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STRIKE WHILE IT IS HOT.

Mr. Moody hit the nail on the head the other evening at Philadelphia, when he said, at the close of one of his soul-stirring addresses, "Now let us praise God by giving two hundred and eighty thousand dollars for the Young Men's Association building." Three gentlemen then and there became good for \$70,000; a lady gave her diamond ring which was sold for \$1,000; altogether, there was contributed on the spot \$100,226—the largest amount, it is said, ever obtained in this country, by a single effort, for any purpose whatever. The secret of the whole matter was—and this is the point we want to make—the iron was hot. Enough hard blows are dealt, as we all know very well, in quest of this same money. There is plenty of striking. But the hammer too often falls upon cold steel. Let ministers be eloquent as they may: let every sentence they utter be rounded and polished to suit the most fastidious taste and most refined intellect: let each sermon have the finish and the fascination of a poem; after all, only ears may have been tickled, while the heart has been untouched and the conscience unawakened. So, too, congregations may be faultless in respect of organization, yet, utterly fruitless. Except the root of the matter be in them, their splendid appliances are "nothing but leaves."

"Ah! who shall thus the Master meet,
 Bearing but withered sheaves?
 Ah! who shall at the Saviour's feet,
 Before the awful judgment seat,
 Lay down, for golden sheaves,
 Nothing but leaves! nothing but leaves?"

Let us get "warmed up" first, then shall we throw our hearts into the Lord's work, and there will no longer be any difficulty in providing both the men and the

money that are so much needed for carrying it on. What a glorious New Dominion psalm that would be, were only one hundred of our merchant princes, following the example of one of their number, to give one thousand dollars each for the missions of the church! And such a thing might be.

SAX-PENCE A WEEK.—

There is another way of putting the question—the way Dr. Norman McLeod is said to have put it to a labouring man at one of his missionary meetings:—"Will you give me five shillings a year, John, for the India Mission?" "I cannae dae that, Sir," replied John, "for I am a puir man and have a lairge family to provide for." "True, John, five shillings is a large sum for you to give. What would you say if I should ask you for *sax-pence a week*?" "I could dae that brawlie, Sir," was the ready reply. The man's ability was actually five hundred per cent in advance of his own estimate of it! And it is pretty much the same with most of us.

TIMES OF BLESSING.—

Our exchanges, British and American, are filled with accounts of evangelistic meetings, and bear united testimony that the Spirit of the Lord is working mightily in the hearts of both ministers and people of all denominations. Vast numbers have been gathered into the Church and made partakers of the heavenly gift. The result is that the Churches have been quickened into new life, and missions, at home and abroad, have received a fresh impulse. In Canada, although we are not able to speak of any such wide-spread revival as yet, there exists, what is nearly allied to it, a great deal of hope and expectancy, and much earnest prayer. Perhaps there has been just a little

too much waiting-for-Moody-and-Sankey among us—too little thought given to the fact that all the while the kingdom of God has been very near us, if we would but open our hearts to receive it. It is now said that we may expect a visit of these esteemed brethren in June next. The work of preparation for their services in New York was made a distinctive feature in the great movement now going on there. The Hippodrome, the largest available building, was secured for three months, and fitted up to accommodate twelve thousand persons. The various churches prepared themselves for helping on the work by holding special prayer meetings, and offering their co-operation, while experienced christi.n ministers and layman were told off and instructed in the important duty of conducting the enquiry meetings. How abundantly their expectations have been realized we gather from this brief statement of a New York correspondent as we find it in *The Presbyterian*.—

“The extreme and blustering cold of the last three days has tested the interest at the Hippodrome. But there was no diminution of manifested power. The *earnest* attendance; the Clergy; the praying people, who filled four thousand seats until ten o'clock. The fervid, brotherly band of Christian workers, and the usual hundreds of inquirers, all were there. The grand secret of power—this impassioned fusion of Christian ministers, churches, denominations, and individuals, in one continual prayer, of which our two beloved evangelists are the instruments—this does not vary with the weather or the attendance. There is also a peculiar permanence in the work done within the church, in the hearts of Christians, and a scale of results to which I believe the direct conversions can bear necessarily but a small proportion. Our organized and active workers feel it to be, as Ralph Wells said at their mass meeting on Monday afternoon in Association Hall, ‘the grandest opportunity to grow in grace that God ever gave us in our lives.’ You read the new life and joy of Christ in their faces wherever you meet them. Hundreds, if not thousands of Christians in New York must forever date a higher life and a new fruitfulness from these meetings.

“I appreciate all the natural gifts, and all the experimental acquirements and means with which God has equipped this Saul and

this Barnabas for the work to which he has called them. But greater than all is the unprecedented volume of prayer on which He has caused them to be borne, forward and upward. It may be doubted whether, in all the history of the Church, so much prayer ever attended the labours of any two men.”

HE IS COMING !

Let our churches open their doors wide. Let every pew that has a gate be chopped down level to the aisle; let ushers be sent from the inmost altars of the sanctuary to the open streets, and out to the alleys and by-ways of the poor, to compel them to come in. The Lord Christ is coming, and He must have room. If He cannot enter the Cathedrals, He will meet His children in the street and on the hillsides and plains, as in Judea. Clear the way! Hide out of sight the rituals, the crucifixes, the *phylacteries*, and all the tapestry of religionism—Christ is coming! Hush all disputes about the letter, and quiet the rustle of the parchments! Christ, alive and mighty to save, is coming! No more discordant quibbling about what words shall be sung, whether Rouse or Wesley; or what days are the exact Sabbaths, or whether sectarian moons are waxing or waning. Christ, the Sun of Righteousness, is rising with healing in His wings! Blessed be His holy name for ever! He is coming! Make room in every heart, room in every home, room in every church, room in every denomination, room in all the world. Christ who fills the whole heavens with his glory, is coming, and let there be room. There was no room for Him at the inn, no room for Him at the palace; but He came, and the places filled with tax-payers and tax-receivers were passed by. It will be so again. The churches that are built as places of entertainment will be passed by. The mansions of revelry and pomp will miss the royal visit. The quiet mangers, the obscure Nazareths, the hill side Bethanys, the happy Canas, the Emmaus roads, will have Jesus. To such He comes. O Thou Coming One, hasten Thy footsteps! We need Thee. We will strew Thy pathway with palms, and with our very apparel as

Thou comest again. Only come, Lord Jesus, and come quickly, and come to the poor, the weak, the lost, the dying, and the dead, and we will welcome Thee with hosannas!—*Pittsburg M. Recorder.*

FRENCH WORK IN MONTREAL

This work goes steadily forward, spite of Mr. Chiniquy's absence in the Lower Provinces. His zealous labours have given such an impetus to it that the preaching of others, such as the Rev. Messrs. Doudiet and Pelletier, and Messrs. Amaron, Boudreau and Cruchet, of the Presbyterian College, has been blessed to the conversion of many. The number of converts, including men, women and children is over 2,000. Many of these are very respectable people in point of circumstances, and the great majority, in point of morals and character. Mr. Chiniquy has not received all who came to him, but has even erased names from his lists of signatures when he has found those who signed them to be unworthy; and the other gentlemen mentioned above have been still more unsparing. The converts meet in two places of worship. The principal one is St. John's Church, or as it is generally called, Russell Hall. There, services are held twice on Sabbath at the usual hours and on Thursday evening. There is a Sabbath School with eight teachers and a roll of over a hundred scholars. The church has also a small Session and a Board of Managers. Two classes for instruction in English meet in the church,—the elementary, three times a week, under Mr. Downes, a zealous convert of Mr. Chiniquy, and the higher, twice a week under Professor Campbell. The latter gentleman is in the absence of the Rev. Mr. Tanner, moderator of the Session, chairman of the Board of Managers, and superintendent of the Sabbath School. In the latter office, however, Mr. Amaron, the deputy superintendent, relieves him of the greater part of the work. The other preaching station is in St. Joseph Street Church, which the Rev. Mr. Scrimger and his

people have granted the use of on Sabbath afternoons. It is under the charge of Mr. Boudreau, the senior French theological student. St. John's Church is always well filled even at the weekly lecture. The St. Joseph Street Church has a varying congregation, fluctuating between forty and four hundred.

The Board of French Evangelization attends to the wants of the soul, but does not expend a cent on the wants of the body. Much distress among the converts called however for relief, and to their honour it must be said, that of themselves, as soon as they were assured of aid from without, they founded the French Protestant Benevolent Society, which from the time of its formation, has been enabled to relieve 350 families, or 1200 persons twice a week. Latterly, it has been much embarrassed; it had debts and its treasury was empty, when, in answer, no doubt, to many earnest prayers, a letter enclosing one hundred and eight dollars came to Dr. MacVicar on its behalf from kind friends in Bowmanville. The Society has been the only possible means of ascertaining the true character of the converts, and its importance as a detective agency will be seen in the fact that it has rejected over two hundred and fifty names from its lists; these being cut off for immorality or imposture. The Society which supplements so admirably the spiritual work of the Board, is still very much in need of funds. The appeal for clothing has been well responded to, and contributions from Prescott, Ottawa, Colborne, Toronto, Guelph, London, Ayr, and Chatham as well as Montreal, have helped to clothe the naked and enabled many to make a decent appearance in the house of God.

Dr. MacVicar and the Board have a difficult task before them, and need the prayers of all God's people on their behalf, that the work may not prove ephemeral, but, as it gives great promise, that it may yield abundant fruit in the future. Great good is anticipated from the labours of the Rev. Mr. Doudiet, who is exceedingly

acceptable to the French people, and whom, it is hoped, the General Assembly will enable to enter exclusively upon French work.

CORRESPONDENCE.

At the outset, we made a bid for subscribers from the ends of the Dominion, and expressed a desire to hold converse with those who dwell in the wilderness and solitary places. Our wishes have been realized much sooner than we expected, and in a very remarkable degree, so that from Newfoundland, Cape Breton, and Prince Edward Island; from the depths of the New Brunswick forests, from the mines of Nova Scotia, from the back-woods of Quebec and Ontario, the prairies of Manitoba and the "diggings" of British Columbia, we have already received a cordial welcome. Our first order from Vancouver Island reached us the other day with the following note:—

Comox, B. C., 16th Feb., 1876.

Dear Sir,

We live in the most northern settlement of Vancouver Island, about sixty miles from a Presbyterian Church, and we never have any preaching; so we concluded to take the RECORD. We did not see your Prospectus till last week, so we could not send sooner. We get a mail every two weeks. We are most of us from Nova Scotia and New Brunswick and belonged to different branches of the great Presbyterian family—becoming so gloriously united. We hope soon to build a Hall in which to hold meetings, and may yet have a minister of our own. In the mean time we will take the Record and start a Sabbath School, as the stormy weather is over.

Yours truly,
S. F. CRAWFORD.

What now follows, gives a graphic account of a genuine bit of Home Mission work, and comes to us in the form of a letter addressed to Rev. G. M. Grant, of Halifax, Convener of the Home Mission Board for the Eastern Section. The colony here spoken of is described as "a little bit of Scotland transplanted bodily into the forests of New Brunswick three years ago."

NEW KINCARDINE COLONY.

New Brunswick, Jan. 18th, 1876.

To the Convener of H. M. Board,

I found it very hard to part with my parishioners in P. E. I., more especially with my Cardigan congregation, which promised

to double its contributions if I would remain its Pastor. But, although all my longings were in favour of my congregations, yet, for the sake of the Church, I submitted to sacrifice my own wishes. Yielding therefore to the urgent letters of the H. M. Board, I set out to occupy the field appointed for me in this the Presbytery of my earlier labours. Arriving in New Kincardine on the 26th November, I have remained here since, diligently labouring in our Divine Master's cause, in this young Scottish Colony. During the period of seven weeks, I have preached twice or thrice every Sabbath, and visited the whole Colony pastorally, from house to house; despite the very rough roads and wintry weather.

The field is large and new, and the labour must be incessant; or it will fail of a successful harvest. The charge is anything rather than a sinecure, and Mr. Bayne, the first missionary, well observed in his report, that there is work enough for two or three Ministers in this wide region.

New Kincardine was settled in May 1873. It is situated eastward of the St. John River, below its confluence with the Tobique. It is settled along two roads which branch off at an acute angle or "Fork," about two miles from the Railway Station of Muniac. Of these, the Stonehaven or Kincardine road extends eastward eight miles, and is allotted for about sixty families; while the Kintore road extends twelve miles in a more northerly course along the Muniac valley and up to the Tobique. It is allotted for about a hundred families, if we include the back settlements,—Brookdale on the west, and Frontbrook on the east. Several of the lots, however, are vacant on both the roads.

The Colony appears very picturesque, with its new clearances honey-combing the deep forest on either hand, and with its stately stumps everywhere bestudding the fields: even by the very windows and doors of the neat log houses and barns. The land is hilly and reminds one of some parts of the Scottish Grampians, excepting the tall forests. In the background beyond the S. John, the blue hills of Maine in the American Republic seem close at hand.

Such are the salient features of New Kincardine. Its soil is not sterile, but amidst these deep forests, the winters linger long, and the crops are apt to be smitten by untimely frosts. As the settlers have suffered heavy damage and loss from these causes, year after year, and as they have neither a Church nor School-houses built as yet, you will not wonder that I found them rather discouraged, and far from unanimous in their views and prospects; more especially as their clothing, too, is wearing, and few of

them have sheep, while hire is rare and wages low. Still our dear Scottish kindred disdain to beg, although they should have to toil day and night, and live very economically.

