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The Coming Kingdom.

THE Missionary record of the 19th Century is the most eventful since the Christian Era began. Last century witnessed Christianity in all its branches at the lowest ebb. The Protestant Churches were especially *dead*. Religion had fallen into a state of cold formalism. Scepticism and infidelity had obtained a temporary ascendancy. It was the age of Hume, and Gibbon, and Paine, and Voltaire, and others of crowning intellect whose ambition seemed to have been the utter overthrow of Christianity. But, in the darkest days, God has never left the world without some faithful witnesses to its truth and power. At the most unexpected moment, and by means the least likely, He has caused "the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty." It was at the beginning of this century that a missionary spirit began to breathe upon the churches of the Reformation. Then there were but *ten* missionary societies in the Protestant world, and, if we except the society for the Propagation of the Gospel, and the Moravian Missionary Society, they existed scarcely more than in name. Foreign Missions had as yet only been propounded as a problem to be discussed in ecclesiastical courts, and from year to year to be consigned to oblivion.

How stands the case now? The Protestant Churches have more than 60 distinct societies for promoting Foreign Missions. With an aggregate annual income of over \$6,000,000, they together have in the field a staff of 2300 European and American ordained missionaries. These are assisted by 19,000 native labourers—catechists and

teachers. Out of heathendom, they have gathered into the Christian fold 502,494 communicants, and half a million of children are under instruction in their schools.

Wanting in many of the advantages enjoyed in the Apostolic age, when missionaries received a higher than Presbyterial ordination, and were divinely endowed for their work, it is not a rash statement to say that there have been more converts from the heathen during the last fifty years than there were in the first fifty years of the Christian age.

It is not a matter of opinion, but of demonstration, that the average increase of communicants (not to speak of nominal adherents)—in congregations reclaimed from heathenism—is relatively greater than in the congregations of the Parent Protestant Churches. Take for example the Presbyterian Church of the United States,—the gains in membership over the whole church in the last three years is found to have been *eight* per cent. The estimate of increase of membership in all the Missions of the Foreign Board of that Church is stated to have been during the same period over *sixty-four* per cent! Looking no further than to the results of our own Missionaries' labours in Formosa, is it a small thing to be able to say that in five years from the commencement of that mission no less than *seventy-five* idolaters have, after the most rigid Presbyterian examination, and the exercise of more than usual caution, been admitted to full membership in the Christian church! How many congregations are there in Canada who can count so many genuine converts in the same length of time?

But to take the commercial and lowest aspect of the case, some one will say, are the results commensurate with the money

expended? The matter has been subjected to the test of arithmetical calculation, and here is the answer. In 1870, when the Sandwich Islands practically ceased to be a burden upon the Mission funds of the American Presbyterian Churches, it was found that there had been expended altogether \$1,220,000: the total number of members admitted into communion had been 55,300. This gives an expenditure of \$22.06 per convert. Sum up the annual expenditure of any of our city churches; give them credit for the actual increase of their communion rolls and see if the cost of each communicant be not, in the most favourable circumstances, much more. The congregation that is maintained at an annual expense of \$8000—not an exaggerated figure—had need, at the same cost per member as that expended in the Sandwich Islands, to add 363 members annually to its communion Roll.

But it is simply unfair, from the foreign mission point of view to limit ourselves to such comparisons, however favourable they may be to the success of Missions. The results already achieved are but the first-fruits of a work that, upon the ordinary principles of human calculation, may be expected to go on with yearly increasing rapidity. The vastly increased facilities for inter-communication by sea and by land, by railway and telegraph: the diffusion of the English language, and the spread of English Literature: and last, but not least, the great change that has taken place in the Governmental Policies of the nations, all point to a possible acceleration in the spread of the Gospel and to the conversion of all people that on earth do dwell, at a point of time near enough to coincide with the accepted interpretation of the prophetic writings of the Holy Scriptures. The ultimate success of missionary effort is beyond peradventure. Nothing is surer.

“As truly as I live, all the earth shall be filled with the Glory of the Lord.” NUMBERS xiv. 21. “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established on the top of the

mountains, and shall be exalted above the hills; and all nations shall flow unto it:” ISAIAH ii. 2. “For he must reign till He hath put all enemies under His feet:” 1 CORINTHIANS xv. 25. “The Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ: and he shall reign for ever and ever:” Rev. xi. 15.

As has been well remarked, “have we not, in the overthrow of Paganism in the old Roman Empire, a pledge of the final triumph over every form of error, idolatry, and superstition? Those gigantic systems, Buddhism and Brahmanism, are already trembling to their fall. The leaven of Christianity is already upheaving these ancient structures which, one day, as by the crash of an earthquake, shall involve them in a general and final overthrow. In the fullness of the time, the cry will be heard, ‘Babylon is fallen, is fallen!’ and upon its scattered ruins shall most certainly arise the Temple of Christianity, built upon the foundation of the Apostles and Prophets—Jesus Christ Himself being the chief corner stone.”

Jesus shall reign.

“ALL NATIONS SHALL SERVE HIM.”

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

For Him shall endless prayer be made,
And praises throng to crown His head;
His Name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His Name.

Blessings abound where'er He reigns;
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest,

Let every creature rise and bring
Peculiar honours to our King;
Angels descend with songs again,
And earth repeat the loud Amen.

Isaac Watts.

Chart of Foreign Missions
OF THE
PRESBYTERIAN CHURCH OF CANADA,

At 1st January, 1877.

—:—

I. THE TRINIDAD MISSION.

Missionaries.—REV. JOHN MORTON; appointed, 1869; at Mission Village.

JOSEPH ANAGEE, *Native Assistant*.

REV. KENNETH GRANT; appointed, 1871; at San Fernando.

LAL BAHARI, *Native Assistant*.

REV. THOMAS CHRISTIE; 1874; at Couva.

BENJAMIN BALARAM, *Native Assistant*.

Catechist.—JOHN A. MACDONALD, *Superintendent of Schools*.

MISS BLACKADDER, *Missionary Teacher*.

Number of Schools, 15. Scholars on the roll, 491.

II. THE NEW HEBRIDES MISSION.

Missionaries.—REV. HUGH ROBERTSON; appointed, 1871; at Eromanga.

REV. JOSEPH ANNAND; “ 1872; at Aneityum.

REV. J. W. MACKENZIE; “ at Efate.

REV. J. D. MURRAY, (removed to Paramatta.)

Average Church attendance, on Aneityum, 500; on Efate, 224; on Eromanga, 500; total, 1224. Communicants, total, 411.

On the Island of Aneityum, an average of 250 attend the Wednesday Prayer Meeting.

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

Missionaries.—REV. D. C. JOHNSON, at Prince Albert, Saskatchewan.

JOHN MCKAY, *Assistant Missionary and Interpreter*.

REV. GEORGE FLETT, at Fort Pelly,—

Assisted by two *Catechists*.

IV. FORMOSA.

Missionaries.—REV. G. L. MACKAY; appointed, 1872; Tamsui.

REV. J. B. FRASER, M.D. “ 1875; “

In 5 years, have been built, 10 Chapels and 2 Mission Houses; 500 Natives attend Christian Services; 75 are Communicants; there are 5 Schools with Native Teachers, and a number of young men under training.

V. INDIA.

Missionaries.—MISS FAIRWEATHER; appointed, 1874; Central India.

MISS RODGERS; “ 1874; “

REV. JAS. FRASER CAMPBELL; appointed, 1876; Madras.

REV. JAMES DOUGLAS; “ 1876; Indore.

THE INDIAN ORPHANAGE and JUVENILE MISSION, besides supporting 4 Zenana Day Schools and a Bible Woman, provides for the education of about 40 Orphan Children.

FINANCE.—In support of these Missions, there was expended last year the sum of \$37,325. The salaries of the ordained Missionaries average about \$1,200 each; their Assistants, from \$400 to \$600 each per annum. Towards the expenditure in connection with the “Day Spring” *Mission Ship*, our Church contributes \$1,200 annually.

Trials of the Foreign Mis- sionary.

WE speak at times of the "romance of missions," and surely Fable has never pictured anything more "romantic" on merely natural principles, than the sight of three or four men, or three or four hundred men, calmly undertaking to revolutionize the faiths and the moralities of India and Japan and China. These men attack with quiet confidence religions that had their root deep in the popular heart before the Angels sang near Bethlehem, "Glory be to God in the highest." Here is the moral sublimity of Christian faith; here is the courage which is the sure presage of ultimate success. The popular idea of Foreign Missions in some quarters amounts to this: a young minister travels over historic lands and seas, settling down among palm-groves, vineyards and oliveyards, or under the shade of the far-spreading banyan tree, reading the Gospel narratives to interesting savages who eagerly listen, their eyes filled with tears and their mouths with blessings; converts flocking in by scores and hundreds; all difficulties lightly overcome; the missionary returning at last to spend the bright evening of a long and prosperous day in the suburb of some favourite city!

The *reality* should be frequently and earnestly contemplated, so that our sympathies may be quickened, our prayers multiplied, and our exertions increased on behalf of those who have gone forth from among ourselves to carry the Gospel to the heathen.

William C. Burns, one of the most spiritually-minded of missionaries, was wont to complain feelingly of the depressing and degrading tendencies of heathenism even upon the Christian missionary. We have known of professing Christians going to heathen lands and lapsing into the atrocities and pollutions of heathenism. Happily the instances are few, but they are not unknown even in our own day. Missionaries feel that to bring up their children among the heathen, or even among recent converts from

heathenism, is full of peril. It takes more than one generation to establish on heathen soil that pure and beautiful and lovely institution, the Christian Family. Aneityum is a glorious instance of the power of God's grace; the whole island being turned to the Lord, and all having professed their faith in the Gospel. This revolution took place more than twenty years ago. Yet at this day the Aneityumese are in a very low state of Christian civilization, and require the tender, firm, and vigilant guardianship of the missionary. The Sandwich Islands, owing to their geographical situation, are peculiarly favoured, and the conversion of the people appears to have been as thorough as it was sudden and wonderful, yet, even there, the danger of a general relapse has been great, and the spiritual trials of missionary life have been sufficiently serious. In the magnificent island of Madagascar the conquests of the Gospel have been most brilliant and signal. Nowhere else has the good seed sprang up more freely or yielded a richer return. But there too, the missionary has to encounter his full share of trial. One of these Madagascar labourers, writing from a town thirty miles from the capital, says, "The district contains about 100 villages and 70 churches, each with its native pastor and a certain number of communicants. It is in the most distant villages there appears to be the most vital godliness and desire to be taught, while in this town, the capital of the district, we find scarcely anything but apathy and indifference to instruction, while the grossest sins and wickedness of every kind prevail. The people, though they have put away their idols, are but little better than heathen. I never realized, I perhaps could never realize at home, as I do here, what it is to have fellowship with Christ in suffering. The heaviness of heart caused by seeing the sin, hypocrisy, and coldness of so many of his professed followers, would be indeed unbearable had He not told us to cast our burdens upon Him."

The experience of missionaries in all heathen, or recently christianized lands has been to a large extent similar. But, perhaps, the

most trying consideration often is the imagined or real coldness and forgetfulness of the Churches at home. Our missionaries often and urgently invite our sympathies and prayers. We know that in our own Church, to a large extent, these are given. In most of our congregations, on the Lord's Day, and in the weekly Prayer-Meeting, intercession is made for our missions in Trinidad, in the New Hebrides, in China and in India. And daily at thousands of family altars, and in secret prayer, our brethren and sisters in the foreign field are devoutly remembered. What we desiderate, or rather let us say,—what they seem to need, is some manifest proof of this far-extending interest, frequent letters from friends, especially friends in the ministry, and frequent contributions to the missionary treasury. Our people, young and old, should know by heart the brief "Roll" of our Foreign Missionaries, our Morton, Grant, Christie and Macdonald in Trinidad; our Mackenzie, Robertson and Annand in the New Hebrides; our Fraser and McKay in China, and our Douglas and Campbell, with the Misses Fairweather and Rogers in India. And would it not be well to think of the good men and true who have fallen on the battle field—our two Gordons, our Matheson and Johnson, our Morrison and Geddie? Our Nesbit, too, who did so nobly in the Great Lone Land of the west—should he not be held in grateful remembrance while there is a Presbyterian Church in Canada?

As the Church on earth and in heaven is but "one army of the living God," so, emphatically, is the Church at home and in foreign lands one: the work of evangelizing the "all the world" is one work: we are all fellow-helpers one with another. We who are at home need the sympathies and prayers of our brethren and sisters abroad; and *they* occupying the positions of highest honour and greatest peril, need our constant aid in godly thought and kindly word and liberal deed.

"Ask of me and I will thee the heathen for thine inheritance."

The Sabbath School.

INTERNATIONAL LESSONS.

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

ELIJAH TRANSLATED.

MARCH, 11th.—2 Kings 2, 1-12.

Golden Text: Gen. v.—24.

TWO men alone—Enoch and Elijah—have escaped the curse "unto dust shalt thou return," Gen. 3-19. On each occasion the world was very evil, very materialistic, and required a striking demonstration of the reality of a future life.

Places.—Gilgal, evidently not the Gilgal of Josh. 4-19; which is more than 3,000 feet below Bethel; but another place near Mounts Ebal and Gerizim, which has retained the same name to this day. Thence they go down to Beth-el, and down to Jericho; as if Elijah wished to make the circuit of his various colleges, probably to give last instructions to those whom he had gathered together, and who would be the teachers of the people after his departure.

The feelings of the two prophets.—God had given both, and the sons of the prophets also, a revelation or a presentiment of what was about to happen. The "coming event cast its shadow before." Elijah would fain be alone with God. But his desire only brings out the loyalty of Elisha. Love makes the servant disobey his revered master. He cleaves to him as Ruth to Naomi, but is too awe stricken to speak, or to suffer any one else to speak, of the dread event impending.

v. 9, 10. Once again Elijah is on his own side of Jordan. Nearness to God makes him bold, but only in this life can even he help or pray for another. Elisha covets the best gifts, (1 Cor. 12, 31), and the pledge that he would get them would be the seeing eye, Acts 1, 10. Elijah might have been taken without Elisha seeing, 2 Kings 6, 17. 1 Cor. 2, 9-14.

"I see a hand thou canst not see,

I hear a voice thou canst not hear,"

most often be the language of the Christian.

Lessons.—(1.) We best prepare for death by doing our ordinary duties well.

(2.) It is good to witness the triumph and hear the testimonies of dying saints, Eccl. 7, 2.

(3.) Only when living can we say even to those we love, "ask what I shall do for you." We should be our own executors.

(4.) Piety is the highest patriotism, the best defence of the nation, v. 12.

(5.) The translation of Elijah is a pledge

to the Lord's people of what shall take place at His second coming, 1 Thes. 4, 17.

