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APRIL, 1879.

Amalgamation.

ONE of the arguments made use of in advocating the Union of the Presbyterian Churches in Canada was that it would tend to a more economical and convenient distribution of the effective working power of the Church: that in many places where there were two weak, struggling, and rival congregations, the interests of religion would be better served by one minister and church organization. The accompanying table shews that this expectation has not been disappointed, for here are at least *thirty-seven* cases in point, where congregational unions have been harmoniously effected by those who formerly belonged to different sections of the Church. In each of these, members formerly in connection with the Church of Scotland are now found worshipping along with their brethren who previous to the Union were identified with the Canada Presbyterian Church. And possibly there are other instances which have escaped our notice where like happy results have followed the Union.

● CONGREGATIONS. PRESBYTERIES. UNITED.

Chateaugay and Beanharnois.....	Montreal,	5 Oct., 1875
Hemmingford, St. Andw & Knox Ch,	do	do
Russelstown and Covey Hill.....	do	do
St. Louis de Gonzague, 2 Congre's	do	12 Jan., 1876
Cumberland, 2 do	Ottawa,	20 Dec., 1875
Indian Lands, 2 do	Glengarry,	1 Sept., 1875
Spencerville, 2 do	Brockville,	14 July, 1875
Edwardsburgh and Iroquois.....	do	do
Napanee, 2 Cong's,	Kingston,	13 Sept., 1875
Warsaw and Dum-mer.....	do	28 do
Whitby, St. Andw and 2nd Pbyn Ch,	Whitby,	9 Nov., 1875
Lindsay, St. Andw and 2nd Pbyn Ch,	do	do
Kilkyth & D.rby..	Owen Sound,	21 Dec., 1875

Simcoe, St. Andws & Norfolk St Ch, Lynedoch, 2 Congs,	Hamilton,	9 Feb., 1876
Hamilton, St. Andw's & St. Paul's,	do	do
Dunwich, 2 Congs,	do	11 April, 1876
Goderich, St. Andrew's & Knox Ch,	London,	14 do
Richmond & Windsor Mills.....	Huron,	10 Aug., 1875
Quebec,	Quebec,	4 Oct., 1875
Newtonville, 2 Congregations.....	Whitby,	13 Jan., 1877
Leith & Lake Shore,	Owen Sound,	17 April, 1877
Winterbourne, St. Andw & Chalmers	Guelph,	9 May, 1876
Erin and Osprings,	do	9 Jan., 1876
North Dorchester, 2 Congregations..	London,	20 Mar., 1877
Balderson & Drummond.....	Perth,	13 Nov., 1877
Mainsville and Edwardsburgh.....	Brockville,	1 Oct., 1877
Edwardsburgh and Morrisburgh....	do	do
Caledon, 2 Cong's,	Toronto,	11 Dec., 1877
Waterdown, St. Andrew's and Knox.	Hamilton,	5 June, 1877
Nelson & Kilbride,	do	do
Westminster, two Congregations...	London,	do
Widder and Lake Road.....	do	do
Manchester and Smith's Hill....	Huron,	13 Nov., 1877
Saugeen and North Bruce.....	do	25 Sept., 1877
Park Hill, 2 Congs,	London,	
Bayfield & Bethany,	Huron,	
St. John's, Nfld., 2 Congregations..		1878

Besides this indication of Christian unity, it appears from the official record of translations that the old dividing lines are disappearing even more rapidly than was to have been anticipated. Already we can point to a considerable number of instances in which old Kirk Ministers have been elected to the pastoral charge of congregations formerly belonging to the Canada Presbyterian Church, and *vice versa*, as for example the appointment of Rev. J. A. Murray, formerly of Lindsay, to one of the largest congregations of the C. P. Church, in London, Ontario, and that of the

Rev. W. Mitchell formerly of Chalmers Church Montreal, to the pastorate of the oldest and one of the most influential congregations in St. John, New Brunswick. And, not to speak of other evidences of the practical benefit which has resulted, it is enough to point to the very general, and, upon the whole, very liberal support which has been accorded to the various missionary and benevolent Schemes of the Church since the Union. In a very short time we may expect to find that there will be no such terms in our ecclesiastical vocabulary as "Eastern" and "Western" Sections, but that the Home and Foreign Missionary work of the Church, in all its departments, and the support of all our Theological Colleges, will be recognized formally, as they now are essentially, to belong to "The Presbyterian Church in Canada" quite irrespectively of geographical boundaries, or local predilections.

A General Sustentation Fund.

As the subject of a Sustentation Fund for our Church is now under consideration in the Presbyteries, it will not be out of place to put before your readers some information which may be of use in the discussion. In one branch of the United Church this subject has been more or less debated for 20 years, and at the Assembly of 1877 it really became a practical question; a committee having then been formed to consider the practicability of such a scheme, and to report to the next Assembly. This committee presented its report at Hamilton and so meagre was it in details and so oracular in its tone, that it failed to satisfy the Assembly and the whole question was sent down to presbyteries, so that now at least a full discussion of the subject is secured, and wise legislation may be looked for at the Assembly to be held at Ottawa next June. There are some of our leading men who seem to have thought this discussion unnecessary and who have already pronounced the scheme impracticable, but as they have never given any satisfactory reasons for their opinion we cannot allow ourselves to be guided in such a grave matter by their ejaculations: "It will never work," "It cannot be done," &c. We know to begin with what a Sustentation fund has done for the Free Church of Scotland and for the Irish and English Presbyterian Churches, and we have yet to learn what the insuperable barriers are to its proving as successful in the Presbyterian Church in Canada. We are all agreed that the time has come when something must be attempted to raise the standard of ministerial support throughout the Church. Here are facts which make us blush. At least 80 of our ministers are labouring for an annual stipend of less than \$600, ranging from \$250 to

\$570. 64 of our ministers receive \$600 per an., and 98 from \$650 to \$700. Many of these ministers have been labouring for 20 or 30 years at these salaries, and though in the meantime the farmers composing their congregations have left their log-houses and built splendid homesteads and many of them become rich, the minister's pittance remains the same and no such thing is thought of as the increasing of his income in proportion to the increase of the cost of living or to the ability of his people to support the Church. Now we venture to assert that in the ranks of these brethren who have been so unhappily situated are to be found many of the noblest and most devoted of our ministers, and were it not invidious to do so we could give many proofs of our statement from cases personally known to us. Is it right then that the Church should continue indifferent on this subject when at least 200 of her ministers are compelled to bring up their families, to entertain strangers, and to help the needy, out of a sum which no skilled mechanic would work for, and which, inadequate as it is, has often to be waited for till months after it is due? Surely not, and if there is any generosity or any Christianity among our people this state of things will now be brought to an end. But look at the result of this treatment of our ministers. We complain of their preaching, but I wonder how our great city lights would succeed if they were burdened constantly with a load of debt, if they had not money to supply themselves with a commentary or a periodical, or even to provide themselves with the regulation broadcloth which in their present position, gives them such moral power in the community. Can we wonder that a man who is in such circumstances should lose self-respect, and, unless there is extraordinary grace bestowed, should lose preaching power? Well, then, let us consider what is to be done, for I know every honest man who reads this will be impatient till he comes to the remedy for such a disgraceful state of matters. The Assembly's Committee recommended a supplemental fund and we see that one presbytery has already bowed to the wisdom of their suggestion. There seems to us to be many grave objections to a supplemental scheme and of these objections we will state three. First,—Such a scheme destroys the principle of Presbyterian parity, makes an invidious distinction between the ministers of supplemented charges and those who are settled over the richer congregations. The supplemented minister is at the mercy of a committee of his brethren who often may abuse their power through failing to understand the minister's position, and may suddenly take away his supplement without just cause. Second,—A supplemented scheme really puts into the hands of a committee the patronage of all our weaker charges and gives them therefore a power liable to abuse. Third,—Such a scheme would never command the

liberality of the Church in a degree sufficient to make it a success.

This was the experience of the English Presbyterian Church and is now the complaint of other denominations who have tried such a plan on a large scale, so that many of these denominations in England are coming nearer and nearer to the idea of a sustentation fund. Now we believe that these are really solid objections, and they do not exhaust the list; and we further believe that no such formidable objections can be urged against a sustentation fund. But what is the plan of such a fund as we propose? Here it is. All the settled charges in our Church would be divided into two classes—aid-receiving and aid-giving. The aid-receiving would send in all their revenue to the treasurer of the sustentation fund, except what was required for payment of caretaker and other necessary expenses connected with the church building, and they would receive back the equal dividend whatever that might be; but to prevent congregations leaning unjustly on the fund, care would be taken to secure that an equitable rate per member was contributed by such congregations before they were allowed to benefit by the fund. Aid-giving congregations would send into the treasurer of the Sustentation fund the proceeds of their associations or collections *plus* the amount of the equal dividend. The equal dividend would come back to them and what was contributed above that amount would go to the help of the weaker congregations. So that under the working of this fund when a call is given to a minister by an aid-receiving congregation they will have to satisfy the Presbytery as to what they are able to pay into the fund, and when an aid-giving congregation calls, they will promise their minister the equal dividend, and whatever supplement they may be willing to add to that sum. Now let us look at some of the advantages of this plan. It will raise the *status* of our ministers throughout the whole Dominion and will tend to encourage men of higher intellectual powers and higher social position to offer for the ministry. It will put an end to arrears of stipend, and only those who have suffered from irregular payments can understand the advantages of receiving the quarter's salary on the quarter day. It will make it possible for our ministers to speak freely to their people about giving, without incurring the reproach of self-seeking. A minister can well say to his people why should you be a burden to the Church when he could not say, why do you starve me? It will give a new impetus to our Home Mission work, as it will free that committee from the work of supplementing weak charges and set Dr. Cochrane free to devote his splendid energies to the work of providing the gospel to our new Provinces and the back settlements, and lastly, though we have not anything like exhausted its advantages, it will effectually check the tendency to Congregationalism which

has been growing upon us as a Church and unite the whole body by the close and lasting bond of mutual helpfulness. But is such a scheme practicable in our Church? We have no doubt that it is. We have some 252 congregations which now give their ministers less than \$750 per annum. To secure an equal dividend of \$750 all over the Church would require a total contribution of \$28,000; but last year we contributed \$18,000 to supplement weak charges, so that an additional \$10,000 would be all that is required. But even this sum may turn out to be sufficient for an equal dividend of \$300 if, as we have no doubt would be case, many congregations who are now only paying a stipend of \$600 or \$700 would at once rise up to the amount of the equal dividend rather than be a burden on the fund. There are at least 300 congregations which would be aid-giving, and there would be no difficulty in asking these to bear the burden of the \$10,000, as through the working of this fund they themselves would be benefited while helping forward the whole Church. We are aware that there would be great difficulties to overcome in carrying out this work, but it cannot be doubted that it would give our Church the very first place among the Protestant denominations of this country and enable her to do her work with an efficiency and success which would amply repay the trouble and the cost.

P. McF. MACLEOD.

The Preacher's Power.

A preacher's power does not lie in his brain so much as in his heart. Let one preacher be distinguished for the greatness of his intellect, and another for the largeness of his heart, and it will be found that the latter is the more successful soul-winner. The philosophy of this fact is apparent. The heart is chiefly concerned with the question of religion. It is the heart that is estranged from God, which is the citadel of hostility to the Gospel, and which it is the aim of preaching to win. Love alone can charm away its hostility to the gospel. A Brahmin once gave remarkable expression to this truth when he said of a missionary who was singularly affectionate, "I am afraid to see much of that man. There is something so winning about him that if I were to be much with him I am sure I should become a Christian." What, then, should preachers do? Neglect intellectual culture? By no means. A grand intellect commands respect. Let it be set on fire by divine love; it wins men to God. What preachers need therefore, is, not less intellectual culture, but more love—more love for God and man.—*Zion's Herald.*

The Sabbath School.

INTERNATIONAL LESSONS.

PROSPERITY RESTORED.

April 13th.] [Job xlii: 1-10.

GOLDEN TEXT:—Behold we count them happy which endure.—James 5: 11.

HOME READINGS:—M. Job 26: 1-33 T. Job 37: 1-24. W. Job 39: 1-41. Th. Ps. 88: 1-18. F. Job 40: 1-14. S. Job 42: 1-16. S. James 5: 1-20.

Although from its high antiquity and peculiar structure there be many things in the book of Job hard to be understood, the lessons which in the main it is designed to teach are plain enough. Job was perhaps the wealthiest of all the patriarchs, the head of "a very great household," and the father of a large family, ch. 1: 2, 3. He was highly respected, ch. 29: 5-11, and, withal, an eminently good man, who, like Abraham, had his altar and observed family worship continually. Ch. 1: 5. Into this happy household Satan—the adversary—(so called for the first time ch. 1: 6), was permitted by God to come and afflict Job for the trial of his faith and patience. In a single day all his earthly possessions were swept away, and, to complete the tragedy, he was deprived of his ten children by one fell stroke. To all this Job meekly replied, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord," ch. 1: 21. His three friends, Eliphaz, Bildad, and Zophar come to condole with him, ch. 2: 11; but, instead of comforting, they aggravate his distress by reproaching him. Christ denounces the kind of argument they used in Luke 13: 1-5. At length Job yielded to the frailties of humanity; he quarreled with his friends, ch. 16: 2, and began to expostulate with God, chs. 9, 10. At this time Elihu is introduced in the capacity of a Moderator, and in a masterly address, exposes Job's weakness, chs. 32-37. God Himself next addresses Job in language of incomparable grandeur, chs. 38, 39. In the Lesson we have the end of the whole matter—Job's complete submission. While in the act of praying for his friends who had grievously injured him, he is restored to health and happiness and twice as much worldly substance as he had before.

Vs. 1-3. Job answered, not as formerly by remonstrating, but in deep humility. I know that thou canst do everything—I am convinced of thine omnipotence. No thought withholden, i. e., nothing that the Lord purposed can be hindered. Who in he that hideth counsel—quoting God's words in ch. 38: 1, and acknowledging that in effect he was the guilty man. What I understood not Job and other patriarchs and prophets uttered many important truths which they themselves did not fully understand, e. g., in ch. 19: 25 Job speaks of the Redeemer and the Resurrection, concerning which his knowledge must have been very limited; but here the reference is to his imperfect knowledge of God's reason for afflicting him. Vs. 4-6. Hear I beseech thee—as a humble petitioner: demand, ask. By the hearing of the ear. In youth he had been taught the wisdom and goodness of God, but now he knows by experience. V. 6. I abhor myself. The language of true penitence, Isa. 6: 5. Rom. 7: 24. Repent.—Repentance is a turning from sin. (Shorter Catechism). V. 7. These words—the words of God in chs. 39-41. Eliphaz had been foremost in arguing against Job, so God speaks to him particularly. Elihu, having been more judicious, is not here mentioned. Job now appears a type of Christ "making intercession for the transgressors." Isa. 53: 12. So fulfilling the law of Christ Matt. 3: 44.

LEARN that godliness is great gain: not to judge others harshly: the uncertain tenure by which we hold earthly possessions, and the uses of sanctified affliction.

QUEEN ESTHER.

April 20th.]

[Esther iv: 10-17.

GOLDEN TEXT:—Commit thy way unto the Lord, trust also in Him; and He shall bring it to pass.—Psalms 37: 5.

HOME READINGS.—M. Es. 1: 1-22. T. Es. 2: 1-23. W. Es. 3: 1-15. Th. Es. 4: 1-17. F. Es. 5 and 6. S. Es. 7 and 8. S. Es. 9 and 10.

The charming story of Esther reads like a romance all the way through. Though its imagery belongs to Oriental times, its moral is of universal application. Strangely enough the name of God is not mentioned in the book, but the hand of God is plainly visible in the preservation of his people. The best teaching of this lesson will be to recite the whole story in abbreviated form, giving emphasis in passing to the moral and religious teachings with which it abounds. AHAZERUS, king of the vast Persian Empire, consisting of 127 Provinces, began to reign 486 B. C. In his third year he convened a great council at Shushan, the capital, 200 miles S. E. from Babylon, which lasted 180 days, and which probably had reference to his expedition against Greece, undertaken soon after with an army of 5,000,000, of whom only 5,000 returned. For refusing to comply with an unreasonable request Queen Vashti was deposed, and 4 years later, Esther was instated in her place. The time of the lesson is about thirty years after the return of the Jews to Jerusalem under Zerubbabel. Many, however, still remained in Babylon, among whom MORDUCAI, a Benjaminite, and his niece, and adopted daughter, Esther—an orphan maid, in Hebrew named Hadassah, (Myrtle), noted for her beauty, wisdom and virtue. Haman, an Amalekite, a born enemy of the Jews, and chief of the king's household, picks a quarrel with Morducaei who refused to bow down and reverence this upstart and base flatterer, ch. 3: 2, whereupon Haman vows vengeance on all the Jews in the land. He obtains a royal decree that they should all be murdered on a given day, ch. 3: 12-13; and then the king and he sat down "to drink," ch. 3: 15. What a picture this of an Oriental despot carousing with his prime minister while thousands of unoffending subjects are doomed to destruction! "But the city of Shushan was perplexed," the hardest hearts revolted from such cruelty. Morducaei, among the first to hear of the decree, was distressed beyond measure on his own account and Esther's (for she being of Jewish descent was necessarily included: as well as his countrymen's. How was the impending calamity to be averted? He entreats Esther to interpose, at whatever risk, and here we have her struggle against etiquette, her resolution nobly taken, and in the succeeding chapters, her triumphant success, Haman's overthrow and the salvation of the Jews.

