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MARCH, 1879.

Madagascar.*

THE Island of Madagascar lies 300 miles east of South Africa, separated from it by the Mozambique Channel. Its length is about 1,000 miles: its mean breadth, about 225 miles: its area, 230,000 square miles, is more than double that of Great Britain. Excepting Borneo and New Guinea, it is the largest Island of the globe.

The physical aspect of the country is varied. Gradually sloping from the sea, the land rises to a height of 6000 feet. The highest mountain peaks reach an attitude of from 8,000 to 10,000 feet. Some of the valleys are remarkably fertile and beautiful. The soil is generally good. It is watered by numerous rivers, some of them 200 miles long. There are immense forests of heavy timber,—mahogany, ebony, and other kinds. The climate is very unequal: in some parts healthy, elsewhere subject to virulent miasma. The natives, belonging to one kindred stock of Malay origin, are divided into three distinct tribes,—The HOVAS, the SAKALAVAS, and the BETSIMISERAKAS. The first-named are the dominant race, two-thirds of the whole, and it is with them we have to do in this sketch. The Hovas are of a light olive colour, not tall, but erect and muscular, with rather good features, high foreheads and dark hair. The population of Madagascar is about 2,500,000, though at one time it was much larger. It must have an interesting history, but its chief attraction for us is that, with the exception perhaps of the Sandwich Islands, it has been the scene of the greatest triumphs of the Gospel in heathen lands. Within the last ten years, more apparent converts have been gained to Christianity than in all the rest of the world for

a quarter of a century. And nowhere has this been done with so little outside missionary agency. Christianity seems to have seized upon the people as by an inspiration. Its genuineness is attested by the fact that it has grown up and flourished in spite of persecution and attempts to suppress it such as have not been surpassed for cruelty in any country. This may be accounted for in some degree by the national religion of the people. It was of the dullest and most unimpressible description, and had a very slender hold on the people. The whole land was full of idols. Besides these, the sun, moon and stars, mountains, earthquakes, thunder and lightning, and the like, were deities before which the natives trembled with dumb infatuation. Gods without intelligence, and without power to raise their worshippers from degradation, they granted their votaries, no favours out of mercy, and were only propitiated by *pay*. They were mean, covetous, and cruel. Political upheavals, and especially the ascendancy of the Hovas, had much to do with the great change that came over the Malagasy, just in the same way that the then world was prepared for the reception of the Messiah, and the missionary labours of the Apostles by the universal empire of Rome.

The unification of this people was accomplished under RADAMA I, the king or chief of the Hova tribe, who ascended the throne in 1808 at the age of sixteen years. He was a man of extraordinary ability and proved himself the Napoleon of Madagascar. With the aid of arms supplied by English traders, he conquered all the other tribes, and quickly made himself master of the whole Island, with the exception of two small districts in the South. He was equally famous as a warrior, a ruler, and reformer. When the French threatened to invade his dominions, he laughed at the project, and boasted that he had two generals in whose hands he could safely leave any invading army, "General Forest and

*THREE VISITS TO MADAGASCAR, during the years 1853, 1854, 1856. By Rev. William Ellis, F. H. S., London, 1859, p. p. 514.

THE STORY OF MADAGASCAR, by Rev. John W. Mears, D. D., Philadelphia, 1873, p. p. 313.

General Fever!" He had sagacity enough to form a just opinion of the English people, whose civilization he wished to share, and, when the British Governor of the Mauritius sent an embassy to him, he welcomed them gladly, and made a treaty with them, agreeing to give up the slave trade. He never became a Christian, but, with the wisdom of an astute political economist, he welcomed the arrival of the first missionaries most cordially, promised them protection, and invited as many others to come as chose, with their wives and families. And, he kept his promise faithfully. He even sent a letter to the London Missionary Society to send them missionaries, "being satisfied that they have no other object than to enlighten the people and shew them the means of being happy after the manner of European nations." The special qualification in Radama's opinion being that they should be "skilful artisans, able to instruct my people in the Christian religion, and also in various trades, such as weaving, iron-working, carpentry, and the like." He studied English and French and watched with deep interest the work of the missionaries in reducing the language of the Malagasy to a written form, for hitherto they had no literature except what was oral. He even issued a proclamation that no letter in the new vocabulary should have more than one sound!

The first missionaries, in 1818, were two Welshmen—David Jones and Samuel Bevan, their wives and children. But, unfortunately, they landed upon an unhealthy spot, took fever, and all died save Jones, who escaped to the Mauritius for his health. He returned, however, in 1820, went straight to the capital, Antananarivo, where he received a hearty welcome, and was shortly afterwards joined by two other ordained missionaries, two printers, and six skilled mechanics, sent out by the London Missionary Society. They soon had their hands full in the work of teaching. An adult school was opened in the palace yard, in which the officers of the army and their wives, to the number of three hundred, were instructed. Qualified native teachers were set at work in the neighbouring villages, and in less than ten years they had a grammar-book: the whole of the Bible was translated and printed, and fully fifteen thousand native youths were able to read

their own language. Many of them, too, had been converted to Christianity. Although the wisdom of Radama was altogether worldly, yet he was unconsciously opening the way for the gospel, while contenting himself by saying to the scholars,—“The knowledge you are gaining is good, good for trade, and good for Radama!”

This great man died on 27th July, 1828, in the 36th year of his age, after a reign of almost unexampled prosperity, of twenty years. He had no son living, and had named his nephew *Rakatoba* as his successor. But he was suspected by the nobles to be infected with Christianity, and, fearing for their heathen religion, they concealed Radama's death as long as they could. In the meantime, RANAVALONA, his senior wife, seized on the reins of government. This wicked woman became “the bloody Mary” of Madagascar. During her reign, “from twenty to thirty thousand persons fell victims every year to her bloody rule.”* It has been calculated that, during her reign of 32 years, very nearly one-half the population was swept away, and that had she lived much longer, Madagascar would have been reduced to a wilderness. For a time it was her policy to conceal her hatred to the Christians. A certain amount of toleration was extended because of the manifest advantages to the state. The people were becoming good artisans. The inland revenue increased!

But the leaven of Christianity was working all the while. Complaints began to be made to the Queen that her orders were being disobeyed. “The people were still praying, reading the Bible and worshipping God.” They were brought before the magistrates and compelled to drink “the tangena”—a poisonous cup which was administered as a test of innocence, and from which many died. A general conclave was called for 1st March, 1834, when a list of the names of the Christians was handed in. It was so large as to cause alarm. At length a proclamation issued. War was declared against Christianity, and one month given to all “to recant.” The text of one of the missionaries who preached at this period is still preserved. It was this,—“*Save Lord! we perish!* But the Christians spent the nights in prayer and continued steadfast in the faith. Ranavalona

delayed pouring out the vials of her wrath, and in the meanwhile, all the missionaries left the Island. The people, deprived of their leaders and teachers, were now utterly disconsolate. They durst only recognize each other by stealth in their houses, or hold worship, like the Covenanters of Scotland, in lonely glens, and mountain tops. Open persecution now began. The first persecutor was a woman. So was the first martyr. A young woman named *Raselama* who had shewn the missionaries kindness, and whose heart God had opened, was arrested along with others. She was conspicuous for boldness in asserting her right to worship God. She was dragged to execution and, while she calmly knelt in prayer, the spears of the executioners pierced her body, which was left to be food for dogs. Some who looked on derided. Others said,—“Certainly this was a righteous person.” One faithful friend exclaimed,—“If I might die so tranquil and happy I would willingly die for the Saviour too.” Thus died the first martyr of Madagascar on the 14th August, 1837.

A few of the leading Christians now fled at great peril and concealed themselves in the mountains. Others were not so fortunate. Sixteen, attempting to escape, were betrayed by their guides and carried back to the capital. Eleven of them were instantly condemned to death; two of them however managed to escape: as for the nine, they were tied to poles slung across the shoulders of carriers who bore them to the place of execution, where they are speedily put to death. “Paul the Aged,” a faithful native preacher was among the number. This was in 1840.

These impressions only served to deepen the impression in Christianity, and for a little time appeased the fury of the persecutors. Two years passed without any further public executions. Though the Christians were watched and harassed in their homes, still they increased! And what was least expected, a friend in Court was raised up in their behalf in the person of *Rakatond-Radama*, the Prince Royal, now twenty years of age. Of an amiable disposition, he hated the shedding of blood and shewed his interest in the Christians in a variety of ways. He himself had come under the influence of a popular native preacher and seemed to be for a time deeply impressed. He began to attend

Sabbath-worship. He engaged Christian teachers to come to his house to pray with him and explain the Scriptures. He interceded for those doomed to die. He gained over his cousin, older than himself and a great favourite with the Queen, as well as others of the nobles. Instead of being put to death, the condemned prisoners were now confined in chains, but even thus, they continued steadfast and unmoveable. New proclamations, however, were soon issued declaring death and confiscation as the penalties for worshipping any other but the heathen idols. A fresh haulocast was decreed. Eighteen persons were seized and commanded “to accuse themselves.” They firmly declined, and were dragged to execution. Stripped naked, they were strung upon poles, their mouths stuffed with rags to prevent their speaking of the Saviour to the people. Four of them were burned alive; the remaining fourteen were carried to the edge of a cliff 300 feet high, near the palace, called Ampamarinana, and all were hurled over the rock save one young woman, *Ranivo*, who was led to the cliff in the belief that she would recant. She was entreated to take the oath, but firmly refused saying,—“No, I am Christ’s throw me over!” Such heroism commanded respect even from such savage persecutors. They quailed before it. Her life was saved, and, what is more, she remained faithful during the whole of her life. The people were astonished at such devotion and a brief respite followed. Hundreds were fined and imprisoned, but the work of conversion went on. Believers were added to the Church daily.

Years rolled on until, in 1853, *Rakatond* was appointed prime minister. He did all he could to mitigate the oppressions of the Christians though he could not stop the persecution. Reports of this change in the Government reached England and the London Missionary Society sent out Mr. Ellis and Mr. Cameron to see how matters were. They found two hostile parties,—the one favouring Christianity, the other deadly opposed to it. They confirmed and encouraged the former, but they could do nothing more.

Again, in 1856, Mr. Ellis went out for the third time and reached the capital. He found that in all important particulars the Madagas-

car Christians lived and acted as true Christians everywhere have done. Their inward experience showed the same faith, love and hope. They tried to live the same spiritual lives. They burned with the same zeal for the salvation of others. They had family worship. Secret prayer was universal. They prized and sought the Scriptures. They kept up their weekly meetings. Even their judges had to confess that they could find no fault in them except on the ground of "their praying." The martyr church of Madagascar was a New Testament Church!

A new persecution, the fourth and the last was hastened by the attempt of a Frenchman to incite insurrection and depose the Queen. The Christians took no part in it. The plot failed. But another convocation was called, and a fresh ukase issued, condemning the Christians and all their aiders and abettors. More than 200 suffered at this time different kinds of punishment and many more were banished from the Island. The old torture of stoning was introduced. Fourteen were stoned to death in one place. Another device followed, that of chaining the Christians together. One mentioned by Mr. Ellis wore fetters weighing 56 lbs. for four and a half years. Of one gang, fifty-seven in number, more than one-half died lingering agonizing deaths in their chains.

On the 16th of July, 1861, the Queen's long reign of terror came to an end. The miserable woman died, and her son ascended the throne as Radama II. Before the sun set that day he proclaimed liberty to the captives and the opening of prison doors to them that were bound. The year of Jubilee had come! All the people rejoiced. The idols were banished from the palace. The dreadful ordeal of tangena was abolished. The brightest hopes concerning the Prince were entertained, alas! too soon to be dissipated. He was amiable and kind. But, he was not a Christian. He chose young foolish counsellors, and rushed into all kinds of excesses. Still he favoured the missionaries and wished them to return. Again Mr. Ellis was sent from England to negotiate, in 1862. Oh what a change! He was met by delegations of Christians who rent the air with their songs of deliverance. Everywhere he found the people organizing themselves into congregations, and

there was no lack of native ministers. But the young king himself went on from bad to worse, until he was confirmed in dissipated habits. His mind grew dark and unsettled. Finally, a conspiracy was hatched. On the 12th May, 1863, a party of desperadoes entered his room and strangled him. So perished a ruler who twelve months before was regarded as the rising sun after a long night of terrible darkness. His widow, *Rasoherina*, reigned for five years. During her rule protection and liberty were granted to all. There was complete religious liberty. In accordance with a request of the Queen of England, *Rasoherina* engaged that there should be no more persecution of the Christians, and the engagement was faithfully kept. About this time three missionaries arrived from England. Missionary meetings began to be held. Three churches were built in the capital; one of them had an ordinary attendance of 1500 worshippers. One hundred and eighty communicants were added in a year. By the year 1868, there were twelve congregations in the capital, and eighty-six throughout the Provinces; 5000 communicants and 21,000 adherents. An educated native ministry was being raised up, and a native Christian literature was founded. The people gave liberally of their means. Thus rapidly Christianity advanced under this heathen Queen. A heathen she died on the 1st April, 1868. But, to the very last, she was faithful to all her promises, and in many things set a good example to Christian Sovereigns.

RANAVALONA II, the sister of the late king, and the present Queen, was the first Christian ruler in Madagascar. She was crowned on the 3rd September, 1868. The ceremony was quite a Christian service, conducted by native ministers. Her address was very remarkable, being chiefly made up of Scripture quotations. *Ranavalona* was as merciful to the idolators as her namesake had been cruel to the Christians, and Christianity now entered upon that triumphant success which it has ever since enjoyed in Madagascar. Joy spread everywhere. Towns with thousands of inhabitants were found willing to receive Christian instruction. Idolatry was in a state of general decay. But the most remarkable occurrence was the erection of *four Memorial Churches* on the spots consecrated by

the blood of the martyrs.. Funds were collected in England, and an English architect was sent out to construct these buildings. One of them, the largest, was built on the summit of the rock, *Ampamarinana*, from which the martyrs had been hurled down. It is an immense stone structure with towers rising from each corner. Another, at *Ambatonakanga*, resembling much St. James' Church in Montreal, was the first completed and was opened by the Queen in person. Thirty-one years before the first Christian martyr had yielded up her life on the spot where this truly magnificent Christian temple now stands.

On the 21st February, 1869, the Queen and her prime minister were both publicly baptized, when tears of wonder and joy were shed in the palace yard, whence had been issued the bloodiest edicts against the Christians. On the 6th of June following, having in the meantime been married, they were admitted to the Holy Communion. Following their example, many of the nobles came forward for baptism also. Congregations multiplied at a rate surpassing the accommodation for them. The average attendance at worship rose to 37,000, an increase of 16,000 in one year. There were 7000 communicants. All this time the idols continued to exist. They had their keepers, priests and followers. Idolatry was still a living fact alongside of Christianity. Another meeting was summoned in the Palace-square. "*The idols*," said the Queen, "never were mine. My trust is in God." Some one stood up and proposed that the State Idols—kept in a village some ways off—should be *burned*. A shout of acclamation followed the proposal. No sooner said than done. A party was sent off immediately, and "the idols were utterly abolished." One of the Memorial churches speedily sent out twenty missionaries into the country parts. Another of them adopted the weekly mode of giving, collected a sum of money and sent out *eleven* evangelists. The Church of Madagascar became a living Church. The Missionary Society was at loss what to do, how to control such a movement as this, which had no parallel in the history of missions. Great meetings were held in London in 1870. Sixteen ordained missionaries were asked for, and a large sum of money was obtained. At that time there

were 150,000 adherents and 10,000 communicants. The most recent estimate makes the number of adherents, 300,000; of European missionaries twenty; trained native pastors, fifty; of catechists, three hundred, and of Evangelists about *two thousand*. There are 45,000 children in seven hundred schools. The printing-presses connected with the Mission issue about 300,000 volumes and tracts annually.

Although belonging to the history of Christianity in Madagascar, it is not necessary that we dwell here upon the attempts of Jesuitical priests to undermine and misrepresent the work and agency of the London Missionary Society, for these attempts proved utterly abortive. Neither would it serve any good end to enter upon the unfortunate interference of the S. P. G. Society, who vainly endeavoured to appropriate to themselves the credit which justly belonged to others. The British Government, backed by the public sentiment, administered a well-merited rebuke when it declined to be a party to the appointment of any "Bishop of Madagascar" having higher pretensions than those of a regularly ordained Congregational minister.

"The Story of Madagascar," so well told by Dr. Mears, is one of thrilling interest. It is full of encouragement to all who are in any wise engaged in Missionary effort. David Jones planted. The London Society watered. God gave the increase. What has been accomplished in this Isle of the Sea is an evidence and an earnest of what we have a right to expect from the labours of our own missionaries in the New Hebrides, in Trinidad, and Formosa.

C.

