. e. *Jehovah will strengthen*. His mother's name **ABUJAH**, is given in 2 Kings in abridged form, *Abi*—a daughter of *Zechariah*, a man "having understanding in the vision (or sight) of God." 2 Chron. 26 : 5. not the prophet whose writings bear his name, nor that one stoned to death by Joash, ch. 24 : 21, but evidently a man of discernment, Isa. 8 2. Hezekiah's character is one of the most exemplary in scripture, 2 Kings, 18 : 5. He "did that which was right." (1) He opened the doors of the House of God, which Ahaz had closed, ch. 28 : 24. (2) He brake in pieces the instruments of image worship,—even the brazen serpent of the wilderness, which had been preserved as a sacred relic, he destroyed, calling it *Nehushtan*, (i. e. a bit of brass, neither more nor less, 2 Kings, 18 : 4. (3) He got the Priests and Levites together with the purpose of restoring public worship, v. 4. (4) He made them cleanse the Temple of the accumulated dust and cobwebs of 8 or 10 years. But they must first cleanse themselves, Isa. 52 : 11. These abominations were evident, v. 8.—the causes of all Judah's troubles. (5) Vast preparations were made for the Passover. So great was the popular enthusiasm, the customary seven days were not enough : it was prolonged for seven days more, ch. 30 : 21-23. The disciples on the mount would fain remain, Matt. 17 : 4. When all was over, the people went home rejoicing, everywhere breaking the images, cutting down the idolatrous groves, overturning the altars of Baalam until they had utterly destroyed them all ! ch. 31 : 1. In the same spirit, the people of Scotland rose up at the voice of Knox, who is reported to have said—"Down with the crow's nests, or the crows will build in them again !"

LEARN to begin work for God early in life ; that as the Priests must first sanctify themselves, so must we seek first *personal holiness*, Matt. 6 : 33 that neglect and decay of religion in nations are always opposed even to temporal prosperity. Righteousness alone exalteth a nation, Prov. 14 : 34.

March 17th.] B. C. 710. [2 Chron. xxxii : 9-21.

HEZEKIAH AND THE ASSYRIANS.

GOLDEN TEXT.—"With him is an arm of flesh ; but with us is the Lord our God to help us, and to fight our battles."—Verse 8.

HOME READINGS.—M. 2 Chron. 32, 1-23 : T. Isa. 10, 5-34 : W. Isa. 36, 1-22 ; Th. Isa. 37, 1-20 : Fri. Isa. 37, 21-25 : S. Ps. 76, 1-12 : S. 2 Kings, 20, 1-21.

PARALLEL HISTORY.—2 Kings, 18 : 17-37. Having abolished idolatry, Hezekiah attempts to repudiate the payment of the tribute ignominiously conceded by Ahaz, 2 Kings, 16 : 7. Esasier said than done. He had to strip the gold from the temple doors to appease the tyrant of Assyria, 2 K. 18 : 16. "After this" v. 9, for date see 2 K. 18 ; 13. and Isa. 36 : 1. **SENNACHERIB** again invaded Judah, took Libnah and Lachish, and besieged Jerusalem, v. 10. Modern explorations shew Sennacherib to have been a very great warrior, with enormous resources. The Nineveh inscriptions tell how he built the palace of Koyunjik, surpassing in magnificence all the buildings of his predecessors. They also confirm the bible statement of Hezekiah paying him tribute. He was proud, boastful, and unscrupulous, v. 15 : Isa. 10 : 13-14. Wrote blasphemous letters himself, v. 17, and instigated his followers to rail against God and the King, v. 16.

ISAIAH the son of Amos—the greatest of the Old Testament prophets. First mentioned in the year that King Uzziah died, 758 B. C. About the time that Rome was founded. The historian, preacher, and psalmist of his day. *The prophet* who plainly foretold the coming of the Messiah, Isa. ch. 53. Frequently quoted in the New Testament ; read by Christ, Luke 4 ; 17 : by the Ethiopian, Acts 8 ; 27-28 : quoted by St. Paul, Rom. 9 ; 27. 10 ; 16. 15 ; 12, &c. To him Hezekiah went in his trouble, and, with him, "prayed and cried to heaven," v. 20. Their prayer was answered, v. 21. The precise way in which God came to their rescue is not stated. In 2 Kings, 19, 7, "a blast" is spoken of. Other than human agency was employed, Isa. 31 : 8. "An angel," v. 21. There are Angels of Mercy, Heb. 1 ; 14 : Luke 22 ; 43 : also, Destroying Angels, Exo. 12 ; 23 : 2 Sam. 24 : 16 : Matt. 13 ; 41. Similar instances of miraculous interference, as the overthrow of Pharaoh and his hosts ; the fall of Jericho ; the slaughter of the Midianites, (Jud. ch. 7) and Jehoshaphat's victory over the Moabites, 2 Chron. 20 : 23-25. Sennacherib returned to Nineveh, where he lived for 17 years, after his defeat in Judea. He was murdered by his own sons, v. 21, and 2 K. 19 : 37. For particulars of Hezekiah's alarming sickness and recovery, of his subsequent indiscretion and meek submission to rebuke, see 2 Kings, ch. 20.

LEARN that God is the hearer and answerer of prayer. Though he does not now interfere miraculously in the affairs of nations and individuals, His works of providence are still most holy wise and powerful. "preserving and governing all his creatures and all their actions." "The very hairs of your head are all numbered, Matthew 10 : 30.

March 24th.] B. C. 677. [2 Chron. 33 9-16
**MANASSEH BROUGHT TO REPEN-
 TANCE.**

GOLDEN TEXT.—"As many as I love, I rebuke and chasten: be zealous therefore and repent.—Rev. 3:19.

HOME READINGS.—M. 2 Kings 20: 1-11. T. Isa 33: 1-22. W. Isa. 39: 1-8 and 2 Kings 20: 12-21. Th. 2 Kings 21: 1-17. F. 2 Chron. 33: 9-17. S. Ps. 89: 30-37. S. Rev. 3: 14-22.

Sennacherib died two years after Hezekiah, and was succeeded by ESARHADDON, his son. Assyria takes its name from Asshur, Shem's son, mentioned in Genesis 10: 11, as the founder of Nineveh. B. C. 2230. Towards the end of his reign, Esarhaddon sent an army against Manasseh and carried him a prisoner to Babylon. "Took him among the thorns:" either, literally, while hiding among the brier thickets—the Hebrews had been known thus to hide themselves, 1 Sam. 13: 6: or, as some interpret, "took him alive," and fettered him with shackles.

MANASSEH, son of Hezekiah, began to reign at 12 years of age. His mother Hephziba, 2 K. 21: 1, *my delight*, probably a pious woman, Isa. 62: 4. He must have had bad advisers. He rushed at once into every excess of wickedness. (1). Worshipped Baal and Ashteroth, and all the host of heaven, v. 3. (2). Built altars to these heathen deities within the temple walls v. 4. (3). Caused his children "to pass through the fire to Molech." (4). And used enchantments and dealt with wizards, v. 6. (5). *Shed innocent blood very much.* 2 Kings 21: 16—persecuting those who remained faithful to God, like Saul of Tarsus, Acts 8: 3, but more inexcusable than he. 1 Tim. 1: 13. It is even said that by his orders Isaiah was sawn to death. *So Manasseh made Judah do worse than the heathen.* v. 9. Because of these flagrant sins, this affliction in captivity, v. 11. Because of his sincere repentance, his release and restoration, v. 13. The *proof* of his genuine penitence, v. 15, 16. So under the Gospel, repentance must produce its proofs. Matthew 3: 8. Acts 26: 20. Sad reflection. His repentance was *personal*, not national. He could not carry the reformation so far as he had carried the corruption. The people still sacrificed in the high places, v. 17. It was too late to avert the doom of Judah, 2 Kings 23: 26-27.

LEARN from Manasseh's history that,

"While the lamp holds on to burn
 The greatest sinner may return."

But remember that it is a dangerous thing to trust to a death-bed repentance. One such is recorded in the New Testament that none may despair—*only one*, that none may presume. Luke 23: 42.

March 31st.] B. C. 971-677. [Ps. LI: 1-19.

REVIEW.

HOME READINGS.—From 2 Chron. M. Chap. 12 1-16. T. 15: 1-19. W. 17: 1-19. Th. 24: 1-27. F. 28: 1-27. S. 32: 1-23. S. 33: 1-20.

SUGGESTIONS.—The quarterly review is usually conducted most advantageously by the minister, or the Superintendent, or some one specially appointed to this duty, some Schools the teachers take it by rotation. The scholars should have something to do with it. The older ones can point out on a map the places named in the Lessons. The younger can

repeat the Golden Texts and Questions in the Catechism learned during the quarter. The black-board may be used to shew the chronological sequence of events, and the genealogy of the Kings of Israel and Judah, the length of their respective reigns, &c. Reference will be made to the leading traits of their respective characters. The prophets who lived during this period will be noticed, and reference made to their writings in the Bible, especially Isaiah, Jeremiah, Zephaniah, &c. Contemporary History will not be overlooked. Modern discoveries abound in illustrations of the power and splendour of the kingdoms of Assyria, Babylon and Egypt, "the great powers" of those days. The more salient practical Lessons will readily suggest themselves: such as, persistent wickedness followed by righteous retribution: genuine repentance, by forgiveness: true conversion, by personal consecration to God: the efficacy of prayer: and a high appreciation of religious ordinances. The very youngest should be exhorted "to seek the Lord," and to work for the Lord.

April 7th.] B. C. 641-624. [2 Chron. xxxiv: 1-8.

JOSIAH'S EARLY PIETY.

GOLDEN TEXT.—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccles. 12: 1.

HOME READINGS.—M. Eccles. 12: 1-14. T. Prov 8: 12-21. W. 2 Chron. 34: 1-8. Th. 2 Chron. 34: 9. 13. F. Ps. 122: 1-9. S. 2 Kings 23: 13-20. 3. Ps. 27: 1-14.

See also 2 Kings, ch. 22 and 23. Manasseh was succeeded by Amon, whose wicked reign, was out short by assassination, ch. 33: 24. JOSIAH, like Edward VI of England, was crowned while yet a boy. The prophet Zephaniah flourished in the early part of his reign, and perhaps influenced him by his soul-stirring words, Zeph. 2: 3. From childhood he turned neither to the right hand nor the left, v. 2. His piety was *progressive*. When 16 years of age, v. 3, "he began to seek after the God of David." At 20 he entered enthusiastically on his great work of reformation, v. 3. This seems to have occupied him for 6 years. He did it *thoroughly*, not only in Judah, but in Samaria also, "even unto Naphtali," v. 6. A remnant of Israel remained, scattered here and there, who would be touched by Josiah's piety and would look to him in their extremity for protection. Besides destroying the altars of Baalim, v. 4; 2 K. 23: 13-15, Josiah introduced a new manner of purification: for he took the very bones of the false priests out of their graves and burned them on the same altars where they had burned incense to Baal, 2 K. 23: 16, fulfilling a remarkable prophecy; 1 K. 13: 2. The celebrated Altar at Bethel shared the fate of the others. But his work was not yet done. Easter to empty men of superstition than to convert them to God. Josiah gives orders for the repair of the House of the Lord, His God, "My God"—the language of God's people in all generations. So with Moses, Exo. 15: 2; with Samuel, 1 S. 23: 7; with David, Ps. 118: 28; with Daniel 6: 22; with Thomas, John 20: 28; and with Paul, Rom. 1: 8.

LEARN from the lives of Samuel, Josiah, and others, that we cannot begin too soon to seek the Lord's favour, nor to engage in his work. They that seek the Lord early shall find Him. Prov. 8: 17.

Our own Church.

THE subjoined letter addressed to Rev. Dr. McGregor, Halifax, affords another cheering proof of the christian liberality and affectionate regards of brethren on the other side of the Atlantic. This grant is unquestionably intended, not for the ordinary work of Home Missions in the central portions of the Church, but for the newer and more destitute parts of our great Mission field. Whether sent to the Western or Eastern Section, the real message which it brings to us, is—"Work your Home Missions diligently, thrust out your labourers, occupy your waste places, give liberally, and we will cheerfully aid you. This is special aid for special work, and our interest in that work is deep and unabated."

The acceptance of this grant should be regarded as a stimulus to every congregation to *increased* effort. The demands on the resources of the Church *must increase*, and must be met and discharged by our own people, and not by good men and women in Scotland. While present aid should be thankfully welcomed, yet the steady aim of all, East and West, should be, and surely will be, to meet and discharge, at the earliest day possible, UNAIDED, all the demands of our own people, in every part of our great Dominion. We must not regard these grants as permanent sources of supply, but as friendly aid, needed for the present, and kindly given, to help us on to the independence of perfect manhood.

OFFICES OF THE FREE CHURCH OF SCOTLAND, EDINBURGH, 24TH JAN., 1878.

My dear Sir,—Our Colonial Committee on 22nd instant, voted two hundred pounds (£200) Stg. to your Church's operation in the Eastern Section. They did this unanimously and cordially, and wish you to regard the grant as proof of our Church's unabated interest in, and sympathy with, your work among the necessitous in your great Home Mission field. I enclose cheque for above amount, which you will kindly acknowledge.

We voted at same time, £300 to Western Section.

JAS C. MACINTOSH,
Interim Sec'y.

In addition to the above, we notice that the Colonial Committee of the Free Church have intimated to Dr. Burns, of Halifax, its renewal of last year's grant of £30 Stg. to the Bursary Fund of the Theological Hall.

OUR COLLEGE FUNDS.

In the lists of acknowledgements for this month we are sorry to find so very small an amount, comparatively, for the ordinary Revenue of our Theological Halls. It ought to be borne in mind that this is the season of the year when money is most needed, to provide for bursaries, salaries, and other unavoidable outlays. Most of the congregations could as well pay *now* what they intend to give as at any other time. In matters of this kind, "he gives twice who gives quickly."

ENDOWMENT FUND, MARITIME PROVINCES.

Rev. Drs. Burns, Pollock, T. Duncan, and L. G. MacNeill, in connection with members of the Presbytery of the bounds, visited most of the congregations of Truro Presbytery. Some months ago, Messrs. Forrest and Pitblado visited the three congregations in the Stewiacke Valley, and secured \$3,500. In the town of Truro, the meeting was held on Monday, the 21st Jan. Owing to heavy rain and bad travelling, the attendance was small, but the sum of \$1,538 was subscribed. It is hoped that the subscriptions in the town will reach \$3,500, in pretty equal proportions from the three congregations. At Ishgonish, \$219 were subscribed. At Onslow Centre, the subscription was \$105. The congregation of Folly will raise about \$600. Great Village will raise \$800, Mr. Duncan reports Acadia Mines good for \$230, and Rev. A. Cameron's congregation for at least \$450. Only a beginning was made at Economy. At Coldstream, a small congregation, much enthusiasm was manifested, and \$165 subscribed. Truro Presbytery, in all, will give \$9000.