LESSONS.—(1) High rank is no security against trial and danger. Esther, raised to the highest position, is in imminent peril of her life. (2) Talent, wealth, culture, influence and opportunity are the measure of our accountability—who knoweth whether thou art come, &c., v. 14. Every man has his own peculiar mission, and Christianity expects that every man shall do his duty. (3) V. 16. The fear of consequences should not deter from duty—"If I perish I perish." So said Paul, Acts 20: 24. So said Luther and Knox. (4) Vs. 13, 14. Helping to save others is the best way to ensure your own safety. (5) The true source of courage and help is in God, v. 16. Fast for me, implies pray for me.—teaching us to pray for others as well as for ourselves. (6) There is a design in all the providences of God. The Christian can ever say "Though I walk through the valley of the shadow of death, &c. Ps. 23: 4. (7) Pride will have its fall, Prov. 16: 18.

THE COMING SAVIOUR.

April 27th.] [Isaiah xlii: 1-10.

GOLDEN TEXT:—*This is my beloved Son, in whom I am well pleased.*—Matt. 3: 17.

HOME READINGS:—M. Isa. 40: 1-11. T. Isa. 35: 1-10. W. Isa. 61: 1-11. Th. Isa. 42: 1-10. F. Matt. 12: 10-21. S. Isa. 42: 11-25. S. Matt. 3: 1-17.

ISAAH the son of Amos, (not Amos the prophet), called Esaias in the N. T., the most celebrated of the Jewish prophets, distinguished for the distinctness, sublimity, and freshness of his writings. No other is so frequently quoted by our Lord and his apostles. Matt. 5: 3. Acts 28: 25. Rom. 9: 29, &c. He prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, ch. 1: 1, 758-698 B. C. He is supposed to have suffered martyrdom by being sawn asunder, in the 9th year of his age. His wife was a prophetess. He had two sons with prophetic, curious names, chs. 7: 3 and 8: 4. The kingdoms of Israel and Judah were at the height of their prosperity when he began to prophesy, but soon after began to degenerate. The book consists of two sections. The first, to the end of ch. 39, relates chiefly to the degeneration of the Jews: the second, to their wonderful deliverance through Cyrus, and the yet greater deliverance of both Jew and Gentile through Christ. Some of his references to the Saviour are very remarkable, as in ch. 7: 14. 9: 6-7 and chs. 11, 42. 53. 61, 63.

VERSES 1-2. The quotation of these words in Matt. 12: 18-20 shows the reference to be to the *Messiah*. *Behold my servant*—Christ was in the highest sense the servant of Jehovah. Ps. 40: 7-8. Heb. 2: 16. Uphold, sustain: how often was Jesus upheld by the Father!—in the temptation, in the garden, on the cross. *Elect—chosen*. *My soul delighteth*—God could have delighted in no created being as a mediator. *My spirit upon him*—Upon Christ the Holy Spirit was shed in fullest measure, John 3: 34. Col. 2: 9. *He shall not cry*—The life of our Lord answers this description,—so gentle, unassuming, reticent, unfond of popularity, Matt. 9: 30. 12: 14-16. V. 3. *A bruised reed*—the fragile reed, emblem of weakness, Matt. 11: 7. It pleased the Lord to bruise Him, ch. 53: 5-10. So he can feel for others, Heb. 4: 15. Those who are crushed under a sense of sin he will not destroy but give them space to repent. *The smoking flax*—the lamp-wick when the oil is almost spent gives a dim flickering light. Faith, however weak, is acceptable to God. V. 4. *Shall not fail*—Christ shall go on with his mediatorial work until it is finished. *Judgment*—He who now shows mercy will hereafter judge the world with truth—perfect rectitude. *The isles shall wait*—the remote parts of the earth shall be ready to receive the Gospel. The Sandwich Islanders had abolished idolatry of their own accord before missionaries were sent to them and were waiting for a better religion. V. 5. The Almighty Creator who had spoken of Messiah, now speaks to Him. *In righteousness*—to vindicate God's honour and justice and in fulfillment of His promises, Rom. 3: 25-26. *Give thee for a Covenant*—a guarantee that the plan of Redemption shall be carried out. *A light to the Gentiles*, see Luke 3: 22. Acts 13: 47. *Blind*—spiritually. When the Gospel came, light came. Matt. 4: 16. John 1: 9. V. 7. *I am the Lord*—the name of Jehovah, enough for Abraham, enough for us, Heb. 6: 13. V. 9. *The former things* promised by the mouths of the prophets had been fulfilled: these predictions concerning Messiah are as certain to be accomplished. *Before they spring forth*—germinate—before there is the slightest indication of them, *God foretells*. V. 10. *A new song*—called for by a new manifestation of God's grace—ono in which Jew and Gentile shall join. None of the songs of earth will do for heaven. THE NEW SONG will be that of the redeemed, Rev. 1: 5-6. 5: 9. *That go down to the sea*—missionaries to distant lands, and all peoples, even in the remotest islands shall join in the universal PAEAN.—“*Salvation and immortal praise.*”

THE SUFFERING SAVIOUR.

May 4th.] [Isaiah liiii: 1-12.

GOLDEN TEXT:—*Who his own self bare our sins in his own body on the tree.*—1 Peter 2: 24.

HOME READINGS:—M. Isa. 50: 4-11. T. Isa. 52: 1-15. W. Dan. 9: 20-27. Th. Isa. 53: 1-12. F. Matt. 27: 11-26. S. Matt. 27: 27-50. S. Acts 8: 26-40.

Who hath believed—The unbelief of the Jews is expressly said to be the fulfillment of this, John 12: 38. Rom. 10: 16. It is still receiving fulfillment in the comparatively small number of sincere believers, because the arm of the Lord is not revealed to them. Vs. 2-3. *A root out of a dry ground*—alludes to our Lord's humble parentage. *Shall grow up*—in obscurity; scarce anything was heard of Jesus till He was 30 years of age. *No beauty*—no external glory such as the Jews expected, therefore they despised and rejected Him. *A man of sorrows*—though freed from bodily disease, the Saviour endured the pangs of hunger, thirst, poverty, and acutest mental agony caused by the scorn of men and the hidings of his Father's face. He was never seen to laugh, though He often wept. *He hid our faces*—scornfully disdain to notice Him. V. 4, 5. *Surely*—it cannot be denied. Even the Jews, ancient and modern, admit that this chapter refers to Messiah. *Borne our griefs and carried our sorrows*—hath taken away. By his various sufferings did away with sin the source of both. *Yet we did esteem him stricken*, as if it were for His sins and not ours! *Wounds, bruises, chastisements, stripes*—all were endured for us. Even Pilate found no fault in Him. V. 6. *All we like sheep*—the whole race corrupted by sin, has left its rightful owner. *We have turned aside*—from God's way to our own way. *Truth laid on Him*—as the sins of the offerer were laid on the sacrifice, and those of all Israel on the scape-goat, Lev. 16: 21, so our sins are made to meet upon Him—the sins of all he was to save from every age and place. *The Lord hath laid*—this was by divine appointment, that men might be delivered from the curse of sin. Nor was He unwilling to bear it—He made a voluntary sacrifice of Himself, John 10: 18—for all, John 3: 16. V. 7. *He was oppressed*—The penalty was strictly exacted, Deut. 15: 2. *Afflicted*, rather, He submitted Himself to affliction. *As a lamb*—Behold the lamb of God which taketh away the sin of the world, John 1: 29. So far from offering resistance, He rebuked those who would have rescued Him. Matt. 26: 51-52. *Dumb*—when accused of the chief priests, Jesus answered nothing, Matt. 27: 12. V. 8. *From prison*—rather, from justice, for Christ was never imprisoned, though he was bound, John 18: 24. *Who shall declare his generation?* This may either mean, who shall describe the wickedness of His generation? His contemporaries, or who will care to bestow thought on a career so prematurely cut short? V. 9. contains a distant reference to His humiliating death, along with malefactors, John 19: 18; and to His burial in the tomb of a rich man, contrary to the usual course of events, John 19: 38-42. *Because He had done no violence*—should be although he had done, &c. V. 10. *Yet it pleased the Lord*—His sufferings were endured that He might do Jehovah's will, John 6: 38; to bruise him—fulfilling Gen. 3: 15; put him to grief—fulfilled in Gathsemane. *When thou shalt see him*—rather, when He substituted Himself as a sacrifice for sinners, Matt. 20: 28. *Shall see his seed*—His spiritual children. *The pleasure of the L.*—Ezek. 13: 23. V. 11. *Shall be satisfied*—the blessed results from His sufferings shall amply repay Him for them, Rev. 7: 9, 10. *By his knowledge*, i.e., the knowledge of Him. V. 12. Christ attains His glory by conquest, therefore He has the right to divide the spoil—His willing followers—in accordance with the Hebrew idea of triumph. Ps. 68: 18. Ephes. 4: 8.

Our own Church.

If any are disposed to say or think that the Venerable Church of Scotland has cast off, or given the cold shoulder to her married children on this side of the Sea, they are labouring under a great mistake. The grants of the Colonial Committee last year to the Presbyterian Church in Canada amounted to no less than £2018,1,4 or \$10,000 of our currency. A large portion of this amount went towards the support of Queen's College Kingston, and the Theological Hall at Halifax, and for the aid of Student Evangelists. The French Evangelization Board received £200 Stg. In addition to this the Colonial Committee aided the Presbytery of Pictou in connection with the Church of Scotland to the extent of £373, and also made a grant of £300 to the branch of the Church of Scotland in Ontario and Quebec, besides the grant to British Columbia, amounting to £872,11,4 : making a total for the year 1877-78 of no less than \$17,850.

THE COLONIAL COMMITTEE of the Free Church of Scotland has again placed us under obligations by grants to our Mission Funds as follows.—for Home Missions, in the Western District, £300 Stg, in the Eastern District £150 ; besides £25 for Bursaries in the Halifax College ; for French Evangelization, £100, and for the Manitoba College, £150, making in all nearly \$3,625. These liberal gifts are a pleasing evidence of the continued interest taken in the welfare of our Church by the Free Church of Scotland, especially at a time of so great financial distress and embarrassment in Scotland.

In making mention of these donations, Dr. McGregor thus speaks for the Maritime Provinces : " While the liberality of these Scottish Churches, has proved an immense relief in this time of embarrassment, in the Eastern portion of this church, and will command grateful acknowledgements, our thanks should be followed with increased efforts to reach entire self-support. This should be kept in view not merely as a goal to be reached some time, but quickly. It would be more graceful to relinquish these grants for the benefit of the new Provinces in

the North West than to have them withdrawn. Is it too much to expect that by organization and systematic giving, our congregations will enable the committees in charge to be prepared for such withdrawal without long delay, and to that extent indirectly aid in the evangelization of the North West?"

In addition to the above mentioned sums, the Colonial Committee of the Church of Scotland has remitted a *second* sum of £86 stg., to aid the Supplementing Fund in the Maritime Provinces.

THE TRUSTEES of QUEEN'S COLLEGE, KINGSTON, have acquired, on very reasonable terms, three acres of land adjoining the University property, which now extends to some nine acres. On this site the new buildings are to be erected at an estimated cost of about \$45,000. The Governor General has kindly consented to be present at the laying of the foundation in the end of this month.

Rev. Dr. Patterson has returned from his mission to Britain in the interest of the Manitoba College. His letter to us, which came too late for insertion this Month, will appear in May.

ORDINATIONS AND INDUCTIONS.

DORCHESTER AND CRUMLIN : *London* :—Mr. A. H. Kippen was ordained and inducted 25th February.

LUCAN : *London* :—Mr. W. Galloway was ordained and inducted on the 19th February.

PARKHILL : *London* :—The Rev. Duncan McEachern, formerly of Glencoe, was inducted on the 12th March.

MEAFORD : *Owen Sound* :—The Rev. E. B. Rodgers, formerly of Leith, was inducted on the 5th March.

ECONOMY AND FIVE ISLANDS : *Truro* :—The Rev. A. F. Thompson, of Mabou, was inducted the 18th March.

NEWTONVILLE AND KENDALL : *Whitby* :—The Rev. Alex. Leslie was inducted on 4th March.

MOUNT ALBERT AND BALLANTRAE : *Toronto* :—The Rev. Joseph Eakin, formerly of Parkhill, was inducted on 20th March.

MILTON AND BOSTON CHURCH, ESQUESING : *Toronto* :—Mr. Malcolm C. Cameron was ordained and inducted on 25th March.

CALLS :—The Rev. J. F. Dickie, of Berlin, Ont., has received a call to the Central Presbyterian Church, Detroit, United States. Rev. W. R. Cruikshank, assistant minister of St. Paul's Church, Montreal, has received a unanimous call to St. Matthew's Church, Mon-

treal. Rev. G. D. Mathews, of New York, has received a call to Lansdowne and Fairfax, in the Kingston Presbytery. Rev. Mr. Stewart, of Pakenham, has accepted a call to Prescott, Ont. The Rev. Kenneth McDonald, of Williamstown, is called to Belmont. The Rev. James Cameron, of Chatsworth, declines the call to Woodville. The Rev. D. McGregor, of New Dublin, N. S., is called to Clyde and Barrington, in the Presbytery of Lunenburg and Yarmouth.

The Rev. A. B. Mackay, of Brighton, England, has "cabled" his acceptance of the call from Crescent Street, Montreal.

Rev. John Cameron has received a call from Annapolis and Bridgetown, in the Presbytery of Halifax, salary promised \$700. Rev. A. B. Dickie, Sheet Harbour, has received a call from Milford and Gay's River, Halifax Co., salary promised \$700 with manse and glebe. Rev. J. A. Macken has received a call from Hamilton, Bermuda, where he is now labouring, salary £150 sterling.

CONGREGATIONAL REPORTS:—(1) *Crescent Street, Montreal*: vacant: communicants, 239; total contributions for 1878, \$31,431.92—including \$21,322 for the building fund: paid for missionary and benevolent purposes, \$3,047: for Presbyterian College, Montreal, \$2,397: for Sabbath-school, \$436. (2) *St. James Square, Toronto*: communicants, 462; total contributions, \$15,776—including \$8,291 for new church building fund: for the Schemes of the Church, \$2,545: for stipend, \$2,500. Debt, \$35,650. (3) *Chalmer's Church, Kingston*: communicants, 246; total contributions, \$3358: for stipend, \$1,500; for missionary and benevolent purposes, \$460. A manse erected at a cost of \$3,212. Revenue derived from weekly offerings. (4) *Knox Church, Stratford*: communicants, 453—(added during the year, 155): total contributions, \$6,000: for stipend, \$2,000 and a manse, and retiring allowance, \$500: special collections for the schemes, \$316.50. (5) *Spencerville and Fenmor, Ont.*: communicants, 220: total contributions, including building fund, \$4,247: for stipend, \$300 with a manse: for missionary purposes, \$79. Debt, \$1,240. (6) *Norwood and Hastings*: communicants, 259: total contributions, \$3,497: for stipend, \$764: for missions, &c., \$335. (7) *Kilsyth and Darling, Ont.*, Since their union have made very satisfactory progress. Last year they purchased seven acres of ground and erected a very handsome and comfortable brick manse. (8) *Lucan, Ont.* Within six months twenty names were added to the communion roll, and many improvements effected. (9) *United Church, New Glasgow*: communicants, 325—raised for all purposes, \$3,206. For various schemes of the church, \$1,120: all the funds are contributed in the church on the

Lord's Day as "free-will offerings." (10) *St. Mark's, Montreal*: communicants, 154: total revenue, \$2,026: for stipend, \$1,000. Debt, \$4,000.

THE ENVELOPE SYSTEM of raising church funds is coming more and more into use.

SUPPLEMENTING FUND.—The Halifax congregations recently gave \$700 as a special gift towards the aid of weak congregations.

GEORGETOWN & ENGLISH RIVER.—*Women's Missionary Society*.—This society now numbers fifty members, the meetings are generally well attended, varying with the state of the roads and weather, the number present at the smallest meeting last year was eighteen. The amount in the Treasurer's hands at the close of the year was \$178.55, of which \$118.30 was collected by subscription and \$60.25 from a course of Lectures for which the society was indebted to the Rev. Messrs. C. A. Doudiet, G. Wells, and J. C. Cattenach. After deducting \$11.55 for expenses incurred, there was forwarded to the Canadian W. B. F. M., of which this society is an auxiliary, the sum of \$167, to be appropriated as follows, Ladies Department of Missions at Indore, \$100, Mission Building Fund, Indore, \$30, Formosa Mission, \$12, Girls Seminary, at Beyrout, Syria, \$10, Labrador Mission, \$15.

NEW CHURCHES.

ST. ANDREW'S CHURCH, *St. John, N. B.*—The venerable "Old St. Andrew's" was swept away by the great fire of 1877. A new building has taken its place, a spacious, elegant and convenient structure, worthy of the congregation which it is to accommodate. The new church cost \$65,000.

MCMURCHY'S SETTLEMENT.—A neat brick church was opened for worship on the Town line of Nattawasaga and Collingwood, a preaching station connected with the congregation of West Nottawasaga. The Rev. James Carmichael, of King, officiated on the occasion which was one of very great interest to all concerned.

EMERSON, *Manitoba*.—A new Presbyterian Church was opened with appropriate services at this place on a recent sabbath, by the Rev. John Black, D. D., of Kildonan, and Rev. James Roberts, of Knox Church, Winnipeg.

Meetings of Presbyteries.