ORIGIN OF SCOTCH ECCLESIASTICAL WORDS AND SYMBOLS.—The very significant symbol adopted by the Church of Scotland—the bush which Moses beheld burning but not consumed—was a favourite among the early Huguenots. The term Moderator was peculiar to the French Protestant Churches, as applied to the chairman or president selected by each ecclesiastical assembly or meeting, whether great or small. The term is familiar to every one in Scotland as of time-honoured use for the same purpose. Any piece of business of the General Assembly and the other Presbyterian Courts in Scotland is opened by an "overture," the direct descendant of a solemn form in the French Parliament.—*John Hill Burton*.

The Sabbath School.

INTERNATIONAL LESSONS.

THE JOY OF FORGIVENESS.

March 9th. [Psalms xxxii: 1-11]

GOLDEN TEXT:—*Blessed is he whose transgression is forgiven, whose sin is covered.*—Ps. 32: 1.

HOME READINGS.—M. Rom. 4: 1-12. T. Ps. 85: 1-13. W. 2 Cor. 5: 14-21. Th. Ps. 103: 1-22. F. Rom. 3: 21-31. S. Rom. 5: 1-21. S. Ps. 32: 1-11.

This is the second of the seven penitential psalms. It was written by David, Rom. 4: 6, and had its origin in the same dark tragedy as the 51st. It is called *Maschil*—a psalm of instruction. The psalmist describes the blessings of forgiveness succeeding the pains of conviction, and from his own experience of the bitter consequences of sin addresses words of exhortation to others. Many who had been led astray by his bad example, now witness his humility and repentance and are invited to share with him the joy of forgiveness. Like the sermon on the Mount this psalm begins with beatitudes.

Vs. 1, 2. *Blessed*—as in the 1st psalm, plural, denoting perfect blessedness. In the 1st psalm reference is made to the blessedness of *innocence*, in this of *repentance*. Observe the terms—*Transgression*—which means passing over a boundary—doing what is forbidden. *Iniquity* signifying *inequity*—whatever is contrary to equity or justice—a perversion of what is right. *Guilt*—craftiness, fraud, deceit. *Sin*, the most comprehensive of all, including omission of duty. All unrighteousness is *sin*—1 John 5: 17. Notice also the different expressions respecting *sin*. *Forgiven*, literally, taken away, carried out of sight, as when the scape-goat carried the sins of the people away to the wilderness, Lev. 16: 21, 22; and as opposed to *retained*, John 20: 23. *Covered*—put out of God's sight and memory, as in Jer. 31, 34 and Heb. 8: 12. 10: 17. *Imputed not*, lays not on his charge or account, even by suspicion, 1 Sam. 22: 15; and 2 Sam. 19: 19. Vs. 3, 4. *When I kept silence*. There can be no sense of forgiveness without confession, Rom. 10: 10. Concealment of felt sin produces terrible suffering. There is no rest for the impenitent—nor peace, Isa. 57: 21. As vegetation withers in the drought of summer, so is the soul parched and shrivelled that has no communion with God. *Slah*—found 74 times in the psalms and thrice in Habakuk—is a musical sign intimating rest or a pause in the singing, Vs. 5-7. The benefits of confession are set forth. To try to *hide sin* is to aggravate it. *For this*—because God does forgive sin—*every one that is godly*; all godly people are praying people: "behold he prays," Acts 9: 11. *Unto thee*. Prayer is an offering up of our desires unto God, S. Catechism. *When thou mayest be found*. There is a time when it is *too late*. Prov. 1: 24-28. Now is the accepted time, 2 Cor. 6: 2. *In the floods of great waters*—times of tribulation and sorrow, Isa. 43: 2. *My hiding place*—David remembered Engedi, 1 Sam. 23: 29. Christians in all the ages have had to seek hiding places. The name of the Lord is a strong tower of safety, Prov. 18: 10. Vs. 9, 10. Be ye not as the horse—rather, "let us reason together," Isa 1: 18. *Bits and bridles*, see James 3: 3. *Many sorrows*—to the wicked, contrasted with many blessednesses to the righteous, vs. 1, 2. V. 11. *Be glad, rejoice, shout for joy*—give free and full expression to your joy. Rejoice evermore, 1 Thess. 5: 16. Phil. 4: 4.

IT IS AN EVIL THING and bitter to forsake the Lord our God, Jer. 2: 19. Sorrow and affliction are good discipline, Ps. 119: 67, 71. Heb. 12: 6.

DELIGHT IN GOD'S HOUSE.

March 16.] [Psalms Lxxxiv: 1-12]

GOLDEN TEXT:—*Blessed are they that dwell in thy house: They will be still, praising thee,*, Ps. 84: 4.

HOME READINGS.—M. Ps. 20: 1-9. T. Ps. 27: 1-14. W. Ps. 42: 1-11. Th. Ps. 63: 1-11. F. Ps. 84: 1-12. S. Ps. 87: 1-7. S. Ps. 122: 1-9.

This psalm is supposed to have been written by David about the year 1023 when he was forced by Absalom's Rebellion to flee from Jerusalem, 2 Sam. 15: 14. This he lamented not so much because he had left the royal city as because he was absent from the "holy city," God's house and ordinances. It is preeminently a Sabbath-day psalm, and expresses, (1) his great affection for the ordinances of God, (2), for the God of ordinances. The great underlying truth in the psalm is that *God reveals himself especially in the Sanctuary*.

Verses 1, 2. *How amiable*—how much to be loved—how dear to my heart. Every pious Jew might well say so, for in the Tabernacle God promised to meet and commune with Moses, Exo. 25: 22 and 50: 36. For the same reason the sanctuary should be dear to Christians, Matt. 18: 20. *Longeth, fainteth*—It is not until we are deprived of ordinances that we fully realize their value. *Soul, heart, and flesh*,—denoting all the faculties, and his intense desire to be restored to his place in God's courts. *The living God*—contrasted with the heathen deities, Ps. 115: 4-8.

V. 3. The idea, though somewhat obscure, seems to be that David envies the little birds that have their homes in the house of God and that are not molested there. *Thine altars*—There were two altars, one for sacrifice, and one for incense. The Christian should bear in mind both the atonement and intercession of Christ. Vs. 4, 5. *Blessed they that dwell*—who are not merely occasional visitors but regular in attendance—and who are most at home in their own Church. Fiftful church-goers are frequently the greatest grumblers. The constant worshipper finds his greatest pleasure in *still*, continually, *praising God*. *Whose strength is in the*—God is the source of all the Christian's strength, Phil. 4: 13. *In whose heart are the ways of them*—who knows and loves the way to God's favour, follows in the road that leads to it, as in Prov. 6: 17, or, whose heart renewed by grace becomes as it were a highway for the exercise of right feeling toward God, and a channel through which God conveys his blessings, Ps. 6: 7. *The valley of Baca*—of weeping. *Difficulties* try our faith. Through such, worshippers had often to pass going to Jerusalem. The way to heaven is through a vale of tears, sorrows, but the grace of God can change them to rivers of delight, Ps. 36: 8. The Christian life is one of continued *progress*. They that wait upon the Lord shall renew their strength, Isa. 40: 31. They grow in grace, 2 Pet. 3: 18. In v. 8 the reference is (1) to God's sovereignty, (2) to his covenant relations with his people. Verse 9 is frequently misquoted as though it referred to Christ as mediator. *God is our shield*, see v. 11. "Fear not Abram, I am thy shield," Gen. 15: 1. *David is here the Lord's anointed*, 1 Sam. 16: 13. Vs. 10: 11. *A door keeper*. I choose rather to sit on the threshold like the humblest suppliant for alms. *The house of my God*, conveys the idea of the stability of the religious life and character contrasted with shifting and temporary tent life. *A sun and shield*—the first to enlighten, the second to protect. *Grace is God's free gift*. *Glory* the honour put upon us now, in adoption, as well as that in store for us hereafter, 1 John 3: 2. *No good thing withhold*—see Phil. 4: 19. *All things are yours*, 1 Cor. 3: 21.

THE ALL-SEEING GOD.

March 26.] [Psalms cxxxix: 1-12.

GOLDEN TEXT.—*Thou God seeest me.* Genesis 16: 13.

HOME READINGS.—M. Job 11: 7-20. T. Ps. 96: 1-13. W. Isa. 44: 6-20. Th. Ps. 97: 1-12. F. Ec. 145: 21. S. Ps. 113: 1-9. S. Ps. 139: 1-12.

THIS PSALM should be committed to memory by scholars and teachers. It is accounted one of the finest of all the psalms, and has been admired in every age for its beauty and sublimity. It is especially suited for private meditation, being highly suggestive in its tone. At representing the doctrines of God's omniscience at J omniscience, the psalmist avows his hatred of the wicked and his readiness to submit himself to the closest scrutiny.

Verses 1, 2. God is frequently represented in Scripture as "the searcher of hearts," see Jer. 17: 10. "I will search Jerusalem with candles and punish the men that say in their hearts, &c., Zeph. 1: 2. And, having searched, he *knows me*—the outward acts and inward thoughts of every individual. St. Paul enunciates the same idea in Heb. 4: 13. *Down-sitting and up-rising*—represent the various conditions of rest and motion—our sins of omission and commission. *Afar off*—He understands the thoughts which are the remote springs of evil before the sins they premeditated have taken shape. *Or from afar*—"from the place of his habitation he looketh upon the inhabitants of the earth," Ps. 33: 14. Or, from the beginning of the world, Acts 15: 18. Vs. 3, 4. *Thou compest my path*, literally, *arest or witness at my path*, so as to distinguish between the good and evil of what I do. *And art acquainted*—is thoroughly as if thou hadst lived with me. *Not a word in my tongue*. This being so, how appropriate the prayer in Ps. 141: 3. See also Matt. 12: 36. Vs. 5, 6. *Thou hast beset me*—Go where we will we cannot escape God's All-seeing eye. *Such knowledge too wonderful*—such intimate acquaintance with the manifold details in our personal history and character surpasses human comprehension. The revelations of the telescope and microscope serve to increase our wonder and show us how little we do know of God's works and ways. Vs. 7, 8. *Whither shall I go*. No light can remove us out of God's presence, Jer. 23: 24. But the psalmist's idea is not that of fleeing—rather a sense of satisfaction that distance cannot separate him from God. So St. Paul in Rom. 8: 38, 39. *Heaven and Hell* suggest the most remote and distant places. *Hell, or Sheol*, is often used in a general sense to denote the state of the dead, or the place of departed spirits, Ps. 16: 10. Acts 2: 27. Vs. 9, 10. *The vicin of the morning*—a beautiful figure for the rapidity with which light travels (300,000 miles in a second) applied to the sun of righteousness, Mal. 4: 2. Jonah attempted to flee from the presence of God by sea but failed, Jon. 1: 3. *Thy hand*—we cannot go anywhere to be beyond God's reach. Vs. 11, 12. *The darkness*. Wicked men love darkness, John 3: 19. Our Saviour calls the exercise of Satan's power the power of darkness, Luke 22: 53. Under cover of night evil deeds are wrought, but there is really no darkness with God, Job 34: 22. "We unto them that seek deep to hide their counsel, and say who seeth us?" Isa. 29: 1, 16. *Both alike*. Because it is so, the Christian feels himself as late in the darkest night as at noon-day. The wicked are never safe. This thought, "*Thou God seeest me*," (Gen. 16: 3) should restrain us from sin and excite us to duty. For the same reason the friends of God rejoice in the consciousness that they are ever under His gracious care. That His eyes are upon them for good, Ps. 35: 14. 1 Peter 3: 12

SANCTIFIED AFFLICTION.

April 6.] [Job xxxiii: 14: 30.

GOLDEN TEXT.—*My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.* Heb. 12: 5.

HOME READINGS.—M. Job. 1: 1-22. T. Job 2: 1-13. W. Job 7: 1-21. Th. Job. 14: 1-22. F. Job 29: 1-25. S. Job 33: 1-33. S. Heb. 12: 1-29.

It has been supposed that this book of Job is an allegory and not a real narrative. But Ezokiel names Job with Noah and Daniel, Ez. 14: 14; and St. James refers to him as an example of patience, Jas. 5: 11. No doubt, then, there was such a man as Job. As to the time when he lived, when this book was written, and by whom, there is a great diversity of opinion. It is most probable that he lived about the time of Isaac, 1800 B.C. (1) Because of his patriarchal age He is supposed to have been 70 when his troubles came upon him, and he lived 140 years after that time, ch. 42: 16, making 210 years—rather more than the age of Terah, father of Abraham. (2) Because he alludes only to the earliest kind of idolatry, the worship of the heavenly hosts. (3) He makes no allusion to the exodus, though he does to the flood, in ch. 22: 16. *The authorship* of the book is by some assigned to Elihu, by more to Moses, *Fausset* makes Job himself the writer. The form of quotation from it in 1 Cor. 3: 19—"it is written"—gives it the authority of inspiration. With the exception of Genesis, it is the oldest book in the Bible, and in the world. *Its design* is to vindicate the moral government of God, and it debates the mysterious question "why are the righteous afflicted?" In chs. 14: 14 and 19: 25 are found the earliest intimations of a belief in the resurrection of the body and future retributions.

Verses 14-16. *God speaketh once, yea twice*—communicateth his will repeatedly, in a variety of ways, Heb. 1: 1. *Perceiveth not*—regardeth it not. *Dreams and visions* were then among the ways whereby God spake to man. Gen. 15: 12 and 20: 3. *Openeth the ears*—not only the external ears, but the inward ear of the heart, as in the case of Lydia, Acts 16: 14. *Sealeth*—with the sureness of a seal, he reveals his warnings makes the soul receive lasting impressions as that of a seal upon wax. Vs. 17, 18. *From his purpose*—from sin generally, and from pride in particular. *The pit*—more than the grave, or corruption. That which turns man from sin saves his soul from perdition, James 5: 20. *The sword*—of God's justice. V. 9, 22. *Chastened*—expresses the disciplinary purpose of affliction. No pains are so acute as those seated in the bones. Such excruciating pain takes away the appetite, reduces the sufferer to a skeleton, and brings him to the verge of the grave. Vs. 23, 24. But if a messenger, a minister, come and explain the design of the affliction, and shew the man his uprightness, i.e., God's uprightness—that in faithfulness He afflicts and does him no wrong, and be convinced of this. *Then He is gracious*—shows mercy on signs of repentance. *I have found a ransom*.—The price paid for the redeeming of a captive, hence Christ called "a Ransom." 1 Tim. 2: 6. *Found*—the grandest discovery of all the ages is that by which sinners become "the ransomed of the Lord," Isa. 35: 10. V. 26. *He shall pray*—affliction has taught him how to pray. *His righteousness*—righteousness shall be imputed to him. Vs. 27-28. From this instance the general rule of God's dealings is deduced—that all who truly repent shall find mercy, Rom. 10: 13. V. 29. Such is God's way of bringing men to repentance. V. 30. *From the pit, to the light of the living*—from spiritual death to life, Eph. 2: 1.

Chart of Foreign Missions

— OF THE —

PRESBYTERIAN CHURCH IN CANADA,

At 1st March, 1879.

I.—THE NEW HEBRIDES MISSION.

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

(2) REV. JOSEPH ANNAND, at Aneityum, appointed 1871.

(3) REV. J. W. MACKENZIE, at Efate, appointed 1871.

(1) Population, 2049; Worshippers, 540; Communicants, 31; Teachers, 13. (2) Population in Mr. A's district, 604; Sabbath attendance, 300; Prayer Meeting, 150. Numerous Schools taught by Natives. (3) Five Mission Stations; 270 Worshippers. New Church at Erakor, 45 x 22 feet. The "Day Spring" Mission Ship, made five voyages round the Islands last year and two to Australia. The Sabbath-school children of our Church contribute \$1,250 annually towards her expenses.

II.—THE TRINIDAD MISSION.

Missionaries.—REV. JOHN MORTON, at Savannah Grande District; appointed 1867.JOSEPH ANAGEE, do *Native Evangelist.*MISS BLACKADDER, do *Teacher.*

REV. KENNETH J. GRANT, San Fernando District; appointed 1870.

LAL BEHARI, do *Native Evangelist.*

JAI-PAR-GAS-LAL, do do

GEORGE SADAPHAL, do do

REV. THOMAS M. CHRISTIE, Couva District; appointed 1873.

Coolie population about 30,000. Total number of Schools, 18; Scholars, 784. Salaries of Native Evangelists from \$200 to \$250 each, paid by individual Congregations in Maritime Provinces, who also support a number of teachers, \$36 each. The Woman's M. S., Halifax, provides Miss Blackadder's salary.

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

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

REV. JOHN MACKAY, do do

REV. GEORGE FLETT, Okanase.

REV. SOLOMON TUNKANSAICYE, Fort Ellice.

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

IV.—MISSION TO FORMOSA.

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

REV. K. F. JUNOR, do do 1877.

In a little more than seven years, 15 Chapels have been opened and 2 Mission Houses built, and 15 Native helpers trained; 5 Schools are sustained; 6 Students and 5 Bible Women are under training; 236 Communicants are enrolled and more than 1000 persons have renounced idolatry and attend Christian worship. There is also an Hospital in Tamsui at present under the care of Dr. Ringer, doing excellent work.

V.—MISSION TO CENTRAL INDIA.

Missionaries.—REV. JAMES M. DOUGLAS, at Indore, appointed 1876.

