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Mr. Alexander Duff.

THE highest place in the history of Christianity belongs to those men who, taking their lives in their hands, have gone forth from many lands to proclaim the gospel of salvation amidst toil and hardship in the regions of degraded Heathenism. Of these, the late Dr. Duff was one of the most distinguished, alike for talents, eloquence, indomitable perseverance, and unflinching faith in the ultimate success of missions to the heathen. Dr. Duff was born on the 25th April, 1806, near Pitlochrie, Perthshire. The successive stages of his education were passed in the parish school, the Perth Academy, and the University of St. Andrew's, where he graduated, and distinguished himself as a classical scholar. From earliest youth he had been instructed by his father as to the objects and progress of modern missions, so that before he had completed his Theological Curriculum he was already at heart an enthusiastic missionary. It will be remembered that the proposal to send missionaries to the heathen was for the first time seriously discussed in the General Assembly of the Church of Scotland in 1796. It was then that Dr. Erskine, on rising to support the overture for instituting a foreign mission, prefaced his memorable speech by saying, "Moderator, rax me that Bible." But his eloquent appeal to Scripture was in vain. That overture was lost, and the subject of foreign missions caused no more discussion in the Assembly for the next quarter of a century, nor was it until the year 1829 that the first foreign missionary of the Church of Scotland was sent forth.

While Dr. Chalmers was Professor of Mental and Moral Philosophy at St. Andrew's, he was the means of establishing a

missionary society, of which Mr. Duff was the librarian. When the time came to seek for a missionary, his name was among the first proposed. After mature consideration he accepted the appointment, which was confirmed by the Assembly of 1829. On the 12th August of the same year, Mr. Duff was ordained in St. George's Church, Edinburgh, Dr. Chalmers presiding. On the 30th July he was married to Miss Drysdale, of Edinburgh, and in the middle of October the missionary and his bride sailed from Portsmouth in the East Indiaman *Lady Holland*. On the 13th February the ship was wrecked near the Cape of Good Hope. The passengers and crew succeeded in reaching the inhospitable shore, but Mr. Duff lost his library and his manuscripts, everything that he owned, in fact, excepting his "Baxter's Comprehensive Bible and Psalm Book." They embarked in another ship which, after a variety of mishaps, finally went ashore during a hurricane at the mouth of the Ganges. On the 27th May, 1830, they at length reached Calcutta.

The Assembly had resolved among other missionary operations to found an educational Institution at Bengal. Mr. Duff, however, soon convinced the Committee that the proper site for such an Institution was in the capital, Calcutta, and that the language taught in it should be English, for all the higher branches of education. The Institution, opened in August, 1830, became remarkably successful, and is now one of the best Colleges in India. In 1833 the first fruits of the Institution were reaped in the conversion of a young man called Anundo, who afterwards became a catechist. But in the mean time Mr. Duff's health gave way and he was ordered home in 1835. He employed his furlough in itinerating throughout Scotland and England, urging with an eloquence never sur-

passed, the claims of the Heathen. A volume of his published addresses at that time bore the title of "Missions the chief end of the Church." Having on the meantime received the degree of D. D. from the University of New York, Dr. Duff returned to India in 1840 in recruited health.

At the Disruption in 1843, all the ordained missionaries of the Church of Scotland then in India joined the Free Church. This implied the loss of the Calcutta buildings, and made it necessary for Dr. Duff and his colleagues to begin *de novo*. This they did with a will, and it is recorded that at the examination of the Free Church Institute on 31st December, 1845, 1040 scholars were on the roll, of whom 76 were in the College department. A series of conversions and baptisms followed, embracing some of the most respectable Brahmins, who eventually became missionaries. In 1850 he visited Scotland on a missionary tour to make known the wants of India and awaken a deeper interest in Missions. He was appointed Moderator of the General Assembly of 1851. Before returning to India he visited America, and was received with the greatest enthusiasm by the Churches. In Toronto, he addressed probably the largest meeting that ever assembled in that city, and imparted to Canadians an interest in that great cause to which he had devoted his life, which at this day is bearing fruit, and which we trust will never be diminished.

In 1854, the foundation-stone of new and permanent mission buildings, which cost upwards of \$75,000, was laid in presence of a great concourse of natives. In 1857, Dr. Duff's Institution for high Caste girls was founded. In that year, too, the mutiny broke out, which the Doctor described in a series of brilliant letters, published in 1858. While success was crowning his labours in many directions, Dr. Duff's health completely broke down, in 1863, when he was reluctantly compelled to bid adieu to India. On his arrival in his native land he was received in such a way as left no doubt of the public estimate of his services. He was

immediately appointed Convener of the Foreign Mission Committee of the Free Church. In 1867 he was appointed Professor of Evangelistic Theology, and thereafter gave annually a course of Missionary Lectures in each of the three Free Church Colleges. He was a second time elected Moderator of the General Assembly. Without disparagement to any other, it may be said that the death of Dr. Duff has deprived the Free Church of one of its foremost ministers, and Christianity of one of its brightest ornaments. Few men ever wielded greater power over their fellow-men for good. No one was ever more unselfish. For some years previous to his death he was in feeble health. But he continued a power in the Church till the very last. He was not able to be present in person at the late General Presbyterian Council, but he was greatly interested in the occasion, and the letter which he addressed to the Council was received with profound respect. It is difficult to say, and indeed it matters little, whether the influence he exerted before the Disruption, or after that event, was the greater: whether his labours in India, or his eloquent pleadings in Britain and America were the most useful. In looking at the state of missionary feeling in all the churches now, as compared with what it was when he first went to India, in 1829, we find a vast change, and no impartial observer will hesitate to connect the honoured name of Dr. Alexander Duff very intimately with that change.

Gold and the Gospel.

THE BIBLICAL CATECHISM.

BY LATE REV. JOHN ROSS, LONDON, (ENG.)

Q. What rule is given in the Old Testament about devoting property to God?

A. "Honour the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy press shall burst out with new wine."—Prov. iii. 9, 10. "Give unto the Lord the glory due unto his name: bring an offering and come before him:—worship the Lord in the beauty of holiness."—1 Chron. xvi.

29. "Three times in a year shall all thy males appear before the Lord thy God . . . and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."—Deut. xvi. 16, 17.

Q. What did Abraham give, and what did Jacob vow to give when starting in life?

A. Abraham gave him (Melchizedek, king of Salem and priest of the Most High God) tithes of all the goods recovered from the king of Sodom and his allies.—Gen. xiv. 20. Jacob said, "Of all that thou shalt give me, I will surely give the tenth unto thee."—Gen. xxviii. 22.

Q. By what means did Israel, an agricultural and pastoral people, with a limited coinage, bring large offerings to God?

A. First-fruits—Exod. xxiii. 19. The two tithes of increase—Num. xviii. 21-24, and Deut. xiv. 22-29. The male firstlings of cattle.—Deut. xv. 19.

Q. What amount of their substance did the Jews devote?

A. The following texts show that they gave more than one-fifth of their annual income:—Num. xviii. 24; Deut. xiv. 22, 29; Exod. xviii. 1-2; xxiii. 19; Lev. v. 2, 10; xiii. 6-8; xiv. 22-30; and xix. 5, 9, 10.

Q. When was it to be devoted?

A. At the time it came to hand—Exod. xxiii. 19; Num. xviii. 24-29; Deut. xv. 19.

Q. Does the New Testament contain any rule on this subject.

A. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi. 2.

Q. Who are the persons to give?

A. Every one of you.

Q. What mode is to be adapted?

A. "Lay by in store." Provide a treasury for the Lord.

Q. What is each one to give?

A. "As God hath prospered him" According to the benefits received. The poor man is not to withhold his penny because it is only a penny; the rich is to give of his greater substance.

Q. When is the offering to be made?

A. "On the first day of the week." The day set apart by the sovereign Lord of all for His own special worship.

Q. Where is the habit of WEEKLY STORING for religious and benevolent purposes taught?

A. In 1 Cor. xvi. 1-4, continued through 2 Cor. viii. and ix.

NOTE.—The apostle Paul urges this practice at length on the Corinthians, through the example of Macedonian believers, on many most affecting grounds. He did not expect them to fulfill their sacred obligations but by applying this storing process. Its weekly applications, or "Weekly Giving," where social arrangements allow, proves highly beneficial. It is being extensively adopted in different degrees. Its success, however, is greatly promoted by the "Storing practice."

Q. What *Economical* benefits would attend the practice of *Weekly Storing*, if fully practised?

A. More persons would give; many would give more; it would prove more convenient; prevent needless expenditure; secure larger funds; oppose worldly scheming; and make an ample provision for all the requirements of God's service.

Q. What are the *Moral* advantages of the plan?

A. It secures decision of judgment and action; ease of conscience; justice to all; personal and social freedom; and mutual esteem and confidence.

Q. What *Spiritual* benefits result from its practice?

A. It promotes dependance upon God; gratitude for Divine bounty; compassionate provision for human wants; devout liberality; and growing likeness to the glorified Saviour; besides securing the divine blessing on all our interests.

Q. On what principle does God require of us a due portion of our income?

A. "The silver is mine, and the gold is mine, saith the Lord of Hosts."—Hag. ii. 8. "For all things come of Thee, and of Thine own have we given thee."—1 Chron. xxix. 14. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings."—Mal. iii. 8.

Q. What is needful to make man's offering pleasing to God?

A. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. viii. 12. "God loveth a cheerful giver."—2 Cor. ix. 7. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31.

Q. What consideration should influence to Christian self-denial?

A. "If any man will come after me, let him deny himself."—Matt. xxvi. 24. "Ye are not your own, for ye are bought with a price."—1 Cor. vi. 19, 20.

(To be continued.)

The Sabbath School.

INTERNATIONAL LESSONS.

April 14th.] B. C. 624. [2 Chron. xxxiv 14-22

THE SCRIPTURES FOUND AND SEARCHED.

GOLDEN TEXT.—“Search ye the Scriptures, for in them ye think ye have eternal life: and they or they which testify of me.”—John 5: 39.

HOME READINGS.—M. 2 Tim. 3: 1-17. T. 2 Chron. 34: 14-22. W. 2 Chron. 34: 23-33. Th. John 5: 36-47. F. 2 Chron. 35: 1-19. S. 2 Chron. 35: 20-27. S. Lam. 1: 1-22.

Compare with 2 Kings, ch. 22. The interest of the lesson centres in the discovery of an old and valuable copy of the Pentateuch among the debris in the Temple, v. 14. “Given by Moses.” Either the original as it came from the hand of Moses himself, 800 years before, or a copy which had been kept exclusively for the Temple service, beside the Ark, in the most holy place, Deut. 31: 26. Possibly it might have been secreted by some pious hand to save it from desecration, and in the lapse of a century its existence was forgotten. In either case its coming to light was a matter of rejoicing. The Bible was scarce in those days, and this may have been the first well authenticated copy Hilkiah had ever seen. It was not a thing to be merely looked at as a curiosity; immediately Shaphan began to read it, v. 18. Josiah is now, in turn, affected, not by the antiquity of the book so much as by its contents. To him it was emphatically “the word of God.” When he heard the words of the law he rent his clothes, v. 19, and wept, 2 K. 22: 19. The word of God is quick and powerful, Heb. 4: 12. In its light he now saw the sins of his people to be greater than he ever before imagined. It is thought that the portion read may have been Deut. 28, and following chapters, in which terrible curses are foretold against all who violate the law. “Go and enquire of the Lord for me, and for them that are left in Israel and Judah.” His heart’s desire for Israel was like Paul’s, Rom. x. 1. JEREMIAH and HULDAH both prophesied during the reign of Josiah. Why go to Huldah? The prophets may not have been within call, and the case was urgent. Huldah dwelt in Jerusalem, v. 22. Her place was among the ladies of the court, whom perhaps she instructed as a sort of Zenana teacher. She was well known and respected. She is not the only prophetess honorably mentioned in Scripture. Miriam, Ex. 15: 20; Deborah, Judges 4: 5, and Anna, Luke 2: 36. Her answer remarkable. “Tell ye the man that sent you,” &c., v. 24. Wrath and destruction upon this place and people, v. 25. But Josiah, because of his repentance, faith, and zeal, shall be spared the pain of seeing these calamities, v. 28. In chap. 35 see how steadfast he remained: how enthusiastically his people renewed the solemn league and covenant, and served the Lord all his days: how he rashly took the field against Necho, king of Egypt, was mortally wounded, and brought home to die, how Jeremiah “lamented” for him, and how the name of “good king Josiah” became a household word in all Israel.

LEARN. To value and reverence the word of God, remembering that ALL Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction and instruction, 2 Tim. 3: 16. It ought to be read daily, and as much of it committed to memory as possible. We should take the Bible as our guide in all things. “A lamp to our feet, and a light to our path,” Ps. 119: 105, and make it the basis of all teaching.

April 21st.] B. C. 590. [Jer. 33: 1-9.

JEREMIAH IN PRISON.

GOLDEN TEXT.—“Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not,” verse 3.

HOME READINGS.—M. 2 Kings 23: 31-37. T. Jer. 26: 1-24. W. 2 Kings 24: 1-17. Th. Jer. 27: 1-22. F. Jer. 28: 1-17. S. Jer. 29: 1-32. S. Jer. 33: 1-17.

The state of affairs in Judah is fast hastening to a crisis, and, humanly speaking, there is no longer any possibility of averting its impending doom—repeatedly and expressly predicted. The last chapter of 2 Chron. fills up the gap in history between last lesson and this. The following kings succeeded Josiah—his son Jehoahaz, who after three months was dethroned by Necho, and carried away in chains to Egypt; (2) his brother Jehoiakim. This wicked and godless king reigned 11 years, is supposed to have met a violent death, and certainly had an ignominious burial, ch. 27, 18-19; (3) his son Jehoiachin, 8 years old, nominally succeeded him for 3 months, when he was carried off a prisoner to Babylon. (4) Last of all, Zedekiah, the 3rd son of Josiah, 1 Chron. 3: 15. In the reign of Jehoiakim, Nebuchadnezzar appears on the stage of history. His father, *Nebopolassar*, having destroyed Nineveh, this notorious king of Babylon, planned an attack on Jerusalem, which he took in the 3rd year of Jehoiakim, at which time a number of the best families, including Daniel and the three “Hebrew children,” were carried off and Judah was reduced to a state of vassalage. Jeremiah, as we learn from Ch. 1, was a native of Anathoth, about four miles north from Jerusalem. He came of a priestly family and was called to the prophetic office in the 13th year of Josiah (625) while yet a youth. Persecuted by his townsmen, whose immoralities he had exposed, Ch. 11: 21, he quitted his native place and took up his residence in Jerusalem about 625, shortly after Josiah’s death. From this time, and for about 20 years, the gentle and naturally timid Jeremiah presents a most remarkable example of faithfulness in the discharge of ministerial duty—fearlessly proclaiming the word of God—warning the rulers of impending calamities, and counselling the people for peace’s sake to submit to their foreign masters. He stood alone, one man against a nation! Yet, wonderfully sustained by God! Ch. 1: 18-19. Towards the end of Zedekiah’s reign he was imprisoned in a loathsome dungeon, ch. 37: 16; though afterwards treated more leniently; in the court of the Prison, ch. 37: 21.

Verse 1. *In the Prison.* Bolts and bars cannot shut out God’s gracious visits. On the contrary, as afflictions abound, so consolations the more, 2 Cor. 1: 5. The word of God is not bound, 2 Tim. 2: 9. Man’s extremity is God’s opportunity, when things seemed to have come to the worst with himself, he received a glimpse of the glorious future God had in store for His Church. The evils he had formerly predicted were not to be averted. Jerusalem must be destroyed, and for seventy years the inhabitants of Judah must pine in Babylonian captivity, but these calamities should as certainly be succeeded by a restoration to God’s favor, v. 7. Notice in v. 8 the promise of pardon is repeated, that the Jews may consider the exceeding grace of God in not only pardoning but also cleansing them from all their sins. And this (v. 9) shall be a subject of rejoicing not only to the Jews themselves, but the Gentiles, also, hearing of it, shall be led to fear God, Ps. 130: 4.

LEARN that God’s presence changes a prison into a palace; that the divine revelation of peace and truth brings health and cure to all who by faith receive it: that God’s promises are our encouragement to prayer: that he is faithful who has promised: that our help is in the name of the Lord who made heaven and earth, v. 2 and P. 124: 8, and that he will be enquired of by his people, Ezekiel, 36: 37.

April 28th.] B. C. 607. [Jer. xxxv: 12-19.

THE RECHABITES.

GOLDEN TEXT.—“Will ye not receive instruction to hearken to my words? saith the Lord.” verse 13.

HOME READINGS.—M. Jer. 34: 1-22. T. 2 Kings 10: 15-25. W. Num. 6: 1-12. Th. Jer. 35: 1-19. F. Prov. 1: 20-23. S. Jer. 7: 21-34. S. Jer. 11: 1-14.