P. E. ISLAND: 5th Feb.—The Presbytery met at Georgetown. The clerk reported that the sum of \$288.87 had been paid to catechists and probationers during the last summer by congregations and stations supplied by them, and that there are still due the sum of \$153.13. Agreed to ask the H. M. Board to

pay the balance in the mean time, and instruct the members of Presbytery to whom the matter was intrusted to use diligence to collect as much as possible of the sum still due.

A suitable minute with reference to the retirement of Rev. A. Campbell, Strathalbyn, was adopted.

The clerk was instructed to apply to the H. M. Board for four catechists, to labour on the Island during the summer months.

A letter was read from Mr. A. Stewart, intimating his acceptance of the call to Belfast. The Presbytery agreed to meet in Zion's Church, on 2nd Wednesday of March, at 12 o'clock, noon, to hear Mr. Stewart's ordination trials.

HALIFAX: 11th and 12th March.—The greater part of two days was devoted to an examination of the Hymns sent down by the Assembly's Committee. The Presbytery recommend the omission of a few, and they recommend two additional to the favourable consideration of the Committee. The remit on Sustentation was disposed of by approving the Report of the Assembly's Committee on the subject. In considering the supplements to be asked for weak congregations, the Presbytery made a considerable reduction in the sum total for which application will be made, and some cases are still undecided. An effort was decided upon for the union into a single charge of the congregations of North and West Cornwallis. The services of four Catechists are asked for during the summer. Rev. Dr. Reid, Toronto, was nominated for Moderator of the General Assembly, and Rev. J. B. Logan for Moderator of Synod. The following commissioners to the General Assembly were appointed: Rev. A. Simpson, J. Forrest, S. Bernard, C. B. Pitblado, Dr. Macknight, R. Laing and Dr. Burns, *ministers*; and Dr. McGregor, Hon. S. Creelman, Robert Murray, A. McBean, G. A. Blanchard, F. Fuzze and Isaac Murray, *elders*.

WALLACE: 11th March.—New Annan and Wentworth were reported as not prepared for immediate union. Agreed to apply for three Catechists during the summer. The same supplements as last year were applied for. Rev. Dr. Reid, Toronto, was nominated for Moderator of General Assembly. The hymn-book was considered, and the judgment and taste of the Committee commended. The collection was approved of, generally, and some omissions and additions recommended.

TRURO: 11th Feb.—The Presbytery met at Truro. Application was made to the Home Mission Board for two catechists to labour within the bounds of the Presbytery during the ensuing summer. An extract minute from the Presbytery of Victoria and Richmond, was read, intimating Mr. Thompson's acceptance of the call to economy and Five Islands, and arrangements were made for his induction.

PICTOU: 4th March.—The Presbytery of Pictou met in New Glasgow, on the 4th March. Dr. Proudfoot, London, was nominated as Moderator of next General Assembly. A special committee was appointed to examine the hymns sent down by the Assembly's committee, and to report to next regular meeting of Presbytery. Members of Presbytery send their remarks in writing to the Committee before the 10th April. Regarding a General Sustentation Fund, the Presbytery decided that it is not advisable to originate such a fund at present. In regard to the payment of 5 cents per member for Assembly Fund, it was agreed to inquire of Sessions what action they had taken. The following members were chosen for next General Assembly: Revs. Dr. Patterson, A. Ross, A. McL. Sinclair, W. Donald, P. Goodfellow, T. Cumming, *ministers*; and Dr. Murray, Harvey Graham, James Stalker, Alex. Macdonald, and John McMillan, *elders*. A committee was appointed to devise means to meet the expenses of commissioners to the Assembly. A gratifying report of Presbyterial visitation to Central Church was adopted. Dr. Patterson gave an account of his visit to Scotland, on behalf of Manitoba College.

LUNENBURGH AND YARMOUTH: 4th March.—The Presbytery agreed to accept the Rev. Wm. Duff's resignation of his charge at Lunenburg, and appointed a committee to prepare a suitable minute in reference thereto. Mr. Murray's resignation of Riversdale was laid on the table for consideration at next meeting. A call from Clyde and Barrington was sustained in favour of the Rev. D. McGregor, of New Dublin. The consideration of the hymns was postponed till next meeting. On motion of Rev. D. McMillan, it was resolved to overture the General Assembly anent the *status* of retired ministers. The Rev. Dr. Reid, of Toronto, was nominated as Moderator of the next General Assembly. Commissioners were also appointed. Arrangements were made for a public meeting in the interests of Sabbath-schools, to be held at La Have.

ST. JOHN: 11th March.—Rev. Dr. Reid, Toronto, was nominated for Moderator of the General Assembly. The Hymnal was remitted to a committee of the city ministers and elders, to report at next meeting, on the second Tuesday of May. Commissioners to the General Assembly, Rev. J. M. McKay, D. Macrae, S. Johnson, Dr. Bennet, Dr. Waters, J. C. Burgess, *Ministers*; and John McRobbie, J. Stewart, James McKilligan, John Hegan, James Fowler, *Elders*.

TORONTO: 4th March.—Calls were sustained in favour of Rev. M. C. Cameron, from Milton, and from Ballantrae, in favour of Rev. Joseph Eakin. The following were elected Commissioners to the next General Assembly: Dr. Gregg, Dr. Topp, Principal Caven, Messrs.

William Stewart, W. Meikle, Alex. Gilray, M. McGillivray, D. J. Macdonnell, J. M. King, and Professor Maclaren, *Ministers*; Messrs. J. L. Blaikie, D. Fotheringham, Hon. John Mur- rich, W. B. McMurich, A. McMurchy, James McLennan, Q.C., Rev. Dr. Reid, T. W. Taylor, Q.C., Dr. Grant, and William Mitchell. The consideration of the collection of hymns sent by the Committee, was postponed till next meeting. In the evening, a public meeting was held to discuss Sabbath-school matters, which elicited a number of interesting and useful addresses in relation to the psalmody of the Sabbath-school, the preparation of the teacher, and the relation of the minister to the school.

PARIS: 4th March.—A committee was appointed to prepare the Presbytery's report on the state of religion. An elaborate deliverance was come to anent the collection of hymns submitted by the General Assembly's Committee. The judgment of the Presbytery being manifestly that the collection as a whole is unsatisfactory, for the reasons following.—I. Nearly all the paraphrases which have been so long in use in our churches are omitted. II. Exception is taken to many of the hymns on account of theological statements contained in them, calculated to convey erroneous impressions on some of the fundamental doctrines of the church. III. An exceptionally large proportion of the hymns are of such peculiar measures as to render them wholly unsuited for praise in the majority of our congregations—much more than one half of the collection being in these peculiar measures. IV. The selection of hymns for the young is exceedingly meagre and utterly inadequate to meet the requirements of the youth of our church. The following Commissioners to the General Assembly were appointed:—Dr. Cochrane, Messrs. Robert Hume, John Thomson, D. D. McLeod, and W. T. McMullen—*Ministers*; and Messrs. Root, Barr, Watson, Stewart, and Penman, *Elders*. Dr. Cochrane was unanimously nominated for the Moderatorship of the next General Assembly. A resolution was come to in favour of establishing a General Sustentation Fund for the whole church, inasmuch as such a fund would secure an adequate stipend for every minister of the church, and a large measure of independence for the ministry; would bind the church together in a spirit of unity, and tend to promote the spirituality of our people. A conference on Sabbath-school work was held during the day and evening.

NEWFOUNDLAND.

Although Newfoundland has hitherto declined all offers to enter into political union with her sister Provinces, the Presbyterian churches there are now as firmly welded together as

in any part of the Dominion, and are heartily in sympathy with the Presbyterian Church in Canada. The following extract of a letter to the Halifax WITNESS from the Rev. L. G. McNeill, recently inducted to the charge of the united congregations in St. John's, is satisfactory evidence of this fact, and from other sources we are glad to learn that Mr. McNeill's ministrations in Newfoundland are highly acceptable to his own people and the community at large.

The WITNESS is a welcome visitor to the manse. It forms an admirable bridge across the chasm that separates our isolated Churches here, from the great throbbing life of the West. It comes to remind us that we are part of a large, living, powerful Church, and that however remote from the centre, the one life-blood ought to circulate even to the very extremities. If our Church is stretching out one hand to help and guide the destinies of New Manitoba, she is stretching out the other to seize in cordial grasp the ancient colony of Newfoundland. It is true we are few in numbers as compared with other religious bodies on this island, but like Scotia's children the world over, we are intelligent and influential, and may with God's blessing do a goodly share of work.

Since my arrival I have visited all the Presbyterians in the city. They number about 200 families, and as they are now united into one congregation, they ought to be able for some missionary work. As the 'stakes' are pretty 'strong,' attention must be turned to the 'lengthening of the cords.' We are about organizing a Missionary Association to look after the Schemes of the Church. If our new church were completed and paid for, I see no reason why this congregation should not put a pretty strong shoulder to the general work of the Church.

Last Sabbath we had our Communion, the attendance was large; about 200 sat down at the Lord's Table, and we had eleven accessions. I hope we may have our mid-summer communion in the new church. It is roofed in and the carpenters are busy ceiling the roof. The church when completed will look well. Its cost will be somewhere about \$40,000."

The Women's Missionary Society of St. John's is auxiliary to that of Halifax. It was formed in 1876 through the efforts of Rev. J. F. Campbell, now of India. Last year the sum of £43 stg. was raised and devoted to the support of Miss Forrester's mission at Mhow, India.

MANITOBA ITEMS.

Battleford, though the capital of the largest district of the Dominion, is a place of 200 souls,

Our missionary there, Mr. Straith, is a hard worker. The forenoon of the day he devotes to his duties at Government house, the afternoon, to teaching a school of 20 children, mostly natives, in the village, besides grinding up a student for the second examination in the University of Manitoba. On Sabbath morning he preaches at Government House: in the afternoon, in the village. Handsome donations of \$100 and \$25 respectively from Governor Laird and Major Walker of Mounted Police have been received. Late advices from Prince Albert Settlement put the population at 840. There are between 180 and 190 families, of whom 90 are counted Presbyterian, and mission work has been prosecuted throughout the North-West with few interruptions from storms during the present winter. East of Red River there are seven or eight Townships taken up, some well, others sparsely settled. Probably three-fourths of the settlers in these Townships are Presbyterians. Services are held at seven points: at two of these in log churches: at two others in log school-houses; at the other three in private houses. In two of these stations there is service three times a month: in the other five fortnightly: the furthest point is 36 miles from Winnipeg, the nearest 11 miles. In these seven Townships the Presbytery has not a resident missionary. Two missionaries must be had in some way for them. Caledonia, one of the stations towards the east of this region which consists of the newer Townships, anxious to show its appreciation of the efforts made to supply them with the means of grace, held a real Canadian soiree on Feb. 10th, where four years ago there wasn't a settler. Settlers living fifteen or eighteen miles away were present: the local M. P. P., a French half-breed, was present with a sprinkling of his people. Rev. J. Robertson and Professor Bryce of Winnipeg drove out the distance from Winnipeg, 28 miles, and returned the same night. \$60 was raised though the admission fee was small. Manitoba expects an immense immigration this year. Three or four more missionaries are absolutely indispensable.

Obituary.

THE Rev. Charles Innis Cameron, died at New Edinburgh, on the 3rd March, after a lingering illness borne with great patience and resignation to the Divine will. Mr. Cameron was born at Kilmallie, near Fort William, Scotland, in 1837. He came to Canada in October, 1858, and immediately entered the arts classes in Queen's College, Kingston, where he graduated, and afterwards passed two years in the theological hall. He completed his divinity curriculum in Glasgow University in 1865. He was ordained by the Presbytery

of Glasgow, on 2nd August following, and immediately proceeded to India as a missionary of the Church of Scotland. On account of impaired health, he left India in 1869, went to Australia, and entered on pastoral work at Geelong. He returned to Canada in March, 1875, and was inducted to the charge of New Edinburgh, on 31st January, 1876. He had not been long settled among us when his health again gave way, and in December, 1878, the Presbytery of Ottawa very reluctantly accepted the resignation of his charge, the duties of which he felt unable longer to discharge. From that time he gradually sank: but though he suffered long from weakness, he was strengthened with might in the inner man, and finished his course rejoicing in God his Saviour, and in the full assurance of the precious faith he had preached to others. At his own request he was buried in the Catarqui cemetery, at Kingston. Mr. Cameron was married in September, 1865, to a daughter of Colonel McBain, of Athol Mills, Ontario, and has left a widow and seven children to mourn his death. In 1870, while visiting at Geelong, Mr. Cameron published a volume of poems and hymns which was favourably received at the time, and which, we understand is in course of republication. These exhibit no small degree of poetical power, and afford a pleasing insight into the intellectual life of the author. One of the hymns, we are pleased to find incorporated in the new collection for the Church, which has just been published by the Committee for the approval of the Presbyteries. It is No. 170, and is entitled "THE GLORY THAT EXCELS." It is as follows:—

Oh fair the gleams of glory,
And bright the scenes of mirth,
That lighten human story
And cheer this weary earth:
—But richer far our treasure
With whom the Spirit dwells,
Ours, ours in heavenly measure
The glory that excels.

The lamplight faintly gleameth
Where shines the noon-day ray;
From Jesus' face there beameth
Light of a sevenfold day:
And earth's pale lights, all faded,
The Light from heaven dispels,
But shines for aye unshaded
The glory that excels.

No broken cisterns need they
Who drink from living rills;
No other music heed they
Whom God's own music thrills.
Earth's precious things are tasteless,
Its boisterous mirth repels,
Where flows in measure wasteless
The glory that excels.

Since on our life descended
Those beams of light and love,
Our steps have heavenward tended,
Our eyes have looked above,
Till through the clouds concealing
The home where glory dwells,
Our Jesus comes revealing
The glory that excels.

MR. ANDREW MILNE, an Elder of the Presbyterian Church in Canada, died near Baltimore, Ontario, on Friday, 28th February, at the ripe age of seventy-one years. Mr. Milne emigrated to Canada when quite a young man, and settled over forty years ago in Cobourg, Ontario, and by his industry and integrity soon became one of the most prosperous and respected citizens of the town. He was always ready to take part in matters relating to the public good, and was for a time a Town Councillor. He was also an earnest and active member of the Presbyterian Church, and for many years an Elder of the Congregation of Cobourg. He was the father of a large family, but early death removed most of them, so that few survive him. Amongst those taken was the late Rev. Andrew Milne, of Beamsville, Ont. who died soon after entering the ministry. Several years ago Mr. Milne removed to Toronto, where his wife died, and about two years ago he settled on a quiet little farm near Baltimore, there peacefully to end his days. He was a good, kind hearted man and much respected wherever known. A large number followed the remains to the grave.

Ecclesiastical News.

THE next meeting of the General Assembly of the Presbyterian Church in the United States, is to be held at Saratoga, commencing the third Thursday in May. Ecclesiastical libel is a sad sequel to sensationalism, and many will read with deep regret that De Witt Talmage, the brilliant orator of the Brooklyn tabernacle, has been formally arraigned at the bar of his Presbytery to answer charges made against him, not so much, however, against his ultra-sensational style of preaching, which is alleged to have outraged the sensibilities of his conferees, but for "falsehood and deceit," in connection with measures adopted by him for extricating his congregation from a heavy debt. That Talmage is a born genius, and one of the most fascinating preachers of the day, cannot be gainsaid, and the transition from the blaze of popularity to a position which invests his character, and the Church with which he is connected, with an atmosphere of scandal, is deeply to be regretted. In justice to Mr. Talmage, it must be said that he has no desire to shrink from the most searching investigation of both charges, and it is not to be doubted that the trial will be conducted after the fashion of Presbyterians,—with strict impartiality. The Rev. Dr. Duryea, of Brooklyn, has accepted a call to Central Congregational Church, Boston. This is one of the largest, wealthiest, and most liberal congregations in the "Hub."

THE REV. DUNCAN MORRISON, of Owen Sound, is temporarily supplying the pulpit of

Penninghame, Wigtonshire, during the absence of the parish minister through illness. Rev. Dr. McCulloch, of the West Church, Greenock, having completed the 50th year of his ministry, the occasion was taken to present him with a handsome testimonial, in replying to which he remarked that few things surprised him more than the progress the Church of Scotland had made in Greenock, during the last thirty-five years. In 1843 there were only three Established Churches in the town, now there are ten, and two mission Stations, all well attended. The late Dr. Hugh Miller of Broomfield, Scotland, has left the sum of \$100,000 for the Foreign Missions of the Free Church of Scotland. Dr. Miller was many years in India. He was a warm friend of Naryan Shushadri, and accompanied him on his visit to Canada a few years ago. He died of heart disease.

THE LATE REV. DR. DUFF having left directions for the founding of a missionary lectureship, the Rev. Dr. Thomas Smith has been appointed to deliver the first course in February, 1880. The subject will be "Medieval Missions," and the lectures will be delivered both in Edinburgh and Glasgow. The number of parishes endowed by the Established Church since the commencement of its great Endowment Scheme is 278, and the number of parliamentary churches erected into parishes is 40. There are funds on hand for the endowment of four others, which will make the whole number of new parishes 322. This is a great work. Next to the Sustentation Fund of the Free Church, it affords one of the finest instances of sustained Christian liberality on record. The Synod of the Presbyterian Church in England meets in London, on the 21st inst. An important item of business will be the appointment of a professor for the chair of Apologetics and Pastoral Theology which Mr. Robert Barbour endowed with \$60,000 as a thanksgiving for the union.