Some were even proposing to return to Scotland, as soon as they could secure their title-deeds and sell their farms. I saw that this tendency was fraught with utmost danger and disaster if not averted in time. For the talismanic enthusiasm will pine away and perish, if other races and other sects are to be rudely thrust in for lucre's sake. I therefore laboured to revive the hope, the courage; the unanimity and enterprise of the Colony. The results already begun to gladden our hearts, and many are now thanking God and taking new courage. The regular diets of worship are thronged every Sabbath; although the houses of meeting are not indeed large. We have regular Prayer Meetings on both the roads. Already we have five Sabbath-Schools and three secular Schools in active operation. The Elders are zealous, active and devoted; the people are willing and industrious, as well as prudent and thrifty. Despite their severe privations, they have already subscribed and paid for one hundred copies of the "Record" for 1876, and have unitedly petitioned the Presbytery that their minister may not be withdrawn from them, and have subscribed liberally of their limited means, for his support. They are now making arrangements to build suitable School houses; for the Schools are held in private houses, as well as the other meetings hitherto.

The people are also resolving to do their utmost to erect a comely Church, as an Ebenezer-memorial in their midst, where they and their children, through the years to come, may devoutly assemble to worship the God of their fathers, and to learn of Him who only hath the words of eternal life.

We are now labouring to organize the congregations thoroughly, with districts and sections, each having its own S. School and Prayer-meeting, under the care of its Elder and Deacon. Additional Elders and Deacons are to be ordained when there is need. We are also preparing a complete set of Sessional Registers and Records. Since my arrival there have been two marriages, three births, four baptisms, but no death, within the Colony. I find the people kind and unassuming, yet intelligent and talented beyond many who are more ostentatious. I believe that the best talent will not be lost, if it be bestowed upon them. We hope they have generally passed their darkest day; for the seasons have been very unpropitious here in their experience.

Trusting and praying that the Divine Head will prosper the Colony and the Church.

Yours very cordially,

P. MELVILLE.

OUR OWN CHURCH.

The Rev. C. A. Doudiet has accepted an appointment to the Chair of Sacred Rhetoric and Homelitics in the Presbyterian College, Montreal, vacant by the resignation of Professor Coussirat who has returned to his native *la belle France*. The General Assembly will doubtless ratify the nomination. This will be a serious loss to St. Mathew's Congregation, Montreal, but a gain to the College, with which they may credit "the Union."

The Rev. John Rannie, of St. Andrew's Church, Chatham, Ontario, has been appointed by the Colonial Committee of the Church of Scotland to the vacant charge of All Saints, New Amsterdam, Berbice, British Guiana. Mr. Rannie takes his departure immediately, and will be followed to his new home with the best wishes of a large number of warm friends. Mr. Rannie commenced his labours in Chatham more than sixteen years ago, and has during these years given good proof of his ministry. Now that he is about to remove with his patriarchal family, he may well say, "I came here empty and go forth full." The Lord go with our brother, carry him safely to his destination, and abundantly bless him in the work to which he is called!

The Rev. Joseph Gandier, of Fort Coulonge, in prosecuting his missionary tour among the lumbermen of the Upper Ottawa, recently experienced just enough of the romantic to relieve the monotony of ordinary mission work. Benighted, he reached a lake in the back-woods which he wished to traverse, but he was not long on the ice when he "lost the track." He beats a retreat, finds shelter amongst a clump of trees, attempts to kindle a fire: but wet wood will not burn! He wraps up his little boy who was with

him in the buffalo robes, tenderly "tucks him in" for the night, sets to tramping round vigorously in the snow to keep his feet from freezing—and wishes for the day! The minister will not soon forget that adventurous night, nor the *young missionary*, his baptism in the woods. At peep of day the brave minister was again *making tracks*, and eventually, reached home in safety.

The widely separated congregations connected with the charge of Litchfield "up the Ottawa," had a pleasant and profitable meeting in the Church of Bryson one evening lately, for the transaction of business, combined with social intercourse. The report of the managers expressed thankfulness to God for the measure of success already attained, and hope that the systematic agencies that have been introduced might be thoroughly worked. The *envelope system* was recommended for general adoption.

The minister of Georgina now dates his letters from "*the manse*." Would that all ministers could do the same! This one only cost \$1500. Think of it, well-to-do farmers, and wealthy store-keepers, and thriving mechanics, whose ministers live in "lodgings," or in their "own hired house." Get up an indignation meeting, or *make "a bee"*. Any how, build a manse, that the man of God may have a HOME and "bide" among you.

PRESENTATIONS.—The Rev. James Pringle of Brampton, has been presented with a purse of money by the ladies of his congregation; and Mr. McClure, the leader of the psalmody, with a handsome silver service, in recognition of his long-continued and valuable assistance. The Rev. James Carmichael of Markham also received a tangible expression of gratitude from the young people belonging to the neighbouring congregations of St. Andrew's Church, Scarboro', and St. John's, Markham, for the interest he manifested in their welfare during the vacancy, and his *moderatorship* of the Session.

The Rev. James Patterson of Hemmingford has been presented with a splendid silk pulpit gown by the members of his Congregation.

NEW CHURCHES.—A very nicely finished Church was recently opened at Bolton, Ont., by Rev. Principal Caven. The pastor, Rev. Peter Nicol, preached in the afternoon and Rev. R. D. Fraser, of Toronto, in the evening. The attendance was large, and the collections amounted to nearly \$100. The Church and adjoining sheds cost about \$3,000—all paid for, excepting a trifling balance. It is thus a model church in more ways than one.

It is too bad to have to boil down such a magnificent enterprise as the erection of new St. Andrew's Church, Toronto, to a brief paragraph. But this is of less consequence as the fame of it has already been spread abroad through the secular press. It is not the largest church in the Western Metropolis, yet it is not a small one, being 154 feet in length and 83 feet in width. But, in grandeur of design, it is conceded that it is not surpassed by anything in Toronto or elsewhere in the Dominion. The style of architecture is of the old Norman order, of which some fine specimens are still extant in Scotland. It is massive, yet elegant. The Western end is flanked by two spires rising 100 feet each, between which are three richly ornamented arched doorways. On the south side is another entrance through the great tower, 31 feet square at the base, finished with circular turrets at a height of 116 feet from the ground. The interior is very elegant, and is seated for 1200 persons, while 400 more can probably be accommodated upon an emergency. The windows are filled with stained glass, and the walls are richly illuminated. Nor has the comfort of the *little folks* been overlooked. The Sunday-school room with its fine suite of apartments has accommodation for some 600 scholars. The cost of the edifice has been, site included, \$110,000 or thereabouts.

This Church was opened for worship

on the 13th February. The Rev. Robt. Campbell, of Montreal, Professor McLaren, of Toronto, and Rev. D. M. Gordon, of Ottawa, preached eloquent discourses to overflowing congregations. The people stood up to praise the Lord. We congratulate the Rev. D. J. Macdonnell and his congregation on the completion of their great work.

CONGREGATIONAL REPORTS from St John's, Cornwall, Chalmer's, Kingston, and St. Paul's, Hamilton, are before us in neat printed form. All these are "live congregations." The *other sort*, indeed, never publish their reports, if any they have. They find it "so troublesome" to get the facts together, and very often their figures "won't add up;" besides, it is expensive, and "does not pay." Poor things! They are down in the ruts, and they don't know it. Cornwall, publishes the names of its pew-holders, shewing who have paid and who are in arrears. Its annual revenues are a little over \$2,000, out of which there is paid for stipend \$1,250; for the schemes of the Church about \$300, and for 120 copies of the RECORD, \$30. They have just completed a very fine manse at a cost of \$6,500. In the Kingston Church, on the other hand, "there is no pew rent." Its "weekly offerings" amount to \$1,690; the ordinary Sabbath collections to \$500, and the special collections for the schemes \$749; altogether the revenue is about \$3,000. The stipend is \$1,500. There are 169 communicants on the roll, and 140 in the Sabbath-school. 120 copies of the RECORD are taken. St. Paul's, Hamilton, has nearly 130 families, each of which is furnished with a copy of the RECORD. The number of communicants is 225, and of S. S. Scholars on the roll 158. The total receipts for 1875 were over \$5,900, of which \$2,000 was paid for stipend, and \$600 for rent of Church. The Ladies Missionary Association raised \$564. The Sabbath collections yielded \$1,430. The average rate contributed, per member, for all congregational purposes was \$22.82.

MEETINGS OF PRESBYTERIES.

PETERBOROUGH.—At last regular meeting of this Court, it was agreed to apply to the General Assembly for leave to retain the name of Rev J. M. Roger on the roll of Presbytery as *Pastor emeritus*. The following minute was also adopted in reference to Mr. Roger's resignation of the charge of the First Congregation, Peterborough.

"In reluctantly and regretfully accepting Mr. Roger's resignation of his pastoral charge, the Presbytery delight to recall how, for the long period of forty-two years, their beloved and revered father has been permitted to plead and witness for their common Lord, with whose spirit he has been filled and in whose power he has laboured. They will long remember the self-sacrificing thoroughness with which he did the difficult work of a pioneer minister of the Gospel in this land, and the devotedness that made him unsparing of himself as a good soldier of Jesus Christ. They think with special interest of that tenderness in sick-rooms and by dying beds which has won and held for him so long the hearts of his people. They rejoice in recording that they have ever found him a faithful friend and a prudent councillor. They hope that their remembrance of his diligence and zeal will often admonish indolence and indifference. They would express the deepest sympathy with him in the infirmities which have at length made his resignation necessary. They themselves feel the comfort (which he also shares) of knowing that a Loving Wisdom inflicts the troubles as well as bestows the joys of Christian life. They sincerely wish for their father the lengthened enjoyment of all that should accompany Christian old age—especially the old age of one who has won so honourably the position of *Pastor Emeritus*."

The Presbytery sustained a call in favour of Mr. A. F. Tully from the congregation of Bobcaygeon, signed by 64 communicants and 29 adherents, and also a call from Millbrooke and Centreville, in favour of Mr. James Cameron, M. A., signed by 202 communicants and 150 adherents. At a subsequent meeting, held on the 9th February, arrangements were made for the ordination and induction of these ministers to the respective charges. Mr. Tully was accordingly ordained at Bobcaygeon on the 10th, and Mr. Cameron at Centreville on the 29th February, in the presence of large congregations, who are to be congratulated on having secured the services of active young ministers, the men of their choice, to go on and in amongst them.

The report of a committee on the Presbyterian visitation of congregations was read. The Presbytery expressed its approval of the principle of such visitation, and decided that every congregation within the bounds should be visited once in three years, either by the Presbytery itself or by a commission thereof.

PARIS—This Presbytery met in Chalmer's Church, Woodstock, on 29th Feb. There was a good attendance of ministers and Elders. The business was chiefly of a routine character, *inter alia*,—A committee was appointed to receive congregational reports on the state of religion.

The Rev. John Dunbar, of Glenmorris, tendered his resignation of the pastoral charge of this congregation. Mr. Hume was appointed to preach in Glenmorris, and notify the congregation to appear for their interests at the next meeting of Presbytery.

STRATFORD.—Twelve ministers and eight elders were present at last stated meeting, held in St. Andrew's Church, Stratford, on the 7th ultimo. Three ministers from other churches applied to be received into the Presbyterian Church in Canada,—Messrs. Wm. Hawthorne, Dugald McGregor, and Mr. T. G. Johnston.

The ecclesiastical relationships of several congregations and stations within the bounds were considered and committees appointed in reference thereto. It was agreed to petition the Dominion Legislature against Sabbath desecration. The remit on the constitution of General Assembly was considered and with some amendments approved.

It was agreed to urge upon all the congregations to see that contributions be made to all the schemes of the church before the 31st of March, the close of the financial year.

MONTREAL Presbytery held two *pro re nata* meetings last month. At the former, a call from Knox Church, Montreal, was sustained in favour of the Rev. James Flett, County of Armagh, Ireland. It is understood that Mr. Flett is likely to accept the call.

At the latter meeting, arrangements were made to facilitate the translation of the Rev. Donald Ross, of Dundee, to the charge of the Union congregation at Lancaster, to which the reverend gentleman has received a unanimous call.

DEATHS.

We regret to announce the death of the Rev. Dr. Jennings, of Toronto, which took place on the 25th February. The reverend gentleman was born in Scotland, in 1814. He graduated at St. Andrews; and was or-

dained a minister of the U. P. Church before leaving Scotland in 1838, and was inducted into the pastorate of what is now known as the Bay street Presbyterian Church, Toronto, in 1839. Dr. Jennings continued in the discharge of his pastoral duties in connection with that congregation up to 1874, when he was placed in a position to spend the rest of his life in the enjoyment of well-earned ease, after a long and laborious ministerial career. In the cause of Education in Canada the deceased took a prominent part, and was for many years a member of the High School Board. His death has removed another of the Presbyterian fathers in the Dominion.

HAMILTON has lost one of its ablest ministers in the death of the Rev. W. H. Rennelson, pastor of Knox Church. The sad event took place at Toronto, last month, at the early age of thirty years. The deceased was a young man of great promise, having in his course of study at the Toronto University and Knox College won very high honours. In 1874 he was inducted into the pastorate of Knox Church, Hamilton, his first charge; but, after a few months, he was compelled by an affection of the lungs to discontinue the active discharge of his pastoral duties. Notwithstanding all that could be done by medical skill and change of air, he grew rapidly worse until his brief career was terminated by death. Mr. Rennelson, was a native of Galt.

AT OWEN SOUND, on the 4th ultimo, departed this life, Jane Steele, aged 58, wife of Rev. Duncan Morrison, minister of Knox Church in that place.