This story of the Rechabites belongs to an earlier date than last lesson. The circumstances narrated occurred in the reign of Jehoiakim, about three years before his death. The plot, if we may so call it, was intended to serve the purpose of an illustration, differing from a parable in that the real personages are introduced. Such a “sign” as Jonah was to the Ninevites was this exhibition of obedience and adherence to principles—a reproof and an example to the Jews. The scene is laid in the court of the temple, v. 2, to give it due solemnity, and that it might convey a lesson to the priests as well as the people. WHO WERE THESE RECHABITES? A wandering tribe belonging to the Kenites of Hamath, 1 Chron. 2: 5; descendants of Hobab, Moses’ brother-in-law, Judges 1: 16. They originally came into Canaan with the Israelites, but, instead of settling down, chose a roving life, dwelling in tents, Jud. 4: 11. Jehonadab here contracted *Jonadab*, of the house of Rechab, seems to have organized them into a peculiar sect, about 300 years before this time, and bound them together by a solemn vow (1). To drink no wine. (2). To build no houses. (3). To sow no seed. (4). To dwell in tents. That Jehonadab was zealous for God appears in 2 Kings 10: 15-27, and that the Rechabites remained faithful to their vow during all this long period, though living in a land where wine was as plentiful as water, is clearly stated in the narrative.

Then came the word of the Lord: during one of the invasions of Nebuchadnezzar, when the Rechabites had sought a temporary asylum in Jerusalem. The idea of taking advantage of their presence in this way did not originate with Jeremiah, it came from the Lord, v. 1. So Jeremiah had no scruples about it, knew that he ran no risk in placing temptation in their way, although it put the Rechabites to a severe test. Had it been any one else, they would have resented the attempt to tamper with them as an insult, but Jeremiah! the Lord’s prophet—had as good as said to them, “your vow only bound you to abstinence while you remained under canvas, now that you have come to live in Jerusalem, do as other people do, come drink wine with us.” How many yield to temptation by just such plausible arguments! How many travellers to the Holy Land even now-a-days leave their religion behind them in Europe or America! Not so the Rechabites. “We will drink no wine,” even though a Jeremiah offers it to us, “for thus Jonadab the son of Rechab our father commanded us.” That was noble!

APPLICATION.—“Go and tell the men of Judah.” See how the Rechabites respect the vows laid upon them by a man like themselves, v. 1, but you have disobeyed your Maker—the father of your spirits, Jonadab is long since dead, still they obey: God, by his prophets has been speaking to you all your lives, v. 15. Nay, saith the Lord, “I myself have spoken unto you” v. 14. But ye will not hear. THEREFORE the Rechabites shall rise up in judgment and condemn you—the same argument used by Christ, Matt. 11: 21. Therefore the Chaldeans shall destroy Jerusalem and you yourselves shall go into captivity. Therefore, also, mercy is promised to the Rechabites, v. 19.

LEARN that vows should not be rashly made, but deliberately and from a sense of duty. It is better not to vow than to vow and not pay, Eccles. 5: 5. Obedience to earthly parents is the first commandment with promise. Our Heavenly Father has higher claims on our reverence and service, Heb. 12: 9, 28-29.

May 5th.] B. C. 588. [Jer. lii: 1-11.

THE CAPTIVITY OF JUDAH.

GOLDEN TEXT.—“Jerusalem hath grievously sinned; therefore she is removed.” Lamentations 1: 8.

HOME READINGS.—M. Jer. 37: 1-21. T. Jer. 38: 1-28. W. Jer. 29: 1-28. Th. Jer. 52: 1-11. F. 2 Chron. 36: 1-16. S. Lam. 1: 1-16. S. Ps. 74: 1-12.

It was now over 900 years since the children of Israel had left Egyptian bondage. How many vicissitudes of fortune had they experienced! Enjoying prosperity so long as they served the God of their fathers; frequently “brought low” because of their apostasy. The ten tribes revolted B. C. 975, or 176 years after their occupation of Palestine. In the year 721 they were carried captives into Assyria. Judah and Benjamin held out for 135 years longer, but at frequent intervals, the kingdom had been invaded by the neighboring monarchs of Egypt, Assyria, Nineveh, and Babylon. Judea virtually lost its nationality, became a province of Babylon. Its kings reigned by the grace of Nebuchadnezzar and were deposed at his nod. The whole community became steeped in corruption. The long threatened judgment advanced apace.

Zedekiah, placed on the throne by the tyrant of Babylon, was the last vassal king of the now feeble remnant of Judah. He was not even allowed to retain his own name, originally *Mattaniah*, 2 Kings 24: 1. Although he enjoyed the advantage of having Jeremiah for a counsellor, to whom he often listened, but want of resolution, rather than depravity, added to the universal degeneracy of the people, combined to effect his ruin. “He did evil in the sight of the Lord, v. 2. Verse 3. “Through the anger of the Lord,” Zedekiah had made a solemn compact with Nebuchadnezzar, calling God to witness, and now, against the express advice of Jeremiah, he rebelled against him, 2 Chron. 36: 12-13. To revolt he added perjury. “They who do such things shall not prosper, Ezek. 17: 15.” To make matters worse for himself, he foolishly made a league with the king of Egypt, the sworn enemy of Nebuchadnezzar. How could he then expect mercy from that quarter? “So it came to pass that Jerusalem was besieged, v. 4. During 18 months the siege continued, the people, meanwhile, suffering from famine as well as all the horrors of war, v. 6. At last, when resistance was no longer possible, they resolved to evacuate the city under cover of night, not knowing whither to go, hoping somewhere to escape the sword. But the strong arm that had helped Jehoshaphat was not raised in their defence. They had forsaken God; and now God has forsaken them. The Chaldeans overtook them in the plain of Jericho and slew them, “with-ut compassion,” 2 Chron. 36: 17. All that escaped the sword were carried captives to Babylon: among the rest, Zedekiah who was made to witness the execution of his sons, and then had his eyes put out, was bound in chains, and imprisoned for life. Some of the Nineveh sculptures represent the king with one hand holding a captive by a hook passed through his lip, and with the other burning out his eyes with a red hot iron. Babylon was now at the zenith of its splendor. Its walls were four square, 260 feet high! each side 15 miles long. The city was divided by 51 streets crossing each other at right angles, terminating in 100 gates, and forming 64 squares with a garden in each. But it had no charms for the captive Jews.

“By Babel’s streams we sat and wept,
When Zion we thought on,
In midst thereof we hanged our harps
The willow trees upon.”

Psalm 137: 1.

LEARN that though sin be permitted of God, He was not the author of it, James 1: 13. That while the Lord is merciful and long-suffering, he is also a just God, and will by no means clear the guilty. Exo. 34: 6-7. That eternal life is promised to all who believe and obey. Deut. 30: 15. Mark 16: 16. Romans 2: 6-9.

Our own Church.

AMONG the matters remitted to Presbyteries, and which may be expected to be dealt with by the General Assembly at its next meeting, an important place must be assigned to the proposed regulations anent a MINISTERS, WIDOWS' AND ORPHANS FUND for the church. For many reasons it is desirable that we should have one Fund for the whole Church as speedily as possible.

The original draft of proposed regulations was sent down to Presbyteries by the General Assembly of 1876. Last year, a Committee was appointed by the Assembly to revise these regulations in the light of such amendments and alterations as had been suggested by the several Presbyteries. A short time since, this Committee met, and, after very careful consideration, agreed to an amended draft which, in terms of their appointment, has again been transmitted to Presbyteries, so that there is reason to believe the Church will be ready at next Assembly to take the final steps necessary for giving effect to the Regulations. Lest there should be any misunderstanding in regard to the terms of amalgamation, it may be proper to state that the reason why an exceptional position seems to be assigned the Widows of Ministers formerly belonging to the Presbyterian Church of Canada in connection with the Church of Scotland is simply because of express conditions contained in the Acts of Parliament, and which by the act of Union became a matter of agreement between the Churches. Besides, it is well known that the Kirk Ministers have all along paid exceptionally high for the privilege of connecting themselves with their Widows and Orphans Fund, which is now in a very flourishing condition and will bring a capital of nearly \$90,000 into the concern.

ORDINATIONS AND INDUCTIONS.

CARLETON PLACE: *Ottawa Pres:*—The Rev. A. A. Scott was ordained and inducted to the charge of Zion Church on the 21st February.

HALIFAX: *St. Matthew's Church:*—The Rev. Robert Laing M. A. formerly assistant minister of St. Paul's Church Montreal, inducted 21st March.

CAMPBELLTON: *Miramichi:*—Rev. J. C. Herdman was inducted to the pastoral charge of Campbellton on the 8th February.

CALLS. The Rev. Henry Gracey of Thames Road and Kirkton, Presbytery of Huron, has received a unanimous call to St. Andrew's church, Garanoque. The Rev. W. P. Archibald of Tryon and Bonshaw has accepted a call to Cavendish P. E. Island; and the Rev. J. McG. Mackay of Economy, N. S. to Woodstock, N. B.

NEW CHURCHES.

The Magnificent "Crescent Street Presbyterian Church," erected in Montreal for the use of the congregation formerly worshipping in the Cote St. Free Church, was opened for divine service on Sabbath the 10th of March. Rev. Dr. Ormiston, of New York, preached in the morning, Principal MacVicar in the afternoon, and Rev. A. B. McKay of Brighton, England, in the evening. The Church is seated for 1200 persons and is planned with special reference to its adaptation for the purposes of an *auditorium*. Its acoustic properties are exceptionally good. The spacious Lecture Hall and Sabbath School rooms are all above ground—a very decided improvement upon the stereotyped "basement" plan.

THE NEW CHURCH lately erected at St. Catharines, Ont., was formally dedicated to the worship of God on Sabbath, 3rd March. Rev. Principal Caven preached in the forenoon, Rev. D. H. Fletcher of Hamilton in the afternoon, and Professor McLaren in the evening. The Rev. G. Bruce, the pastor, made the pleasing announcement before the services commenced, that the Church about to be opened was substantially free from debt, the whole cost having been guaranteed by the congregation. From the description given of it, it would seem to be a beautiful structure.

On the 6th January, a new church was opened at Ventnor, in the Presbytery of Brockville, Rev. J. M. Crombie, of Smith's Falls, preached in the morning and Rev. G. M. Clark, of Kemptville, in the evening. The Ventnor congregation is a new one associated with Spencerville, under the Rev. W. J. Dey. On the 24th February, a neat frame church was dedicated in the village of Leamington. The morning service was conducted by Rev. John Gray, of Windsor, and the afternoon, by Rev. Wm. Forrest—late of Tilbury.

REVIVAL AT MABOU, CAPE BRETON. There has been during this winter a very interesting revival in the congregation of Rev. A. F. Thompson, Mabou. Large meetings have been held for weeks, and numbers have been added to the Church. Neighboring congregations are sharing in the blessing.

Meetings of Presbyteries.

WALLACE: Feb. 5.—The visitation of the congregation of Wallace, (Rev. James Murray, pastor,) was proceeded with. The Presbytery expressed their satisfaction with the state of the congregation and gave such words of counsel and encouragement as seemed necessary. Spring Hill congregation applied for renewal of supplement, and the Presbytery agreed to ask the Committee on Supplements to reconsider their late decision withdrawing supplement. Agreed to recommend as follows to the Committee on Supplements:—Pugwash, \$200; Wallace, \$125. It was agreed to ask the Home Mission Board for five Catechists for next summer. The Rev. D. Macrae, of St. John, was nominated as Moderator of the ensuing General Assembly.

The Presbytery disapprove of appointing a Home Mission Agent; express no opinion as to a common fund for Colleges; do not approve of retaining the names of ordained Home Missionaries on the rolls of Presbyteries; and as to the status of retired ministers, recommends that Presbyteries should use their best endeavours to maintain the connection between them and their congregations till death,—thus preserving their status in a constitutional way.

PRINCE EDWARD ISLAND: Feb. 5.—This Presbytery met at Georgetown. Dundas congregation is making favourable progress. The Committee appointed to deal with the difficulty between Hun. W. D. Stewart and Rev. S. G. Lawson reported:

“This Committee after careful consideration of the matter before them have unanimously agreed to report to the Presbytery that in their opinion this whole dispute is so mixed up with the political party contentions of the day, that it would be neither for the interests of religion nor the peace of the Church, for the Presbytery to travel any further in the matter, and the Committee recommend accordingly.”

The Presbytery adopted the following resolutions:

“That the Presbytery adopt the Report and the recommendation contained therein; and further that the Presbytery refuse to be drawn into unseemly and profitless disputes occasioned by the recklessness of the Press in discussing political questions.”

“That we declare our relationship to the Press to be that we recognize no organ except the *Presbyterian Record* published in Montreal.”

The call from Cavendish in favour of Rev. W. P. Archibald, was sustained, \$700

with manse is promised,—the manse to be ready within two years. Mr. A. has accepted the call. The Presbytery applies for three Catechists for the summer season. A comfortable manse has been completed at East St. Peter's.

HALIFAX: Feb. 26, 27.—The Presbytery asks for three Catechists during summer. The following were appointed Commissioners to the General Assembly: Rev. Dr. Macknight, M. G. Henry, P. M. Morrison, A. J. Mowitt, D. G. Macneil, A. Simpson, T. Duncan and E. Scott, *Ministers*, and Dr. MacGregor, H. B. Webster, Robert Murray, D. Archibald, James Farquhar, J. S. Maclean, J. J. Bremner, and Judge B'anchard, *Elders*. The congregation of St. Croix applied for an increased supplement of \$150. The Presbytery applied for \$100. The call to Rev. Robt. Laing, Montreal, from St. Matthew's Church, Halifax, was sustained and arrangements made with a view to his early induction. Rev. Dr. Jenkins was unanimously nominated for Moderator of the ensuing General Assembly. Presbytery disapproved of the proposal to appoint a Home Mission Agent, expressed no opinion as to one fund for the Western Colleges; approved of the Questions to be asked at Ordinations, and of the Formula to be signed by all office-bearers, &c. Special Committees were appointed to attend to the schemes of the church in certain sections of the Presbytery's Bounds.

PICTOU: March 5.—The Presbytery of Pictou met in New Glasgow. In considering the Remiss of the Assembly, the proposed regulations for Widows and Orphans' Fund were approved with slight exceptions. The proposal to appoint a Home Mission Agent was disapproved of. No opinion was expressed as to amalgamation of Funds for Colleges. The Presbytery recommend that the names of ministers who have retired from the active duties of the ministry by permission of General Assembly, and who are not engaged in any secular calling, be retained on the Roll of Presbytery as deliberative members; also, that ordained missionaries have the status of deliberative members. The other remits are to be considered at next meeting. Dr. Jenkins, of Montreal was nominated for Moderator of next General Assembly. Intimation was received from Dr. McGregor, Secretary of the Foreign Mission Board, that \$4,300 are required to meet the requirements of our Foreign Mission work. The Presbytery agreed to instruct congregations that have not yet contributed to do so at once, and also to recommend congregations that have already given, to add what further amounts

God may enable them to contribute. The following commissioners were appointed to the General Assembly. Rev. James Thompson, W. Maxwell, J. Lees, E. A. McCurdy, A. McL. Sinclair, and Dr. Murray, C. Harrington, Peter Ross, George Hattie, and George McKay. A conference on Sabbath School work was held in the evening.

MIRAMICHI: Feb. 28th.—The Presbytery met at Campbellton. The people of Escuminac guarantee \$100 and board for a Catechist during the summer. Mr. Herdman was inducted into the pastoral charge of St. Andrew's Church, Campbellton, amid most hopeful manifestations of interest.

OTTAWA: 5 and 6 February.—Arrangements were made for the induction of Rev. A. A. Scott at Carlton Place. The Rev. John Dunbar declined a call from Buckingham and Lochaber. Mr. McLaren gave in his resignation of the charge of Bristol. The following Commissioners were appointed to the General Assembly:—Dr. Mann, Messrs. Ross, Cameron, Moore, Stewart, Gordon, Farries, Armstrong and Calder, *Ministers:* Messrs. Robert Bell, A. Anderson, H. Robinson, John Wallace, Joseph Taylor, John McMullan, E. H. Bronson, Geo. Hay and Hon. George Bryson, *Elders.* Part of the last sederunt was occupied with the conducting of a normal class of Sabbath School Teachers by Mr. John McMillan. The remits from the General Assembly were brought up for consideration and that respecting the appointment of a Home Mission Agent disposed of adverse to such an appointment in the meantime.

BARRIE: 5th February.—The Home Mission work of the Presbytery chiefly engaged the attention of the Presbytery. *Inter alia*, a call from the congregations of Mulmur and Tossorontio to Rev. Henry Sinclair was sustained, stipend \$600 with a manse. A committee was appointed to consider and report on the mode of procedure best adapted to facilitate the business coming before the Court.