At the same time, Revds. John Forrest and P. M. Morrison visited Lunenburg County. Mahone Bay is good for \$225; Bridgewater congregation, \$600; Lunenburg congregation, \$1000; La Have, \$500; Lunenburg County, in all, will give, say \$2,500. At a poor and struggling section of the newest congregation in the County, while one of the delegates was explaining

the requirements of the College, a boy, ten years of age, stepped forward and subscribed *one dollar*. This is probably the most liberal subscription to the Fund!

ORDINATIONS AND INDUCTIONS.

STEPHEN: *Huron Pres.*:—Mr. D. MacRae was inducted the 29th January.

BAYFIELD: *Huron*:—The Rev. Nathaniel Patterson, formerly of Martintown, was inducted to St. Andrew's Church, there, on 30th January.

STRATFORD, Ont.—Rev. P. MacLeod, late of Liverpool, England, was inducted to the pastorate of Knox Church, 30th January.

HAMILTON, Ont.—The Rev. S. Lyle, late of Connor, Ireland, was inducted to the charge of Central Church, 12th February.

CALLS—The Revd. Mr. Laidlaw, of Detroit, U. S., has accepted a call from St. Paul's Church, Hamilton: Stipend, \$2,500, with Manse. The Revd. Robert Laing, M. A., Assistant Minister of St. Paul's Church, Montreal, has accepted a unanimous call to St. Matthew's Church, Halifax, vacant by the translation of Rev. Geo. M. Grant, to the Principalship of Queen's College, Kingston. Mr. A. A. Scott, a graduate of Knox College, has received a call from Zion Church, Carleton Place, Ont.: Stipend, \$900. The Rev. J. S. Lohead, of Valleyfield, in the Presbytery of Montreal, has accepted a call to Hullett and Londesborough, in the Huron Presbytery.

A NEW CONGREGATION has been organized at Leslieville, a Suburb of Toronto, and steps taken by the Toronto Church Extension Committee for the erection of a Church, to cost about \$8,000.

REVIVAL MEETINGS have been lately held in the town of Mitchell, Ont., attended by large numbers. In this connection, the labours of Rev. Mr. Paynter, of Chicago, are spoken of in very appreciative terms by the people, as well as the clergymen of Mitchell and its neighbourhood.

A NEW CHURCH was opened at Athelstan, in the Presbytery of Montreal, by Revd. Principal MacVicar, on the 27th January. It is said to be a beautiful edifice, and the congregation, for whose use it has been built, is prospering under the ministry of the Rev. John Casey. There were added to the Church last year 102 members. It may be remembered, that Mr. Casey was three years a student in the Jesuit's College, Montreal, before connecting himself with the Presbyterian Church. Dr. MacVicar was announced to open another new Church at Spencerville, Ont., on the 24th February.

FROM PRINTED CONGREGATIONAL REPORTS that have been sent to us we glean the following:—*St. Andrew's Church, Toronto*, total amount of contributions for 1877, \$19,356; for the schemes of the Church, \$1,445. Number of communicants on the roll 476; net increase of members 67. *Fort Massey Church, Halifax*; total contributions, 1877, \$8,668; the schemes of the Church, \$1,000; and for the College \$1094. The Sabbath collections were \$4,729, average nearly \$91 each Sabbath. *Ponlar Grove Church, Halifax*; total contributions, \$2,200; for missionary and benevolent objects, \$1,278.

Meetings of Presbyteries.

PETERBOROUGH: 15th January.—Mr. Bennett withdrew the resignation of his pastoral charge lying on the table since July last. Mr. Donald resigned the office of Clerk, notice of which he had given at last meeting. Mr. Bennett was unanimously appointed Clerk of Presbytery. Mr. Hodnett resigned the charge of Perrytown. An arrangement was made to visit the congregation and to cite them to appear at next meeting of Presbytery. Steps were taken to assist in wiping off the indebtedness upon the manse at Minden.

PARIS: 5th February.—There was a very large attendance of members. The subject of Presbyterial visitation was resumed and a committee instructed to draw up a plan for visiting all the congregations within the bounds. Commissioners were appointed to the General Assembly, as follows:—Dr. Cochrane, Messrs. McMullen, Robertson, Grant, Anderson, *Ministers*; and, Messrs. Spruce, Rose, Stewart, Root, and Rutherford, *Elders*. Dr. Cochrane was unanimously nominated for the Moderatorship of next General Assembly. The Presbytery agreed to adopt the new Book of Forms *simpliciter*, and unanimously adopted an overture in reference to a new hymn book for the use of congregations.

GUELPH: 8th January.—A committee was appointed to consider the remits on Ecclesiastical procedure. A large amount of local business was transacted, after which the Presbytery adjourned to meet as a Sabbath School Conference, when a sermon was preached by Rev. J. C. Smith. An elaborate report of the Sabbath Schools within the bounds was read, embodying returns from 21 schools, having an aggregate of 2699 pupils on the rolls, and 273 teachers. The amount contributed by the Schools for mission purposes during the year was

§630.36. A number of topics connected with Sunday School work were discussed, such as, "the relation of parents to the Sabbath School and the duty of bringing up their children in the fear of the Lord." The duties of Superintendents and teachers, the use of the shorter catechism, psalms, and hymns in the schools. In regard to Bible Classes, it was agreed to recommend that such classes, if held at the same time, should be considered as part of the Sabbath School returns, with the understanding that a record of attendance be kept in the same manner as in the ordinary Sabbath Schools. It was further recommended that the shorter catechism should be used in all the Sabbath Schools by the children capable of learning it, and that a portion of the psalms of David should be sung in the schools every Sabbath.

Altogether, the conference seems to have been conducted in a very interesting and profitable manner, and there can be little doubt that similar action on the part of all the Presbyteries of the Church would greatly tend towards the efficiency and prosperity of our Sabbath Schools throughout the Dominion.

GLENGARY: 8th January.—A committee was appointed to examine the drafts of Ecclesiastical Polity and procedure and to report to next meeting. The Rev. James S. Mullan of St. Matthew's Church, Osnabruck, tendered the resignation of his charge. The Rev. W. Grant also gave in the resignation of his charge at Vankleek Hill.

At an adjourned meeting of the Presbytery held on the 24th January, the committee appointed to visit Osnabruck reported the fulfilment of their instructions. Commissioners were also heard on behalf of the congregation, whereupon the Presbytery reluctantly agreed to receive Mr. Mullan's resignation and appointed a committee to draft a minute expressive of their high esteem for Mr. Mullan and their regret at his departure. A call from Indian Lands in favour of Rev. John Frazer of Kincardine, was sustained. It was agreed that vacant congregations shall hereafter be supplied only through the Convener of the Presbytery's Home Mission Committee.

KINGSTON: 8th January.—The Rev. George M. Grant, Principal and Primarius Professor of Divinity in Queen's College, was received as a member of the Court and cordially welcomed. The remits from the General Assembly were discussed. (1). The Presbytery expressed decided approval of a common Fund for the maintenance of the Colleges. (2). Respecting the appointment of a Home Mission Agent, the opinion

was expressed that the different schemes of the Church may be administered most efficiently and with the least expense, by means of a committee, presided over by an efficient convener. (3). *In re*, the status of retired ministers, it was agreed to recommend that the names of ministers retiring by permission of the General Assembly, on the ground of old age or infirmity, be retained on the roll of the Presbytery to which they belonged immediately previous to their retirement, but be not subject to transference to another Presbytery. (4). That when ordained missionaries are employed for the period of at least one year in particular mission districts, with the sanction of the Assembly's Home Mission Committee, their names shall be placed on the roll during the period referred to. Reports were read from the Kingston Woman's Foreign Missionary Society and the Presbytery's Home Mission Committee. The first named proposes to undertake the support of Miss Forrester in India; the latter referred to a large amount of work accomplished in the several mission fields. It was agreed to commence next meeting with a conference enent the propriety of holding evangelistic services.

STAFFORD: 29th January.—Seventeen Ministers and fifteen Elders were present. Arrangements for the induction of Rev. Mr. McLeod, late of Liverpool, England, were confirmed. The treasurer reported that he had received on account of the fund to defray the expenses of Commissioners to the General Assembly, a sum sufficient to pay to each \$25 at least. The Committee appointed on the draft of Ecclesiastical Constitution and Procedure presented a report of alterations suggested by them. The clauses of the report were then considered *seriatim*, and a portion of it disposed of.

VICTORIA AND RICHMOND: Jan. 15 and 16.—The Presbytery met for visitation at Whycocomah, Rev. Mr. Stewart's congregation, and found that the office-bearers were doing their work faithfully. The minister has been here nearly ten years. Of the \$650 promised as stipend last year, only \$438 has been paid, and the arrears since settlement amount to \$1804. The Presbytery endeavoured to stir up the congregation to a sense of their duty; but unfortunately only about 100 out of 1200 were present. Arrangements were made by exchange of pulpits which, it is hoped, will result in bringing the matter before the whole congregation. Rev. Allan Maclean declined the call from West Bay. At Lake Ainslie, (Rev. A. Grant, pastor) the Presbytery found that Minister and Elders were diligent in the discharge of their respective duties. The salary promised is \$600 a year

with manse and glebe, but last year the minister only received \$500. The Presbytery endeavoured to awaken in the congregation a deeper sense of its privileges and responsibilities.

TRURO: Feb. 5.—Rev. Mr. McKay declined the call to Springside. The Presbytery made arrangements for bringing the claims of Sabbath School work prominently before the congregations. "The Presbytery arranged, as circumstances permit, to hold classes within the bounds of the several congregations for the purpose of aiding and encouraging the teachers in their good work." It is resolved to enquire at least annually into the work of the schools within their bounds. There are four vacant congregations in the Presbytery, and application is made to the Home Mission Board for three Probationers and two Catechists. Rev. J. Byers, Clifton, tendered the demission of his charge. Messrs. James Maclean, J. H. Chase and Andrew Burrows were appointed Commissioners to the next General Assembly.

MIRAMICHI: Feb. 5.—The Presbytery met at Newcastle. Mr. James C. Herdman accepted the call to Campbellton and arrangements were made for his induction on the 28th Feb. Messrs. Anderson and McBain were appointed to correspond with absent brethren on the subject of the College Fund, in order that the Presbytery might take further action at the meeting on the 28th. Committees were appointed to consider and report respecting Escuminac, and as to improvements in singing at public worship, issuing a pastoral regarding the duties of parents to Sabbath Schools, family instruction, and family worship, and as to the holding of a Sabbath School Convention in April. The Presbytery disapproved of the appointment of an Agent for Home Missions on the ground that the Church has already a sufficient number of salaried officers. The Presbytery also disapproved of a common fund for the maintenance of Colleges. The Presbytery approved of retaining on the Roll the names of retired ministers, and of giving seats in the Courts to ordained missionaries employed for a year or more in one place. The Questions to office-bearers were approved, with the recommendations that the congregations have an opportunity of responding at ordinations and inductions. Ecclesiastical Procedure will be considered at next Quarterly meeting. Mr. Houston was appointed mission agent in the Presbytery to call attention to the claims of the schemes of the Church, and, in course of the summer, to visit as many as possible of the congre-

gations. Statistical reports to be sent to Mr. Houston, and reports on the state of religion to Mr. McBain. Moderation in a call was granted to Richibucto congregation.

ST. JOHN, Jan. 8th.—A call from St. James in favour of Mr. Fitzpatrick, was sustained. The congregation promise \$650 annually, with a free manse. The Presbytery recommend a supplement of \$150 from the Supplementing Fund of the Church. The congregation of Stanley petitioned for moderation in a call to Rev. P. Melville. It was deemed advisable on account of the great fires in St. John, St. Stephen, Portland, and Woodstock, to postpone efforts for the Theological Hall Endowment Fund.

WALLACE: Jan. 15 and 16.—This Presbytery met at River John on the 15th for visitation. Minister (Rev. H. B. McKay), Elders, and Managers were found faithfully and successfully discharging their duties. The amount contributed for the schemes of the Church had increased from \$65 in 1873 to \$319 in 1877. The stipend also had been raised from \$600 in 1874 to \$742 in 1877. On the 16th the Presbytery met at Tatamagouche for visitation of the congregation (Rev. T. Sedgewick, Pastor), which was found in a satisfactory condition. Notwithstanding the hardness of the times they had contributed more than in any preceding year for stipend and the schemes of the Church: viz.—For stipend \$742 and for schemes of the Church \$391.

HALIFAX: Jan. 29.—The Presbytery met in Fort Masey Church. No business of public importance was transacted. Assembly remits, &c., were appointed to be dealt with at a meeting on the 26th Feb. in the same place.

Obituary.

THE LATE REV. J. M. ROGER, M. A.

BY REV. WM. REID, D. D.

THE death of the Rev. John M. Roger, M. A., which took place at Peterboro, on the 8th January, is well worthy of something more than a passing notice. Few have left behind them a more honourable record than Mr. Roger; few have discharged the duties of the pastoral office for such a long period, or with greater or even equal efficiency; and, few have done more for

the advancement of true religion and for the building up of the Presbyterian Church. He was born in the year 1807, in one of the Scottish Manses, whence have come forth so many to occupy important positions in the church and in the world. His father was minister of the Parish of Kincardine O'Neil, Aberdeenshire, Scotland, and ancestors for at least five generations back had been in the ministry of the Church of Scotland. He was educated at Aberdeen, where, after passing with great credit through the usual course in King's College and University, he studied both theology and medicine, passing in due time as a Licentiate of the Royal College of Surgeons, London. Shortly after being licensed, he came to Canada in 1833, as a missionary, having been previously ordained by the Presbytery of Kincardine O'Neil. Attention had been more specially directed to Canada as a field for missionary and ministerial labour, about the time when Mr. Roger came to Canada, and a good many ministers from the Church of Scotland were sent out by the Glasgow Colonial Society, and afterwards by the Colonial Committee of the Church. Of those who came about the time of Mr. Roger's arrival a few are still alive, but none are now in the actual discharge of duty, except the Rev. Dr. Cook, of Quebec, and the Rev. T. Alexander, formerly of Cobourg, and now of Mount Pleasant, in the Presbytery of Paris; and both of these ministers were ordained about two years after Mr. Roger.

Shortly after his arrival in the country, Mr. Roger was settled at Peterboro, where he laboured with more than ordinary diligence and success for about forty-two years. We cannot enter into any detailed account of his labours. They were most abundant, and were not confined to his own immediate field, although it was for many years very extensive. Throughout the whole district of which Peterboro was the centre he preached frequently, and gathered or built up many congregations now enjoying the ministrations of their own pastors.