THE SPIRIT ON ELISHA.

MARCH, 18th.—2 Kings 13-25.

Golden Text: 2 Kings 2, 15.

I. v. 13, 14. *The ready faith of Elisha*.—Elijah is gone, but Jehovah lives, Josh. 3, 7, Matt. 28, 20. He uses the mantle or sheepskin after the manner of Elijah, but acknowledging that the power is from God only. From this day for more than fifty years, he is the representative of God in the land, (5, 8.)

II. *The doubt of the disciples*.—Something of the lion-like look of Elijah is now seen in Elisha, and they at once acknowledge him as their head. But they cannot believe so incredible a fact as a bodily translation. They think that God had taken the soul and that the corpse must be lying unburied. Their doubting, like that of Thomas, was a good thing for us. It led to the miracle being attested by fifty witnesses instead of one.

III. *The blessing on a city from honouring God's prophet*.—This first miracle fitly represents his whole ministry. Elijah was the destroyer, Elisha the healer. v. 19. A picture of man, favoured so highly by God, but with a nature poisoned by sin; barren therefore, even noxious, till the salt of divine grace is infused, Mark 9, 50. Christians are the healing salt of the world, Matt. 5, 13.

The salt, like the sheepskin, or the meal (4, 41,) or the stick (6, 6), or the spittle of Jesus (Mark 7, 33: 8, 23) is but a symbol.

IV. *The curse that comes from dishonouring God's prophet*. This is the one exception to the beneficent character of Elisha's many miracles. There seems a disproportion between the sin and the punishment; but we are not good judges of what is trivial sin and what is not, e. g. Gen. 3, 17. 1 Sam. 6, 19. 2 Sam. 6, 7: 24, 10-14. Note (1.) This sin must have been premeditated by the parents as well as joined in by the children, or so many would not have been together at the place. They were probably sent out to so insult Elisha that he would not enter the idolatrous city. (2.) The mockery was of the bitterest kind; as if to say, "we have got rid of Elijah, and would gladly get rid of you in the same way." That the children were made the instruments, showed a recklessness of unbelief on the part of the parents, that could be punished in no other way. And for the children, it was true mercy to take them from such parents. (3.) Ridicule was poured not only

on the prophet, but on the wonderful and gracious revelation God had given to the people in translating Elijah. (4.) It was necessary to vindicate the authority of Elisha at the outset, even as Elijah had been attested by the famine. It must have been bitter for a man like Elisha, but it had to be done. He "turned back and looked on them," doubtless with grief and pity, but "the curse causeless shall not come."

THE OIL INCREASED.

APRIL 1st.—2 Kings, 4, 1-7.

Golden Text: 2 Cor. 9, 8.

The sons of the prophets sometimes dwelt in common buildings with a common table, 4, 38. 6, 1; while others of them—probably the married ones—had their own houses.

The widow.—According to Josephus, she was the widow of Obadiah, the steward of Ahab. She was a sensible woman; did not appeal to Elisha until she had done all that she could and parted with everything of value she had: and then she rests her claims on the pious memory of her husband. She is now in extremity, and that is God's opportunity. The law of Moses, still recognised in Israel, gave the creditor the right to claim as bondmen the person and the children of the debtor who could not pay. They became free in the year of jubilee, Lev. 25, 39.

The prophet.—He first directs her attention to what she has. So the Lord says to His disciples, "How many loaves have ye?" and then says, "bring them to me." Matt. 14, 16-18. His blessing on what we have makes it sufficient. Paul in prison. Phil. 4, 18. We are seldom so badly off as we think.

The prophet then readily helps her. Acts 3, 6. The piety of a father is the best inheritance. The measure of the help he leaves to her own faith. "Shut the door." God delights to bestow His favours secretly, Matt. 6, 6. Elisha would imitate him. So should we; Matt. 6, 3.

Lessons—(1.) God cares specially for the widow and the fatherless. See in the book of Deut., the gracious provisions of the law for them. (2.) The more of emptiness we present to Him, the more shall we receive from Him. According to your faith, it shall be done to you, Matt. 8, 13. (3.) We can never take the promises of God too largely, 3, 16. 13, 15-19. "It may be too much for thee to take, but not too much for me to give," said a great king to a subject who protested that the gift was excessive. (4.) Pay every just debt first. Live on what remains thereafter.

REVIEW.

MARCH 25th.

GOLDEN TEXT.—"But the Lord is the Judge: He putteth down one and setteth up another: Ps. LXXV. 7. Catechism, Q. 52: What are the reasons annexed to the second commandment?"

HOME STUDIES.

M. 1 Kings 12:	12-23	- -	<i>The Kingdom Divided.</i>
T. 1 Kings 16:	23-34	- -	<i>Omri and Ahab.</i>
W. 1 Kings 17:	1-16	- -	<i>Elijah the Tishbite.</i>
Th. 1 Kings 18:	21-46	- -	<i>Elijah at Carmel.</i>
F. 1 Kings 19:	8-16	- -	<i>Elijah at Horeb.</i>
S. 1 Kings 21:	4-14	- -	<i>The Story of Naboth.</i>
S. 2 Kings 2:	1-25	- -	<i>Elijah Translated.</i>

Normal Sabbath Schools.

THE Sabbath School is a *School*, in which the text-book is the Bible. The proper office of teaching is not so much to *preach* to pupils, as to incite them to a diligent and systematic study of the word of God for themselves. Never before did the Sabbath School enjoy so many advantages. Master minds are giving their best thoughts and much of their time to the preparation of expositions and commentaries for the special benefit of teachers and scholars. At the same time, it is freely admitted that, after all, it must be said of Sabbath School instruction, as a whole, that it is still "*too superficial.*" The meetings which were held last summer, under the names of "the Sunday School Parliament, on Well's Island, and "the Sunday School Assembly," at Chatauqua Lake, have been the means of directing special attention to this subject, and the remedy suggested, in both instances, is the institution of Normal schools or classes for the improvement of teachers already employed, and for the training of young people for teacher's work in the future. "THE NORMAL CLASS" is the name of a monthly magazine edited by Dr. J. H. Vincent of New York, and devoted exclusively to this branch of S. School instruction. The January number contains the first six of a course of forty Normal Lessons, prepared with great care by a committee of the Chatauqua Assembly, appointed for the purpose, and which we commend to the special notice of superintendents and teachers of Sabbath Schools. The magazine is published by Nelson and Phillips, 805 Broadway, New York—price 50 cents *per annum*. A correspondent informs us that a Normal Class, such as we have referred to, has been instituted in connection with the Sabbath School of the East End Church, Toronto, (Rev. J. M. Cameron's.) The class is made

up of teachers, Bible Class, and advanced scholars, in all about twenty-five. It is conducted by the pastor. The meetings are held once every week, forty-five minutes being devoted to the Normal Class work and, afterwards, forty five minutes to the study of the Lesson for the next Sabbath.

The Mission-Box Penny.

FOR THE YOUNG.

WHAT does the mission-box penny say?
I've sent a message of peace away
To a field of blood, where, wounded, dying,
A soldier among the dead was lying.
It spoke to his heart of joys above:
It brightened his eye with a Saviour's love;
And he blessed the page with his latest breath
That took from his spirit the sting of death.

Mission-box penny! What hast thou done?
A Gospel sent to the clime of the sun.
It found a widow by Ganges' side,
Seeking for death in its rolling tide;
It spoke to the heart, of sin forgiven,
Of an endless life and blessed heaven;
And she stooped, like Sychar's trembling daughter,
To drink from the well of living water.

Mission-box penny! no pearls of the sea
Are so rich as the blessings that flow from thee;
To the heart of the troubled one, comfort and calm;
To the wounded spirit, a healing balm;
Seed for the day of eternity's reaping;
Lamb's gathered in for the Good Shepherd's keeping.
As the stars of the firmament, bright and many,
Are the blessings that flow from the mission-box penny.

Our Own Church.

WE invite attention to the Missionary Chart found in another column of this number. Pardon us if we say that it should be committed to memory by every one who takes the smallest interest in the Missions of the Presbyterian Church in Canada. There are among us some, we doubt not, to whom it will be a matter of surprise to read for the first time the names of thirteen ordained missionaries and three ladies who have gone forth from the Canadian Church to preach and to teach the Gospel of the Kingdom in heathen lands. To all of us it ought to be a matter of thankfulness that we can present such a

statement, and it should be made a matter of most earnest consideration in every congregation how this work of ours is to be best maintained and extended. The first step, as it appears to us, is the diffusion of information in regard to its details. And to this end perhaps there is no better way than the institution of monthly missionary meetings in all the churches, where the history of the different missions, and particulars regarding the agencies employed, and the results that have followed, might be set forth in an instructive and interesting manner. The reports of the Convener published in the printed minutes of the General Assembly supply all the statistics that are necessary to begin with.

Individuals must always be allowed to indulge their preferences in supporting the various schemes of the church, but the General Assembly makes no difference in favour of one scheme or another. It expects every congregation to contribute to the support of each and all of them. The large demand made upon our space, from month to month, by our "acknowledgements," which have come to form an important feature of the RECORD, is the best evidence we can wish for that the duty of contributing for missionary purposes is generally recognized. Let us not however, overlook the danger of *procrastination* in this matter. We have a very great work in hand: and *the time is short*. Three quarters of the ecclesiastical year are already *gone*. In two months more the accounts of the several treasurers will be closed. If any have been lagging behind, it is high time they were up and doing. It is not yet *too late*.

A HANDSOME CONTRIBUTION.—We learn with much satisfaction that the Rev. R. H. Warden has received a draft for one hundred pounds sterling in aid of the French Evangelization Scheme from the Colonial Committee of the Free Church of Scotland. The Rev. Peter Hope, the secretary, further intimates that the said committee has made grants of £200 and £300 for the advancement of Home Missions in the Eastern and

Western Sections of our Church respectively. Recognition so generous demands our warmest thanks, and should stimulate us all to put forth our best efforts to help ourselves.

ANNIVERSARY MEETINGS.—A meeting of the ministers and leading laymen of the churches in Montreal was recently held, by invitation, at the residence of Mr. Joseph Mackay, where a conference was had as to the best means of awakening a more general and deeper interest in the missionary schemes of the Presbyterian Church in Canada. After a long and interesting discussion, it was unanimously agreed to recommend the institution of a series of "Anniversary Meetings," and a committee was appointed to make arrangements, forthwith, for the first of such meetings to be held in the course of the present month. The proposal is, in the meantime, to devote three consecutive evenings to advocating the claims of the Home, the Foreign, and the French Evangelization schemes of the church. In addition to the best native talent, speakers of known ability *ab extra* will be invited to take part in the proceedings, and it is hoped that in this way an amount of enthusiasm will be elicited that will exert a beneficial influence far beyond the limits of the city, or the Province of Quebec. The success or failure, however, of this more ambitious project, need not hinder the regular and systematic presentation of the claims of missions to the several congregations in the manner above referred to.

COLLEGE ENDOWMENT.—While we in the upper provinces have been talking and writing about the endowment of our colleges, our plucky neighbours in the Maritime Provinces, undeterred by the "hard-times" bug bear, have taken hold of the matter, and, with their accustomed energy and enthusiasm, are pushing it forward rapidly to a successful issue. We take the following list of subscriptions for the endowment of the Theological Hall at Halifax from the PRESBYTERIAN WITNESS of the 10th ultimo. They appear to be chiefly from

the city of Halifax and neighbourhood, and amount in all to \$24,320.

Alexander McLeod	\$2000
Wm. J. Stairs	1000
J. S. Maclean	1000
Thomas Bayne	1000
H. B. Webster, Kentville	1000
D. Frieze, Maitland	1000
James Primrose, Pictou	1000
John Mackinlay, Pictou	1000
John Macnab, Halifax	1000
John Doull	1000
Sir Wm. Young	500
Rev. Robert F. Burns, D.D.	500
D. G. Keith	500
George M. Grant	500
Allan Pollok, D.D.	500
John Gibson	500
Peter Grant	500
George Esson	500
James Scott	500
Peter Ross	500
Farquhar, Forrest & Co.	500
A. K. Mackinlay	500
Adam Burns	500
Mrs. Captain Taylor	500
Howard Primrose, Pictou	500
Clarence Primrose, Pictou	500
John A. Sinclair	500
J. J. Bremner	300
Dr. Avery	300
Isaac S. Murray	250
William Robertson	250
George Buist	200
Prof. Macdonald	200
A friend	200
E. G. Stayner	200
Gordon & Keith	200
Dr. Cogswell	150
A. Stephen & Son	150
R. B. Boak	150
A friend	120
W. L. Lowell	100
J. H. Johnstone	100
David W. Ross	100
John Lithgow	100
Dr. Dodge	100
Edward Gorham	100
J. D. Mackintosh	100
Wm. Lawson } Lawson, Har- }	100
W. H. Harrington, } rington & Co. }	100
Rev. R. S. Patterson, M.A., Bedeque,	
P. E. I.	100
Chalmer's Church, Halifax	1150

The Presbytery of Pictou has given its cordial approval of the scheme. In the town of Pictou the subscriptions have reached nearly \$5000 already, and from other parts of the country assurances have been received of hearty co-operation.

The Rev. Robert Campbell arrived safely at Londonderry on the 29th January, after a rapid though somewhat tempestuous voyage, and when last heard from, was comfortably installed in the hospitable manse of Mr. Rodgers. His reception by the brethren in Derry was most cordial. On the following Sabbath, Mr. Campbell was to have the opportunity of explaining the nature of our French Evangelization Scheme, in the 1st Presbyterian Church in the morning, and in Mr. Rodger's Church in the evening.

INDUCTIONS AND ORDINATIONS.

GLENMORRIS, *Paris Pres.*:—The Rev. A. Glendinning was inducted on 30th January.
 BARRIE, *Barrie*:—The Rev. John Leiper was inducted to this charge on 1st February.

BECKWITH AND ASHTON, *Ottawa*:—The Rev. J. M. McAlister was inducted to the pastoral charge of these congregations on 25th January.

PORTAGE LA PRAIRIE AND BURNSIDE, *Manitoba*:—The Rev. A. Bell was inducted on 3rd January.

ALLISTON, *Barrie*:—The Rev. J. R. S. Burnett was inducted to the charge of Alliston and Carluke, 23rd January.

CHARLOTTETOWN, *P. E. Island*:—Rev. Kenneth McLennan, late of Peterboro, Ont., was inducted to St. James Church on 31st January.

GEORGETOWN, *P. E. Island*:—Rev. John McKinnon, formerly of Hopewell, N. S., was inducted 11th January.

ST. JOHN, N. B.—The Rev. William Mitchell, formerly of Chalmer's Church, Montreal, was inducted to the charge of St. Andrew's Church, Saint John, on 30th Jan.