ARCHDEACON SWEATMAN of Woodstock, and formerly of Helmuth College, London, Ontario, has been elected Bishop of Toronto in room of the late Bishop Bethune. The parties originally nominated were Rev. Provost Whittaker, of Toronto, and Rev. Dr. Sullivan, of St. George's, Montreal—representative men, of the extreme "high-church" and "low-church" parties. After a lengthened contest it was found that neither party could be elected. By a rule of the church the candidate for the office of Bishop must have a clear majority both of the clerical and lay votes. A very large majority of the clergy cast their votes for Provost Whittaker. The laity, by an equally large majority voted for the low-church man. Hence the deadlock which arose, and the necessity of withdrawing both candidates and uniting if possible the contending parties. It is very gratifying to find that this was possible. The new Bishop is spoken of in the highest terms.

We endorse the following reference to the election, in the *Scottish American Journal*, —

"THE recent contest for the election of a Bishop for the Anglican Church in the Toronto diocese is suggestive of two thoughts with which the public is concerned. The first is the strength and influence the laity of the Church can bring to bear against the encroachments of the clergy: and the second, is the evident determination of the laity to preserve the doctrine and worship of the Church purely Evangelical and Protestant. Both thoughts are of the utmost consequence at the present moment. The contest which has so happily closed was really a struggle between contending principles as embodied in, and represented by, the two distinctive parties known as High Church and Low Church; and the conclusion arrived at is an emphatic condemnation of any system or policy which would tend to restrict the liberty of the laity in the Church, or to weaken its Protestant character and influence. The whole community may be congratulated upon the election ultimately made."

The North-West Territories.

LETTER FROM REV. GEORGE FLETT.

MISSIONARY TO THE CREES IN THE NORTH-WEST TERRITORIES: TO MRS. BRYCE, PRESIDENT OF THE LADIES' ASSOCIATION OF KNOX CHURCH, WINNIPEG.

RECEIVED the big bundle of very good clothing you and other kind friends sent out to the Okanase school children and young men, for which the Chief and the Christian Indians authorize me to thank you most sincerely, and also the kind friends that helped you to make up the bundle. I hope you will let the people know that the Indians were very thankful. It is all that they can do. We hope that the Giver of every good and perfect gift will reward you all. I am very thankful to see some fruit of our labour through the grace of God. I spend all my wages on them although our Church pays me very well, yet I have not one dollar before me. I have not only spent my wages but much of my own property, but I am not sorry for it.

Our Sabbath-school is very well attended. Mrs. Flett's class of girls yesterday was nine, and my own class of young men and boys was fourteen. The young men read in the Cree language, all the boys and girls, in English. The most of the Indians are off to their hunting grounds. That makes our meeting rather small. Our congregation at present is thirty to forty, old and young.

We sing psalms and paraphrases at the church service, and hymns for Sabbath-school.

We have good singing, at least I think so. We have lost our Annie's help in singing. She was a great help to us. But she is off. God be with them. If I was a good writer I would write you much more, with kind regards to all.
G. FLETT.

Our New Hebrides Mission.

AN URGENT APPEAL TO THE PRESBYTERIAN CHURCH OF CANADA, FOR ANOTHER MISSIONARY FOR EROMANGA.

ADDRESSED TO THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH OF CANADA.

DEAR BRETHREN,—The crying Need of this Island at present is ANOTHER MISSIONARY. I thank God with all my heart for the success that has attended our labours these six years on this dark Island, and considering the debased and savage state of the people, and the comparative insignificance of the human agency at work during that time, the success has not been small, or unimportant. But while we know that a very great improvement has taken place, and visitors notice the change, still the work, to a large extent, has been preparatory in its nature and necessarily superficial. And how can it be anything but preparatory and superficial when for the last six and a half years the whole burden of the work has come upon the shoulders of one feeble missionary! The Island is about 95 miles in circumference and its inhabitants are very much scattered. Stretches of bare country and miles of coral coast over which we must pass have no population at all, but still take time and waste strength. We have always had a fine boat, 'tis true, and there is perhaps no island of equal size in the New Hebrides which is more easily worked with a boat than Eromanga, as there are so many rivers, or large streams of fresh water where we can run in and anchor for the night or in stress of weather, but then, very many districts must be visited overland and to overtake all of these is no small labour. The visits must be frequent or the work will suffer. A thousand petty disputes have to be quieted,—the sick and dying to look after, books to prepare and distribute: chief's childish whims to be smoothed down, and every man who goes out as a teacher instructed by the one missionary.

I have had also to build and keep up two mission stations, (at Dillon's Bay) owing to hurricanes, floods and tidal waves, and natural decay, (which is extremely rapid), causing an immense amount of labour. With our time so much cut up, considering the material upon which we operate—in the first instance—the extent of the field, the feebleness of native character, the hasty and imperfect training some of

our teachers received when we wished to lay hold of some district, which, if not occupied at once might be closed against us for many a day to come, the faithlessness of some of our teachers, the incapacity of several, and the natural indolence of all—teachers and scholars. With all these things taken into consideration, could any man expect that our work could be any thing else than preparatory and superficial? But a beginning has been made, and we greatly need another missionary to manage and carry forward the work. If one cannot be got, or if the Church will not any more consider dark Eromanga, I fear after the “*first love*” of the natives has lost its freshness, that unless God shame and confound us by converting this people without us, *the work will go back*. I will not deny that any missionary coming to labour, say in Portinia or Cook’s Bay, will have to meet with difficulties and many hindrances in his work. Such he must expect, and so long as the heart remains unchanged these things will continue. He will be amazed to find matters very different from what he had expected, wonder why the missionaries did not explain the *true state of things*, which I suppose never will be done to satisfaction, seeing it *can not*, as each man forms his own opinion after he has seen with his own eyes the field and has become somewhat acquainted with the people. He will find the natives great liars. If a false statement seems to answer their present purposes they will not hesitate to tell a lie. He will find them dirty in body and mind. He will find them lazy. He will find them cunning, deceitful, treacherous, malicious, full of envy, cruel, ungrateful, passionate, obstinate and fickle. But he will meet with some very interesting people, and he will soon begin to see what a power the Gospel will have over them. He will see the very faces of men change after they begin to “*take the Word*,” and he will by and by find that many of his young men will risk their own lives, should it be required, to protect him. He will have a large field and many waiting for the Word that he will proclaim to them. He will be in a land of plenty so far as yams and taro constitute plenty; he will come to like many of the people and with good management he will generally carry his point against all odds.

The natives will gather about the missionary and his wife, (for I do not think any missionary should come to these islands unmarried), and be daily learning some useful knowledge and he will find them generally very cheerful and happy in their own way. But above all, he will feel as he cannot at home, the reality of the work. Actually, God’s servants are engaged in person in a heathen field (no dream) fighting daily the battles of the Lord against the powers of darkness.

The Lord will be very near him. His pro-

mises will give a lively hope. The Mighty God of Jacob will be his stronghold and he will be able to think lightly of ingratitude and selfishness on the part of the natives when he remembers his main object—the *glory of God*.

And to you brethren of the Maritime Provinces do I look for a fellow-labourer. All that has ever been done for this Island has been done by your agents. Our church may well be proud of the Gordons and McNair. Noble missionaries! To you Eromanga can never, never lose its interest. What those battles for earth’s glory compared with the battle fought by the Gordons and McNair here under the banner of the Lord of Hosts?

And how these earthly laurels, which brave warriors have won in victories achieved for their king and country, pale before the starry crown which awaits those heroic men who braving every danger, and facing beings more like devils than men, bore aloft the standard of the cross until they were murdered by savage men for whose eternal happiness they laboured.

I sometimes fear our dear friends are turning away from the New Hebrides, but you will not surely give up the stations you now occupy here. You will not give up Eromanga? I think the success at Anelgauhah, Erakor and Eromanga is encouraging. Do not forget us when you are devising liberal plans for your other mission fields. But if no one comes from your church for Eromanga, one thing I will count upon, your prayers. Brethren pray for us.

HUGH A. ROBERTSON.

LETTER FROM REV. J. W. MCKENZIE.

Erakor, Efate, 25th Nov., 1878.

I AM sorry to hear that the Church at home is losing interest in this mission. God has blessed her labours in the past, He is blessing them still, and if she weary not in well-doing He will bless them yet more and more. No Church connected with the mission has more ground for thankfulness and encouragement than our own. There are not three stations occupied in the group more important and encouraging than those of her missionaries. On Eromanga especially the Master is giving evidence of His blessing. There the field is white to the harvest. It is very sad that the work should be so crippled for want of men. Never, I think, in the history of this mission were there such favourable openings as now. In some respects other fields may be more encouraging. The statistics you receive from this field may not bear favourable comparison with those from other fields. But you must not forget the nature of the material upon which we have to operate. The natives here are a very low type of humanity. You can form but a very faint conception of their degradation and

wretchedness until you come in personal contact with them. They are prejudiced against the Gospel because it strikes at the very root of that which to them makes life desirable, of that which they imagine gives them the greatest amount of happiness it is possible for them to enjoy. But they are included in the great Gospel commission, "Go ye and teach all nations," and the Gospel, I believe has been the power of God unto the salvation of many of them.

True, some of them turn out to be false professors, but of the Christianity of others I have not the shadow of a doubt. You think that this field is too far away. True, it is a long way off, but our Saviour did not think that we were too far away from His Father's house when He came to seek and save us.

I think I wrote you in my last letter that I had admitted twelve to church membership during the year. Last month we admitted two more, and several joined the candidates' class. When at Eratap, Sabbath before last, four old people, three of them natives of inland villages who had moved there expressly to worship the true God, came to me after service desiring instruction with a view to baptism. They are too old and feeble to walk to Erakor where the candidates' class is held. How it rejoiced my heart to hear them say, after having grown hoary-headed in the service of Satan, that their "old ways were bad" and that now they loved Jesus very much.

On Saturday I visited Bufa. The death rate there has been very high for the last year or two, and as it was some time since I had been there I missed the familiar faces of several of the strongest men of the village, some of whom had been the first to show us any friendliness after we began to visit them. In other respects I was quite pleased and encouraged. What is called Bufa comprises four small villages which are from a quarter to half a mile distant from each other. The population of the whole four, eighteen months ago, exclusive of those who moved to Erakor and Eratap, was fifty-three. It is now considerably less. The nearest part of Bufa, Tokalourik, is about eight miles from us. The other villages are Map, Malasor and Ebounalan. We go about half way in canoe. This is very pleasant when the tide is in our favour, but when we have to go against the tide it is very tiresome, especially where the lagoon is narrow. We slept at Malasor. Shortly after daylight we went to Ebounalan. Very few of the natives were astir, so we sat down and waited for a few minutes in the house of the principal man of the village. Presently about a dozen assembled. Sang the hymn "Nifanu nay i wi." *There is a happy land.* During the service no one tried to interrupt us. We then went to another house

and got five more together. These were not unwilling to listen to us, but they don't assemble with the rest. Returned to the house where we had remained all night. In a few minutes about twenty assembled. Two or three of these belonged to another village away in the interior. I may mention here that our teachers frequently meet strangers at Bufa. When they return to their village they will tell what they have seen and heard and thus the way will be paved for visiting them in due time.

Coming on to Map we found four natives waiting for us. This is a very small village. At Tokalourik the head man has always been and is still averse to the Gospel. The teachers seldom get an opportunity of speaking to him. Yesterday, as usual, he kept out of sight. His wives, however, were waiting for us and we had service in his house. Five were present.

I wrote you, I think, that they are making a *nabeluli*, (feast), this year. It is not yet finished. They do not plant the year they make a *nabeluli*. Next year they will have nothing to eat except what they find in the bush. With them it is a feast and then a famine.

It is pleasing to find that the Gospel is, slowly it may be, silently gaining influence over them. Two years ago they were as ready to dance and carry on their heathen ceremonies on Sabbath as on any other day. This year we don't know of them dancing on a single Sabbath.

The most exciting and to them the most interesting part of the feast is to come yet. The first thing they do is to make some new drums. These are in honour of their departed friends. After they set up the drums they have their day dance, which lasts a month or more. Then comes the night dance. They don't beat the drums at night. When the dancing is over, they dig immense quantities of yams and pile them in heaps in a small enclosure for the purpose. The villagers far and near are then invited in turn, when pigs with long tusks which have been fattened for the occasion, are slaughtered. They are then divided along with the yams and carried home to be cooked and eaten. Of course a great amount of ceremony is connected with it all.

You will be glad to hear that our natives have made a little arrowroot this year. Two villages made upwards of three hundred pounds between them. We hope to make a larger quantity next year. We labour under a great disadvantage, as the river is a long way off. We must just make the best of it, however.

I see by the *Record* that there are some mission goods on the way for us. I am glad to know that this mission has still some friends.

LETTER FROM REV. JOSEPH ANNAND.

Aneityum, N. H., 2 Dec., 1878.

A FEW words from Anelcauh at the close of another open season will, I presume, be acceptable. The mission vessel will leave this island in a fortnight for Sydney there to lay up until April next. No doubt you will have heard of her rough passage on her way up in September. Those on board thought that they were on their last voyage; and when men who had spent thirty years on the deep become alarmed for the safety of the vessel there is some good reason for their fears. Since I last wrote you the work has been moving along as usual, possibly a little more actively. I completed my visitation of the island in October. The schools are all in operation except one which has no teacher just now. By the aid of those kind friends in Nova Scotia and Charlottetown who sent a contribution for our teachers. I have been enabled to effect some beneficial changes in the schools whereby the children receive more attention than formerly. We have had a pleasant and prosperous season amongst these interesting people. In October we had great excitement and intense feeling manifested against one of the evils which threatens to ruin many of our young men. As usual at the close of the whaling season, liquor was given to those who had been engaged in that business; and one young man, the most promising and highly respected one about us died, after four days excruciating sufferings, from a disorder induced, we believe, by drinking. The people threatened to burn out and banish from the island the person from whom the liquor came. He was only allowed to remain on promise that he would give no more drink. I trust that public opinion here against the abominable stuff being so strong will prevent a repetition of such scenes for a time at least. Our chief here is very determined to prevent anymore "grog" being sold on this side of the isle.

The morality of the people seems somewhat better this year than last. We have had only three cases of discipline for bad conduct thus far this year. The attendance on the religious services is very fair. For the past months, since I have been counting the members present, I find that we have had an average attendance at the Sabbath morning service of about one half the population of the entire district, and an average of about one-fifth of the whole at the Wednesday prayer-meetings. This, I imagine, is as good if not much better than the most of more highly favoured places! I suppose that as we are a Christian people here now, it is no longer proper for me to speak of the heathen amongst us who do not attend church at all. More in conformity with other lands I may say that we have about twenty

"advanced thinkers" here on our side of the isle who never grace the church with their presence. We can no longer say that family worship is held in every house. However, we do not on that account feel discouraged. We are hopeful.

The boxes sent from Nova Scotia were just too late for the "Dayspring." They arrived in Sydney a few days after she had sailed. A trading vessel called here a fortnight ago from Sydney and incidentally I learned that the captain had been asked to bring the boxes but refused. They will be brought along next April by our vessel. We are still enjoying good health.

Our Trinidad Mission.

LETTER FROM REV. JOHN MORTON.

Savana Grande, Feb. 5th, 1879.

ON Monday, 20th ult., I left early for Morichal, mounted on an ass and with sundry little necessaries in my satchel. Having examined the school, Annagee and I set out at noon on fresh donkeys. Through shady cocoa groves, over ravines, up hill and down dale we passed, visiting the people from house to house till the sun had set. A gathering of the Coolies in the neighbourhood of the school-house closed the labours of the day.

I cannot say that I slept comfortably. The teacher's room is walled and roofed with palm leaves and was rather too cold for comfort. The bed, too, was decidedly hard, but its worst feature was that to whatever end I turned the pillow that end seemed lower than the other, and it is not pleasant to sleep with one's head downhill. The second day was spent in exploring a part of the district where the people are anxious to have another school opened. All whom we saw professed their willingness to aid and forward work among the adults. A building in that quarter would be a great help to the catechist.

One is very often asked here, and people at home may perhaps ask:—Are these Coolie settlements prosperous? are the people comfortable? A few of the people have done well for themselves in the meantime and have a good prospect for the future, by planting trees as cocoa, coffee, &c. Too many, while working industriously, have cropped out their land with rice and corn, leaving no shade for the dry season. Some see their error now, and are seeking to repair it, while alas too many newcomers are repeating their error over again to buy the same experience. As a whole, these people have improved their circumstances, but they are not at home in the cultivation of trees. It is probable, however, that their children will fall naturally into tree cultivation and succeed better than their parents.

Looked at as a field for missionary work, they have a first claim. Many of them know us on the Estates and take it very kindly that we look them up in the woods. There is a much greater feeling of neighbourliness among these settlers than on Estates where the people are numerous. And so far our work among them has met with a good measure of success. The work is laborious on account of the nature of the roads and from the people being scattered; but Annajee, mounted on his donkey, finds his way into every corner. One day he came upon an aged couple who ten years ago lived in Jere village. The old man's health had been failing and they felt dull and lonely, so much so that Annajee noticed at once their low spirits and enquired "What is the matter? Have any of your children or friends died?" They answered, "No, all are well." "Have you then no food in the house?" "Oh yes, plenty, look at the heaps of rice and bunches of bananas in the house and the plantations growing all about." "What then is the matter." "We have plenty to eat but our hearts are heavy and unhappy we know not why."

"I will tell you a parable," said Annajee.