Early in life he was united in marriage with his cousin, Miss Eliza Morrice, with whom he lived in the enjoyment of great happiness. She died in 1864 deeply regretted as she had been in life much loved by all who knew her. But we must pass over much in his life and ministry, merely stating that in 1844 he took part with those who left the Synod in connection with the Church of Scotland, and formed themselves into the Synod of the Presbyterian Church of Canada. A large congregation adhered to

him, and in the course of some years they erected the church known as St. Paul's.

About two years ago, Mr. Roger's resignation of the pastorate was accepted, and his ministry of forty-two years terminated. His name, as *Pastor Emeritus*, remained on the Presbytery roll. His strength began to fail soon after, and symptoms of heart disease made their appearance. Although suffering occasionally, he enjoyed until within two or three months of his death, a fair degree of comfort. Death came suddenly at last. While his family were engaged in worship, he received the Master's call. "He was not, for God took him." Two days after, amidst general tokens of mourning, his remains were laid in their last resting place, where the remains of a beloved partner and of several children had already been laid.

Mr. Roger's memory will be long affectionately cherished by the congregation and by a large circle of friends. His sterling qualities, as a man and as a minister of the Gospel, commanded the respect and esteem of all who knew him. His preaching was evangelical, earnest and powerful. His pastoral duties were discharged with diligence, fidelity and tenderness. His personal religion was deep and fervent, but at the same time of a genial and cheerful type. None could be in contact with him without feeling that he was indeed a man of God. His ministry was not without rich spiritual results, and no doubt much seed was sown by him, which will yet yield abundant fruit.

REV. EDWARD ANNAND.—We regret to record the death of Rev. Edward Annand, for five years pastor of the Presbyterian Church in East Boston. Previous to accepting a Call to Boston, Mr. Annand was for two years pastor of Chalmer's Church, Halifax, and for five years before that, he was colleague of the late Rev. John L. Murdoch, of Windsor, Nova Scotia. At the time of his death, he was about 39 years of age. He was an acceptable, edifying and earnest preacher; and a faithful and beloved Pastor. He was widely known and respected throughout the Maritime Provinces. He was buried at Gay's River, N.B., the place of his birth.

MR. DAVID MULLAN, for over twenty-five years an Elder of the charge of Chatham and Grenville, peacefully passed from earth on the morning of the 30th January, at the ripe age of eighty-three. His life, as far as the external is concerned, was made up of such events as form the tale of many a human existence; but the spirit of his inner life wove itself into the enduring of

hardship and doings of duty, giving to them the grace and beauty of a quiet, trustful Christian life.

To him the Church is indebted not only for the influence which he exerted personally, but for that wielded in her spiritual offices by four of his sons; two of whom were ordained by her to the Ministry, Mr. Elias Mullan, of North Augusta, and Mr. James B. Mullan, of Fergus, and other two to the Eldership in the congregation, in the oversight of which he himself participated.

MR. JOHN G. DONALDSON, a second-year divinity student at the Presbyterian College, of Montreal, died in the General Hospital, Montreal, on the 7th January, after a brief illness, from typhoid fever. Mr. Donaldson was eminently conscientious and persevering in his studies, and gave promise of becoming an honoured and useful Minister of the Gospel. He was much esteemed by the Professors in the College, his fellow-students, and by all who knew him. Mr. D. was a native of Osgoode Township, and belonged to a family held in high esteem for the sterling Christian character of its members.

MR. HUGH HENRY SHARPE, of the Township of Fenelon, died on the third of October last, aged 60 years. Deceased was an Elder of the Church, in the Township of Clarke, for a period of over twenty years; afterwards, at Fenelon Falls, for nearly nine years. He never wearied in the cause of his Master. He was respected and esteemed by all who knew him.

Ecclesiastical News.

DR. ALEXANDER DUFF is dead. We hope to be able next month to give some details of his great Missionary labours. A strange story is going the round of the papers, to the effect, that Dr. Begg, the *quondam* leader of the Free Church of Scotland, is ready to return to the Established Church. It is stated that he, in connection with twenty other Free Church Ministers, lately visited the Lord Advocate, at Edinburgh, to indicate the conditions on which he and his friends would return to their old connection.

The Belfast Presbytery has nominated the Rev. W. F. Stevenson to the Moderatorship of the next General Assembly of Presbyterian Church of Ireland. He is now on a visit to the Foreign Mission Stations of his Church, which will necessitate his circumnavigating the globe. The name of Dr. Dykes is freely mentioned in connection with the vacant Chair in the Theological College, London. Dr. Dykes has as good as said that he would accept

a unanimous appointment. The Presbytery of Liverpool, however, have nominated the Rev. Richard Smyth, M.P., of Londonderry. There is a good deal of talk in England about the Pan-Anglican Synod, which is to occupy all of July in its Sessions. Among the subjects proposed for discussion, a first place will be given to "the best mode of maintaining union among the various Churches of the Anglican Communion." But many are already asking whether it is altogether a desirable state of matters, that so august a body of *Bishops* should come from the ends of the earth to pronounce upon matters of vital moment, without any representation of the Clergy and Laity, or, as we Presbyterians would put it,—“without the bone and sinew of the Church!”

Even during the horrors of war, the work of Protestant Missions has been making steady progress in Syria and other Eastern lands. The Presbytery of Egypt reports a prosperous year, although the land of Egypt is still "the house of bondage," and the people bear burdens grievous and terrible. An attempt is being made in Italy to heal dissensions that have sadly weakened Evangelical workers. In other Roman Catholic countries—especially France, Spain, and Portugal, the aspect is hopeful, owing to the recoil against Ultra-montanism.

A native Greenlander, Tobias March, has recently been ordained a Missionary to his countrymen, at Upernavik. All Africa is throbbing with a new life. To this vast, dark continent, the eyes of Christendom are now looking for the greatest triumphs of Gospel light and peace.

POPE PIUS IX. died at the Vatican Palace, in Rome, on the 7th ultimo, in the 86th year of his age, and the 32nd of his Pontificate, counting from Sylvester I., A.D. 314, the deceased Prelate was the two hundred and twenty-third Pope of Rome. His career was a somewhat chequered one, and his character united such contradictions as have been rarely combined in one individual. In private life, he was amiable, kind, and patriotic; but his official acts bear on their face the marks of spiritual despotism. It accorded with the mild disposition of the Pope, that, from his own death-bed, he sent a message of sympathy and condolence to the dying King of Italy. He was only true to his Church, and carried her impious assumptions to their logical issue when, in 1870, he promulgated the dogma of INFALLIBILITY. This, in one form or other, has always been the sheet anchor of the Romish system. It is this which imparts permanency to the errors of the Church, and renders all attempts at reformation simply impossible. Those Churches who boast of having over them an infallible Vicar of Christ, have to mourn periodically the death of a Pope, and to feel the anxieties inseparable from an elective monarchy. Let us gratefully acknowledge the blessing of having as the ONLY HEAD and KING of our Church ONE who knows no change—who never dies: and whose cause and kingdom, by each successive revolution among the nations, are only brought nearer to ultimate and universal triumph.

What hast thou Done ?

What hast thou done to show thy love,
To Him who left his throne above;
His glorious throne in yonder sky,
And came to earth for thee to die ?
Tell me, my soul !

What hast thou done in all these years,
Since Christ in love dispelled thy fears,
And in their place gave peace of mind,
And access to his throne to find ?
Tell me, my soul !

Hast thou the world renounced entire;
And for its praise felt no desire ?
From every folly turned away,
To seek for joys that last away ?
Tell me, my soul !

Whene'er a brother in his need,
Appealed to thee to clothe or feed:
Didst thou with generous soul reply,
And for Christ's sake, thyself deny ?
Tell me, my soul !

Hast thou e'er dried the widow's tear ?
Or sought the orphan's path to cheer ?
Hast thou e'er raised the fallen up,
And bidden him once more to hope ?
Tell me, my soul !

Or hast thou lived in selfish ease,
Seeking alone thyself to please,
Forgetful that thy God would claim
Thy service, if thou bear his name ?
Tell me, my soul !

Forget not, soul, that by and by,
A reckoning comes in yonder sky,
When Christ, as Judge, will ask of thee,
"O soul ! WHAT HAST THOU DONE FOR ME ?"
Remember, soul !

Our Home Missions.

MEETING OF COMMITTEE.

Western District.

THE Home Mission Committee for the Western district will meet in Toronto and within Knox Church Deacons' Court room, on Tuesday the 26th March, at 2 p.m. A prompt attendance of members is earnestly requested, as a large amount of important business will come before the Committee.

Claims for the current half year should be sent as far as possible to the Convener, a week before the day of meeting, and all applicants for appointments as missionaries to Manitoba or other fields, should appear in person before the Committee.

It will greatly aid the Committee in considering new applicants, if congregations will forward their annual contributions for Home Missions, before the day of meeting, to the Rev. Dr. Reid, Toronto.

WM. COCHRANE, D.D.

Convener.

In reference to the above circular, we earnestly hope that the congregations in Ontario and Quebec will make a very special effort this year to free the Committee from debt, so that the report presented to the Assembly may present a clean balance sheet. On every hand new fields are calling for missionary labour, and cannot be occupied for lack of means. Surely the sum of \$40,000—only about 50 cents a member—is not too much to expect from such a large and rich constituency ?

The Secretary, Rev. R. H. Warden, Montreal, will supply blank Schedules for reports to Convener who may not have received them.

JOTTINGS FROM THE MISSION FIELDS.

BETT'S COVE, NEWFOUNDLAND.

Rev. W. B. Cruikshank is meeting with encouraging success in this remote and interesting mission field. We make the following extracts from recent letters received from him:—

"The Sabbath School has received an impetus from Sunday papers and Books received, and specially attraction from pictorial illustrations to children, some of whom never before saw a S. S. paper. On Christmas we had a Union service. The Episcopal and Wesleyan ministers took part and I came in between them with the sermon, thus forming an ecclesiastical sandwich. The Union thus manifested had, I believe, a very good effect. I am to have the honour of opening the new Church, about a fortnight hence. It is a model little chapel, fitted up inside chiefly after the manner of all Presbyterian churches. It has been built by Mr. Ellershouse who has certainly given us much encouragement. We recently sent out a Committee of seven to "gather tithes" and they returned after a week with subscriptions amounting to £400, thus wholly relieving Mr. Ellershouse of his generous guaranty of £100 per annum. Three of our men put down their names for \$20 and a great number for \$10, so the Church will see that the people have a mind to work in the maintenance of religious ordinances. I shall only add that

Bett's Cove is improving much in every way. There is quite a nice community here, and some little refinement I assure you. It is not the barbarous place that many suppose, and much is due to the excellent arrangement or rather government of Mr. Ellershouse."

PRESBYTERY OF ST. JOHN, N. B.

The following is an abstract of Mr. Hugh Cameron's report of last summer's work in New Brunswick:—

"My field of labour was in Albert and Westmorland counties: in the former there were three and in the latter two preaching stations. Occasional services were held in two other stations, one in each county. At the two main stations in Albert county, viz: Hopewell and Albert Mines, the attendance was respectively 80 and 75; and in Westmorland county at Salisbury and Petico-diac, the attendance was respectively 70 and 72. The length of my field was over sixty miles, 23 of which I travelled by train, 35 by stage, and the remainder by carriage. Owing to the extent of the field, I was unable to hold prayer meetings or Sabbath schools, but at all the stations there were good Union schools. During the summer I visited 85 families, most of them twice, and conducted religious services in the houses; on my visits I distributed a number of catechisms and about a thousand tracts. Our people have as yet no church at any of these stations. At three of them, services were held in Methodist churches, in one of which our people have an interest; at two, in public halls; and at Albert Mines in a very comfortable church owned by the company. Albert county has been long settled. In both counties the people are in comfortable circumstances. The great majority of the people are Baptists. At Hopewell, the only station at which communion was dispensed during my stay, seven joined the Church; six of them for the first time; the communion was dispensed by Rev. Mr. Hogg, of Moncton, who has charge during the winter. These stations in years gone by have been much neglected. I am certain that it would be to the interest of the Church to send hereafter two students instead of one, for this large field, one to each county; there is enough work for any two, and I feel confident that Albert county at least would support its own catechist.

PRESBYTERY OF BRUCE.

The following is from the report of Mr. A. H. Scott:—

"Having been appointed by the As-

sembly's Home Mission Committee, I proceeded to Pinkerton, the station allotted to my care. The congregation here having passed through many dark days, is now so changed that it is composed of living and earnest workers. Some years ago when a certain member of Presbytery was appointed to preach in this place, he said it was of no avail to go to Pinkerton: preaching would do no good there. As the country was opened up and as the public services of religion became more regular, the interest, however, increased. Silently the Spirit of God working among this people all the while until the effects of His operations manifested themselves in a revival of religion during the summer of 1876. Conscious of personal inability to perform the work entrusted to me, on the first Sabbath of May I appeared for the first time before the Pinkerton congregation. From that day until the time when I reluctantly bade them farewell they were the same attentive and interesting people. A service was conducted during the six months, twice each Sabbath. The attendance at the Sabbath services steadily increased until the Church was scarcely spacious enough to afford sitting accommodation for the worshippers. The Sabbath School which meets at 1.30 p.m., is a most flourishing one. Though a Union school, the majority of its members are Presbyterians. The teachers take an active interest in the work. With the Bible Class, numbering each day between 30 and 40, which I taught myself during the school hour, the average attendance of the school for the six months was 125, the highest number on any occasion being 145. One of the most enjoyable parts of my work was the Tuesday evening Bible Class. On two occasions this evening was taken up by a "praise and promise" meeting. The average attendance was 70. We commenced with a smaller number, but, before the close of the summer, there was an attendance of over 100. The week evening prayer-meeting was well attended. The Elders of the Church always took part. Other members of the congregation, old and young, assisted also in making the Thursday evening exercises most interesting. The Sacrament of the Lord's Supper was dispensed in July by the Rev. George Bell, L.L.D., of Walkerton. On this occasion there sat down over 120 persons to commemorate the Redeemer's love, 31 of these for the first time.

"John was a burning and a shining light.,, Some teachers shine, but, alas! they freeze and dont burn; some burn but dont shine.

CHURCH DEDICATION AT GRAVENHURST.

MUSKOKA DISTRICT.

THE new Presbyterian Church at Gravenhurst was dedicated on the 3rd February. The morning Service was conducted by Rev. D. J. Macdonnell, of Toronto. The afternoon Service by Rev. Allan Findlay, Missionary Bishop of the Diocese of Muskoka, (100 miles in width, and 150 miles in length); and the evening Service by Rev. Mr. Glover, of the Canada Methodist Church. There was a very large attendance at each of the diets, notwithstanding the fact, that the other Bishop (of Algoma, Church of England), was holding a Confirmation Service on the same day. The Church is a neat frame building, capable of holding 250 to 300 persons, with porch and belfry, of ecclesiastical pattern. The day was bright and lovely—a choice winter day, and many hearts were filled with gladness at the successful completion of the work.