MISS FAIRWEATHER, do do 1873.

MISS MCGREGOR, do do 1877.

REV. JAMES FRASER CAMPBELL, Mhow, do 1876.

MISS RODGER, do do 1873.

MISS FORRESTER, do do 1877.

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

Our own Church.

 THE Very Rev. Principal GRANT, D.D., of Queen's University, Kingston, and Mr. JAMES CROIL, of Montreal, are commissioned to appear before the General Assembly of the Church of Scotland, at its meeting in May next.

By a somewhat singular coincidence, three of the largest and wealthiest of our congregations are at the present time on the look out for ministers:—namely, the Crescent Street Church, Montreal, Knox Church, Toronto, and St. Paul's, Montreal. What is most remarkable is the difficulty experienced in each case of securing ministers suited to the charges. One would have supposed that in a Church having between six and seven hundred ministers on its roll there should be no difficulty in making a selection. But the very reverse seems to be the case. The first named congregation has been four years vacant. During that period a large number of Canadian ministers have had "a hearing" but, so far as we know, the idea of extending a call to any one of these was never entertained: certainly it was never acted on. Knox Church, Toronto, has been for about two years searching for a colleague and successor to Dr. Topp, and, if we are rightly informed, is as far from having succeeded as when it commenced. And now St. Paul's, Montreal, has begun to look out for an Assistant, with faint hopes of success. Money is no object with these congregations. "The right man" will be satisfied as to salary, unless his ideas are very exorbitant. The "positions" are, respectively, all that could be desired. All this indicates an anomalous and unsatisfactory state of matters. It raises questions which we are not prepared to answer, but which are worthy of serious consideration. First,—have we talent in the country equal to the requirements of the Church? Second,—have we the educational appliances necessary for the fullest development of native talent? Third,—Is there, or is there not, a *prejudice*, more or less, against our own young men? Fourth,—Are these large congregations, or are they not, too fastidious—unreasonably hard to please? Fifth,—What re-

medy should be proposed to meet the difficulty? Crescent Street has lately decided for itself the last named question, by giving a call to a minister of the Presbyterian Church in England. *Must* the other churches go and do likewise? Or, must the General Assembly inaugurate a "protection" policy? This much we can say without hesitation, that we *have* in the Church native ministers, who have received their theological training either wholly or in part in Canada, who, without making any comparisons, are doing the work of the Church in a thoroughly efficient and satisfactory manner. But such men it may be said are not *available* for Assistantships. We fail to see the reason why. As it seems to us they stand in their own light who allow a mere question of *status* to prevent them accepting positions of enlarged usefulness, which, if they are capable of filling them, are sure to prove stepping-stones to higher preferment. Perhaps, after all, it is not an unmixed evil to be thus reminded occasionally of our insufficiency. And there is something to be said in favour of "importation" when we think of the prestige which has been added to the American pulpit by such men as Dr. John Hall, Dr. William Taylor, Dr. McCosh, and others that might be named. But, we have said enough in the meantime to make it known that, supposing Crescent Street to be sure of its man, two large and influential congregations are still holding out the golden sceptre.

THE ORDINARY COLLEGE FUND of the Maritime Provinces shows a very serious deficit for the current year. The deficiency for 1878 amounted to \$1,161. It is now enjoined upon Presbyteries to take order "that all congregations within their respective bounds do contribute to this Fund, and all other schemes of the Church."

ORDINATIONS AND INDUCTIONS.

THAMES ROAD AND KIRKTON: *Huron Pres.*: The Rev. Colin Fletcher was inducted on the 20th February.

DOVER: *Chatham*:—Rev. J. A. McAlmon was ordained and inducted on the 26th December.

STANLEY STREET, MONTREAL:—The Rev. James McCaul, formerly of Three Rivers, was inducted 4th February.

VALLEYFIELD: *Montreal*: The Rev. George Coull, M. A., formerly of New Glasgow, N. S. was inducted 6th February.

DRUMMONDVILLE AND CHIPPAWA: *Hamilton:* The Rev. R. Thomson, formerly of the English Presbyterian Church, was inducted the 4th February.

BLUEVALE AND EADIE: *Huron.*—Mr. D. G. Mackay was ordained and inducted, at midnight, 8th January.

EGMONDVILLE: *Huron.*—Rev. Joseph McCoy was ordained and inducted on 3rd February.

CALLS.—The Rev. James Cameron of Chatsworth, Ont., has received a unanimous call from the congregation of Woodville in the Presbytery of Lindsay. The stipend is \$1000 with manse and glebe. The Rev. A. D. McDonald of Elora has received a call to Seaforth, and Rev. D. McEachern of Glencoe to Parkhill and McGillivray. The congregation of Newton and Kendall, in the Presbytery of Whitby have given a unanimous call. Mr. Alexander Leslie of Elora, and that of Point Edward, London Pres. to Rev. J. J. Cameron of Shakespeare.

DEMISSIONS.—The following have tendered the resignation of their charges to their respective Presbyteries:—Rev. William Fraser, D.D., of Bondhead, *Barric*; Rev. John Ferguson of Brussels, *Huron*; Rev. Robert Chambers, *Whitby*; Rev. J. S. D. H. McInnis, of Erin and Ospringe, and Neil McDiarmid of Puslinch, *Guelph*; Rev. H. J. McDiarmid of Russell and Gloucester, *Ottawa*; and Rev. W. Duff of Lunenburg, N. S.

CONGREGATIONAL REPORTS.—(1) *Knox Church, Ottawa*: communicants, 239; total contributions, \$5914; paid, stipend, \$2500; for missionary purposes, \$413. Debt, \$31,000. (2), *St. Andrew's Church, London*: communicants 670; total contributions, \$7382; Stipend, \$1900; for missionary purposes \$721; debt, \$6,000. (3) *St. Andrew's Church, Toronto*: communicants, 540; total contributions, \$21,847; Stipend, \$2700, (with manse); for missionary purposes, \$1443; for Queen's College Endowment, \$1775. Debt, \$69,816. (4), *St. Paul's, Montreal*: communicants 543; total contributions, \$15,173; Stipend, \$3900; Missionary purposes, \$3623; Queen's College Endowment, \$1552. Debt, \$6000. (5), *St. Gabriel's, Montreal*: communicants, 359; total contributions, \$3305; Stipend, \$2000; missionary purposes, \$860. Debt, \$1500. (6), *Fort Massey, Halifax*: communicants, 230; total contributions, \$8433. Stipend, \$3,000. The "envelope system," is found to work well. *Poplar Grove Church, Halifax*, raised during the year for all purposes \$2,787. The church is supported by purely free will offerings taken at the door every Lord's Day.

NEW CHURCHES.

GREENBANK, Lindsay.—A handsome brick church was opened at this place on the 10th

November last, by the Rev. R. Leask of St. Helen's and the Rev. H. Acheson, pastor of the congregation.

BROCKVILLE.—The beautiful new church erected by the congregation of the First Presbyterian Church, Rev. George Burnfield, pastor, was opened on Sabbath, 2nd February, the pastor being assisted on the interesting occasion by the Rev. J. S. Black, of Erskine Church, Montreal.

EGMONDVILLE: *Huron.*—A new church was opened at this place on 2nd February. The Rev. James Sieveright, of Goderich, and Rev. William Graham, of Egmondville, officiated.

LOWER CALEDONIA, St. Mary's, N.S.: A new church was opened for public worship at this place on 16th January. It is called the John Campbell Church, in honour of the late reverend pastor of St. Mary's.

IN THE MARITIME PROVINCES.

The state of the funds in the Maritime Provinces demands the earnest thought of ministers and people. It may be stated in general terms, that heavy debt rests on Foreign Missions, Supplementing, and College Funds. Evidence has been given, within the month past, that an intelligent consideration of the situation has not been entirely wanting. Some congregations have given handsomely. On the two Foreign Mission accounts, above \$1600 have been received, and an equal amount for the two Home Mission accounts, with \$1800 for College, only one third of the last named sum being direct from the people. Friends in Halifax have come forward with a gift of \$700 over and above the ordinary contributions of the congregations to the Supplementing Fund, both as an expression of interest in the weaker charges, and as a stimulus to effort by others, so that about the fourth being provided by one City, the other three-fourths should be discharged by others without long delay, the committee relieved, and the aided ministers encouraged in their work. From Mr. John McKinlay, Barrister, Pictou, four hundred dollars have been received, to be applied as may be thought best, to meet the present difficulty. Another gentleman of limited means, but with a large heart, grieved that the call from Trinidad, cannot be responded to, sends \$100 for that Mission with promise of that sum annually if the fourth Missionary is forthcoming, and yet another offers \$50 per annum on the same condition. In truth we see no other way of providing the salary of No. 4, but by volunteers offering such sums, additional to what they are now contributing. True it will thus fall on those who are now doing the most, and they

will prove most fully the ever memorable saying that "it is more blessed to give than to receive"! They will be no losers, but on the contrary will have an ever present reward in the conscious enjoyment of their Master's approval.

MANITOBA ITEMS.

The Missionary meeting season is in full blast in the Prairie Province. Grassmere Church was cleared of debt at a Christmas soiree. Two churches are in progress at Pembina Mountain, and one at Boyne River. The new leader of Knox Church, Winnipeg, psalmody arrived this month, having been formerly engaged in Brantford Ladies' College. Roseau Indian School received a barrel of biscuits lately from Winnipeg ladies. From 28th of December to 13th of January, two Professors and a Theological student of Manitoba College, drove 470 miles, preach 14 sermons, made 9 religious addresses, performed several baptisms, visited numerous families, organized a mission station, and opened a church, and yet some people can see no connection between the College and mission work in the North-West. Mr. Cameron on the C. P. Railway has 27 stations. His field being in the heavy rock-work, the camps are near together and he holds five services a Sabbath. Mr. Cameron is of necessity a peripatetic. Dr. Black and Rev. J. Robertson have just returned from opening services of the new Emerson church. Sabbath services and Monday night speeches encouraged the energetic people of this border town. Some hope is indulged that Prof. McLaren may visit Prince Albert and the Foreign Mission Stations in the Northwest this summer. Now that the Railway to Winnipeg is running, the Manitobans may expect many visitors. Missionaries in the Northwest are being greatly overworked, and yet places of importance are calling for supply. G. B.

Meetings of Presbyteries.

ST. JOHN: At its last meeting, the Presbytery divided its congregations and mission stations into groups for the purpose of canvassing for the College Endowment Fund and holding Missionary Meetings.

LUNenburg AND YARMOUTH: 21st January.—Rev. W. Duff, the venerable Pastor of Lunenburg church, tendered his resignation on the ground of age and failing strength. He has for thirty-seven years ministered to this congregation. The demission was laid on the table and steps were taken to secure a suitable retiring allowance. The Presbytery met again on the 27th at Bridgewater and urged on the

attention of the people the duty of contributing to all the schemes of the church. On Monday the 28th they met at Riversdale for visitation. The congregation is weak and scattered. Three years ago they were a section of the Bridgewater congregation, giving \$60 a year. They have in three years increased their giving more than tenfold. Rev. T. H. Murray, the pastor, has tendered his resignation, but it is laid on the table till the March Meeting.

MIRAMICHI: 4th February.—The visitation of Rev. James Anderson's congregation, New-castle, was satisfactory and encouraging, 120 copies of the *Record* are taken, and the Presbytery urged that one be taken in every family (250.) There are many signs of life and vigour about the congregation. The Presbytery applied for four catechists for next season. St. John's congregation, Chatham, (Rev. Mr. McBain, Pastor,) was visited on the evening of the 5th, matters were found in an excellent condition. The congregation were urged to take the *Record* more generally. The next stated meeting will be held in St. John's Church, Chatham, on the 1st Tuesday of April.

MONTREAL: 21st January.—Rev. W. Furlong of Lachute, was appointed moderator. Rev. R. H. Warden gave in the report of the Home Mission Committee which was highly satisfactory. The labours of Rev. R. Wilson, Presbyterian City Missionary, were referred to in commendatory terms. The names of Rev. James Stewart of Arundel, and Rev. R. Hamilton, of Grenville were placed on the roll. A unanimous call from Valleyfield to Rev. George Coull, M. A., was sustained and arrangements were made for his induction—Stipend \$800 and a manse. A call from Stanley Street congregation, Montreal, was also sustained in favour of Rev. James McCaul and a day was appointed for his induction—Stipend \$1600. A third call, in favour of Rev. A. B. Mackay of Brighton, England, to the Pastorate of the Crescent Street Church, Montreal, was also sustained. The call was signed by over 500 persons. The Stipend promised is \$4000 per annum. A committee was appointed on the statistics and finances of the congregations within the bounds. A resolution was adopted protesting against the annoyances caused to protestants by the annual "Corpus Christi" procession, and expressing the hope that the Roman Catholic authorities will in future take means to remove all cause of complaint. The clerk was instructed to forward a copy of the resolution to the R. C. Bishop of Montreal and to the City Clerk. A Presbyterial Sabbath-School Committee was appointed and arrangements were made for a Sabbath-school Conference at the next regular meeting. The Rev. William Reid, D. D., of Toronto, was unanimously nominated moderator of next General Assembly.

OTTAWA: 4th February.—A standing order of business for each quarterly meeting of Presbytery was adopted. The Rev. H. J. McDiarmid tendered his resignation of the pastoral charge of Russell and Gloucester, in order that the Presbytery may re-arrange the field. The mission station of Huntley and Kiuburn was raised to the status of a vacant congregation. The following were elected Commissioners to the General Assembly, namely: Ministers, by rotation, Messrs, Carswell and Farries, by ballot, Messrs, Fairlie, Williams, and, Armstrong. Elders: Messrs, Daniel Cameron, Hugh Allen, John Thorburn, George Kay, and John Durie.

Messrs Gordon and Armstrong brought before the attention of the Presbytery the necessity of increased contributions towards the Colleges, and missionary deputations who have not yet held meetings in their district, were instructed to give this matter special prominence at these meetings. A minute was adopted annulling the resignation of the Rev. C. J. Cameron of New Edinburgh. The Presbytery recorded its affection and esteem for him, their appreciation of his earnest and unselfish labours, and their cordial sympathy with him and his family in their present affliction.

PETERBOROUGH: 21st January.—18 Ministers and 7 Elders present. Mr. White is Moderator for next six months. Action was taken in regard to more efficient Sabbath-School work. An overture to the Assembly on the "status of retired Ministers" was unanimously adopted. Notice was taken of the death of Mr. John Paterson late of Bobcaygeon and Dunsford and also of Mrs. McFarlane, wife of the present minister of the same congregation. By authority of Presbytery an Evangelistic Service was held on the first evening of meeting, and a similar one was appointed to be held during the next meeting at Port Hope. Steps were taken to secure the formation of Missionary Associations in every congregation. The missionary at Minden and Haliburton was re-appointed. Arrangements were made to dispense sealing ordinances, and to hold missionary meetings in all the mission stations within the bounds.

WHITBY: 21st January.—Rev. James Little was appointed Moderator. It was announced that a conference would be held in April on the State of Religion. Mr. Drummond was appointed to open the proceedings by an address on the influence which the Eldership may wield over youth in securing an early profession of their faith in Christ. Mr. Roger addressed the Court on behalf of our Colleges. The resignation by Rev. Robert Chambers of his charge at Whitby was accepted, with great reluctance on part of the Presbytery. An interesting report on Sabbath-school work within the bounds was read by Mr. Chambers.

TORONTO: 14th January.—The Presbytery

adopted a minute expressing its high estimate of the character and abilities of the Moderator, Rev. Dr. Robb, and its best wishes for him and his family in the land of his nativity to which he was on the eve of returning. An application from the Rev. S. M. Reikie, hitherto a Minister of the Congregational Church, was favourably received. The General Assembly's remittant Sabbath-schools was duly considered and action taken thereon: *inter alia*, it was agreed that, at the meeting of Presbytery to be held on 4th March, the evening Sederunt be specially set apart for a Conference on Sabbath-school work, and that all the superintendents and teachers within the bounds be invited to attend the meeting. Further, the Presbytery recommended the ministers to bring specially before parents the propriety of reading a portion of the Word of God daily in the family and of catechising their children. It also expressed its sense of the importance of classes for the special training of Sabbath-school teachers. Commissioners to the General Assembly to be appointed at next meeting.

STRATFORD: 21st January.—It was agreed to forward to the General Assembly an application from Rev. John Kay to be received as a minister of this Church. The Assembly's remittant on the formation of a new Presbytery, north of this one, having been taken up, it was agreed to express decided opposition to the removal of any congregation from the roll. It was resolved to overture the General Assembly to take into consideration the necessity and practicability of a Sustentation Fund for the whole Church. On the 22nd a Sabbath-school Convention occupied the Presbytery during the whole day and proved very interesting and profitable.