"There was once a man who had a tiger and a goat. He kept the tiger in a cage and tied the goat near. He fed both regularly, but he could not get the goat to grow fat. The reason was when he brought grain and grass to the goat, the tiger used to roar at him and try to get out of his cage, at which the goat trembled and lost his appetite, and what food he did eat did not seem to do him any good. And growing daily weaker he used to lock up and see the corbeans waiting to pick his bones. Thus, though well cared for, he was very unhappy. Now you are like that goat. God has given you children, lands and plenty of food, but death like a tiger roars for you—the fear of death haunts you and destroys your comfort, and looking upward and forward you see only your unforgiven sins like corbeans waiting for you after death, and you cannot be happy. What is the comfort of house and land, where is the sweetness of food with death and judgment near!" The tears were by this time streaming down the faces of both the man and his wife. After a pause, Annajee went on: "But listen and I will tell you of a mighty hunter who killed the tiger and drove away the corbeans—of the mighty Saviour who abolished death and bore away all our sins." Then he gave a brief account of Jesus, his incarnation, life, love and death for sinners, and then prayed with them. When he was leaving they begged him to come back and tell them more of the way of hope and of life.

At sunset I reached not my own fireside, for there is no fireside here, but my home. Having rested on Wednesday, I set out for Cedros on Thursday morning. Nine miles by van, 30

by steamer, half a mile by boat, and 40 yards on a black boatman's back, landed me on Cedros beach. The steamer only calls here twice a week. There is no hotel, not even a lodging house of any kind so I went to the house of the Interpreter. The Interpreter's, according to Bunyan, was a very comfortable place, but in this case it was a room ten feet square, with a cot in one corner, a table in another, two chairs, and a hammock swung diagonally across the room. I took to the hammock and was soon waited on by two men, a woman and a maiden, who wanted to know if Saheb was hungry. Yes Saheb was very hungry. What then would Saheb wish for his dinner. Taught by experience, I began by asking what could be got. Oh anything that Saheb wished, would he like a tin of lobsters? No. A tin of mutton? No. Can you get fresh fish? Oh Cedros is famous for its fresh fish, but it is too late in the day. We will get you some for breakfast to-morrow. Have you any chickens? None on hand, but we will send out and try and get one. Oh that will make dinner too late. Then "that jewel of a man," the Interpreter, suggested a pigeon. So in due time I dined on curried pigeon, and rice. After dinner we visited through the village and held a meeting in one of the best Coolie houses I have ever seen. It is comfortably and substantially built, and painted in and out. The owner keeps mules and carts and is doing well. He has been baptized in the Romish Church, but says he cannot understand their service and is very anxious that we should open a school in the village.

After dark I was hunted up by an Aberdeen man, from the banks of the Dee, who carried me off to more comfortable quarters. He has charge of two Estates here with two of his brothers as overseers, and three stalwart men they are. The next morning we rode across to the Eastern coast and bathed in the surf of the Atlantic. In the forenoon I had a meeting in Bolien Village and baptized the child of David Mahabil. I then passed on to the Goldsmith's Village and held a meeting in an unoccupied store which was well attended, though rain had been falling in torrents and the roads were very bad.

The morning of the next day was devoted to visiting Coolies and I left for home at one, p.m. The steamer was behind time so the van for the mission had left. After some delay I got a horse and saddle and reached home at 8 p.m. on Saturday night. Cedros is, religiously, a very destitute place. There is a resident priest, but at the time of my visit he had been absent two months. A Church of England clergyman goes down from Port of Spain once a month on Saturday and remains till the following Thursday. But he does not visit among the people and seems to have little influence. There is no other denomination in the field.

We are praying that our way may be opened up to send some one to labour among the Coolies there.

Formosa.

LETTER FROM REV. G. L. MACKAY.

Tek-chham, 18th November, 1877.

I AM here with Mrs. Mackay, several students, and a helper. We started down 1st inst., and have been here since endeavouring to establish a chapel in the heart of the city. Blessed be the Great Head of the Church, through His power and grace we have succeeded. *This is the 15th chapel now in North Formosa.* I spent Thursday, the last day of October, at Go-ko-khi with Mr. Campbell, and spent two days walking to this city which has about 50,000 inhabitants. Formerly the houses were surrounded by bamboo trees with a drain of running water inside, hence the name "Tek-chham." Now there is a high wall with four gates around. It is an important city, the Jaman of the Prefect is here and he spends his time between this and Bang-kah. Now that we have a chapel here as well as in Bang-kah, the two great centres in the North are occupied. There are no more large cities or walled towns in the North on the east coast to be occupied. Although there has been no outbreak like in Bang-kah, it was so near that nothing but the power of Almighty God prevented it, as you will see from the following:

When we arrived, Saturday evening 2nd inst., we went first to the old dirty inn where we were wont to halt. Before dark, however, we proceeded to the house which was rented for a chapel. We found it dark, filthy, and full of the little creatures that kept the pigs inside company. I was determined, however, to take possession at once, so we passed the night, and that a sleepless one. Next day being Sabbath we went into the streets to preach. Numerous crowds assembled. Mrs. M. spoke to the women whilst myself and students addressed the rest. Monday morning dawned, and with it anxiety, *but no fear.* Masons came to clean and repair the house. The people became alarmed and ran to and fro. They crowded in front, and myself and Mrs. M. sat in the street in their midst every day from morning till evening until the day before yesterday, when the repairs were finished. Exposed to the sun, wind and rain, we sat there almost suffocated at times with the dense crowds. I extracted 431 teeth, and one afternoon dispensed medicines to 126 patients. The women gathered around Mrs. M. who day after day spoke to them, and in this way removed many prejudices and helped to make the people friendly. Tuesday evening I was delighted to see my old friend

Mr. Campbell come along. He passed the night with us, then left for the South.

In the meantime several of the Literati (!) met and called on the people to put a stop to the masons working, and to drive us out of the city. I went into the market and addressed the excited crowds. I told them I would not leave the city for all the conceited, would-be Literati, then returned to sit in front of the chapel building. Word came one day in the forenoon that the mob were coming to pull down the house and beat us. I told the students to stand fast and never move. The masons were greatly alarmed. People ran hither and thither like insane persons. Mrs. M. and myself sat outside not knowing what might happen the next moment. At dark all was quiet again.

In the meantime the Prefect who was about to leave for the mainland, was lying in the yamen sick, when nothing more could be done for him, a large sedan chair was carried in front of the chapel here and the Prefect's large red card given to me and I was asked to sit in the chair and go and see him. I went immediately and in a few moments was standing by his side. I saw he was sinking fast and told the attendants that in an hour or so he would be gone. Stupid, ignorant people, they did not seem to know the man was actually dying, and kept tormenting him with their foolish nostrums. I felt indescribably sad looking at him. A high Mandarin breathing his last without faith in the only Saviour of sinners. All thanked me, some even with tears, for telling them he was so near his end, and expressed deep regret that I was not sent for sooner, and escorted me back in the chair to the chapel. This had a splendid effect on the people for nearly all soon knew it. The Mandarin died an hour after I left. When the tablet with the words "Jesus' Holy Temple" was put up above the door of the chapel, there was again great commotion in the city, and again all quieted so that the masons went on with the work and finished last Saturday evening. Yesterday, 17th inst., we opened the chapel. In the forenoon the place was crowded and all quiet. We began by singing "I'm not ashamed to own my Lord," then addressed the people. In the afternoon there was a larger crowd with the street packed full. When speaking, a stone was thrown in with great violence and just passed near my head. We conducted and finished the services as if nothing happened. In the evening we again assembled and had a quiet meeting. To-day no disturbance whatever, and now we are just after having evening worship. The chapel was so full that not another man could find standing room, and all were perfectly quiet. Giam-chheng-Hoa, my first convert and first helper, arrived in the afternoon and addressed the hearers with his usual power and

fervency, then I spoke to them. He is to remain here and take charge of the work, and I can assure you it will be in good hands. Tomorrow morning Mrs. M. will proceed to our chapel at Ang-mng-kang and remain there until myself, my dear colleague Mr. Junor, and Mrs. Junor, will arrive. She will visit the women in their homes. I start early in the morning for Liong-lek and expect my colleague, to be there in the evening on their way down from Tamsui. One day then will take us to Ang-mng-kang, then we will come here to Tek-chham, then go to our chapel at Sin-kang, then return to the North. If Mrs. Junor will have strength for the journey she will be the first English missionary who ever visited these parts. Our converts will all be delighted to see her. I start to meet them with great pleasure, for Mr. Junor is such a noble fellow-worker I enjoy being with him.

India.

THE latest news from India announces the marriage of Rev. James Fraser Campbell to Miss Forrester, one of our Missionaries at Mhow, (both are from Halifax, N. S.)

LETTER FROM MISS MCGREGOR.

(Continued from last Month.)

I think, nay, I am sure you will enjoy hearing something about Sukhanunden and Narayan Singh and how they are going on since their baptism also. I believe Mr. Douglas will pardon me if I take one or two extracts from their letters to him, and which have been read in my hearing. About the time of our return from Kandalla, S. and N. left Bombay and went to Allahabad where they made their home with the American missionaries and continued to receive religious instruction regularly. We are equally interested in both, but Sukhanunden, for some reasons, is slightly more prominent than the other, perhaps on account of being a few years older, but both, though much tried, "hold fast in the faith." Once there was hope that his wife would be allowed to join him, but that hope has not been realized, and it seems that the opposition from his family has in no sense abated. Their progress in spiritual knowledge is very gratifying, and everything is said with such child-like simplicity yet with such true appreciation that one might well suppose they were advanced Christians. In view of some troubles from which they are suffering of late, S. says, "I have lost all—parents, wife, child, yes, and reputation too, but He who called me by His grace will give patience to endure all things." Referring to the same matter, he also says, and the words are touching in their

trustful simplicity, "We go to-night just where Jesus Christ will send us." This referred to their want of a home and some other circumstances of a trying nature. Dear souls, they are passing through the fire but it will result in their purification. We have no doubt of their constancy, why should we when our Lord has said, "no man shall pluck them out of my hand." The probability is they shall immediately return to Indore, whether for good or evil to our mission we know not, their friends may be cause of many petty annoyances on our visit to the City. Just at this moment a beggar woman is standing at the door with a child in her arms, she is singing for pice, she holds the child up occasionally to create sympathy. These children (often not their own but borrowed for the occasion) are half-starved and then carried around for the above purpose. "The grinding at the mill" is being done on the verandah beneath my window. How it recalls the Scripture!

Little mites of children came running for books, and hoping some one would read them we gave them our leaflets, when they ran off waving them triumphantly over their heads. Books are rarely refused, one boy asked me if these books told about the "Good Heart" some lamb of the flock perhaps, he was evidently on his way to school and stopped to get a book as well as to ask the question in a very earnest tone. After leaving the last mentioned house we went to a Parsee home where I read in Urdu the account of our Lord's birth as given by Luke, the woman listened and talked freely of the "Child Jesus." In one house we were rudely treated and told that they did not wish us to read, they had their own bible (the Koran,) and they did not want to have ours. They are Mussulmen and the Virgin Mother is to them "a rock of offence." When we entered this house a brother and sister were grinding at the mill, but the young man at once arose as if ashamed of being seen at such menial employment however he sat outside and listened as we found on passing out. In what we call the house by the wood, where our next visit is made, they listen very attentively and kindly try to help out my broken sentences when I speak Urdu they listen attentively to the "old, old story." Last of all, there were some women cutting up vegetables under a tree, and they very pleasantly take time to listen looking from under their chadders which they have drawn closely over their heads, they gave us the name of their caste and said although Hindoos they only worshipped one God. I did not know there was such a class here, but of course my knowledge is limited. By the time we had visited the houses mentioned, the heat of the sun compelled us to leave the Bazaar, and by the time we return breakfast is ready. Thus ends the early morning's work. We are obliged

on account of the narrow ways in the Bazaar to go on foot, therefore could not remain as long as otherwise we would. Later on in the day, we gather the servants and children and teach them from the New Testament. I think it is well to do the work nearest to us while seeking to till the outlying fields. And last but not least, while making my effort to sow the seed here, my heart is raised in supplication to the Holy Spirit to influence the hearts of these people and draw them to Him, never till we sing the new song which we know what we have accomplished, but we have already reason to raise our grateful Ebenezer for what measure of success has been granted our mission and look forward to the future of India with hope.

Juvenile Mission Scheme.

THE following letters were written to the S. Schools of St. Andrew's Church, Kingston, and St. Andrew's, Ottawa, from the girls supported by them at the Scottish Orphanage, Calcutta.

Scottish Orphanage, Nov. 15th, 1878.

With much pleasure I am writing to you these few lines. I am sure you will be pleased to know that I am doing a little work for God. I assist as teacher in the Upper School; I take the Infant class, and as there are a few Bengali children in it who do not understand English nicely, I take them and explain their lessons to them in Bengali. I also teach them singing and their lessons for the next day. I used to teach the Zenana ladies, and my work was changed because our Superintendent thought I was not strong enough to go out teaching. This lady whom I assist is learning Bengali by me. I like this school very much, I am very happy. I am sorry to say that a school-fellow of ours is paralysed, both her eyes are affected, so that she cannot see, we take it in turn to read the Bible to her; it is very sad to see her; but we are told that God chastens all those that He loves.

I feel very grateful to you for all your kindness to me, I pray that God may always bless the kind young friends who take such an interest in their orphan girl.

MINNIE.

St. Andrew's Church S. School, Kingston.

Scottish Orphanage, Nov. 15, 1878.

I have much pleasure in writing you a short account of my Zenana work which I trust will interest you. I must tell you that the women whom we teach do not believe in the true God, and many of them are very ignorant, but I am happy to say that there are a few who are fond

of learning about God. The Bible is read in every house we visit, and the women pay great attention while it is being read.

We teach a Zenana woman who is connected to Rajah Dhuleap Singh. When I am giving her her Bible lesson another woman comes and listens, so one day I asked her why she does not learn, and she said she would begin from the first of December, and that I was to teach her more of the Bible than any other book. I hope the time will come soon when all the heathen will learn to worship and love the one true God.

I have been teaching in the Zenana only about a month. I used to teach in a Hindoo school before. We are studying hard for the examination, as we are to be examined soon. I am fond of my lessons, so I don't think learning a task, but I like Bengali better than English. I feel very grateful to you all for your kindness to me.

Yours with gratitude,

HELEN.

The Secretary of the Juvenile Mission scheme has now in her possession, through the kindness of the Sarnia S. School, an enlarged photograph of our missionary ship, the "Dayspring," and will be glad to send it to any S. School which would like to see it.

Observance of the Lord's Day.

IT is a good sign of the times that this subject has given rise to a lengthened discussion in the Dominion Parliament and we congratulate our Presbyterian representatives in the Commons for the outspoken and manly enunciation of their views on the sanctity of the Sabbath. If they have not obtained all they contended for, they are entitled to the thanks of the Christian community. They have struck a good key-note and done good service to the cause of Religion by the firm and temperate tone of their remarks. The resolution proposed by Mr. CHRISTIE, of Argenteuil, was as follows.—

That the interests of public morality and the physical well-being of all classes render it necessary that there should be a strict and uniform observance of the Lord's Day in all the Departments of the Public Service, which are under the control of the Dominion Government; that, in the opinion of this House, the regulations in the Post Office Department should be uniform throughout the whole Dominion, and all postmasters be permitted to close their offices during the whole of the Sabbath-day.

Mr. Christie in supporting his motion referred with satisfaction to the order given by the late Government for the closing of the Canals on Sabbath, in consequence of which canals were closed during the last season of navigation

from twelve o'clock on Saturday night till twelve o'clock on Sunday night, thus securing a whole Sabbath's rest which was hailed as a precious boon by all the employes, and by residents along the line. There had been in consequence less drunkenness, profanity, and public disturbance than formerly. He claimed that the good results which have followed this order should encourage the Government to go a step further and to close the Post Offices in the Province of Quebec during the whole of the Sabbath-day. In the other Provinces the postmasters were at liberty to close their offices, but in the Province of Quebec, closing was prohibited. The position was an anomalous one, and was unsatisfactory to the public. At the last meeting of the General Assembly of the Presbyterian Church in Canada the question was discussed and it was unanimously resolved to petition the Government to take action in the matter. The example of the Dominion Government in the Post Office Department had been followed by the Local Governments in their Railway Departments. Possibly the contractors were responsible; but, ever since the Montreal, Ottawa and Western Railway was built, excursion trains had been run on Sunday during the summer, and all the pleasure-seekers and Sabbath-breakers in the cities had been poured into the country, to the great grief and annoyance of the Sabbath-keeping portion of the community. Even divine worship had been interrupted and disturbed by the passing trains, and by the music and revelry of the excursionists. These glaring acts of Sabbath desecration were under the control of the respective Governments. They were productive of the most disastrous, the most deplorable results, familiarising the public mind with Sunday labour and amusement, destroying all regard and respect for the sacred day, and converting it into a mere holiday for amusement. Many were shocked at these things, and called loudly for reform. It would be observed that his motion was permissive; not imperative. It was quite true that he would prefer to go a little further. He thought the regulations should require postmasters to close their offices, and, if the House would go that length, he would be most happy to have his motion amended in that direction, as it would be more in harmony with his convictions.

MR. CHARLTON, in seconding the motion, said it must be apparent to all who gave attention to the movements of social and intellectual forces in this age that there was a growing disposition to desire the abridgment of those restrictions which Christianity had heretofore considered necessary to be imposed for securing the well-being and the moral and religious good of society. He held it to be the duty of every Christian nation, people and Government to honour God's laws in all respects; and the mo-

tion before the House, calling for a more strict observance of the Sabbath by the employes of the Government, was one which the Government could not disregard, unless they did violence to their professions of being a Christian Government of a Christian nation. Regulations and restrictions, such as laws requiring the observance of the Sabbath, were safeguards which, if maintained, would secure the continuance of civil and religious liberty. It was under them that Britain had attained her greatness, and had placed her impress upon continents, upon races, upon history, and upon time. That same old command: "Remember the Sabbath day to keep it holy," given thousands of years ago, was still ringing in their ears, and still binding upon them. They could not claim to be a Christian people if they disregarded it.