On Tuesday evening, there was the orthodox tea meeting, held in the Town Hall, which was filled to overflowing. Bishop Findlay was in the chair, and addresses were delivered by Mr. Carmichael, of King, and Mr. Macdonnell, both of whom had been in the District for a week.

A good deal of outside assistance has been received, as indeed must be the case with most of the churches built in Muskoka at present. Mr. Telfer, one of the Elders, made one or two pilgrimages to Toronto and other places, and succeeded in raising a considerable amount. Special credit is also due to Mrs. Isaac Cockburn and Miss Cockburn, who spent a good deal of time and trouble in collecting money for the pulpit, carpet and matting, thus making the church very much more attractive and comfortable than it would otherwise have been.

Gravenhurst is one of the points in Muskoka, at which an ordained Minister should be placed as soon as possible. It is the terminus of the extension of the Northern Railway, and it will always be an important place.

“HERE AM I.”—Let no one say, I am too young to do any good. Samuel was but a youth when he bore the Lord's message to Eli; it was a little Israelitish maid who led Naaman to the cure of his leprosy; and the great multitude led by Jesus was furnished with the loaves and fishes He miraculously multiplied by a lad. Do not say, I am too

poor. The widow of Sarepta entertained Elijah, and Joseph and Mary had but a pair “of turtle-doves, or two young pigeons,” to offer at the presentation of the “Holy Child Jesus.” Do not say, I have no learning or influence. Peter and John were Galilean fishermen; and God has promised by the weak things of the earth to confound the mighty. Put in no excuse. Rather say, “Here am I; send me.” Leave results to Him who commended her who “did what she could,” and who can make all labour consecrated to Him abundantly successful.

A true Christian cannot bear the thought of going to heaven alone.

Our Foreign Missions.

LETTER FROM THE CONVENER ANENT MISSION BUILDINGS AT INDORE AND MHOW.

EDITOR, RECORD.—In your last number I observe a reference to an appeal which has been addressed by the Juvenile Mission Committee to the Sabbath Schools of the Church for funds, among other things, to build a Mission house at Indore for the accommodation of our missionaries.

In these circumstances, it is proper that the Church should be aware that the Western Section of the Foreign Mission Committee to whom the General Assembly entrusted the financial support and general oversight of the Mission in Central India, have had under consideration the propriety of erecting or purchasing buildings at Indore and Mhow, but they have not yet seen their way to authorise any appeal either to the sabbath schools or to the congregations of the Church for that purpose.

They are at present engaged in correspondence with the missionaries to obtain as definite information as possible in reference to the probable cost, &c., of such buildings, before committing themselves, or the Church, to a work involving heavy financial responsibilities. It is, however, already known that the necessary buildings cannot cost less than \$10,000 or \$12,000 and may cost a good deal more. The members of the Committee, while fully alive to the desirability of securing suitable buildings for our Mission, were generally of opinion that a special effort under the sanction of the Assembly might be necessary to raise the funds.

WM. McLAREN,

Convener.

Chart of Foreign Missions

— OF THE —

PRESBYTERIAN CHURCH IN CANADA,

At 1st March, 1878.

—:0:—

I.—THE NEW HEBRIDES MISSION.

Missionaries.—(1) REV. HUGH ROBERTSON, at Erromanga, appointed 1871.

(2) REV. JOSEPH ANWARD, at Aneityum, appointed 1872.

(3) REV. J. W. MACKENZIE, at Efate.

(1) Population, 2040; Worshipers, 540; Communicants, 34; Teachers, 13. (2) Population in Mr. A's district, 604; Sabbath attendance, 300; Prayer Meeting, 150. Numerous Schools taught by Natives. (3) Five Mission Stations: 270 Worshipers. New Church at Eraker, 45 x 22 feet.

The "Day Spring" Mission Ship, made five voyages round the Islands last year and two to Australia. The Sabbath School children of our Church contribute \$1,250 annually towards her expenses.

II.—THE TRINIDAD MISSION.

Missionaries.—REV. JOHN MORTON, at Savannah Grand District; appointed 1869.JOSEPH ANAGEE, do *Native Evangelist.*MISS BLACKADDER, do *Teacher.*

REV. KENNETH J. GRANT, San Fernando District; appointed 1871.

LAI. BEHARI, do *Native Evangelist.*

JAI PAR-GAS-LAL, do do

GEORGE SADAPHAL, do do

REV. THOMAS M. CHRISTIE, Couva District; appointed 1874.

BENJAMIN HALARAM, do *Native Evangelist.*

Coolie population about 30,000. Total number of Schools, 18; Scholars, 572. Salaries of the Native Evangelists, \$250 each, paid by individual Congregations in Maritime Provinces, who also support a number of teachers, \$36 each. The Woman's M. S., Halifax, provides Miss Blackadder's salary.

III.—MISSION TO THE INDIANS IN THE NORTH WEST.

Missionaries.—REV. D. C. JOHNSON, at Prince Albert, Saskatchewan.MR. JOHN MACKAY, *Assistant Missionary and Interpreter.*

REV. GEORGE FLETT, at O'Kansee.

REV. SOLOMON TUNKANSUIOYE, at Fort Ellice.

————— *Teacher at Roseau, near Pembina.*

IV.—FORMOSA.

Missionaries.—REV. G. L. MACKAY, at Tamsui; appointed 1871.

REV. J. B. FRASER, M. D., (now in Canada), appointed 1874.

REV. K. F. JUNOS, (under appointment), do 1877.

In six years, 11 Chapels and 2 Mission Houses have been built; 11 Native helpers trained; 12 Preaching Stations established; 5 Schools with Native Teachers sustained; 8 Students under training. There are 163 Communicants; 1000 Natives have renounced idolatry and attend Christian worship—double the number reported last year!

V.—CENTRAL INDIA.

Missionaries.—REV. JAMES FRASER CAMPBELL, at Mhow; appointed 1876.

MISS RODGER, do do 1873.

MISS FORRESTER, do do 1877.

REV. JAMES M. DOUGLAS, at Indore, do 1876.

MISS FAIRWEATHER, do do 1873.

MISS MCGREGOR, do do 1877.

The Indian Orphanage and Juvenile Mission, besides supporting 4 high-caste Zenana Day-Schools and Bible-Women, provides for the education of about 15 orphan children, and supports two Native Zenana Teachers in connection with our Mission at Indore.

FORMOSA.

Sin-kang, Nov. 5th, 1877.

I am here sitting in the chapel, three days walk from Tamsui, but the road I travelled makes it fully five. It must be near midnight, but as everything is quiet, and as I will be busy to-morrow, I will write you a brief account of last week's work. On Friday 26th ult., my students and helpers met at Tamsui and passed highly creditable examinations on the following subjects, viz: Epistles of Paul, Evidences of Christianity, Geography, History, Anatomy and Physiology.

Saturday forenoon we spent singing in the house and in the afternoon went up the river to Chin-nih where we separated. Towards evening, accompanied by Giam Chheng Hoa my first convert, I went to Go-ko-khi, and we preached in the evening to the usual number of hearers.

Sabbath morning, forenoon and afternoon, we again made known the way of Salvation, then returned to Chin-nih, addressed the hearers and immediately started for An-po and on our arrival found all my students on the road-side waiting for us. In the evening we had a glorious meeting. I took as my subject "Come to Jesus."

Early Monday morning, with all the students (whose names are the following:—Tan Hun Theng, Tan Phio, Tan Leng, Tan Teun Sim, Tan Kan, Ong Lien, Sian Tien, Lim Giet), and Giam Chheng Hoa, my old faithful helper, I started South. In addition to these we had a man who formerly was a sorcerer and did good service on the way, as he told people wherever we halted that he deceived his countrymen for twelve years, but was not going to do so again. He in fact ridiculed sorcerers in the presence of hundreds. Well, at An-po, before dawn, we all set out with grass sandals on our feet, in quick marching order. Arriving at Sui-Tang we sung "All people, &c.," then dispensed medicines, and proceeded to Tho-hng where we sung "I'm not ashamed," after which we took some rice for food and walked to Sui-kol and extracted upwards of fifty teeth and preached the glorious gospel of our Redeemer. About an hour before dark we were at Liong-lek, where Lan Ho, another of my helpers joined us. Just at dark we entered the market and sung the gospel, then prepared to rest for the evening. Tuesday morning, we again set out and, though delayed by sickness, arrived in Tek-Chham about dark. Not being able to go into the streets to preach, I retired into a small dirty hole, but not to sleep, for I had a violent attack of fever which quite

prostrated me. My ever faithful follower, Tan Hun Theng, attended me the whole night.

Wednesday morning I was able to proceed on our journey and at Hiong-San and Tiong-kang, two large towns, dispensed medicines and preached Christ and the Resurrection to large audiences. Further on we passed through terrific sand blasts resembling great storms in America in winter. We had to turn our backs against the howling winds and wade along. All were glad enough when we were safely seated within the walls of our Sui-kang chapel.

Thursday all of us went to An-lang where we dispensed, sung, and preached to large crowds who were very friendly. Four years ago my life was threatened there.

Friday, at dawn, we set out on an Evangelistic tour, passed through Ba-li and A-lian-kha, two large towns, also numerous villages where we preached and sung. Then, following the bed of a stream, we turned inwards and were soon ascending lofty mountains and wading rushing streams. In the afternoon we halted within savage territory near the spot where four Chinese were killed by the savages the day before. We passed by Petroleum wells, entered numerous huts, wandered through many villages, and returned here late at night, after having walked upwards of forty miles under a burning sun.

Saturday I spent examining enquirers, and was greatly delighted when at 10 p.m. Dr. Dickson of the Tainanfoo mission stepped into the chapel. He will accompany me to Tamsui and visit our stations after which I will write again.

Sabbath, 4th inst., I baptized fifteen converts, all of them have been worshippers for four years. In the afternoon we all commemorated the love of Jesus, and in the evening had evangelistic services which were refreshing to our souls. Why will not some in Canada hear the command of our Blessed Lord and come forth: millions and millions more in this far off land are perishing. Come! O come! O come! Let hell be filled with those who never heard the joyful sound! Dr. Ringer is attending to the hospital regularly.

G. L. MACKAY.

LATER NEWS.

We trust there is no truth in the rumours which have been in circulation, to the effect that our missionary's life has been seriously endangered by the violence of a mob. The following letter contains the latest news we have had from himself.

Formosa, Ang-mng-kang, Nov. 28, '77.

Last Sabbath I spent in our chapel at Pat-li-hun and had our usual services. As I intended to visit this place I arose very early in the morning and started with several Helpers and my students. Proceeding in the dark, along the sea-shore, we fell many times when scrambling through weeds, tall, rough grass, and over sharp pointed rocks. The sea roared furiously, lashed the rugged coast and nearly carried us away. The rains descending, driven by the howling winds, beat against us and impeded our progress. On and on we walked and still no appearance of the morning's light. When at last the sun in his majesty arose, we found that we had travelled already fourteen miles. In a little grass hut at Ki-pa-li, we halted for breakfast, then turned inland several miles where we encountered fearful sand drifts, for no rain fell there during the past months, about mid-day we entered a small market-place called Koan-im-kol, and preached salvation through Christ, then dispensed medicine. There I entered a temple rendered famous by the fact that several years ago the villagers when digging ground for a mud-house came across a stone about two feet in length resembling the goddess of mercy. It was carefully preserved, the masons chisel was used to make nose and eyes the desired shape, and then a temple was built to commemorate the great event. Thousands soon flocked to the spot and worshipped the slate-colored stone. I stood near it and preached salvation through Christ alone. Leaving the crowd, we again turned inland and travelled until dark when we entered the house of a man to whom I made known the gospel some time before. He very hospitably entertained us, and in the evening I preached to fifteen hearers, then all retired, glad enough to rest, though no one complained of blistered feet. Yesterday I visited six villages and preached the gospel of Jesus and in the evening returned to the same house and had twenty-five hearers. To-day I travelled the country all around, preaching at every place where people assembled, and in the same house this evening between forty and fifty listened attentively to the gospel of our Risen Saviour.

India.

THE following letter addressed to Mrs. Harvie, Secretary of W. F. M. S. Toronto, has been kindly sent to us for publication :—

INDORE, Nov. 10th, 1877.

On looking over one of your letters, I noticed you wished me specially to give you an account of the manner in which I spent a day or a week. I did not do so at that time, but in this letter I will give you an account of a day spent in the Zenanas I visit in the city, and one spent in the bazar. The former is work amongst the high-caste Hindoos. The latter is work amongst the low-caste people and Mahomedans. In my last letter I wrote you about a family in the city I was instructing. I have an appointment with these people to go to their house twice in the week. I do not go until twelve in the day, for very often they have not had their breakfast until that hour, or not until eleven. Before going out I spend my time in studying Marathi principally. In this Cashier's house, his wife and one sister are studying English.

I mentioned to you, that they could read and write their own language, the Marathi. On going to the house, I hear her read the lesson I have given her to prepare on a previous visit. She has made considerable progress since I first commenced with her. I have her taught to write also, and one day on going into the room, I noticed written on her slate (which was lying on the table) these words: "The law of God is holy, just, and good. It is our duty to keep it." She had taken this from her reading book. When such sentences as the above mentioned occur in her lessons, which is frequently the case, I call her attention to them. But we never leave the house without reading to her some portion of Scripture, and singing some hymns. The Scripture reading and the singing is all done in her own language, by a Marathi Christian girl, who accompanies me in my work. Mr. Douglas brought her from Poona. She is a great help. The eldest sister, a very bright girl, is not permitted to study by her husband, but she often joins in the singing of the hymns. I teach them fancy work also. After leaving this house I proceed to another which is distant about ten minutes drive. They are not Brahmins, but are a high-caste.

I was introduced to this family by the Cashier. The husband is in the Maharaja's employment. His wife is about thirty-five years of age, and is a very clever woman. She says I am the first European lady she has seen. I never met with a native woman who ventured to express her opinions as she does. One day she said to me "You will hear it said Hindustani women and girls cannot learn." Very indignantly she remarked "They will say so, but have they ever given them the opportunity to learn?"

I could not help seeing the force of her remark. Shut a woman up in the house, never allow her to go outside, or to receive any instructions, and then conclude that she has no ability! She is making good progress in her studies, and listens very attentively to the reading of the Scriptures. She is very fond of the Marathi hymns sung to English tunes. She says, "That is like music" when she hears an English tune. In the bazar there are a number of families I visit, Hindoo, Mahomedan, and two Parsee families. In one of these Hindoo houses, besides reading and explaining the Scriptures, the women are taught to read. She has learned her letters. In the course of a few months she will be able to read a little herself.