The death of this Christian lady will be lamented by a large circle of friends and especially in the community in which she has lived for the last ten years. She was truly a helpmate of her husband, beloved, as she was useful and kind, in every relation of life. We tender the bereaved minister the sympathies of the whole church in this hour of deepest sorrow. It is not the first time that death has invaded this Manse. A short time ago, Mr Morrison followed the remains of a beloved son to the tomb. Only last autumn his youngest daughter was taken from him. And now that the companion of his life has been laid in the grave, we commend him to the Father of Mercies and God of all comfort; "who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

DIED at his residence, in the Township of Innisfil, on the 24th ultimo, Francis Kirkpatrick, one of the oldest residents in

the place, and for fully thirty years an elder of the Church. The deceased was a native of Antrim, Ireland, strongly attached to the good old Church of his fathers. Twenty years ago he was struck of paralysis, and though his disease grew and increased till at last he became as feeble as an infant, he ever bore his great afflictions with exemplary patience and resignation. The word of God, which he had stored up so largely in early life, became to him in old age an inexhaustible source of comfort.

THE MARITIME PROVINCES.

Referring to the exhibit of the state of the Foreign Mission Fund, presented in the March *Record*, the Rev. Mr. McGregor, agent of the Church at Halifax, invites the special attention of all the congregations to the facts as therein set forth, and reminds them that unless a deeper consideration is manifested in this regard, "there will be such a deficiency at the close of the financial year as has never occurred in the history of missions in the Maritime Provinces." It appears that the sum of \$5 000 is absolutely and immediately required to meet all demands. Surely it is unnecessary to add a single word more on this subject. "Up, Guards, and at them!"

The local "news" of the past month may be summed up, for this time, in the interest created by the utterances of two distinguished ministers of the Presbyterian Church in Canada, though cast in different moulds. We refer to the lectures recently delivered by Rev. Geo. M. Grant, and our old friend Father Chiniquy. The former had for his first theme, "The Eastern Question, and the Church and State trouble in Germany," which he is reported to have handled in a very clear and able manner. His second lecture dealt with "The College Question," and educational matters in general. In regard to the first, the *Presbyterian Witness* says, that, in advocating very powerfully and cogently as he does, the claims of one Provincial University—as against the present system of maintaining half a dozen sectarian collèges—Mr Grant has at least a hundred and thirty thousand of the people at his back. But, in

regard to the expediency of establishing separate schools in these Provinces for R. Catholics and Protestants, Mr. Grant speaks for himself alone.

FATHER CHINIQUY left Montreal ostensibly for a season of rest. But for enthusiastic minds like his, there is no rest on this side the river. He must "wear out." In the County of Pictou, he addressed public meetings in Pictou town, New Glasgow, Stellarton, Hope-well, and other places. Perhaps the most interesting and important visit made by him, was to the French miners at Stellarton and Vale Colliery, where he was most warmly received, and where he appears to have given a valuable impulse to the work so well begun there by Mr. Pelletier, one of Mr. Chiniquy's own young men, educated under him at St. Anne's, Kankakee. Some time ago this devoted missionary laid upon the table of the Presbytery the names of 125 converts from Romanism. Thirty-five more have since sent in their resignations to Priest McDonald, of Pictou.

Proceeding to Halifax, Mr. Chiniquy addressed large and enthusiastic meetings in most of the city Churches. We are sorry to have to add that demonstrations not creditable to the intelligence of the community, and not wise even from a Roman Catholic point of view, disturbed the closing meeting, which was held in Dr. Burns' Church, Fort Massey:

"The church was crowded, and the doors had to be locked. A large crowd assembled outside, and some stones were thrown through the window. After the service, Father Chiniquy was followed to the Halifax Hotel, and as he entered, a stone and a glass bottle were thrown at him, but did not strike him. The demonstrations were the work of a rabble of boys, and are discountenanced by all respectable Catholics."

MEETINGS OF PRESBYTERIES.—MIRAMICHI.—This Presbytery met in St. John's Church, Dalhousie, N.B., on the 22nd February, for the ordination of Mr. Alexander Kussel and his induction into the pastoral charge of that congregation. Rev. Mr. Fowler, the moderator, presided. Mr. Anderson, of Newcastle, preached; Messrs. Wilson and Nicholson delivered the charges to the pastor and people respectively. The service was solemn and appropriate, and at

the close of it, the new minister received the hearty congratulations of his flock. A public meeting was held in the evening, when addresses were given on the several schemes of the church.

On the following day, a similar interesting meeting was held in St. Luke's Church, Bathurst, for the induction of Rev. Samuel Houston to the pastorate of that charge, who also received a most cordial welcome from the people assembled. It is a great matter to have these two important and influential congregations so well occupied, ministerially. They have been too long vacant. Now that they have trimmed their lamps afresh, we trust they will shine with a brighter light than ever before.

Picou.—The Presbytery of Pictou also met on the 22nd February. Rev. Geo. Walker, moderator.

Mr. Daniel McDonald gave notice of a motion with reference to the administration of the Ordinance of Baptism to be taken up at the next meeting of Presbytery.

The Rev. Mr. Neish gave in a report of his missionary labours at Sherbrooke and Vale Colliery which was approved.

The Rev. Mr. Chiniquy being present, addressed the Presbytery on the work of Evangelization among the French Romanists in Montreal. He stated that during the past year about 2000 Roman Catholics in that city had abandoned the errors and superstitions of Rome and declared themselves Protestants. The Presbytery listened to his address with much pleasure and gratitude to God for the success which accompanies this evangelistic work.

NEWFOUNDLAND.

We regret much to hear of the total destruction by fire of St. Andrew's Church, St. John's. The calamity befel as it was most likely to do, on a Sabbath morning—"very early." How it exactly happened, nobody knows. That "the new hot air furnace" was in some way or other responsible for the loss and harm is more than probable. We must let the minister describe the scene in his own graphic language.

Up till the end of January all things were going on famously. The communion was to have been observed upon the last Sabbath of that month. I had fifteen new communicants coming forward,—a large number for us, though I had the same number last communion. That morning our fine Kirk was burned to the ground—entirely burned!! Do you take it in? Its cost was about \$20,000 when built in 1842. We

spent \$2,000 upon it last summer, and now, lo! it is gone! Nothing left but the foundations.... The fire broke out about half after two in the morning. You may guess what confusion there must have been. The wind was blowing the flames right over upon the manse, only about 30 yards distant. Twice it was on fire, but it was saved by the firemen, who worked nobly. Another danger was in case the lofty spire should fall upon the manse. If so, it would crush it to pieces. This was very likely to happen, and so many willing hands set to work, and out went the furniture, down came pictures, up carpets were torn, trunks were pitched out of the windows, &c., &c. Imagine the scene!! The tall spire which was seen for miles around, fell gracefully forward, and, as it fell, strong men shed tears. For more than 30 years the steeple of the Kirk had been one of the most prominent features in St. John's, and men felt that they had lost an old friend. I find myself looking for it yet. What are we going to do? Well, n'y people did not cry over spilt milk. Out went posters, calling a meeting of the congregation. It was resolved to rebuild, and, then and there, \$3,500 were subscribed. Since then the amount has reached \$13,000! Meanwhile, we worship in a good Hall kindly placed at our disposal free for six months."

From other sources we learn that there is a strong probability of the two congregations in St. John's uniting to form one charge. Coming as it has done in the very midst of negotiations to this end, who knows but that after all, the burning of the Kirk may have helped to remove impediments out of the way.

OUR COLLEGES.

KNOX COLLEGE, TORONTO.

The closing lecture of the session will be delivered in the College Hall, by Rev. Principal Caven, on the 5th April, at 12 o'clock, noon.

The Church will learn with pleasure that the session has been a very prosperous one. There have been *forty-two* students in the theological course, and *twenty* in the preparatory department. A number of students preparing for the ministry of the Presbyterian Church, have, while attending the University of Toronto, availed themselves of the admirable accommodation supplied for boarding by the new buildings. The number of boarders has been as high as *seventy-two*. The whole building indeed has been occupied almost to its utmost capacity.

There is also a considerable number of students who are prosecuting their preparatory studies in Toronto, with a view to the ministry, who have no connection as yet with Knox College. The total number of those who are known to be studying in the metropolis of Ontario, for the ministry of the Presbyterian Church, is upwards of *ninety*.

QUEEN'S UNIVERSITY AT KINGSTON.

Class work in the Arts closes on 4th April, and in Theology on the 8th. Pass and honour examinations begin, in Arts, on the 10th April, in Theology, on the 17th. The statutory meeting of the Senate takes place on 25th April, for awarding prizes and honours, and conferring degrees. Convocation Day falls on the 27th, when the Session closes with the distribution of prizes, the laureation of graduates, electing Fellows, &c., &c. New regulations introduced this session are said to have worked extremely well. There are *seventy* students in attendance, of whom *thirty-four* are for the ministry. There are ten in the Divinity Hall.

PRESBYTERIAN COLLEGE, MONTREAL.

The Session closes on April 5th, in Erskine Church, at 7.30 p.m., when the Rev. C. A. Doudiet will lecture on the Waldensian Church. The usual announcement of prizes and scholarships will be made, along with the investiture of the gold medal. The number of students enrolled at the commencement of the session was *fifty*, of whom five were partially absent through sickness, leaving *forty-five* in attendance. The number residing in the College building is *thirty-one*. Three will be applicants for licence during the summer. *Thirteen* of the students are Frenchmen.

THE THEOLOGICAL HALL OF THE MARITIME PROVINCES.

The Session will terminate about the 10th April this year, but in future, the end of the month will be the time of closing. The appointment of Rev. Allan Pollok has proved a valuable accession to the professional staff. The work of the session has been steadily prosecuted, and apparently with much success. The number of students in attendance is *fifteen*. Three are expected to be licensed in spring.

In these four colleges, it thus appears there are 184 young men under training for the ministry. Morrin College, Quebec, and Manitoba College, may swell the number to two hundred. This should give the Church an average of about twenty-five or thirty ministers annually. A fair number, but not enough to replenish the ranks that must

needs be thinned by "casualties," nor enough to go in and possess the land which the Lord has given us. The pulpit offers to the highest talent in the country the best field for its exercise. But the Church is the poorest place on this earth for *drones*—even for *pious drones*.

THE SABBATH SCHOOL.

A POUND, SIR!

The good ship lies fast at her mooring.
Keel, rudder, bows, stern, spar—complete—
And white waves with eager alluring
Spread ermine robes just at her feet;
A wind from the westward is speeding
To lift the broad sails—but, behold!
Some secret flaw still is impeding
The launch of the vessel; and old,
Wise builders stand speechless with wonder,
And bodings, for never before
Was known this strange failure to sunder
The spurs of a ship from the shore!

Yet while the whole crowd idly gazes
In helpless astonishment, lo!
A little lad suddenly raises
His voice, saying, "Captain, I know
I'm small, but then, when I'm standing—
A pound, sir, I push, at the least!"
And running right down to the landing
Before the loud laughter had ceased.
The eager child presses his shoulder
Against the broad side of the ship,
When, presto! the slight bonds that held her
Give way! and the supple bows dip
Anon, with a free, graceful motion
The waters that woo her with song!
And now to the broad, boundless ocean
Her strength and her beauty belong!

For you see, it was only "a pound, sir."
That measured, just then, the ship's need;
And the brave little "wide awake" found, sir,
The right point of pressure!—indeed,
In our world just such helpers are wanted—
Such tiny feet ready and swift,
For often a child's faith undunted
The gravest of burdens may lift!
—Wide Awake.

WHAT ABOUT our Sabbath School "Thank-offering" for the Union of our Churches and Schools? Read over again, carefully, thoughtfully, these lines of poetry—every boy and girl of you, from the tiniest little dot, up to the oldest scholar in St. Mathew's Sabbath School, Halifax,—who is about

three-score-and-ten, we believe—and tell us what you will do. This is what we want,—that every scholar shall give 10 cents—every teacher, 50 cents—every superintendent, \$1, on or before the 15th of June next. If all do this, what a glorious time we shall have! The children of the church “coming right to the front” and saying to the old people, “come on!” Oh! it will just be splendid to hand over \$12,000 for the Home and Foreign Missions funds of the church, and to ask God that it may be the means of bringing “good news”—the very best news that men ever heard—to some who have never had Sabbath School instruction, nor the Gospel preached to them, nor any of the advantages that we have.

“Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The Lamp of Life deny?”

Surely not. Rather let it be said of us,—“they have done what they could.” But what about it? Well, some of us have made up our minds to do it. One, two, three schools, have already sent in their names. One of them is the youngest school in the Presbyterian Church in Canada. It is only a few months old! and it is going to do this.

120 scholars will give 10 cents each,	
making	\$12
24 Teachers will give 50 cents each,	
making	12
1 superintendent will give	1

Making for this school \$25

And this will be done quietly, without interfering with any thing else under the sun. The superintendent just mentioned it one day to his teachers, and the teachers told the little folks, and the little folks said, “we will do it! Come on superintendents, and teachers! send in your names, we don't want your money just yet.

CONVERSION OF AN INFIDEL.

A man, while on his way to take the cars for the East, heard a little boy, who was sitting on the door-step, singing:

“There'll be no more sorrow there
There'll be no more sorrow there.”

“Where?” inquired the skeptic, whose mind was impressed by the words. “Where is it there'll be no sorrow?” The boy answered:

“In heaven above,
Where all is love,
There'll be no more sorrow there.”