GUELPH: 21st January.—The committee appointed to arrange for a Conference on the State of Religion reported progress. Encouraging reports were read and received from the mission stations of the bounds. The report on the German mission shewed that there was a desire on part of the German-speaking families at Preston for services in their own language. Mr. McCrae read a report showing the rate of contributions by each family and communicant towards the different schemes of the Church. Mr. Middleton reported on behalf of the Committee on the remittant of the General Assembly annulling a Sustentation Fund. Mr. McInnis tendered the resignation of his charge of Erin and Ospringe. On the recommendation of the Sabbath-school Committee, Rev. J. K. Smith Convener, the subject of procuring and employing teachers who have been trained in Normal Classes was appointed to be discussed at next meeting. A question as to the propriety of administering the Sacrament of the Lord's Supper in a private house was considered at some length, without any finding being come to.

HAMILTON: 21st January. — Twenty-six ministers and fourteen elders were present. Mr. Goldsmith reported that a Sabbath-school Conference, would be held in Hamilton on 18th February. Rev. John Laing, M. A., of Dundas was nominated Moderator of next General Assembly. A call from Drummondville and Chippawa, in favour of Rev. R. Thomson, a minister of the English Presbyterian Church, was sustained and arrangements were made for his induction. The annual report of the Women's Mission Association was read and received.

MANITOBA: 11th December. — Rev. Mr. McKellar was elected moderator, deputations appointed to visit Springfield and Sunnyside, and Beautiful Plains, reported satisfactorily respecting these stations. The Rosseau Indian school was reported to be again in operation with increased attendance. A school has been organized at Okanase. A letter was read from Mr. McKay of Prince Albert in reference to the erection of mission buildings at the reserve on the south branch of the Saskatchewan. Professor Bryce read the report of the Home Mission Committee. Mr. McKenzie, M. P. P., was thanked for valuable aid rendered to the missionary labouring last summer at Beautiful Plains. Mr. Stewart was at his own request relieved of the charge of the mission at Palestine. The death of the Hon. D. Gunn, was announced. Attention was directed to the necessity of energetic action in the establishment of Sabbath-schools in all the congregations and stations connected with the Presbytery. Rev. A. H. Cameron, gave in an interesting report of his work on section 15 of the C. P. Railway.

BALRIE: 28 January. — A standing committee was appointed on Sabbath-schools, to receive the returns to the questions of Assembly's Committee and prepare a report on Sabbath-school work, based on the returns for transmission to the Synod's Committee on this subject. Mr. Gray, on behalf of the Boards of Knox and Queen's Colleges advocated the claims of these institutions to more liberal support. Mr. Rodgers tendered resignation of the Convener'ship of the Presbytery's Home Mission Committee. Dr. W. Fraser of Bondhead, tendered demission of the charge so long held by him; to be taken up by next meeting. The congregation and session meantime cited to appear for their interests. A committee was appointed to consider what steps may be taken to secure continuance of Dr. Fraser's ministerial and Presbyterial status should the resignation be accepted.

Obituary.

MR. THOMAS KERR.—St. Paul's Church, Hamilton, has been called upon to mourn the

loss of one of its oldest and most prominent members in the person of Mr. Kerr who died in London, England, on the 21st November last. He had been connected with the congregation for upwards of forty years, and was for many years an Elder. He was a member of the last General Assembly.

Aged and Infirm Minister's Fund.

WESTERN SECTION.

RECOMMENDATION OF GENERAL ASSEMBLY.

IT is to be hoped that the action of last Assembly in commending this Fund to the liberality of the wealthier members of the Church will not be without some good fruit. The recommendation has specially in view the accumulation of such an amount of capital as may be necessary to ensure an adequate annual income, when the claims upon the Fund have become, as they must become, much more numerous than they are now. The present capital is under \$4,000, having been, owing to insufficient income, reduced in three years from \$8000. The Assembly has very properly laid an arrest upon the further reduction of the capital, and directed that it be increased by adding to it "all donations and bequests, except when otherwise ordered by the donors." This, of course, limits the income available for current expenditure, to the congregational contributions, minister's rates, and interest from capital. As the income from these sources will be far from sufficient to pay the beneficiaries now on the Fund, unless congregational contributions, which have hitherto been, generally speaking, very small, are largely increased, the Committee has, by authority of the Assembly, issued a special appeal to congregations on the subject. We shall be disappointed if the appeal is not liberally responded to. It will be no small discredit to the Church if the Committee is laid under the necessity of reducing the annuities.

It is just possible, however, that the recommendation which has in view the increase of the capital by donations and bequests, may be lost sight of unless something be done to press it on the attention of those to whom it is directed, viz:—the wealthier friends of the Church. We trust there are not a few who have at once the will and ability to do something in one or other or both of these ways, towards bringing up the Fund to such a condition as to ensure something like a decent maintenance for every minister who may be constrained by infirmity or age to retire from his pastoral work.

With the view of indicating what it may be

desirable to aim at in the way of capital, we would call attention to some facts from last year's Reports on the Aged and Infirm Minister's Fund of the Free Church of Scotland. That Fund has a capital of about half a million of dollars, from which the annual income is mainly derived. The amount payable to the *eighty-four* beneficiaries on the Fund last year was £4,895, an average of \$290. Deducting *ten*, who are not retired from active duty, but who receive allowances (generally £30) for Assistants, *seventy four* retired ministers receive £4,545, an average of a little over \$300. The number of ministers in the Free Church is, we believe, just about *one thousand*; so that the number of beneficiaries on its Fund may be said to be about *eight* per cent of the number of ministers. This largely exceeds our percentage; the number of beneficiaries being last year *twenty*, and the number of ministers about *four hundred and fifty*, a percentage of nearly *four and a half*. It may be expected that in the course of a few years our percentage will be about the same as that of the Free Church. Suppose that our percentage reached its permanent average of *eight* per cent., by the time the number of our ministers has increased to *five hundred*, say from ten to fifteen years hence. The number of our beneficiaries would then be *forty*. To meet their claims would, according to our present average annuity, (220), require an income of \$3,800, and to enable the Committee to give as much as \$400 in cases in which ministers have no retiring allowance from other sources, would require a much larger income, probably from \$10,000 to \$12,000. There are few, if any, who will be disposed to think that an annual income of this amount can be kept up without a considerable capital. But with a capital such as that of our Widow's Fund, which is over \$50,000 and yields income to the amount of \$6,000, the Church could do something like its duty to its worn out ministers. And with the example of the Free Church before us, it is surely not too much to hope that in a few years, especially if it should please God to give us some measure of our former prosperity, we may have a capital which, large as it may seem, is but a fifth or a sixth of that of the Free Church.

The following Form of Bequest may be used by such as wish to leave to this Fund a portion of the substance with which God has blessed them:—

"I give and bequeath to the General Agent of the Western Section of the Presbyterian Church in Canada, the sum of dollars for the purpose of being added to the capital Fund for the Aged and Infirm Ministers of the said Western Section of that Church, or to the Treasurer or other proper officer in the charge or custody of the monies of such Fund or entitled for the time being to receive any monies for

such Fund, whose receipt shall be a valid and sufficient discharge to my Executors or Trustees under this my will."
J. M.

French Evangelization.

JOTTINGS.

AMID many obstacles and difficulties, the work of French Evangelization goes hopefully forward, and there are not wanting indications that much good is being accomplished. At a recent communion at Grand Falls, N. B., where Rev. M. R. Paradis labours with much zeal and fidelity, two adults were by baptism publicly received into the Church. At the January communion in Russell Hall, (St. John's Church), Montreal, nine new members were received, three of whom without solicitation accompanied their abjuration of Romanism with a subscription to the Church funds. As illustrative of the wide reacting influence of the work, the following is an extract from a letter lately received by Rev. Mr. Doudiet, from a convert who a year ago returned to France: "we have had a great deal of sorrow lately through the illness and death of two near relatives of my wife. However, it was our privilege to tell them, ere they died, of the sweet promises of Christ in the Gospel. They had been, like ourselves, Montreal Roman Catholics and cared nothing for true religion, but we have good reason to know that they received forgiveness and that they are now and forever with the Lord." The writer expresses great anxiety about the progress and prosperity of the Lord's work in Canada, and states that it is his daily prayer that many of his "compatriotes" may understand the riches of the Gospel. Another convert recently died in the Montreal Hospital giving good evidence that she fell asleep in Jesus. Her husband, at one time careless and irreligious, seems now a changed man and evidently loves the Gospel.

Of the many families of converts that have been compelled to leave Montreal for want of work, two have taken up land in the county of Compton, Que. Family worship is regularly observed in their new homes. In the evening some of their neighbours, French Canadian Catholics, come in to hear the Bible read and, on Sabbaths, quite a number gather regularly in the house of one of these converts to listen to the reading of the Gospel and to unite in the singing of hymns. It is true of many of our French Canadian converts to-day, as of the early Christians when scattered because of persecution, that they go everywhere preaching the Word of life. From ministers of the Church in various parts of the Dominion the Board have intelligence from time to time to the effect that certain French Canadian converts from some of

our missions have come to their district and identified themselves with their congregations, and not unfrequently the testimony is borne that they are adorning the doctrine of God their Saviour by a consistent walk. The Board have been greatly hampered and embarrassed in carrying on the work owing to lack of funds. In response to a recent appeal for help so as to render unnecessary the contraction of the work. Many letters have been received indicating the deep interest felt in all parts of the country. By a poor servant, the servant in a minister's family, two dollars were forwarded, a larger contribution than that of some *Congregations* in the Church. A family of children in London, Ont., send the contents of their mission box for the year. A young farmer who had just adopted the plan of systematic giving sends one dollar, hoping by God's grace to be kept a faithful steward and to increase his giving as he is prospered.

A contributor in the West thus writes,—
 "My wife and I take a deep interest in the Evangelization of our French fellow-citizens and are very sorry that any employed in the work should have to be discharged for want of funds. We are old folks and have lost most of our means through the failures of others. We scarce dare to hope to be able to clear our homestead of its present encumbrance, even though it is a comparatively small sum, yet, after prayerful consideration of the whole matter, we have come to the conclusion to send you two dollars as we think no one will suffer except ourselves and that does not trouble us. The Lord has provided for us hitherto and He will do it still." Another contributor says, and his words merit serious consideration, "It is a great pity that any of the labourers have to be dismissed for want of means. It seems that the general depression in business is making those who are entrusted with wealth, or the power to help by giving of their means, less liberal and that should not be so, for 'God is able to make all grace abound so that we *always* having all sufficiency in all things may abound to every good work.' If a day of prayer through all our Churches was set apart for the work among our fellow French Canadian countrymen great blessing would follow the work. God is able to do exceeding abundantly above all we ask or think.—Jeremiah xxxiii, 3."

Since writing the foregoing, we learn that in Danville, Q., several families have recently withdrawn from the Church of Rome through the instrumentality of Rev. M. F. Boudreau, our French Missionary there. At New Glasgow, Q., an influential Roman Catholic family, named Chartrand, a few days ago connected themselves with our French Presbyterian Church there. The Missionary, Rev. A. B. Cruchet, speaks of this family in the highest terms, and

adds that Mr. Chartrand is constantly proclaiming the Gospel to his neighbours, even to the detriment of his business.

Ecclesiastical News.



THE REV. WILLIAM GRAHAM, of Liverpool, is named as Moderator-elect of the English Presbyterian Synod. Mr. Graham is described as one of the keenest intellects in the Church. This Church has now two hundred and fifty-six Ministers. The Rev. John Campbell formerly of St. Andrew's Church, Halifax, N.S., and more recently of Oaklands Church, Glasgow, has been translated to the charge of Newark Church, Port-Glasgow, Scotland. By this we are reminded of the names of quite a number of ministers who have since the Union received appointments from the Churches in Britain, and whose Canadian credentials have been a sufficient passport for their preferment. The Rev. W. M. Black, of Montreal, to Anwoth; Rev. R. J. Cameron of St. John, to Burntisland; Rev. John McTavish, of Woodstock, to Inverness, Rev. Dr. Snodgrass, of Kingston, to Canonbie; Rev. John Rannie, of Chatham, to New Amsterdam (by Church of Scotland). The Rev. Andrew Dowsley, of Landsdowne, to India (by Church of Scotland); Rev. Neil McDougall, formerly of Indian Lands, to Coll, and the Rev. Malcolm McNeill, formerly of Simcoe. Besides, these, a number of Canadians are to be found occupying prominent positions in the old country, among whom are the Revs. G. J. Caie, of Forfar; R. M. Thornton, of Wellpark Church, Glasgow; Charles M. Grant, of St. Marks', Dundee; John Cameron, of Dunoon, and others. At the Annual missionary meeting of the Fisher Street Presbyterian Church, Carlisle, Rev. Dr. Snodgrass, gave a good account of the Canadian Church and its mission fields, stating amongst other things that "the voluntary contributions of the people in Canada were such as ought to put many of the people in the old country, who had so many privileges, to the blush."

THE PRESBYTERIES IN SCOTLAND very generally denounced the proposed Lottery scheme for the relief of the sufferers by the failure of the City Bank of Glasgow, upon the principle that "it is wrong to do evil that good may come," and the consequence has been the abandonment of the ill-starred project. In this connection, Dr. Rainy took occasion to say, in the Free Church Presbytery of Edinburgh, that they should overture the General Assembly to consider whether raffles at church bazaars could not be put a stop to. In the Presbytery of Glasgow, it was moved and seconded that in view of the low state of public morality, as evidenced by the Bank disaster, the ministers

be enjoined to return to "the good old fashioned method of preaching the Gospel." After all, there is nothing like calling a spade, "a spade"! In the U. P. Presbytery of Edinburgh notice of motion has been given calling upon the Synod "to enter upon the task of forming a new symbol of the Church's faith;" and by 22 to 12 the Presbytery adopted a motion recommending the Synod to declare that marriage with a deceased wife's sister shall no longer be a bar to membership in the Church.

IN consequence of his appointment as an Assistant-Commissioner under the Education Act, Rev. Dr. PORTER has resigned his professorship in the Presbyterian College, Belfast. At a meeting of the Belfast Presbytery, a lengthened debate took place on the subject of *Instrumental Music* in Churches. The congregation of Newtonbreda having introduced a harmonium in congregational worship, Dr. Knox moved that a committee of Presbytery be appointed to confer with the minister and kirk-session. The pastor declined to be "interviewed," and hence the discussion. But the motion prevailed. Dr. Robb will just be in time.

THE FOLLOWING STATISTICS of the Presbyterian Churches in Great Britain are stated in the WEEKLY REVIEW to be from official sources:—Church of Scotland—16 Synods, 34 Presbyteries, 1519 Churches and preaching Stations, and about 1640 Ministers and licentiate. The Free Church—16 Synods, 73 Presbyteries, 997 Congregations, and about 1026 Ministers. United Presbyterian Church—27 Presbyteries, 526 Congregations in Scotland and Ireland, and 564 Ministers. Presbyterian Church of England—10 Presbyteries, 274 Churches, and 256 Ministers. There are also 13 Churches in England, formed into four Presbyteries in connection with the Church of Scotland. The Presbyterian Church in Ireland has 5 Synods, 36 Presbyteries, and about 615 Ministers. The Presbyterian Church in the United States (North) has 27 Synods, 178 Presbyteries, and 5234 Ministers and licentiate.

THE death is announced of BISHOP BETHUNE, of Toronto. This venerable Prelate was the son of one of our pioneer Presbyterian ministers, the Rev. John Bethune, the founder of St. Gabriel's Church, Montreal, and afterwards of Williamstown, Glengarry. The late Bishop's predecessor, Dr. Strachan, was also a Presbyterian by birth and education.

IT IS ANNOUNCED that the Revision of the English version of the New Testament is nearly completed, and that in a few months it will be given to the public. The revision of the old Testament is progressing satisfactorily, so that in a short time the World at large will have an opportunity of judging the results of this great undertaking.

Our Foreign Missions.

EASTERN SECTION.

THE Committee met on the 29th ult., at New Glasgow, Rev. Alexander McLean being chairman *pro tem*, in consequence of the illness of Rev. G. Walker, now however in the providence of God, convalescent. Nearly the whole time was devoted to the Trinidad Mission. First, the report of Messrs, Morton, Grant and Christie, missionaries, were read, and also the report of Miss Blackadder. These were all highly satisfactory. Secondly, all the accounts for the three districts were successively read, and examined. The estimate sanctioned last year for Catechists, teachers, and schools, was as follows. For Savanna Grande £150 stg, for San Fernando district £224.10, for Couva district, £127.10, and it was found that the missionaries had kept their demands on the church funds within these limits. Besides the expenditure thus provided for, Mr. Morton's report shewed an outlay of over \$300 dollars, and Mr. Grant's of \$1100, which had been met by local income, without any charge to the public funds. Mr Christie's shewed additional expenditure for a church, of £207.10 stg, for which the mission conference asked the Board to provide £100. The accounts were accepted, and sent to a committee to analyse and report, and the required £100 for the church building voted. Thirdly. The estimates for 1879 were submitted for Savanna Grande district, £137.9.6, for San Fernando, £210.17.4, for Couva, £79.17.4, in all £428.4.2, which with salaries, £650, make a total of £1078.4.2, and with Miss Blackadder's salary provided by the Women's Society, £82.4, makes a total of £1160.8.2, so that in round numbers the Trinidad mission requires £1200 annually and the New Hebrides mission, £1000.