Mr. Langevin, Post-Master General, moved in amendment to the effect "that there should be a cessation of labour on the Lord's Day on all public works, and in all offices under the control of the Government as far as it shall be found, in the opinion of the Government, practicable to do so." He contended that a certain amount of public work was as necessary as that the farmer should feed his cattle on the Sabbath, and that therefore the rule which Mr. Christie wanted to apply could not be enforced without great inconvenience to a large portion of the public.

MR. SCRIVER held that the remarks of the Post-Master General were not a sufficient reply to what had been said, in the moral aspect of the question, at all events.

But there was another question which followed, and that was, what were the necessary labours which were the results of the necessity of our condition? To the statement that it was necessary that the post-offices should be kept open in certain localities, he thought a sufficient reply would be found in the fact that in some of the Provinces they were not kept open on that day. He believed that the weight of public opinion in that portion of the Province of Quebec inhabited mainly by Protestants was strongly in favour of, at least, a permissive regulation, such as that pointed out by the resolution of the hon. member for Argenteuil. This resolution, if passed, would not make it obligatory, but permissive merely, upon the post-masters of the Province of Quebec to close their offices.

SIR JOHN A. MACDONALD thought that the sense of the House was that a general feeling prevailed in Canada, amongst Catholics as well as Protestants, that the Lord's Day should be observed as strictly as possible, but he was not prepared to go quite so far as was contemplated by this motion.

"The resolution was so strong that, if it were adopted, any Government would be

compelled by it to order all their employes to close their post-offices on Sunday, and not to open them for one second. If that resolution were passed, he would be obliged, in obedience to the command of this House, to order all the employes to close their public departments, except when it was unavoidably necessary; and of course, as the giving of letters on Sunday in Lower Canada was not a necessity, the post-offices there could not be opened on that day any more than in any other Province. He thought, therefore, that the resolution should be withdrawn."

Mr. CAMERON, North Victoria, objected to the stringency of the motion. Looking at the question from a broad point of view, he did not know that rigid Protestant views on the Sabbath question were more correct than the more liberal views of their Roman Catholic fellow subjects upon that matter. He did not know that rigid Sabbatarianism was always connected with uprightness of character and conduct. As an illustration of this opinion, he would only mention the case of probably the most guilty of the City of Glasgow Bank Directors, who had just been convicted, and who was so extremely religious that he would not read on Monday a newspaper published on that day, because it was printed on the Sunday night.

The Motion as amended by Mr. Langevin was agreed to.

The Presbyterian Record.

MONTREAL: 1st APRIL, 1879.

JAMES CROIL,
ROBERT MURRAY, } Editors.

{ OFFICE OF PUBLICATION:
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PAYMENT IN ADVANCE.

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

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

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

Correspondents will please take notice that the Office of the RECORD, and also of the Board of FRENCH EVANGELIZATION, have been removed from No. 210 to No. 260 St. James Street, Montreal, where we shall always be

happy to have a call from our friends whom business may bring to town. During the absence of the Managing Editor for a short time, his place will be supplied by his good colleague Mr. Murray, of Halifax. Remittances and other communications will be addressed to this office as formerly and will be acknowledged in the usual way.

Literature.

MEMORIALS OF THE LATE HUGH MAIR, D.D., BY ALEX. D. FORDYCE, FERGUS, Ont. James Campbell & Son, Toronto, pp. 243. Price \$1. These memorials consist of a selection of sermons and addresses by the late Dr. Mair, Minister of St. Andrew's Church, Fergus, from 1847 till 1854, the year in which he died. Dr. Mair was an able divine and an excellent pastor, and there are many to whom this volume will prove an acceptable souvenir of departed worth. The brief biographical sketch by Mr. Fordyce attests the writer's good taste and sound judgment. It is appreciative of Dr. Mair's many excellent qualities without being extravagant in his praises, and we hope the author will be rewarded for his labour of love with the public patronage which a work of so much merit deserves. It is published by subscription, but any parties who have not subscribed and desire to have a copy, will be supplied on application to Mr. A. Dingwall Fordyce, Fergus, Ont.

VOICES FROM BABYLON, or the Record of Daniel the Prophet, by JOSEPH A. SEISS, D.D., Philadelphia, DAWSON BROTHERS, Montreal. An interesting and instructive volume of 390 pages, the nature of which is sufficiently indicated by the title. It should have been published a year ago, and would have been extremely valuable to the students of the International Sabbath-school Lessons while the book of Daniel was under consideration. It is a sound, sensible, and eminently practical commentary on perhaps the most interesting of all the prophetic books in the Bible.

SCOTCH AND IRISH SEEDS IN AMERICAN SOIL: *The Presbyterian Board of Publication, Philadelphia*: by Rev. J. G. Craighead, D.D., In this we have a sketch of the early History of the Scotch and Irish Churches, and their relations to the Presbyterian Church of America shewing the indebtedness of America to these Churches, and how the principles of the Covenanters entered into the constitution of American Presbyterianism and aided its rapid growth and influence.

THE PRESBYTERIAN YEAR-BOOK: C. BLACKETT ROBINSON, TORONTO. This handy book of reference, compiled with great care and

accuracy, needs no words of commendation from us. It is now in its fifth year. It is one of the best thumbed periodicals in our office. Every Presbyterian should have it. Price 25 Cents. *W. Drysdale & Co, Montreal.*

THE PRINCETON REVIEW: The March number contains a paper on *The Genesis and Migration of plants*, by Principal Dawson, Montreal: a good article by Dr. Patterson of Philadelphia on *Premillennialism* and the usual number of able essays from other quarters. *The Islands of the Pacific*, by Sir Julius Vogel, is good of its kind, but disappointing to those who look for any reference to Christianity amongst them—their chiefest glory. \$2 per annum. *Rev. Andrew Kennedy, Agent:* London, Ont.

THE CATHOLIC PRESBYTERIAN for February has not yet fyled an appearance.

Official Notices.

A comparative statement of the receipts for the principal Schemes of the Church in the Western Section of the Church shows that in almost all there is an advance on the receipts of last year at the same date. This is gratifying in view of the financial pressure, which has been so much felt throughout the business community; but it must be borne in mind that the demands are greater than they were last year, and that it will require all our efforts to bring the receipts for missionary and educational objects up to the required amount. The amount received for the College Fund (Knox and Queen's College, is less than it was at the same time last year. This is to be regretted: but it is hoped that, by the end of the financial year, the receipts for this important fund will be in advance of last year's receipts.

It is earnestly requested that congregations will send in their contributions as soon as possible. Home Mission appropriations will be again made in the beginning of April, and to enable the committee to make the necessary appropriations, the contributions for the year should be in hand. *The Books will be closed on the 30th April.*

It is requested that subscriptions for KNOX COLLEGE BUILDING FUND in arrears, be sent without delay to the Treasurer. Will Ministers and local Treasurers kindly look after this matter?

STATISTICAL AND FINANCIAL RETURNS.—Blanks have been sent to all congregations and to Presbytery clerks. Those who have not received blanks will please apply to the Clerk of Presbytery or to

WILLIAM REID, D.D., Toronto.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in Saint Andrew's Church, London, on Tuesday, 8th April, at 7.30, p.m.

WM. COCHRANE, D.D.
Clerk of Synod.

MEETINGS OF PRESBYTERIES.

Whitby—Tuesday, 15th April, 11 a.m.
Montreal—Tuesday 1st April, 11 a.m.
Quebec—Wednesday, 16th April.
Miramichi—Tuesday, 1st April.
Ottawa—Tuesday, 6th May, 3 p.m.
Lunenburg & Yarmouth—Tuesday, 6th May.
Toronto—Tuesday 1st April.
Paris—Tuesday, 6th May, 12 noon.
Pictou—Tuesday, 6th May, 11 a.m.
Wallace—Tuesday, 6th May.
Halifax—Tuesday, 6th May, 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet at Guelph, and within St. Andrew's Church there, on Tuesday, the 13th May next, at 7.30 p.m., when a sermon will be preached by Professor J. B. Mowat, M.A., the retiring Moderator.

Clerks of Presbyteries will forward their Rolls, along with reports of ordinations, inductions, translations, licensures, deaths, demissions, and erection of Congregations and Mission stations, to the undersigned, at least eight days before the meeting.

All papers for the Synod are also requested to be sent in eight days before the meeting.

JOHN GRAY, *Synod Clerk.*

THE SYNOD OF MONTREAL AND OTTAWA will meet in St. John's Church, Cornwall, Ont. on Tuesday, the thirteenth day of May, 1879, at half-past seven o'clock in the evening.

Clerks of Presbyteries are requested to forward their papers to the Clerk of Synod eight days before.

JAMES WATSON.
Clerk of Synod.

COMMUNION TOKENS.

We invite the attention of Kirk-sessions to Mr. Watson's advertisement respecting metallic tokens and other requisites. A die for the manufacture of tokens has been procured in New York for the special use of the Presbyterian Church in Canada. The design of the tokens is very neat and the finish excellent. The tokens which are silver-plated can be supplied at \$3.50 per hundred, free of postage or other charges for carriage. For address, see advertisement. Samples may be had on application to this office.

A Page for the Young.

ROCKS.

A Gentleman was once, when a lad, sailing down East River, near New York, which was then a very dangerous channel. He watched the old steersman with great interest, and observed that whenever he came near to a stick of painted wood he changed his course.

"Why do you turn out for those bits of wood?" asked the boy.

The old man looked up from under his shaggy brows, too much taken up with his task to talk, and simply growled out, "Rocks!"

"Well, I would not turn out for those bits of wood," said the thoughtless boy; "I would go right over them."

The old man replied only by a look which that boy has not forgotten in his manhood. "Poor foolish lad!" it said, how, little you know about rocks!"

So, children, shun the rocks as you would the way of death. There are plenty of buoys to warn you where they lie hidden; and whenever you meet one, turn aside, for there a danger lies.

"A PRACTISING CHRISTIAN."

A little boy called Ernest, who had just begun to love the Lord Jesus, said to his aunt, "Now I want to grow up a big man very fast to preach to lots of people about Jesus."

His aunt told him he need not wait to be a man before he might serve his loving Saviour,—and showed him how he might, by doing his lessons well, by being kind and gentle, by overcoming his bad temper in God's strength, show that "he belonged to Jesus," as well as by telling children and others he met of the love of Jesus.

"Oh, auntie," he said, "those are all such baby little things; I want to do something really great,—worth doing for Jesus."

Don't you think, dear children, many of us are like little Ernest, waiting to do some great things for Jesus—forgetting that every day there are so many little things that we may do for His sake, and because we love Him? A cup of cold water is a verp little thing, and yet look what Jesus says about it in Mark ix. 41!

A little girl told me yesterday she went to the Children's Service because such a kind boy had asked her; she saw him stop a donkey that was frightening a little boy, and then he picked up her ball that was rolling away, and when

he returned it, he gave her a paper about the services and asked her to go. "I knew he was nice," she said, "because he was so kind, and he had such a happy face. I went to the services because he said he was sure I should like them. Papa said he was a *practising* Christian."

Of course she meant "practical," but don't you think she explained it very well? And yet the boy did only little things, and did not know they would be the means of bringing a child to hear of the Good Shepherd's love. Won't you listen to Jesus to-day, who is asking you to give Him your heart, and then even in the smallest things to be a "practising Christian."

A STAR IN THE CROWN.

A young lady was preparing for the dance-hall, and standing before a large mirror, placed a light crown ornamented with silver stars, upon her head. While thus standing, a little fair-headed sister climbed in a chair and put up her tiny fingers to examine this beautiful head-dress, and was accosted thus—"Sister, what are you doing? You should not touch that crown!" Said the little one—"I was *looking* at that, and *thinking* of something else." "Pray, tell me what you are thinking about—you, a little child." "I was remembering that my Sabbath-school teacher said, that if we save sinners by our influence we should win stars to our crown in heaven; and when I saw those stars in your crown I wished I could save some soul." The elder sister went to the dance, but in solemn meditation; the words of the innocent child found a lodgement in her heart, and she could not enjoy the association of her friends. At a seasonable hour she left the hall and returned to her home; and going to her chamber, where her dear little sister was sleeping, imprinted a kiss upon her soft cheek, and said: "Precious sister, you have won one star for your crown;" and kneeling at the bedside, offered a fervent prayer to God for mercy.

PLAYING LIKE A CHRISTIAN.

I heard of two little children—a boy and a girl—who used to play a great deal together. They both became converted. One day the boy came to his mother and said, "Mother, I know that Emma is a Christian." "What makes you think so, my child?" "Because, mother, she plays like a Christian." "Plays like a Christian?" said the mother; the expression sounded a little odd. "Yes," replied the child; "if you take everything she's got, she don't get angry. Before she was selfish; and if she didn't have everything her own way she would say, 'I won't play with you; you are an ugly little boy.'"

Acknowledgements.

RECEIVED BY REV. DR. KRID,
AGENT OF THE CHURCH AT TORONTO,
TO 2ND MARCH, 1879.

ASSEMBLY FUND.

Received to 2nd Feb., '79.	\$2087 44
Little Narrows.....	1 50
Plympton, Smith Ch.....	5 00
South Plympton.....	4 00
St George.....	5 00
Egmondville.....	8 00
Ancaster.....	5 00
Toronto, West Ch.....	4 14
Ripley, Knox Ch.....	7 00
Belgrave, do.....	7 30
Alborton.....	2 00
Elma Centro and West Monckton.....	8 00
St Helen's.....	4 50
Garafraxa, St John.....	2 00
Beaverton.....	8 58
Williamstown, St Andrew's.....	7 00
Murray Harbour.....	3 00
Almonte, St Andrew's.....	4 00
Grimsby.....	4 01
Muir Settlement.....	2 50
Desboro.....	1 45
Peabody.....	2 10
Owen Sound, Division St.....	10 09
Sydenham, St Paul's Ch.....	3 35
St Vincent, Knox Ch.....	3 90
Grairsville.....	2 00
Annan.....	5 40
Leith.....	3 50
Chatsworth.....	11 85
Latona.....	7 50
Owen Sound, Knox Ch.....	6 01
Ridgetown.....	5 00
McKillop, Duff's Ch.....	6 03
Smith's Falls, St Andrew's.....	6 00
Buctouche.....	1 00
Stewincke.....	5 00
Toronto, Charles St.....	15 00
do Old St Andrew's.....	10 00
English Settlement.....	7 00
Montreal, Erskine Ch.....	26 25
Fergus, Melville Ch.....	20 00
Underwood.....	2 50
Palestine.....	1 82
Balaklava.....	2 60
Montreal, Crescent St.....	30 00
Guelph, Knox Ch.....	16 00

\$2390 57

At same date last year. 2050 19

HOME MISSION.

Received to 2nd Feb., '79.	\$6634 31
Orono.....	30 00
Lake Shore.....	27 50
Toronto, East Ch.....	25 00
St George.....	20 00
Gordonville, Miss'y Meet'g.....	1 61
N Luther, Knox Ch do.....	6 02
Mt Forest, St Andw do.....	4 08
Kemptville.....	4 75
Campbellford.....	22 45
Peterborough, St Paul's.....	350 00
Pickering, Erskine Ch.....	2 01
Rev J Hume, Kennebec Rd.....	4 00
Ancaster.....	20 00
Toronto, West Ch.....	70 00
Desboro.....	1 53
King, St Andrew's.....	25 00
Ayr, Knox Ch.....	50 10
Yorkville, Davenport S S.....	12 00
Claremont.....	8 80
N Mara & Langford, add.....	8 00
Teeswater, Westminster Ch.....	19 50

Alborton.....	8 00
Dalhousie, North Sherbrooke and Balderson Miss'y Meetings.....	9 90
James Fraser, Perth.....	2 00
Huntingdon, St Andrew's.....	10 00
Drummond.....	3 00
Garafraxa, St John's.....	3 00
Friend, Churchhill.....	3 00
Keady, Chalmer's Ch.....	4 28
Carleton Place, Zion Ch.....	15 75
West Gwillimbury first.....	48 00
Rev Thos Fenwick, Metis.....	10 00
Lucknow, St Andrew's.....	8 25
South Kinloss & Lucknow.....	16 80
Mount Forest, St Andw's.....	28 00
Hornby.....	2 50
Harrington.....	18 90
Quebec, St Andrew's.....	100 00
Guelph, Chalmer's Ch S S.....	30 00
Free Ch of Scotland.....	1460 00
Almonte, St Andrew's.....	70 00
St Vincent, Knox Ch.....	10 10
Dundee, Zion Ch.....	22 00
Watford.....	20 50
Amos.....	6 00
Kilbride.....	7 25
McKillop, Duff's Ch.....	20 00
Smith's Falls, St Andrew's.....	88 10
Kitley.....	12 00
Paisley, Knox Ch Sab So.....	37 64
Hampden.....	9 50
Toronto, Charles St Ch.....	200 10
do Old St Andw Ch, add.....	30 00
English Settlement, add.....	3 87
Uxbridge, Thanksgiving.....	4 50
Pitzroy Har, Miss'y Meet'g.....	4 24
Tarbolton, do.....	8 78
Kinburn, Carp.....	do
and Stittsville, do.....	8 00
Wroxeter.....	28 35
North Bruce.....	50 10
J C, Toronto.....	4 10
Scarborough, St Andrew's.....	41 71
West Adelaide.....	7 60
Montreal, Erskine Ch.....	90 10
Fergus, Melville Ch.....	60 00
Dunblane.....	5 50
Guelph first.....	100 00
Huntingdon, 2nd Cong.....	20 00
Crowland.....	8 00
Smith's Falls, Union Ch.....	110 00
St Catharines first.....	140 00
do do Sab So.....	15 00
Waddington, N Y.....	46 07
Mosa, Burn's Ch, add.....	8 10
Ottawa, Daly St.....	100 44
Underwood.....	5 00
Weston.....	25 10
Palestine.....	15 49
Burnside.....	7 65
Portage La Prairie.....	3 35
Avonton.....	39 21
Balaklava.....	10 00
Bracebridge, add.....	21 65
St Thomas.....	64 79
do Sab So.....	20 00
Thornbury, Clarksburg & Heathcote.....	8 60
Hamilton, St Paul's.....	70 00
Cote des Neiges.....	15 00
St Mary's first.....	100 00
Montreal, Crescent St.....	350 00
do do S S.....	40 00
Wyoming.....	18 00
Kippen.....	22 60
do Thankoffering.....	9 85
Hillsgreen.....	4 77
L'Original.....	7 00
Hawkesbury.....	6 00
Watford.....	2 28
Montreal, Knox Ch.....	125 00
do Stanley St Ch.....	80 00
do do S S.....	14 10
do Chalmer's Ch.....	35 00

Rodgerville Sab So.....	4 84
Guelph, Knox Ch.....	53 91
Toronto, St James Square, Presbyterian Ch.....	800 00
Belleville, John St Ch.....	75 00
Mille Isles.....	10 00
Avonbax.....	10 30
Fullerton.....	9 00
Admaston.....	10 50
Barr's Settlement.....	5 40
Douglas.....	2 79
Eganville.....	3 21

\$15439 07

At same date last year. 10930 15

FOREIGN MISSION.