CALLS.—The Rev. Chas. Brouillette has received a unanimous call from the congregation of St. Louis de Gonzague, Que., and has expressed his willingness to accept. The Free Church, Coté Street, Montreal, have agreed to call the Rev. Richard Waterston of Union Free Church, Glasgow, to become their minister. Rev. E. B. Waits, of Waterdown, Ont., has received a call to St. Andrew's Church, Stratford. St. Matthew's congregation, Montreal, have unanimously resolved to call the Rev. Simon S. Stobbs, formerly of Lugar, Ayrshire, Scotland.

NEW CHURCH.—A handsome new church has been opened at Lower Stewiacke, N. S. It seats over 400, and cost, site and all, \$3,125.

NEW MANSE.—During the past summer the united congregations of Uxbridge and

Leaskdale, Ont., have erected a substantial and commodious manse in Uxbridge village. The property, including all the requisite outbuildings, cost about \$2600

CONGREGATIONAL REPORTS.—The annual printed Report of St. Andrew's Church, London, Ont., gives us the idea of a large, well organized, and flourishing congregation. That of Charles Street, Toronto, shews continued increase and financial prosperity—and that the church is becoming too small for the congregation. The C. P. Church at Bowmanville, reports itself to be in a very flourishing condition. The tenth annual report of St. Andrew's Church, Victoria, B. C., is also satisfactory, "the manager, being able from the increased income at their disposal to pay all the accounts outstanding against the church at the opening of the year, and to reduce the mortgage debt to \$3,500."

GENEROUS.—The congregation of the late Dr. Bayne, Pictou, N. S., paid the stipend of their deceased pastor in full to the end of the year, and presented the widow with \$400 additional.

KINGSTON WOMAN'S FOREIGN MISSIONARY SOCIETY.

The Kingston Woman's Foreign Missionary Society of the Presbyterian Church in Canada, at its first annual meeting held Jan. 3, 1877, decided to employ immediately a native Bible woman or Zenana visitor at Madras, India. They hope soon to have intelligence of her having entered on her work.

Meetings of Presbyteries.

QUEBEC, 13th December. Petitions praying to have calls moderated were presented from Hampden and Scotstown respectively, which were granted. A call from Lingwick to Mr. Malcolm McLeod, preacher, was presented and after full consideration was also sustained, and it was agreed to proceed with the settlement. Complaints were made by parties representing mission stations and aid-receiving congregations in reference to the delay, and feared withdrawal by the General Assembly's Home Mission Committee of the grants formerly given to them. The Presbytery expressed their sympathy with the parties aggrieved, and promised to use their influence to have the rules passed by last General Assembly, with respect to aid-receiving congregations, modified, at least in the case of congregations situated in the Province of Quebec.

OTTAWA: 6th, 7th and 8th Feb.—There was a very full attendance of both Ministers

and Elders. Rev'd. W. Ross was elected Moderator for next six months. A call was laid on the table from the Congregation of Osgoode to the Rev. J. A. G. Calder, formerly of Orono. Mr. Smith tendered the resignation of his charge at Chelsea, and did also Rev. Alexander Campbell, that of Westmeath. The latter was accepted by the Presbytery. In the former case, a Committee was appointed to confer with the Minister and the Congregation, and to report to next meeting. A memorial to the General Assembly was adopted anent the preparation of a Hymn book, and another, to His Excellency the Governor General in Council, to nominate a day of National Thanksgiving throughout the whole Dominion.

The following parties were appointed Commissioners to the next meeting of the General Assembly:

Ministers, by rotation, commencing at the top of the Roll—Dr. Maun, and Messrs. Jas. Whyte, Bremner, and Ross.

By ballot—Messrs. Gordon, Farries, Bennett, Armstrong, and Campbell.

Elders, by ballot—Messrs. Bell, Drummond, Mutchmor, Hardie, Durie, Hunter, McMillan, Robinson and Hon. Geo. Bryson.

A Committee was appointed to consider the propriety of forming a Women's Foreign Mission Committee in connection with the Presbytery.

KINGSTON, 9th and 10th January:—Mr. Beattie, of St. Columba and St. Paul's Congregations, Madoc, tendered the resignation of his pastoral charge on the ground of inadequate support. Mr. Burton submitted a draft minute in reference to the lamented death of the Rev. Patrick Gray, late minister of Chalmer's Church, Kingston, which was adopted. It bears ample testimony to the high estimation in which Mr. Gray was held by his brethren, and records in touching terms a sense of the great loss occasioned by his death. An obituary minute was also adopted in relation to the demise of the late Rev. William Smart, who died at Gananoque, on the ninth September last, at the advanced age of eighty-eight years—sixty-six of which he had spent in the office of the ministry.

Mr. Smith, convener of the Home Mission Committee gave a detailed account of the extensive missionary work of the Presbytery. A proposal to send Messrs. Beattie and Cormack to the North Hastings Mission field was sanctioned. In re the Assembly's Home Mission fund, it was decided to express disapproval of the proposal to divide it into two funds. The draft Act on the Constitution of the General Assembly was approved with this exception;—that section 5th be amended by the omission

after the word "Commissioners" of the clause, "of whom at least thirteen shall be ministers."

PETERBOROUGH, 16th January:—A call to Rev. William White, of Newtonville, from Warsaw and Dummer was sustained. Rev. Dr. Reid, and Rev. W. T. Wilkins, (the latter in room of Rev. D. J. Macdonnell,) appeared in the interests of Knox and Queen's Colleges. The Presbytery gave assurance that its best efforts would be put forth to raise at least \$600 per annum for the colleges from within the bounds. The following commissioners were appointed to attend the General Assembly:—Messrs. Roger, Paterson, Cleland, Bennett, Clark, and Donald, *Ministers*; and Messrs. John Carnegie, James Ker, James Craick, Alex. Fraser, George Morrison, and Sheriff Hall, *Elders*. It was agreed to ask all congregations within the bounds to take up collections to defray the travelling expenses of the commissioners. A minute, *valedictory*, was adopted in reference to the removal of Rev. Kenneth MacLennan, from St. Andrew's Church, Peterboro, to Prince Edward Island.

HAMILTON, 11th January:—At an adjourned meeting of this court, Mr. Fraser reported that he had cited the congregations of Welland, Port Colbourne and Crowland to appear for their interest *in re* the resignation of Rev. F. W. Clarke. No appearance being made, the resignation was accepted. The remits from the General Assembly were further considered. The Barrier Act was approved *simpliciter*. The draft Act for the General Assembly was approved with the following amendment,—The General Assembly shall consist of one fourth of the Ministers on the rolls of Presbyteries, together with one acting Elder for every four sessions that have a right to be represented in the several Presbyteries. The induction of Rev. Dr. James to Knox Church, Hamilton, took place in the evening. Mr. Gordon of Clifton, preached. The new minister received a very hearty welcome from his people and the brethren of the Presbytery.

LOXNOX, 6th February:—Rev. Mr. Urquhart intimated his acceptance of the call from Duff's and Chalmer's Church, Dunwich. The induction was appointed to take place on 23rd ultimo. At the ordinary meeting, on 3rd Tuesday in March, "Remits" will be considered, and Delegates to the General Assembly appointed. Elders commissions will be called for.

BRUCE, 16th and 17th January:—This court met at Walkerton with a good attendance of members. The finance committee

reported that they had fully paid the Presbytery's share of the Home Mission Fund indebtedness. An interesting conference was held at the evening sederant on the state of Religion, when addresses were delivered by members on Home and Foreign Missions, Pastoral Work, Evangelistic Services, and Sabbath School work. The following commissioners were appointed to the General Assembly—*by ballot*;—Dr. Bell, Messrs. Scott, Tolmie, Anderson, Straith and Wardrope, *ministers*, and Messrs. R. M. Hay, Dewar, Mather, Balgah, McKagne, and Rowand, *Elders*.

MANITOBA, 3rd January.—The Presbytery met by adjournment for the induction of Rev. A. Bell to the pastoral charge of Portage la Prairie and Burnside. The Rev. J. S. Stewart of Palestine, preached. Dr. Black, the moderator *pro tem*, having put the questions appointed for such occasions to be asked of the minister and the congregation, thereafter formally inducted Mr. Bell to the charge, and addressed him in suitable terms. Rev. Mr. Robertson, of Winnipeg, addressed the congregation. In the evening the interesting proceedings of the day were celebrated by a congregational soiree, reported to have been "one of the most successful gatherings of the kind ever held at the Portage." This is indeed "good news from a far country."

MIRAMICHI, 6th February:—This Presbytery held its stated quarterly meeting, in St. James' Church, Newcastle, at which there was a good attendance of members. A memorial from the congregation of St. Andrew's Church, New Richmond, Bonaventure Co., Quebec, asking to be received into connection with the Presbyterian Church in Canada, was tabled. The request was cordially granted, and provision for the supply of the pulpit of the congregation was made. The Remits of the General Assembly were with some amendments approved of. On motion by Rev. James Anderson, seconded by Rev. Samuel Houston, it was resolved to nominate the Rev. James Bennett, of St. John, to the Moderatorship of the next General Assembly.

P. E. ISLAND, 31st January.—The Trustees of St. James' Church, Charlottetown, intimated that they had added \$200 to the stipend promised to Rev. Kenneth MacLennan, making it \$1600 with a manse, and that they were prepared to pay the first quarter in advance. His induction was proceeded with at 7 p. m. At the close of the services the new minister received a hearty welcome from the people, and his name having been added to the roll, he

took his seat as a member of the court. It was agreed to recommend the Foreign Mission Board to give a Bursary of \$70 to Mr. Charles McLaren, a student at Dalhousie College, having the Foreign Mission field in view.

The induction of Rev. William Grant was appointed to take place at Clyde River, on 28th February. It was agreed to take up remits from the General Assembly at next meeting.

WALLACE, 6th February :—Applications were made for supplements to three congregations,—Pugwash, Amherst, and St. Matthew's Church, Wallace. The Presbytery considered the remits of Assembly and recommended that the Home Mission and Supplementing Funds be continued separate. The regulations of the Widows' and Orphans' Fund were approved with the addition that ministers on the Fund of the late church of the Lower Provinces pay the lowest rate of the proposed new fund. The Barrier Act was approved with the recommendation that the "two-thirds majority" be struck out. With regard to the constitution of the General Assembly the Presbytery recommend that congregations, not ministers, be the basis of representation, and that Presbyteries be permitted to elect representative Elders beyond their own bounds if they see cause.

Psalm Twenty-fourth.

A new version, translated from the Hebrew.

THE earth is Jehovah's, the fulness thereof,]
The world and inhabitants to him belong :
For He on the sea hath appointed it firmly,
And on the bright waters established it strong.

What man to the hill of Jehovah ascendeth ?
Who shall in the place of His holiness rise ?
Of hands clean, of heart pure, whose oath without
guile is ;

Who hath not uplifted his soul unto lies.

That man from the Lord shall the blessing receive
from

The God of Salvation his righteousness gain ;
'Tis this generation that seek him, O Jacob,
And strive in Thy presence a place to obtain.

Your heads, gates, lift up — be ye raised doors of ages,
Then enters the King to whom glories belong.
Who is King of Glory ? Jehovah the Mighty !
Jehovah in battle both mighty and strong !

Lift up, gates, your heads, doors of age be ye opened,
That entrance to this King of Glory may be !
Who this King of Glory is, answer ye heralds,
Jehovah of Hosts ! King of Glory is He !

B.

Obituary.

THE Rev. Alexander Henderson, M. A., of St. Andrew's, Que., died on the 19th of January, in the 93rd year of his age. From the notice of his death which appeared in the *Montreal Witness*, we glean the following particulars respecting this venerable minister who was well known to many of our readers, and who retained to the very last all his faculties of mind and body unimpaired in a very remarkable degree.

Mr. Henderson was born near Stirling, Scotland, in the year 1783, studied at St. Andrew's University, where he distinguished himself, and after passing through the theological class of the well-known Dr. Lawson, at Selkirk, was licensed as a preacher in connection with the Associate Synod. He was settled as minister in Carlisle, England, in 1810, and remained there till 1818, when he came to this country, having received an appointment from the British Government, as Presbyterian minister of the County of Argenteuil, with a salary of £100 *sig.* per annum, which he enjoyed to the last, but which, of course, dies with him. He settled in the village of St. Andrews, then in its infancy, and resided there ever after, preaching the Gospel, and administering the ordinances of the church with unweary zeal, both there and in Lachute and Chatham, till ministers were settled in those places ; gaining and retaining to the end of his life the unfeigned respect of the entire community, by his learning and ability, by his high-toned character and his ministerial faithfulness. In the year 1860, his failing sight rendered it necessary that he should obtain assistance in his work, and Mr. Paterson was ordained as collegiate minister. After that, Mr. Henderson only preached occasionally. He continued, however, to do so till within a few months of his death, the last time he occupied the pulpit being in June last, and with no apparent falling off in mental power, and very little even in voice. But the strong man was bowing down. He gave an impressive and affectionate "Table Address" at the communion on the 3rd December, and attended church for the last time on the 24th December. He was a good man, and he died in peace both with God and with man. His piety was deep, though unobtrusive. Its sincerity appeared in his whole life ; it shone particularly in his prayers—not in their length, but in their comprehensiveness, in their profound reverence, in their rich Scriptural tone, and evangelical unction. The sick and the

dying knew their power. He was of a catholic spirit—a lover of all good men; he was a lover of liberty, and a strong hater of oppression and injustice.

Mr. Henderson was a scholar, being especially a master in English and Latin; he took a lively interest in education, and has bequeathed his valuable library to the Presbyterian College, Montreal, to the theological and literary stores of which it will doubtless prove a welcome addition. He has left legacies also to various of the schemes of the Church and to the French-Canadian Missionary Society, of which he was from its beginning a warm friend.

Ecclesiastical News.

It seems to be generally admitted that the Free Church College Committee's report on Professor Smith's article on "the Bible," to which allusion was made last month has, practically, removed this case from the arena of ecclesiastical procedure. The committee in substance report "that there is no ground to prosecute Professor Smith for heresy. But, while acknowledging his high character and great learning, and accepting his statement of a belief in the orthodox doctrine of the inspiration and authority of Scripture, they pronounce his article to be of a dangerous and unsettling tenency, and express regret than an article written by him should have given rise to anxiety and suspicion. Professor Smith explains that, as one not enlisted in the services of a destructive theology, he was the more likely to write a fair and impartial account of the present state of critical questions, but he would not have undertaken the duty if he had thought that he would thus tend to cast any doubt on the divine authority of Scripture." It is hoped that the General Assembly which meets in May will be satisfied with the finding of the report, and Professor Smith's explanations, and that so the matter may be allowed to drop.