The getting of the alphabet is the great difficulty. Like many more Hindoo women she gives assent to all that you say, if it should only be out of politeness. On leaving her house I go to Mahomedan families. These are very different from the Hindoos. Often have I noticed the sneer on the faces of the women, when the Bible was being read to them. In my August letter I told you about a girl I was teaching, whom her husband had taken away. Her father died lately, and she was sent for to come home for a time. After her departure I still continued going to her house and reading the Bible to her mother. When I met her again she was very shy of me, and said her husband was unwilling to have her taught. Another instance I might relate of a Mahomedan woman, who had made a beginning to learn, and was getting on very fast. She would have been able to read in a very short time. One of her sons absolutely forbade her to take the book, and threatened her with punishment if she would. These are some of the difficulties of Zenana work, and it seems reasonable you ought to know of the discouragements as well as encouragements. It is not all pleasant, although it has its bright sides, and I never weary of it. The Parsee families I visit are living near each other, they listen to the Bible, but I am convinced, as yet, it has made little impression. They are more intelligent than the ordinary native, but are opposed to Christianity.

I might go on much further and tell you about other families, but I shall keep that for a future time. I mentioned to you about a girl's school, which was established in the city of Indore. We visited the school a few weeks ago, and were much pleased to find a school so well conducted in a native city. There were forty four girls present. They were Marathi and Hindoo, and each were studying their own separate languages.

There were a few more in number of the former class. They were seated on the floor, on which was spread a native carpet. They are taught reading, writing and arithmetic. The Head master said he would be happy to have us come and see the school occasionally. All he wished was to be told an hour or two previously. There is a great deal of formality amongst these people, and we must be careful not to offend their prejudices in any way.

MAGGIE RODGER.

Our New Hebrides Mission.

THE "Dayspring" arrived at Sydney on the 7th December from her last visit to the New Hebrides. She brought Rev. H. Robertson of Erromanga and Rev. Mr. Macdonald of Efate, with their families, for a little rest and change to benefit their health. Mr. Robertson will spend most of his furlough at Sydney; Mr. Macdonald proceeded to Melbourne where Mrs. Geddie, (his mother-in-law) resides. The missionaries on the Islands—six in number—were well. The Australian and New Zealand General Assemblies have petitioned the British Government in favour of the annexation of the New Hebrides to the British Empire, or, if that cannot be granted, for a Protectorate. The friends of missions fear that the French will seize the islands for penal settlements. Rev. Dr. Steel, in a letter to Rev. Dr. MacGregor, suggests that the Mission Boards here should petition the British Government to the same effect. We subjoin interesting letters from two of our Missionaries:

LETTER FROM REV. J. W. MACKENZIE.

Erakor, Efate, Nov. 7th, 1877.

The mission boxes from Nova Scotia have just come to hand. Our warmest thanks are due to those who have given us this proof of their interest in us and our work. I am glad to hear that you have been able to enlist the sympathies of some parties in behalf of our native teachers. You are thus greatly strengthening our hands to battle with the Prince of Darkness.

We have lately begun to visit a new village, Woruntubon. It is a long way off and difficult of access, being the key to the Imtang district, we will endeavour to visit it regularly. They have already forbidden our teachers to go back, but as it is not unusual for us to receive such a message from the heathen, mere words do not deter us. Besides, we always find one or two who listen to the Word. At present we are very

hopeful about Fila. A mere outward observer might not be able to see any great change for the better at that village, but we who have been so long praying and watching for the day-break can discover some faint gleams of dawning light. For the last three or four Sabbaths, some five or six, and among them a chief, have remained at home, and listened attentively to our message. A few months ago a woman moved to Pango in order to attend church. This you may imagine is very cheering to us after so long a siege.

The great hindrance to our work here is the influence of a sacred woman who has complete control over the village. They believe that she has direct intercourse with the *natamatis*, spirits of departed chiefs and sacred men, the only real object of dread on this island, and that they, through her, make known their will. Hence the natives are ready to do whatever she tells them, thinking that to disobey would be certain destruction, either to themselves or their property. Every fifth day is sacred, and not one of them would dare go to his plantation on that day.

Some time ago they gave this sacred woman a present of pigs, mats, &c., in order that she would use her influence with the *natamatis* that they may cause the yams to yield a large return this year. So far, she has not been very successful, for there has been no rain for months. If rain do not come soon they will be without food during the coming year. The Erakor people have just completed a substantial lime church, 45 ft. by 22. Nearly all our young men who had gone away in labour vessels have returned lately.

LETTER FROM REV. JOSEPH ANNAND.

Aneityum, New Hebrides, Nov. 7, '77.

I must first thank you and the friends who have so kindly favoured us with the mission boxes. They came to hand all right, by the "Dayspring," three weeks ago. We are much obliged to all who have remembered us, and set us up for another year. In addition to the boxes just arrived we purchased over six hundred yards of calico and other cloth in Sydney for the present year's use. This last will go chiefly in purchasing food and paying for work done, which is rightly out of our own pockets.

It was very gratifying to us to learn that you had such a fine meeting of the Assembly in Halifax. I suppose that there is no hope of our seeing any reinforcements here from Canada for many years. You seem to be devoting your strength to Trinidad, For-

mosa, and India. The Master is no doubt guiding you in this as in all your work as a Church, so we who are already here must try and be content and do what we can to evangelize these degraded islanders. Our need of help is as great as possible, but if none comes we must not murmur.

I am sorry to say that I have nothing of a very cheering nature to report from Aneityum. You are aware that I never had a very high opinion of the religion of my parishioners, and I even went so far as to hint that all was not well founded that had been written about these natives. I see no reason for altering that opinion yet. We are like the bodies in Ezekiel's vision before the breath came upon them. Oh that the Spirit would come upon us here in all the plenitude of his power. "Brethren pray for us!"

While we are lifeless on our side the island, matters are not any better on the other side. Two of their leading elders died in September. The high chief (who is also an elder) that Mr. Inglis left on his station, has fallen and left the station. At a district called *Annanimse*, where there are schools and a church, with a population of about 80; they have revived some of their old heathen customs. The "*Namaniang*" or night singing and dancing has begun. At this dance they paint their faces, ornament their heads, and carry spears and clubs.

There are some fifteen or twenty Church members among those who have gone back. Only six men of all who were able to join the dance have held back and remained true to their profession. The church and school are nearly deserted in that district. Perhaps you remember that *Annanimse* was always considered the most heathenish part of the island. They were last to accept the worship, and only did so under great pressure, and where the pressure is withdrawn a relapse is the consequence. I have visited them and tried to persuade the leading chief to leave off the dance, but he would not consent. Some of them would not see me at all. With these offsets, the whole machinery of schools (week day and Sabbath), prayer-meetings and preaching, is at work for the Christianizing of these people.

We are not discouraged in the least by what has taken place. Things are assuming a more peaceful aspect, especially about the harbour here. The whaling is over for this year and the wild fellows collected at that time have all gone to their homes.

I completed my annual visitation of the schools a few weeks ago. Mrs. A. accompanied me to about half of them. The weather was beautiful and the air cool, so we had a delightful time. It was a real

picnic excursion while Mrs. A. was with me. A large crowd of boys and girls, men and women, accompanied us. We were teaching the people to sing a new hymn which increased the interest of our visit to some of them. Over the worst part of the path the young men carried Mrs. A. on a Sedan chair made for the purpose. We were provided with abundance of food while among the people. The usual repast was a roast fowl and about a bushel of taro. These would be laid before us on some leaves. After selecting some for ourselves, we would pass the remainder to our company. No doubt our appearance at table would have been anything but agreeable in a fashionable dining-room. Not having either knife, fork or plate, we divided the fowl with our hands, with a leg of fowl in one hand and a piece of taro, like a large turnip, in the other, we proceeded to make a hearty dinner. In the evening we would have in addition to the above a native pudding. The Assembly would do well to appoint a Commissioner to visit this field and report on the work and prospects.

I have engaged again in building, this time a house for the natives living on the premises. We put up a good strong wattled and plastered building of five small rooms. There is abundance of splendid kanri pine on this island, as well as other good timber, but we have still to build with lime and small sticks. We very much need some government here now to open up these islands. There is more talk of the French taking possession very soon, but that is such an old story now that we do not put much faith in it.

Mr. and Mrs. Paton and two children returned from the Colonies by the "Day-spring" last month.

We expect two new men in this field next April, one from New Zealand and one from Victoria. I hope they will come.

Juvenile Mission Scheme.

THE following passage from a letter of Mrs. Harrison's, Poona, will be interesting, when it is remembered that Rachel Venoo is the girl so favourably maintained by Mr. Douglas in the letter published last month, and she is one of the two employed as Zenana teachers by St. Andrew's Bible Class, Quebec, through the Juvenile Mission Scheme. But lately an orphan maintained at the Orphanage by a S. School, she is now a Missionary labouring earnestly to bring to others the light she has herself received.

POONA ORPHANAGE, 10th November.

We hear from Rachel Venoo very frequently about herself and her work. She has evidently gained the affections of Miss Rodger, who is exceedingly kind to her, and she now employs her spare time in teaching Miss Rodger the Marathi language; and their field of labour seems to be a very large one. They already have upwards of fifty houses to visit, and this occupies a considerable portion of their time. They go out at eleven o'clock, and do not return home until six in the evening. Rachel says she likes her work very much. I shall ask her to write you, for I am sure you will be much interested with her letter.

CANADIAN HIGH CASTE SCHOOLS.

Sunday Schools interested in our Canadian Schools at Calcutta will be pleased to read the following testimony by Miss Pigot to the progress of the children in Bible knowledge. How many of our S. S. children would repeat a chapter "without break or mistake?"

"The day before we closed for this holiday, I went round to the three near schools. I felt, if the children were departing to their dumb idols, they had such a store of Bible knowledge, that it would speak to them in power some day. On this closing day, at Badnoor Barar, and Dhobapurah, every child, to the smallest four-years-old, repeated the 14th of John without break or mistake; and at Shoba Bazar they had prepared the 15th of Luke. Over seventy girls repeated it together, very child speaking out so distinctly, showing that all had really learnt it; and at the close of every parable, the elder girls, of eight or nine, very simply explained what it meant.

The three schools also, as if by consent, each asked me to hear the little Catechism right through and thus we sent them home with much saving knowledge. This little Catechism is made to correspond with their own religious expressions, of which I give two or three examples. "By what means can you be delivered from sin?" "By there being a fitting offering we obtain forgiveness." "Can you make your own offering for sin?" "No; to wash away sin the offering must be faultless, which cannot be done by me."

Thus thousands of lips learn to repeat the conclusion of this. "What must you do to obtain salvation?" "Believe in Jesus Christ and I shall be saved."

SCHOOLS IN MISSION FIELDS.

SHOULD we establish and sustain Schools in Foreign Mission fields? Is it not enough

that the Gospel be faithfully preached—as in Apostolic times? Leave education to take care of itself—only evangelize. Why should Missionaries waste their energies in teaching children or adults their letters?

There have been two themes and two plans with respect to this matter. Wherever Protestant Missionaries began their operations within the past hundred years, they usually established Schools, and paid the closest attention to education. About twenty years ago, a counter-current set in. While the value of education was not denied, it was maintained that preaching the Gospel was the Missionary's sole and proper work, and that he had no call or right to devote his time to any other object. "Take care of the Churches, and the Schools will take care of themselves." The American Board was led to act largely upon this view, by the Venerable Dr. Anderson and other distinguished men of like minds. Several Baptist Missions tried it. The experiment has been fairly made in widely different fields, and with results far from satisfactory to its advocates. In fact, as Dr. Hamlin has clearly shewn, it has been disastrous to both Churches and Schools.

The opposers of education are no longer allowed to guide and control the policy of the great Missionary Societies. Our own Missionaries have, from the first, been earnest educationists. In Aneityum the School arose beside the Church, and it has been so in all our Mission fields. Our Trinidad Missionaries have now about 500 Coolie children in schools, under the control of the Mission, and certainly the results have already amply justified the expenditure of money and of labour involved. We have before us, an account of the examination, prior to the Christmas holidays, of the School at Rev. Mr. Morton's Station, "*The Mission*." It serves as a sample of the educational work which is being accomplished under the superintendence of our Missionaries. Seventy-one children were present—all clean and well behaved. The School is one of the most recently established; still, thirty of the children could read in the New Testament; thirty-five could make all their letters; some could read in the fifth and sixth Books of Nelson's Royal Series Christian hymns were sung by the children, and their examination showed that they could answer questions as well as the average of children of the same age in Canada. These children, almost without exception, came to the School from heathen or Mohammedan homes. The teacher of this School at "*The Mission*" is Miss Blackadder, a young lady from Nova Scotia. Two of the largest boys were recently

baptized. Says Mr. Morton: "Here are, say, 70 children, who get no religious instruction at home, or only what is evil, placed under Miss Blackadder's care for five days in the week, besides coming to Sunday School. Who can sufficiently weigh the responsibility of her task?" "Our Schools have given us a goodly number of our converts, some of whom are among our best teachers. Thus, the direct fruit has been encouraging; but, indirectly, they have in many cases opened to us and to our Message the hearts and homes of the parents." "Teachers are Missionaries to the young, and Missionaries are teachers of the old. There is one advantage granted to teachers: they have generally a definite number to influence from day to day, and that too, when the mind is plastic and comparatively unprejudiced. The Missionary scarcely gets a weekly opportunity of reaching those whose minds are already pre-occupied. All good earnest Christian Teachers are Missionaries to the young." "What mental activity or religious progress can there be, where people cannot read? Had I only \$400 a year to spend, I should spend it in keeping up "*The Mission School*."

THE GIVERS OF THE FUTURE.

Where are they? Most of them, of the coming generation, are in our Sunday-schools. Scattered here and there, in the different classes, are the Lawrences, Merriams, Pages—the men and women who are to be the bankers of the Church for the next half century. Many of them are poor children, and their gifts at present are small coins. The prosperity of the Church of the future, depends much on the way they are now being trained. Charles Stoddard was one of the most munificent givers of Boston. The secret of his generosity was discovered in the account-book, which he kept when a young apprentice, showing that he gave regularly from fifty cents to a dollar a month to different benevolent objects. From these sums his gifts increased as his wealth grew, till he gave his entire income to religious purposes. The principle learned in boyhood made him in mature life a noble benefactor.

If you are proud of what you have done, that is your reward; you shall have none from Christ.

It is strange that some should think, that feeding others is the same thing as feeding themselves.

The Presbyterian Record.

MONTREAL: 1 MARCH, 1878.

JAMES OROIL,
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.