BRUCE: 5 and 6 Feb.—Mr. Fraser was translated from Knox Church, Kincardine, to Indian Lands. Mr. Tolmie tendered his resignation of the congregation of Southampton and West Arran; this was laid on the table until next meeting. Mr. Graham requested the Presbytery to ask leave of the next General Assembly for him to retire from the active duties of the ministry. The following Commissioners were appointed to next General Assembly, viz:—Dr. Bell, Mr. Graham, Mr. McQueen, Mr. Wm. Anderson, Mr. Scott and Mr. Tolmie,

Ministers, and Messrs. McPherson, Wm. P. Patterson, Kay, Millar, McKinnon, and Steele, *Elders.* There was read a petition of Rev. J. B. Taylor and other members of the Presbytery of Bruce addressed to the next General Assembly, praying that venerable body to erect a new Presbytery on the Southern extension of the Wellington, Grey and Bruce R. R., to be known as the Presbytery of Maitland. The petition was transmitted with the request that its prayer be not granted in the meantime. The Convener of the Home Missions Com. was instructed to secure the services of three students for the summer months: one for Salem Church, Elderslie, one for Pinkerton, and one for Riversdale and Enniskillen.

TORONTO: 5 and 6 March.—Thirty-five Ministers and thirteen Elders were present. A minute was adopted in reference to the lamented death of the late Dr. Inglis, of Brooklyn, who had been called to the copastorate of Knox Church, Toronto. It was announced that Mr. William Frizzel, probationer, has accepted a call from Newmarket, stipend, \$800. His ordination was appointed to take place on 4th April. A call from Caledon and Mono in favour of Mr. A. Tait, probationer, was also sustained: stipend promised, \$700. The following Commissioners to the General Assembly were elected: Revs. Dr. Reid, J. Dick, R. Wallace, R. P. Mackay, W. Amos, J. R. Gilchrist, Dr. Topp, Principal Caven, D. J. Macdonnell, Professor Gregg, and Professor McLaren—*Ministers.* Hon. J. McMurrich, Messrs. John Barclay, William Adamson, T. W. Taylor, A. Ix. Duff, David Elder, James McLennan, Q. C., William Barber, William Hood, Hugh Mackay and A. McMurphy, M. A., *Elders.* On report of a Committee previously appointed, the Presbytery agreed to remove the suspension from Rev. Ewan Macaulay. Rev. J. Adams tendered the resignation of his charge at West King. A memorial was read from the congregation of Cooke's Church, Toronto, asking leave to erect a new church. This was agreed to. The consideration of the Remits from the General Assembly was resumed. A considerable amount of discussion ensued regarding the remittant the *Minister's, Widows' and Orphan's Fund*, concerning which the Presbytery desired further information, and suggested that the services of an actuary be employed to aid the Committee in maturing a scheme of amalgamation. The remittant a common fund for the maintenance of the Theological Colleges—Western Section—was disposed of negatively.

A FEW SHORT YEARS.

A Few short years—and then
 What Changes time hath wrought!
 So strange they seem, we scarce can deem
 The world, our life, ourselves are aught
 But one long fitful dream.
 The clouds that fly
 Across the sky,
 Waves tossed upon the sea,
 Shadows that pass
 Before a glass,
 Our fitting emblems be.

A few short years—and then
 Where are the hopes that shone
 When youth with flowers unwreathed
 the hours,
 And earth had but one music tone
 Of joy for us and ours?
 The rainbow's hues,
 The mornin'g's dew,
 The blossoms of a day,
 The trembling skreen
 On water seen
 More stable are than they.

A few short years—and then
 Where is the mighty grief
 That wrung the heart with torture's art,
 And made it feel that its relief
 Time's hand could ne'er impart?
 A storm that's burst,
 And done its worst,
 Then left the heaven more clear;
 A night-mare dread,
 With morning fled,
 These sorrows now appear.

A few short years—And then
 What of our life remains,
 The smiles of other years,
 Of passion's joys, of sorrow's pain,
 Ambition's hopes and fears?
 A faded dream
 To-day they seem,
 Which memory scarce can trace—
 But seals they've set
 Shall Time nor yet
 Eternity efface!

—Agnes Smith.

Obituary.

MR. JAMES SCOTT RUTHERFORD, one of the oldest Elders of St. Andrew's Church, Stratford, died, after a protracted illness, on the 16th of December, 1877. He was born at Eckford, Roxburghshire, Scotland, in the year 1814, and emigrated to Newfoundland when about eighteen years of age, and thence to Canada. When he first came to Ontario he settled in Guelph for a few months, after which he removed to Stratford. Mr. Rutherford was inducted into the Eldership of St. Andrew's church St. John's, Newfoundland, in 1853, and when he came to Stratford, he continued faithfully to fill the same office, until called to his reward. He was a faithful friend and counsellor of the late pastor, Dr. George, and most enthusiastically did he co-operate with him in building the new Church which the increasing congregation so much needed. Mr. Rutherford was an earnest and consistent Christian: one of the most liberal and faithful supporters of St. Andrew's Church. His end was great peace.

THE REV. ANDREW DRYBURGH of Elmira and Hawkeville died of scarlet fever at Elmira, on the 6th ult. Mr. Dryburgh was a native of Pathhead, Fifeshire, Scotland, and was in his forty seventh year. He was much beloved and deeply regretted.

Ecclesiastical News.

THE General Assembly of the Free Church of Scotland is appointed to meet this year in Glasgow, a compliment, no doubt, to the merchant princes of the commercial capital who have done so much by their splendid liberality to sustain the prestige of the Church. Among the questions that will come up for discussion, there are at least two which will occupy a lion's share of time and attention. The Dis-establishment and dis-endowment of the Church of Scotland may be a hard nut to crack, but those who have undertaken the task are men not easily daunted, and who will leave no stone unturned to accomplish their end. The Church of Scotland, never stronger and more actively efficient than at the present moment, seems to regard the movement, if not altogether unconcernedly, certainly without alarm. As for the great outside world of spectators, it has come to be accepted as a forgone conclusion that the days of Establishments in Scotland and England are already numbered. Perhaps the conclusion is a little hasty, but there is little doubt that the principle, when once conceded, will not be confined to the North of the Tweed. The churches of England and Scotland, as establishments, must stand or fall together.

The difficulties connected with the Scottish heresy cases are very far from being settled. They are becoming daily more involved, and unless some remedy be applied soon, there is no saying where the confusion may end. The case of Rev. Fergus Ferguson, which it was hoped might be settled amicably, has resulted in the institution of a libel by the Glasgow Presbytery of the United Presbyterian Church, and in the meantime Mr. Ferguson has been suspended. The grounds for suspension in his case are not far to seek, if the following is, as alleged, a true extract from one of his letters to the committee appointed to correspond with him:—"For the confession of Faith, as distinguished from the Bible, I have not an atom of respect: and when it is to be put as a bar to legitimate progress, I look upon it with feelings the very opposite of respect." Mr. Ferguson has stated his implicit acceptance of the Bible, as perfect and free from inaccuracies. The charge against him appears therefore to be mainly insubordination to the standards of the Church.

The case of Professor W. Robertson Smith is much more difficult and complicated. After a whole year spent in preliminaries, it is only now that the case has come up for trial in the Free Church Presbytery of Aberdeen. The libel served upon Professor Smith is a remarkable document, both in respect of its great length and the metaphysical minuteness and exactitude of the charges contained in it, the sum and substance of which are reduced to a major proposition containing three distinct charges, either of which being established would call for Church censure. 1st. The publishing of opinions which contradict or are opposed to the inspiration of Scripture. 2nd. The publishing of opinions which are in themselves of a dangerous and unsettling tendency in their bearing on inspiration: and 3rd, the publishing of opinions which on various specified grounds tend to impeach the divine authority and inspired character of Scripture. In other words the libel contains statements and opinions, said to be those of Professor Smith, one or all of which are declared to be heretical—i. e. contradictory to the Confession of Faith and of Scripture.

Professor Smith answers that the last two charges, even if true, are not offenses by the laws of the Church, and that with regard to the first charge, no opinion can be cited from his writings inconsistent with the Confession. The burden of proof to the contrary he claims to belong to the prosecution.

"The articles in question," he says, "are Encyclopædia articles on the historical and literary sides of Scripture, and as such were necessarily confined to these limits. Any elaborate defence, or even statement of a dogmatic position, was beyond the scope of these particular articles, and would not have been permitted. But it did not seem to follow that, because the statement of the doctrines of Scripture was to find a place in another article, and was, therefore, by the plan of the work, to be excluded from these, that such a field was therefore forbidden to the office-bearers of the Church. The writer, on the other hand, naturally took it for granted that his position as one of them, and his utterances elsewhere, would have saved him from the misconstruction to which the limited nature of

the articles might otherwise have given rise. He admits, however, that he ought, perhaps, to have foreseen that this view of the case might not suggest itself to a large section of the public, which had now being accustomed to look at Scripture from the literary and historical point of view, and expresses his sincere regret if his articles have given offence to belief or encouragement to doubt.

Up to this stage in the business, the Presbytery seem to have sustained Professor Smith, but whatever judgment may eventually be given on the case is sure to be appealed to the General Assembly.

One of the very last acts of Pope Pius IX was the revival or re-establishment of the Roman Catholic Hierarchy in Scotland. It has been arranged that there shall be two Arch-dioceses, St. Andrew's and Glasgow. The Archbishop of St. Andrew's will be Primate, and will have four Suffragan Bishops. Dr. Strain, the present Bishop of Edinburgh, has been nominated Archbishop of St. Andrew's with residence in Edinburgh. The Suffragan Bishops are Aberdeen, Dunkeld, Argyle and the Isles, and Dumfries and Galloway. But the end of this matter is not yet. The Scottish people will not tamely admit to what appears to many of them to be a retrograde movement. In fact, the Scotch blood is fired by the proposal, and vigorous steps have already been taken to withstand the innovation. The Glasgow Presbytery of the Established Church has sent a message to Rome, that if it is intended to carry out the announced programme, an interdict shall be sought for in the law Courts of the Kingdom against any such attempt, and leading members of the Church are coming forward with unlimited offers of money to defray the expenses of the contest.

Our Home Missions.

MUSKOKA.

THE Rev. D. J. Macdonnell, of Toronto, and Rev. James Carmichael of King, lately spent two weeks in this District. The latter has kindly placed at our disposal the following way-side jottings, containing a graphic and very pleasing account of what came under their observation in this extensive and important mission field of our Church:—

"Muskoka is a vast territory, about 150 miles in length and 100 in breadth. Some portions of it are beautiful, very beautiful: some are just the very reverse. Some are fertile, others barren. You may represent the land as good, better, best; and again you may call it bad, worse, worst. Entering it as we did from the South, you see at first, the very worst parts of it. The farther you penetrate into it, the better the soil, and the more suited to become the home of

a happy and comfortable people. Muskoka will never rival the rolling prairies of the Great North West. While it lacks the inexhaustible soil of the prairie, it has some compensating advantages. It is abundantly wooded. It abounds with lakes that will always be beautiful, even when man has done all he can to mar their beauty. It will never be a great wheat producing country. Throughout the greater part of it there is no limestone rock, and little or no lime in the soil. But the hardier grains grow there luxuriantly. Finer oats than grow in the towns up of Stephenson I have not seen since I left the Carle O'Gowrie. The same is true of barley, oats, rye, &c. All the root crops yield abundantly. They are never troubled with summer frosts or early autumn frosts. The district is fast filling up with thrifty and industrious settlers. They come from all lands, and there is not one of our older counties, not one of our townships, scarcely one of our congregations, but has sent, or yet will send, some of its members to help to people Muskoka: and yet there is room!

I know of no mission field just now which can have the same interest for our Church as this. Already, preaching is kept up with greater or less frequency at over forty different points, and the number of these stations will need to be doubled within the next two or three years if our Church is at all to keep pace with the growth of the district.

At Gravenhurst, on lake Muskoka, the terminus of the Northern Railway, we have a handsome church, which was opened during our visit. It is said to be the finest in Muskoka, and is nearly free of debt, only \$500 remaining to be paid. Is there no member of our Church with a purse large enough, and a heart large enough, too, who could send them a cheque for the whole sum, and fill their hearts with thanksgiving? We held a missionary meeting here, but were warned beforehand not to expect much of a collection, as the people were keeping all their money for the opening of the Church, and for the tea-meeting which was to follow. The new church was crowded at all the diets on the Sabbath; and the tea-meeting was a great success. The next point visited was Bracebridge, twelve miles from Gravenhurst. Mr. Findlay, ordained missionary, the bishop of Muskoka, resides here. There is an excellent church, seated for 350, which has a debt of about \$1000 upon it. We had a very spirited meeting here, and a good collection. On Sabbath evening, when Mr. Macdonnell preached, the church was crowded to the door. Bracebridge and Gravenhurst are both incorpor-

ated villages, with a population of nearly 1000 each. About six miles in a N. W. direction there is another station with a church partly finished, which was crowded to the door on the evening we visited it. There are not very many Presbyterian families in this section; but the few that are there are very anxious to have their church in such a state that they can worship God comfortably in it. The horse that was conveying us to this church was a borrowed one, and not possessed of a missionary spirit. He had evidently got it into his head that he had too much theology on board, and ignominiously upset us all three in a snow-bank.

Along the road to Huntsville there are several rising stations, such as Cook's church in the Jones' Settlement, where the few settlers commenced building a church before they saw the face of a minister. Several miles further on we came to Allansville, where they had a small log church erected ten or twelve years ago. It has grown too small. We met in the school-house both on the Friday evening and on the Sabbath afternoon, with from eighty to ninety attentive listeners. It was like a glimpse of old times to see the farmers coming to church, bringing their wives, sons and daughters, babies and all with them, in a good old fashioned ox sleigh. (We must not forget the way in which our host at this place introduced one of our number to his mother. "Mother, this is Mr. — from —, the man who bothered the life out of thirty-five millions of your Presbyterian brethren and sisters for two years, and whom Mr. Chiniquy stood up to defend in the Assembly, and there he is on the wall," pointing to a portrait of Father Coiniquy pasted on the wall.) They were to commence immediately to prepare the material for a new frame church, 30 x 40 ft. which they intend to raise in the Spring. Could none of our wealthy congregations take up a contribution and quietly send it up to them? One hundred, or even fifty dollars, would very greatly encourage them in their good work. About eight miles farther, in a North Easterly direction, we come to Huntsville, where the Rev. Mr. Andrews resides. This is likely to become an important place, I have no doubt but it will in time become the capital of Muskoka. It is beautifully situated on the river which flows from lake Vernon into Fairy lake. It is surrounded by a country much better for farming purposes. In summer, they have the little steamer "Northern" plying from the head of lake Vernon to the foot of Mary's lake. Just behind the village rises a vast pile of granite rock that would

rival the Abbey Craig, and from its summit what a scene of fairy beauty meets the eye! In summer, when all is fresh and green, or in October, when it is flooded with the full glory of Indian summer, it must be magnificent. Lakes Vernon, Fairy, Mary, and Peninsula are all beneath your feet, surrounded each one by a fringe of towering rocks covered with trees or shrubs or wild flowers. Why is the heather wanting? Why are not these islands and rocks and hills all waving with heather bells? The genius of Fairy lake made answer,—

“It will not leave its place of birth,
It will not grow in other earth.”

There is a church at Huntsville, partly finished. The number of families connected with it is not very great, but they are doing all they can to push forward the work. A contribution of one hundred, or two hundred dollars, would encourage them wondrously just now. Who will send it them! There may have been about one hundred present at the meeting on the Sabbath evening, and about the same number on the Friday evening.

Some five or six miles from Allansville, at the foot of Mary's lake, we have another station where I preached on Sabbath morning to about forty or fifty in a school-house. There is here the nucleus of a village, Port Sidney. We have no church, but they were to commence to provide the material that week, and I have no doubt it will be up and opened for the worship of God before another winter comes. You in older towns and cities and country parishes, who have your comfortable churches and cushioned pews, think of your brethren and sisters in the backwoods, and send them of your abundance, that they may thank God and take courage. Mr. Andrews has some ten or twelve stations under his care, and I know of no man that is better fitted to be a pioneer missionary. (The same may be said of Mr. Findlay.) He has to superintend the getting out of timber, and the procuring of materials generally for church building. At each one of these stations a church has been commenced, or will immediately be commenced.

At Hovey, some eight miles north of Huntsville there is a rising station, and at Elmsdale, eight or nine miles farther North, there is another station; and still further North, at Katrine, near Doe lake, another station which is likely to become important. The soil here is much more fertile, and it is filling up rapidly with the best class of farmers. Thence, all the way to lake Nipissing, the way is open, and the cry is borne southward by every breeze, “come in and possess the land.” These last named

stations we were compelled, very reluctantly, to leave unvisited. But all we saw, during our hasty visit impressed us with a sense of the responsibility resting upon our Church to push forward with the greatest activity the Missions in Muskoka. If that is yet to become a great country, it will become all the greater if the blue banner of the Presbyterian Church waves in every valley, and on the margin of every lovely lake throughout it.