The infidel hastened on to take his seat in the cars; but the simple words of that hymn had found a lodgement in his mind. He could not drive them from his thoughts. They were fixed. A world where there is no sorrow! This was the great idea that filled his mind. He dwelt upon it—revolved it over in his thoughts. It was the message by the Spirit that led him to the Saviour, who delivers the lost and ruined from everlasting punishment, and this message was sent to him by a little boy!

FOREIGN MISSIONS.

If it be true, as is often said, that millions of heathen are annually going down to the bottomless pit because they know not the way of salvation through Jesus Christ, what will be the fate of those who, calling themselves Christians, can think of this dreadful calamity with indifference—who practically say, “let them perish!—what is that to us?”

Much of the deplorable apathy which exists in support of Foreign Missions no doubt arises from imperfect knowledge of the actual facts of the case, both in respect of the magnitude of the work and the wonderful results already achieved. We are glad to be able to supply some valuable information relative to the Foreign Missions of the Presbyterian Church in Canada in the following abridged report of an admirable address on this subject delivered by Professor McLaren, of Toronto, at a meeting held in Erskine Church Montreal, on the 1st March.

With reference to the mission work of the past, he was sorry to say that the Presbyterian Churches in Ontario and Quebec, had very little to tell, but happily they had become allied last June to the Churches of the Maritime Provinces, who had been very active in this regard, and they could now claim a share in their good work. They had done an important work in the New Hebrides and other of the South Sea Islands. That mission with which Dr. Geddie has been so honourably connected, was flourishing. Then they had a mission in Trinidad among the Coolies, the majority of whom were from Hindostan. The western section of the Church or portion of it in Quebec and Ontario, had three mission fields. In the North-West they had two ordained missionaries—Mr. McKellar

of Prince Albert, and Rev. Geo. Flett at Fort Pelly, and Mr. MacKay as missionary and interpreter. Next, a fourth labourer—teacher and catechist, would join them. The labours of these gentlemen presented many difficulties, owing to the migratory habits of the Indians; but when they were settled on the Reserves, as intended by government, it was to be hoped that they would come more within the reach of the missionary of the Gospel than now. Surely if the Canadian Christians were taking away their hunting grounds, it was not too much to expect that they would give them the Gospel of Christ, and the benefits of civilisation. The Church had an interesting mission in China. There they had two ordained missionaries, Rev. G. L. MacKay and Dr. Fraser, also a medical man.

Mr. MacKay was the first representative of Canada in China, and commenced his labours four years ago, on the northern part of the Island of Formosa. Formosa is nearly as large as Ireland, and has from three to three and a half millions of inhabitants. It is a very large and exceedingly promising field. Mr. MacKay learned the language, and was able to commence his labours in ten months after his arrival. At the end of three years, he had the satisfaction of reporting thirty-seven native communicants as the first fruits of his labours, but that by no means represented the amount of work done there, for Mr. MacKay was very careful in the reception of converts. Eight or nine chapels had been built, almost entirely by the people themselves, as they had drawn on the funds to a very small extent. This was conclusive evidence of the interest with which they had received the Gospel. At Kelung in the north-east, the people had sent him repeated messages to go and preach, before he could do so, and after he had intimated his intention to go, they set to work and had a chapel built and ready, on his arrival. Such indications as these showed that the people were prepared in a very remarkable degree for the reception of the Gospel. Including trained native helpers, they had now a band of ten men engaged in Formosa.

In China, the field was immense, embracing a population of four hundred millions. Such figures as these scarcely conveyed the idea to our mind. Taking the entire population of this Dominion multiplied by one hundred, they would scarcely equal the population of China. Year after year, the indications from every part of the country showed that the people were becoming more and more willing to listen to the Gospel. The literary class was opposed to the Gos-

pel, but the poorer classes were much more cordial and ready to receive it. He referred to the spirit of emigration manifested among the Chinese, and was of opinion that as soon as their prejudice against being buried in any other land than China was overcome, their numbers on this continent would augment greatly, and we would have a very large population of them on our own shores with which to deal. The speaker referred to their great antiquity, their stable government, and their intelligence. Mission work in China had advanced slowly at first, but in recent years its progress had been much more encouraging. When Rev. Mr. Morrison went out, sixty-nine years ago, he was almost a prisoner in Macao. He could do but little missionary work, and had to labour as translator to the Factory of the East India Company, and, after twenty-five years, the missionaries had only baptised ten converts; twenty years later, the entire number had not reached 400; in 1863 they had not reached 2,000; while last year, or twelve years later, the number, according to the most accurate computation, was about 12,000; so that within the last twelve years, the number of converts had multiplied six fold. During the coming summer the Canadian Church hoped to send another missionary to that field.

In India, the Church was doing something. Two young ladies represented the Presbyterian Church in Canada in Central India, labouring under the care of the American Presbyterian Church, but they reported to this Church and were paid by it. The Western Section hoped to send to Central India at least two ordained missionaries, and he trusted the Lower Province people would send two more, besides Mr. Campbell. According to the old estimate the population of British India was 180,000,000, but by the last census it was 240,000,000. In addition to that, there are the territories protected by Britain, with a population sufficient to swell the total to 300,000,000 people waiting for the Gospel. The great majority of that population were Indo-European stock, and although the climate might render them unequal to Europeans in physical strength, they possessed great intellectual vigour, and, if converted, would exercise a powerful influence in the history of the world. A great leavening process was going on, and had been for years. When the first missionaries went there, they found heathenism strongly entrenched, and it appeared almost impossible to break ground, but the process of leavening had gone on, and heathenism was beginning to lose its hold on the Indian mind, and though the Gospel had not been substituted for

heathenism, the way was being prepared. There was a large Indian population speaking the English language; and also a large educated population who did not speak that language. These were all under the influence of English civilization and learning, and more and more open to the Gospel. It was among the educated natives, speaking the English language, that Mr. Campbell intended to labour chiefly. There had recently been shown among some of the aboriginal hill tribes a remarkable willingness to hear the Gospel. Mr. Boeresen, in the short period of seven months, baptised no less than 1,600 converts among the Santals. The work among these people was of a remarkable kind, because they were previously very much addicted to strong drink. It had been a part of their religious worship to give themselves up to drunkenness for fourteen days in the year. They had now become total abstainers, and acted as home missionaries among their own people, and, at the last report, the Gospel had spread into 130 villages. The American Presbyterian missionaries wished the Presbyterian Church in Canada to occupy an important position in Central India, and stated that, if they did so, they would supply the missing link which would complete an unbroken chain of Presbyterian missions, from one side to the other of that great country. He hoped the church would take hold of the work, and also that Montreal would do its part to supply both men and means.

This was what they were doing in the mission work, and they would like to send an additional man to China, and two or three to India. They could then take the ladies there under the care of their own mission. In Toronto the ladies had formed a society, shortly to be inaugurated, specially devoted to foreign missions, and he trusted that branches would be formed throughout the country.

Speaking of the vast field open to us, and the small number of the labourers, he stated that there were 200 missionaries in China. To give an idea of the extent of the field, he said that if only one missionary was stationed on the field between Montreal and Halifax, and another to the west, from Kingston to the Rocky Mountains, Canada would be better supplied than China. As to the remarkable growth of missions, he stated that eighty years ago, the Christian Church was represented by three missionaries in the foreign field. Last year England and Scotland had 1,705 ordained European missionaries in the foreign field, and 2,101 native pastors and catechists, and in the churches in these foreign fields were 279,000

communicants, representing a million and a half of souls, and all this the result of work done in less than eighty years. More than half a million Christians are now found in the South Sea Islands where then was unbroken heathenism. Seventy years ago, Carey baptised his first convert; now there were 73,000 communicants in Burmah and India, representing more than 300,000 of a Christian population. The Foreign Mission work was spreading into all lands and enlisting the sympathies of all living churches. Europe and America at the present time send forth and sustain 3500 ordained missionaries.

He referred to the Christ-like character of the work, to the dark, degraded, and perishing condition of the heathen, to the wonderful manner in which during the past thirty years, nearly the whole world had been opened up to the Gospel, and to the manifest blessing with which God is now crowning Foreign Missions, as incentives to increased effort.

SPECIAL MEETING OF THE MARITIME BOARD.

This meeting was called at New Glasgow, Feb. 15th, for the transaction of business connected with the Trinidad Mission.

The Board had the privilege of meeting with, and extending a cordial welcome to Rev. K. J. Grant who has returned with his wife and family to spend some months at home. Mr. Grant having addressed the Board on the work in Trinidad, as conducted by himself with the aid of Mr. McDonald, and native Evangelists and teachers, the following motion was unanimously adopted:—

“The Board agrees to express its high gratification at the presence of Mr. Grant, in the enjoyment of health and vigour, and its gratitude to God for the amount of labour which he and his partner have been enabled to undergo in promoting the Lord's work among the Coolies:—And on review of the work and success of the last five years, unite in thanksgiving to the God of all grace, invoking at the same time the continuance of the Divine blessing, and an enlarged outpouring of the Holy Spirit, on all the Missionaries and their families, and their native assistants in Trinidad, as well as in all the missions of the Church.”

The chief business came before the Board in the Minutes of the Mission Council of Trinidad which shewed that the Missionaries united in recommending *Mission Village* as the best centre for the District under charge of Rev. John Morton. At this centre no suitable residence could be obtained to rent, nor yet by purchase; but it appeared that E. B. Darling, Esq., of Lothian's Estate,

had made to Mr. Morton the offer as a gift, of a most eligible and convenient site for a mission house or Manse.

The views of the mission Council and the grounds of the recommendation being explained in a letter from Mr. Morton, and supported by Mr. Grant, the Board decided with unanimity—

1st. To sanction the adoption of Mission Village, as the centre of Mr. Morton's field and to accept the recommendation of the Council that a dwelling house should be erected for the Missionary.

2nd. To convey to Mr. Darling the Board's high appreciation of his liberality in the offer of a building site, and thankfully accept it.

3rd. To authorize Mr. Morton to take immediate steps to proceed with the erection of the manse, with permission to draw, with the concurrence of his Brethren, to the extent of five hundred pounds sterling.

A Committee having been appointed to advise with Mr. Grant respecting the course of visitation which he contemplated, the Board adjourned to meet again a few weeks prior to the meeting of the General Assembly.

P. G. MCGREGOR, *Sec'y.*

TRINIDAD MISSION.

REV. MR. GRANT'S REPORT FOR 1875.

Pictou, Jan. 20, 1876.

Rev. Dear Sir,

Having obtained the permission of your Board, I left San Fernando with my family on the 21st Dec. for New York, where we arrived on the 7th inst. Our passage was speedy, comfortable, and by this route a considerable saving to your Board.

SCHOOLS.

In submitting this, my fifth annual report I shall say little of School work. Mr. McDonald has had charge of the eight Estates Schools in my District and he will tell of his own work. The School assisted by Government in San Fernando, continued as formerly, under my supervision. Several of the more advanced pupils have gone to work, but the daily average throughout the year has been more than sustained by new pupils enrolled. The Teacher through illness was unfit for duty for three months. I taught half this time, and then called in the aid of Jacob W. Corsbie, a Chinese. Jacob has been a successful Teacher in an Estate School, and his propriety of conduct, intelligence and zeal in Mission work augur well for his future usefulness.

Mrs. Grant taught the girl's needle work and was almost daily engaged in sewing up garments, which cost her time and not a little expense, as she had to provide nearly all the materials. Ladies at home would do us a good service by sending us occasionally a box of clothing of light material for Boys and girls.

THE MAIN WORK.

Assisted by Lal Bihari constantly and by C. C. Lowdeen as he had opportunity, I have been occupied specially in making known the Gospel in the town of San Fernando and on 21 Estates. On Sabbath and during the week we laboured with all possible diligence. As a result we have had 28 Baptisms—18 adults and 10 children. The severe ordeal through which some of our converts had to pass affords a strong guarantee for stability, and as some have begun well in the work of the Lord, we trust they may continue to abound.

THE CHURCH.

C. C. Lowdeen and Lal Bihari were chosen and ordained to the eldership. A committee of five manages the affairs both of the Hindustani and English speaking congregations. The weekly contributions amount to \$156.98. The English speaking Asiatics contributed about one third of this amount. One of our young men contributes \$35.00, a second \$24 a year. Those in poorer circumstances manifest a growing liberality.

BIBLE READERS.

Two of our young men, Ladaphol and Calipha spend a part of two days weekly as Bible readers, for which service they receive a small amount from the weekly contributions.

All our children and most of our adults are pledged to total abstinence.

THE FIELD.

In my District I have 25 Estates with a Hindoo population of 5,000 including San Fernando. To work this field I require three Catechists. Lal Bihari who is already favourably known to you I have always regarded as a gift from the Lord. He is ever faithful in seeking to enlighten and save his countrymen, and the young men of Dr. Bavne's Congregation have my sincerest thanks for his support. I would retain him in the centre.

Then one is required for the Southern district, and I have made a temporary arrangement with Telaksingh, a young convert of zeal and influence, for work there. In the meantime the sum of \$20. voted me by the Ladies' Benevolent Society, New Glasgow, secures his services, and I trust that when

this case is made known some congregation may provide for his support.

For the Northern Section I wish to secure a third, and I have a man in view if a salary were provided, and I believe the Lord will provide it.

NATIVE YOUTHS.

Native agents, carefully instructed and judiciously guided, are effective instruments in securing the objects which the whole church desires.

If a few of the more advanced and promising boys who show a decided interest could be retained in school for one or two years they might prove of great value in our work. The sum of £7. 10s. a year would provide their food. Will any gentleman or number of gentlemen provide for one?