The estimates, prepared with much care and every regard to economy, and shewing retrenchment as far as practicable, were approved, and the half year's payment sanctioned in advance.

The correspondence shewed that Mr. Christie was unable to leave, and that Mrs. Christie with two children had returned via St. Thomas and Bermuda. Mr. Christie's Catechist, Balam, has sailed for India, and may soon be aiding Mr. Douglas in Indore or Mr. Campbell in Mhow, and Couva was so far distant from the other missionaries, that it seemed impossible to provide adequate supply and superintendence. Mr. Christie therefore reluctantly delayed his return till April, by which time the Mission Conference hope for the fourth Missionary, so long sought and expected. The state of the funds being then inquired for, the Treasurer submitted a statement, and the Board agreed that they could take no steps whatever even in inviting offers, so long as they were under

a burthen of debt for the ordinary expenditure. They felt that it was painful to disappoint the hopes of their brethren in Trinidad who see the harvest field white and inviting labourers, yet they had no alternative. The responsibility lies not with them but with that portion of the Lord's people, who, while willing to be saved themselves, shew no corresponding earnestness to send tidings of the great salvation to others.

P. G. McG.

Our Trinidad Mission.

EXTRACTS FROM A LETTER BY REV. A. FALCONER, OF PORT OF SPAIN, DATED DEC. 24th, 1878.

THE work in the several mission fields seems to be making very satisfactory progress, but a fourth missionary is sorely needed. Mr. Christie remains a few months longer at his post with the hope that you will be able to put the fourth coming man in his field before he leaves. But apart from that, a field lies white unto the harvest—withering indeed—set along the line of railway that runs up into the country from this town. It contains at least 4000 Coolies, and the number is yearly increasing—all within easy access of the place that would be chosen for its centre. This is a splendid field for any missionary. Apart from the facilities for reaching the heathen, it is a fine section of the country, quite healthy, and as desirable a place to live in as can be found upon the Island. Indeed I cannot see wherein very many of our ministers in Nova Scotia would sacrifice much in coming to such a field, provided they possessed the missionary spirit. I am well aware of the low state of your Foreign Mission Fund owing to the depressed state of business, but is it not possible to stretch a point or two—or stretch faith and give Trinidad another man? The heathen population is rapidly increasing. During the year closing, over 2000 Coolies I think have arrived, and only about 500 returned to India. It will need considerable effort to keep pace with this increase in your Christianizing efforts. But surely it must be done; Nay, the Church must do more than keep abreast of this increase—it must gain on it. And, as immigration of Coolies will no doubt continue to this Island for some years yet, there will be room for increased effort for some time.

MISS BLACKADER'S REPORT.

Savanna Grande, Dec. 23, 1878.

To Rev. P. G. MacGregor.

The year 1878 has been a year of busy activity for me, and I am thankful to say that

health and strength have been given me to carry on my school work. With the exception of an attack of sickness in August last, I have enjoyed as good health as at home. I have now been teaching eleven years; nine at home, and two in Trinidad, and I feel quite able to keep on eleven years more.

During the first term, we had 78 names on the roll; average 48. Second Term, 68; average 50. Third term, 77; average 43, (small on account of sickness during the rainy season.) The last term has been the best attended of any; 58 enrolled; average 48. I never had a better attendance even at home. Two of the pupils have died, some have returned to India; others have gone out to work. My class of large boys is broken up, Bankad has taken a School at Jordan Hill. Barmanah has gone to Morechal to teach. Gobin has a shop. Sewbaran is learning a trade. Teijah is the court interpreter at Cedros. Ramkalan will soon go to a situation. All the boys are well employed; and we hope they will be a source of strength to the Mission.

The next class has kept on well, a number of them not missing a day. This class have read seven Books of the Old Testament; the Gospels; Dr. M. Mitchell's Letters to Indian Youth; learned catechisms, hymns, prayers; portions of Scripture, while the ordinary school studies were carried on. The advanced class numbered 17, the second 15, the third 12, and the Primary class 14; these numbers only relate to the term just closed. During the past year we have had seventeen girls at school, fourteen Indian and three Chinese. The school opens at 8 o'clock. At 10 we take breakfast, then work goes on till 1.30, then the girls get instruction in sewing. At 3 o'clock we dine, from 4 till 6 study, and visit the homes of the pupils. At 7, the boys come in to prepare lessons for the next day, prayers at 8.30, and work is done. So you have our time table.

Looking over the past year we have so many things to make our hearts swell with gratitude; eleven of the pupils have professed christianity; the children have improved very much in outward conduct; they come to school *clean*; and *clothed*. We have gained an influence with five Chinese families, and as they are the most neglected class of people in the Island, we are glad to admit them to our schools. The Mrs. Morton has returned to us improved in health and strength.

I have now been two years engaged in the work, and I can truly say that my interest grows greater, the longer I am at work, and the more I know of the people. The remaining years of life, will be cheerfully given to the work that my Heavenly Father has given me to do.

ANNIE S. M. BLACKADER.

LETTER FROM A CHINESE CONVERT TO A
FRIEND IN TRINIDAD.

Galt, Ont. Oct. 14, 1878.

Your letter of the 7th August, was received. I am sorry to learn that you had been so ill. It made me very glad to learn that you want to be a disciple of Jesus and that you want to work for Him. Yes, my dear friend, there is no greater privilege than to spend our lives for Him who loved us and gave Himself for us, to redeem us from a place of misery and translate us to a place of bliss. All we can do for Him cannot repay what He has done for us. I trust that you are a child of God now, redeemed by Jesus' blood. There is nothing hard in it my friend, just believe God's word and take the precious gift He offers to you. Take hold of Christ with your heart, and eternal life is yours. There is no work to be done, Christ has done it all. When he was hanging on the cross, you remember, He cried with a loud voice, "It is finished." Yes, dear friend, it is finished long, long ago. And now, the only thing for us to do is simply believe. God loved, then God gave; we are to believe, then everlasting life is ours. Oh, how very simple this is, and yet man is so slow to believe it! As I said before I hope you are trusting in Jesus, and as you desire to work for Him, the way is opened. If there is a desire in the heart God will open the way. Read, (Psalm 84: 11. James 1: 5.) Prov. 2: 1-10. Matt. 7: 7, 8. and 21: 22. Mark 11: 24. John 14: 13. Jer. 29: 12, 13. Jas. 1: 6.) And my dear friend, I can speak experimentally that God does hear and answer prayer: If not, I would not be here to day. God help you, dear friend, the mountain that seems so high, and the cloud so dark, will all vanish away. Whatever work you are doing just now, all your spare time you can gather, try and acquaint yourself with the knowledge of English grammar, mathematics, reading and spelling. It will prove a great advantage to you if you get a place to study, and who knows but that you will get my place when I go away from here. About six months longer my time will expire. Then (D.V.) I will go and see you all. I am longing to see my mother and friends.

By your description in your letter I see a great change since I left. I am glad Mootoo is married. Poor Ramdin what does he intend to do? What has become of Victoria Mackenzie? I hope yourself, your parents, brothers and sister are all well. Please give them my best saluam, and to all friends: don't forget Mrs. Samuel Aaron, your sister-in-law. Remember me kindly to all in the mission yard.

JACOB W. CORSBIE.

Formosa.

THE last mail from China brought an accumulated budget of letters quite too large for insertion at one time in these pages. So we must be content at present with a selection. We shall first give a short and very characteristic letter from Mr. Mackay, and then endeavour to "give the sense" of a very long but very interesting communication from Mr. Junor.

LETTER FROM REV. G. L. MACKAY.

KELUNG, 24th October, 1878.

On the 8th inst. Rev. Wm Campbell, from *Lai-wan-foo* in the South, arrived at Tamsui with the intention of visiting our northern stations before returning home on furlough after seven years hard labours in South Formosa. This is the third time he came North. On the 21st March 1873 he landed at Tamsui when I was all alone, and we spent a couple of weeks most pleasantly together travelling and preaching. Again, on 23 Sept. 1876, himself and Rev. T. Barclay, arrived to attend our meeting of conference at the *Lo-liong-pong* chapel. On the 13th inst. I started with Mr. Campbell on our travels. We went first to the *Lun-a-teng* chapel and preached, then walked to *Toa-liong-pong* and spent the night. On Monday morning we set out and halted a while in the *Bang-Kah* Chapel, walked to the Chapel at *Khol-Chin* and had dinner there, then proceeded to the Chapel at *Stutiam* and remained over night, addressing the hearers in the evening. Tuesday we walked on a narrow slippery winding path across the country to our Chapel at *Sa-teng-oo* where we remained over night and preached. Wednesday, towards evening we arrived here and although the night was dark and wet, had quite a number of worshippers to hear my brother missionary.

Thursday, long before day-break, we arose and started on our journey to the East Coast, when we arrived at the *Sam-tian* mountain range we found the narrow path so slippery that whilst the ascent was made with considerable difficulty, the descent was simply indescribable, for although I for one went along on bended knees, I fell several times striking the back of my head on the slippery stones. I know too, that my companion fared no better, for I turned around once and saw him sprawling on his knees and the natives bursting with laughter. In the evening we arrived at *Leng-siang-Khoc* and halted in a damp, miserable Inn. Friday, on arriving at *Lhan-Sia* we put up for the night in a temple

where a Buddhist priest and two old vegetarians lazily spent their time, as if dreaming out their days and nights. Mentality and vitality seemed to have left them long ago if indeed they ever possessed such. One was quite displeased because I insisted on him giving us tea before placing the little cups before the idols. Mr. Campbell slept near the wall and I passed the night just in front of an idol with uplifted hands. When the old man saw that nothing happened to him although we got tea first he was quite reconciled and friendly. Saturday, we walked along the shore to *San-day* and with great difficulty succeeded in getting a place where we could pass the night. On Sabbath we went through the whole place, preaching as occasion afforded, then took a boat and went to *Lam-hong-o* a village of aborigines and told of salvation through Christ alone. The 21st inst. we started back, passed through a large town called *Sa-Kiel-a*, preached the everlasting Gospel and arrived at *Than-sia* wher: we again made for the temple. During the evening I had a long talk with the Priest about salvation, and in the morning Mr. Campbell made known the only way of life. On the 22nd we arrived at *Leng-Siang-Khoc* again and after taking some food and resting we went out in front of the temple where a stage was erected for theatricals and was already lighted up, it being dark. The temple also was bright with light, and all around lights burning, for many were there selling their fruits and pastries. We mounted the stage and I have no doubt that with long beards we looked to many like real actors. Well, I began by extracting teeth and my companion was busy arranging those who wished teeth extracted. When through, he spoke with great fervency. Then I addressed them. We had a splendid gathering under the canopy of heaven and I have no doubt good will flow from our poor services. Leaving that place by starlight the next morning, we returned here yesterday after having a delightful time together, wherever occasion afforded I extracted teeth, and with Mr. Campbell preached Christ and Him crucified.

When we left Tamsui my dear colleague Mr. Junor was after having a severe attack of fever, but was going about as usual and getting on rapidly with the Chinese language and famously with helpers, students, converts &c. He is a boon to our mission here. Mrs. Junor is also getting on splendidly and will in due time greatly help our work. She intended to study the language with Mrs. M. during my absence.

LETTER FROM REV. KENNETH JUNOR.

TAMSUI, 20th December, 1878.

In this letter, from which we have room for only a few extracts, Mr. Junor gives a minute

and graphic account of a visit paid by him and Mrs. Junor to eight of the stations in North Formosa under the superintendence of our Foreign Mission Board. The actual distance travelled was about 200 miles. The names of the Chapels visited are as follows.—(1.) *Fat-le-hun* opposite Tamsui; (2.) *Tek-chham*—Two days south; (3.) *Sin-Kang*—one day farther south; (4.) *Ang-Mng-Kang*—half a day north-west from No. 2; (5.) *An-po-a*, one day north-east from *Tiong-lek*, but only a few hours from *Bang-Kah*; (6.) *Bang-Kah*—up the River, 12 miles from Tamsui; (7.) *Toa-liong-pong*—one mile and a half from *Bang-Kah*, nearer Tamsui; and, (8.) *Lun-a-teng*—two miles nearer. The conveyance is a Sedan Chair, 4½ feet long and 2 feet wide, suspended from bamboo poles 18 feet in length. This carriage is surmounted by a gay-coloured waterproof awning, and rests on the shoulders of three Coolies who are difficult to get under way and frequently prove balky. "It is an actual fact that one of these men will waste a whole day in dispute for no higher sum than a few cash—(a cash is equal to one twelfth of a cent!) After crossing the river they set off across the rice fields, which are carefully laid out in terraces and are irrigated from reservoirs on a higher level. The roads along the plain are simply the entrenchments thrown up betwixt the different lots or farms, and are about two feet wide. Ascending to the table land, the view of the valleys, laid out with faultless regularity, and dotted with clumps of trees and cottages, is very fine. Here we find fields of tea, potatoes, corn, and sugar. The roads are good. Descending into the valleys they follow winding paths, pass a large town inhabited by *Hakkas*—emigrants from the north of China, stop of course for refreshments to passengers and Coolie, and, reaching *Liong-lek* about dusk, drive up to the best hotel in Formosa! Bad is the best. Mr. McKay had pre-engaged "a suite of rooms" for the strangers who were shewn into bedrooms, the largest in the house,—five feet by seven! An open court, about 20 feet square, served for dining-room, kitchen, and piggery. Fortunately they carried their own provisions with them. They started early next morning, ate their breakfast on the steps of a temple dedicated to his Satanic Majesty, a curious crowd staring at them meanwhile, and then pursued their journey, over hill and dale, across rivers, through a beautiful and well tilled country, until they reach *Tek-Chham*, a walled city of 50,000 inhabitants. "Here Mr. McKay had opened our station only a couple of weeks before," in spite of a determined resistance on the part of "the baser sort," as well as of the so-called "literate." But when the gong sounded one Sabbath morning, crowds of people assembled for worship to whom Mr. Mackay and A-Hoa, his first convert and helper, who

has now charge of the station—preached with great power. Referring to the Sabbath he was in *Tek-Chham*, Mr. Junor says “there were four services, and probably 150 cases of sickness attended to. I wish you could catch the inspiration of standing by and seeing the work. It is the Lord’s work and He will surely and fully acknowledge it.” On Monday morning Mr. and Mrs. Junor went out to see the city. Such crowds! The Prince of Wales in Toronto would not make a greater commotion. Mrs. J. was a great attraction, being the first European woman the people had ever seen.” A large temple was visited, containing a number of hideous looking idols; some of them sixteen feet high. Next morning at five o’clock they were ready for the road—the Coolies excepted, who took one of their tantrams, whereby time was lost. At length they are off for *Sin-Kang*, now along the sea beach, and again over immense hills of drift sand. *Sin-Kang*, the most southerly of the stations, and situated in a lovely valley, was reached in the evening. “The people here are different from those at the other stations, being descendants of the aborigines who have not submitted to the Chinese rule. They are poor, industrious in a way, but much lower than the Chinese.” From this point an excursion was made to *Oulian*, three miles off on the sea coast, where the people collected in the market place, when Mr. Mackay “drew a good many teeth” and then preached the Gospel.

The route homeward was somewhat varied, and a number of towns and stations were visited, which are described in a very entertaining manner. “The trip on the whole,” says Mr. Junor was most profitable to us, and we trust also to the Church. The following account of THE GREAT GATHERING OF THE CHRISTIAN CHURCH OF NORTH FORMOSA will be read with interest.

“This great meeting has taken place, and was a great success, in every way I fully believe. On the 13th of Dec. it took place, and from it we feel sure the native Christians here have gone home much strengthened. The meeting was held at *Toa-liong-pong* a few miles from *Bang-Kah*. This is the month during which the greatest number of heathen feasts is held and is usually the finest month in the year so far as weather is concerned. As soon as we returned from our trip round the stations we set about the preparations for the meeting, or rather Mr. Mackay did, for I could not do much towards it.

Very many of the Christians here at the various stations have now seen each other who have had really very little idea of how many others there were or what they were like. If it was possible to bring them all to one place, so that they could see and know each other, we knew much good would result. This now has

been done. On the day before the meeting, every station sent two men to help in fitting up for the occasion. It was to be something like a large pic-nic, for all the people would have to be fed, coming from a distance (as far as 3 days journey). The expense was borne utterly by the Christians themselves and they contributed willingly and plentifully. The *Toa-liong-pong* chapel stands in a large level field on the main road to *Bang-kah* about $1\frac{1}{2}$ miles off. A large tent was erected opposite; or out from the door of the chapel. Tables holding 8 each were provided for 600. Those for the men were set out under the tent. Those for the women were set in the chapel. There were over 100 women present, a remarkably large number. The day was spent in singing, speaking, &c.