MANITOBA.

MISSIONARY MEETINGS.

We are indebted to the Rev. Allan Bell of Portage La Prairie for a report of missionary meetings held within the bounds, and by the direction of the Presbytery of Manitoba, of which the following is the substance:—

According to instructions, missionary meetings, under the supervision of Messrs Donaldson, McKellar, Bell, and Stewart, have been held in the various stations in the Western part of the Province under the care of the Presbytery of Manitoba. The first meeting was held in Woodlands, the most eastern station of the group.

Mr. Donaldson, the missionary laboring in this field, presided over the meeting. The night was dark and somewhat stormy, which prevented some from being present, notwithstanding, the district was well represented. The settlement is not largely presbyterian, and they have had a series of misfortunes. After the grasshopper plague was over, the country suffered from the wet weather of two consecutive seasons, but though enervated they are not discouraged.

At HIGH BLUFF we met with a very enthusiastic reception. This is one of the oldest presbyterian stations in the province. From some cause or other it has been dormant for a time, but at present new life seems to have been infused, and great activity and enthusiasm is a pleasing substitute for former deadness. The meeting was large. As an example of the earnestness and activity existing among the people we notice these two facts—a petition is largely signed to ask Presbytery to moderate in a call, so that they may have a minister settled amongst them; and a very efficient choir has been organized by the efforts of the ladies of the place. The music rendered by the choir did a great deal towards rendering the meeting a success.

PORTAGE CREEK.—The meeting at this place was a very cheerful and pleasant one. The station is one of growing importance. It is associated with High Bluff in the call which will shortly be placed in the hands of a member of our presbytery.

PORTAGE LA PRAIRIE.—The meeting here was well attended and the addresses were listened to with marked attention. Portage La Prairie is the centre of what is generally called the garden of Manitoba. Certain it is that the presbyterian cause has, since the opening up of the country to settlement, grown more rapidly than in any other part of the province excepting Winnipeg. They were the first outside of Winnipeg to raise themselves to the condition of a supplemented congregation, and will be, I believe, the first to erect themselves into the condition of a self-sustaining congregation. Burnside, which was visited by the delegation, is a settlement composed almost entirely of Presbyterians, chiefly from Huron and Bruce. They are intelligent well-to-do farmers, and take an active interest in all church matters. The meeting here was hearty and the feeling good.

It was the effort of the speakers in all these meetings to stimulate the people in the direction of Home Missionary effort. The cause in Manitoba is assuming vast proportions and requires much united effort. If these meetings can be taken as an index, we can easily prognosticate that our cause will not be allowed to suffer by the sons of the noble ancestry who first planted the Presbyterian banner in Scotland Ireland and England.

Our Foreign Missions.

THE EASTERN SECTION OF COMMITTEE OF FOREIGN MISSIONS.

The Committee met at New Glasgow, N S, on the 15th inst. The reports of all the Trinidad missionaries for the past year were read, and the Committee recorded gratitude to God for varied and abundant evidences of success. Some of these are referred to in another place in this number.

Estimates of all anticipated expenditure for 1878, prepared and submitted by the Mission Council, involving an expenditure of \$4876.00, besides the salaries of Mr. Christie and Miss Blackader, were sanctioned, and referred to the Treasurer to be acted on by half-yearly payments in advance. In response to the appeal of the Mission Council for another Missionary without delay, it was agreed to make strenuous efforts to obtain a suitable man. A letter was read

from Rev. J. F. Campbell which shewed that he was at work at Mhow with his characteristic ardour, aided by the female missionaries and other help.

Our Trinidad Mission.

WORK IN 1877.

APPEAL FOR TWO MISSIONARIES!

THE Annual Report of the Mission Council of Trinidad for 1877 states that the Coolie population is mainly grouped in three districts. 1. The Southern District, which embraces the San-Fernando and Savanna Grande Mission fields; 2. the Couva District; and, 3rd, the Northern District. The two districts first named embrace three Mission fields. In these there are in operation 15 schools, with 694 children enrolled, and an average daily attendance of 441.

There were in 1877, 95 baptized, 68 of whom were adults. The Coolies contributed for religious purposes \$748.24. These statistics show that the work is advancing in the fields now occupied. With respect to

THE FUTURE

our missionaries state that in order to do the work as it should be done, two additional labourers are required. One of these would have to occupy the third or Northern District referred to above. The line of railway from Port-of-Spain runs through this District, and on it are estates with 4000 Coolies, and Coolie villages besides. Nothing is being done at present for this region, and our missionaries feel that they can do nothing until reinforcements are sent. The whole services of one missionary, supported by a staff of native workers will be required for this Northern District. This shows how indispensably necessary to the completeness of the work is a fourth missionary.

But, in view of the early future, a fifth missionary is needed—to train native agents. The brethren say, "We feel that we must aim at raising a native ministry who may be settled over self-sustaining charges. It would be a real economy of labour to draw together catechists at stated times for some systematic instruction. None of our missionaries with their present labour could undertake this work. Arrangements could be made to allow the catechists to be at their respective stations on the Sabbath; and the missionary would be free to preach wherever his services would be most needed." But there is a second ground on which they apply for a fifth missionary, namely, "To superintend mission work in

certain outlying districts of the island in which there are a few estates but where the Coolie population is not large enough to justify the settlement of a European missionary, such as Cedros with a Coolie population of 1200; Chaguanas with 1100, and Diego Martin with 500. Efficient catechists would be stationed at these places, and visited from time to time by the missionary. This could be done by the fifth missionary without interfering with his work as a teacher of catechists, as he could go to such stations on Saturday and return on Monday. The fifth missionary would also render essential service in supplying vacant stations during the absence of missionaries on their furloughs. Each of our missionaries has a very large field, embracing about 6000 Coolies, and the Coolie population is constantly increasing. It is clear that one missionary cannot effectively take charge of two such fields; and in the rainy season it would be utterly impossible in the case of two of the fields to receive the care of the same missionary. The time for giving instruction to catechists would be in the dry season when their work is most interfered with by the agency of labour on the estates. Missionaries going home usually get their leave of absence in the rainy season. Thus the fifth missionary will be free to take the vacant charge.

REV. A. FALCONER'S VIEW.

Rev. A. Falconer, late Clerk of the Synod of the Maritime Provinces, and now minister at Port-of Spain, fully endorses the views presented by the missionaries in their appeal. The Coolie population is increasing at the rate of 1500 to 1700 a year. Mr. F. says, "I am perfectly satisfied that if our people at home could only themselves survey this field, and were duly impressed with the necessities of the heathen population, and felt the hopefulness of the work in which they are engaged, the amount required would soon be forthcoming. I have seen enough in the way of results to convince me that you have great reason to be encouraged in your work, and that you are engaged in a mission that ought to be prosecuted with increased vigour. I trust that the Church at home will rise to the necessities of the hour and provide for you the men and means required for the Christianizing of the Asiatics of this island."

REPORT OF REV. JOHN MORTON.

Rev. John Morton sends his *tenth* Annual Report as a Missionary to the Asiatics in Trinidad, dated Savanna Grande, Dec. 31, 1877. After a reference to his return to his

work from a visit to Nova Scotia, necessitated by Mrs. Morton's illness, he proceeds:

SCHOOLS.

1. The school at Cedar Hill was closed to draw the children up to our Central school at the mission. The teacher, Arthur Tejab, was transferred to a new school opened at Fairfield Estate, which lies between this and the forest. In the Fairfield school only Hindustani is taught and the work there is but making an entrance into the region beyond.

2. At Mount Stewart village a new school was opened in March, in which both English and Hindustani are taught.

3. Since July, Miss Blackader has had charge of the mission school in place of Mr. McDonald.

4. Jordan Hill school continues under John Kantoo as in the past.

Religious instruction is given daily in all the schools. The numbers enrolled was 174 and the daily average attendance 122.

These four schools are so arranged that children in every part of the field which we are working up may attend school without walking over two miles. But we are not as yet working up the whole field entrusted to us or lying beyond us. In weighing carefully the results of these schools, after ten years experience of mission work, my conviction is that they are essential to our success and that their results are as manifest as those of any other part of our work. The schools of this district have given us some good teachers, and we have now more lads than we can employ as monitors, some of whom will soon be capable of taking entire charge of a school. I may note also that one half of the baptisms on my list are the result, direct or indirect, of our schools. In connection with schools I may here note that we have an application from Cedros, at the South end of the Island, for a teacher, another from the Guaracaras district about three miles from this.

SABBATH SCHOOLS

are kept up at the Mission Jordan Hill and Mount Stewart. The Fairfield children attend the mission Sunday School. The average daily attendance at these Schools is about 100.

THE CATECHIST'S WORK

has been to teach Hindustani daily to a class of the children in the mission school, and to teach adults to read who come at night. Of these, there have been a few coming more or less regularly since early in the year, to assist in the Sunday School here at 8 a.m., in the absence of the missionary to take en-

tire charge of the 11 o'clock Sabbath service here, and to go out alone, or with some of the teachers, every Sabbath afternoon, and frequently during the week to preach to the adults.

PREACHING.

There has been a regular service kept up at the mission at Jordan Hill and Mount Stewart as principal stations, but every Estate and village has been visited more or less regularly by the Missionary or Catechist. The number baptized during the year was 14, thirteen adults and one child; two of our members have died.

I have to express my obligations to Mr. Christie for taking charge of my station during my absence; to Mr. McDonald and Miss Blackader for carrying on the mission school, and my satisfaction with the way in which the Catechist and all the teachers and monitors have conducted themselves during the year.

I enclose a report of Expenditure for the past year and an estimate for 1878.

REPORT OF REV. K. J. GRANT.

Rev K. J. Grant sends his seventh Annual Report, dated San Fernando, the 31st Dec., 1877. He speaks of the past year as the happiest he has had in the mission field. There was no interruption from ill-health or affliction of any kind. Every department of the work had advanced. At the close of the year he had six schools with 373 on the roll, and a daily attendance of 236. In religious instruction, the "International Series" is followed. The Scripture Readings are regularly studied during the week, and thus the pupils are prepared for their Sunday's work. A very interesting meeting of 140 children, and many Coolie parents, was held in the church on Christmas day. A good friend, Dr. Parsley, contributes \$10 a month towards the mission. Mr. Grant bears testimony to the zeal of the catechists and teachers.

Mr. Grant baptized 74 Asiatics, 49 of whom were adults, and 25 children attending school. On some of the estates the Gospel had been preached for six years without a single convert to cheer the missionary's heart. This was the case on Picton and Wellington estates, but 16 were baptized on those estates in 1877, and there are now 30 candidates for baptism.

EVIDENCES OF SINCERITY.

(1.) All attend service, most of them every Sabbath. Some walk three miles regularly.

(2.) A considerable portion of the adults are learning to read the Bible.

(3.) Formerly, many used rum, ganja, and opium, but have since abandoned them.

(4.) Generally speaking they manifest becoming zeal in seeking the conversion of their countrymen.

(5.) In confessing Christ all are subjected to reproaches, insults, and curses, and some to bruises and wounds. Of the latter we had an illustration this week.

(6.) All contribute to Christ's cause. Some give liberally. Lal Bahari's weekly offerings amount to \$50 00, which is much augmented in his gifts of charity. Soudeen \$37 00. These are our largest contributors. Total in my district from Coolies \$611 83, made up as follows:

(1) San Fernando weekly collections \$257.98.

(2.) Bequest of late Gangadin \$169 83.

(3) La Fortune's collection \$65 00.

Do Special in 14 mos. \$109.

(7.) Within six weeks converts have paid for Bibles \$25.00.

(8.) We have had no serious cases of discipline.

(9.) Twenty-two couples have been married according to Christian forms in our Church.

These are some of the evidences of the genuineness of the work. I have five who are doing the work of catechists, though only three, viz.:—Lal Bihari, Jarpargaslal, and Sadaphal, are known to the Church, the other two, Beergu and Seeboo, being registered as monitors.

Jarpargaslal succeeds Teeluck Singh who has gone to India with the expectation of returning. In consequence of the importance of the La Fortune district, I have stationed Lal Behari there, Jarpargaslal takes his place in San Fernando, who, Apollos like, is an eloquent man, but requires to have expounded unto him the way of God more perfectly. Sadaphal, too, is a most faithful man. He went into a comparatively new field a year ago. His work is telling.

The young men of Prince Street Church, Picton, of United Church, New Glasgow, and of Fort Massey, Halifax, deserve and have my sincerest thanks for the support of these three young men. They cannot estimate the important service rendered by these catechists. They are good men. They work hard, and God is cheering them.

The friends too at Richmond that support Sirju, at Harvey that support Joga, at Merigonish that support John Aaron, and the Misses Stark at Woodstock, Ont., that support Jugasera, have done these lads a

great kindness, and aided me much as they are all acting as monitors.

The liberal supply of clothing which friends in Nova Scotia, New Brunswick, and Galt, Canada, furnished on our return here 15 months ago, did much to awaken kindly feelings. Both advantage and enjoyment have been derived from the melodeon kindly given by Dr. Geddes of Yarmouth.

In Jacob Corsbie, now at Galt Institute, at the expense of Rev. J. R. Smith's congregation, we lost a valuable helper, who we pray may yet render service in a mission to his countrymen, the Chinese.

I trust your Board will devise liberally for this mission and possess the whole land without delay. I hope to have a balance in favour of the Board of £60.0.0 in this year 1878. Encouraged by the past, and, above all, by the promises of Him who cannot lie, we look forward with large expectations.

REPORT OF REV. THOS. CHRISTIE.

Rev. Thomas Christie sends his fourth report, dated Couva, Dec. 31st, 1877. After explaining the circumstance that led to his taking charge of Mr. Morton's field as well as his own, and the changes rendered necessary by this arrangement, he proceeds :

PREACHING THE WORD.

My work of preaching has been confined chiefly to the Sabbath day, both in Couva and Savanna Grande. My catechist, however, has been working faithfully as usual, and, unless something serious hindered, has spent the Sabbath and five afternoons of the week in this service. Three of the teachers also have taken their share in this work especially in the Hospitals connected with their own Estates. The attendance and interest shewn have been very encouraging.

Special interest has been shewn on Exchange and Providence Estates. On the former we have been holding excellent meetings in the school-room, and, on the latter one, services at which usually from 60 to 70 attended were held till lately under a large Tamarind tree, but now, chiefly by the exertions of three Christian Coolies on the estate, a grass covered house sufficient to accommodate 70 people has been put up at a cost of about \$13 in money, but at an expenditure of a large amount of work by the Christians.

During the year the Coolies gave for religious purposes, the sum of \$65.40. \$13. was spent in the way mentioned above. The remainder goes with the building fund for a Church.

During the year I baptized in Couva five adults and two children.

TEACHING.

For the first six months of the year I had an interesting class of nine young men, five of them teachers, who met regularly on three afternoons in the week, some of them coming more than two miles after a hard day's work in school. Besides reading lessons in the advanced reader, I gave them lessons in Geography, Grammar, Ancient History and in the Bible. I expect to resume this class on the coming week.

THE SCHOOLS

have on the whole held their own, and in some of them there is a slight increase for numbers. The work done has been of the usual quality, much of it very elementary, as many of the children are taken away as soon as they are able to work. Several children in each of the schools have been learning to read in their own language also. We finished by a gathering of more than a hundred on Christmas day at my house, when prizes were distributed to the most deserving, and cakes, &c., to all.

The total number on the Roll, in all the schools, is 147.

The average attendance for the year was 83.

Our New Hebrides Mission.

LETTER FROM REV. H. A. ROBERTSON,
MISSIONARY TO ERROMANGA.

Sydney, N. S. W., Jan. 2, 1878.

Though I hope to write you by next mail and to enclose my annual report, I wish in this note to inform you of the safe arrival here of Rev. Wm. McDonald and myself, with our wives and families, by "Dayspring." When we left the New Hebrides, Nov. 23, all the Missionaries on the islands were in pretty good health. Mr. and Mrs. Neilson were not quite so well as usual, but were attending to their work, and at their post. As you know, Mr. and Mrs. Inglis have returned to Scotland, Mrs. Paton had been ill in Australia, before their return to the New Hebrides, and is still delicate; but possessed of such wonderful natural energy, that she is as cheerful and active as ever. I see the Melbourne people are moving to get Mr. Paton appointed agent for the mission, so as to draw forth steadier and more abundant support from the Australian churches. Mr. Copland is at New Zealand, not being yet able for any public work, and his dear children with Mr. and Mrs. Gerdlert, of Syney. The Missionaries whom we left on the islands are, Messrs.

Annand, Watt, Neilson, Mackenzie and Milne.

Mr. and Mrs. McDonald and three children left this for Melbourne, four days after arrival, and found Mrs. Geddie, John, and Ella well. The McDonalds expect to return to Sydney about the 15th of March, and the "Dayspring" is appointed to sail from this port for the New Hebrides, April 1st.