It is much more satisfactory to refer to a report of a different kind in circulation, namely, that Dr. Christlieb of Bonn, the eminent German theologian, and author of that now famous work, "Modern Doubt and Christian Belief," is likely to receive a "call" from England. Dr. Donald Fraser of London has given notice that he will move an overture to the next Synod of the Presbyterian Church of England to appoint Prof. Christlieb to the chair of Apologetics and pastoral Theology in the Divinity School of that Church. It would be unquestionably a splendid appointment.

Professor Flint, of Edinburgh, recently delivered the first of the present year's course of "Baird lectures" in Glasgow to a numerous audience. His subject was "Atheism" which, he said, ought certainly not to be a self-confident system. "It

could never be sure that there was no God, and could never have a right to deny that there was a God. It must simply affirm that Theism had not been proved true, and must abandon the hope of ever proving it false." The lecturer characterized the objections which Atheism urged against the existence of a God as extremely feeble. He maintained conclusively that the believer in an Almighty and perfect moral judge and governor, had every motive to virtue which the unbeliever had, and he had his belief in addition, which was the mightiest motive of all. He concluded by remarking that the decline of religion had always been contemporaneous with the decline of nations, and that people had achieved noble things only when strongly animated by religious faith.

The University of Edinburgh enrolls this year, it is said, two thousand three hundred students. The fact that \$50,000 has already been subscribed for the Celtic Chair in this University is naturally regarded as an indication of reviving interest in Gaelic literature—thanks to Dr. Blackie, who, though not a Highlander himself, has done yeoman's service in popularizing Highland literature.

The United Presbyterian Church has recently lost one of its foremost ministers by the death of Rev. Henry Ronton of Kelso in the 73rd year of his age. He was distinguished rather by logical clearness and precision than by brilliancy. In private, and in public, he is described as having been "a genuine man, without guile, or hypocrisy or sentimentalism."

The death of our oldest Canadian minister, elsewhere noticed, brings to mind the name of the oldest minister in Scotland—and probably in the world—the Rev. James Ingram, Free Church minister of Unst, in the Presbytery of Shetland, ordained 1803, and now one hundred and two years of age. He has been seventy-four years in the ministry. It is not a little singular that his colleague and successor is his own son—a minister of forty years standing. The senior minister, at the last accounts, was still hale and hearty.

At a meeting of the General Assembly of the Presbyterian Church of Victoria, N. S. W., held in November last, a proposal was brought up from the Presbytery of Ballarat to lessen the number of the Standards of the Church by removing the "Second Book of Discipline," from the list, and suggesting certain other modifications. After a good deal of discussion, the original overture was withdrawn in favour of one remitting the whole question to the Pan Presbyterian Council to advise whether any such modifications should be attempted at all, and if so, what alterations should be suggested. This church was now one hundred and forty-one ministers on its roll, 234 Churches, 150,600 adherents, and 15000 communicants.

It is said that there are ten thousand ministers of the Episcopal Church in England and Wales receiving less than £100 a year, while the entire annual revenues of the Church are estimated to reach eight or ten millions sterling.

One of the most extraordinary proposals ever

made to a minister of forty years standing, surely, is that which has just been made to the venerable A. N. Somerville, of Anderston Free Church, Glasgow, by the Glasgow United Evangelistic Association. It is in effect that he is formally "invited to give up his ministerial charge (though not his connection with the Free Church), and for the future to devote his life to the furtherance of the Gospel at home and abroad, but especially among the English-speaking people in foreign lands, and, as far as in his power, among the non-Christian natives of these countries." The brave minister sees no lion in the way, so that there is every probability of his speedily resigning his present charge, and accepting the commission now offered him, and which has a fine old Apostolic ring about it, "to go wherever the English language is spoken, bearing a message of love and good-will to all who in every place love the name of our Lord and Saviour, and to promote the diffusion of the Gospel among the nations of the earth."

Our Foreign Missions.

Eastern Section.

THE maritime section of our General Committee on Foreign Missions, met at New Glasgow, N. S., on Feb'y. 7th, at 10 o'clock, A.M. The meeting was smaller than usual, one active member being in Montreal, and another removed to Georgetown, P. E. Island; but the chief blank, was the absence by reason of death of the Chairman, Dr. Bayne, late of Pictou. Rev. G. Walker filled his place for the day, and in suitable devotional services, improved the occasion, which all felt to be deeply impressive. A Committee was appointed to prepare a statement for the Committee's record, respecting the services, more especially in connection with Foreign Missions, of their beloved and lamented Chairman.

NEW HEBRIDES MISSION.

Letters were then read from all the Missionaries supported by this Church in the New Hebrides, and also from Rev. Dr. Steel, of Sydney, and Rev. J. D. Murray, of Paramatta, New South Wales. These letters shewed that our Missionaries were well, and laboriously occupied in their respective spheres. The chief change indicated, was the removal of Rev. J. Annand to Anelgauhat, to succeed Rev. J. D. Murray, resigned. Mr. Annand had commenced his work on Aneiteum, while Mr. McKenzie on Faté, and Mr. Robertson on Erromanga, were gradually extending their fields of operation and their influence.

Extracts were next read from the members of the Mission Synod, held at Nguna on the 8th June, 1876. In compliance with

recommendations of Synod, that sail-boats should be provided to enable Messrs. McKenzie and Robertson to prosecute their work to advantage, £30 stg. were voted to each for that purpose. In response to Mr. McKenzie's inquiry addressed to the Secretary for £3 stg. each, for five native teachers, the Secretary was directed to ask the amount required, from Sabbath Schools, which have now no specific object in view in their collections; and especially from such as are now contributing but little for Missionary work.

The following persons having noticed Mr. McKenzie's request in last Record, have anticipated the resolution just passed, by sending the Secretary for the project, \$12, providing very nearly for one of the five:— Mrs. Grant, New Glasgow, per Rev. E. A. McCurdy, \$10.00. C. F., of Little Harlem, per Rev. G. Walker, \$2 00.

Without writing to particular Sabbath Schools, the Secretary will be happy to transmit the money and the name of any one taking up the support of a native teacher at the rate of £3 stg., \$14 66. If the support of ten should come, instead of five, no harm will be done, for the same kind of agency is employed in Aneiteum, and probably on Erromanga.

TRINIDAD MISSION.

The Secretary laid on the table a letter from the Corresponding Secretary of the Woman's Foreign Missionary Society, of Halifax in connection with this Church, offering to assume the support of Miss Blackadder, from April 1st. It was agreed that the offer be accepted, and thanks communicated to the Ladies' Society for their unsolicited and valuable aid.

Letters were submitted from all the Missionaries, and the minutes of Council of various dates read. The finishing of the new School House at San Fernando was reported, and the payment of one hundred and twenty-five pounds sterling, as requested by the Council ordered. Various arrangements and recommendations of the Council were attended to, some being approved, and some remitted to Sub-Committees for further examination. The opening of the new building at Mission Village for school and church purposes, was also noted with satisfaction, as well as the arrangements.

THE FOURTH MISSIONARY.

References to Mr. J. A. McDonald's work, was the most important subject of consideration. There being an opening for a fourth Missionary, six months ago, and a

man willing to accept the Church's commission to go thither, the Committee had availed themselves of the opportunity of the Synod's meeting in October, to ask the advice of that body, as the support for the present year was expected to come from the Lower Provinces. This step seemed necessary, inasmuch as the Committee were without funds to send a fourth Missionary. During the meeting of Synod, the respected Missionary accepted a call from the Board of Home Missions to proceed to Bay of Islands, in Newfoundland. In these circumstances, the Synod advised that the Committee should go forward, looking out a Missionary, and pledging itself to make special efforts to provide the funds.

This being the first meeting of Committee, the question arose, what steps shall be taken to carry out this advice. It appeared on inquiry, that the funds are not only wanting, but that the Missionaries now in the field, have been paid by borrowed money to a large extent, while the current salary of Rev. J. F. Campbell still remains unpaid, for want of directions from Mr. C. to whom it was to be remitted.

It was agreed to lay the facts before the Church, with notice that the Committee will take the necessary steps to send forth another Missionary, so soon as they are delivered from pecuniary embarrassment, by increased liberality on the part of the supporters of the Mission. It was agreed that while the publication of the facts of the case in the Record will constitute an appeal to all the friends of the Mission for increased support, a special circular should be sent to those congregations which have, within the year past, made no contribution to the Foreign Mission Fund.

FINANCE.—The Foreign Mission Committee of the Maritime Provinces having ordered the state of their funds to be fully published for the information of the churches, it is but justice to the other funds that their condition should also be shewn. It will be seen that the Agent has had to raise, partly by loan, over \$5,000 to meet all demands. It is necessary, however, to explain that one-fourth of the Assembly's year, or nearly so, remains for receipts, while the supplements to salaries are paid to July 1st; the Trinidad Missionaries to the same date, and the New Hebrides Missionaries to January, 1878.

STATE OF THE FUNDS.

Feb. 4—1877. Foreign Mission.	
Receipts from May 1st to date	\$5,836.23
Expenditure, including adverse balance	7,402.16
Deficiency	\$1,565.93

Dayspring Mission Schools.

Receipts.....	\$1,421.59
Expenditure.....	2,529.63
Deficiency.....	\$1,108.04

Home Missions.

Receipts.....	\$2,510.53
Expenditure.....	3,118.01
Deficiency.....	\$607.48

Supplementing Fund.

Receipts.....	\$3,622.14
Expenditure.....	4,812.63
Deficiency.....	\$1,190.49

Ministerial Education, Current.

Receipts.....	\$3,348.73
Expenditure.....	4,868.60
Deficiency.....	\$1,517.87

French Evangelization.

Receipts.....	2,012.17
Expenditure.....	1,084.92
In Fund	
Deficiency on former Funds	\$5,989.61
Loss by	927.25
	\$927.25

Actual deficiency

\$5,062.56
F. G. MCGREGOR,
Agent.

February 4th, 1877.

MISSION GOODS—Four boxes have been despatched by Dr. McGregor to the New Hebrides: two being for Rev. J. W. McKenzie, and two for Messrs. Annand and Robertson.

To Mr. McKensie—

A box, from Ladies of Musquodoboit, value \$15; also dry goods from Wood Bro. & Co. -donors unknown.

From a family, Nine-Mile River, 6 yds flannel. Three parcels, from parties unknown.

Three wabs of Home-made Cloth, from Ladies of Rev. J. Munro's Con., Wallace.

1 box from Cape George, sent unopened.

To Messrs. Annand and Robertson—

1 box, from Bedeque, unopened, value \$40.

Two boxes Clothing, from Chalmers Church Sewing Circle, \$40.32.

1 package, from Ladies of St. Matthew's Ch., for Mr. Robertson.

3 packages, from Ladies of Fort Massey Church, for Mr. Robertson.

1 package, from Poplar Grove Church, for Mr. Annand.

1 package -donor unknown.

Also, Pictorial Illustrations, from British American Bookstore.

French Evangelization.

PERHAPS in no department of our Church's work are there more hopeful and encouraging signs of progress than in that under the care of the Board of French Evangelization. The work is assuming large proportions, not only in the cities but also in the rural districts of the Province of Quebec, the openings at present far exceeding the ability of the Board both as to means and missionaries to undertake. Besides purely French fields, there are a large number of districts with a sparse English speaking Protestant population—

gradually becoming less numerous, their places being taken by French Romanists,—where, if gospel ordinances are to be maintained at all, it must be by means of missionaries able to minister to the wants of the English-speaking section, and at the same time to make inroads on the French community. In such districts it is to the interests of the English-speaking Protestants to have a missionary who can preach in both languages, so as to ensure their having ordinances maintained among them at all, while at the same time it is in the interests of French Evangelization to have the co-operation and moral support of the English-speaking community in making inroads on the masses of French Romanists by whom they are surrounded,—without which co-operation and support it would in many instances be hazardous to undertake mission work at all. In some of these districts the number of English-speaking Protestants is so rapidly diminishing, owing to emigration and other causes, that if a foothold is to be maintained, active, energetic steps must be taken without delay to plant missionaries qualified to conduct services in both languages. The future of our Church in the Province of Quebec depends under God, not so much upon our Home Mission Committee, in granting supplements to sustain ministers in weak and struggling English-speaking congregations, as upon cordial co-operation and united action on the part both of our Home Mission Committee and our Board of French Evangelization in giving the gospel by means of missionaries able to speak in both languages to the English and French communities.

The two schemes therefore, so far as this Province of the Dominion is concerned, are closely linked together, the success of the one being bound up in that of the other. Already the two committees co-operate in this work in such districts as *New Glasgow, Que.*, where services are conducted in the morning in English and in the afternoon in French, with encouraging success, and to the satisfaction of both nationalities; *River Desert*, in the Ottawa district, where an ordained missionary recently settled, preaches in both languages; *Stephen and Hay*, in the Presbytery of Huron, where a large French Protestant settlement lies contiguous to an English speaking Home Mission Station of our Church, the people in both of which have been ministered to during the past two or three summers by missionaries having the two languages. Arrangements are at present in progress for the settlement of ministers and the planting of student-missionaries in four or five similar fields,

one of which lies in the most westerly county of Ontario—that of Essex—where there is a French population of upwards of 10,000.

An erroneous idea exists in the minds of most of our people as to the *field* for French Evangelistic effort. Many suppose that it is confined exclusively or nearly so to the province of Quebec. A glance at the census returns of 1871 shows that in the Province of Ontario there are upwards of 75,000 French-speaking people. While these are scattered all through the Province,—there being some in every one of the ninety electoral districts,—there are grouped together from one to two thousand in each of no less than sixteen different townships, and upwards of two hundred in each of sixty-eight other townships.

In the Province of New Brunswick there are 45,000, and in that of Nova Scotia, 33,000 French speaking people. If to these are added the large numbers in the Province of Manitoba, as well as those in Newfoundland and Prince Edward Island, it will be seen that French Evangelistic effort need by no means be confined to the Province of Quebec. Indeed, there is scarcely any limit to this department of the Church's work in the Dominion. The task committed to the Board of French Evangelization is assuredly a herculean one, and one that will tax to the utmost the energies of the Church for many a long year to come. Self-interest, the political, social, moral and religious liberties of our children, and the future destiny of our Dominion, all demand that vigilant and unremitting effort be put forth for the evangelization of the 1,250,000 of our French speaking fellow-citizens, the vast mass of whom are at present ignorant of the way of salvation through a crucified Redeemer.

India.

OUR second ordained missionary to India, the Rev. James Douglas, late of Cobourg, Ont., arrived safely at Bombay on the 22nd December, after a delightful passage. He was very cordially received by the missionary brethren and preached there on the next day.