Mrs. Junor had her sewing machine present, with which they were wonderfully interested. The day will long be remembered by the people and with something like the remembrance of the church at home from some such great fact as the late union of the churches. As the great union meeting in Canada was a stimulus and a strength, so was this meeting to the hitherto disjointed little communities of Christians here. They now know their unity, and something of their strength. Peculiarly auspicious was the day. It had been raining for over a week, but on Tuesday the rain ceased and on Wednesday the day was all that anyone could wish. We feel very thankful to our Heavenly Father that He thus favoured us. Since the meeting we have had rain nearly all the time. We are now looking forward to two or three months rain. To-day it is very cold the thermometer standing at 40° .

Our Christmas is somewhat of a sad one to us, our hearts and memories going back to the last one when we were among our dear friends, in our own land, and our own family complete. Now our vacant chair is never out of our remembrance.

India.

EXTRACT FROM A LETTER BY MISS MCGREGOR TO MRS. HARVIE, SEC’Y. W. F. M. S. Western Section.

Indore, October 10, 1878.

TO-NIGHT there is shining softly upon us what we would call at home a “a harvest moon,” and we often walk or drive at this time in preference to earlier in the day, as it becomes cool towards night. During this month there is a great deal of malaria owing to the evaporation caused by the earth becoming dry, and October is therefore much dreaded by all classes of invalids in India. We shall have

delightful weather for the next five months. We are all enjoying tolerably good health at present and have much reason to be thankful that this is granted us. I refer to Indore more particularly, but so far as I have heard the Mhow branch of the mission is also favoured in this way, and I have reason to believe the ladies and Mr. Campbell are doing much excellent work in the way of schools, &c. Some lady inquired if we had many schools in Indore? Not at present, the reason being that the opposition here is very strong, by this I mean that we have a Ritualistic party in this station who sympathize with the Cowly Fathers and will do anything in their power to hinder our work. Have I told you anything about the Cowly's mission in Indore? I think Mr. D. mentioned it in some of his correspondence with the Board, but I may say that the representative of this body of extreme High Churchmen is at times attired in a costume like that of the Hindoo Fathers and goes about the City in this fashion. He is called Father in the same manner as a Romish priest would be addressed, and he once attempted to administer the communion in the same way as the Eucharist is given, but even his friends and admirers would not thus openly imitate Rome, and the Episcopalians in the station refused to hear him. Thus it is from nominal Christians that our opposition comes. They broke up the school which had been started and was quite prosperous for a time.

The remainder of this letter we are reluctantly compelled to omit for want of room.—Eds.

The Presbyterian Record.

MONTREAL: 1st MARCH, 1879.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

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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.

 E invite attention to the Missionary Chart on page 64 which shews at a glance the effective force, and the disposition

of our Mission Staff at this date. Having so often and minutely gone into the history of our own Missionary operations, it may be taken for granted that our readers are now thoroughly familiar with the various mission fields and the nature of the work in each of them. In future, it will be less necessary to travel over the same ground, and better to restrict our references to such new phases of the work as shall call for remark from time to time, so that we may find room to notice, as occasion may offer, what is being done towards the spread of the Gospel by other branches of the Christian Church. As an earnest of our purpose in this regard we have given in this number a somewhat extended review of the progress of the Gospel in MADAGASCAR which cannot fail to be acceptable to all who take an interest in such matters.

Literature.



THE LEGEND OF THE HOLY STONE.—By Mrs. Alexander Ross, Montreal, A. A. Stevenson, 1879: pp. 473. It is no faint praise to say that in point of literary finish, this is the best book that has come from the pen of the accomplished author of *Violet Keith*. It is well written, beautifully printed, and the illustrations are admirable. It is good reading for old and young. We are particularly pleased with Mrs. Ross' kindly references to the despised and persecuted Jews, and sympathize with her well-founded hope that they shall yet be found together in the Land of Promise—perhaps to become one of the greatest nations on the face of the earth.

FACTS AND THEORIES AS TO A FUTURE STATE.—By F. W. Grant, 1879: New York, M. Cathcart. W. Drysdale & Co., Montreal, pp. 499. This volume, contains a comprehensive resumé of scriptural arguments against the so-called theories of Annihilation, and final Restoration and Salvation of all men. It is useful for reference.

THE CATHOLIC PRESBYTERIAN.—Edited by Prof. Blaikie, Edinburgh, Toronto, James Bain & Son. Price \$3 per annum. The first number of this new monthly is very welcome. It is printed in large clear type and otherwise is prepossessing in its appearance. It has a good article on *Presbytery and Liberty* by Dr. Stuart Robinson, and another on *the future of Presbyterianism in the United States*, by Dr. Edwin Morris. *Thoughts after a Mission tour round*

the world, by Rev. W. F. Stevenson, and the Anglo-American Bible Revision, by Dr. Schaff, are both interesting. *Missionary Sacrifices*, by late Dr. Livingston, is one of the best papers in the magazine.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW.—James Bain & Son, Toronto, \$2 per annum. The January part of this excellent Quarterly, sustains its high reputation. *Inter alia*, it contains a well written article on *Ultra-montanism in Canada*, By Rev. William Roger, of Ashburn, Ontario, and an instructive paper on the *Scottish Metrical Version of the Psalms*, in which an appreciative reference is made to the Marquess of Lorne's recent attempt to add to the beauty and remove the blemishes of that venerable work, respecting which most Presbyterians are ready to say, "with all thy faults, I love thee still."

THE PREACHER AND HOMILETIC MONTHLY.—The Religious Newspaper Agency, 21 Barclay Street, New York: \$2.50 per annum. This is becoming more and more valuable and interesting not only to ministers, but to all students of the Bible. The February number contains *fourteen*, condensed sermons. A very striking one by Rev. Joseph Elliot, of Montreal.—*The astonishment of Nebuchadnezzar as he looked into the Fiery Furnace*. It has also a number of excellent useful criticisms and hints to preachers.

LIFE AND WORK, A PARISH MAGAZINE.—Edited by Rev. A. H. Charteris, D. D. Edinburgh. This is the first number of a modest sixteen page monthly, which begins life with a circulation of 25,000! For old eyes like ours, some of the type is on the small side, but it is well printed and in every way attractive, with illustrations, price, *One Penny*.

THE PRINCETON REVIEW.—For January is, as usual, up to the mark in point of literary excellence. It is becoming less Presbyterian and more metaphysical in its structure than formerly. It is meat suitable for strong men, and not for babes in philosophy, which accounts for some people thinking it just a little *dry* at times. It is simply a marvel of journalism. Price, \$2 per annum for 6 numbers of 250 royal pages each. Agent for Canada, Rev. Andrew Kennedy, London Ont.

THE SCHEMES OF THE CHURCH.

A comparative statement of the receipts for the principal Schemes of the Church in the Western Section of the Church shows that in almost all there is an advance on the receipts of last year at the same date. This is gratifying in view of the financial pressure, which has been so much felt throughout the business community; but it must be borne in mind that the demands are greater than they were

last year, and that it will require all our efforts to bring the receipts for missionary and educational objects up to the required amount. The amount received for the College Fund (Knox and Queen's College, is less than it was at the same time last year. This is to be regretted: but it is hoped that, by the end of the financial year, the receipts for this important fund will be in advance of last year's receipts.

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

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

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

William Reid, D.D., Toronto.

THE HOME MISSION COMMITTEE. (WESTERN SECTION.) will meet in the Deacon's Court Room of Knox Church, Toronto, on Tuesday, 25th March at 2 o'clock, in the afternoon.

R. H. WARDEN.
Secretary.

MEETINGS OF PRESBYTERIES.

Whitby—Tuesday, 15th April, 11 a.m.
Chatham—Tuesday, 18th March.
Stratford—Tuesday, 18th March, 9.30 a.m.
Toronto—Tuesday 4th March, 11 a.m.
Peterborough—Tuesday, 25th March, 11 a.m.
London—Monday, 17th March, 2 p.m.
Bruce—Tuesday, 18th March, 2 p.m.
Lunenburg & Yarmouth—Tuesday, 4th March, 1.30 p.m.
Saugeen—Tuesday, 11th March, 2 p.m.
Brockville—Tuesday, 18th March, 7 p.m.
Montreal—Tuesday 1st April, 11 a.m.
Glengarry—Tuesday, 4th March, 11 a.m.
Kingston—Tuesday, 25th March, 3 p.m.
Owen Sound—Tuesday, 18th March, 11 a.m.
Manitoba—Wednesday, 12th March, 10 a.m.
Ottawa—Tuesday, 6th May, 3 p.m.
Paris—Tuesday, 4th March, 11 a.m.
Huron—Tuesday, 18th March, 11 a.m.
Quebec—Wednesday, 16th April.
Guelph—Tuesday, 18th March, 10 a.m.
St. John—Tuesday, 11th March, 11 a.m.
Miramichi—Tuesday, 1st April.
Lanark & Renfrew—Tuesday 18th March 1 p.m.
Barrie—Tuesday, 25th March, 11 a.m.

A Page for the Young.

THE DROWNING SAILOR'S HYMN.

At the close of a Sabbath day's service in a village on the coast of Wales, during a terrific storm, a large ship was seen driving before the gale towards the rocky shore, where inevitable destruction awaited her and her hapless crew. Pastor and people were assembled on the beach. Helpless hands were wrung with sorrow, and fervent prayers were offered for the doomed mariners. A crash and a cry are heard; the vessel has parted at midships; one-half has disappeared, and the other is seen only in fragments, on which some figures are visible for a few moments, till at length only one man remains in view, clinging to a broken spar. 'Could we not send him a message?' cries some one. A trumpet is brought, and put into the pastor's hand. What could he say to one who was just sinking into eternity? 'Look to Jesus!' he cries. 'Can you hear?' Ay, ay, sir, was heard in reply, more distinctly than could have been expected. Hark! he is singing, and they catch here and there the words of his dying song:—

'Jesus, Lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past,
Safe into the haven guide;
Oh! receive my soul at last!

'Other refuge have I none—'

The voice ceases; the singer has dropped into the sea! His prayer has been granted, and he has joined the company of the redeemed before the throne. How high the privilege of contributing to swell that heavenly chorus! 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'

A GREAT WAY OFF.

Last night I looked out of my window, and I saw a great traveller.

It had travelled very fast. Faster than the steam-cars, faster than the wind, faster than the message which flashes along the wires.

It had been travelling almost two hundred thousand miles every second for many, many years; and it had just reached me.

Can you tell what it was? Just a ray of light which left the North Star nearly fifty years ago.

PRINCE ALBERT'S BOYHOOD.

A German Duchess, distinguished for her good sense and goodness of heart, was celebrat-

ing her birthday in the palace of a small German capital.

The court congratulations were over, and the lady retired from the scene of festivity to the seclusion of her boudoir. Presently, she heard light footsteps coming up the stairs. "Ah," she said, "there are my two little grandsons coming up to congratulate me."

Two rosy lads, of ten and eleven years of age came in, one named Albert and the other Ernest. They affectionately greeted the Duchess, who gave them the customary present of ten louis d'or to each and related to them the following suggestive anecdote:

"There once lived an Emperor in Rome who used to say that no one should go away sorrowful from an interview with a prince. He was always doing good and caring for his people; and when on one evening, while at supper, he recollected that he had not done one single act of kindness to any one during the day, he exclaimed with regret and sorrow: 'My friends, I have lost this day!'

"My children, take this Emperor for your model and live in a princely way like him."

The boys went down stairs delighted. At the palace gate they met a poor woman, wrinkled and old, and bowed down with grieving and trouble.

"Ah, my good young gentlemen," she said, "bestow a trifle on an aged creature. My cottage is going to be sold for debt and I shall not have where to lay my head. My goat, the only means of support I had, has been seized. Pity an old woman, and be charitable."

Ernest assured her he had no money and so passed on.

Albert hesitated; he thought of her pitiable situation a moment, was touched by her pleading looks, and tears came into his eyes. The story of the Roman Emperor came to his mind. He took from his purse the whole ten louis d'or and gave them to the woman.

Turning away with a light heart, he left the old woman weeping with joy.

That boy was Prince Albert of England, justly entitled Albert the Good.

'GOD SPARED NOT HIS OWN SON.'

ONE day a Christian man was pressing on some Roman Catholic neighbours the danger of neglecting their souls' salvation, and in doing so set before them the terrors of the hell that awaits the impenitent. One of them turned on him and said, 'You are a father; could you make one of your children unhappy for his whole life, even if he had offended you ever so deeply? And will God be less merciful to us than an earthly parent would be towards his children? If we have been so unfortunate as to offend Him, still will He not spare us?' 'Spare you!' answered the other; 'how could He do that, when "He spared not His own Son!"'

Acknowledgements.

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

ASSEMBLY FUND.

Received to 2nd Jan., '79.	\$1739 80
Paisley, Knox Ch.....	16.50
Arnprior.....	5.00
East River.....	8.00
Goro and Kennetcook.....	5.00
Glenelg and English River	4.00
Lake Ainslie.....	3.00
Onslow.....	5.50
Lochomond & Framboise.	2.40
Carlton, St John.....	3.00
Milverton.....	6.07
Mimosa.....	4.40
North Mornington.....	8 18
Toronto, St Andrew's.....	25.00
North Pelham & Port Robinson.....	5.00
Antigonish.....	10.00
Vaughan, Knox Ch.....	5 95
Albion, Caven Ch.....	1.50
Derry West.....	2 50
Langside.....	4.07
Valleyfield.....	15.00
St Thomas.....	3.00
Walkerton, Free St John's	15.00
Sarnia, St Andrew's.....	6.00
Osgoode.....	9.60
Mount Forest, St Andw's	9.00
Hamilton, St John's.....	23.00
Montreal, St Jos St, 2 years	5.00
Camlachie.....	9.00
Kingston, Brock Street...	18.60
Fergus, Melville Ch.....	8.00
Fingal.....	6.00
Bathurst, St Luke's.....	6.75
Esson and Willis Ch's.....	5.50
Essa 1st and Cooktown ..	7.00
East Nottawasaga & Creemore	6.00
Montreal, Stanley St.....	6.00
Seymour, St Andrew's.....	5.74
Wakefield.....	9.00
Thamesford.....	6.00
Clinton, Willis Ch.....	3.75
Walkerton, St Paul's.....	4.00
New Carlisle, Hopeton and Port Daniel.....	2.00
Riversdale, Lunenburg Co	7.00
Moncton.....	4.00
Truro, St Paul's.....	15.00
Windsor.....	1.80
Tabusintac.....	2.50
Burnt Church.....	
	\$2087.44

Same date last year.. \$1768.52

HOME MISSION.

Received to 2nd Jan., '79.	\$6380.91
Aurora.....	25.52
Blenheim, St Andrew's,	2 30
Thanksgiving day.....	
Fergus, St Andrew's, add.	21.70
Arnprior.....	35.00
Pictou.....	8.73
Mimosa.....	7.60
Cobourg.....	120.00
Teeswater, Union Meeting,	
Thanksgiving day.....	4.70
Toronto, St Andrew's, add	145.11
Thames Road.....	49.00
Scott & Uxbridge, Thanks-	
giving day.....	4.00
West Brant.....	5.00
do Sab Sc.....	2.00

Langside.....	3.86
Toronto, Bay St Ch.....	50.00
J E. Sherbrooke.....	15.00
Donation from Hamilton,	
per Rev Dr James.....	20.00
Lady Friend, Hamilton,	
per Rev Dr James.....	10.00
Hamilton, Knox Ch S Sc.	50.09
Sault Ste Marie.....	6.00
Walkerton, Free St John s	10.60
do do Sab Sc.....	13.00
do do Bib Cl.....	4.00
St Mary's 1st Cong.....	33.37
Richmond, Sherbrooke &	
Danville, Miss'y Meet'g	16.34
Brooklin Sab Sc.....	8.00
W R, Cobourg.....	1.00
Wick.....	17.00
Chippawa.....	10 32
Edwardsburgh.....	10.00
Mainsville.....	3.50
Drummondville.....	39.90
Campbellville, add.....	14.00
Nassagaweya, add.....	16.00
Brighton, Miss'y Meet'g	10.00
St Sylvester.....	9.00
Toronto, College St Sab Sc	35.00
Manilla.....	2.30
Theford Miss'y Meeting.....	21 26
South Plymton, Thanks'g	30.00
Chatham, Wellington St..	70.00
McKillop, add.....	22.50
Coborne.....	9.01
Richmond, Miss'y Meet'g	1 87
North Gower, do.....	3.06
Wellington, do.....	1.55
Fallowfield, do.....	1.73
Bell's Corners, do.....	1.63
Nepean, do.....	1 72
Lindsay, St Andrew's.....	12.00
Hamilton, St John's.....	19 86
Keene Sab Sc.....	23.64
Guelph 1st Sab Sc.....	7 00
Tiverton.....	10.00
Kingston, Brock St.....	25.00
Montreal, St Paul's, add..	101.40
Hyde Park.....	10.00
do Sab Sc.....	20.00
Komoka.....	7 10
Toronto, College St Bib Cl	6.00
do Charles St do.....	16.00
Hibbert, add.....	14.00
Rockwood.....	15.03
Cornwall, Knox Ch.....	45.00
Holstein, Thanksgiving..	4 25
Fairbairn do.....	1.97
Holstein.....	12.92
Fairbairn.....	4.73
Brockville, St John's, add	16.00
Fingal.....	50.00
Henningsford.....	13.21
Northern Advocate.....	7.00
Balderson & Drummond ..	7.85
Alex McDougal, Montreal	5.40
Lachine.....	27.55
Seymour, St Andrew's....	29.00
McKillop, add.....	1.35
Thamesford.....	53.00
Toronto, St James's Sq S S	70.00
Hamilton, Central Pbn Ch	350.00
do do S Sc.....	160.00
Walkerton, St Paul's.....	8 00
Scarborough, St Andrew's	
Sab Sc, Muskoka.....	28.00
Smith's Falls, Sab Sc.....	7.00
Montreal, St Joseph St..	60.00
Hamilton, St Paul's S S ..	29.00
	\$5611.51
Same date last year..	\$7615.55

FOREIGN MISSION.