I had the pleasure of meeting with "The Heathen's Mission Committee" and "The Dayspring Board" here on the 13th of last month. The Heathen's Mission Committee agreed to pay the cost of printing my Erromangan Catechism, and Dr. Steel has written to the B. & F. B. Society, asking them to be at the expense of printing a translation of the *Acts of the Apostles* in Sydney. I expect our christian natives in Erromanga will refund the cost of printing the Acts before the close of this year. I am to be employed by the Presbyterian Church of N. S. Wales under the direction of the above named Committee, to address meetings in town and country on behalf of our mission. This, with the transcribing of the Acts, and correcting the proof sheets, and preaching occasionally, will keep me pretty fully occupied until we return to Erromanga again.

Mrs. Robertson, our little girl and little boy, with a young man from Erromanga, who is one of two Erromangans acting as Boat's crew to the "Dayspring," and a little girl—a daughter of the notorious Rangi—and I, went to Parramatta a fortnight ago and spent a week with our dear friends Mr. and Mrs. Murray, and their two very interesting children. To us the sojourn with our kind friends of St. Andrew's Manse was simply delightful. There was but one painful and sad circumstance, which, though we might try to persuade ourselves that we were mistaken, forced itself upon our notice. I refer to Mrs. Murray's partial blindness. Poor thing! It is sad to see one so young, cheerful, and companionable thus afflicted, and to know that while she hears the plaintive cry of her sweet little daughter, she cannot see her. And then to think that she is thousands of miles from her dear native land and her own mother. Our presence only I fear reminded her too much of all these things. May she have the lively sympathy and prayers of the Lord's people, for her trial results from her devotion to missionary work.

By the "Dayspring" in October, we received the invaluable Mission goods. Mr. Annand kindly divided his from mine and sent our full share.

P.S.—On new year's day, Mrs. Robert

son presented us with a new year's gift. Mother and daughter, by Divine Blessing, are both doing remarkably well, and have far better care than I could give or get for them in Erromanga.

Formosa.

LATEST NEWS FROM REV. G. L. MACKAY.

IN transmitting the following letter from Mr. Mackay, the Convener makes the following reference to the alarming reports in circulation touching the safety of our devoted missionary:—

Toronto, 8th March, 1878.

I enclose a copy of a letter from Rev. G. L. Mackay giving an account of the disturbances to which somewhat alarming reference was made in the telegraphic reports published in the papers some time ago. This letter, though dated 17th December, had on the envelope the Amoy post-mark of January 9th, which was a few days later than the reports. I had this week another letter from Mr. Mackay, dated 4th January, from Taamsui. It is his annual report, and contains almost nothing which has not already appeared in print. He makes no reference to the disturbances at Bang-Kah and does not mention whether he has re-visited that city. Bang-Kah is a large city with a population of 50,000 inhabitants. Mr. Mackay's last letter bears the Amoy post mark of January 25th. I trust therefore, that all immediate danger is over.

W. McLAREN.

Formosa, Kelung, Dec. 17th, 1877.

You remember I wrote to you some time ago about establishing a chapel in the city of Bang-Kah and about meeting determined opposition. The head men and Mandarins began to quibble about the house which was rented. As I had other work pressing upon me I left for a time, and made known to the Chinese authorities that on the 5th day of the 11th moon I would again enter the city. Immediately proclamations were issued to that effect, and warning all parties not to interfere with me.

Saturday before last, with my students and several helpers, I proceeded to the spot and quietly entered the house intended for the chapel. I passed the night in a dirty, dark, damp room, and in the morning quite a number of hearers attended worship. Forenoon, a dozen rough looking fellows stood at the door and pushed two of their number inside, whilst more of the same band were assembling outside. After some time I induced the two who were within to

leave, and had no further disturbance throughout the day. Monday morning I sent for masons, and began to take down the old building. They worked till evening, and the following day, without being disturbed. Tuesday afternoon I went to Sintang, a town not far distant, and preached the gospel of Jesus.

Wednesday morning I went to the Toa-liong-pong chapel, and from there to Sekkhan, where I extracted 80 teeth, and made known the way of salvation to hundreds in the street. From there I went to our Sintang-pong chapel, had a bowl of rice, and started back. When about half way I met a messenger running, who told me that my students and helpers were in the Inn where I left them, with doors closed, lest the mob that drove the masons away and levelled the rented house to the ground should beat and kill them. I hastened on, and at dark was entering the city when I observed a large crowd in front of a temple, and said to the helper who was with me "I'm going to see my students if ten thousand devils stand in the way, so you can follow me or go back." He quickly replied "I'm ready to die at your side;" "all right," I again said to him, "follow me and we will march on in the strength of Jehovah of Hosts, and fear not." We thus walked straight through the crowd and not a man touched us. On the contrary, they opened right and left as if wonder stricken! Approaching the door, another angry crowd gave way, and, as we entered, a shout went up outside as though the gates of hell were thrown open. My dear and ever faithful students threw themselves around me and wept for joy at our meeting once again. We blessed our Master and stood ready to live or die for Him.

Thursday morning through H. B. M. Consul, B. C. G. Scott, 20 Chinese soldiers were sent to guard the Inn where we were. Hundreds gathered in front of the door and threatened to pull down the building if we would not leave. I told them I would not, and continued pacing the street in front, and extracted many teeth for them. In the meantime the soldiers! were outside smoking opium. How unlike Canadian Volunteers or British red coats! Towards evening the mob increased so that 1000 were there in quite an excited state. They again told me to leave at once. When they saw I would neither do that nor go inside, they actually stamped with their feet and gnawed with their teeth. At dark they left, and the innkeeper begged of me to leave, but I would not. All day Friday was just a repetition of the preceding day. Saturday morning the owner of the inn appeared and ordered the keeper out of doors, or else to

drive me away. Crying, he came to me with the key in his hand to lock the doors if I would go out. I thought it was time as a British subject to claim my rights, and I did so. Men were sent from the Jamen to tell all parties not to molest me. Towards evening the British Consul called on me, and when about to leave I accompanied him a short distance. The mob yelled, shouted, and slandered him. We returned, he sent word to Jamen. Immediately the Ting (sub-prefect) arrived in his chair, and all seemed quiet for the time being. I told the Consul I would not leave, he told the Ting then to protect me, and left. He no sooner got out of sight than the Ting said he wished to speak to me, so we entered the inn when he begged of me to leave for a short time, while he would bring the rioters to justice. At first I felt disposed not to listen; but he seemed so pitiful, and begged so hard, that said I would go to one of my chapels for a few days then, but would return if he would not bring the guilty parties to justice. He sent an escort to the Toa-liong-pong chapel with me. Yesterday I preached at Sintang-pong; this morning I went to coal harbour, and now I am here. Now don't be alarmed, for the work here was never more prosperous, and there will be a chapel in Bang-kah though devils rage. I have hundreds of good friends in the city. Three head men are the cause of all the trouble. Before you will receive this, God alone knows what may take place. I am determined by His strength to hold my ground if I die in the cause.

Pray for Bang-kah, pray for North Formosa. Oh! pray that Jesus may come quickly and establish His Kingdom. Come Lord Jesus, come quickly.

G. L. MACKAY.

India.

OUR latest dispatch from Rev. James Douglas, our Missionary at Indore, is dated 22 January. He says,—

Our work is full of encouragement and promise. We have received invitations from officials to visit the little states of Ratlane, Dhar, Dewas and Silona. My little printing-press has arrived from Philadelphia. We want a font of Hindi type, and another of Roman Urdu, and then a grand work is before us. My desire is to reprint short portions of Scripture in small leaflets or tracts, making careful selections suited to the people and to give them away all along the line of Railway, and in town

and city. The people will read these when they want by the Hindi Bible in three volumes. I have often read "the Sermon on the Mount," the law of Moses, and the Lord's Prayer, and have had the same people come in a day or two asking to hear more. Who will help me by this means to sow the seed of the Kingdom?—at cost of ink and paper.

The following interesting letter from Miss Fairweather, was lately received by Mrs. Mowat, one of the Vice-Presidents of the Kingston Womans' F. M. Society.

Canadian Mission,
Indore, January 15, 1878.

Your very kind and welcome letter reached me last week, and with much pleasure I hasten to reply.

First of all, let me thank you and your friends in the city of Kingston, for your interest in our much loved work at Indore. If you could only know it as it is, you would rejoice with us,—it is so full of promise and of hope.

As to definite work, we have at present nothing costing money, because we could not depend on funds. I shall try to tell you, however, what our desires in this matter are. There is, first, about three miles from Indore, a large Brahmin village, and at a short distance, two smaller ones. They have requested us to open a school. They will give us room and matting, learn from our books and scriptures, if we will provide a teacher and superintendent. They make but one stipulation, viz: the teacher must be of their own caste, a Brahmin. Not a man in the village can read. The school would probably cost about \$10.00 or \$12.00 per month. There are many others in a similar state of mind, but only this one has applied. Secondly, we desire to establish a first rate school for native girls in the centre of Indore city, to be put under State superintendence, the lessons and work to be overlooked by us. This would cost us something like \$30.00 per month. Thirdly, we desire to establish schools for the poor children of the Camp Bazaar. These cost but little, say from \$7 to \$8 per month, teacher, rent, cleaning, included.

I think these little schools most important, as this class form the serving caste, and are the servants of the rich women living in seclusion, by whom any newness is welcomed with a peculiar zest, and thus texts of Scripture and scraps of knowledge are often carried far into the dark, comforting and blessing the oft-times weary

and heavy laden. I have often thought these humble lips are blessed with a peculiar grace in telling "the old, old story." I fear to tell you of any more of our ambitions, lest you think us too voluble altogether.

These are ways in which, as you propose, children may work for children. On first coming to Indore, we opened a school and had a most successful one. Mr. Douglas, the Munshie, and myself doing the work between us. But the Zananas opened so rapidly and among so high a class of ladies that I could not give it the attention it required, and Mr. Douglas, being ill, and much engaged besides, the numbers fell off, and at last we closed it. Had we been able to pay a capable man, we might have had it still. Usually, teachers are paid so much salary to teach the children who attend. My judgment is never to pay but according to the average daily attendance. This makes the teacher responsible for numbers, and procures a liberal attendance, but it is rather difficult to obtain a teacher on that footing, as the Hindu is naturally a very easy-minded individual, and, except something stronger than moral suasion be brought to bear on his mental and physical equilibrium, is not so easily disturbed as most Canadian employers would deem desirable.

Orphanages, as yet, we have none, and I do not think them desirable, except some special necessity arises, such as a famine.

As to kinds of work—We are placed in the centre of an immense *Native* population, with only a few English officials. Natives would rather be naked than wear garments made after foreign fashions. Besides, calico is fully as cheap in India as in Canada, and there is the cost of sending besides. I would suggest your sending us at intervals materials for working with;—patterns of all sorts of fancy things. We have much admired the specimens of mottoes wrought on perforated card board, brought out by the ladies from home. Now, I have been wondering whether if I sent you a copy of the Hindi and Mahratti alphabets,—would somebody try working the Lord's Prayer and Ten Commandments in these characters,—besides the alphabet letters, so that mottoes might be sewed in the vernacular? That would fix a text on a native wall, and perhaps in a Hindu heart. Dolls are of no use, or very little here, and they might be a great temptation to make idols of. It is different where there are Orphanages and native Christian children. I got a very useful packet of patterns from Chalmer's Church, Montreal, some months ago, indeed: it is all I have

had to use. Little patterns are most useful in Berlin wool. They like things showy but not elaborate as to design. That sort of work is what we out here call "seed-sowing" by all waters.

I find my letter is growing very long; yet I think you would enjoy hearing a little incident of our every day work. It occurred two days ago, and I will try to give you as nearly as possible an exact translation of it.

(Continued on page, 12.)

JUVENILE MISSION SCHEME.

The attention of Sabbath Schools is drawn to the opening sentences of Miss Fairweather's letter published above. Any Sunday schools willing to give their contributions towards the support of any of the schools mentioned by Miss Fairweather can do so through the Juvenile Mission. Had it been known, at the time the Committee sent its circulars to Sabbath schools, that our Missionaries at Indore desired to establish such schools, they would have been included among the objects offered for the contributions of the children.—as the desire of the Committee is to draw forth the interest and cooperation of Sabbath schools, so as to afford all available assistance to our Missionaries, who are working at a disadvantage under unavoidable financial limitations.

The Presbyterian Record.

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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.

We can supply a few sets of the RECORD for 1876-77, the two volumes bound in one, price \$1.50. The stock of Proceedings of the Edinburgh General Presbyterian Council is about exhausted. If there are still

any parties, however, desirous of obtaining copies, we shall endeavour to procure them and forward them by mail at cost price, \$1.60.

Literature.

PROCEEDINGS OF THE FIRST GENERAL PRESBYTERIAN COUNCIL, HELD AT EDINBURGH, July 1877: edited by Rev. J. Thomson, A. M.: \$1 50.

Notwithstanding the Catholic elements which are to be found in the Presbyterian system, and which, indeed, are frequently spoken of as its characteristic excellencies, it is not quite clear that Presbyterians as a class are free from the charge of dogmatism, intolerance, and partisanship. The controversies that have at different times divided "the body," and which still mar the harmony, to some extent, of those who bear the same name, afford evidence that it is possible to lay undue stress upon what is really valuable in the system, and to attach more importance than is necessary to some of those minor points which confessedly belong to its non-essentials. However this may be, we cannot too much admire the ideas which led to the convening of the Council, nor the fine brotherly spirit which characterized its proceedings from beginning to end. It marks an era in the history of the Reformed Churches, and this report of it will be read and studied with interest by all who adhere to the teachings of John Calvin and John Knox, and who claim spiritual kindred with Patrick Hamilton and George Wishart, with the Melvilles, Samuel Rutherford, and Henderson, and the other fathers of the Presbyterian Church. "Although," as Dr. Dykes put it, "even this Council may have been too narrow to satisfy the aspirations of some—too narrow to fulfil that splendid hope, for the sake of which Calvin would have crossed many seas," it has yet done a great deal to manifest the substantial unity which does exist under the garb of outward differences, and it has further pledged all who took part in it to increased efforts for the promotion of that true Christian affection which must ever be the crowning ornament of the Church of God. This volume will contribute largely to promote the objects of the Council, by stimulating the Churches to united effort, and by strengthening the bond of living sympathy between the stronger and the weaker branches of the Presbyterian family. Instead of a hundred copies being circulated in Canada, we wish there were at

least a thousand. The book is intensely interesting. The only defect we notice in it is the omission of Dr. Flint's opening sermon, for which he received the thanks of the Council and which he was requested to publish.

THE COMPLETE PREACHER; AND METROPOLITAN PULPIT. *The Religious Newspaper Agency, 21 Barclay St., New York.*

These monthly periodicals are extremely valuable to ministers and students of theology generally. The former gives, every month, some half dozen sermons by the most eminent living preachers, the latter presents the outlines of a much larger number. In recent numbers, two sermons by Dr. Farrar have been re-published, which as it seems to us have had an importance attached to them quite beyond their intrinsic merits.

Canon Farrar has not added to his reputation by these sermons. Those who look for Biblical criticism in them will be utterly disappointed. For argument, they will find substituted a wild, hysterical cry against the doctrine which the author controverts, that *viz.*: of the endless punishment of unrepented sin. Our space is limited; and we care not to go into the general question; we shall content ourselves with some references to that rashness of statement in which they abound.

1. Like "a true Churchman," Canon Farrar casts the usual sling at Non Conformists. These and the Papists are made responsible for the frightful notions of hell that prevail throughout Christendom. The Episcopal Church clergy know better than to propagate such exaggerated and vulgar representations of future punishment! We have been in the habit of thinking that clergymen of the Church of England, Bishops notably, have laid themselves as open to this charge as any of the Dissenting writers. Canon Farrar, indeed, allows that Jeremy Taylor's descriptions of the punishment of the lost are somewhat highly coloured and overdrawn. But then the Bishop was a poet! and this makes all the difference. It was Jeremy Taylor's fiery and poetic indignation against wrong, that impelled him to write "Christ's Advent to Judgment." Suppose the Bishop had happened to be a Puritan!

2. Augustine is charged with having "flung dark shadows over God's light." We have thought that Augustine took his cue from Paul. Why not at once object on this ground to the great Apostle? "I would have been only fair to launch forth this canonical rhetoric on the head of Augustine's teacher.

3. The Canon is a writer with lofty assumptions. "I speak," he says, "with the most accurate Theological precision!" "I arraign these miserable devices as crude and ghostly travesties of the holy and awful will of God. I arraign them as mercilessly ignorant. I impeach them as a falsehood against Christ's universal and absolute redemption." This is presumptuous self-assertion; certainly it is not argument.

4. Canon Farrar says of those who hold to the "orthodox" doctrine that they "claim to have been admitted into the Council Chamber of the Trinity." Where this is claimed we are not told! Or by whom! The Canon speaks with so much seeming certainty respecting the deep things of God, that we retort "Thou art the man!"