The following letter from Mr. Douglas written *en route*, addressed to the Rev. Professor McLaren, Convener of the Western Committee will, we feel sure, be read with much interest.

Mediterranean Sea, near Port Said,

December, 3rd, 1876.

By this time you have doubtless heard through others of my doings and whereabouts. With the exception of four days when the quarter-master rang the bell, and sang in his peculiar tone 'All's well,' I could have responded a hearty Amen. Our journey from Liverpool this far has been like a holiday trip in the month of May. The companionship of twelve missionaries, many of them having years experience in the work of Indian mission life, has added greatly to my entertainment and profit. The Reverend James Dawson, Free Church missionary to the Gonds at Chhindivara exhibiting great patience and ability in teaching us Hindi in Sanskrit character. We take an hour and a half each day after worship in the morning. We have got through the declensions of nouns, pronouns, and most of the verbs. We read in the first book of Hindi, and are (as a schoolboy would say) past the 'scorpion.' We read also in the Gospel of John and have a good deal of *vive voce* exercise in framing short sentences, embracing names of common things, and hope in the foreign tongue to make known our wants, and have them supplied on reaching India. At present it is pleasant amusement, but we hope to make it solid, daily work on settling in the land. Five of us study together.

Mrs. Dr. Murray Mitchell was just delighted to hear of the interest which our Canadian ladies are taking in Zenana work. She will gladly communicate with Mrs. MacLaren, and give any information in her power to aid them in this work of love. Her address is Napier Road, (Merchiston,) Edinburgh. I had a long interview also with Miss Webb, Sec. of "Society for Promotion of Female Education in the East," an interesting Irish lady whose heart and soul are in the work. She gave me many hints about Zenana work from their own lengthened experience which will doubtless be helpful to us. She will send me regularly a copy of their monthly periodical, and expressed readiness to do everything in her power to aid the ladies of Canada in this important department. Her address is 267 Vauxhall Bridge Road, London. In Edinburgh, Liverpool, and London, we ate no idle bread, and left no stone unturned that was to be helpful in our work.

My letter of introduction from Dr. George Smith, of Edinburgh *Daily Review*, I prize very much. It is the point of the wedge for Indore. He was editor of the *Friend of India* for many years, and well known by public men throughout the Empire. Further he is an old personal friend, and correspondent

of Sir Richard Daly, the B. R. of Indore. He makes a statement of the case, and urges upon him to do everything to aid me, consistent with his prudential relations to the government. I have on board made the acquaintance of an eminent Christian gentleman, Capt. Oldham, of Royal Engineers, who is personally acquainted with Indore and Mhow. He says we could not have a more needy field. He will give me a letter of introduction to a pious and godly Captain in the army at Mhow, who is working there single-handed for Christ. This same Captain has solicited the prayers of all Christian people that God would early send an earnest servant of Christ to his locality. We personally read the solicitation in the "Bombay Guardian" of last month. Capt. Oldham assures me that this gentleman will open his heart and home to me and aid me in all good works. The Lord is evidently hearing and answering our united prayers in reference to Indore. We have on board two avowed sceptics whose ire was provoked not a little by our first Sabbath's exercises. One of them is married to a Jewess of high connection. She attended our morning devotions from the beginning, and declares she would much rather bring her children than have them walk in the footsteps of their father. He has, however, for more than a week past, joined in our devotions with apparent interest, and says he wishes he could believe that Christianity were true. "It is so beautiful." But we are free enough to tell him that the difficulties lay all in the state of his own moral nature. I preach again to-morrow morning but fear our halt at Port Said will create confusion among the passengers, as many will be tempted to go ashore. Love to Mrs. MacLaren and family, Prof. Gregg and family, Principal Caven and family. Many thanks for all your kind attentions in the past.

P. S.—I am reading Robson's Book on Hinduism *versus* Christianity. It is a rare treat: so lucid, and to the point. Put it into the hands of every student who thinks about labouring in the East. And may the thoughts of many of God's servants be turned hither.

Juvenile Mission Scheme.

THE Juvenile Mission Scheme of the Church, having now been in operation for about a quarter of a century, takes precedence, as to age, of almost all our Foreign Mission Schemes. Notwithstanding its somewhat venerable age, however, it has by some oversight been completely ignored

in the list of Foreign Mission Schemes of the Church given in the *Presbyterian Year-Book*,—an omission which we trust will not again occur. Increasing years have not diminished, but increased the vigour of this Scheme, and its annual receipts have risen steadily for some years. Happily, even "hard times" do not appear to affect the liberality of the children.

About forty of our Sabbath-schools contribute regularly to this scheme, besides others which send occasional donations, and a number of private individuals who add their contributions. Most of the schools contributing have been maintaining orphans at the Scottish orphanages in India, at Madras, Calcutta, Sealcoote and Poona. In all, for several years past, we have averaged about forty orphans maintained at these orphanages, several of these, however, having been supported by private individuals. In the last *News of Female Missions*, there is an interesting sketch of the history and satisfactory marriage of a girl long supported by Mrs. Bissett, Montreal, at the Madras Orphanage. Of many of the girls thus supported we have the most satisfactory accounts, several of them becoming the wives of native Christian teachers, and others Zenana teachers themselves.

In addition to these forty orphans, four Zenana or high-caste day schools, and a Zenana visitor, or Bible-woman have been for some time supported by the contributions to this scheme. Both the Bible woman and the schools are in or near Calcutta, and by the instrumentality of the four schools, about two hundred high-caste children receive the blessing of a Christian education.

One of these caste schools is, however, supported by an undenominational Juvenile Association in Montreal, another being entirely maintained by the St. Gabriel St. S. School, Montreal, and taught by a girl educated at the Calcutta Orphanage. In all, the work is hopeful and interesting, though, owing to Miss Pigot's long absence in Scotland, we have not for some time received detailed reports.

Recent changes at Madras, and altered circumstances, calling for aid of a different kind must, however, change the character of the work done by this Scheme, to a considerable extent. It has lately been deemed advisable to discontinue the Orphanage at Madras, because, now that the Zenanas or Female households are open to the visits of Christian Bible women, much more good can be done with the same means, by employing a native Christian teacher to go into the Zenanas and carry thither the blessings of a Christian education. To maintain one such Bible-woman costs just \$100.00 per

annum. And as she can visit and teach in several Zenanas daily, a dozen or more young women and girls are reached by her instruction. If, therefore, four schools unite in the support of one Bible-woman, each will be providing for the Christian education of two or three girls instead of one. Native teachers are to be had from among the former pupils at the Orphanage, and other converts, and Mrs. Drury of Madras says, in regard to the advantage of employing these agents: "Of course these women know better than we can ever do the train of thought in the native mind, and the best modes of arresting the attention of the apathetic; so, while European superintendance, constant supervision, and visiting with Bible-women must always be, much more work will be accomplished, I think, by encouraging native women to become Bible-women." To this interesting work, then, the sixteen schools or individuals that have hitherto been supporting orphans at Madras are earnestly invited, as well as others who desire to begin contributing to this Scheme. Four schools contributing \$25.00 each will be able to maintain one Bible-woman, and will receive regularly reports of her work, which will have more interest and variety than the somewhat dry routine reports we have been accustomed to get of the progress of the children at the Orphanage. The work in India is likely to partake more and more of this character, and if our young friends could get a glimpse at the sad and dreary lives of the girls no older than themselves who are shut up for life in their bare Zenana prisons, they would only be too thankful to have the privilege of bringing to these poor captives the light and joy of the Gospel of Jesus Christ.

Formosa.

LETTER FROM REV. G. L. MAOKAY.

THE following letter addressed to the Convener, dated at Sintiam, Formosa, 17th November 1876, contains the latest intelligence from this Mission field. It will be found exceedingly interesting.

Saturday, Sept; 23rd, two missionaries Messrs. Campbell and Barclay, from the South, arrived at Tamsui by steamer, and remained until Wednesday, October 18th. During that time they visited all our stations and places of interest. October 12th, above 30 native brethren including helpers, deacons, elders and hearers arrived after an

overland trip. Sabbath 15th, all of us assembled at *Toa-liong-tong*, one of our chapels, and held our first meeting of conference. Including missionaries, native brethren from the south, our northern helpers, students and hearers there were upwards of 100 present. The occasion was one of deep interest as it was the second general conference ever held in Formosa. On Monday and Tuesday, four subjects bearing on our work were faithfully discussed by missionaries and native helpers. Tuesday afternoon we all commemorated the dying love of Jesus. Mr. Campbell presided and gave a stirring address. As I was appointed to conduct the farewell meeting in the evening, I took as my subject "To die is gain," and addressed the meeting, after which Messrs. Barclay and Fraser engaged in prayer.

The following morning, Messrs. Campbell, Barclay, Fraser, a Mr. Corner from Amoy, and myself, started for the south, and in three days were at Sin-Kang. Our friends went on south, whilst Dr. Fraser and myself remained over Sabbath, and, on Monday morning, started back and arrived at Tamsui Wednesday evening. This was Dr. Fraser's first trip to Sin-Kang and I have no doubt it was interesting to him.

The next day I left Tamsui and went up the river to our *Go-ko-khi* chapel. In the morning I passed by the *Chin-nih* chapel and in the forenoon arrived at the one at *Toa-liong-tong*. Saturday morning I walked to Kelung, spent Sabbath and Monday there. Tuesday morning with a party of 16, including helpers, students, hearers and myself, we set out on a journey to the east side of the Island. After passing through a lovely glen we came to the sea and walked several miles along the beach, then turned inland, and travelled the roughest road I ever saw in Formosa. We no sooner descended one mountain range than we had to ascend another, feeling our way through tall grass wet with the recent rains. There, deer and wild boar roam the rugged hills undisturbed, unless an occasional Chinaman pursues the former so as to make money out of its horns; or watches the latter so as to be revenged for feasting on his potatoes on the hill-sides.

In the afternoon of the same day, a dense fog from the sea approached nearer and nearer, then enveloped us in midnight darkness. I was in front of the party and was about to advance when a strong south-west gale blew it back over the rolling billows below and revealed my situation. One step more and I would have fallen headlong over the cliff to rise no more. I thought God often dealt with us in a similar way

when journeying heavenward. Thick darkness hangs over our souls so that we know not which way to move. Just at the right moment the spirit moves and dispels the gloom, then we see the way clearly and go on again singing "guide us O thou great Jehovah." At dark we came to *Phi-than* on the sea side. All were glad enough to enter a dark, dirty, room and spend the night, as they were weary and worn with the day's fatigue. I was glad to see that no one complained. I dispensed medicines and preached on 'the rest awaiting the weary in heaven.'

This romantic little town was singularly situated. An arm of the sea stretched in, and a single row of houses stood all round, just near the water. Mountain goats were feeding on tufts of grass far up the sides of the high rocks which surrounded the whole place. Caves were quite visible above 100 feet high and there the goats passed their nights, like "dwellers on the rocks." The following morning promised so fair that we set out, although all were in need of rest. After proceeding a mile or two along the shore we turned inland and walked through bamboo groves and over fir and fern-clad hills and early in the evening entered *Teng-siang-khoc*, a Chinese town beautifully situated between two branches of an ever-flowing stream. A valley lay in the distance which appeared like a glen in dear old Scotia. I dispensed medicines and preached before leaving in the morning, and then followed a winding path over innumerable hills and through many rolling streams. At length we halted on the top of a mountain peak overlooking the broad Pacific. The only building there was a "Joss house," 3 feet square, with three stone gods inside, viz: the god of the earth, with his wife and attendant.

The descent was trying, but soon accomplished, and we were again near the sea, walking along the rocky shore. In the evening we entered *Than-sia* a large Chinese town. The people remembered my visit last year and immense numbers gathered around for medicines which I dispensed and then told of the only remedy for sin-sick souls. From there we took a boat by night and at dawn lay near the largest Chinese town in the plain called *Sa-kiel-a*. We no sooner entered the gate than crowds gathered around and implored for medicines, they also remember my visit last year. After attending to scores, and telling them of the world's Redeemer, I actually had to stay in my dark room to keep out of the way because the people followed me wherever I went. When there, I heard a great clamour in the court behind and went

out to see what was going on. I observed at once that the ceremony called "treating the fire" was about to be performed. A sorceress, supported by her two sons, was brandishing a long knife like a maniac, an assistant was lashing with a whip like a demon, whilst another was putting mock money on the heap of coals in the centre of the court. Soon a dozen men appeared with idols in chairs on their shoulders, and now, led by the sorceress, all began to move faster and faster around the fire until a signal was given, and then they rushed over the heap of red hot coals fully 8 feet in diameter, and several feet high. This was repeated six times by the party *barefooted*, then all retreated amid shouts and praises.

I stood on the spot and preached the all-sufficiency of Christ's merits, because these poor, deluded devotees of Buddhism were treading fire for merit and mutilating their bodies for praise. On Sabbath we visited Bu-loan and Sin-a-han, two large villages of aborigines, and found them very ready to listen to the tidings of salvation. We now turned our course in another direction and passed through *Ki-lek-kan*, a Chinese town, and at mid-day were again dispensing medicines and preaching the Gospel at *Sau-o-bay*, another Chinese town of importance. It has one of the best harbours in Formosa. Large steamers can enter and safely ride at anchor during storms and temp sts. I visited it this summer on board H. M. S. "Lapwing" and was on shore with the marines, who were civilly treated by the people. After eating some rice, we turned back, and on the road side I observed a poor Chinese soldier, cold and lifeless, without any one caring to bury him. Quite a number asked me to give money, so that they might buy a coffin. Alas! for the rotten Empire of China. The unfortunate fellow was turned out of the barrack as soon as he became unfit for service. Let our gallant marines and brave English warriors remember that their condition is different just because England is a *Christian* nation. English may love to sing "Britons, never, never shall be slaves." Let them remember that will hold true just as long as they are faithful to the gospel of the King of Kings and *no longer*. Let them also remember poor China and help to lift her out of the *mirre*. On our way back we halted at *Ki-lek-kan* in the temple and sung the gospel of Jesus. Then went through a rich plain and at dark arrived at *To-long*, a Chinese town near the base of the hills. Although the place was large and evidences of prosperity were there, the only house we could get, in which to pass the night, was a sort of hut with walls of a kind of reed and

roof of grass. Pigs occupied nearly half of the space inside and made very free with the other half. A man could push his head through any part without difficulty. As the night was cold we could not sleep, and were glad when the cocks began to crow and the people began to move about. We made our way into the market at dawn and began to sing hymns there. A great crowd assembled, so we told of Jesus of Nazareth, then left and occupied the whole day visiting the numerous villages of the *aborigines*. They called me their *kinsman*, but I don't recognize any such distinction as I consider myself as much the kinsman of the Chinese as of any other race out here in the far east. On our way back to *Than-sia* we went to several villages on the river's side and were welcomed by the aborigines. In the entire plain there are upwards of 20 small villages, but they are fast giving way to the Chinese, the advancing race. It was instructive to look at men and women with cigars in their mouths, just like those seen in the mouths of *refined* Canadians. If it be regarded as an evil habit, my dear countrymen are not one step in advance of the poor aborigines of Formosa.