Received to 2nd Jan., '79.	\$5603.96
Fergus, St Andw S S, China	7.00

Beauharnois.....	8.00
Juvenile Mission Scheme,	
balance of Printing Press	
for Indora, India.....	54.24
Quebec, St Andrew's Bible	
Class, Zenana Teachers	
salary, Indora, India... ..	60.00
Paisley, Knox Ch.....	41.07
Fergus, St Andrew's, add.	11 30
Arnprior.....	30.00
Mimosa.....	5.00
Cobourg.....	42.75
do Sab Sc, India.....	36 13
do do China.....	26 12
Teeswater, Westminster	
Sab Sc, China.....	18.00
Teeswater, Westminster	
Sab Sc, India.....	18.00
West Brant.....	4.50
do Sab Sc.....	2 00
Vaughan Sab Sc, India.....	13.75
Normanby, Head Station..	11.40
Langside.....	1.00
Nairn Ch, Strabane, Saskn	16.00
Halifax, balance of funds	
raised in St Matthew's	
Ch for Zenana work ..	269.11
St John's, Nfld, & Halifax	
Woman's Foreign Mis-	
sion Associations for	
Zenana work.....	352.00
Toronto, Charles St Sab So	24.87
do Woman's Foreign	
Mission Association.....	600.00
Toronto, Bay Street Ch... ..	50.00
Mrs A Wilson, Yorkville,	
China.....	13.45
Hamilton, Knox Ch Sab S	20.00
do Donation, per	
Rev Dr James.....	10.00
Quebec, Chalmers' Ch Bible	
Cl, Zenana work, India.....	25.00
Fullarton Sab Sc.....	15.00
Avonbank Sab Sc.....	14.00
Walkerton, Free St John's	6.10
do do S Sc.....	13.00
W R, Cobourg.....	1.00
Chippawa.....	4.00
Dunbarton and Canton....	20.00
Drummondville.....	4.99
Campbellville, add.....	8.90
Nassagaweya, add.....	6.00
Toronto, College St Sab Sc	16.00
South Plymton.....	13.45
Chatham, Wellington St..	40.00
Coborne.....	5.00
Guelph 1st Sab Sc.....	7.00
Kingston, Brock St.....	10.00
ACameron, Kingston, Saskn	20.00
Montreal, St Paul's, add..	50.00
Clinton, Willis Ch Sab Sc,	
India.....	6.13
do do China.....	6.12
do do Saskn.....	6.00
Cranbrooke, Knox Ch.....	3.00
Toronto, College St Bib Cl	6.00
do Charles St Bib Cl,	
India.....	6.00
Toronto, Charles St Bib Cl	
China.....	7.45
Elora, Chalmers' Ch.....	50.00
Hilbert, add.....	25.00
Rockwood.....	15.00
Cornwall, Knox Ch.....	24.33
Thames Road S Sc, China	16.00
Brockville, St John's Ch,	
addl.....	7.00
Halifax, Lilly Band of	
Hope for Native teacher	
connected with Rev J F	
Campbell at Indora or	
Mhow.....	10.00
Proffline.....	24.00
Montreal, Knox Ch Sab So	50.00

Alliston, Mrs Burnett's Class Sab Se	1.50
South Georgetown Sab Se, <i>Saskn</i> , for N W Indians	16.25
Alex McDougall, Montreal Lachine.	5.00
Feymour, St Andrew's	11.10
Thamesford	21.00
Toronto, St James Sq S Se do do do	26.00
Toronto, St James Sq S Se do do do	59.56
for Biblewoman, <i>Formosa</i> Hamilton, Central Pbn Ch	30.00
do do S Se	100.00
do do S Se	50.00
do do S Se	5.00
Walkerton, St Pauls	5.00
Member of Wroxeter Cong, for work among Women in Northern <i>Formosa</i> .	10.00
Smith's Falls, Union Ch S S	7.00
Montreal, St Joseph St.	10.00
Kingston Womens Foreign Miss'y Society for salary of Miss Forrester	150.00
Kingston, Olive Branch Mission Band of W F M S through Juvenile Mission Scheme for support of Orphan, Indore home	20.00
Juvenile Mission Scheme for support of other Orphan's at Indore home.	30.00
	\$8470.59
Same date last year.	\$6933.64

COLLEGES.

Received to 2nd Jan., '79.	\$1193.47
Pembroke, Calvin Ch	20.35
Arnprior	16.00
Mimosa	3.00
Peterborough, St Paul's	92.57
Cobourg	65.60
Teeswater, Westminster Ch	17.30
Toronto, St Andrew's	143.00
Thames Road	30.10
Keady, Chalmer's Ch	2.12
Derry West	3.25
McKillop	4.50
Toronto, Bay St	50.00
Manchester, Knox Ch	12.00
Donation from Hamilton, per Rev Dr James	10.00
Hamilton, Knox Ch Sab S	10.00
Walkerton, Free St John's St Mary's, 1st Cong	6.00
Hespeler	17.25
Drummondville	2.40
Harwich	4.99
Campbellsville, add.	5.00
Nassawakeya	14.00
Port Dover, Knox Ch	12.00
Ayr, Knox Ch	11.00
Toronto, Collego St Sab Se	61.25
Mount Forest, St Andrews	20.00
South Plympton	18.00
Amherstburgh	15.00
Chatham, Wellington St.	2.31
McKillop, add	12.00
Lindsay, St Andrew's	1.00
Kingston, Brock St.	11.29
Toronto, Collego St Bib Cl	17.49
Elora, Chalmer's Ch	10.00
Dunblane	30.00
Hibbert	4.50
Rockwood	35.00
South Luther	10.00
Fingal	5.00
North Mornington	40.00
Greenbank	7.53
Thamesford	12.00
Hamilton, Central Pbn Ch	36.70
Walkerton, St Paul's	180.00
	14.25
	\$2287.72
Same date last year.	\$2520.80

KNOX COLLEGE ORDINARY FUND DEBT.	
Received to 2nd Jan., '79.	\$745.70
Dover and Oliver Section, per Rev J M King	26.00
	\$771.70

KNOX COLLEGE BUILDING FUND.	
Received to 2nd Jan., '79.	\$921.37
Ed Dunn, N & S Nissouri.	2.50
Rev Robt Hall, do	4.00
Westwood, per Rev Dr Gregg	17.00
West Brant, per J Eckford	4.00
Egmondville, per W Elliott	19.50
Molesworth, per A Mitchell	32.00
Mount Pleasant, per Dr Marquis	20.90
Rev P Duncan, Colborne.	5.00
Rev W Gregg, DL, Toronto	200.69
Archibald Campbell, do	50.00
John Stuart, Hamilton.	500.00
Beverley, per R McQueen	26.00
	\$1801.37

WIDOWS' FUND.

Received to 2nd Jan., '79.	\$1832.51
Paisley, Knox Ch	4.17
Cobourg	20.00
Donation from Hamilton, per Rev Dr James	5.00
Walkerton, Free St John's	30.00
Sarnia, St Andrew's	3.00
South Plympton	3.00
Chatham, Wellington St.	10.00
Beauharnois	5.05
Hyde Park	2.00
Cranbrook, Knox Ch	5.00
Ravenswood	5.57
Fingal	11.00
Greenbank	11.00
Alliston	16.00
Thamesford	26.00
Montreal, St Joseph St.	5.00
	\$1954.30
Same date last year.	\$952.75

With Rates from Revds P Greig, G Smellie, Wm Bennett, A Stevenson, D McIntosh, T Lowry, J Thomson, Wm Craigie, R J Beattie, T F Fotheringham, W J Smyth, R Hamilton, R C Moffatt, G Munro, G Crawford, W C Windel, J A McConnell, A McLennan, W Forrest, J Wellwood, J Fotheringham, A Matheson, J Middlemiss, J Rennie, J McConnecher, J Cameron, J W Smith, S Acheson, J McNabb,	
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AGED AND INFIRM, MINISTERS' FUND.	
Received to 2nd Jan., '79.	\$2065.27
Paisley, Knox Ch	10.00
Arnprior	12.00
Mimosa	3.00
Cobourg	20.00
Toronto, St Andrew's	25.00
Fergus, St Andrew's	6.00
North Easthope, St Andw.	5.00
Derry West	2.50
Cheltenham	6.85
Mount Pleasant	10.75
Lungside	0.50
Donation from Hamilton, per Rev Dr James	5.00
Walkerton, Free St John's	6.00

Sarnia, St Andrew's	20.00
Chippawa	4.80
Campbellsville	6.75
Mount Forrest, St Andw's	4.00
Chatham, Wellington St.	10.00
Kingston, Brock St.	15.74
Hyde Park	2.00
Ravenswood	5.56
Wm Reid, Hollin.	20.00
Richmond & Windsor Mills	3.28
Walkerton, St Paul's	5.00
Hibbert	18.00
Cornwall, Knox Ch	17.86
Fingal	11.00
Seymour, St Andrew's	10.00
Hampstead	3.50
Shakespeare	3.00
Montreal, St Joseph St.	5.60
	\$2347.56

Same date last year. \$1193.98

Ministers Rates Received to 2nd Jan., '79.		\$422.35
With Rates from Revds C M McKerracher \$2.50; P Greig \$3; G Smellie \$5; W Bennett \$3; A Stevenson \$3.40; D McIntosh \$3.25; R Hall \$3; W Craigie \$3.50; H J McDermid \$2.50; T F Fotheringham \$3.75; S Jones, addl. \$1; R Hamilton, \$4; R C Moffatt \$3.50; J R McNabb \$4; G Munro \$5; G Crawford \$3.50; W C Windel \$2; A McLennan \$2.50; W Forrest \$3; J Wellwood \$4; A Matheson \$4.50; H McGregor \$3; Dr Bell \$10, 2 years; D D McLeod, 2 years \$10; J Middlemiss \$4.50; J Rennie \$3; D McGregor \$3.25; J McConnecher \$3; J Cameron \$4; J R S Burnett \$3.75; S Acheson \$3.15.	117.55	
		\$539.90

KNOX COLLEGE BURSARY FUND.	
Received to 2nd Nov., '78.	\$550.00
Toronto, Cooke's Ch	60.00
Hamilton, Central Pbn Ch Sab Se	60.00
	\$670.00

MANITOBA COLLEGE,	
Received to 2nd Jan., '79.	\$251.66
Montreal, St Paul's	78.14
Toronto, St Andrew's	78.00
Bedque	5.00
Hibbert Sab Se	18.00
Rockwood	6.00
Thamesford	8.00
	\$444.80

MONTREAL COLLEGE.	
Received to 2nd Jan., '79.	\$16.75
Osgoode	7.00
Cumberland	10.00
	\$33.75

SUFFERERS IN THE UNITED STATES.	
Received to 2nd Jan., '79.	\$128.75
Fergus, Melville Ch, for Memphis	40.00
	\$168.75

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

FOREIGN MISSIONS.

Acknowledged already...	\$2869.74
Mrs S Creelman, Upper Stewiacke	2.00
Middle Stewiacke	19.15
Gt Village, Londonderry	44.00
St James, Dartmouth, 1 yr Georgetown, P E I.	35.00
Barney's River	30.10
Blue Mountain	16.19
Goose River	16.00
Brookfield, Colchester, Co. Truro West	12.00
Mrs S Johnson, Chipman, N B, Trinidad	9.40
Young Friend, Pictou Landing	28.68
James' Ch, New Glasgow, Juv Miss'y Soc	5.00
St Paul's, Truro	8.17
Sussex, N B	8.17
Upper Londonderry	25.00
River John	25.00
Cymro	5.60
Parrsboro'	6.07
A friend, per Rev A W McLeod	1.07
John McKinlay, Pictou	160.00
East River, Pictou	90.00
Friend's part of Windsor thanksgiving	6.00
Bathurst	10.00
A friend, Sheet Harbour	1.00
Fort Massy Missy Soc, 1 yr O P Q, Pictou	150.00
Middle Musquodoboit	8.49
Richmond, Hfx, 3d quarter Middle Stewiacke	6.25
Margaret Rutherford, Middle Stewiacke	21.00
Bequest by the same	2.00
Salem Ch, Green Hill	33.33
W St Peters, Mt Stewart, P E I	5.70
	\$4.00
	\$3713.07

FOREIGN MISSION DEBT FUND.

Acknowledged already...	\$1870.22
Mrs T. F, per Rev E A McCurdy	5.00
Whycocmah	4.50

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already...	\$991.28
Princeton, P E I.	22.48
New Dublin S S	14.81
Mahone Bay	13.83
Kempt	8.00
St Stephen's	12.01
Amherst	10.22
Sarah Smith, Moser's Riv.	0.65
A W Hilchy, Popes Harbr	0.19
Blue Mountain	15.75
Barney's River	15.29
Bedeque, P E I	38.00
Springside	14.02
Young men, Pictou, for Lal Behari	30.00
Poplar Grovo	30.00
Windsor S S Concert	11.52
Maggie & Alice Smith's Bazaar	1.00
Jonny Burgess's Bazaar	0.65
Chalmer's Ch, Halifax	55.75
Hillsboro Sab Sc, Mabou	3.00
Mabou Village Sab So	3.62

Campbell Settlement, N B	2.00
St Paul's, Truro	41.00
Sussex	10.00
Richmond, N B, for Sirgie George Herbert & William Smith, of Harvey, for Monitors for Mr Grant, \$3 each	16.00
River John, for Catechist	6.00
do Sab Sc	8.00
George & Louisa Tattrie's Miss'y Box	0.55
Truro West	23.95
Parrsboro	11.87
St Andrew's, Chatham	23.06
St John's, Chatham	22.65
East River, Pictou	10.00
Shubenacadie	13.57
Lower Stewiacke	7.43
Florence Juna Archibald	0.50
Agnes Charlesina do	0.50
Annie C Campbell do	0.50
St Matthew's, N Sydney	24.00
Musquodoboit Harbour	11.55
Clam Harbour	1.75
Ship do	1.70
Bathurst	7.55
Upper Stewiacke	23.64
Buctouche, Helen Dyarmond's card	4.82
do Village Sab Sc	1.35
Middle Musquodoboit	7.92
La Have	16.20
do for Monitor for Mr Morton	25.00
Sherbrooke	35.91
St Andrew's, Sydney	23.00
Salem Ch, Green Hill	23.70
W St Peter's, Mt Stewart P E I	5.00
Hamilton, St Paul's S S	10.00
	\$1799.16

N. B.—In nearly all cases the above sums are from Sabbath-schools, the S S being omitted.

HOME MISSIONS,

Acknowledged already...	\$2695.03
Middle Stewiacke	19.16
Gt Village, Londonderry	10.00
St James, Dartmouth, 1 yr Georgetown	10.61
Moser River, Sheet Harbr	40.00
Richmond, N B	6.85
Springside	15.00
Blue Mountain	10.00
Truro West	15.55
Gabarus	28.67
Sussex	3.60
Spry Bay	7.25
Beaver Harbour	1.00
Upper Londonderry	11.95
Moncton	12.00
New Kinardine	20.10
Brookfield, Colchester	10.27
Cymro	4.27
River John	5.00
John McKinlay, Pictou	15.01
East River, Pictou	100.00
From Windsor thanksg'g	13.00
Fort Massy, 1 year	0.50
O P Q, Pictou	100.00
Middle Musquodoboit	6.00
Buctouche and Shediac	4.24
Richmond, Hfx, 3d qtr	6.00
Middle Stewiacke	2.00
Margaret Rutherford, Middle Stewiacke	15.14
Request of the same	2.00
W St Peter's, Mt Stewart, P E I	33.34
	10.00
	\$3231.80

SUPPLEMENTING FUND.