5. Where would be the popular teachings about hell, if we calmly and deliberately erased from our English Bible the three words "damnation" "hell" and "everlasting?" We could hardly believe our eyes when we read this question. How does our author account for the popular notions of hell which have prevailed and still prevail, where the English Bible was never known. How did Augustine come by these "popular notions?" From these three English words? These are a few only of many evidences which the sermons—especially the first—contain of the rashness, the self-assertion and the denunciation of which we complain.

THE CANADIAN SPECTATOR, Edited by Rev. A. J. Bray, Montreal. This new weekly Journal has made a successful debut. Its outward appearance is decidedly prepossessing, and its bill of fare is good. It aims high. It remains to be seen whether there is sufficient appreciation among us to sustain the editor in his high-toned enterprise.

THE CANADIAN MONTHLY, published by Hunter, Rose & Co., Toronto, maintains the position of a first class magazine and deserves a large circulation. The March number contains a very able paper on Tyn-dall's Materialism, by Professor Watson of Queen's College, Kingston, and other excellent articles. Yearly subscription, \$3.50.

THE SCOTTISH AMERICAN JOURNAL, and **THE INDEPENDENT**, both of New York, are amongst the most valuable of our American Exchanges. We always find them remarkably well posted in ecclesiastical affairs, and very judicious in their criticisms. We have to thank both for their frequent complimentary notices of Canada and Canadians.

KINGSTON WOMEN'S F. M. ASSOCIATION.

The Women's Foreign Missionary Society of the Presbytery of Kingston held its annual public meeting in Chalmers' Church Kingston, on Monday evening Feb. 18. The Annual Report was read, announcing the intention of the Society, if sufficiently reinforced by auxiliaries from the Presbytery, to undertake the support of Miss Forrester lately sent out as one of the Missionaries of the Church to Indore. The Rev. F. McCuaig presided at the meeting, and the Revs. F. G. Smith, Prof. Mowat, Principal Grant and Mr. Millingen, lately returned from Turkey, took part in the proceedings. Principal Grant and Mr. Millingen addressed the meeting at some length, the latter giving a very interesting account of the religious condition of Turkey and the great work of American Missionaries there. Principal Grant spoke more particularly on the Missions of our own Church, dwelling especially on the importance of Zenana Missions, and on their claims on Christian women, ending with an eloquent appeal to his female hearers to show their gratitude for the blessings which Christianity had brought to woman, by taking part in this branch of the great work of building up the temple of God in human hearts,—which would tell in eternity when all other works have passed away.

OFFICIAL NOTICES.

CONTRIBUTIONS FOR SCHEMES OF THE CHURCH.

It is requested that all contributions for the Schemes of the Church for the year 1877 and '78, be remitted without delay. The books of the Agent for the Western Section of the Church will be closed on 30th April, and all sums intended to appear in the accounts of the year about to close should be remitted by that day.

W. REID, D. D.

Toronto, 15th March, 1877.

It is especially requested that instalments on subscriptions for KNOX COLLEGE BUILDING FUND be collected and remitted by Local Treasurers before 30th April.

SYNOD OF HAMILTON AND LONDON.

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

Presbytery rolls, and all documents for transmission to the Synod, should be in the

hands of the Synod Clerk, a week before the day of meeting.

WM. COCHRANE, D. D.

Synod Clerk.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet at Kingston, and within St. Andrew's Church there, on Tuesday, the 14th May next, at 7.30 p.m., when a Sermon will be preached by the Rev. Thomas Wardrope, the retiring Moderator. Clerks of Presbyteries, will forward their rolls, along with reports of ordinations, inductions, translations, licensures, deaths, demissions, and erection of Congregations and Mission stations to the undersigned, at least eight days before the meeting.

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

JOHN GRAY M.A.

Synod Clerk.

Orillia, 1st April, 1878.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa is appointed to meet at Montreal and within Erskine Church there, on Tuesday, the fourteenth day of May next, at 7.30 p.m. Clerks of Presbyteries to take order that their papers be in the hands of the Clerk of Synod eight days before.

JAMES WATSON A.M.

Clerk of Synod.

Huntingdon, 1st April, 1878.

MEETINGS OF PRESBYTERIES.

Halifax.—Tuesday, 30th April, 10 a.m.
 P. E. Island—Friday, 3rd May, 11 a.m.
 Montreal—Tuesday, 2nd April, 11 a.m.
 Newfoundland—Thursday, 9th May, 7 p.m.
 British Columbia—Wednesday, 1st May, 11 a.m.
 Paris—Tuesday, 7th May, 11.30 a.m.
 Ottawa—Tuesday, 7th May, 2.30 p.m.
 Lindsay—Tuesday, 30th April, 2.30 p.m.
 Toronto—Monday, 6th May, 11 a.m.

Would not the souls gathered round you on the Sabbath evening make a glorious crown to lay at the Feet of Jesus?

Give your scholars to Christ to keep when absent from you, and He will never leave them.

A Page for the Young.

LITTLE Polly Perkins
 Under the tree,
 Sewing as busy,
 As busy can be.

Very long seam,
 Very warm day;
 Thread grows knotty,
 Then gives way.

Little Polly Perkins
 Says "Oh my!"
 Throws down her work,
 Thinks she'll cry.

Looks through her tears;
 On the grass beside her,
 Working at his web, she
 Sees a little spider.

Spider looks funny,
 Cocks up his eye,—
 "What a silly girl, to
 Sit there and cry!

"I work always,
 Yet I'm gay;
 Never sit and boo-hoo,—
 That's no way."

Little Polly Perkins,
 Busy as a bee;
 "Horrid old spider
 Shan't beat me."

Eva M. Tappan.

A GALLANT RESCUE.

ON Sunday night, the 14th of October last, a terrific gale of wind swept over the English Coasts. While the gale was at its height, at about ten o'clock at night, an ill-fated barque, the *William Jones*, from Swansea, was swept towards the furious line of surf which marked the

Plymouth Breakwater. Anchors were let go, but to no purpose. On came the barque like a plaything in the mighty waters, striking the breakwater with a fearful crash, and carried by the following waves right over the sea-wall into the scarcely less tempestuous Sound. She was splintered into matchwood; but where were the the captain, the captain's wife and baby, and the brave seamen who manned the vessel? Had they time to look to Jesus for salvation? Were they his people? We cannot tell: He only knows.

Within the breakwater, her Majesty's ship *Turquoise* lay at anchor. Although comparatively safe, she might drag her anchors, and all hands were on the alert. After a violent gust of wind in the pitchy darkness, a cry seemed to come from the waters; the men looked at each other. Again the agonized cry rose through the storm; what could be done? It was certain that a fellow-creature was perishing, but to lower a boat in such weather was madness; eight lives would be lost in endeavouring to save one.

At this moment a seaman stepped forward—John Emmanuel Barnes, captain's coxswain, on passage to H.M.S. *Elk*,—and volunteered to go overboard. All shuddered. He could never come back alive; he must be drowned in such a sea, or dashed to pieces among the wreckage floating about; but he was resolute. "What made you so determined to go?" I asked him on the following Sunday at the Sailors' Rest "I felt," he said, "that a fellow-creature was drowning; I knew that Jesus was with me, and that, come life or death, I was safe. Just as I was going to jump over board, He sent a marine to me, who fastened a line round my waist; but for that I should have been drowned at the first plunge. I was knocked about, almost stunned by the waves, but He guided me to a piece of wreck, and I laid hold of the poor drowning fellow; I had but strength to pull the line, and keep his head above water, when we were hauled on deck. The officers kindly gave me brandy, but I told them that I did not want brandy for saving a man's life; and besides, I was a teetotaler; and I'm glad to say my poor rescued mate Blom is one also."

The day after the storm, the captain of the *Turquoise* mustered all hands, and thanked Barnes for his gallantry. He asked him, "Why did you volunteer for such a dangerous service?" His answer, clear and decided, was—"Because I was not afraid to die, sir!" No, he was not afraid, because he knew that those words were His, "He that believeth on Me shall never die."

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 2ND MARCH, 1878.

ASSEMBLY FUND.

| | |
|--------------------------|-----------|
| Received to 2nd Feb. '78 | \$1765 52 |
| Springville | 4 00 |
| Kingston, Chalmers' Ch. | 10 00 |
| Ancaster | 5 00 |
| Alberton | 3 00 |
| Nairn Church | 5 00 |
| Blyth | 9 40 |
| Economy & Five Islands | 6 45 |
| Cow Bay | 5 00 |
| Union Centre & Lochaber | 5 00 |
| Greenhill, Salem Ch. | 2 00 |
| Riversdale | 2 00 |
| Grafton | 2 00 |
| Garafraxa, St John's | 3 00 |
| Owen Sound, Division St. | 8 13 |
| do Knox Ch | 6 50 |
| Bathurst, N B | 5 10 |
| Kingston, Brock St. | 10 00 |
| Wakefield | 3 45 |
| Montreal, St Gabriel St | 16 00 |
| McKillop, Duff's Ch | 5 00 |
| Beaverton | 9 50 |
| Montreal, Erskine Ch | 28 11 |
| Hibbert | 12 65 |
| London, 1st Cong | 10 00 |
| Port Hope, Mill St. | 3 00 |
| Montreal, Cote St. | 40 00 |
| Dunblane | 1 00 |
| Elora, Knox Ch | 10 00 |
| Perth, Knox Ch | 12 00 |
| Baltimore | 10 00 |
| Ottawa, St Andrew's Ch. | 2 00 |

\$250 19

N. B.—Congregations that have not yet remitted for the Assembly Fund are requested to do so as soon as possible.

COLLEGES ORDINARY FUND.

| | |
|----------------------------|----------|
| Received to 2nd Feb. '78 | \$250 89 |
| McNab & Horton | 14 02 |
| Scott & Uxbridge | 8 00 |
| Springville | 5 00 |
| Leaskdale | 15 00 |
| Osprince | 1 25 |
| North Easthope | 25 00 |
| Harrington | 16 00 |
| Bear Creek | 15 59 |
| Markham, St John's | 25 55 |
| Nairn Church | 21 00 |
| Plympton, Smith Ch | 4 00 |
| Owen Sound, Division St. | 22 56 |
| Grafton | 25 00 |
| Garafraxa, St John | 8 00 |
| Guelph, Chalmers' Ch S S | 20 00 |
| Biddulph | 5 00 |
| Kingston, Brock St | 30 35 |
| Smith's Falls, Union Ch | 31 00 |
| Kitley | 2 00 |
| Beckwith, Knox Ch | 12 00 |
| McKillop, Duff's Ch | 10 00 |
| do Caven Ch | 4 75 |
| Eramosa | 10 00 |
| Uxbridge | 16 00 |
| Drummondville | 10 00 |
| Huron, Grant's Ch | 10 00 |
| Fullarton | 10 50 |
| Smith's Falls, St Andrew's | 20 00 |
| Fergus, St Andrew's | 50 00 |

| | |
|-----------------------------|-------|
| Chesley | 5 06 |
| Hibbert | 15 00 |
| North Mara & Longford | 9 75 |
| Beverley | 7 00 |
| London, 1st Presbyn Ch. | 83 75 |
| Richmondhill | 8 00 |
| St Catherine's, 1st Pbyn Ch | 85 40 |
| Dunblane | 2 00 |
| Elora, Knox Ch | 4 25 |
| Finral | 24 00 |
| Perth, Knox Ch | 45 00 |
| Euniskillen | 5 90 |
| Baltimore | 35 10 |
| Holstein | 7 52 |
| Amus | 10 18 |
| Fairbairn | 5 50 |
| Avonton | 25 00 |
| Toronto, Gould St | 50 00 |

\$3748 42

FOREIGN MISSION.

| | |
|----------------------------|-----------|
| Received to 2nd Feb. '78 | \$5032 64 |
| J R, Fullarton | 6 00 |
| Newmarket Sab Se, China | 20 00 |
| Friend, Sarnia | 43 50 |
| Scott and Uxbridge | 10 00 |
| Springville | 1 00 |
| Kingston, Chalmers' Ch | 116 00 |
| Leaskdale | 5 00 |
| A young man, Annan | 5 00 |
| Leeds | 12 00 |
| Cornwall, Knox Ch | 16 00 |
| Waddington, N Y | 78 10 |
| West Williams | 14 50 |
| Osprince | 0 50 |
| Warwick | 5 00 |
| Cote des Neiges | 14 00 |
| Harrington | 27 00 |
| North Easthope | 23 00 |
| Nairn Church | 12 00 |
| Georgina, Knox Ch. | 5 50 |
| Mimosa | 3 00 |
| Chatham, St Andrew's | 19 00 |
| Elmira, Illinois Sab Se | 20 00 |
| Cornwall, St John's | 35 00 |
| Columbus | 21 00 |
| Grafton | 15 00 |
| Garafraxa | 4 00 |
| Guelph, Chalmers' Ch S S | 20 00 |
| Montreal, Stanley St | 80 00 |
| Biddulph | 10 00 |
| W Gwillimbury 1st, addl. | 12 00 |
| Miss McKenzie, Mel- | |
| bourne, Que | 5 00 |
| Port Perry & Prince Alb't | 10 00 |
| Kingston, Brock St | 15 00 |
| do do Sarnia | 20 00 |
| Smith's Falls, Union Ch | 50 00 |
| Kitley | 5 00 |
| Beckwith, Knox Ch | 15 00 |
| Kemble | 2 00 |
| McKillop, Duff's Ch | 11 00 |
| do Caven Ch | 7 00 |
| Eramosa | 21 00 |
| Uxbridge | 20 00 |
| W W, London | 4 00 |
| McKillop & Tuckersmith. | 25 70 |
| Montreal, Erskine Ch | 65 00 |
| Smith's Falls, St Andrew's | 35 10 |
| Fergus, St Andrew's, add | 25 00 |
| Friend, Formosa | 4 00 |
| Quebec, St Andrew's | 100 00 |
| Hibbert | 20 00 |
| Toronto, West Ch Sab Se, | |
| Formosa | 25 00 |
| Stratford, St Andrew's | 10 00 |
| Almonte, St John's | 40 00 |
| Bequest of Miss Gal- | |
| braith, Princeton | 50 00 |
| Toronto, St Andrew's, | |
| Jarvis St | 20 00 |

| | |
|-----------------------------|--------|
| London, 1st Pbyn Ch | 20 00 |
| do do Sab Se | 23 41 |
| Penbroke, Calvin Ch | 12 98 |
| St Catherine's, 1st Pbyn Ch | 104 00 |
| Guelph, do | 25 00 |
| J Dickson, Clifford | 1 00 |
| Montreal, Cote St Sab Se, | |
| China | 50 00 |
| do do Ch. | 225 00 |
| Drummond | 5 00 |
| Dunblane | 6 00 |
| Montreal, St Joseph St | |
| Sab Se, China | 35 00 |
| St Andrew's | 12 00 |
| Thames Road SS, Formosa | 14 00 |
| Nairn Church, add | 2 00 |
| W Gwillimbury 1st, addl. | 1 00 |
| Leskey | 8 10 |
| Elora, Knox Ch | 23 98 |
| Finral | 40 00 |
| Perth, Knox Ch | 55 00 |
| Baltimore | 33 00 |
| Desboro | 2 64 |
| Mrs Lambeth, Carradoc. | 6 00 |
| Fergus, Union Meeting | 14 50 |
| Toronto, Gould St | 22 00 |
| do do Sab Se | 70 10 |
| do Sherburne St SS | 22 00 |
| do Caer Howell St SS | 10 00 |

\$3627 95

HOME MISSION.

| | |
|---------------------------|-----------|
| Received to 2nd Feb. '78 | \$7615 50 |
| Glenmorris Sab Se | 7 05 |
| Rockwood | 5 00 |
| Kingston, Union Missy | |
| Meeting | 12 00 |
| Leaskdale | 20 00 |
| Sarawak, Nth Kepple, &c | 5 27 |
| Leeds | 23 00 |
| Cornwall, Knox Ch | 40 00 |
| Waddington, N Y | 70 00 |
| Claremont | 14 00 |
| Eadie | 16 00 |
| Elmira | 1 50 |
| Osprince | 5 65 |
| Cote des Neiges | 14 00 |
| North Easthope | 41 00 |
| Hespeler | 9 16 |
| Harrington | 23 00 |
| Markham, St John's | 14 50 |
| Nairn Church | 16 00 |
| Georgina, Knox Ch | 5 50 |
| Mimosa | 4 00 |
| Grafton | 25 00 |
| Garafraxa, St John | 5 00 |
| Hawkesville | 6 00 |
| Guelph, Chalmers' Ch S S | 30 00 |
| Bluevale | 17 00 |
| Montreal, Stanley St | 110 00 |
| Biddulph | 12 00 |
| Alton | 6 00 |
| Duncannon | 5 00 |
| St Vincent, Knox Ch | 5 00 |
| Sydenham, St Paul's Ch | 5 58 |
| W Gwillimbury 1st, add | 15 00 |
| Miss McKenzie, Mel- | |
| bourne, Que | 5 00 |
| Port Perry & Prince Alb't | 25 00 |
| Carlton Place, Zion Ch | 11 18 |
| Kingston, Brock St | 22 40 |
| Wakefield | 17 29 |
| Smith's Falls, Union Ch. | 100 00 |
| Kitley | 10 00 |
| McKillop, Duff's Ch | 12 25 |
| do Caven Ch | 7 00 |
| Brewster | 2 57 |
| Eramosa | 40 00 |
| Uxbridge | 24 00 |
| Sarnia, St Andrew's S Se. | 50 00 |
| W W, London | 6 00 |
| Drummondville | 26 00 |
| Ripley, Knox Ch | 10 00 |