We returned to Tamsui by another route, but at the present I won't weary you with an account of the journey.

I spent one day in the port and found Dr. Fraser and family in good health. The Dr. was busy studying the language with his teacher and busy with hospital work. It is only just to state that Mrs. Fraser is a noble woman and shows *prudence and care* in all she undertakes.

I am here now in the chapel teaching the students every day and preaching every morning and evening.

Why will not another missionary come out here to labour for Jesus?

There will be a day of reckoning in the future and some will have to answer for their *woful neglect of the heathen*.

THE IDOLS UTTERLY DESTROYED.

The English Baptist "Missionary Herald," for October, states: "Not long ago a young man came from Raratonga to London, and was taken to see the British Museum. Among the rest of the wonders he there saw was a row of idols, and amongst others a Raratongan god. He looked at it with wondrous curiosity, and asked permission to take it in his hands. He looked

at it all round for a while with great interest, passed it back to the guide, and said, 'Thank you; that is the first idol I ever saw in my life.' In the time of the honored John Williams there were more than 100,000 individual gods in Raratonga; and so clean a sweep has the Gospel of Christ made of the whole abomination, that a young lad of nineteen had never seen one of them from the day of his birth."

the West. The whole amount required for its annual support is only some \$4,000, and we hope there will be no difficulty in raising that amount. Collections may be sent to Rev. Dr. Reid, Toronto; or Rev. Dr. McGregor, Halifax.

The Presbyterian Record.

MONTREAL: MARCH 1, 1877.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

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

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

Parties who have not yet notified us of contemplated changes in the number of copies, or the addresses to which they are to be sent, are requested to do so with as little delay as possible. Remittances should be made in Dominion currency—Province Notes being subject to a discount in Montreal. All letters containing money should be registered. The Clerks of Presbyteries are requested to keep us informed of the stated meetings of their respective Courts.

MANITOBA COLLEGE.

We have received a copy of a circular from Rev. D. H. Fletcher, Convener of the Committee appointed by the General Assembly to obtain the means necessary for the support of this Institution. The circular is in the hands of all the ministers, who will of course bring the subject before their sessions and congregations. The college is in a hopeful position, and indispensably necessary to the welfare of our Church in

Official Notices.

MEETINGS OF PRESBYTERIES.

Quebec—Wednesday, 7th March, 10 a.m. -
Montreal—Tuesday, 3rd April, 11 a.m.
Glengary—Tuesday, 9th April. -
Brockville—Tuesday, 20th March, 7 p.m.
Kingston—Tuesday, 10th April, 7.30 p.m.
Peterboro—Wednesday, 28th March, 1.30 p.m.
Whitby—Tuesday, 13th March.
Toronto—Tuesday, 6th March, 11 a.m.
Barrie—Tuesday, 6th March.
Guelph—Tuesday, 13th March, 11 a.m.
Hamilton—Tuesday, 20th March.
Paris—Tuesday, 13th March, 11 a.m.
London—Tuesday, 20th March, 2 p.m.
Stratford—Tuesday, 13th March, 10 a.m.
Bruce—Tuesday, 27th March, 2 p.m.
Manitoba—Wednesday, 7th March.
Sandy—Wednesday, 28th March, 11 a.m.
Newfoundland—Thursday, 3rd May, 7 p.m.
Pictou—Tuesday, 6th March, 11 a.m.
St. John—Tuesday, 13th March, 10 a.m.
Miramichi—Tuesday, 1st May.
Chatham—Tuesday, 27th March, 11 a.m.
Ottawa—Monday, 1 May, 3 p.m.

Literature.

AUTOBIOGRAPHY OF THOMAS GUTHRIE, D.D. AND MEMOIR, edited by his sons: Toronto, Belford Brothers, 1877, p-p. 781. Cloth \$2.50.

WE have to thank the publishers for a handsomely bound copy of this, one of the most interesting as it is certainly one of the best executed works that have come from the Canadian press for some time. Among the long list of Scottish worthies whose names will go down to posterity, few occupy a more conspicuous place than the late Dr. Guthrie. Like Norman McLeod, Thomas Guthrie never aspired to leadership in Church Courts in the sense that Chalmers and Cunningham and Candlish were leaders. Nevertheless, in his own

sphere and in his own way—for he was a man *sui generis*—his name was a power and a tower of strength to his party. His eloquence, his Catholicity, his genial humour, and his philanthropy made him a great man—all the more that to these qualities there was joined the simplicity of a child. Guthrie was in his prime during the stirring period which preceded the Disruption in the Scottish Church, and he threw himself into the work which at that time fell to his share with all the enthusiasm of an ardent nature. But his title to be had in lasting remembrance rests on nobler considerations than his qualities as a controversialist, however proud he may have been to have fought in such a field. “No such funeral as his,” says his biographers, “had been seen in Edinburgh, unless when Dr. Chalmers and Sir James Simpson were carried to the grave,” but respecting neither of these illustrious men could the Ragged School children say, as many of them *did* say of Dr. Guthrie, “He was all the father we ever knew.” Those who want to know the secret of his power as a preacher and a platform orator will find it in these interesting and instructive pages. The work, we understand, is for sale by subscription only; JAMES CLARK & SONS, Toronto, are the General Agents; DAWSON BROTHERS, Montreal, for Quebec; and R. A. H. MORROW & Co., St. John, for the Maritime Provinces.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW, edited by Rev. Dr. Candlish: Toronto, James Bain and Son: \$2 00 per annum. The part for January has the usual number of ably written original articles, of which the following may be presumed to have a special interest attached to them at the present time:—*Mahommed and Mahommedanism*, by Dr. Robson of Aberdeen; *Genesis and its first four Chapters* by Rev. E. A. Thomson, Edinburgh; *The moral Argument for Christianity*, by Rev. John Gibb, London; and *The Doctrine of the Westminster Confession on Scripture* by the Editor.

THE PRESBYTERIAN BOARD OF PUBLICATION, 1334 Chesnut St., Philadelphia, have favoured us with a very neat illustrated copy of the PILGRIMS PROGRESS, price \$1 25, EYES AND EARS, or how I see and hear, and MR. WALLINGFORD'S MISTAKE—all safe books for young people

CHILDHOOD, THE TEXT-BOOK OF THE AGE, by Rev. W. F. Crafts: Toronto, Adam Miller & Co.; Montreal, Wm. Drysdale & Co. The printer and the binder have each done their part admirably, but, we beg to be excused if we hesitate to recognize as the *text-book of the age* a volume that in our estimation would be improved by the eli-

mination of one half of its contents. In the closing chapters, however, which treat of “the relation of the child-book to religion and to moral power” we discover a valuable residuum that goes far to compensate for the disproportionate bulk of “chaff” in the body of the work.

THE BIBLE AND THE SUNDAY SCHOOL, by the same author, and from the same publishers is, on the other hand, an admirable and most useful little volume.

Hymns for Heaven.

“And they sung a new song.”—Rev. v. 9.

ONE of the ministers of Leicester, England, in relating some pleasing incidents in connection with his pastoral work, gives the following:

On visiting one of the courts of the town I was requested by one of the poor people to call on an old woman who had been bedridden for some years, and who lived in the neighborhood. On reaching the cottage, and finding no response to my knocking at the door, I walked in, and went to the foot of the stairs, when I soon heard a faint voice requesting whoever it was to come up. In a small room at the top there lay an aged, but cheerful invalid. I told her that I had been requested to call, and that I was a minister of the Gospel. She replied:

“Well, then, you are just the visitor I want, and you are come at the right time.” And taking up her hymn-book, which lay upon the bed, said:

“Now, I have been searching for a long time to see if I can find a hymn that will do to sing in heaven, and I cannot. Now can you?”

I took the book and found

“There is a land of pure delight.”

“Surely that will do.”

“Well, go on,” she said; “read the hymn through.”

Presently I came to

“Death like a narrow sea divides.”

“Ah,” she said, “that won’t do.”

I then mentioned:

“There is a fountain filled with blood.”

“Go on,” she said. I read the last verse.

“Then in a nobler, sweeter song,

I’ll sing Thy power to save,

When this poor lisping, stammering tongue

Lies silent in the grave.”

“That won’t do,” she said smilingly; “mine shan’t be a poor lisping, stammering tongue there.” I found others, but all to no purpose. “No, no, dear sir, shut the book; there will have to be a new one made.”

“And they sung a new song.”

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TORONTO,
TO 1st FEBRUARY, 1877.

ASSEMBLY FUND.

Received to 3rd Jan. '77.	\$1749.00
Embro	9.00
Durham, Central Church, Pitou	4.00
Montreal, Knox Ch	25.00
Ottawa, Daley Street	11.70
Brampton first	8.40
Paris, Dumfries Street	16.50
Indiana Lands	10.00
Storrington	4.50
Pittsburgh	2.00
Kemble	1.35
Kingston, Chalmers Ch	10.00
Montreal, St Gabriel St	16.00
Do Erskine Ch	39.54
Wellington Square	4.00
Thamesford	7.25
Walkerton, St Paul's	3.00
Streetsville	8.00
St Helens	6.00
Whitechurch	5.00
Elora, Knox Ch	15.00
Campbellsville, add.	1.41
Waterdown, Knox Ch	4.00
Winthrop	3.00
St George	4.00
McIntosh	7.25
Mount Pleasant	8.00
	\$1985.00

FOREIGN MISSION.

Received to 3rd Jan. '77.	\$2291.85
Ormsdown	20.00
Embro	69.40
Peterborough, St Paul's	200.00
Ashburn, Sab Se, China	15.00
Tilsonburgh do	5.00
Friend to Missions	7.65
Montreal, Chalmers Ch	
Missionary Association for Misses Fairweather and Rodger, India	100.00
Ottawa, Daley St	89.80
J R (West Fullerton)	6.00
J McDiarmid, Nottawa	8.00
West Gwillimburgh first	46.13
Do do Sab Se,	
China	8.00
Chippawa	4.00
Toronto, Charles St S Se.	41.16
Indiana Lands	18.00
Little Toronto	5.00
Dundas, Knox Ch	20.00
Kingston, Brock St	10.00
A.C.(Kings-on) Saskatche- wan	5.00
McIntosh Sab Se, China	4.00
Toronto, Charles St Bible Class, India	7.00
Toronto, St Andrew's	100.00
Walkerton, Free St Johns Sab Se	5.00
J R, Walkerton	1.00
Mimosa	4.00
Montreal, Nazareth St S S	15.00
Miss Lunn, Hamilton	5.00
Toronto, College Street Sab Se, Ch'na	20.00
Dover	6.00
Elmira, Illinois Knox Ch, Sab Se	9.00
Whitby	15.00
Metis, India	3.40
Alexander-Cameron, Port- smouth, Saskatchewan	4.00
Elora, Chalmers Ch	50.00

Vittoria	3.00	Orchardville	do	4.50
W Gwillimburgh first, add.	1.00	North Brant	ordy	5.00
Toronto, Sherbourne St		Do Sab Se.	do	4.00
Sab Se, Saskatchowan	8.00	Kingston, Brock St.	do	25.00
Do do China	8.00	Forgus, St Andrew's	do	35.18
Durham	15.40	Toronto, Charles St		
Teeswater, Zion	8.00	Bible Class	do	12.00
Barrie, Sab Se, China	30.44	North Arthur	debt	5.50
Montreal, Petite Cote S S	10.00	Toronto, St Andw.	ordy	105.00
Do Erskine Ch	800.00	Walkerton, Free St		
Galt, Knox Ch Sab Se	20.00	John Sab Se	do	5.00
Thamesford	30.00	J R	do	1.00
Chatham, Adelaide St.	40.25	Mimosa	do	9.00
Woodstock, Chalmers Ch		Montreal, Nazareth		
Sab Se, per the Misses		St Sab Se	do	15.00
Stark's bazaar for Tri- nidad	40.00	Westwood	do	2.17
Woodstock, Chalmers Ch		Toronto, West Ch S S	do	40.00
Sab Se, per the Misses		Miss Lunn, Hamilton	do	3.00
Stark's bazaar for India	10.00	Richwood & Showers		
Montreal, St Joseph St	10.00	Cornera	do	4.00
Chatsworth S Se, China	3.37	Paris, River St	debt	12.00
Clinton, Willis Ch Sab Se,		Toronto, College St		
China	5.00	Sab Se	ordy	30.00
Clinton, Willis Ch Sab Se,		Whitby	do	25.00
South Se Islands	5.00	McNab, Miss. Meet.	do	6.96
Clinton, Willis Ch Sab Se,		Burnstown, do	do	5.34
Saskatchewan	5.00	Renfrew, do	do	19.70
Clinton, Willis Ch Sab Se,		Adamston, do	do	2.81
India	4.25	Castleford, do	do	7.00
Warrenville S Se, India	8.25	Warsaw & Dummer	do	4.60
North Mara	5.45	Gananoque	debt	22.00
Perth, St Andrew's, add.	37.44	Trenton	do	8.55
Oshawa Sab Se, China	16.13	Galt, St Andrew's		
Elora, Knox Ch	28.00	Friend, per Rev W McGil- livray, Scarborough, for		
Latona	20.00	Manitoba	do	2.50
Nassagaweya	7.00	Elora, Chalmers Ch	debt	36.00
Campbellsville	7.00	Ospringe	do	1.60
Smiths Falls, Union Ch.	50.00	Ancaster	debt	15.30
Newmarket S Se, China	20.00	Alberton	do	12.00
Acton, Knox Ch	20.00	Toronto, Sherbourne		
Winthrop	5.00	St Sab Se	ordy	24.00
St George	6.70	Teeswater, Zion Ch.	do	10.00
Guelph, Chalmers Ch	30.00	Montreal, St Gabriel		
Hamilton, Central Ch Sab		Street	do	70.00
Se, for 1875-6.	25.00	St Therese	debt	9.13
Hamilton, Pearl St S Se, for 1875-6	20.00	Chatham & Granville, add	do	3.20
Toronto, College St S Se.	6.00	Montreal, Petite Cote		
Mrs Jno Sanderson, Wrox- eter, India, Zenana	10.00	Sab Se	ordy	8.15
West Church, Toronto	25.00	Martintown, Burn's		
Huntingdon, 2nd Pbyn Ch	25.00	Church	do	5.00

\$4523 82

In Record for January. for W J
Ferguson, Gwillimburgh \$5. read
W J Sturgeon, West Gwillimburgh
\$5.