The Minutes and Proceedings of the General Presbyterian Council have at length arrived. We have a few surplus copies on hand which we shall be happy to send to applicants. *Price, including postage, \$1.60.*

Literature.

BRITISH AND FOREIGN EVANGELICAL REVIEW. *James Bain & Son, Toronto.* \$2.00 per annum. Among other excellent articles the January part has a very interesting paper on African explorations and Missions, by Rev. J. Murray Mitchell, and one on Biographies of 1877, in which are references to Kingsley, Campbell of Row, Harriet Martineau, and Wm. Arnot, by Rev. C. G. McCrie of Ayr.

THE PRINCETOWN REVIEW has taken a new departure. Under a new management, it is to appear once in two months, and the price is reduced to \$2.00. Rev. Andrew Kennedy, London, Ont., is the agent for Canada.

THE PRESBYTERIAN YEAR BOOK, for 1878; *C. Blackett Robinson: Toronto*, is, as usual, full of useful information, carefully compiled and neatly printed. Price 25 cents. It is invaluable for reference.

THE WESTMINSTER QUESTION BOOK, by the *Presbyterian Board of Publication*, Philadelphia; price 15 cents: is the best hand book on the International Sunday School Lessons that we know of for every day use. Sold by *James Bain & Son, Toronto*, and *Wm. Drysdale & Co., Montreal*, who are also prepared to supply LESSON SCHEMES for 1878, Libraries, and other requisites for Sunday Schools on favourable terms.

CHRISTIAN STEWARDSHIP, OR STORING FOR THE LORD, is the title of a tract giving the substance of an address on this subject by Mr. George Müller of Bristol, which is worthy of a wide circulation. May be had on application to MR. WARDEN KING, Montreal. Price, \$1. per 100 copies.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet at Knox Church, Stratford, on Tuesday, the 9th day of April, 1878, at half past 7 o'clock, p.m.

Presbytery rolls, and all documents for transmission to the Synod, should be in the hands of the Synod Clerk, a week before the day of meeting.

WM. COCHRANE, D. D.
Synod Clerk.

PRESBYTERIAN COLLEGE, MONTREAL.

Circulars have been issued to parties indebted to the Building Fund, asking immediate payment of their Subscriptions. In the present financial circumstances of the College, it is necessary that all arrears should be at once wiped off. Monies to be sent to the Treasurer, Rev. R. H. Warden, 210 St. James Street, Montreal.

D. MORRICE,
Chairman of Board.

FRENCH EVANGELIZATION.

EX-PRIESTS' FUND.—The Board desires to thank the friends who have responded to their appeal on behalf of the ex Priests who have recently left the Church of Rome, and to solicit further contributions. These should be forwarded, *prior to the end of March*, to Rev. R. H. Warden, the Treasurer, 210 St. James St., Montreal.

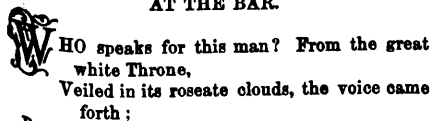
D. H. MACVICAR, L.L.D.,
Chairman.

MEETINGS OF PRESBYTERIES.

Kingston.—Tuesday, 26th March, 3 p.m.
Newfoundland—Thursday, 9th May, 7 p.m.
British Columbia—Wednesday, 1st May, 11 a.m.
Victoria & Richmond—Tuesday, 12th March
Brockville.—Tuesday, 19th March.
Whitby—Tuesday, 19th March.
London—Tuesday, 26th March, 2 p.m.
Manitoba—Wednesday, 13th March.
Toronto—Monday, 4th March, 11 a.m.
Montreal—Tuesday, 2nd April, 11 a.m.
Glengarry—Tuesday, 19th March.
Chatham—Tuesday, 26th March, 11 a.m.
Peterborough—Tuesday, 26th March, 1.30 p.m.
Paris—Tuesday, 30th May, 11.30 a.m.
Truro—Wednesday, 20th March, 11 a.m.
St. John—Tuesday, 12th March, 11 a.m.
Ottawa—Tuesday, 7th May, 2.30 p.m.

A Page for the Young.

AT THE BAR.

HO speaks for this man? From the great white Throne,
Veiled in its roseate clouds, the voice came forth ;

Before it stood a parted soul alone,
And Rolling east and west, south and north,
The mighty accents summoned quick and dead ;
"Who speaks for this man, ere his doom be said?"

Shivering he listened, for his earthly life
Had passed in dull, unnoted calm away ;
He brought no glory to its daily strife,
No wreath of fame, or genius' fiery ray ;
Weak, lone, ungifted, quiet and obscure,
Born in the shadow, dying 'mid the poor.

Lo ! from the solemn concourse hushed and dim,
The widows' prayer, the orphan's blessing rose ;
The struggler told of trouble shared by him,
The lonely, of cheered hours and softened woes ;
And like a chorus spoke the crushed and sad,
"He gave us all he could, and what he had ;"

And little words of loving kindness said,
And tender thoughts, and help in time of need.
Sprang up, like leaves by soft Spring showers fed,
In some waste corner, sown by chance-flung seed ;
In grateful wonder heard the modest Soul,
Such Trifles gathered to so blest a whole.

O ye, by circumstance' strong fetters bound,
The store so little, and the hand so frail,
Do the best ye can for all around ;
Let sympathy be true, nor courage fail ;
Winning among your neighbours poor and weak
Some witness at your trial hour to speak.

—All the Year Round.

THE FOUR WORDS.

"FOUR little words did me more good, when I was a boy, than almost anything else," said a gentleman the other day. They were the first words which my mother taught me." What were the four little words? He answered by relating the following story:—

"My father grafted a pear-tree—a very choice graft, and watched it with great care. The second year it blossomed, but it bore only one pear. This single pear was an object of some concern to my father. He wanted it to become fully ripe ; and he gave express directions to all the children, on no account, to touch it.

"Is it not almost ripe? I long for a bite," I cried as I followed father one day

down the alley to the pear-tree. "Wait patiently, my child ; it will not be ripe for a week," said my father. The longer I stopped under the pear-tree, the greater my longing for it, until I was seized with the thought of getting it.

"One night, after we were in bed, I tossed about and could not get any rest. I crept up and went to the window. My father and mother were gone away. I put my head out and glanced in the direction of the pear-tree. How nice a juicy pear would taste ! I was tempted.

"A few moments found me creeping down the back-stairs. The slightest creaking frightened me. I stopped to listen. At last I felt my way to the garden door. It was fastened. It seemed to take me a long time to unlock it, so fearful was I of making a noise ; and the bolt grated. I got it open and ran down the walk. Presently I was beneath the pear tree.

"I leaned against the trunk of the tree, and raised my hand to snatch it. On tip-toe, with my hand uplifted and my head turned upward, I beheld a star looking down upon me through the leaves. 'Thou God seest me !' escaped from my lips. The star seemed like the eye of God spying me out under the pear-tree. I became fearful. 'Thou God seest me !' I could not help saying, over and over again. God was looking me through and through. I hid my face. It was some time before I dared move, so strong was the impression made upon my mind by the awful truth in these four words.

"I hastened from the pear tree ; nothing on earth would at that moment have tempted me to touch the pear. With very different feelings did I creep back to bed. It was a great while before I went to sleep. I heard my parents come home, and hid my face under the sheet. But I could not hide myself from a sense of God's presence. His eyes seemed everywhere diving into the very depths of my heart. It started a train of influences which, God be praised, I never got over. If I was tempted to any secret sin 'Thou God seest me,' stared me in the face, and I stood back restrained and awed."

Children, learn these four small words. Impress them upon your hearts. Think of them when you lie down, when you get up, and when you go by the way ; when alone or when with your companions, both at home and abroad, remember, "THOU GOD SEEST ME."

It is a pity you should serve in the ranks of Christ's army, and receive only the wages of sin.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TORONTO,
TO 2ND FEBRUARY, 1878.

ASSEMBLY FUND.

Received to 2nd Jan. '78.	\$1477.15
West Puslinch	3.00
Durham	5.00
Granbrooke	3.00
Montreal, Chalmer's Ch.	10.00
Haliatx, St Andrew's	1.00
Carlton, St John	3.00
Musquodoboit Harbour	3.00
Sussex and Union	1.00
Cornwallis North	5.50
Cobourg	12.50
Mille Isles	2.80
Walkerton, Free St John's	3.00
Caledon, Centre Road	2.35
Warwick, Knox Ch	1.25
Tatamagouche	5.25
Avonbank	5.00
Hemmingford	4.01
Mulmur	1.56
East Nottawasaga and Creemore	7.20
Townline and Ivy	4.70
Wyoming	3.68
West Brant	3.50
Saltfleet, Cheyne Ch	2.52
Binbrooke Knox Ch	4.25
Mrs Farlinger, Morrisburgh	2.00
Watford	4.31
Belleville, John Street	20.00
West St Peters, P E I	5.00
Toronto, St Andrew's	25.00
Thamesford	9.00
St Stephens, N B	18.00
Bowmanville	10.00
Martintown, St Andrew's	5.50
Elma Centre and West Monckton	7.00
Huntingdon, St Andrew's	7.00
North Arthur	4.00
Orono	5.00
Chealey	4.50
Guelph, St Andrew's	15.00
Brook	8.00
Milford and Gays River	4.00
Toronto, West Ch	6.00
Peterborough, St Paul's	20.00
St George	6.00
Port Dover	8.00
	\$1768.52

FOREIGN MISSION.

Received to 2nd Jan. '78.	\$4354.99
West Puslinch	18.00
C Blair, West Puslinch	1.50
Fergus, St Adw SS, China	7.50
Barris Sab Sc, India	27.19
Union Ch, Galt, Miss Preston's Sab Sc Class	3.50
Teeswater, Westminster Ch Sab Sc, China	16.25
do do India	16.25
Hastings	17.00
Galt, St Andrew's	17.00
Cobourg	50.00
do Bib Cl & SS, India	24.00
do do do China	24.00
do do do Saska	10.00
Norwood	24.00
Guelph, 1st Sab Sc	7.00
Russelltown Flatts	6.00
Galt, Knox Ch	60.00

Chippawa	5.00
Beauharnois and Chateauguay	15.50
Almonte, St Andrew's	30.60
Georgetown & East River Missy Associat'n, China	10.10
Walkerton, Free St John's	3.00
do do do SS	4.89
Mrs A R, Walkerton	1.00
Hyde Park Sab Sc	3.50
do Sab Sc	6.30
Hamilton, Knox Ch S Sc, China	16.00
Rev J Irvine, Mille Isles	5.00
J S McKay, Briar Hill, China	2.00
Hamilton, St Paul's	20.10
Head Station	10.50
Avonbank	10.00
Toronto, College St Bib Cl	7.00
Rev R Hamilton, Motherwell	5.00
Longwood, Guthrie Ch	10.00
Toronto, College St S Sc, China	30.00
West Brant	5.50
Mrs A Wilson, Cheyne Ch, Bequest of the late Mrs Boa, Cote des Neiges	10.00
Sarnia, St Andrew's Sab Sc for 1876	5.60
Peterborough, St Paul's	40.00
Oshawa Sab Sc, addl	350.00
J McDermid, Nottawaasaga	10.00
Mrs Farlinger, Morrisburgh	8.00
North Mara	10.00
Clinton, Willis Ch Sab Sc, India	8.69
do do China	4.76
do do Saska	4.76
Brantford, Union Missionary Meeting	6.00
Paris, River St Sab Sc	10.00
Toronto, Charles St Bible Class, China	8.00
Harrington S Sc, China	34.30
Toronto, Charles Sab Sc	32.79
Davenport Road Sab Sc	10.00
Queensville	5.70
Nairn Ch Sab Sc, Saska	10.00
Proffine	25.07
Toronto, St Andw's, addl	4.00
Thamesford	30.00
English Settlement	27.43
Peterborough, St Paul's Sab Sc	55.00
Seaforth, Miss Goldsmith and her Sab Sc Class	30.00
Kingston Woman's Foreign Missionary Society for salary of Miss Fairweather	150.00
Toronto, Woman's Foreign Missionary Society	600.00
Metis, China	3.43
do Sab School, do	1.83
Ottawa, Daly St	119.00
Spencerville SS for salary of Native teacher, China	20.00
Toronto, Bay St	48.00
South Caledon, Melville Ch Missy Meeting	6.00
Huntingdon, St Andrew's	12.00
Demorestville	4.50
Aurora Sab Sc	25.00
Nassagaways	8.00
Campbellville	12.00
Chatham, Wellington St	40.00
Elora, Chalmer's Ch	55.00
Brookville, St John's	13.85
Ancaster	15.00
Alberton	11.00

Ancaster Sab Sc, Saska	8.00
Nazereth St SS, Montreal	15.60
Huntingdon, 2nd Cong	25.00
Orono	12.00
Dunbarton and Duffins Creek	30.00
Guelph, St Andrew's	10.00
Ashburn Sab Sc, India	8.00
Toronto, West Ch	30.00
St George	10.00
West Gwillimbury first	29.60

\$6938.64

HOME MISSION.