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|---|------------|
| Montreal, Erskine Ch | 1000.00 |
| Fullarton | 13.50 |
| Smith's Falls, St Andw's | 75.60 |
| Carlton Place, St Andw's | |
| Thank offering | 10.00 |
| Carlton Place, Zion Ch | |
| Miss's Meeting | 16.02 |
| Carlton Place, St Andw's | |
| Miss's Meeting | 16 02 |
| Franktown, St Paul's, | |
| Miss's Meeting | 6.10 |
| do Thankoffering | 5 00 |
| South Kinloss & Lucknow | 60.10 |
| Toront., West Ch Sab Se. | 20.60 |
| Hibbert | 19 25 |
| Georgetown | 5.40 |
| Linehouse | 9 28 |
| Harrich | 20.40 |
| Dunnville | 15.00 |
| Almonte, St John's | 41.03 |
| Bequest of late Miss Galbraith, Princeton | 50 00 |
| Toronto, St Adv, Jarvis St | 20.00 |
| James Fraser, Perth | 4 40 |
| London, 1st Pbyn Ch | 50.40 |
| do do S Sc | 46 57 |
| Pembroke, Calvin Ch | 42.70 |
| Valleyfield | 11.40 |
| St Catharines, 1st Pbyn Ch | 165.00 |
| Moore, Burn's Ch | 22.40 |
| Guelph, 1st Pbyn Ch | 75.00 |
| Edwardsburgh & Mainville | 10.00 |
| Morrisburgh | 11 51 |
| Waddington, addl | 3.50 |
| Montreal, Cote St Sab Se. | 4 40 |
| Balderson | 4 60 |
| Drummond | 5 40 |
| Ayr, Knox Ch | 56.25 |
| Sault Ste Marie, Thanksgiving day | 3 00 |
| Dunblane | 6 10 |
| Montreal, St Joseph St S S | 15 00 |
| Nairn Church, addl. | 2 40 |
| W Gillimbury 1st, addl. | 1 00 |
| Laskey | 6 00 |
| Wellington, Missy's M'ting | 3.62 |
| North Gower, do | 4 08 |
| Falwofield, do | 1 30 |
| Richmond, do | 2 42 |
| Stitzville, do | 3 70 |
| Bell's Corners, do | 5 60 |
| Nepean, do | 4 50 |
| Alice & Pettawawa | 7 00 |
| Montreal, St Joseph St | 50.00 |
| Elora, Knox Ch | 23 98 |
| Finsal | 50 00 |
| Perth, Knox Ch | 65 00 |
| Wroxeter | 16 55 |
| Fordwich | 6 41 |
| Enniskillen | 16.00 |
| Cartwright | 2 26 |
| Drambo | 6 00 |
| Baltimore | 70.00 |
| Mill Point | 2 14 |
| Friend, Balsover | 2 00 |
| Avonton | 42.60 |
| Toronto, Gould St | 815.05 |
| do Sab Se | 75 30 |
| do Sherbourne St S S | 20 60 |
| do Caer Howell St S S | 10 45 |
| | \$11589 96 |

KNOX COLLEGE, BUILDING FUND.

| | |
|---------------------------------|-----------|
| Received to 2nd Feb '78 | \$5877.03 |
| Rodgerville, per J Anderson | 46.00 |
| Swath Luther, per Rev H Crozier | 10.00 |
| Hullett, per R B Taylor | 25 00 |
| M L Fergusson, Laskey | 5.00 |
| | \$1318 99 |

| | |
|------------------------------------|-----------|
| Harrich, per Rev A W Wuddell | 25.00 |
| Hamilton, per J Walker | 75.00 |
| Guelph, per W Anderson | 21.60 |
| Alex Murray, St Mary's | 6.00 |
| McKillop, Duff's Ch, per Alex Kerr | 1.00 |
| East Puslinch, per James McLean | 170.00 |
| Wroxeter, per T B Saunders | 14 00 |
| D Campbell, Avonton | 5.00 |
| Lindsay, per J R McNeillie | 21.00 |
| M C Cameron, Goderich | 107 00 |
| Uxbridge, per J Symons | 15 00 |
| Wm Brown, Markdale | 5 10 |
| Belgrave, per W Allison | 28.00 |
| North Birmington, per J Watson | 15.00 |
| St Helens, per Rev R Leask | 63.60 |
| J Hagan, Campbellville | 4 40 |
| Win Agur, Tilsonburgh | 25 00 |
| | \$6556 03 |

WIDOW'S FUND.

| | |
|-------------------------|-----------|
| Received to 2nd Feb '78 | \$952.75 |
| Hillsgreen Station | 4 32 |
| St Mary's | 23.20 |
| Springville | 5.40 |
| Leaskdale | 3.40 |
| Osprey | 0.70 |
| Kildonan | 6.10 |
| Nairn Church | 8 10 |
| Grafton | 6 00 |
| Garrafraxa, St John's | 3.00 |
| Brucefield | 13.00 |
| Bidulph | 5.00 |
| Wakefield | 10 40 |
| Beckwith, Knox Ch | 5.00 |
| McKillop, Duff's Ch | 5 00 |
| Eramosa | 8.70 |
| Uxbridge | 5.00 |
| Huron, Grant's Ch | 8 65 |
| Montreal, Erskine Ch | 19.95 |
| London, 1st Pbyn Ch | 10.00 |
| Rodgerville | 7.87 |
| Montreal, Cote St | 55.00 |
| Dunblane | 3 00 |
| Perth, Knox Ch | 10.00 |
| | \$1176 14 |

With Rates from Revs H Currie, S W Fisher, J McConehey, J L Murray, A Kennedy, J Thomson, D Sutherland, G Crawford, R Gourlay, R Monteath, \$16 60; J K Hislop, R Y Hartley, J Fothersingham, R H Whillans, J R S Burnett, D Cameron.

AGED AND INFIRM MINISTER'S FUND.

| | |
|-------------------------------|-----------|
| Received to 2nd Feb '78 | \$1193 98 |
| Cornwall, Knox Ch | 15.50 |
| Ancaster | 5 00 |
| Alberton | 5 00 |
| Harrington | 4 24 |
| Miss McKenzie, Melbourne, Que | 5.00 |
| Kingston, Brock St | 25.40 |
| McKillop, Caven Ch | 2 50 |
| Hibbert | 3.00 |
| St Catharines, 1st Pbyn Ch | 25 40 |
| St Andrew's | 5.00 |
| Elora, Knox Ch | 9 77 |
| Perth, Knox Ch | 10.00 |
| Baltimore | 10.00 |
| | \$1318 99 |

Rates received to 2d Feb. 668.33

With Rates from Revs H Currie, \$3.50; J L Murray, \$5; J Thomson, \$4.25; W Park, \$3.10; J Leiper, \$6; G Crow, \$3.50; J Cameron, \$4.10; J K Hislop, \$3.50; R Y Hartley, \$4; A McDiarmid, \$3.50; R H Whillans, \$3..... 43.75

\$712.08

MANITOBA COLLEGE, BUILDING DEPT.

| | |
|--------------------------|----------|
| Received to 2nd Feb '78 | \$305.42 |
| Guelph, Chalmers' Ch S S | 9.60 |
| Georgetown | 1.35 |
| Limchouse | 1.28 |
| | \$317.21 |

MANITOBA COLLEGE, ORDINARY FUND.

| | |
|----------------------------|----------|
| Received to 2nd Feb '78 | \$137.67 |
| Guelph, Chalmers' Ch S S | 9.07 |
| Hibbert Sab Se | 19.25 |
| St Catharines, 1st Pbyn Ch | 10.00 |
| West Puslinch | 10.00 |
| Toronto, Gould St Ch | 22.60 |
| | \$205.99 |

KNOX COLLEGE, DEFICIENCY ON ORDINARY FUND.

| | |
|------------------------------------|-----------|
| Received to 2nd Feb '78 | \$865.00 |
| London, add, per Rev J M King, M A | 84.75 |
| Stratford, add, per do | 25.40 |
| Paris, per do | 174.50 |
| Ayr, per do | 66 40 |
| Brantford, per do | 161.00 |
| Hamilton, per Rev Dr Topp | 660.00 |
| Guelph, per do | 88 60 |
| Galt, per do | 157.40 |
| Mitchell, per Rev J M K'g | 66.90 |
| Seaforth, do | 107.50 |
| Goderich, do | 110.10 |
| Brucefield, do | 50.00 |
| Brussels, do | 32.00 |
| Clinton, do | 61.00 |
| Blyth, do | 34.60 |
| Wingham, do | 20.00 |
| Lucknow, do | 47 00 |
| Kincardine, do | 42.00 |
| Teeswater, do | 33.00 |
| Rev Robert Hamilton, Motherwell | 10.00 |
| | \$2762.75 |

BURSARY FUND, KNOX COLLEGE.

| | |
|---------------------------------------|----------|
| Amount received | \$50.00 |
| Clark Bequest, per J A Murray, London | 100.00 |
| Bequest of Miss Galbraith | |
| Princeton | 500.00 |
| Toronto, Gould St Ch | 60.00 |
| | \$710.00 |

KNOX COLLEGE, MISSIONARY SOCIETY.

| | |
|----------------------------|---------|
| Hamilton, Knox Ch S S | 16.00 |
| Toronto, Caer Howel St S S | 5.00 |
| | \$21.00 |

RECEIVED BY REV. DR. MCGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO MARCH 4TH.

FOREIGN MISSIONS.

| | |
|---|-----------|
| Acknowledged already | \$3737.03 |
| New Glasgow, Branch of the Cavendish and New Glasgow Cong, P. E. I. | 7.00 |
| Woodville & Little Sands, P. E. I. | 15.00 |
| Merigomish | 30.04 |
| East River, Pictou | 90.00 |
| Carleton, St John | 8.14 |
| Great Village | 40.00 |
| A friend of Missions Grove Ch, Richmond, Hfx. | 2.60 |
| New Annan | 5.75 |
| James Ch, N G Miss's Ass | 10.00 |
| Legacy by Miss Ellen Brownrigg | 50.00 |
| Pleasant Valley, Sowing Circle | 12.00 |
| Mrs Wm Dunlop 2nd | 4.60 |
| Newport | 7.75 |
| Fort Massey Missionary Association, 1 year | 250.00 |
| Springside Missy Society | 25.00 |
| Mrs (widow) M Frazer McLennan's Mountain | 4.00 |
| Otterbrooke Sewing Circle | 6.00 |
| Back Settlement of Economy | 3.19 |
| Falmouth St Ch, Sydney | 19.00 |
| West St Peter's, Mount Stewart, P. E. I. | 82.00 |
| Bequest Jas Coffin, Elder, St Peter's | 20.10 |
| Windsor do for New Hebrides special | 40.00 |
| John McCabe, Hantsport | 2.00 |
| Shubenacadie and Stewiacke, addl. | 5.46 |
| Poplar Grove Ch, Missy Meeting | 10.00 |
| Halifax Ladies Missy Soc towards Miss Blackadder's salary | 17.25 |
| St Andrew's Ch, St John's Nfld | 160.00 |
| | 16.66 |
| | \$4609.77 |

ZENANA MISSION.

| | |
|---|----------|
| Woman's Missy Society, St John's, Nfld. | \$332.00 |
| Woman's Missy Soc, Hfx | 20.00 |

DAYSPRING AND MISSION SCHOOLS.

| | |
|---|-----------|
| Acknowledged already | \$1942.34 |
| Glassville and Florenceville Sab Sc | 11.50 |
| Fort Massey S S, for Jai-par-gas-lal | 32.10 |
| East River, Pictou | 5.00 |
| Merigomish, for support of John Aaron | 15.00 |
| Col by children of West Truro | 25.73 |
| Dartmouth S S, for 1 year | 20.10 |
| Thasnet S S, Out, per Mrs Dode | 2.30 |
| Valleyfield S Sc, Brown Creek, P. E. I. | 9.41 |
| Brown's Soc of Brown's Creek | 16.17 |
| Goldenville Sab Sc | 20.40 |
| Still Water do | 7.40 |

| | |
|--|-----------|
| Sherbrooke do | 14.65 |
| Senora S S, Sherbrooke | 3.50 |
| James Ch S S, N Glasgow | 17.10 |
| N W Arm, Halifax | 10.00 |
| Stewiacke | 22.18 |
| Free St Andrew's Sab Sc, St John's, Nfld | 44.55 |
| Village S S, Bu toucho | 0.48 |
| A M Murray's Missy Box Buctouche | 0.64 |
| Sprinkside Sab Sc | 11.33 |
| Falmouth St Ch S S, Sydney | 16.60 |
| West St Peter's, Mount Stewart, P. E. I. | 5.00 |
| Upper Musquodoboit | 16.56 |
| Mrs Samuel Lawrence, Margaree, C. B. | 1.00 |
| Salcm Ch, Green Hill | 27.84 |
| Acadia | 21.23 |
| | \$2319.76 |

HOME MISSIONS.

| | |
|---|-----------|
| Acknowledged already | \$3091.41 |
| N G'ow (Cavendish) P. E. I. | 4.00 |
| Woodville & Little Sands, P. E. I. | 10.00 |
| Colonial Committee Free Ch of Scotland | 485.00 |
| Merigomish | 15.00 |
| East River | 15.00 |
| Georgetown, P. E. I. | 27.00 |
| Wentworth | 5.00 |
| Great Village | 28.00 |
| Dividend Kerr's Bequest to Srod of Mar, Prov. Int of \$486 for 2 years' | 24.00 |
| Bequest of G Kerr | 53.40 |
| New Annan | 5.75 |
| A member of United Ch, N G | 8.00 |
| Stewiacke | 18.66 |
| Goshen and Meadowvale Sewing Circle | 131.00 |
| Fort Massey Missionary Association, 1 year | 75.00 |
| Free St Andrew's, St John's, Nfld | 62.93 |
| Newton Mills Sewing Circle, Springside | 16.00 |
| A friend of Missions Grove Ch, Richmond | 1.00 |
| Falmouth St Ch, Sydney | 10.00 |
| West St Peter's, Mount Stewiacke, P. E. I. | 15.00 |
| St Croix & Ellershouse | 3.50 |
| John McCabe, Hantsport | 5.00 |
| St Andrew's Ch, St John's | 16.00 |
| | \$4010.65 |

SUPPLEMENTING FUND.

| | |
|--|-----------|
| Acknowledged already | \$3323.14 |
| Colonial Committee Free Ch of Scotland | 485.00 |
| East River | 15.00 |
| Carleton, St John | 18.00 |
| Great Village | 10.00 |
| Chalmer's Ch, Hfx | 35.50 |
| New Annan | 5.75 |
| A member of U'd Ch, N G | 6.00 |
| James Ch, N G Miss's Ass | 10.10 |
| Legacy by Miss Ellen Brownrigg | 50.00 |
| Stewiacke, 1 year | 10.10 |
| Fort Massey Missionary Association, 1 year | 170.00 |
| Springside Session | 12.00 |
| do Missy Ass. | 11.45 |
| Buctouche | 5.33 |
| Scotch Settlement | 3.60 |

| | |
|--|-----------|
| West St Peter's, Mount Stewart, P. E. I. | 10.00 |
| Musquodoboit Harbour | 3.05 |
| Salcm Ch, Green Hill, Religious Soc. | 5.70 |
| Shubenacadie and Stewiacke | 10.00 |
| | \$4699.57 |

COLLEGE FUND.

| | |
|--|-----------|
| Acknowledged already | \$3782.11 |
| Woodville & Little Sands, P. E. I. | 10.00 |
| East River | 15.00 |
| Richmond, N B. | 9.75 |
| Dividend Union Bank | 24.00 |
| Dividend Peoples Bank | 120.00 |
| Falmouth St Ch, Sydney | 2.00 |
| West St Peter's, Mount Stewiacke, P. E. I. | 32.00 |
| Windsor | 10.00 |
| Dividend of Union Bank | 560.00 |
| St Paul's Ch, Fredericton | 15.10 |
| Stewiacke | 20.00 |
| | \$4619.56 |

AGED AND INFIRM MINISTERS, FUND.

| | |
|--|----------|
| Acknowledged already | \$693.96 |
| Woodville & Little Sands, P. E. I. | 5.00 |
| Dividend Union Bank | 30.00 |
| Interest on \$70 from S H St James Ch, Newcastle, N B. | 81.00 |
| St Stephen, N B. | 9.25 |
| Falmouth St Ch, Sydney | 10.10 |
| Quoddy Sheet Harbour | 2.50 |
| Quoddy Sheet Harbour | 3.20 |
| Ministers' percentage:— | |
| Rev A Stuart | 3.00 |
| Henry Crawford | 3.00 |
| W P Begg | 3.50 |
| | \$652.41 |

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, Secretary-Treasurer of the Board of French Evangelization, 210 St. James Street, Montreal, to 9 March, 1878.