That portion of the late James McDonald's bequest placed at the disposal of the Missionaries has been equally divided by your Missionaries amongst themselves. See accounts.

TRINIDAD AS A MISSION FIELD.

At the present time, when our Church is considering the question of occupying new fields, let it not be forgotten that proprietors contribute annually in Trinidad about \$1,700,00 for the support of your Mission Schools, to this add the Salary of Mr. Christie, and we have an annual contribution to our Mission funds of \$3200,00, a burden which the Church herself must bear if our field of operations were India instead of Trinidad.

The children of our Schools are generally provided for by their parents, this in India constitutes a very heavy item in the outlay for Missions.

The population is increasing. Early in 1875 about 400 returned to India and 3000 arrived. This season none will leave and 1500 are expected.

In view of the encouragements arising from the nearness of the field, the rapid increase in population, the liberality of proprietors and the in-gathering of converts from Heathenism I think the church will look with growing favour on our Trinidad mission. Increase of labourers, and devoted work, accompanied with dependence upon Divine aid, will doubtless be attended with cheering consequences.

Respectfully submitted by

KENNETH J. GRANT.

To Rev. P. G. McGregor,

Agent of the Eastern Section.

* Fort Massey Sabbath School has since this was written taken up the support of Telaksingh.

ECCLESIASTICAL NEWS.

SCOTLAND.

ESTABLISHED CHURCH.—Dr. Smith, of North Leith, Convener of the Endowment Committee, in working out this distinctive feature of the Established Church, is meeting with success far exceeding even his own sanguine expectations.

At last General Assembly it was reported that *two hundred and fifteen new parishes* had been erected since the commencement of the Endowment Scheme, some twenty years ago. To this goodly number there falls to be added other *ten* which have passed the Court of Teinds, and are now fully equipped parish churches; while no fewer than twelve others are at this moment in Court with a view to erection, and may, before this paper meets the eyes of our readers, have received decree and become additional endowed parishes. There is, in fact, every probability of *twenty-five new parishes* being added to the strength of our old National Church within the brief space of a single year.—*Monthly Record.*

PRINCIPAL TULLOCH has been chosen to deliver the first course of lectures on the Christian religion under the trust of the late Mr John Croall, of Edinburgh.

THE EDINBURGH UNIVERSITY DIVINITY CHAIR.—The Curators of Edinburgh University have elected Professor Flint, St. Andrews, to the Chair of Divinity, in room of the late Dr. Crawford.

The name of the Rev. W. Knight, of St. Enoch's, Dundee, is freely spoken of in St. Andrews as that of the probable successor to Professor Flint in the Moral Philosophy Chair.

PROFESSOR MURRAY of McGill College, Montreal, has also been named as a probable candidate for the vacant chair in St. Andrews.

RESPECTING the extension of the Edinburgh University, the *Courant* reports that the subscription list now amounts to £79,771, and arrangements have been made for a final appeal to the public to have the subscriptions brought up, if possible, to £100,000.

THE REV. MR. JAMIESON, St. Matthew's, Glasgow, has been elected a successor to the Rev. Jas. Barclay, Tron Church, Edinburgh.

THE REV. DUNCAN CAMPBELL, of Keig, Aberdeenshire, has been inducted to the new Church and parish of Grahamston, Fa kirk. The Rev John Whyte, of Queensferry, for-

merly of Arthur, Ontario, preached on the occasion and so addressed the minister and the people. The inevitable "Presbytery dinner" was provided by Provost Russell.

FREE CHURCH.—The Rev. Walter C. Smith, D. D., of Glasgow, has received a unanimous call to the Free High Church, Edinburgh. The Glasgow people stoutly object to the Dr.'s removal on the ground that his present field of labour is the widest and the noblest in Scotland, and, that in that field he has pre-eminently proved his capacity to work to the honour of the Master and the benefit of the community. The Presbytery of Edinburgh has sustained the call.

The Free High Church, Inverness, has resolved to provide Dr. Black with an assistant, the multifarious duties connected with the pastorship of so large a congregation necessitating such an appointment.

The Rev. Dr. Kennedy, of Dingwall, has addressed a letter to the members of the Free Church in the Highlands. The Uig case has induced him to take up his pen, and to offer his views on the question whether it is right for Free Church congregations to return to the Establishment. Dr. Kennedy adheres to the Principle that the State is bound to establish a church, but he is not yet prepared to return to the Established Church of Scotland. He declares that Voluntaryism is a "foolish conceit," and he does not approve of the conduct of his fellow ministers in asking for dis-establishment.

DEATH OF DR. GEORGE BURNS.—The death of the Rev. Dr. George Burns, minister of the Free Church of Corstorphine, has removed one of the oldest ministers in Scotland. He was the last of four brothers, all at one time ministers of the established Church—viz., Mr. James Burns, of Brechin; Dr. Wm. Burns, of Kilsyth, and Dr. Robert Burns, long of Paisley, afterwards of Toronto. He had attained the patriarchal age of eighty-six. In 1816 he was ordained to the charge of St. Andrew's Church, St. John, New Brunswick, where he remained for fifteen years. He returned to Scotland consequent upon the presentation to him by St. Andrew's University of the charge of Tweedsmuir, Peebleshire, the duties of which he discharged till the events of '43, when he threw in his lot with the Free Church. Shortly after the Disruption he was called to Corstorphine, and there laboured for thirty years, till failing health constrained him to bring to a close a long and faithful ministry altogether of sixty years.

UNITED PRESBYTERIAN.—For the year 1875, the Home and Foreign Mission con-

tributions exceed \$300,000. This does not include congregational expenses; but only such as have been forwarded to the Synod Treasurer.

Money comes in rapidly for support of the New Theological Chairs. A capital Fund is started, and already a few individuals have provided over \$50,000.

Next Meeting of the Supreme Court will have many matters of moment to settle. Among the rest, the union of the southern portion of the Church with the English Presbyterians. The Synod will adjourn from Edinburgh to Liverpool, where, on the 25th of May, the contemplated combination is expected to be ratified. One gentleman has pledged \$125,000 as the commencement of a Thank-offering to commemorate the auspicious event. More than a hundred congregations will thus be severed from the Scottish connection.

The Rev. W. R. Thomson, of Greenock, has been called to the *Belhaven* Church in the suburbs of Glasgow. His power as a preacher of the sound stamp is certain to tell on the locality. Another minister of Greenock Presbytery has resigned on the score of ill-health—Mr. Thompson of Kirn. He goes to Australia; and if his physical strength allows him to resume pulpit work, the colony will be advantaged by his cultured and earnest style of Gospel teaching. Queensland and New Zealand have secured the services of two well known brethren of this denomination—Mr. Salmond, of North Shields, and Mr. McSwain, of Auchtermuchty.

The Rev. P. McDowall has just completed his fiftieth year of labour in Alloa. His people celebrated the Jubilee with fine spirit; and in token of affection for their venerable minister handed him a Bank cheque for nearly \$8000. Mr. McDowall visited Canada some years ago and preached in several of our Churches.

The Rev. Fergus Ferguson, of Dalkeith, has accepted a call from the congregation of Queen's Park U. P. Church, Glasgow, in room of the late Mr. Spratt.

IRELAND.

ORDINATION OF A MISSIONARY.—The Presbytery of Armagh met in the Third Presbyterian Church, Armagh, for the ordination of Mr. Thomas Chalmers Gilmour, who had been appointed a missionary to the Jews at Hamburg.

The Belfast Presbytery has adopted a resolution congratulating the Rev. Prof. Killen, D. D., president of the General As-

assembly College, Belfast, and for 35 years Professor of Ecclesiastical History, on the publication of his work, "The Ecclesiastical History of Ireland," on which, it was stated, he had been engaged for some eight years.

THE Council of the National Education League for Ireland have forwarded to the Commissioners of the National Education League a remonstrance against some of their recent measures, which appear to them calculated to injure the district model schools—institutions which have been founded at the public expense under the superintendence of the Board for the promotion of the national system of education, and which the League, therefore, conceive it is the duty of the Commissioners to uphold.

GENERAL ASSEMBLIES.

Edinburgh will be putting on its fairest robes by the 18th of May, when the General Assemblies of the Established and Free Church respectively commence their proceedings. Dr. Cook, of Borgue is named for the moderatorship of the former, and Dr. McLachlan, of Edinburgh, for that of the latter. The Rev. John Meneely of Ballymacarrett has been nominated for the moderatorship of the ensuing Irish Assembly by a large number of Presbyteries.

Rev. G. M. Grant and Mr. John McLean, of Halifax, Rev. Dr. Jenkins, Montreal, and Professor Gregg, of Toronto, are appointed delegates from the Presbyterian Church in Canada, to the Supreme Courts of the Presbyterian Churches in Great Britain and Ireland. The Rev. John Laing, of Dundas and Mr. Croil, of Montreal, go to the U. S. Assembly at Brooklyn.

The Rev. J. Oswald Dykes, D. D., of Regent Square Church, London, will be moderator of the Synod of the Presbyterian Church in England, which is appointed to meet at Liverpool, on 25th May. This is going to be another red-letter-day in the Presbyterian Calendar—one to which we in the Dominion of Canada are looking forward with special interest, when the long-talked of Union between two branches of the Presbyterian Church south of the Tweed is to be accomplished. If there are no "antis," the new "Presbyterian Church of England" will begin with two hundred and fifty-eight congregations. A peculiarity of this Union will be its close relationships with the United Presbyterian Church of Scotland. A sort of Alliance, offensive and defensive, forms part of the treaty. They are not only to adopt the "mutual eligibility scheme," in vogue in Scotland, but, subject to certain conditions, they are to be entitled to "sit and deliberate" in the Supreme Court of the

U. P. Church. And it is further arranged that the two Synods, when they see cause, shall confer together on questions of common interest through an "advisory council" of thirty-five from each side. This last is an element borrowed from congregational Church polity, new to Presbyterians, and not without its significance, indicating the possibility of a still more comprehensive Union than that now in view. We trust that the day is not very distant when the few English congregations adhering to the Church of Scotland shall also join themselves with these brethren. The next General Assembly of the Presbyterian Church of the United States of America will be held in Tabernacle Church, Brooklyn, (Dr. Talmage's) commencing on the third Thursday of May. Preparations are already making to give the Assembly an enthusiastic welcome. A chief matter of business with this Assembly will be the question of reducing its membership. The proposal to substitute Synodical representation for Presbyterian—albeit that it is an "innovation"—has been favourably regarded by a majority of the Presbyteries who have voted on the overture.

The General Presbyterian Council, notwithstanding rumours to the contrary, is to hold its first meeting in Edinburgh on the 14th July. Over one hundred delegates from this side of the Atlantic are expected to be present.

MISSIONARY ITEMS.

THE Bible is now printed in no fewer than 210 languages.

THE BIBLE IN ROME.—The British and Foreign Bible Society held its inaugural meeting in Rome at the American Church, in the Via Condotti. Every Protestant denomination—English, Scotch, and American—was represented on the platform and in the audience. Mr. Law, of Dublin, presided.

It would cost more, says Christlieb, to give up missions than it does to sustain them. If London, said the Earl of Shaftesbury, did not have its 400 city missionaries, it would have to have 40,000 more police. The English Governor at Natal, says one missionary is worth more than a battalion of soldiers.

THE Rev. Dr. Nesbitt, of Samoa, said lately, that while, not very many years ago, every one of the South Sea Islands were under heathenism, there are now about 400,000 natives who have been reclaimed from heathenism, and profess Christianity.

FORTY-FIVE years have passed since John Williams visited the Samoa Islands. There are about 250 villages on this group. Each village has its own chapel, built and maintained by the natives. The converts number about 8,000. There are 80 students in the theological seminary. The people have a considerable literature, and besides supporting their own pastors, contribute \$6,000 a year for foreign missions.

THERE was an interesting service lately in the Mission church of the Free Church in Calcutta. A Brahmin, an ex-pupil of the Institut on, was baptized, along with his wife and seven children. The ages of the children range from about two to fourteen years. This is the first instance in the history of the mission, on this side of India, of a whole Hindu family being at one time admitted into the Church.

THE Rev. Dr. Caldwell, in his recent address to the Prince of Wales in India, in the Tinnevely district, enumerated no less than 60,000 converts in that district, of whom more than 10,000 are communicants, while nearly 8,000 are boys at schools, and 5,000 girls, with 140 school-mistresses, 590 male teachers, and, what is quite significant, 54 native clergymen.

News has been received from E. D. Young, in command of the Livingstone Expedition sent to Lake Nyassa by the Free and Reformed Presbyterian churches of Scotland, that he reached his destination September 22. The expedition received an enthusiastic welcome from the natives, who appeared grateful that the mission was to be established there.

IN Madagascar the natives do the pioneer missionary work. Are Christian soldiers sent away on government service? They take their Testaments with them, and, as occasion offers, hold service in their families, and invite the surrounding heathen to join them. Are slaves sent away to mind their master's cattle in the wilderness? They at once do the same thing. Soon a congregation is formed, Bibles and missionaries are sent for, and so the Gospel has free course. When the Christian church shall be everywhere permeated by the spirit that prompts to this kind of Christian activity, we shall see ushered in a-pace that glorious day which kings and prophets waited for, but died without seeing.

WITHIN the last five years, seven hundred Buddhist temples in Japan have been converted into dwelling-houses, or adapted to other uses than for worship.