HOME MISSION.

Received to 3rd Jan. '77	\$16502.44
Kilbride	debt 10.00
Quebec, Chalmers Ch	do 55.00
Doon	ordy 14.50
Peterboro', St Paul's	do 300.00
Tilsonburgh Sab Se	do 3.00
Dalhousie Mills	do 10.00
W Gwillimburgh 1st	ordy 60.13
North Easthope	do 8.50
Tilsonburgh	do 8.45
Do	ordy 3.39
Culoden	do 5.00
Do	debt 9.25
Chippawa	ordy 17.35
Toronto, Charles St S S	do 41.16
Milverton, Burn's Ch	debt 24.00
Indian Lands	ordy 21.00
Dundas, Knox Ch	do 20.00
Montreal, Cote St add	debt 20.00
Union	ordy 40.22
Norval	do 17.12
Middle Station	debt 2.65

do	do	4.50
ordy	do	5.00
do	do	4.00
do	do	25.00
do	do	35.18
do	do	12.00
debt	do	5.50
ordy	do	105.00
do	do	5.00
do	do	1.00
do	do	9.00
do	do	15.00
do	do	2.17
do	do	40.00
do	do	3.00
do	do	4.00
debt	do	12.00
ordy	do	30.00
do	do	25.00
do	do	6.96
do	do	5.34
do	do	19.70
do	do	2.81
do	do	7.00
do	do	4.60
debt	do	22.00
do	do	8.55
do	do	25.85
do	do	2.50
debt	do	36.00
do	do	1.60
debt	do	15.30
do	do	12.00
ordy	do	24.00
do	do	10.00
debt	do	9.13
do	do	3.20
ordy	do	8.15
do	do	5.00
do	do	1300.00
do	do	14.40
do	do	20.00
do	do	38.00
ordy	do	60.00
do	do	18.00
do	do	5.65
do	do	20.00
do	do	28.00
do	do	10.00
do	do	15.00
do	do	100.00
do	do	12.64
do	do	5.68
do	do	9.00
do	do	4.37
do	do	6.68
do	do	11.27
do	do	11.00
do	do	20.00
do	do	42.00
do	do	6.00
do	do	6.00
do	do	11.40
do	do	4.00
do	do	18.00
do	do	7.00
do	do	16.00
do	do	51.00

Hamilton, Central Ch	
S Sc. for 1875-6	do 160.00
Hamilton, Pearl St	
S Sc. for 1875-6	do 80.00
West Gwillimbury, St	
John's	do 5.00
Roslin	do debt 16.50
Kinburn, Miss Meet	ordy 0.51
Carp.	do 4.09
Richmond, co	do 4.68
North Gower, do	do 7.11
Wellington, do	do 7.59
Stittsville, do	do 6.51
Fallowfield, do	do 2.52
Bells Corners do	do 6.32
Nopean, do	do 4.12
Rochesterville, do	do 3.13
Presby of Quebec, balance	
of collections for	debt 123.00
Guelph first	ordy 22.25
Avonton	do debt 7.00
West Church, Toronto	do 60.00
Huntingdon, 2nd P'byn Ch	do 21.00
Carlton Place, Zion Ch	do 9.90
	\$14247.83

COLLEGES, ORDINARY FUND.

Received to 3rd Jan. '77.	\$1709.89
Embro	33.10
Fordwich	6.09
Wroxeter	14.17
Lake Charles	1.00
Belmont	7.00
Chippawa	4.50
Smith Hill	7.38
Hespeler	6.28
Westminster	9.50
Brampton first	32.00
Ross Cobden and Stewart	
Settlement	3.00
Dundas, Knox Ch	20.00
Union	39.20
Norval	18.20
Warwick, Knox Ch	3.10
Kingston, Brock St.	21.35
Mount Pleasant	4.75
Burford	1.70
Manchester	14.00
Toronto, St Andrew's	209.75
Walkerton, Free St Johns	4.60
Claremont	6.25
Amherstburgh	2.14
Kemble	1.00
Toronto, College St S Sc.	10.60
St Mary's	25.13
Elora, Chalmers Ch	30.00
Watford	8.14
Windsor, St Andrew's Ch.	25.00
R. H. Motherwell	5.00
Fenelon	5.00
Chester	6.00
Salem	1.52
Thamesford	38.00
Moore, Burns Ch, add.	15.00
Wallaceburgh	4.75
Wick	7.00
St Helens	21.00
Whitechurch	20.00
Elora, Knox Ch	25.00
Wardsville and Newbury.	1.40
Latona	16.00
Nassagaweya	12.00
Campbellville	15.00
Smiths Falls, Union Ch	40.00
Winthrop	4.00
Fullarton	11.00
Bear Creek	17.37
St George	12.00
Prince Arthur's Landing.	8.50
Fort William	3.00
Miss Cameron, Prince Ar-	
thur Landing	1.50
Guelph, Chalmers Ch	50.00

Carlisle	8.20
Ailsa Craig	5.18
Nairn	3.50
Hamilton, Pearl St Sab	
So for 1875-6	25.00
Toronto, College St Bib Cl	10.40
Flamboro West	12.50
West Church, Toronto	75.60

\$2752.83

KNOX COLLEGE BUILDING FU ND.

Received to 3rd Jan. '77	\$10361.03
Rev W D Ballantyne	7.24
St Mary's, per R Harstone	34.60
West Gwillimbury 2nd,	
per Rev E Pantou	48.00
Queensville, per Rev E	
Pantou	40.00
William Cole, Burns Ch,	
Moore	10.00
Arthur Ross, Port Elgin	10.00
Thames Road & Kirkton,	
per Rev H Gracey	175.85
J.ohn Culbert, West Gwill-	
imbury 1st	2.00
N Burr, Burns Ch, Moore.	5.00
Toronto	745.00
North Easthope	46.00
Markdale, per Rev J A	
McAlmon	28.75
Priceville, per Rev J A	
McAlmon	9.50
Mosa, per Rev A Stewart	67.00
Tecumseth 1st, per Rev	
J A McConnell	30.00
Tecumseth 2nd, per Rev	
J A McConnell	38.00
Adjala, per Rev J A McC.	9.00
Rev W McWilliam, Bow-	
manton	10.00
Jas Campbell, Alnwick	7.00
J R Walkerton	0.50
O H Paris, Port Colborne.	6.00
Carlineford, per Rev R	
Hamilton	10.00
Avonton, per Rev R H	2.00
Zorra, Burns Ch. per Rev	
Principal Caven	12.00
Campbellville, per James	
Menzies	50.00
Garafraxa, St Johns, per	
A Dyce	20.00
Bear Creek, per Jas Alex-	
ander	102.00
Elora, Chalmers Ch, per	
Rev J Middlemiss	38.35
Robt McBride, Essa first.	14.60
Yarmouth, per Rev Neil	
McKinnon	56.04
Belmont, per Rev N McK	68.00
Acton, Knox Ch, per Robt	
Little	32.65
Thamesford, per G Teller	18.00
Mrs W McWilliam, Bow-	
manton	20.00
James Yule, Alnwick	8.00
Chesterfield, pr W Murray	72.00
Milverton, per Rev P	
Musgrave	4.00
Wm Barber, Streetsville.	100.60
Belgrave, per W Allison	82.00
Blyth, per Andrew McCa.	59.00
St Helens, per Rev Robt	
Leask	28.00
Whitechurch, per Rev R	
Leask	10.50
Charles Hall, Everton	2.00
Miss Auld, Guelph	13.00
St George, per Rev Robt	
Hume	18.84

\$12530.25

BURSARY FUND.

Hamilton, Central Church	
Sab Sc for 1875-6	\$60.00

WIDOWS' FUND.

Received to 3rd Jan. '77	\$1144.11
Quebec, Chalmers Ch	40.00
Smiths Falls, Union Ch	10.00
Montreal, Knox Ch	50.00
Culloden	4.00
Brampton first	10.00
Indian Lands	11.60
Dundas, Knox Ch	10.00
Kingston, Brock Street	12.00
Walkerton, Free St Johns	5.00
J. R. Walkerton	0.50
Whitby	15.60
Durham	17.90
Montreal, Erskine Ch	36.94
Thamesford	13.75
Montreal, St Joseph St	5.00
Whitechurch	6.25
St Helens	7.00
Elora, Knox Ch	5.00
Nassagaweya	6.00
Campbellville	7.00
Acton, Knox Ch	20.00
St George	5.00
Guelph, Chalmers Ch	25.00

\$1466.45

With Rates from Revds W D Ballantyne, R Rodgers, \$40.00; Jno Lees, A Stevenson, M Fraser, Jno Laing, J Alexander, A Kennedy, J Duff, A Wilson, A A Drummond, J McFarlan, Jno Black, J McMillan, R McKenzie, A McLennan, R Hamilton, A McDiarmid, D Sutherland, \$24.00; T Alexander, J Wellwood, G Brown, \$24.00; J Gray, W Scott, W Caven, \$32; R C Moffatt, R Leask, D Davidson, J S Black, \$16.00; R Hume, A Matheson, J K Hislop.

AGED AND INFIRM MINISTER'S FUND.

Received to 3rd Jan. '77.	\$212.43
Smiths Falls, Union Ch	10.00
Chippawa	4.00
Dundas, Knox Ch	10.00
Kingston, Brock St	16.00
Toronto, St Andrew's	25.00
Nissouri, North & South.	5.00
Thamesford	13.75
Montreal, St Joseph St	5.00
Perth, St Andrew's	10.00
St Helens	8.00
Whitechurch	7.25
West Church, Toronto	25.00

\$351.43

FRENCH EVANGELIZATION.

Received to 3rd Jan '77.	\$957.01
Embro	49.42
Avonton	9.00
Tilsonburgh	4.06
Culloden	10.00
Chippawa	4.00
Toronto, Charles St S Sc.	20.00
Indian Lands	23.00
Dundas, Knox Ch	10.00
Toronto, Charles St Bib Cl	6.00
Do West Ch Sab Sc.	10.00
Do College St Sab Sc.	10.00
Friend, per Rev M McGil-	
livray, Scarborough	2.50

Elora, Chalmers Ch	32.50
Toronto, Sherbourne St Sab So.....	8.00
Durham.....	6.90
Galt, Knox Ch Sab So.....	30.00
Thamesford.....	20.00
Elora, Knox Ch.....	10.00
Newmarket Sab So.....	11.00
Acton, Knox Ch.....	6.67
Winthrop.....	4.00
Fullarton.....	11.00
Avonbank.....	14.00
St George.....	6.00
Guolph, Chalmers Ch.....	25.00
Hamilton, Pearl St Sab School for 1875-6.....	30.00
Toronto, Collego St Bib Cl.....	7.00

\$1343.06

MONTREAL COLLEGE.

Konyon.....	\$2.00
Indian Lands.....	21.00

FRENCH CANADIAN MISSIONARY SOCIETY.

Wroxeter Sab Sch.....	\$15.00
Clinton, Willis Ch Sab So.....	5.00

MARITIME PROVINCES WIDOWS' FUND.

St John's Ch, St John, NB.....	\$8.00
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MARITIME PROVINCES AGED MINISTERS' FUND.

St John's Ch, St John, NB.....	\$6.60
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MANITOBA COLLEGE.

Received to 3rd Jan. '77.....	\$313.74
Toronto, St Andrew's.....	20.00
Flamboro West.....	2.50
.....	\$336.24

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, DURING THE PAST MONTH

FOREIGN MISSIONS.

Acknowledged already.....	\$4785.18
Fawleigh village, by Miss L Cummins.....	3.50
River John, in part.....	22.00
Do a third of Bartram's salary for 1 year.....	82.00
D Moser's family, Moose-land.....	0.50
A Campbell, Dartmouth.....	10.00
Maple Green, Dalhousie for 1876.....	5.00
Gays River and Milford.....	65.00
Baddeck Ladies F M Soc Ind M, col by Miss A Ingraham.....	\$5.20
Miss Ruth McKean.....	
" S Sea.....	2.11
" Trinidad.....	0.16
" India.....	4.73
.....	12.20
Mrs William, Dunlap 2nd St Andrew's, Hamilton, Ber. for Trinidad.....	10.00
St Andws, Hamilton, Ber. J A McCabe, Hantsport..	5.00

Sewing Circle, Halfway Brook, M Stowiacko.....	7.00
East River Cong.....	70.00
Merigomish Cong.....	30.00
St Andrew's, N B.....	9.25
Rev W Richardson.....	2.00
Moser River, Sheet Har Cong.....	5.24
Lady in United Church.....	4.87
Rev J D McGillivray.....	4.00
St Peter's Road Cong.....	27.25
Brackly Point Road Cong S S of Warwick, Bermuda.....	7.75
Juvenile Missionary Soc James Ch, N G.....	24.00
Mrs Grant, New Glasgow, per Rev E A McCurdy, for the payment of native teachers of Rev J F McKenzie, Faté.....	20.00
Miss Annie Montgomery, Princeton.....	4.00
G Holmes, Port Hastings.....	1.00
Barney's River.....	6.60
A friend, St Andrew's Ch, New Glasgow.....	6.00
Alex McDonald, Nine Mile River, Hants.....	3.00
Saltsprings Con, Pictou Co, per Alex Murray, Esq.....	28.00
Bocabec and Waweig.....	5.00
Hopewell.....	17.00
The Ladies of Higginsville, Musquodoboit.....	5.00
.....	\$5309.54

DAYSRING AND MISSION SCHOOLS.

Acknowledged already.....	\$937.53
Sherbrooke.....	42.00
Noel.....	7.00
Maitland Youths Miss Soc one quarter.....	26.00
Knox Ch, Pictou, S S.....	25.00
Cape George.....	2.40
Prince St Ch S S for 1876.....	36.51
Mid-set Musquodoboit Brookvale S S.....	
Col by Lily Reid.....	\$2.45
" Saml McCurdy.....	2.22
" Anna McCurdy.....	2.45
Taylor Settlement, col by John Ervin.....	4.10
Glenmore, by M Murphy.....	0.35
.....	11.57
Col at Redbank.....	13 13
Do Whitney Settltmt. St Andrew's Ch Sab So, St John, N B.....	10.52
Amount col by Gamaliel Smith, Port Hood Island.....	35.22
Amount col by Miss C E Smith, Port Hood.....	3.17
St James Sab So, Dartmouth, for last 6 mos.....	6.33
.....	22.00
St Andrew's, N B.....	24.17
1st Presb Ch S S, Truro.....	27.55
Portapique Sab So.....	8.60
Salem Ch Green Hill.....	23.20
Mabou Sab So.....	14.95
St Andrew's Ch, (Free) St John, Nfld Sab So.....	48.25
West Truro Pres Cong S S.....	32.87
Wentworth.....	10.71
Princeton Sab So.....	26.00
Bocabec & Waweig.....	5.20
Sutherland's River & Vale Colliery Sab So.....	18.31
.....	\$1421.59

HOME MISSIONS.