Acknowledged already...	\$2588.61
Princeton, P E I	9.52
Gt Village, Londonderry	10.00
Mahone Bay	5.17
St James, Dartmouth	30.00
St Matthew's, Wallace	5.50
Stake Road	2.13
Fox Harbour	1.67
Blue Mountain	13.86
Richmond, N B, add	5.00
Springside, 1 year	6.00
Scotsburn	7.00
St James, Newcastle	14.55
Sussex	8.80
Upper Londonderry	34.10
Cymro	5.00
River John	10.00
John McKinlay, Pictou	100.00
East River, Pictou	15.00
Bathurst	18.00
Fort Massey, 1 year	75.40
Middle Musquodoboit	0.50
Lake Ainslie	5.00
Richmond, Hfx, for qtr	6.00
New Years Gift from friends in Halifax City, as a step to remove incubus of debt	700.00
W St Peter's, Mt Stewart, P E I	6.00
	\$3677.71

COLLEGE FUND.

Acknowledged already...	\$3220.36
Gt Village, Londonderry	14.00
United Ch, New Glasgow	150.00
Divid'd from Union Bank, Newfoundland	496.57
St James, Dartmouth, 1 yr	10.00
Dividend from B of B N A do do	127.74
Richmond, N B	15.00
Springside	20.00
Gabarus	2.00
St Paul's, Truro	24.00
Sussex, N B	5.15
Upper Londonderry	8.10
Moncton	22.32
Cymro	5.60
John McKinlay, Pictou	100.00
East River, Pictou	15.00
Bathurst	10.00
Fort Massey, 1 year	75.40
Little Narrows, C B	1.60
Whycocmah	7.54
Boutouche and Shediac	8.53
Rent of Pine Hill grounds, 3d quarter	75.00
Dividend from Bank of Nova Scotia	196.00
Richmond, Hfx, for qtr	4.00
Salem Ch, Green Hill	3.86
Interest on \$6.00, 1 yr, 6 p c	360.00
	\$5674.20

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already...	\$811.64
New Carlisle, Hopetown & Port Daniel	4.00
Union Centre & Lochaber	5.50
Dalhousie	8.00
St Matthew's, Halifax	30.00
Antigonish	5.00
St John's Ch, St John	10.00
St James, Dartmouth	5.00
St Paul's, Truro	12.00
River John	15.00
East River, Pictou	9.00
Interest on \$600, 1 year	18.00
do \$100, do	30.00

Rates from—

Rev J F Forbes.....	4.50
John Lees.....	4.00
K McKenzie, 2 years	4.00
James Murray, do	6.00
S Bernard, do	5.00
A McLean,	
Hopewell do	8.50
Wm Duff, do	8.00
Alex Stewart, 78	2.00
H B McKay, do	3.57
J Hogg, do	6.10
A Gunn, Gore. do	3.25
Bathurst Cong for	
Rev S Houston, 2	
years	10.00
A L Wyllie, do	6.60
Interest on \$1000, 1/2 yr at 6	30.00
	\$1061.89

BURSARY FUND.

Acknowledged already...	\$157.46
Upper Stowiacko.....	8.00

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER OF THE
BOARD OF FRENCH EVANGELIZA-
TION, 210 ST. JAMES STREET, MON-
TREAL, TO 8th FEB., 1879.

Received to 9th Jan., '79.	\$8918 93
Mrs W B Clark, Quebec ..	100.00
A Lady, Montreal	10 00
Jas Allan, Perth, O	4.00
A friend from Russell ..	39.00
Ormsdown, addl	3.47
do Sab Sc	6.53
A friend, Ormsdown	5.00
Thank-offering, Ormsdown	5.10
A family mission box, per	
W Gilmour, London, O.	4.25
St Andrew's, N Easthope.	5.00
Westminster S Sc, Tees-	
water	19.00
Canning St S S, Montreal	4.00
Alex McDougall, do	5.00
Grand Falls, N B	25.00
A friend, Arkell, O	5.00
Rev C Chiniquy	100.00
R Main, Richibucto, N B.	5.10
Osgoode	7.00
Kempt, N S	6.00
Melville Ch S S, Brussels, ..	13.00
W, Quebec	20.00
Jas Wightman, Bell Rock	1.80
Kintyre	7.00
Metropolitan S Sc, Bian-	
chard	3.00
Demorestville Sab Sc	2.70
A young farmer, Lakeside	1.07
Jas McNairn, Buctouche	1.00
Metis	4.27
Rev T Fenwick, Motis	3.73
Brooklin Sab Sc	7.00
Mrs Redpath, Montreal ..	20.60
St Andrews, Que	16.65
St Marshall, Cote des	
Neiges	20.00
Mrs R Cunningham, Orms-	
town	7.30
Lachino	19.00
Rev J Irvine, Mills Isles	5.00
Chippawa	4.00
Mrs Thom, Toronto	20.00
Morrisburg Sab Sc	5.20
Jas Thompson, Perth	10.00
Coll by J Gordon, Nelson.	3.35

Coll by G Barnett, Eden	
Mills	14.05
C E Henry, Maitland	5.00
Jas Leask, Leaskdale	4.00
Roslin and Thurlow	9.10
Brock St Ch, Kingston	17.00
Wellington St, Chatham, O	40.00
Miss E A Thompson,	
Clarke	2.00
1st Presb Ch S S, Guelph	7.00
Keene Sab Sc	23.64
W Fraser, W Gwillimbury	4.00
S Fraser, do	4.00
Per Rev T Stevenson	121.39
Per Mrs Gowan, Barrie ..	20.00
Alex Campbell, Annapolis	4.00
Knox Ch, Cornwall	24.33
Knox Ch S S, Montreal ..	29.26
Jas Edmond, Marnoch ..	10.10
J & S Brebner, Sarnia ..	2.00
Central Ch, Hamilton	272.50
W Miller, Laggan	1.00
Mrs Cooney, Grafton	0.50
"Vernonville"	0.51
St Joseph St, Montreal ..	40.00
Petite Cote Sab Sc	7.20
Thamesford	24.50
Smith's Falls Sab Sc	7.00
Beverly	10.10
Exeter	10.00
W & A J McFall, Nobleton	2.40
Port Hood, C B	6.00
R McLennan, Queen Hill	2.00
A friend, Pt St Charles ..	5.00
Jas Neilson, Galt	2.00
A friend, Pieton, O	1.00
Spencerville Sab Sc	4.60
St Paul's S S, Hamilton ..	10.00
J O Dalkoith	1.40
D Ward, Watson's Corners	5.00
Leeds	6.40
Stanley St, Montreal	20.00
St Paul's, Peterborough ..	229.39
2nd Pres Ch, Huntingdon ..	51.50
Mrs Versailles, Quebec ..	2.10
D McMillan, Black Land	2.00
Jas McMillan, do	1.00
Chalmers Ch, Montreal ..	35.00
Jas Campbell, Goose River	1.40
Per C Anstiss, Smiths Mills	5.00
K Urquhart, Chatham, O ..	6.00
H P Cumming, do	5.00
Beachburg Sab Sc	9.00
St Andrew's, Toronto	20.00
Per Rev. Dr McGregor,	
Halifax:—	
Riverside, Lunenburg	3.00
Union Centre & Lochaber	18.00
Clifton	9.87
Dalhousie	8.00
Westville	3.55
Middle River	5.95
Upper Musquodoboit	8.40
St Matthew's, Halifax	16.00
St John's Ch, St John	10.00
Prince St Ch, Pictou	55.57
St Matthew's S S, Halifax	20.40
St James Ch, Dartmouth ..	40.40
Gt Village, Londonderry ..	12.00
St Matthew's Ch, Wallace	4.65
Blue Mountain, Pictou Co	16.00
Springside	10.00
Gabarus, C B	5.00
St Paul's, Truro	15.00
Sussex	6.66
Upper Londonderry	11.00
River John	20.00
East River, Pictou	8.00
Windsor	28.70
Bathurst	15.00
Fort Massey Miss'y Soc ..	35.60
O P Q, Pictou	4.00
Richmond	4.60
North West Arm	4.50

W St Peters & Mt Stewart	20.00
Per Rev Dr Reid,	
Toronto:—	
Paisley, Knox Ch	21.53
Cookstown	4.20
West Brant Sab Sc	2.00
Toronto, Charles St Sab S	24.87
do do Bib Cl	12.00
do do College St Sab Sc	10.00
do do do Bib Cl	4.00
Rev Dr James, Hamilton ..	10.00
Mrs Fenton, Victoria	5.00
Hamilton, Knox Ch S So ..	30.00
Walkerton, St John's	3.70
St Mary's, 1st Ch	16.83
Drummondville	9.77
Campbelleville	8.00
Nassagaweya	12.10
Osgoode	7.00
S Plympton	5.00
Brighton Miss'y Meeting.	2.50
Colborne	4.00
Hamilton, St John's Ch ..	19.86
Clinton, Willis Ch Sab Sc	6.00
Elora, Chalmers Ch	3.00
Brockville, St John's	9.00
Toronto, St James Sq S S	50.40
Hamilton, Central Ch S S	49.15
Hibbert	15.00
Fingal	40.00
Walkerton, St Pauls	5.10
Total Receipts from 1st	
May	\$11,435.26
Receipts to same date (8th	
Feb. last year	14,974.58
Decrease	\$3,539.38

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FORREST & Co., TREASURERS,
173 HOLLIS ST., HALIFAX, TO
JAN. 31st, 1879.

Already acknowledged.	\$39374.25
Tatamagouche, N S	50.00
J A & N P members,	
Scotsburn, N S	160.00
Campbelltown, N B	70.00
J E Dickie, Upper Ste-	
wiacke, N S	125.00
Hugh Dunlop, Middle	
Stewiacke, N S	40.00
R G Rutherford, Middle	
Stewiacke, N S	50.00
Mrs Ellen Rutherford,	
Middle Stewiacke, N S	15.00
Adam Roy, Maitland, N S	50.00
Malpeque, P E I	44.75
Springside, N S	35.00
W McLean, Baddeck, C B	6.00
Mrs Robert Hamilton,	
Brookfield, N S	2.00
Lochaber, Antigonish, N S	40.00
West Bay, C B	26.00
Blue Mountain, N S	82.02
St James Ch, N'castle, N B	37.60
Lower Londonderry, N S ..	22.50
John Skioch, St John's,	
Nfld, per Dr Burns	48.42
Upper Londonderry, N S	22.50
Antigonish, N S	68.42
A K MacKinlay, Hfx, N S	250.00
Rev A Russell, Dalhousie,	
N B	15.00
Salem Ch, Greenhill, Pic-	
tou Ce, N S	88.64
Middle Riv, Baddeck, C B	9.00
Mrs Capt Taylor, Hfx, N S	500.00
	\$41,172.10

QUEEN'S COLLEGE ENDOWMENT.

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

Already acknowledged \$17,038.17

Kingston.

M Flanagan,	in full	25.00
Jno Flanagan,	1 on 100	20.00
E W Jackson,	in full	25.00
Principal Grant,	2 on 250	500.00
Fy Wade,	1 on 25	5.00
F Fowler,	1 on 100	25.00
Mrs Grimason,	1 on 5	25.00
RM Horsey,	1 on 25	5.00
Hy Braine,	1 on 50	10.00
W J Mahood,	1 on 100	20.00
H & W J Crothers,	1 on 25	5.00
J M Broden,	1 on 500	100.00
Hy Dumble,	1 on 10	20.00
Jas McCannion,	1 on 100	20.00
R Waldron,	1 on 200	40.00
H Cunningham,	1 on 100	20.00
E Chown,	1 on 200	40.00
J Pakhill,	1 on 100	20.00
Miss Macaulay, bal on	100	80.00
S B Hance,	1 on 100	20.00
W G Kidd,	1 on 25	5.00
N McNeil,	1 on 50	10.00
J Wilson,	1 on 200	40.00
Ira A Brick,	in full	500.00
DD Calvin,	do	500.00
Mrs W McAulay,	1 on 100	20.00
E J B Pense,	1 on 10	20.00
A friend,	1 on 200	60.00
F W Kirkpatrick,	1 on 200	40.00
R M Rose,	1 on 100	20.00
R Macpherson,	1 on 100	20.00

Total Kingston \$2260.00

Bellville.

Chas W Bell,	1 on 200	50.00
W Webster,	1 on 100	20.00

Fergus.

H Black,	in full	10.00
W Broadfoot,	1 on 10	2.00
Jas Currier,	1 on 10	3.33
P Dow,	1 on 10	3.33
A Fleming,	in full	5.00
Rev J B Mullan,	1 on 250	50.00
A Munro,	1 on 10	3.33
J C Munro,	1 on 25	5.00
Miss McFarlane,	1 on 5	1.00
M Simpson,	1 on 5	1.00
W Singer,	1 on 10	2.00
S Williams,	1 on 40	10.00

Total Fergus \$95.99

Brantford.

Miss Cleghorn,	1 on 100	20.00
T McLean,	1 on 100	20.00
A Robertson,	1 on 100	20.00
J K Osborne,	1 on 100	40.00

Total Brantford ... \$100.00

Lansdowne.

Jno A Henslip,	in full	2.00
Jas McCormick,	do	5.00

Hy Brady, 1 on 5 1.00

Total Lansdowne \$8.00

Toronto.

D L Macpherson,	1 on 500	100.00
Rev G M Milligan,	1 on 10	20.00
John Kerr,	in full	100.00
W Alexander,	1 on 100	50.00
Robt Baine,	in full	50.00
Jas MacLennan,	1 on 2500	500.00

Total Toronto \$820.00

Williamstown.

Jno A McDonald,	1 on 100	20.00
D McLennan,	1 on 100	20.00

Sarnia.

A Vidal,	1 on 100	25.00
Mrs J D Simpson,	1 on 10	20.00
Rev J Thompson,	1 on 50	25.00
J A McDonald,	1 on 50	10.00

Total Sarnia \$80.00

Ottawa.

R C Harris, 1 on 150 100.00

London.

J B Laing,	1 on 100	25.00
J B Sutherland,	1 on 100	25.00
D Macfie,	1 on 100	50.00
J A Blair,	1 on 500	100.00
C Murray,	in full	25.00
W Gordon,	do	20.00
Miss Kersick,	1 on 25	15.00
D Campbell,	in full	5.00
D McDonald,	do	5.00
Mrs Hamilton,	do	5.00
Miss Smith,	do	5.00
A S Murray,	do	5.00
John Ferguson,	do	5.00
Muirhead & Gray,	do	25.00
John Mills,	do	5.00
W Kent,	do	20.00
E Leonard,	do	10.00
Jno Wilson,	1 on 20	10.00
A Davidson,	1 on 6	2.00
Jno Wright,	1 on 25	12.50
D Fraser,	1 on 10	5.00
C Moore,	1 on 10	5.00
A friend,	in full	5.00

Total London \$389.50

East Williams.

Jno Mills,	1 on 100	20.00
J & D Macarthur,	1 on 100	20.00
D Sutherland,	in full	5.00
A McCallum,	do	5.00
Catherine McCallum	do	5.00
H F McCallum,	do	5.00
G McKenzie,	do	2.00
A D Stewart,	do	5.00
D Campbell,	do	4.00
John Bailey,	do	5.00
D Ross,	1 on 25	5.00

Total E Williams.... \$81.00

Township of Colborne.

Chas McHardy,	in full	25.00
R B Scott,	do	25.00
W Young,	do	100.00

Total Tnship of Colb \$150.00

Madoc.

W McBeath,	in full	10.00
W Mackintosh,	1 on 20	10.00
W Fuller,	1 on 25	5.00

Total Madoc \$25.00

Harrowsmith.

S Shibley, 1 on 250 50.00

North Easthope.

G Hyde,	1 on 50	10.00
D Hyde,	in full	5.00
J A Fraser,	1 on 10	2.00
John Smith,	1 on 10	5.00
John Rannie,	in full	4.00
Hugh Hyde,	1 on 5	1.00
W Rannie,	in full	5.00
Jas Sinclair,	do	5.00
J G Campbell,	do	2.00

Total N Easthope.... \$39.00

Kincardine.

J W Driscoll,	1 on 10	5.00
A Malcolm,	1 on 25	5.00
Jno Watson,	1 on 6	3.00

Total Kincardine ... \$13.00

Goderich.

R Gibbons,	1 on 100	25.00
D McDonald,	1 on 100	25.00

Lancaster.

John McLeenan, 1 on 400 100.00

Montreal.

F E Jodery,	1 on 100	25.00
W Darling,	1 on 500	100.00
Jno Ogilvie,	in full	100.00
A friend,	1 on 250	50.00

Total Montreal..... \$225.00

Total to 1st Jan., 1879.. \$22,294.64

Correction.

In last issue, under the head of Montreal, Fortune, in full, \$100, should be in full, \$200.

WIDOWS' AND ORPHANS FUND

Late in connection with the

Church of Scotland.

James Croil, Montreal, Treas.

Quebec, St Andrew's Ch.	\$80.00
Toronto, do	60.00
Hawkesbury	5.75
L'Original	5.50
Russelton	12.00
Lachine	50.00
Walkerton	12.00
North Georgetown	18.00
Balsover	4.00
Fergus, St Andrew's Ch.	24.00
Orangeville	4.00
Mount Forest	12.00
Huntington	12.00
Londesboro	12.00
Hornby	4.00
Pakenham	15.00
Brockville	12.00
Hemmingford	12.00
Kingston, St Andrew's Ch	80.00
Middleville, per Dr Reid.	2.00