A COMMITTEE of Arrangements met in Shanghai on Oct. 25, 1875, for the purpose

of organising a Conference of Protestant missionaries in China. From a report presented it appeared that 110 missionaries were desirous of the proposed Conference—these missionaries representing every part of the mission-field and every form of Protestant missionaries in China—to meet in Conference at Shanghai on Thursday, the 10th of May, 1877.

THE Foreign Missions of the Free Church of Scotland are carried on in India and South Africa. There are 89 stations, with 28 European and 7 native missionaries, 20 European and 135 native teachers, and 88 catechists and colporteurs, making a total of 278 labourers. The native churches have 2,387 communicants and 1,936 baptized adherents. During the past year 236 communicants were received. The Schools for which the Scotch Missions are, since Dr. Duff's day, famous, number 159, with 11,303 scholars (3,290 girls.)

ONE of the most hopeful signs for the future is the great change now going on in English opinion, in regard to the value of Foreign Missions—occasioned, doubtless, by what has transpired in Madagascar, and especially by the testimony of the Governor-General and other high officials of India, as to the place which the missionary holds in the vast social and moral changes, and in the marvellous development of trade and commerce now going on in that country. Larger contributions are already flowing into mission treasuries in Great Britain. A lady supplies a steam yacht for the South Seas. A gentleman, as a memorial of a deceased son, places at the disposal of a missionary society \$100,000 for the education of a native ministry. Another society has doubled its receipts the past year.

The Presbyterian Record.

MONTREAL, 1st APRIL, 1876.

OUR CIRCULATION has touched *thirty-five thousand*, and the barometer is still rising. We cannot account for the phenomenon. To be sure it has been an exceptional winter altogether. If we do not say much about it, we are extremely thankful to the host of unknown friends who have helped to launch

the RECORD so successfully. And now, we are going to hoist our mainsail to the wind, and steer a straight course for the not very distant goal of FIFTY THOUSAND. Have we not one hundred thousand families in the Church?

CLOSING OF ACCOUNTS.—Let it not be forgotten that the financial year is now near its close, so far as the congregations are concerned. Although the Books will be kept open till the 30th April, that is no reason why remittances should be delayed till the last moment.

STATISTICS.—Blank forms have been sent to all the ministers, and, for the mission stations and vacant congregations, to the clerks of Presbyteries. Should any not have received their schedules, application should be made to the clerk of Presbytery, or to the Rev. Mr. Reid, Toronto.

COLLECTING SCHEDULES, may be obtained, gratis, from Mr. Reid, the agent of the Church.

The following are the schemes on behalf of which contributions from congregations are asked by the General Assembly.

1. French Evangelization.
2. Widows' and Orphans' Fund, and Fund for Aged and Infirm ministers.
3. Assembly Fund.
4. College Fund.
5. Home Mission Fund.
6. Foreign Mission Fund.

FOREIGN MISSION COMMITTEE.

The Western Section meets in Toronto on Wednesday, 5th April, at 7.50 p. m.

W. McLAREN, *Convener*.

HOME MISSION COMMITTEE.

The Western Section meets in Toronto, on 3rd April, at 7 p. m.

W. COCHRANE, D. D. *Convener*.

SYNOD OF HAMILTON AND LONDON.

Next meeting in St. Paul's Church, Hamilton, 2nd May, at 7.30 p. m. Rolls of Presbyteries, &c., should be sent *at least*

one week earlier. The Committee on Bills and Overtures meets at 2 p. m. the same day.

W. COCHRANE, D. D., *Clerk*.

SYNOD OF TORONTO AND KINGSTON.

Next meeting in Knox Church, Toronto, 2nd May, at 7.30 p. m. Sermon by Rev. W. Fraser, Moderator. Rolls of Presbyteries, Summaries of changes, &c., &c., are requested to be sent eight days in advance. The Business Committee meets in the School-room, Knox Church, at 2 p. m.

JOHN GRAY, *Clerk*.

SYNOD OF MONTREAL AND OTTAWA.

Next meeting in St. Paul's Church, Montreal, Tuesday, 9th May, at 11 p. m. Presbytery Rolls and other official documents are expected *at least* one week before the date of meeting. The Business Committee meets at 9 a. m.

MEETINGS OF PRESBYTERIES.

For Clerks names see February.

- 1 Sydney.
- 2 Victoria and Richmond.
- 3 Pictou.
- 4 Wallace, Tuesday, 2nd May, 11 a. m.
- 5 Truro.
- 6 Halifax.
- 7 Lunenburg and Yarmouth
- 8 St. John, Tuesday,
- 9 Miramichi, " 2 May,
- 10 P. E. Island.
- 11 Newfoundland.
- 12 Quebec.
- 13 Montreal, Tuesday, 4 April, 11 a. m.
- 14 Glengarry.
- 15 Brockville.
- 16 Ottawa.
- 17 Kingston, " 11 April, 7 p. m.
- 18 Peterboro.
- 19 Whitby.
- 20 Lindsay, Tuesday, 30th May, 11 a. m.
- 21 Toronto, Tuesday, 4 April, 11 a. m.
- 22 Barrie.
- 23 Owen Sound.
- 24 Saugeen.
- 25 Guelph, Tuesday, 9th May, 10 a. m.
- 26 Hamilton, Tuesday, 11 April, 11 a. m.
- 27 Paris.
- 28 London.
- 29 Chatham.
- 30 Stratford, Tuesday, 4th July 10 a. m.
- 31 Bruce.
- 32 Huron, " 11 April, 11 a. m.
- 33 Manitoba,

MISCELLANEA.

THE STRENGTH OF PRESBY-
TERIANISM.

RECENT events have directed more than ordinary attention to the position and prospects of the Presbyterian body throughout the world. In the first place, there have been the schemes for union, promoted in the United States, in Canada, and in Great Britain; and in the next place, there has been the little excitement arising from a sort of internecine struggle in several places on various questions, and foolish and unjustifiable assaults which have been made upon it by opponents outside.

No religious denomination occupies a prouder position, or has before it a brighter prospect than the Presbyterian Church at the present time. For a number of years past it has steadily increased in number and strength, until now, in its various ramifications, it is one of the largest and most influential of all the Protestant churches in the world. At the Presbyterian Council held in London, England, in July last, to devise plans for a general confederation, there were representatives present from different Presbyterian churches, whose united pastors amounted to 13,199, and with whom there were not less than 15,116 congregations. In addition to these there were about 4,950 congregations, with at least 2,741 ministers not represented on that occasion. According to these tables there are thus a total of 15,940 ministers, and 17,857 congregations. In these there is a fair representation of the talent, and wealth and influence of the different countries; and it is therefore easy to form an idea of what a powerful organization it is, and of what an amazing influence it may and does exert.

The history of the Presbyterian Church has ever been characterized by an unshrinking maintenance of evangelical principles; and a vigorous, enterprising spirit in the promotion of education and Christian missions. No community has

done more to check the progress of infidelity, and to counteract the errors of Popery; whilst in Sunday schools and colleges, and by home and foreign missions it has and is still, promoting the diffusion of those principles by which alone society can be reformed. In the united forms which are now being brought about it will have still larger resources, and greater facilities for fulfilling its evangelical mission; and it will be cause for profound regret if through any feelings of pride or pique the beauty of the union should be marred, or the efficiency of the body weakened. These are times when, above all others, unity and energy are needed on the part of the churches; and to secure these in the great Presbyterian body in a more eminent degree, and thereby to render it a still stronger and more efficient organization, every member should be willing to forego personal and party considerations, and to consider only that by which the general interests of the body can be best promoted. *Scottish American.*

ABOUT SERMONS.

One writer says:—A sermon should be twenty-five minutes long; not more, nor less, but rather less than more." Another is very contemptuous about "little puffs of sermons, in contrast with the sermon that has strength enough in it to get over thirty minutes." The people in the pews differ as much as the ministers, and the poor young New England divine who attempts to get a rule for himself out of these various judgments will be sadly perplexed. One plea for brevity we entirely accord with. It is for brevity in introductions to sermons. "Young men," Dr. Taylor, of New Haven, was wont to say to his students. "young men, have short introductions; get at your subject quickly." If a man fails to get a grip on his audience in the first five minutes, the chances are against him through the entire sermon, and a long, rambling introduction puts the grip out of the range of possibilities.

On the whole, the best thing that can be said of a sermon is, that it leads the

hearer to take no note of time, until he is surprised, at its close, by what seems to him to have been its brevity. *Presbyterian, Am.*

A celebrated clergyman said: "It is not the work I do that wears on me: it is the work I can't do, and don't do, that kills me." And we venture now to say that this draft on sympathy and heart-power which the researches of benevolence lays on ministers in large centres, is more wearing than all their definite work. What they see, and cannot do, that is what draws on their very life.

NEW EVERY MORNING.

HERE is an utterance that has the sun-beam in it; "The Lord's mercies are new every morning." What an assurance this is, to carry with us in all our wayfarings through this world! The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing out of the impervious mist, none of us can know. We have no anxious questions to ask. This is enough for all that is coming—"The Lord's mercies are new every morning." The morning yet to break upon us may be heavy with storm. No matter; the new mercies will not fail. Come, live a comfortable, happy, and thankful life. Don't borrow trouble. Don't be cast down with care or work. Take up each day as it comes, certain of this, that whatever it lays upon you to do or to bear, it will bring new energy for new deeds.

HAVING A PERSONAL INTEREST.

In contemplating religious work and religious revival. We need to keep in mind the individuality of religion. It is a personal matter, we have no evidence that the favour of God is bestowed upon any class of men as such, independent of a sufficient reason for favour that applies to each one of the class individually. Every one of us must give account of himself to God. Every one must for himself repent or perish; must for himself believe or come into condemnation. The gifts of the Spirit

are divided "unto every man severally as He will." Now there is a wide spread desire for a revival of religion in our churches and communities. Christians long to see in the conversion of masses of men the evidence that the Redeemer is triumphing gloriously.

Do you wish for a revival? Pray and use the means for a revival of spiritual life in your own heart, in your own home, in the walks of your life, within the sphere of your influence. As many as do this, it is safe to say, will gain what they seek, and if a sufficient number are moved to it, there will be a general movement leaving permanent effects in society.—*Examiner.*

WRITERS OF ONE HYMN.

THE fame of many writers rests on a single production. Defoe was a voluminous author, but "Robinson Crusoe" is all that has come down to us. "The Burial of Sir John Moore" has embalmed the memory of the Rev. Charles Wolfe, no less than that of the military hero.

It is so in sacred poetry. Take most favourite hymns, and you will find their authors composed nothing else so popular. Their genius seems to have been exhausted by a single happy effort. Let us look at a few illustrations:—

"Come, thou fount of every blessing," was the earliest and best performance of Robert Robertson, awakened under the preaching of Whetfeld. He was unstable, becoming Methodist, Independent, Baptist, and finally dying an avowed Socinian, in 1790.

"Rock of Ages" is a glorious Christian lyric, and Toplady has left nothing half so precious. He began his ministry among the beautiful hills of Devon, in 1768. Toplady was bitter enough in dispute, but his spirit lost all its harshness when he tuned the instrument of sacred song.

The Rev. Edward Perronet gave to the Church that grand march of the saints, "All hail! the power of Jesus' name." His father was a clergyman of the English Establishment, but he himself laboured under the patronage of Lady Huntingdon, who died in 1791.

"Nearer, my God, to thee," has probably touched more hearts than any other modern hymn. Sarah Fuller Flower, its author, was the younger of two daughters of Benjamin Flower. In 1834 she was married to Adams, a civil engineer, and died in 1849, at the age of forty-four. She was buried near Harlow, Essex.

How many weary pilgrims have been cheered in passing through the dark valley by the consolation of "Just as I am, without one plea." Charlotte Elliott was an invalid from early years, and died in 1871. She was the third daughter of Charles Elliott, of Clapham, England. *Exchange.*

SOME one estimates that all the prayers recorded in the Bible could be repeated in thirty-five minutes. Most of them are from one minute to two minutes long. The Prayer of Solomon is less than ten minutes. Is there not a lesson and a warning in these facts, which should be noted by Christians! Let us not imagine that we are to be heard for our much speaking.

Do nothing you would not like God to see. Say nothing you would not like God to hear. Write nothing you would not like God to read. Go to no place where you would not like God to find you. Read no book of which you would not like God to say, "Show it me." Never spend your time in such a way that you would not like to have God say, "What art thou doing?"

"One of the fundamental rules of good teaching is to stop when you have done." Rev. Edward Eggleston reminds us of this, through the *Sunday-school Times*, though not to give advice when to stop, but to suggest what should follow, supposing the stop comes for instance, before the hour is half gone. Instead of being embarrassed, the true teacher, he is certain, will make the very best use of the rest of the time. So far from creating a dilemma, the break in the lesson opens a golden opportunity. It is then the time, for one thing, "to find out where your pupils live; find out what are their purposes, their pursuits, their affections, their difficulties, their temptations. Get inside. If you are already intimate with them, and if they have already shown the beginnings of better things, you can hold a sort of experience meeting without letting them know what you are doing. In proportion as you get inside, you will be able to suit yourself better to their wants, and you may after a while find adaptations in Scripture lessons of which you did not dream before." Many, perhaps most teachers under the circumstances, are tempted to spin out the lesson to the end of the hour, which is a bad enough practice as everyone knows. By way of experiment they might now act on Mr. Eggleston's hints.

Even the heathen might teach us. It is said that when Phidias was preparing the figures for the Acropolis (the temple which he was building), although these figures

were to stand upon a background so high that nobody could see them, a sculptor was working at the hair of one of them with minute fidelity, when some one said to him, "What is the use of that expenditure of time and labour? Nobody will ever see your work;" to which the workman replied, "Yes, the gods will see it!" And men might take a lesson from this, and consider that no matter how low or obscure their work may be, God will see it every day, and will not forget it.