Acknowledged already.....	\$2140.50
St Andrew's Ch, St John Noel.....	40.11
".....	8.00
Maitland Cong.....	35.00
Knox Ch, Pictou & Caribou River.....	38.25
Prince St Cong for 1876.....	50.62
River John in part.....	23.00
A Campbell, Dartmouth.....	10.00
Mrs William Duplay 2nd Clyde River and Barrington Cong.....	2.00
John A McCabe, Hantsport.....	23.00
.....	5.00
Sewing Circle, Halfway Brook, Mid Stewiacke.....	7.00
East River Cong.....	20.00
Merigomish Cong.....	15.42
St Andrew's N B.....	8.58
W McCarty, Taylor Head.....	2.00
Rev J D McGillivray.....	2.00
Acadia for Rev A L Wyllie.....	4.00
Miss Annie Montgomery, Princeton.....	3.00
Barney's River.....	6.80
Alex McDonald, Nine Mile River, Hants.....	1.00
Bocabec & Waweig.....	5.00
Int. of Kerr's Legacy to Kirk of Scotland.....	18.00
Bathurst.....	16.75
Belledunne.....	4.00
Janeville.....	1.50
New Bandon.....	1.00
Hopewell.....	11.00
Margaree, for Mr M McGregor.....	8.00
.....	\$2510.53

SUPPLEMENTING FUND.

Acknowledged already.....	\$3053.51
Bediac.....	9.00
A friend, Sheet Harbour.....	1.50
Knox Ch, Pictou & Caribou River.....	40.45
Carleton, N B.....	7.00
River John in part.....	11.00
A Campbell, Dartmouth.....	10.00
Clam Harbour Col (Sheet Harbour Cong).....	4.55
Colonial Com of Church of Scotland.....	416.56
Middle Stewiacke.....	16.75
Rev J D McGillivray.....	2.00
Blue Mt & Barney's River Brookfield, Colchester.....	14.20
Whycocomagh.....	5.00
Princeton.....	8.34
Bocabec & Waweig.....	10.00
Bathurst village, add.....	10.00
.....	1.75
.....	\$3621.63

COLLEGE FUND.

Acknowledged already.....	\$2007.45
Noel.....	8.00
A friend, Sheet Harbour.....	1.50
United Ch, New Glasgow.....	127.85
Knox Ch, Pictou.....	25.50
Antigonish.....	19.50
Rent of Gerrish St Hall, 6 mos.....	100.00
A Campbell, Dartmouth.....	10.00
Mabou.....	9.70
Baddeck, both sections.....	5.20
Poplar Grove.....	40.00
St James Ch, N B.....	6.00
Middle Stewiacke.....	16.00
East River Cong.....	28.00
Rev J D McGillivray.....	2.00

Scotch Settlement, N B	5.00
St Paul's, Fredericton	18.00
Brookfield, Colchester	5.00
Whycocomagh	9.00
Bocabec & Waweig	5.00

\$3348.73

FRENCH EVANGELIZATION.

Acknowledged already	\$1752.94
Central Ch, West River	15.00
Wallace Prayer Meeting	6.75
Knox Ch, Pictou & Caribou River	26.37
Knox Ch, Pictou Sab Soc	15.00
Ladies Benevolence Soc of Antigonish	5.00
River John, in part	22.00
Miss Millar, Roger's Hill People of Grand Falls, payment to Mr Paradis' support	100.00
Col St Matthew's, Wallace Cow Bay, C B :	6.14
David McArel	\$4.00
Mrs Martell	1.00
Mrs McDougall, (widow)	1.00
John Ferguson	0.50
A McVicar (elder)	0.75
A friend	0.75

\$8.00

Middle Stewiacke	15.00
Rev Dr Waters	11.30
Sab Soc of E R, St Mary's	1.80
Lady in United Church	4.87
Tatamagouche Ladies 1 et a week soc	18.00

\$2012.17

AGED AND INFIRM MINISTERS' FUND.

Maritime Provinces.

Rev J W Nelson	5.00
Rev John Munro	20.00
Mabou, per Rev A F Thompson	2.00
A friend in St Andrew's Ch, New Glasgow	6.00

SYNOD EXPENSES.

Central Ch, West River	2.00
Middle Stewiacke	2.00

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, General Agent of the Board of French Evangelization, 210 St. James Street, Montreal, up to 7th February.

ORDINARY FUND.

Acknowledged to 10 Jan.	\$2631.87
New York & Brooklyn	65.30
Albany	30.08
Knox Ch S Sc. Ingersoll	6.00
Nacaroeth St SS, Montreal	10.60
Westminster Ch Sab Soc	10.00
Teeswater	5.00
Grafton Sab Soc	20.00
St Andrew's Ch, Toronto	14.50
McIntosh	15.00
Petite Cote Sab Soc	15.00
Brucefield, Rev J Ross Con	42.25

Barrie, per Mrs Gowan	5.25
St Gabriel Ch, Montreal	32.70
Per Rev Dr Reid, Toronto	249.13
W Davidson, Sr, Carlingsford	2.50
Rev D Drummond, Bourlaruerie	5.00
Mr Jos Mackay, Montreal	40.40
St Joseph St Ch, Montreal	40.00
Mr H Munro, Montreal	10.40
South Luther	6.00
W Gwillimbury & Innisfil	10.06
St John's Ch, Cornwall	40.00
E'don	27.00
St Andrew's, Perth, add. Naesagaweya	7.36
Naesagaweya	12.00
Campbellville	7.00
Botany Sab Soc	5.15
Thamesville Sab Soc	4.03
Proceeds of Lecture by Rev J Beckett	5.00
Brooklyn Sab Soc	29.30
Union Ch, Smiths Falls	20.10
L'Original Sab Soc	3.00
J Fraser, L'Original	3.60
St Paul's S S, Hamilton	25.00
2d Presb Ch, Huntingdon	25.17
Knox Ch, Montreal	40.65
St Andw Ch, Smiths Falls Avonmore Cong	23.60
Mr McDermids Sab Soc, Avonmore	2.95

Miss C B Lozan, Avonmore Arch Maxwell, Lanecster	2.55
Alex Dickson, do	1.00
J Dickson, do	2.00
W Dickson, do	1.00
St Helens Cong.	1.00
Do Sab Soc	12.00
Whitechurch Cong	5.00
Do Sab Soc	11.00
Proceeds of Lecture by Rev W B Clark, Quebec	2.00
Mrs W Irvine, Ottawa	1.00
A friend to the cause	2.00
Do do	1.00
Do do	5.00
Do do	6.50
MacGillivray Cong	80.00
Mrs R Kelly, Hamilton	80.00
Knox Ch, Cornwall	18.00
Pictou Cong	13.70
J Campbell, Port Elgin	2.00
Arch Ainslie, Coldsprings Anonymously	2.00
Balance from late treasurer Mr A B Stewart	10.00
Balance from Rev C A Tanner	866.33
	66.60

\$4880.82

BUILDING FUND.

French Church, Canning Street, Montreal	
Acknowledged to 10 Jan.	\$2075.34
D J Craig, Montreal	10.00
R B A, do	10.00
J M Smith, do	10.00
Henry Morton, do	10.00
Jas Haldane, do	10.00
Mrs L Cushing, do	10.00
T Pring e, do	10.00
Jas Walker, do	5.00
Alex Jeffrey, do	5.00
Alex Fraser, Sr, Lachino	5.00
Mrs J W Smith, Grafton	10.00
D McDonald, Harwich	1.00
Collected by Mr D McLaren, Ridgetown	15.60
Collected by Mrs McCurdy, Kirkton	17.00
Collected by Mr F Oswald, Tilbury East	10.50

Friends in Westminster Ch, Teeswater, per Rev D Wardrop	27.00
Students Presb'n College, Montreal, add, per Mr CE Amaron	22.00
Collections at opening of Church	133.25
Proceeds of Rev Dr Robbs Lecture	82.75
	\$2475.84

JUVENILE MISSION TO INDIA.

Miss Machar, Kingston, Treas.	
Seymour Sab Soc	\$20.00
Peterboro Sab Soc	20.00
St Gabriel S S, Montreal	60.00
Lanark Sab Soc	9.75
Mrs Wilson's Infant Class	
Lanark	4.25
Perth Sab Soc	30.00
St Paul's, Hamilton	25.00
Chalmers Ch SS, Kingston	25.00

WIDOWS' AND ORPHANS FUND.

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.	
Westmeath	\$9.00
Guelph, St Andrew's Ch	25.60
Montreal, St Paul's Ch	150.00
Chelsea, Rev Alex Smith	24.00
Perth, St Andrew's, add.	15.40
Pakenham	9.00
Sherbrooke	15.00
Markham, St Andw's Ch	12.00
Huntingdon, Que, St Andrew's Ch	12.00
Fergus, St Andrew's Ch	24.00
Kincardine	17.00
Osnaburck	12.00
Fort Coulonce	12.00
Quebec, St Andrew's Ch	80.00
Arnprior	19.00
Goderich, additional by a member absent on collection day	10.00

STUDENTS' MISSIONARY SOCIETY.

PRESBYTERIAN COLLEGE, MONTREAL

J. A. Anderson, Treasurer.

Cornwall, per J R McLeod	\$14.50
Summerstown, do	7.75
Mrs Conn, Ashton, do	5.50
Rev H McGregor, Kintyro	5.60
Norman McPhee	1.50
Morrisburg, per N McPhee	11.00
Pleasant Valley, and Consequon, per A C Morton	9.50
Goderich, per J T Donald	12.00
A friend in Waddington, N Y, per G F Walker	10.00
Rev R D Fraser, Toronto	5.00
Martintown, per Rev R Hughes	20.00
Union School House, 4th Con. Lanecster, per Rev R Hughes	7.00
Lanecster, per D Sangster	11.00
Philip S Ross, Montreal	2.00
Collection, St Andrew's Ch, Lachino, per W D Russell	28.00

PRESBYTERIAN COLLEGE, MONTREAL

Warden King, Treasurer.

ORDINARY REVENUE,

St Gabriel St Ch, Montreal	\$20.00
St Joseph St Ch, do	50.00
St Paul's Ch, do	250.00
Freu Ch, Coté St, do	300.00
Huntingdon	30.00
Dundee	6.00
Knox Ch, Cornwall	20.00
Waddington, U.S., in U.S	
Currency	20.41

THEOLOGICAL CHAIR.

Robt Anderson, Montreal	100 00
Warden King, do	150.00

BURSARY FUND.

Knox Ch Sub Sc, Montreal, for 2 French Student	60.00
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BUILDING FUND.

Rev Dr Gibson, Chicago	125.00
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YOUNG MEN'S BURSARY FUND, MARITIME PROVINCES.

W. F. Knight, Halifax, Treasurer	
St Andrew's Ch, St John, N.B., Rev J McMillan	\$55.50
Rev R S Patterson, Be- dque, P. E. I.	8 00
Rev W P Begg, St Stephens N.B.	8.00
Rev J McMillan, St Paul's Truro.	20.00

West Cong, Truro, Rev Dr McGregor	12.00
Knox Ch, Pictou, Rev A Ross	17.00
Antigonish, Rev C Good- fellow	10.00
Wallace Cong, Free, Rev J Munroe	11.00
Little River, Musquod- boit, Rev D McKinnon	6.00
Acct principal & interest.	50.00
	\$197.50

In January No., Poplar Grove Church is credited with a collection to this fund, whereas it should have been collection at a Public Meeting in Fort Massey Church, Halifax, twenty-seven dollars on the opening of Dalhousie College for the present term.

Israel.

IN the late meetings of the *Evangelical Alliance* at Southport, an interesting paper on "The Gospel among European Jews," was read by the Rev. Josiah Miller, Secretary of the London City Mission. He calculates that over all there are 7,000,000 of Israelites, and that of these 5,000,000 are in Europe. Their influence in the communities of which they form part is greater than even their numbers would suggest. "They are found in the high places of journalism and general literature; they are powerful on the Bourse; and in everything affecting property their influence is paramount." About half of the whole are under the reign of traditionalism, with its accompanying formalism, self-righteousness, and fear. Many of the Continental Jews, however, are Rationalists and sceptics; and of these it has often been said truly that "they must first be made Jews and then Christians." Mr. Miller thinks that far too little has been done and is doing for the conversion of Israel. The income of all the Societies engaged in the work is about £67,000; and they employ in all 220 agents, or one missionary to 30,000 Jews. He is very decidedly of opinion that the missions in operation have borne fruit in proportion to their size. In Rome, indeed, for example, there have been no results, which he attributes to the caricature of Christianity presented by Popery. But, "on the other hand, we can point to places, where, in spite of a thousand difficulties, great results have been obtained. For instance, Constanti-

nople, in addition to the good fruits of other Societies, has, as the result of the work of the Free Church of Scotland's Mission, more than a hundred Jewish children under Christian instruction, and a Church consisting almost entirely of Hebrew Christians. This Church has existed for about forty years, and has received into it about seventy proselytes." Mr. Miller concludes his paper thus:—"The events of the present day are giving unexampled prominence to everything affecting the Jews, and their ancient and ever-venerable country. Prophecies seem to brighten to their fulfilment, and many thoughtful men hope and believe that the time of Israel's last greatest redemption draws near and that soon her people will take an important part in the Christianizing of the nations."

Free Church Record.

A WORD TO BUSY PEOPLE.

Do we realize, we busy people, how recklessly we abbreviate our hours of devotion—how little space we spare for God? Hours? Some of us can compress into one poor, meagre hour a week, exclusive of Sundays and prayer-meeting nights, our time spent in reading the Bible and in prayer. To be blessed, and tranquil, and growing spiritually, we must commune with the invisible. A few hurried moments in the morning—a few tired moments in the evening—a fragmentary dash at Matthew or Mark, and a few verses hastily read, with the sense of a duty accomplished—are not enough to lift one over the roughness and materialities of every day. They are better than no reading, and better than no prayer; but to have a living sense of the nearness of God, one must abide in him. We ought to read more of the Bible at a time than we do.—*Christian in the World.*

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

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

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

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All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College

For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 7th September and 16th November, 1876, 8th February and 18th April, 1877.

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

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The Head Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes.

WM. TASSIE, M.A., L.L.D.

Galt, Feb. 1st, '76.

Head Master.

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THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to GEO. H. ROBINSON, M.A., *Head Master.*

High School, Whitby, 1st Dec., 1876.

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The Staff consist of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 30 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the

HEAD MASTER.