Received to 2nd Feb., '79.	\$8470 59
Spencerville Sab So.....	10 00
Orono.....	15 00
Lake Shore.....	18 50
Toronto, East Ch.....	15 00
St George.....	8 00
Kemptville.....	9 00
Madoc, St Peter's.....	10 00
Peterborough, St Paul's.....	250 00
Ashburn Sab So.....	5 00
St Andrew's.....	12 00
Ancaster.....	5 00
do Sab So, Saskn.....	14 00
Toronto, West Ch.....	30 00
Campbellford.....	14 34
Friend, China.....	2 00
Yorkville, Davenport S S.....	5 00
Alborton.....	5 00
Huntingdon, St Andrew's.....	10 00
Drummond.....	3 00
Garafraxa, St John's.....	2 00
Friend, Churchhill.....	2 00
West Gwillimbury first.....	30 00
Smith Hill.....	17 15
Manchester.....	9 25
Harrington.....	18 50
Guelph, Chalmer's Ch S S.....	20 00
Almonte, St Andrew's.....	35 00
do St John's and St Andrew's Union Meeting for buildings at Indore.....	5 00
Latona.....	16 00
Beverley.....	42 00
Dundee, Zion Ch.....	22 00
Watford.....	12 51
Kilbride.....	4 63
McKillop, Duff's Ch.....	12 90
Smith's Falls, St Andrew's.....	30 00
Unus, Ontario.....	14 00
Toronto, Charles St.....	165 00
do Old St Andrew's.....	40 00
English Settlement.....	29 25
North Bruce.....	26 10
J C, Toronto.....	4 00
Montreal, Erskine Ch.....	60 00
Fergus, Melville Ch.....	40 00
Guelph first.....	30 00
Friend, Guelph, for Rev Mr McKay, Formosa.....	5 00
Huntingdon, 2nd Cong.....	21 00
do do S S, India.....	4 00
do do.....	3 30
Crowland.....	17 00
Mountain.....	9 00
South Gover.....	50 00
Smith's Falls, Union Ch.....	75 00
St Catharines first.....	75 00
Waddington, N Y.....	74 77
Brucefield, Union Ch S S, India.....	8 00
do do China.....	8 00
Ottawa, Daly St.....	88 00
Underwood.....	5 00
Weston.....	18 00
do Sab So.....	11 11
Elmira, Ill, Knox Ch S S.....	18 75

Balaklava	6.00
St Thomas	45.73
do Sab So	20.00
Hamilton, St Paul's	40.00
Montreal, St Paul's S S ..	30.00
Friend, North Carradoc ..	3.60
St Mary's first	54.00
Montreal, Crescent St ..	250.00
do do S S	50.00
Newcastle	11.66
Rev W Murray, N Carlisle ..	10.00
Montreal, Knox Ch	100.00
do Stanley St Ch	70.00
do do S S	10.00
Guelph, Knox Ch	25.00
Toronto, St James Square.	
Presbyterian Ch	170.00
Belleville, John St	50.00
Utica Miss'y Association.	2.00
Westwood	14.00
	\$11461.43

At same date last year.. 9934.95

COLLEGES.

Received to 2nd Feb., '79..	\$2287.72
Bothwell	12.00
St Mary's first, add	12.50
Orono	12.00
Toronto, East Ch	25.00
St George	8.96
Huron	12.00
Campbellford	10.18
Ancaster	14.00
Toronto, West Ch	50.00
Ripley, Knox Ch	5.00
King, St Andrew's	21.00
Scarborough, St Andrew's ..	15.50
North Mara & Langford ..	8.00
Albert	5.00
Owen Sound, Division St.	21.32
Drummond	1.95
Garafraza, St John's	6.00
Mitchell, Knox Ch	10.00
Milverton, Burn's Ch	11.02
Hornby	2.50
Harrington	15.40
Chatham, Adelaide St	25.63
Guelph, Chalmers' Ch S S ..	20.00
Kilbuck	3.00
North Derby	1.00
Fullarton	12.00
Per Robt Hamilton	10.00
Latona	14.05
Kilbride	2.50
McKillop, Duff's Ch	18.40
Smith's Falls, St Andrews ..	20.00
Toronto, Charles St Ch	150.00
North Bruce	23.00
Mitchell, add	12.00
Markham, St John's	14.12
Fergus, Melville Ch	45.00
Smith's Falls, Union Ch ..	35.10
St Catharines first Ch	70.00
Underwood	5.00
Weston	15.00
Balaklava	8.00
St Thomas	37.65
Hamilton, St Paul's	30.00
Toronto, St James Square.	
Presbyterian Ch	330.00
Belleville, John St	51.00
Aronbank	8.70
Guelph, Knox Ch	45.00
	\$3570.65

At same date last year.. 3946.26

KNOX COLLEGE ORDINARY FUND DEBT.

Received to 2nd Feb., '79..	\$771.70
Centreville member of Ch,	
per Rev J Cameron	2.00

Bequest of the late John	
Brown, Arthur, per Rev	
John McMillan	25.00
James Fraser, Perth	10.60
	\$808.70

KNOX COLLEGE BUILDING FUND.

Received to 2nd Feb., '79..	\$1801.37
St George, per Rev R Hume ..	31.66
Watford & Warwick, per	
Hugh McKenzie	16.00
Grimby, per Rev J G	
Murray	25.00
M Ballantyne, St Mary's ..	20.00
James Brydon, Everton	1.00
Colborne, per Rev A Young ..	72.00
Brighton, do	3.00
George Hogg,	
Baltimore, do	15.00
Cobourg, do	80.00
Centreville, do	35.00
Millbrook, do	15.00
Woodville, do	125.00
Orillia, do	95.00
Barrie, do	24.00
Stayner, do	21.00
Angus, do	21.00
Owen Sound, do	95.00
Goderich, per A Dickson ..	17.00
Barrie, per A D McNabb	42.50
Arch Malcolm, Wroxeter ..	1.00
Joh. Fulton, M D, Toronto ..	25.00
J W Murton, Hamilton,	
per Jas Walker	25.00
Alex McKenzie, Everton	3.00
David Morton, Hamilton	50.00
James Becket, Westwood	5.00
Kinloss, per Rev A G	
Forbes	9.00
J Cruickshank, Weston,	
per Rev A Young	5.00
A Shields, Malton, do	7.00
J Haggart, Brampton, do ..	18.00
H McKay, Georget'n, do	15.00
Erin, do	34.00
Rockwood, do	49.66
N McPhail, Everton, do	4.00
Mr Brown, Orillia, do	5.00
Rev Thos Wardrope,	
D D, Guelph, do	10.00
Thamesford, per G Tolfer ..	7.25
	\$2328.44

WIDOWS' FUND.

Received to 2nd Feb., '79..	\$1984.30
Orono	6.10
Melrose, Lonsdale and	
Shannonville	7.00
Ancaster	3.00
Alberton	2.00
Elms Centre and West	
Monckton	4.50
Garafraza, St John's	2.00
South Kinloss & Lucknow ..	39.59
Kilbride	1.87
Old St Andrew's	40.00
North Bruce	6.50
Montreal, Erskine	31.89
Underwood	2.50
Balaklava	2.00
St Thomas	27.20
Montreal, Crescent St ..	56.60
Pricerville & Durham Road	
(amount in all \$6.18, not	
\$2.7 as in last Record) ..	4.11
	\$2221.06

At same date last year.. 1176.14

With Rates from Rvds R Hume,	
J Cameron, Wm Burns, Arch Mc-	

Loan, Jas K Smith, R Leask, Jno	
McMillan, K McDonald, J K His-	
lop, G Brown, \$24; J G Murray,	
T McGuire, D McKenzie, R Rod-	
gers, D Davidson, Dun Cameron,	
Jno Black, G Flett, J Logie, \$16;	
D Beattie, G Sutherland, \$16;	
A McColl.	

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd Feb., '79..	\$2347.56
St George	5.00
Madoc, St Peter's	6.00
Huron	10.25
Ancaster	3.00
Toronto, West Ch	24.90
Riply, Knox Ch	8.00
Alberton	2.00
Avonlea	6.27
Almonte, St Andrew's	20.00
McKillop, Duff's Ch	6.00
Toronto, Charles St Ch	30.00
Fergus, Melville Ch	30.00
St Catharines first Ch	25.00
Weston	4.00
St Thomas	15.00
Hamilton, St Paul's Ch	25.00
Guelph, Knox Ch	20.00
	\$2590.98

At same date last year.. 1318.99

Ministers Rates Received	
to 2nd Feb., '79	\$539.90
With Rates from Rvds	
R Hume \$2.50; J Cameron	
\$4, W Burns \$5; D Patter-	
son \$3; Arch McLean \$4;	
L McPherson \$4; R Ren-	
wick \$2.50; R Leask \$3.50;	
J. McMillan, \$3.50; K Mo-	
Donald \$4; J K Hislop	
\$3.50; D B Cameron \$4;	
G Brown \$3.75; J G Mur-	
ray \$2.50; H Sinclair \$6;	
T McGuire \$4; D Da-	
vidson \$2.50; Duncan Ca-	
meron \$4; Jno Black \$5;	
G Flett \$4; A McFaul \$3;	
M Fraser \$6	84.25
	\$624.15

At same date last year.. 712.06

MANITOBA COLLEGE.

Received to 2nd Feb., '79..	\$444.80
Colonial Committee Free	
Ch of Scotland	726.66
Guelph, Chalmers' Ch S S ..	21.28
North Bruce	4.00
St Catharines first Ch	20.00
Hamilton, St Paul's	10.00
Nassagaweya	12.00
Campbellville	10.00
Toronto, St James Square,	
Presbyterian Ch	20.00
	\$1268.74

KNOX COLLEGE STUDENTS MIS-SIONARY ASSOCIATION.

Hamilton, Knox Ch Sab S ..	10.00
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KNOX COLLEGE BURSARY FUND.

Received to 2nd Feb., '79..	\$670.00
Perth, & Lady friend	40.00

Toronto, Charles St. 40.00
do St James Square, Presbyterian Ch. 60.00

\$810.00

MISSION TO THE JEWS.

Previously received. \$50.00
Metis Sab Sc. 5.02

DAY SPRING.

Previously received (from Cherry St Sab Sc. Hamilton) 20.00
Knox Ch Sab S, Hamilton 10.00

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO MARCH, 1879.

FOREIGN MISSIONS.

Acknowledged already...\$3713.07
Noel, add 7.00
La Have 4.00
New Annan 10.00
St Stephen Ch. St John. 19.75
Friend of Missions, Pictou Melville Ch, N Kincardine M Frame, Shubenacadie 1.00
James Ch Missy Association New Glasgow 10.00
Rev J Morton, return of money saved by Mrs Morton on return of passage 21.00
do do Over payment from last year 66.00
A member, per Rev G Roddick 2.00
Bathurst, add 5.00
Friend, per Rev T H Murray, Riversdale. 4.00
Miss Aggie H Homer, Barrington. 4.25
Waweig and Bocabec 6.00
Bass River 15.00
Portauisque 5.00
Mrs Wm Dunlap, 2nd Upper Stewiacke 2.00
New Dublin, Lunenburg. . . 6.00
Coldstream, add 12.00
A friend, Sheet Harbour. . . 1.40
Arch Wingood, Hamilton, Bermuda, bill for £25 stg 121 39
St James Ch, Charlotte-town, P E I. 25.00
United Ch, New Glasgow. . . 218 00
West River, Pictou Co. 10.00

\$4392 46

FOREIGN MISSION DEBT FUND.

Acknowledged already...\$1879.72
Prince William, N B 5.00
Ladies of Baddeck, C B 15.00

\$1899.72

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already...\$1799.16
Mr Lindsay's class, Fort Massey, Hfx 9.00
Cape North 9.00
Sab Sc of Fort Massey, Hfx for the support of Jai-pargasal, 1 year to 1st July, 1879. 182.50
S S of St John's Ch, Hfx. Kemptville Sab Sc, Ont, at Mr Grants' disposal. . . 30.00
5.00

Truro Woman's Foreign Missy Society, for monitors of Trinidad. 84.00
Children, Wentworth Stn. St Stephen's Ch, Black River, N B 9.60
West River 20.00
Princetown Sab Sc, add to \$22.48 5.32
Falmouth St Ch, Sydney. . . 7.31
James Ch S S, N Glasgow 29 88
Tatamagouche Sab Sc. . . 15.00
Pt Brule Sab Sc 1.00
Maggie Flemming's Missy Box, Pt Brule, opened after her death 0.57
Still Water S S, Sherbrooke D W McLane, collector Coldstream Sab Sc, add. Redbank 3.10
10.67
5.00
Isaac S Murray, Halifax, for Mr Annand's schools Tatamagouche Ladies cent a week soc, for teacher for Rev J Annand 10.00
5.00

\$2248.00

HOME MISSIONS,

Acknowledged already...\$3231.80
Dundas 16.10
Noel, add 4.00
La Have 4.00
New Annan 10.00
Half grant from col Com of Free Ch, £75 stg .. 365 00
Tryon and Bonshaw for supply 40.00
Stewiacke, 1 year. 15.00
1/2 dividend on 6 shares, U B, Hfx, G Kerr, Bequest, per G M 4.50
Shelburne 11.00
Campbellton 30.00
Waweig and Bocabec 2.00
Mrs Wm Dunlap, 2nd Upper Stewiacke 2.00
New Dublin, Lunenburg. . . 5.00
West River, Pictou Co. 10.00

\$3754.30

SUPPLEMENTING FUND.

Acknowledged already...\$3677.71
New Annan 10.00
New Kincardine 2.50
Grant for 6 months from Col Com of Ch of Scotland, £86 stg 417.52
Half grant from Col Com of Free Ch of Scot'd, £75 A friend 365 00
1.00
James Ch Missy Association, New Glasgow 10.00
James Ch, N Glasgow 23.15
Stewiacke 17.51
Sherbrooke 6.00
Falmouth St Ch, Sydney. . . 5.00
Prince William, N B. 10.00
Shelburne 15.00
Waweig and Bocabec 8.00
New Dublin, Lunenburg. . . 8.00
Vale Colliery and Sutherland's River 6.30
James Rosborough, Hfx. . . 2.00
A friend, Halifax 2.00
Rev R S Patterson, Be-deque 10.00
Springside 20.00
West River, Pictou Co. 10.60

\$4626.69

Donors of the \$700 acknowledged in last Record as "New Year's Gift to the Supplementing Fund from friends in Halifax City"—

Messrs John S McLean, John Gibson, and John Doull, \$50 each. 150.00
Dr Burns, Rev R Laing, Dr Avery, Thomas Bayne, A McLeod and Wm J Stairs, \$25 each. 150.00
The Governor, Dr Pollok, J A Sinclair, Jas Scott, and "A friend," \$20 each Messrs Wm Robertson and R B Seaton, \$15 each ... 30.00
Rev Drs Grant & McGregor Rev Messrs Simpson, Forrest, Duncan, Professor Lawson, Mrs Esson, Messrs Jas Thompson, senr, Jas Farquhar, A Forrest, Hon S Creelman, Wm Ross, C M, Miss Stairs, Dr McKnight, & Jas Thompson, Barrister \$10 each. 160.00
Messrs J U Ross, W F Knight, C Graham, Jas Forrest, John McNab & J K Munnis, \$5 each ... 30.00
6.00
A K McKimby 83.00
Chalmers' Ch, special in addition to other collect. 1.00
A friend. \$710.00

Less by \$10 from Rev Dr Grant, separately acknowledged in February Record 10.00
\$700.00

COLLEGE FUND.