Received to 2nd Jan. '78.	\$5750.13
West Puslinch	20.00
C Blair, West Puslinch	1.50
Columbus	23.00
Stratford, St Andrew's	20.00
Rev S Fenton, Victoria	5.00
Galt, Union Ch S Sc, Miss Preston's Class	3.50
Fullarton	13.00
Hastings	38.46
Galt, St Andrew's	17.60
Cobourg	100.00
Norwood	48.25
Guelph, 1st Sab Sc	7.00
Erskine Ch	2.35
Galt, Knox Ch	80.00
Chippawa	10.50
Beauharnois & Chateauguay	16.75
Almonte, St Andrew's	50.00
Walkerton, Free St John's	4.89
do do do S S	4.88
Caledon, Centre Road	4.58
Hyde Park Sab Sc	5.50
do Sab Sc	6.30
Hamilton, Knox Ch S Sc	16.00
Rev J Irvine, Mille Isles	5.00
Newtonville	6.00
Avonbank	10.00
Hemmingford, St Andw's do Knox Ch	19.57
do do Knox Ch	2.43
Toronto, College St Bib Cl do do Sab Sc	10.00
West Brant	10.00
Mrs A Wilson, Cheyne Ch, Saltfleet	3.00
Sarnia, St Andrew's S Sc, for 1876	50.00
Peterborough, St Paul's	300.00
Oshawa Sab Sc, addl	10.00
Mrs Farlinger, Morrisburgh	10.00
Uxbridge, Thanksgiving, East Nottawasaga and Creemore, do	5.00
Paris, River St Sab Sc	10.00
Thames Road, addl	7.06
Kirkton, addl	4.50
Toronto, Charles St S Sc	32.79
Davenport Road Sab Sc	10.00
Queensville	5.70
Osgoode	10.00
Toronto, St Andrew's, addl	120.00
Thamesford	44.00
Peterborough, St Pauls S S	40.00
Martintown, St Andrew's and Burn's Ch, Union Missionary Meeting	5.50
Martintown, St Andrew's, Thanksgiving day	5.00
Ermondville	15.00
Elma Centre and West, Monckton	8.00
Spencerville Sab Sc	10.00
Toronto, Bay St	41.00
South Caledon, Melville Ch Missy Meeting	15.00
Castleford Missy Meet's	4.00
Prescott	25.00

Demorestville	12.00
Aurora	16.35
do Sab Se	20.00
Nassagaweya	10.00
Campbellsville	15.60
Leeburn	9.60
Chatham, Wellington St.	60.00
Sandhill	8.00
Brockville, St John's	17.60
Ancaster	21.00
Alberton	16.00
Montreal, Nazereth St S S	15.00
Clinton, Willis Ch S Se	4.76
Huntingdon, 2nd Cong	25.00
Orono	25.00
Chippawa, addl	2.35
Brook	12.00
Bracebridge	24.50
St Louis de Gonzague	6.00
Teeswater, Westm'ter Ch	15.00
Toronto, West Ch	55.00
St George	25.70
West Gwillimbury first	58.00
	\$7615.55

Leith	5.00
Toronto, St Andw's, addl.	50.00
Thamesford	44.06
Peterborough, St Paul's	
Sab Se	30.00
Bowmanville	35.00
Scarborough, St Andw's.	38.08
Toronto, Bay St.	50.00
South Caledon, Melville	
Ch Missy's Meeting	8.00
Prince Arthur's Landing	7.00
Fort William	2.00
Nassagaweya	10.00
Campbellsville	20.00
Chatham, Wellington St.	20.00
Elera, Chalmers Ch.	30.00
Moore, Burn's Ch	15.00
Ancaster	10.00
Alberton	6.00
Orono	10.00
Hillsburgh	8.85
Delaware, St Andrew's.	3.90
Geulph, St Andrew's.	30.00
Toronto, West Ch	40.00
St Helen	10.55
	\$2520.80

Seaforth, per R Lumsden	125.00
Embro, pr D R McPherson	109.00
W Rutherford, Colborne	5.00
Nissouri N & S, per Rev R Hall	7.00
A McCulloch, Thorold	4.00
Harwich, per Rev A W Waddell	30.00
West Brant, per John Ekford	12.00
Mount Pleasant, per Dr Marquis	21.00
St Mary's, per Rev J M King	25.00
James Crone, St Thomas	10.00
Fergus, per H Michie	92.00
Chesterfield, per W Murray	
John Dobbie, Chatsworth	63.15
Thames Road & Kirkton, per Rev H Gracey	5.00
St Helen's, per Rev R Leask	106.33
Woodstock, per Mr Short	47.00
Brucefield, per Rev T G Thomson	79.00
John Sinclair, St Mary's	11.00
Tilsonburgh, per Jno Hamilton	10.00
Kinloss and Bevie, per Rev A G Forbes	18.00
Erin, per Rev H H McPherson	6.00
Elora, per Rev J Middlemiss	12.00
Vaughan, per Rev P Nicol	32.00
Oneida, Indiana, &c, per Rev A Grant	9.00
Wingham, per J Dickson	20.00
Blyth, per Andw McCaa	14.00
Ashburn, per J Ketchen	53.00
J H Roper, Peterborough	2.00
St George, per Rev B Hume	20.00
	54.70
	\$5877.03

COLLEGES ORDINARY FUND.

Received to 2nd Jan. '78.	\$1325.85
West Puslinch	6.00
Guelph first	10.00
Manchester	10.00
St Vincent, Knox Ch.	13.77
Sydenham, St Paul's	7.62
Stratford, St Andrew's	20.00
Mrs Preston, Galt	5.00
Bobcaygeon	2.80
Profline	5.00
Fullarton	10.60
Kintyre	8.30
Dunwich, Chalmers Ch.	4.00
Teeswater, Zion Ch	18.00
East King	3.33
Hastings	8.00
Cobourg	70.00
Norwood	19.35
Erskine	2.25
Victoria	1.00
Rev S Fenton, Vittoria	1.00
Galt, Knox Ch.	50.00
Harwich	20.00
Mount Forest, St Andw's	20.00
Ayr, Knox Ch.	71.65
Dunwich, Duffs Ch	5.00
Chippawa	3.26
Tilbury East	6.24
Walkerton, Free St John's	3.00
Teeswater, Westm'ter Ch	17.66
Avonbank	10.00
Rev R Hamilton, Motherwell	5.60
Toronto, College St Bib Cl	10.00
do do Sab Se	12.00
Thamesville, &c	9.00
Melrose, Lonsdale and Shannonville	6.00
Mrs A Wilson, Cheyne Ch, Saltfleet	0.50
Alice and Pettawawa	5.00
Goderich, Knox Ch	74.83
Sarnia, St Andrew's Ch S Se for 1876	40.00
West Nottawasaga and Duntroon	8.00
Hawkesville	4.00
St Helen's	18.00
Whitechurch	25.00
Mitchell, Knox Ch	35.00
Amira	2.00
Demorestville	3.00
Mount Pleasant	5.00
Bayview Road Sab Se	10.00
Goderich, Union Ch	5.00
Johnstone	2.00

WIDOWS' FUND.

Received to 2nd Jan. '78.	\$642.72
Cranbrooke	4.00
Boston Church	6.00
Milton, Knox Ch.	6.00
Cobourg	15.00
Norwood	12.00
Walkerton, Free St John's	20.00
Nissouri North & South	2.00
Paisley, Knox Ch	8.00
Kippen	12.69
Mrs Farlinger, Morrisburgh	12.00
St Helen's	5.00
Whitechurch	6.00
Belleville, John St.	35.00
Demorestville	2.00
Thamesford	30.00
Prescott	6.35
Spencerville	2.32
Campbellsville	10.00
North Arthur	5.00
Chatham, Wellington St.	14.00
Brockville, St John's	13.65
Orono	7.00
Peterborough, St Paul's	69.02
	\$952.75

With Rates from Revs D Duff, J Ballantine, \$12.00; A Stevenson, A Gilray, W Millican, W Forrest, R D Fraser, J Alexander, G Bryce, R C Moffatt, W Scott, K McDonald, J Turnbull, T F Fotheringham, \$18; W P Walker, J Lees, A McDiarmid, G Brown, \$24; A McColl, J R S Burnett, D Davidson, \$12; J McMillan, J Pringle, R M Croll, P Greig.

BUILDING FUND, KNOX COLLEGE.

Received to 2nd Jan. '78.	\$4390.75
Toronto	104.00
Ekfrid, per Rev W R Sutherland	100.00
Innisfil, per T McConchey	17.00
Bobcaygeon, per J A Moore	20.00
Thos Ballantyne, M P P, Stratford	100.00
Geo A Pyper, Ingersoll	7.00
Dunwich, per R Fletcher	5.00

MONTRÉAL COLLEGE, ORDINARY FUND.

Inverness	6.00
-----------	------

JUVENILE MISSION TO INDIA.

Received to 2nd Jan. '78.	66.00
Knox Ch, Hamilton S Se	16.00
West Gwillimbury 1st	25.00
	\$107.00

KNOX COLLEGE, ENDOWMENT.

Bequest of the late John McCulloch, Niagara	5000.00
---	---------

AGED AND INFIRM MINISTER'S FUND.

Received to 2nd Jan. '78.	\$967.47
West Puslinch	5.56
Boston Church	7.00
Milton, Knox Ch.	5.00
Cobourg	15.00
Hastings	9.69
Beauharnois & Chateaugay	14.00
Almonte, St Andrew's	10.00
Walkerton, Free St John's	4.00
Perth, St Andrew's	15.00
Markham, Melville Ch.	4.00
do Brown's Corners	2.15
Avonbank	

Mrs A Wilson, Cheyne Ch Salfteet.....	0.50
Mrs Farlinger, Morrisburgh.....	3.00
Thames Road.....	5.65
Kirkton.....	4.08
St Helen's.....	6.40
Whitchurch.....	7.00
Mitchell, Knox Ch, addl.....	1.35
Belleville, John St.....	15.00
Guelph first.....	5.00
Toronto, St Andrew's.....	25.00
Metis Sab Sc.....	5.69
Bowmanville.....	10.00
Nassagaweya.....	3.00
Chatham, Wellington St.....	14.40
Toronto, West Ch.....	18.84
St George.....	6.00

\$1193 98

Rates received to Jan 2nd 1878.....

567.06

With Rates from Revds D Duff, \$3; P Lindsay, \$5; G Haigh, \$1; W Millican, \$4.50; W Forrest, \$3; R D Fraser, \$7; G Bryce, \$9; D Strachan, \$3; A Henderson, \$4; W A Johnston, \$2.25; K McDonald, \$4; J Turnbull, \$3; T F Potheringham, \$3.50; W P Walker, \$3.50; W Matheson, \$2.50; W T Canning, \$3; J B Mullan, \$5; L McPherson, \$4; A McColl, \$5; A G Forbes, \$3; D Davidson, \$2.00; T Fenwick, \$1; D L McKechnie, \$3.50; J McMillan, \$3.50; J Paingle, \$3; R M Croil, \$3.50; W Hodnett, \$3.....	101.25
---	--------

\$668.33

MANITOBA COLLEGE, BUILDING DEBT.

Received to 2nd Jan '78.....	\$287.16
Toronto, College St.....	4.40
Caledon Centre Road.....	2.00
do 3rd Line.....	0.68
Galt, St Andrew's.....	5.72
Cheltenham.....	1.28
Mount Pleasant.....	1.22
Claremont.....	1.86
Utica.....	1.50

\$305.42

MANITOBA COLLEGE, ORDINARY FUND.

Received to 2nd Jan '78.....	\$52.97
Hamilton, St Paul's.....	20.00
Toronto, St Andrew's.....	30.00
Thamesford.....	8.00
Utica.....	5.25
Huntingdon, 2nd Cong.....	11.00
Orono.....	4.45
Ashburn.....	3.00
St George.....	3.00

\$137.67

KROX COLLEGE, DEFICIENCY ON ORDINARY FUND.

Sarnia, St Andrew's.....	\$139.00
Stratford.....	16.00
St Mary's.....	111.00
London.....	399.00
St Thomas.....	48.00

\$805.00

RECEIVED BY REV. DR. MCGREGG, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO FEBRUARY 4th.

FOREIGN MISSIONS.

Acknowledged already.....	\$3217.30
St Matthew's, Pugwash and Wallace.....	15.55
Miss Alexandrina Jane Matheson, Hardwood Hill, per Rev J Thompson.....	1.00
St Peter's Road, P E I.....	19.15
Brackley, Pt Road.....	7.35
Springfield and English Settlement.....	6.25
St Paul's Ch, Truro.....	40.00
Youth's Miss'y Associat'n Maitland Village.....	20.25
Alberton & Tignish.....	40.00
Cow Bay, C B.....	21.50
St James Ch, Dartmouth-Barney's River and Blue Mountain.....	4.90
Union entre & Lochaber Greenhill Miss'y Soc, addl James Ch, N G, Juv Miss'y Society.....	28.10
Whycoomah, add.....	12.00
Whycoomah, add.....	1.15
River John.....	40.00
McK, 9 Mile River.....	1.40
St Stephen's Ch, N B.....	12.00
Cymro, Cow Bay, C B.....	12.00
Goose River.....	10.10
Middle Musquodoboit.....	7.97
Late John Dickson, Truro, formerly of Onslow.....	5.00
1st Pres Cong, Truro, part Thanksgiving.....	30.00
1st Presbyt'n Cong, Truro, Miss'y Prayer Meeting.....	15.00
New Dublin.....	10.00
Brookfield.....	5.00
James Ch, N G.....	45.00
M Stewiacke.....	37.76
Int of bequest of the late Margaret Rutherford, M Stewiacke.....	4.00
Miss Martha A Stewart, W River.....	5.00
Lady member of St Andw's Ch, N G.....	10.00
Riversdale, Lunenburg.....	5.00

\$3737 03

DAYSRING AND MISSION SCHOOLS.

Acknowledged already.....	\$1186.47
Kempt.....	6.50
South Cornwallis & Wolfville.....	8.65
Sutherland's River and Vale Colliery.....	37.10
Lower Londonderry.....	24.40
St John's Ch S Sc, Truro.....	26.50
St John's Ch, Halifax S S.....	30.00
Prince St Ch S S, Pictou-Coldstream.....	22.00
Middle Stewiacke.....	19.43
St James Cong, N B.....	12.91
Onslow.....	12.40
Clifton.....	28.43
Union Centre & Lochaber W A Hilch, Pops Har.....	17.15
River John, for Balarams salary.....	24.00
Whycoomah, C B.....	0.07
Fort Massey, for Ta-pargas-lal.....	82.00
Tatamagouche S S.....	19.37
Tatamagouche S S.....	150.00
Tatamagouche S S.....	16.80

Pt Brule S S, Mr G Reid's class.....	0.75
St Paul's Ch S S, Fredericton.....	20.00
Victoria Sab Sc, St Matthew's, Pugwash.....	1.60
Birch Ridge, Sunday col.....	1.23
Mid La Have Sab Sc, for Monitor in one of Mr Morton's Schools.....	10.00
Lower La Have S Sc, for Monitor in Mr Morton's Schools.....	15.00
Lower La Have Sab Sc.....	5.00
Chalmers Ch, Hfx S Sc.....	32.00
Young Men of James Ch, N G, for support of Balaram.....	60.00
Moncton Sab Sc.....	50.00
Middleton Sab Sc, Middle Musquodoboit.....	6.17
Riversdale, Lunenburg.....	12.00
Bathurst.....	4.23

\$1942.34

HOME MISSIONS.

Acknowledged already.....	\$2565.67
Poplar Grove, Halifax.....	38.00
"The Lord's portion" from a young man in Richibucto, per Rev J C Burgess.....	10.00
Baddeck, both sections.....	9.40
St Stephen's, St John.....	65.51
Boularderie.....	13.00
Springfield and English Settlement.....	7.00
Five Islands.....	10.00
Prince St, Pictou.....	51.51
Alberton & Tignish.....	30.00
Cow Bay, C B.....	15.00
St James, Dartmouth.....	16.00
Sherbrooke.....	20.00
Union Centre & Lochaber Shelburne, N S.....	24.00
Scotsburn.....	19.00
Spring Hill, Cumberland.....	7.00
McK, 9 Mile River.....	6.00
Cymro, Cow Bay.....	1.00
Caledonia, St Mary's.....	8.00
Rev J M McLeod, bal paid in by Granville, Summerfield & New Caledonia.....	11.00
Middle Musquodoboit.....	58.00
Late John Dickson, Truro 1st Pres Cong, Truro, part Thanksgiving.....	1.95
1st Presbyt'n Cong, Truro, Miss'y Prayer Meeting.....	5.00
New Dublin.....	15.00
James Ch, N G.....	5.53
St Matthew's, Wallace.....	30.00
Stake Road.....	5.53
Fox Harbour.....	1.90
M Stewiacke.....	2.27
Riversdale, Lunenburg.....	25.00
Riversdale, Lunenburg.....	4.00

\$3091.41

SUPPLEMENTING FUND.