ORDINARY FUND.

| | |
|-----------------------------|------------|
| Received to 11th Feb. | \$14974.58 |
| Stanley Street, Montreal | 60.00 |
| Queensville Lady, p C B R | 20.00 |
| Mrs Carpenter, Berlin Falls | 4.00 |
| Westwood Sab Sc | 3.00 |
| Comber | 2.91 |
| Alex McLennan, Paisley | 1.00 |
| Anna M Johnston, Wardsville | 4.00 |
| Josie Johnston, Wardsville | 2.00 |
| Union Ch, Smith's Falls | 20.00 |
| Ritley | 3.00 |
| Arch Maxwell, Lancaster | 2.10 |
| Alex Dickson, do | 2.00 |
| W Dickson, do | 1.00 |
| Kilsyth Sab Sc | 2.00 |
| W W, London | 5.00 |
| Knox Ch S S, Lucknow | 2.20 |
| Sarnia S S Missy Soc. | 25.00 |
| St Helens | 9.00 |
| do Sab Sc | 7.00 |

| | |
|--|--------|
| Whitechurch | 14.00 |
| do Sab Sc | 4.00 |
| S Georgetown Sab Sc | 10.75 |
| Cote St S, Montreal | 40.00 |
| Tilbury East Sab Sc | 2.48 |
| N Mara and Longford | 11.25 |
| Cote St, Montreal | 150.00 |
| 1st Pbn Ch, St Catherine's | 75.00 |
| Central Ch, Hamilton | 193.50 |
| do do Sab Sc | 47.55 |
| Greenbank, addl | 3.00 |
| Drummond | 4.00 |
| Knox Ch, Port Dover | 5.00 |
| St Andrew's, Quebec | 10.00 |
| Coldsprings | 14.50 |
| Mrs J Lyall, Clarke | 12.63 |
| A friend, Orwell, P E I. | 5.00 |
| St John's, Hamilton S Sc | 15.00 |
| A friend, Montreal | 1.00 |
| R Richardson, Kincardine | 10.00 |
| Stanley St, Montreal S Sc | 30.00 |
| Donald Lamont, Caledon | 3.00 |
| Nairn Ch, Strabane, addl | 2.00 |
| Mrs John Thom, Toronto | 20.00 |
| Knox Ch, Perth | 39.00 |
| New Lowell | 8.00 |
| Knox Ch, Montreal | 85.00 |
| Fullarton Sab Sc | 10.00 |
| Baltimore Sab Sc | 10.00 |
| W Fraser, W Gwillimbury | 4.00 |
| Simon do do | 4.00 |
| R W Grand Orange Lodge | 10.00 |
| N S | 10.00 |
| Thos Crotty, Toronto | 1.00 |
| Barton Stone Ch Sab Sc | 10.00 |
| Smith's Falls Sab Sc | 3.00 |
| J Hope, sr, Blytheswood | 2.00 |
| St Andrew's, N Easthope | 5.00 |
| Brooklin Sab Sc | 8.00 |
| L O L 89, Clover Hill | 4.00 |
| Per Rev T Stevenson | 169.75 |
| Knox Ch, Hoxborough, addl | 5.00 |
| Sutherland's River, N S. | 20.25 |
| Rent | 2.50 |
| J Leask, Greenbank, Ex-Priests | 5.00 |
| Mrs A Leask, do do | 5.00 |
| Jas McMillan, do do | 1.00 |
| Ed Boe, do do | 1.00 |
| Andrew Ross, do do | 1.00 |
| Rev S Acheson, do do | 1.00 |
| G Watt, do do | 1.00 |
| Mrs J Smibert, London, Township, do | 4.00 |
| N Brant Sab Sc, do | 5.30 |
| D McCraney, M P P, Bothwell, do | 10.00 |
| A member of U'd Ch, N Glasgow, N S, do | 30.00 |
| Sarnia Sab Sc, do | 40.00 |
| Per A B Murchison, Thurso, do | 3.75 |
| A friend, Mascouche, do | 1.00 |
| W Coltart, Harwich, do | 4.00 |
| W McMillan, Greenbank, do | 1.00 |
| J Miller, Greenbank, do | 0.25 |
| Percy Con., do | 9.46 |
| A friend, Huntingdon, do | 4.00 |
| W Cunningham, Godmanchester, do | 1.00 |
| A friend, E Williams, do | 1.00 |
| Mrs McFall, Nobleton, do | 3.00 |
| L L L, Barrie, do | 1.00 |
| Rev D Wardrop, Teeswater, do | 4.00 |
| N Easthope, do | 3.00 |
| Rev D McLeod, do | 2.00 |
| O T Smith, Glanford, do | 5.00 |
| Sir A T Galt, Mont'al, do | 15.00 |
| Lady Galt, Montreal, do | 10.00 |
| John Madill, St Catherine's, do | 6.00 |

| | | |
|--|----|-------|
| Members of Fingal Cong | do | 24.00 |
| Rev J Alexander, Norval | do | 2.00 |
| Miss M M Fraser, Esqueving | do | 2.00 |
| Mrs M Kellie, Vankleek Hill | do | 3.00 |
| Per J Henderson, Cobourg | do | 14.50 |
| Misses Smith, London, Eng. | do | 96.88 |
| Mrs John McCurdy, Kirkton | do | 5.00 |
| A friend, Springville | do | 4.50 |
| Rev W Inglis, Ayr | do | 1.00 |
| Misses Ballingall, Ayr | do | 1.00 |
| W Baker, Ayr | do | 2.00 |
| Per Rev Dr. McGregor, Halifax | | |
| Woodville and Little Sands, P E I. | | 10.00 |
| East River | | 5.00 |
| Georgetown, P E I. | | 28.00 |
| James Ch, N Glasgow | | 15.00 |
| A Pictou Lady, per Rev F W G | | 5.00 |
| Port Massey Miss'y Ass | | 20.00 |
| Springdale Miss'y Soc. | | 10.00 |
| do Session, Ex-Pr'ts | | 13.00 |
| Rev Dr McGregor, do | | 2.00 |
| Richmond, Halifax | | 15.75 |
| Falmouth St Ch, Sydney | | 10.00 |
| West St Peter's, Mount Stewart, P E I. | | 20.00 |
| Windsor | | 30.00 |
| St Andw, St John's, Nfld | | 16.00 |
| Per Rev Dr Reid, Toronto | | |
| Springville | | 10.00 |
| Leaskdale | | 10.00 |
| Ancaster | | 10.00 |
| Alberton | | 6.00 |
| Osprings | | 0.75 |
| Harrington | | 20.00 |
| Cornwall, St John's | | 35.00 |
| Grafton | | 9.50 |
| Garafraxa, St John's | | 3.00 |
| Guelph, Chalm's Ch S S | | 20.00 |
| Biddulph | | 9.00 |
| Miss McKenzie, Melbourne, Que | | 5.00 |
| Kingston, Brook St. | | 22.00 |
| McKillep, Duff's Ch | | 10.00 |
| do Caven Ch | | 3.50 |
| Uxbridge | | 12.00 |
| Drummondville | | 7.51 |
| Huron, Grant's Ch | | 11.50 |
| Toronto, West Ch S S | | 5.00 |
| Georgetown | | 5.00 |
| London, 1st Pbyn Ch | | 20.00 |
| do do S Sc | | 23.40 |
| Guelph, 1st Pbyn Ch | | 25.00 |
| Dunblane | | 5.20 |
| Dunbarton Sab Sc | | 10.00 |
| Laskey | | 8.00 |
| Bluevale | | 12.00 |
| Endie | | 19.00 |
| Elora, Knox Ch | | 9.77 |
| Fingal | | 40.00 |
| Toronto, Gould St Ch. | | 60.00 |
| do do S S | | 20.00 |
| do Sherbourne | | 10.00 |
| do Caer Howel | | 10.00 |

\$17222.24

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer,

ORDINARY REVENUE.

Received to 10th Feb... \$1741.65

| | |
|-------------------------|-----------|
| Wakefield | 7.59 |
| Cote St, Montreal | 450.00 |
| Erskine Ch, Montreal | 400.00 |
| St Andrews, Que. | 8.00 |
| St Andw's, Williamstown | 9.00 |
| St Andw's, Huntingdon | 13.25 |
| Knox Ch, Montreal | 150.00 |
| St Sylvestre | 5.00 |
| Knox Ch, Roxborough | 10.00 |
| | \$2794.49 |

ORDINARY REVENUE DEFICIT.

| | |
|----------------------|----------|
| Received to 10th Feb | \$902.89 |
| South Finch | 20.65 |
| | \$923.54 |

THEOLOGICAL CHAIR.

| | |
|-----------------------|-----------|
| Received to 10th Feb | \$1180.00 |
| Archibald & McCormack | 25.00 |
| | \$1205.00 |

BUILDING FUND.

| | |
|-------------------------------|----------|
| Received to 10th Feb | \$208.75 |
| Geo Browne, Montreal | 60.00 |
| D Campbell, Almonte | 4.00 |
| Wm Riddell, do | 5.00 |
| Jas Moore, Brockville | 10.00 |
| D McIntyre, Avonmore | 5.00 |
| Don'd McKercher, Indian Lands | 1.00 |
| A G Northrup, Belleville | 50.00 |
| Jas Falconer, do | 2.00 |
| W Bailie, Kingston | 10.00 |
| A Tosbach, Almonte | 5.00 |
| A Hodge, Cornwall | 50.00 |
| J Reid, jr, Montreal | 5.00 |
| James Shearer, Montreal | 250.00 |
| | \$675.75 |

SCHOLARSHIP FUND.

| | |
|--------------------------|----------|
| Received to 10th Feb | \$487.75 |
| Cote St, Montreal Sab Sc | 50.00 |
| St Joseph St, do do | 25.00 |
| Stanley St, do do | 20.00 |
| H MacKay, do do | 60.00 |
| H McLennan, do do | 25.00 |
| | \$667.75 |

WIDOWS' AND ORPHANS FUND

Let in connection with the Church of Scotland.

James Croil, Montreal, Treas.

| | |
|------------------------|-------|
| Fergus, St Andrew's Ch | 24.00 |
| East Nottawasaga | 12.00 |
| Quebec, St Andrew's Ch | 80.00 |
| Rippen | 12.00 |
| Hills Grove | 4.32 |
| | 16.32 |
| Balsver | 4.00 |
| North Easthope | 5.00 |
| Osnabruck | 12.00 |

THEOLOGICAL HALL BUILDING AND

ENDOWMENT FUND, FARQUHAR FOREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO FEBRUARY 28th, 1878.

Previously ackn'ledg'd \$22463.32
Capt E Cummingser, Wilmot. 25.00

| | | | | | | |
|--|--------|---|------------|---|-------------------------------|-------|
| Glendyer & Mabou, per Walter McDonald | 80.25 | Lunenburg, per J Esintown | 242.00 | " M G Henry | 16.00 | |
| Part of Rev A McIntosh, Cong. Indian Brook | 23.66 | | \$23756.43 | " A F Thomson | 1.50 | |
| Bas River, per Rev Thos Duncan | 24.25 | WIDOWS' AND ORPHANS FUND | | | " A J Mowatt | 22.25 |
| Merigomish | 69.50 | of the late Presbyterian Church of the Lower Provinces. | | | Kennetcook & Gore | 13.45 |
| Dr Cameron, River John | 10.00 | Howard Primrose, Treas. Pictou | | | A friend, Harbour Grace, Nfld | 16.00 |
| Malpeque, P E I, per Peter McNutt | 75.62 | Rev Kenneth McKenzie | \$44.50 | Antigonish | 20.00 | |
| Sherbrooke, per Thomas Campbell | 68.00 | " W Grant | 20.00 | Middle Musquodoboit | 0.45 | |
| Rev Robt Cumming, Melrose | 50.00 | " Thos Sedgewick | 20.00 | Hopewell | 10.17 | |
| Mrs T O Geddes, Yarmouth | 25.00 | " Kenneth McKenzie | 0.75 | Gabarus | 3.09 | |
| James Ch, New Glasgow, part 1st installment | 224.33 | " A Farquharson | 21.00 | Woodville & Little Sands | 5.00 | |
| James Ch, New Glasgow, Build Fund, part 1st inst | 21.00 | " John Forrest | 20.78 | Bank dividend & interest on investments | 616.54 | |
| Little River, Musquodoboit, per V McKinnon | 13.25 | " Edward Grant | 20.75 | | \$1104.42 | |
| Broad Cove, per Rev Dr Burns | 39.75 | " S. Johnson | 10.25 | YOUNG MEN'S BURSARY FUND. | | |
| Peter Ross, Elder, Blue Mountain | 112.00 | " E D Miller | 3.60 | MARITIME PROVINCES. | | |
| Rev Geo Roddick, West River, Pictou | 50.00 | " A McL Sinclair | 21.13 | W. F. Knight, Halifax, Treas. | | |
| Shediac \$5, Scotch Settlement \$11.50 | 16.50 | " Thos Sedgewick | 0.37 | Donation from Mr D McGregor | | |
| Rev A B Dickie, Sheet Harbour | 10.00 | " J C Meek | 0.33 | Gregor | | |
| Springside, per Hon S Creelman | 54.00 | " John McKinnon | 20.00 | Interest Kerr legacy, per Geo Mitchell | | |
| Upper Musquodoboit, per Rev J Simpson | 59.00 | " A Farquharson | 0.50 | Colonial Committee Free Ch of Scotland | | |
| | | " J Bennett D D | 20.00 | 145.33 | | |
| | | " Robt Sedgewick | 20.00 | \$174.33 | | |
| | | " H McD Scott | 21.13 | JUVENILE MISSION SCHEME. | | |
| | | " James Fowler | 21.13 | Arnprior Sab Sc | | |
| | | " Thos Nicholson | 21.13 | St Andrew's S S Sarnia | | |
| | | " Dr McLeod | 21.88 | Rev Dr Kemp, Brantford | | |
| | | " James Watson | 10.33 | Smith's Falls Sab Sc | | |
| | | " A F Thomson | 20.00 | 2.00 | | |
| | | " G M Clark | 21.40 | | | |

Concluded from page 104.

Two weeks ago on Sunday, some eleven native gentlemen from a quarter of Indore called Juni, came to see us. We had reading and talk first, and then Mr. Douglas, Miss McGregor and I sang for them a native hymn, set to native music. I observed one who seemed interested, yet took no special notice. It was just sowing time, and it passed by without remark. Two days ago, the man returned alone, and this is his story. "Long ago, when I was a little boy, my father died suddenly and left us quite destitute. My great ambition was to learn to read, but I had to work for bread and had no opportunity. At length, a native friend, who was clerk in an engineer's office, took me to see his Sahib, and told him of my misfortune and ambition. The gentleman said I should have my desire, and he would give me the best book in all the world to read. It was called "Bible." He gave me in charge of his head clerk, and ordered him to teach me to read and write both Hindi and English. The lady, his wife, also liked me, and often called me to her and read for me of "the Christ," but the clerk became envious of their liking for me, and would not teach me any more than he could help. I managed to get pretty well acquainted with my own language, but I could not make out to learn English. Soon after this, the mutiny broke out, and my benefactor and his wife and family were all murdered. I

never heard of "the Christ" again until you sang of him on Sunday night. My thoughts went back to the old time, and friends, and my heart was full of tears and memories. I have thought of you ever since, and I hastened back. I wished to hear once more the story of "the Christ" as my friends so often told me. I wish to bring my mother, too, that she may hear about "The Christ of Love."

It was very touching, for he was a man past middle age, and his face was full of emotion as he spoke. We must make some allowance for Oriental speech, but I could not help feeling there was much of earnest seeking awakened in the poor man's heart.

Let me wish you every success in your labour of love for the women and children of Malwa.

MARION FAIRWEATHER.

SPASMODIC GIVING.

Faithful teaching of this generation ought to revolutionize the present habits of Christian giving. A good brother lately compared some of the churches to an old fashioned pump, to which you have to carry about half as much water as you expect to get, and pour it down the tube. Then you pump long and hard, and, the moment you cease, you hear the water gurgling back again, and in an hour the pump is dry enough to hold powder.