Acknowledged already...\$5074.30
Mount Stewart, P E I. 20.00
Noel 7.00
Dividend on 305 shares in U B of Hfx, \$1.50 457.50
New Brandon, 75 cts, Belle-dune, \$3 2.75
A friend 1.00
Stewiacke 15.00
Falmouth St Ch, Sydney. . . 2.00
Prince William 5.00
Bathurst, add 10.00
Henry Lawson, 1/2 of payment for Roadway, &c. James Ch, New Glasgow. . . 19.21
Waweig and Bocabec 4.00
Dividend from People's Bk, 15' shares at 60 cts. New Dublin, Lunenburg. . . 90.00
5.00
\$5717.06

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already...\$1061.00
A friend, per G McKay, of Hardwood Hill 1.50
Union Bank dividend on 15 shares, at \$1.50 22.50
A friend. 1.00
Falmouth St, Sydney. 2.00
Waweig and Bocabec 2.00
Tatamagouche Ladies ct. a week society 10.00
A friend St Andrew's Ch. New Glasgow 5.00

Ministers' Percentage :

Rev A Stirling, for 2 years	10.00
W Thorburn, do	10.70
T H Murray, do	5.00
P Morrison, do	5.00
T Sedgewick, do	3.50
Total	\$1140.09

BURSARY FUND.

Acknowledged already	\$165.46
Shelburne	4.00
St Paul's, Truro	30.00
Truro West	10.00
St James', Dartmouth	4.00
James Ch, New Glasgow	
Miss's Assoc	7.00
Interest Geo Kerr, Legacy	4 50
Friends in Fort Massey	
Ch, Halifax	50 00
Riversdale	0 75
Tatamagouche Ladies et	
a week society	5.00
Coldstream	11.33
Free Ch Col Com, £30 stg.	146 10
Int. on Matheson Bequest	50.00
do Hunter	100.00
do Hunter	100.00
Balance from W F Knight	136.76
Total	\$724.80

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER OF THE
BOARD OF FRENCH EVANGELIZA-
TION, 260 ST. JAMES STREET, MON-
TRÉAL, TO 8th MARCH, 1879.

Received to 8th Feb	\$11435 20
Knox Ch, Ripley	10.00
Eden Mills Sab Se	3.40
David Ross, Leith	10.00
Bank St Sab Se, Ottawa	29.80
Free Ch of Scotland	486.67
Sherbrooke, N S	6.00
Knox Sab Se, Ingersoll	10.00
Chalmers' Sab Se, Guelph	20.00
D Sutherland, Dundee, Q	4.00
St Andrew's, Almonte	50.00
Collection at Orange Ser- vice, per Rev J Bennett, Almonte	13.26
W McKerecher, Botany	4.10
A friend, Burn's P O	8.00
St Paul's, Sydenham	3 09
Latona	14.00
North Mara and Longford	8 50
Ridgetown	14 00
Per D McLaren, Ridget'n.	15.25
A friend, for Namur	5.00
Stanley St Sab S, Montreal	10.60
Annapolis, N S Sab Se	4.00
A friend	4.00
Collection per Rev W W Perceival, Bedeque, PEI	4.00
St Valerien de Milton	6.70
Mrs A MacMaster, Killalee	5.00
Union Ch, Smith's Falls	30.00
Waddington, N Y	45.00
John Madill, St Catharines	6.00
1st Plyn Ch, do	60.00
do S S, do	50.00
Crescent St, Montreal, add Mersea	87.00
do	8.62
Miss E Cook, Sarnia	1.00
Mrs J Hutchison, Trenton	2.00
Alex Wallace, Athelstane	19 00
Crescent St S S, Montreal	40.00
Mrs Jas Smibert, London Township	5.00
Knox Ch, Montreal	50.00
1st Presby Ch, St Mary's	26 00
Per Rev T Stevenson	102.20

Brook St, Kingston	4.09
D Lamont, Caledon	8.10
N Lamont, do	2 00
Eliza Houston, do	1.00
St Andw, Huntingdon S S	5 00
H Munro, Montreal	10.00
J C, do	2 00
C McLenaghan, sr, Drum- mond	10.00
Friend of Missions, Quebec	1.00
South Finch Sab Se	1.40
Farran's Point Sab Se	3.50
Mrs W Smith, Thedford	2.00
A supplemented minister.	10.00
Coldsprings	14.00
Baltimore	10.00
do Sab Se	11.00
Two friends, Mt Pleasant, O	2.00
A friend, Tiverton, O	10.00
Mrs S Armstrong, Banda, O	2.00
D Davidson, Chatham, N B	5 20
2nd West Gwillimbury	27.00

*Per Rev Dr McGregor,
Halifax:—*

Cape North, C B	5 00
A friend	1.00
Stewiacke	8.24
Goshon and Meadowvale	
Sewing Circle	7.25
A member per Rev G Rod- dick	2.00
Yarmouth	5 00
E R, St Mary's Sab Se	1.46
James Ch, N Glasgow Bib Cl	1.81
Waweig and Bocabec	2.00
New Dublin	2.00
Vale Colliery and Suther- land's River	8.84
Querry, Sheet Harbour	3 21

*Per Rev Dr Reid,
Toronto:—*

Orono	10.00
Toronto, East Ch	10.00
Ancaster	10.00
Toronto, West Ch	30.00
Alberton	3.00
Garafraxa, St John's	2.01
Friend, Churchhill	5.00
Harrington	16 80
Chatham, Adelaide St	12.28
Watford	12.50
Dunbarton Sab Se	7.00
Kilbride	4 85
McKillop, Duff's Ch	10 00
Toronto, Charles St	30.00
Uxbridge, Thanksgiving	4 50
North Bruce	24.00
Fergus, Melville Ch	40.00
Guelph, first Ch	30.00
Crowland	8.00
Underwood	5.00
Weston	18.00
do Sab Se	11.11
Seaforth	25.00
Balaklava	4 50
St Thomas	16.10
do Sab Se	20.00
Hamilton, St Paul's	25.00
Guelph, Knox Ch	30.00
Toronto, St James Square, Presbyterian Ch	43.00
Utica Miss'y Association	1.00
Westwood	14.42

Total Receipts from 1st May	\$13,373.46
Receipts corresponding period last year	17,222.24
Decrease	\$3,848.78
N. B.—In last list, Mrs Fenton, Victoria, should have been "Mrs Fenton, Hamilton, per Rev Dr James."	

PRESBYTERIAN COLLEGE, MONTREAL
Rev. R. H. Warden, Treasurer.

ORDINARY FUND.

Received to 8th Jan., '79	\$720.93
Russell & East Gloucester	11.50
St Matthew's, Osnabruck	9.00
St Andrew's	10.00
Russeltown	5.00
Lachine, add	5.85
St Gabriel, Montreal	32.35
Prof Cornu	2 50
Henry's Ch, Lachute	21 80
Knox Ch, Montreal	160.00
do do Sab Se	30.00
St Joseph St, Montreal	50.00
Knox Ch, Cornwall	15 00
Leeds	3.00
Second Ch, Huntingdon	20 00
Kenyon	9.00
St Louis de Gonzague	10.00
Crescent St, Montreal	500.00
Indian Lands	23 00
Rockburn & Gore	5 50
Rev Dr Reid, Western Grant	750 00
Total	\$2394.43

THEOLOGICAL CHAIR.

Received to 8th Jan., '79	\$2375.00
Warden King	150.00
Total	\$2525.00

SCHOLARSHIP FUND.

Received to 8th Jan., '79	\$225.00
C & F McLeod	2.00
Knox Ch Sab Se, Montreal	60.00
J Pettigrew	5.00
St Gabriel S Se, Montreal	10.00
Crescent St Sab Se, do	50.00
Victoria Mission S S, do	3.75
Arch Mc Nab, Rockwood	10.00
"Unus," Ontario	15 00
Total	\$380.75

BUILDING FUND.

Wm Fraser, Kenyon	\$2.00
H McIntosh, Avonmore	5 00
John Riddell, Perth	5.00
Total	\$12 00

QUEEN'S COLLEGE ENDOWMENT.

Local Treasurers are requested to follow the mode of entry adopted below. The lists will be made up at Kingston, on the 1st of each month, WILLIAM IRELAND, Treasurer. Ab. 1 on 100 means the first instalment on \$100, and so with the rest.

Already acknowledged to
1st Feb., 1879.....\$22294.66

Kingston.

G Newlands,	1 on 100	20.00
J G King,	1 on 100	20.00
W H Reid,	in full	25.00
R White,	1 on 100	20.00
Thos Moore,	1 on 100	27.00
Thrs Briggs,	in full	25.00
A friend,	do	10.00
H Yates,	1 on 100	100.00
Dunbar & Co,	1 on 100	20.00

S P White,	1 on 100	30.00
Jas Redden,	1 on 1 0	20.00
Old friend,	1 on 250	50.00
Thos Dawson,	1 on 100	20.00
H B Evans,	1 on 25	5.00
M Sullivan,	1 on 100	20.00
J F Gibson,	1 on 10	2.00

Total Kingston..... \$397.00

Barrie.

Mrs T Shortreed,	1 on 100	20.00
T M Hunter,	1 on 25	5.00
John S Beattie,	in full	5.00
Rev. John Leiper,	do	5.00
W B Harvey,	1 on 25	5.00
W Ault,	in full	5.00
John Watson,	do	50.00

Total Barrie..... \$95.00

Kippen.

Rev H Cameron,	1 on 100	50.00
G & R Thompson,	1 on 100	20.00
S Thomson,	1 on 100	20.00
G Thomson, Jr,	1 on 20	10.00
John Scott,	1 on 25	12.50
John Deit,	1 on 20	5.00
Andw Blair,	1 on 20	5.00

Total Kippen..... \$122.50

Seymour.

J C Cleugh,	1 on 15	3.00
Jas Haig	1 on 90	18.00
Wm McKenzie,	1 on 5	1.00
Jasper Lock,	1 on 10	2.00

Stratford.

D L Caven,	in full	10.00
Rev E W Waits,	1 on 10	20.00
M Hyde,	1 on 10	20.00
Jno Hossie,	1 on 50	25.00
David Barton,	1 on 50	25.00
Thos Macpherson,	1 on 15	50.00
A H Ireland,	in full	10.00
R Clark,	1 on 100	20.00

Total Stratford..... \$180.00

Ottawa.

A Wallace,	in full	100.00
McL Stewart,	1 on 100	20.00
W J Gordon,	1 on 400	80.00
W T Jennings,	1 on 100	25.00
Jno Thornburn,	in full	50.00
D McMillan,	do	10.00
A Masson,	do	25.00
Rev W Armstrong,	do	15.00
Geo R Blyth,	do	101.00
B Donaldson,	do	10.00
J R Booth,	do	100.00
Mrs R Hopkirk,	1 on 15	3.00

Total Ottawa..... \$558.00

Burlington.

R Miller,	1 on 40	10.00
Jno Waldie,	1 on 1 0	25.00
W Kearns,	1 on 20	5.00

North Easthope.

Rev J J Cameron,	1 on 100	20.00
Mrs J J Cameron,	1 on 100	20.00
Andw Riddell,	1 on 20	10.00

Brantford.

J S Nichol,	1 on 100	20.00
R Henry,	1 on 25	12.50
E Roy,	in full	15.00

Whitby.

Rev R Chambers,	1 on 100	20.00
Mary Donaldson,	1 on 10	2.00
Jeffrey Bros,	1 on 10	2.00
N W Brown,	1 on 10	5.00

Lancaster.

G Sangter,	1 on 10	2.00
K McLennan,	in full	5.00
D McBean,	do	1.00

Jno Sangster,	1 on 4	2.00
W J McNaughton,	1 on 25	5.00
A A McLennan,	1 on 5	1.00
D Fraser,	in full	5.00

Lansdowne.

J A Bradley,	1 on 25	5.00
Jos Turner,	1 on 5	1.00
Jno Clare,	1 on 5	1.00
W Beattie,	1 on 20	4.00
B McNeil,	1 on 25	5.00

Fergus.

A Largo,	1 on 100	25.00
H Michie,	1 on 15	30.00
A McIntyre,	1 on 10	5.00
R Phillips,	1 on 10	5.00
Peter Rennie,	1 on 20	10.00
Jas Ross,	1 on 50	10.00
G Smillie,	1 on 50	10.00
A Taylor,	1 on 10	3.33

Lachine.

Rev D Ross,	1 on 250	85.00
Miss Dawes,	1 on 40	20.00
A friend,	in full	5.00
G B Cross,	do	10.00
Miss J Cross,	do	5.00
E H Bissett,	1 on 20	4.00
J P Dawes,	1 on 100	25.00
T A Dawes, Sr,	1 on 50	125.00
Mrs W Reid,	in full	5.00
Mrs D Ross,	1 on 100	20.00
A B Ogilvie,	1 on 40	8.00
I H Howard,	1 on 25	5.00
R Cross,	in full	4.00
J P Dawes, Sr,	do	100.00
Jno Fleming,	do	5.00
Mrs A Fraser,	do	5.00
A J Dawes,	1 on 100	20.00
C Handyside,	in full	5.00

Total Lachine..... \$456.00

Total to 1 March, '79..... \$24408.99

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO FEB. 28th, 1879.

Already acknowledged. \$41172.10

St James Ch, Dartmouth,	20.00
Dr McGregor, La Have,	20.00
Little Glace Bay, C B	6.50
Indian Brook, C B	16.67
Orwell, P E I	38.00
Rev P M Morrison, Bridge-	25.00
water, N S	17.00
Glassville, N B	4.50
Woodstock, N B	25.00
Newport, N S	37.00
Poplar Grove Ch. Hfx, N S	51.67
River Charlo, N B	39.00
D A McLeod, Belfast, PEI	20.50
St Peter's Bay, P E I	25.00
W K McHaffer, Windsor,	55.00
Fisher's Grant, N S	12.60
Springside, N S	50.00
Rev A Falconer, Port of	50.00
Spain, Trinidad	

\$41628.54

MINISTERS, WIDOWS' & ORPHANS FUND—LOWER PROVINCES. Howard Primrose, Pictou, N S Treasurer, to 23rd Feb., 1879.

Rev K McKenzie	.....	\$13.88
Boularderie, C B,	.....	2.80
Rev J W McKenzie,	..	21.88
Rev Jos Annand,	..	21.88
Rev John Morton,	..	21.88

Rev K J Grant,	.....	21.88
Rev Thos Christie	..	21.88
Rev M G Henry	.....	16.00
Antigonish,	.....	5.00
St James' Ch, Dartmouth,	.....	5.00
Little Narrow's, C B,	.....	2.00
Rev A J Mowatt	.....	22.25
A friend,	.....	1.00
Rev A B Dickie	.....	0.38
Bank Dividends and Inter-	.....	317.16
est on Investments.	.....

\$494.87

PRESBYTERIAN COLLEGE, MONTREAL January 29th, 1879.

The following subscriptions to the Students' Missionary Society of the Presbyterian College, Montreal, are thankfully acknowledged:—

Gillies Hill	.....	\$ 4.25
Salem Ch, Elderslie	.....	10.65
Enniskillen & Riversdale,	.....	9.00
J T Donald	.....	5.88
Ladies of Valcartier,	.....	11.00
East Hawkesbury,	.....	6.75
Ottawa, per W H Geddes	.....	2.50
D McLean, Kintyre	.....	2.50
Cantley and Portland	.....	8.00
Farnham Centre,	.....	9.00
Massawippi and Richby,	.....	15.00
M D M Blakely	.....	5.00
Chas McLenn	.....	5.00
Rev J Fleck	.....	5.00
Rev R D Frazer	.....	2.00
James Bennett	.....	5.00
Rev D H McLennan	.....	8.00
W H Geddes	.....	2.00
Rev J Wellwood	.....	4.00
J W Penman	.....	3.00
P R Ross	.....	4.00
Massawippi	.....	10.00
D G Cameron	.....	6.50
J McForland	.....	5.00
J A Townshend	.....	2.00
G T Bayne	.....	2.00
Nazareth St Sab Sc,	.....	10.00

G. D. BAYNE, Treasurer.

JUVENILE INDIAN MISSION. Miss' Machar, Treas., Kingston.

First W Gwillimbury S S	.....	\$10.00
Ladies Assoc, Scarborough	.....	25.00
W J Pasmore, Conestoga	.....	2.00
Dalhousie Sab Sc	.....	20.00
Arnprior Sab Sc	.....	20.00
St Paul's Ch S S, Hamilton	.....	10.00
Mission Band of Kingston	.....	50.00
Chalmers' Ch Sab Sc	.....	25.25
Kippen Sab Sc	.....	17.15
Smith's Falls Sab Sc	.....	6.00
First Presbyterian Ch Sab	.....	6.00
Sc, St Catherine's	.....	18.00
St Andw's Ch, Seymour	.....	20.00
Point St Charles Sab Sc	.....	20.00
David Ross, Leith	.....	120.00
St Paul's Sab S, Montreal	.....	20.00
Lachine Sab Sc	.....	20.00

QUEEN'S COLLEGE BURSARY FUND.

Prof. Ferguson, Kingston, Treas.

Cushing	.....	\$10.00
Lake Shore and Leith	.....	30.00
Williamstown	.....	15.00
A friend, Lanark	.....	2.00
Cornwall, St John's Ch	.....	20.00
Smith's Falls, St Andw Ch	.....	15.00
Ladies of St Andw's Ch,	.....	75.00
Kingston Missy Assoc	.....	20.00
Brook St Ch, Kingston	.....	20.00