HOME MISSIONS.

BY REV. NEWMAN HALL.

We pray for those who do not pray,
Who waste, O Lord, salvation's day;
For those we love, who love not thee,
Our grief, their danger, pitying see.

Those for whom many tears are shed,
And blessings breathed upon their heads;
The children of thy people save
From godless life and hopeless grave.

Hear fathers, mothers, as they pray
For sons, for daughters far away—
Brother for brother, friend for friend,
Hear all our prayers that upward blend.

We pray for those who long have heard,
But still neglect thy gracious word;
Soften the hearts obdurate made
By calls unheeded, vows delayed.

Release the drunkard from his chain,
Save those beguiled by pleasure vain;
Set free the slaves of lust, and bring
Back to their homes the wandering.

The hopeless cheer, guide those who doubt,
Restore the lost, cast no one out;
For all that are far off we pray,
Since we were once as far as they.

"JESUS! TENDER SHEPHERD, HEAR ME:
BLESS THY LITTLE LAMB TO-NIGHT!"

We have known seasons so rough, and some lambs of the flock so wee and weak, that the farmer had to separate the young from the ewe, and rear it in his own house. How pitifully the mother-sheep would bleat, as her lambkin was carried away! But it was best for the lambie so, and best for the shepherd so, for thus the lamb was saved for him. We will think of this, whose babes have been lifted by the Shepherd's arms to be carried in His bosom into the heavenly fold.

ACKNOWLEDGEMENTS.

RECEIVED BY REV. P. G. McGRIGOR, THE AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES.

For Foreign Missions.

Already acknowledged...	\$301.81
G A Taylor, Halifax	0.50
Dartmouth, St James, for India	11.76
Great village Londonderry Class 2 ^d SS James Church, New Glasgow	6.00
A McDonald, Nine Mile River, Hants	4.00
Springside	7.12
St. Paul's, Truro	27.00
Stewiacke	22.00
Up, Musquodoboit, India.	4.00
General	10.42
Campbelton, N B	26.00
J W P Chisholm, Wallace River	1.00
Glencel	23.90
Calcedonia	15.75
East River, St Mary's	7.85
J L Smith	1.00
Total	\$3300.11

Dayspring and Trinidad Teachers and Evangelists.

Acknowledged already...	\$619.51
Westville S School	27.50
Richmond S Sc, Halifax	16.13
Musquodoboit, Taylor's Sc	1.50
Prince St Ch, Pictou S Sc	51.46
Onslow S School	32.65
Springside S School	12.46
Musquodoboit Harbour	13.50
Jeddore	2.24
Ship Harbour	2.53
Clam Harbour	1.13
Nerepis. N. B. S. School	12.00
Fort Massey S Sc, Halifax	48.60
Fort Massey S Sc, for support of Telaksingh	50.00
Stewiacke S School	17.35
Tatamouche S School	26.71
Point Brule S School	1.90
Kouchibouguac S Sc	4.15
St John's Ch, Chatham SS	33.50
Upper Musquodoboit SS	9.50
Antigonish and Cape George S Sc	28.60
Hugh D Chisholm's Children, Wallace R	4.00
Erskine R Chisholm	0.50
Milford & Gays River S S	37.60
Collected at Whycomagh C B	18.64
Total	\$1973.66

For support of J. A. McDonald, Missionary Teacher.

Already acknowledged...	\$275.50
Middle Stewiacke, Ladies	0.25
La Have, Ladies	6.50
Fort Massey S School	25.00
St James Ch, Dartmouth, Ladies	12.50
Total	\$328.75

Home Missions.

Acknowledged already...	\$1737.50
G A Taylor, Halifax	0.50
Greatvillage, Londonderry	38.37

French Evangelizat'n fund to Pictou French Mission	50.00
Class 22 St James Ch, New Glasgow S Sc	6.00
Springside	10.00
Stewiacke, 1 year	8.00
Goshen and Meadowvale	4.00
Mrs Jane Gammell	0.50
Little Harbour	5.00
J W P Chisholm	1.00
Total	\$1860.87

Supplementing Fund.

Already acknowledged	\$2341.67
Correction. St Mathews, Halifax, \$100 in last No should have been Sub.Sc of St Mathews \$100.	
Middle Stewiacke	28.00
Great village, Londonderry	30.00
Antigonish	35.00
Springside	10.00
Stewiacke, 1 year	15.00
Little Harbour	5.00
J W P Chisholm	1.00
Free Church of Scotland, Colonial Committee	486.55
Total	\$2352.22

Ministerial Education.

Already acknowledged...	\$4913.50
Westville, Pictou	12.71
Middle River, Pictou	6.00
Scotsburn	5.30
Middle Stewiacke	20.21
Great village, Londonderry	16.22
Stellarton	22.50
Dividend Union Bank, 280 shares	500.00
Dividend People Bank	120.00
Springside	20.00
Stewiacke	25.00
West bay, C.B.	10.23
Interest on \$634.91, 1 year 6 p c	38.09
St Matthew's Ch, Halifax	203.00
Malagawatch, C.B.	5.60
Total	\$661.36

French Evangelization.

Already acknowledged...	\$11.03
Souris, P E Island	2.00
A friend, Nine Mile River	1.00
Miss M Johnson, Spring-side	1.60
X Y Z, Chatham, N B.	20.60
D McDonald, Springville	2.00
W McGillivray, do	1.00
Stewiacke	8.00
Otter Brook Sewing Circle	4.25
Mrs J P W Chisholm	1.50
A friend, East Hants	10.00
Michael Olding, Merigomish	1.00
Hopewell, Pictou Co	20.00
Total	\$912.84

Zenana Mission.

Correction. In last number the acknowledged amount should have been	
St Matthew's, Hfx, by R H Skimmings	400.00
St Matthew's, Hfx, by J J Bremner	100.00
Total	\$500.00

FRENCH EVANGELIZATION.

RECEIVED BY THE TREASURER, A. B. STUART, MONTREAL FROM 9TH FEBRUARY, TO 10TH MARCH.

Already acknowledged...	\$3056.29
Per Rev. C. A. Tanner	295.00
Rev. D. H. McLennan	5.00
D. A. Cameron	1.50
C. Cameron	2.00
Morrisburgh Congregation	4.00
Miss A. Cuthbert	2.60
Samuel Fenton	4.00
Knox Church, Perth	35.00
do. do. S. S. Perth	15.00
Hugh Miller	10.00
Cote St. Ch. S. S. Montreal	30.00
Brussels' S. S.	17.15
Thomas Main	1.00
Robert Main	1.00
Thos. Elliot	1.00
A Friend	2.00
St. Paul's Ch. S. S. Peterboro'	35.00
"Clerk" Ottawa	5.00
Tilsbury East	11.00
Friends in Prescott	34.80
Smith's Falls	30.00
Miss Riddell's Class	2.35
Friends in Lachute	7.90
Sheriff Caneby	10.40
Peter Brown	10.00
C. P. Brown	10.00
Adelaide Congregation	11.15
Loyal Orange Lodge No. 6	4.00
Final, Ont	36.25
Victoria Lodge No. 538 I. O. G. T.	6.00
Miss McTavish	16.00
Knox Ch. S. S. Mitchell	21.00
St. Matthew's S. S. Montr'l	20.00
Gulross Congregation	20.00
Spencerville	16.00
Mainsville	9.00
Knox Church, Brussels	24.75
Brucefield, Ont.	28.60
W. L. Strathroy	5.00
A warm Sympathizer	10.00
Friends in Alexandria	21.00
Presbyterian Ch. Sandhill	23.00
Cote St. Church, Montreal	135.00
Prescott	20.60
Knox Church, Toronto	45.21
Per Rev. C. A. Tanner	265.00
Longwood, Ont.	12.00
A Friend, Medonte	5.00
Dumfries St. Ch., Paris	55.00
Castleford, Ont	10.00
Union Church, Norval	42.00
Drummondville	15.00
St. George	7.35
Member of Argyle Church	15.00
Shakespeare & Hampstead S. S.	12.00
Charles St. Ch., Toronto	25.00
Knox Ch. S. S., Galt	20.00
John Patterson, Galt	5.00
Colleez St. S. S., Toronto	7.50
Alma	15.00
South Osprey & Honeywood	5.00
Ralaklava	11.26
Clifford	11.63
do. S. S.	6.00
Huntingdon & Athelstane	23.00
Huntingdon S. S.	5.00
Embro	9.00
Clinton Presbyterian S. S.	15.00
West Winchester	33.60
St. Andrew's, Perth	14.00
Rev. C. A. Tanner, colleez's	200.00
Chalmers Ch. Guelph B.C.	43.00
do do S S	22.50
Melville Ch, Markham	11.00

Erskine Ch. J M S.....	65.00
Williamstown.....	36.75
St. Paul's Ch SS, Montreal	25.00
Martintown.....	36.50
Dundee S S.....	7.20
Rev Arch'd Henderson...	10.00
Wingham Congregation...	23.00
John McIna.....	4.00
John McGillivray.....	1.00
A Farmer.....	1.00
Rev. J. McAllister.....	5.00
Member Presbyterian Ch	
Mount Forest.....	2.00
John Gibson.....	5.00
Alex. McPherson.....	5.00
Mr Johnson.....	2.00
Springville.....	61.25
John Fulton.....	4.00
A Friend of the work.....	2.00
Mrs. Braden.....	6.50
Loyal O L No 44.....	51.00
H C. Durham.....	1.00
Mrs Andrew Wilson.....	4.00
McIntosh Station.....	37.50
Bellmore do.....	2.14
Kenilworth.....	3.32
Children at Thornton.....	7.00
Friends, New Carlisle.....	11.60
Friend, Millice.....	1.00
Brook St Ch S, S. Kingston	10.00
Geo Rogers.....	15.00
M J G.....	2.00
1st Tecumseh Ch.....	15.50
2nd do do.....	11.00
Adgln.....	8.00
Rev Jas McConnell.....	5.00
Waddington Congregation	72.55
Hastings.....	13.70
Wm Coltart.....	5.00
South Osprey & Honeywood	5.00
Gavin Allan.....	2.00
Dundee.....	20.75
Beauharnois.....	15.00
Loyal O L No 963.....	5.00
Union Church, Galt.....	24.00
Amount received by Mr	
Chiniquy.....	310.65

\$5720.13

PRESBYTERIAN COLLEGE
MONTREAL.

Received by Warden King, Treas-
urer, Montreal, since last
report.

BUILDING FUND.

Late Rev A J Travers,	
Brookville.....	17.00
G Henderson, Brookville.....	1.00
St Therese & Grand Fre- niere, per Rev J Halley	44.50
Mrs Wishart, Madoc.....	7.50
Rev. D Wishart.....	7.50
Samuel Rolland.....	8.00
J Richardson.....	15.00
H McColl, St Joseph du	
Lac.....	3.00
D Cutnacher, Laggan.....	4.00
J McManer.....	3.00
Mrs M Christin, Madoc.....	5.00
Rev Jas Whyte, Osgoode.....	5.00
Sam. Galway & family.....	6.50
Alex Dalglisb.....	1.00
August McIver, Lingwick.....	2.30
Mrs Ham.....	1.00
Murdoch Nicholson.....	1.00
H S McIver.....	1.00
David Moffatt, Inverness.....	5.00
W. D. McLaren, Montreal	100.00
Do do do.....	25.00
John Foran, Belleville.....	50.00

Jn Sawyer, Vankleek Hill	2.00
Alex Morrison.....	2.00
E H Copeland, Montreal..	67.00
A McGill, Osgoode.....	5.00
A E Young, Almonte.....	5.00
P J Young.....	5.00
James Dunnet, Pakenham	10.00
Matthew Gage, Kingston..	20.00
A G Northup, Belleville..	50.00
Daniel Parker, Leeds.....	5.00
D McDonald, Perth.....	2.00
W R Dodds.....	10.00
George Kay, Montreal....	100.00
Win Gordon, Lachute....	1.00
J McAllister.....	1.00
Robt Crozier.....	1.00
John Crozier.....	1.00
C S Holliday.....	5.00
S J Hunter, Pembroke....	25.00
Hector Fraser.....	8.34

Theological Chair.

J M Garland, Ottawa.....	25.00
A Mutchmor.....	20.00
A McKinnon & Memoran,	
Ottawa.....	10.00
Jas Sievright, Gloucester	10.00
A Clark, Smith's Falls.....	100.00
J McLennan, Montreal...	200.00

Scholarship and Bursary Fund.

J McLennan, Montreal...	50.00
D J W Kelly.....	5.00
Knox Church Montreal for	
French Bursary.....	60.00
Free Ch Coté St, Montreal	40.00
John Campbell, Toronto	
French Bursary.....	50.00
Chalmers Ch S S, Guelph,	
French Bursary.....	40.00
Robert Anderson, Montr'l	50.00

ORDINARY REVENUE.