Acknowledged already.....	\$3679.07
"The Lord's portion" from a young man in Richibucto, per Rev J C Burgess.....	10.00
Springfield and English Settlement.....	12.00
Wm Fisher, M Stewiacke.....	6.00
Gabarus.....	5.00
Alberton & Tignish.....	20.00

Cow Bay, C B	15.00
St James, Dartmouth	20.00
Sherbrooke	10.00
Blue Mt & Barney's River	13.80
Union Centre & Lochaber	20.00
Shelburne, N S	17.00
Green Hill Miss'y Soc	5.23
Five Islands	15.12
Economy	7.17
Middle Stewiacke	20.00
Middle Musquodoboit	1.35
1st Pres Cong Truro, part	
Thanksgiving	30.01
New Dublin	10.00
Late John Dickson, Truro	5.00
Riversdale, Lunenburg	6.00

\$3823.14

COLLEGE FUND.

Acknowledged already	\$3481.31
Antigonish	30.00
Alberton & Tignish	20.00
Mrs Geo D Little, Coldstream	2.00
St James, Dartmouth	16.00
Sherbrooke	10.00
Union Centre & Lochaber	20.00
Moser River, Sheet Har	7.23
Green Hill, Miss'y Soc	5.00
Middle Stewiacke	18.57
Int on \$2.00 for 6 months	60.00
New Dublin	5.00
Moncton	32.00
Riversdale, Lunenburg	5.00
Dividend of B N S on 8 shares	72.00

\$3782.11

AGED AND INFIRM MINISTERS, FUND.

Acknowledged already	\$601.94
Alberton & Tignish	10.00
Cow Bay, C B	5.00
St James, Dartmouth	12.22
Union Centre & Lochaber	8.00
Green Hill Miss'y Soc	8.00
Middle Musquodoboit	0.45
Coupon	14.00
Lady Member of St Andrew's, N G	5.00
Riversdale, Lunenburg	2.50

Ministers' percentage:—

Rev P M Morrison	4.50
" J H Chase	3.50
" Jas Byers	3.25
" D B Blair	3.50
" J F Forbes	4.50
" H B McKay	3.50
" J Sutherland	
Woodville	2.50
" J A F Sutherland	3.00
" Robt Sedgewick	3.00

\$696.96

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal.

ORDINARY FUND.

Received to 10 January \$12496.80

A well-wisher	1.00
Zion Ch S S, Carleton Place	6.50
Chalmer's Ch. Quebec	100.00
A Hamilton friend of F E	1.00
Wroxeter Sab Se	15.00
St Paul's, Hamilton	20.00
Hullett & Londresborough	14.25
W Branch, Riv John, N S	5.00
Bank St Sab Se, Ottawa	38.00
Beachburg & Front Westmeath	10.00
Mrs A Farlinger, Morrisburg	5.00
St Paul's, Peterboro	196.61
Sarna S S Miss'y Soc, 1876	50.00
Spencerville Sab Se	6.00
Union Ch S S, Brucefield	20.00
J McDiarmid, Nottawa	4.00
John Aitkin, Montreal	10.00
Per Rev S G Lawson, Charlottetown	8.00
Grand Bend	2.11
St Andrew's, Niagara	7.00
Metis Sab Se	1.83
Moses Priest, Westworth	
Grant, N S	4.50
Demorestville	5.00
Mountain, per Rev J L	15.28
S Gower, do	7.62
St Andrew's, Huntingdon	15.00
St Paul's S S, Peterboro	20.00
St Andrew's, Toronto	2.00
Kelso Sab Se	5.00
Sheet Harbor, N S	6.21
Spry Bay, N S	6.37
Thamesford	20.00
N Gower Sab Se	1.75
Knox Ch S S, Montreal	61.19
Mrs J S Murray, Halifax	10.00
Prescott	10.00
A young man, Newcastle	1.00
Per J Ferguson, Cashmere	6.50
R McDonald, Baltimore	1.00
Wellington St, Chatham, O	40.00
Campbellville	10.00
Nassagaweya	8.00
Nazareth St S S, Montreal	15.00
Archie St S S, Caledonia	14.30
Per A McNab, Rockwood	43.55
2nd Pres Ch, Huntingdon	30.10
do do Sab Se	5.00
Beaverton Sab Se	7.00
Shakespeare	4.00
Hamstead	7.00
Knox Ch, Vaughan	11.90
Caven Ch, Bolton	15.20
Leeds	21.00
New Glasgow, P E I	12.00
Rev R S Patterson, North	
Bedeque	5.00
Per do do	10.75
Riverside, Truro Presby	9.00
Waddington, N Y (gold)	50.18
Scott & Uxbridge	10.00
Brook	10.00
Knox Ch, Cornwall	17.00
Per Rev T Stevenson	192.85
Boston Ch, Esquising	10.50
Knox Ch, Milton	6.50
Elmsdale S S, N S	5.00
Aurora Sab Se	20.00
N Easthope	18.00
Grimsby	10.00
Muir Settlement	2.00
G Hoey, Springville	5.00
Mimosa	4.00
J Ross, Watford	5.00
Nairn Ch, Strabane	15.00
St Joseph St, Montreal	25.00
St Andrew's S S, Guelph	15.00
Rents	37.50
Mrs J Thom, Toronto, Ex-Priests	20.00

Chateworth Sab Se, Ex-P	4.00
Oakville Sab Se, do	5.00
Friend of Missions, Sarnia	do 4.00
J M Smith, Montreal	do 5.00
J Trenaman, Richw d	do 3.00
D Kyle, Richwood	do 1.00
J C Jr, Carleton Place	do 5.00
A friend, N Sydney, C B	do 5.00
"Sis" Tabusintac, NB	do 4.00
"Printers," London	do 8.00
A friend, Cobourg	do 20.00
J Garrett, H H Wanger and J Walker, Hamilton	do 60.00
Mrs D Ross, Viewmount	do 10.00
Mrs Birnie, do	do 2.00
Miss Box of 2 children, Quebec	do 1.05
A young man, Newcastle	do 1.00
Mrs Agnes Murray, Westmount	do 10.00
J Walker, Montreal	do 5.00
Per A McNab, Rockwood	do 8.60
E & M A Twitchell, Clinton	do 4.00
Major Malan	do 10.00
J Anderson, Athelstone	do 1.00
J Thompson, Perth	do 10.00
Mrs P McNaughton, Nottfield	do 5.00
Mrs Fraser, Montreal	do 10.00
Miss M E Torrance, Montreal	do 5.00
S G O, Montreal	do 10.00
Rev D Wishart, Madoc	do 1.50
Miss Dawes, Lachine	do 3.00
Rev R S Patterson, N Bedeque	do 5.00
Ross Bros, Leith	do 15.00
J Rose, Watford	do 5.00
2 Boys, Quebec	do 1.00
A C Leslie, Montreal	do 5.00
Rev G Cheyne, M A, Tapleystown	do 4.00
N Farlinger, Dundee	do 5.00
Rev D H MacLennan	
Alexandria	do 2.00
A D F, Ferguson	do 4.00
Mrs Boyd, Montreal	do 5.00
Mrs A McMaster, Killean	do 20.00
Per Rev Dr McGrigor, Halifax:—	
Kempt	4.50
Westville	5.87
Middle River	4.95
Prince St Ch, Pictou	31.54
do S S, do	10.60
Alberton & Tignish	20.00
Cow Bay, C B	5.00
St James Ch, Dartmouth	16.00
E River, St Mary's S S	2.72
Barney's River	6.80
Un'n Centre & Lochaber	24.00
Salem Ch, Greenhill, add	1.00
A friend, Alberton	4.00
Middle Musquodoboit	2.67
1st Presby Ch, Truro, Thanksgiving	15.00
James Ch Cong, N G	35.00
Moncton Sab Se	15.00
A Lady of Rev G Roddick Cong, W R Pictou	8.00
Late J Dickson, Truro	5.00
Riversdale, Lunenburg	3.00

Per Rev Dr Reid, Toronto:—

West Puslinch	10.00
C Blair, West Puslinch	1.00
Galt, Knox Ch, Dickie Settlement Sab Sc	7.80
Galt, Knox Ch, Kerrs S S	0.85
do do G Nicols do	5.32
do do D Lees do	2.03
do do	37.23
Hastings	17.00
Norwood	24.00
Guelp, 1st Sab Sc	7.00
Galt, Knox Ch	25.00
Almonte, St Andrew's	30.00
Walkerton, Free St John's	3.00
Caledon Centre Road	2.66
Hamilton, Knox Ch S S	20.00
J S McKay, Briar Hill	3.00
Toronto, College St B C I do do S C	5.60
Cookstown	12.00
Mrs Wilson, Cheyne Ch, Saltfleet	4.00
Paisley, Knox Ch	6.00
Oshawa Sab Sc, addl	25.70
Clinton, Willis Ch S Sc	10.00
Paris, River St Sab Sc	4.76
Toronto, Charles St B C I do do S C	6.00
Davenport Road Sab Sc	8.00
Bowmanville	5.50
South Caledon, Melville Ch, Miss'y Meeting	40.00
Elora, Chalmers' Ch	8.00
William Kerr, Elora	30.70
Sandhill	15.50
Brockville, St John's	4.00
Toronto, West Ch	9.91
West Gwillimbury 1st	31.00
	5.63
	\$14974.58

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer,

ORDINARY REVENUE.

Received to 10th Jan'y	\$1159.75
Summerstown	5.59
Laguette	4.00
Scotstown	10.47
Avonmore	7.60
Edwardsburg	6.00
Mainville	2.88
Spencer's Sab Sc	10.00
Arundel, &c	5.00
Henry's Ch, Lachute	23.40
Knox Ch S S, Montreal	60.00
Vankleek Hill	10.00
Huntingdon, 2nd Pres Ch	31.00
St Gabriel, Montreal	82.45
Leeds	10.00
Valleyfield, addl	1.93
Alexandria	11.00
Knox Ch, Cornwall	18.00
Cote des Neiges	26.00
Rev Dr Reid, balance	250.00
Buckingham	5.00
St Joseph St, Montreal	45.00
	\$1741.65

ORDINARY REVENUE DEFICIT.

Received to 10th Jan'y	\$771.03
St Andrew's, addl	1.00
Laguette	9.00
Colquhoun's	25.00

L'Original, per Rev R Whillans	13.30
Hawkesbury, per do	14.75
Nepean, per do	28.00
St Louis de Gonzague	33.51
Mille Isles	7.30
	\$902.89

THEOLOGICAL CHAIR.

Received to 10th Jan'y	\$1150.00
Dr Roddick	10.00
Rev J B Muir	20.00
	\$1180.00

BUILDING FUND.

Received to 10th Jan'y	\$49.50
Mrs A J Traver	16.00
Grande Fresniere	21.25
Kenyon	12.00
Widow Campbell, Avonmore	1.00
John Cameron, Athol	2.00
S Rollins, Madoc	12.00
T Crombwell, Leeds	2.00
Robt McIntosh, St Louis de Gonzague	4.00
L McInnis, S Finch	5.00
Geo Brown, Gananoque	10.00
J M O Cromwell, Perth	10.00
John McDermid, S Finch	5.00
E McEwen, Indian Lands	3.00
Jan Cameron, do	1.00
John Cameron, do	1.00
Chas McDonald, do	3.00
Jan Dunnett, Pakenham	20.00
John Johnson, Roxboro	10.00
James Allan, Perth	20.00
Robt Armstrong, Lachute	1.00
	\$208.75

SCHOLARSHIP FUND.

Received to 10th Jan'y	\$176.05
W Drysdale	40.00
Charlotte E Dewitt	25.00
M H Scott, B A	10.00
Mrs A Farlinger	5.00
N Gower Sab Sc	1.75
J M Gill	100.00
Knox Ch S S, Montreal	60.00
Nazareth St S S, do	20.00
John Stirling	50.00
	\$487.75

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR

FORREST & CO., TREASURERS,
173 HOLLIS ST., HALIFAX, TO
JANUARY 31ST, 1878.

Previously ack'ledg'd \$20/13.95	
Springside, per Hon S Creelman	200.00
Poplar Grove Ch, Halifax	50.00
L S McKeen, Mabou	12.93
D McDonald, do	19.90
Bedeque, P E Island	34.00
New Glasgow, P E I	50.00
St Andrew's Ch, Sydney, C B, 1st instalment	131.02

Melrose, per Rev R Cumming	90.76
Tatamagouche	2 0.00
Green Hill, 1st inst.	83.79
Middle Stewiasche	167.00
Barney's River	47.00
River John	49.35
Mrs Sutherland, Gabarus, C B	4.00
Upper Ch, Salt Springs, Pictou	30.00
Hardwood Hill, Pictou	120.00
Goldenville	71.63
Miss Fairbanks, Lunenburg	20.00
St James Ch, Newcastle, N B	136.83
Pugwash, 1st instalment	25.77
Thos Jones & friends, Cow Bay	80.00
Rev J Byers, Clifton	7.00
R H Burns, Halifax	5.00
Kingston, N B, per Rev C B Pitblado	20.00
Mahone Bay	32.00
Conquerall Bank	31.63
	\$22463.33

WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

Hornby	4.00
L'Original	5.31
Hawkesbury	6.19
King	11.50
St Mathew's, Montreal	12.00
Niagara	20.00
Pakenham	5.00
Toronto, St Andrew's Ch	60.00
Huntingdon, Que	12.00
St John's Ch, Montreal	6.50
Smith Falls	12.00
Guelp	16.00
North Georgetown, Que	13.00
Buckingham, Que	7.00
Knox Ch, Lancaster	12.00
Rev Frederick Home	12.00
W Gwillimbury & Innisfil	10.00
Guthrie Ch, Oro	12.00

JUVENILE MISSION TO INDIA.

Miss Machar, Kingston, Treas.

Miss McLeod, Halifax	\$20.00
St Andrew's S S, Lachine	20.00
Seymour Sab Sc	23.00
Knox Ch S S, Goderich	25.00
Chalmers' S S, Kingston	25.00

MANITOBA COLLEGE.

Per Rev. Dr. McGregor, Halifax

Antigonish	\$10.00
Princetown, P E I	9.00
	\$19.00