Madoc Congregation.....	9.00
St John's Ch, Montreal..	
"Father Chiniquy".....	20.00
Farnham Centre.....	10.00
Stanley St Ch, Montreal..	42.00
Chalmers Church, ".....	11.58
Valleyfield.....	10.10
St Louis de Gonzague.....	12.90
Chalmers Church, Quebec,	100.00
Edwardsburgh.....	8.50
Morewood.....	4.00
Chateaugay.....	10.50
Free Ch, Coté St, Montreal	22.00
Linwick.....	6.60
Hawkesbury & L'Original..	4.00
West Winchester.....	12.50
St Sylvester.....	7.00
Osnabruk (St Mathews)..	5.00
Dalhousie.....	2.76
N Sherbrooke.....	2.50
Trenton.....	3.25
Lachute, "Henry's Ch".....	28.17
East Gloucester.....	8.25
Russell.....	8.25
Chalmers Ch, Kingston..	166.70
St Matthew's, Montreal..	13.00
Beauharnois.....	6.00
New Lancaster "Union	
Congregation".....	20.00
Waddington, New York..	28.50
Hemmingford.....	7.00
Rev Jas Ch, Hemmingford..	2.00
Admaston, Douglass &	
Grattan.....	4.00
Middle Isles.....	4.17
Leeds.....	30.00
Metis.....	4.15
Osgoode.....	8.40
Windsor Mills.....	2.00
Knox Ch, Howick Concert	14.00
John St Church, Belleville	75.00
Knox Church, Cornwall..	20.00
St Joseph St Ch, Montreal	50.00

Wakefield, Ontario.....	11.50
Knox Ch S Sc, Montreal..	57.22
Cote des Neiges, Montreal	30.00
Smith's Falls.....	30.00
St. Andrew's.....	10.00
Knox Church, Perth.....	50.00
Huntingdon & Athelstano	23.00
Spencerville.....	14.00
Mainsville.....	6.00
Free Church Cote St, Mont	350.00
Erskine Church, Montreal	400.00
West Winchester.....	13.00
Williamstown.....	4.25
Rev A Henderson St And's	5.00
Richmond.....	5.00

KNOX COLLEGE STUDENTS
MISSIONARY SOCIETY.

Received by J. H. Ratcliff, Treas-
urer, to 6th March.

Fields occupied by the Society.

Blytheswood.....	\$64.55
Campbell's Settlement.....	17.25
Leamington.....	4.00
Parry Sound.....	50.00
Bhair Settlement.....	15.00
Hagerman & McKeller.....	12.20
Wabaushebe.....	51.00
Port Severn.....	36.25
Sturgeon Bay.....	16.00
Shaquindah.....	10.25
Kagawon.....	11.41
Little Current.....	9.70
Gore Bay.....	38.00
Providence Bay.....	21.00
Michael's Bay.....	30.00
Green Bush.....	10.75
Fossil Hill.....	9.20
Manitowaning Village.....	12.50
Bridges Settlement.....	3.75
Roscan.....	29.79
Turtle Lake.....	22.00
Meisenhemers.....	15.59
Port Carling.....	11.50
Musquosh.....	9.44
Carlow.....	79.00
Mayo.....	2.00
Manitoba.....	24.80
Maynooth etc.....	40.50

Other Stations.

Burn's Church.....	39.00
Bear Creek.....	47.60
St. Ann's.....	7.55
Lyndoch.....	3.00
Mount Albert.....	17.25
Vivian.....	2.00
Alton.....	7.09
Caledon West.....	21.36
Port Stanley.....	9.00
Trowbridge.....	5.00
Queensville.....	5.00
Havenshoe.....	3.00
Kimburn.....	11.10
Munising.....	2.45
Greenfeld.....	1.55
Shortreed's Mills.....	2.81
Aurora.....	5.00
Victoria Road.....	2.18
Hespeler.....	6.10
Doon.....	6.00
West Puslinch.....	6.00
Lucan.....	19.20
Exeter.....	5.65
Wilder.....	5.25
Woodstock.....	15.00
Cranbrook & Ethen.....	6.00
Hamilton.....	25.90
Puslinch East.....	9.50
Palestine.....	10.75
Fenton.....	19.55
Guelph.....	60.00

Kinloss, White Church...	16.50
Nichol, Zion Church	13.50
S Sc.	5.50
Hibbert	16.00
Chatsworth, add.	5.03
Thorold	12.50
Garafraza, St John, add.	2.00
Eramosa first	20.00
Earnia, St Andrews	77.00
North Bruce	11.00
East King	18.60
Miss M Preston, Galt, for Rev Mr Chiniquy	5.00
Newmarket	4.00
Brown's Cor, Markham, for Rev Mr Chiniquy	3.15
H Sutherland, Bradford.	10.00
Embro	33.00
South Caledon	13.03
Dunbarton & Canton S Sc.	10.40
Bothwell	4.60
Tilbury East.	3.49
Cranbrook	6.00
Primrose	10.00
Smith Hill	12.00
West Williams	14.80
Wellesley	9.00
Alnwick	7.71
Bethesda	9.72
Mt Pleasant, Omamee and Lakevale	10.00
Craigvale	10.00
Jarvis & Walpole	19.00
do do for Rev Mr Chiniquy	20.00
Guelph, first Congn	20.00
North Easthope	42.00

AGED AND INFIRM MINISTERS FUND.

Received to 10th Feb.	\$1062.14
St Helen's	4.00
Kinloss, White Ch.	5.50
Nichol, Zion Ch	8.00
Hibbert	18.00
Thorold	5.00
North Bruce	3.00
Spencerville	6.00
Mainsville	3.25
Darlington	4.00
Rev A Henderson, St An- drews	10.00
Kingston, Brock St	12.00
Mt Pleasant, Omamee and Lakevale	10.00
Wolfe Island	6.00
S Osprey & Honeywood	4.00
Hanover & W Bentinck	20.00

WIDOWS' FUND.

Received to 10th Feb.	\$310.45
St Helen's	4.00
Kinloss, White Ch.	5.50
Chatsworth	15.03
Thorold	5.03
Garafraza, St John	6.00
Springville	10.00
North Bruce	4.00
Montreal, Cote Street Ch.	50.00
Cranbrook	2.00
Primrose	4.00
Williamstown	1.40
Duffs Ch, McKillop	3.00
Wellesley	7.60
Kingston, Brock St	15.00
Alnwick	3.00
Bethesda	4.00
Craigvale	5.60
Jarvis & Walpole	8.00
Leeds	12.00

With Rates from Rev Robert Leask; Rev C Cameron; Rev G Bremner; Rev J Fotheringham;

Rev A Drummond; Rev D Cameron; Rev H Gordon.

KNOX COLLEGE ORDINARY FUND.

Received to 10th Feb.	\$1616.23
St Helen's	21.00
Kinloss, White Ch	20.50
Bothwell	15.50
Hibbert	35.00
Chatsworth	15.00
Toronto, Gould St.	340.00
Thorold	12.50
Garafraza, St John	8.00
Eramosa first	15.00
Miss M Preston, Galt	2.00
S Kinloss & Lucknow	45:22
Scarborough, Knox Ch.	84.60
Newmarket	4.00
Millbank	11.00
Markham, Melville Ch.	17.50
South Caledon	11.00
Bothwell	5.40
Tilbury West	1.50
Crowland	4.00
Cranbrook	8.00
Guelph, Chalmers Ch S Sc	20.00
Primrose	10.00
Georgetown & Limehouse	24.70
Duffs Ch, McKillop	10.00
Big Bay Station	8.50
Wick	10.00
Delaware	10.00
Markham, Brown's Cor	10.00
Alnwick	17.00
Bethesda	19.00
Mt Pleasant, Omamee and Lakevale	15.00
Harwich	10.00
Craigvale	5.00
Fullarton	10.00
Hanover & W Bentinck	15.20
South Luther	30.00
Jarvis & Walpole	30.00
North Easthope	18.00

NEW COLLEGE BUILDING FUND.

Received to 10th Feb.	\$15,523.37
Saint Helen's, per Rev R Leask	50.00
Innisfil, per Thos Macco- chey	101.00
Chatsworth, per A McGill. McIntosh Station, per Rev Wm Blain	5.00
Sarnia, per G Leys.	304.34
Acton, per R Little.	25.65
Wingham, per Rev Jas Pritchard	36.50
Brucefield, per James Mil- ler	25.00
Waterdown, per Rev S W Fisher	30.00
Belgrave, per Walter Al- lison	40.00
Win Hamilton, Mitchell.	5.00
A Mitchell, St Catherine's Weston, per Rev R Pettin- grew	66.00
John Cameron, Parkhill.	23.00
Highland Creek, per Alex Neilson	4.00
20.00	
Brown's Corners, per Alex Young	16.50
Bluevale, per John Mes- ser.	24.00
Saint Thomas, per James McCrae	105.00
Toronto	45.00
Rev Jas K Heslop, Avon- ton	15.00
Hibbert, per Rev Robert Hamilton	18.00
Fullarton, per Rev Robert Hamilton	5.00

William Roy, Owan Sound	25.00
Alma, per Rev J Davidson	10.60
James Spence, Ethel	6.00
Cannington & Manilla, per Rev R H Warden	29.00
Wick & Greucbank, per Rev R H Warden	4.25
Glenallan and Hollen, per Rev R H Warden	80.00
Garafraza, per Rev R H W Grimby,	7.00
43.50	
Chinguncousey 1st and Claude, per Rev R H W	68.00
William McQuay, Ivy	0.50
Cookstown, per Rev R H W	17.60
Angus, per Rev R H W	2.00
Stayner & Sunnidale, per Rev R H Warden	24.00
John Culbert, West Gwil- limbury 1st	2.00
Cranbrook, per Mr A Mc- Nair	32.00
Thamesford, per Gilbert Telfer	127.15
East Oxford, St Andrews, per Rev H Thomson	30.00
Wellesly, per Rev J Boyd	32.00
Roaderville, per James Murray	127.00
Robert Bell, Avonbank	4.00
Guelph 1st, per Thos Mc- Crae	262.16
Coldsprings, per Archd Ainslie	49.60
Konoka, per A Dewar	17.00
Caledonia, Argyle St, per Rev Jas Black	11.00
Fordwich, per J Cowan	33.00

ORPHANS OF THE LATE REV. JAS. NESBIT.

Amt received to 10th Feb.	\$963.09
Montreal, Cote Street Ch.	220.00
Fullarton	3.50
Robt Bell, Avonbank	1.00

BURSARY FUND, KNOX COLLEGE.

Amt received to 10th Feb.	\$110.00
James Lochrin, Eramosa	50.00
Woodstock, per Rev Jno McLavish, Gaelic	20.30

BURSARY FUND, QUEEN'S COLLEGE.

Prof Ferguson, Treasurer.	
N Dorchester	\$5.00
Perth, St Andrews Ch	12.00
Osprey and Honeywood	5.00
King	20.00
W Gwillimbury & Innisfil	10.60

FOR FAMILY OF LATE REV. PETER KEAY, ST. ANDREWS, N. B.

A Lady, Hamilton, Ont.	\$10.00
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MINISTERS, WIDOWS' AND ORPHANS FUND, CHURCH OF SCOTLAND.

A. Ferguson, Montreal, Treas.

East Nottawasaga, & Co	\$12.00
Ottawa	52.75
Fergus	24.00
Darlington	8.00
Arnprior	21.25
Osprey	12.00
Perth, add	10.00
St Matthew's, Montreal	9.50
Coulouge	12.60
St Paul's, Montreal	150.00
Scott and Uxbridge	12.00
Kingston, St Andrews	80.00
Williamsburgh	14.00
Hemmingford	12.00

THE PRESBYTERIAN RECORD.

<p>QUEEN'S COLLEGE ENDOWMENT. <i>W. Ireland, Kingston. Treasurer.</i> W Gwillimbury, W Sutherland, bal on \$10—\$5, D Sutherland, bal on \$10—\$5 \$15.00 Rev W M Black, Montreal 50 00 Rev John Gray, Orillia.. 10 00 John Bell, Toronto 500.00 \$575.00</p>	<p>MINISTER'S, WIDOWS' AND ORPHAN FUND, LOWER PROVINCES. <i>Howard Primrose, Pictou, Treas.</i> Interest on 5 p c deposits. \$37.28 Two £3 stc coupons, Provincial Debentures..... 29.20 4 Hal. City School coupons 58.40 Bal of interest on paid off mortgage, \$400 old currency..... 21.77</p>	<p>Rev Dr McCulloch 22.25 Dividend, Bank N Scotia, 2 shares 16.00 Dividend, Union Bank, 30 shares 60.00 Dividend, Peoples Bank, 6 shares 4.80 " \$249.70</p>
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Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

In connection with the Presbyterian Church. President—Rev. WM. COCHRANE, D. D. Principal—Rev. A. F. Kemp, L.L.D. The Faculty of Instruction comprises:— President, Principal, Head Governess, six Assistant Governesses, Professor of Music, Master in Painting, with Professor Melville Bell as Lecturer in Elocution and Rhetoric. The Calendar for the year containing full particulars as to Studies, Fees, etc., may be had on application to the Principal, to whom all communications regarding the reception of pupils should be addressed.

Brantford, Ontario, }
 April, 1875. }

YOUNG LADIES' SEMINARY.

MORVYN HOUSE, 348 JARVIS ST., TORONTO.
 MISS S. E. HAIGHT, PRINCIPAL,
 (SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION, FRENCH, GERMAN, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the *personal* care of the Principal, and enjoy the comforts and kindly influences of a refined CHRISTIAN HOME. TERMS moderate. SEND FOR CIRCULAR.

Vacancies for a few Boarding Pupils.

BRAESIDE ACADEMY, COTE DES NEIGES.
Near Montreal.

Boarding School for Boys. Healthy locality. Terms Moderate.

Prospectus sent on application.

JAMES MCGREGOR, M. A., Principal.

BUTE HOUSE.

844 Sherbrooke Street, Montreal.
 Established for the Board and Education of Young Ladies.
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