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MAY, 1878.

The Revival we Need.

OUR statistics, our reports on the state of religion and christian life and work, and the experience of every pastor from Manitoba to Newfoundland, demonstrate very plainly that the great hindrance to our prosperity and progress as a Church is lack of steadiness and unity in work. We need to have the old adage so impressed upon our minds as to be translated into action: "At it, all at it, always at it!" Our Church is sadly weakened by a large number of nominal members and adherents who in reality are "dead-heads," and take no living, active, steady interest in any of the Church's enterprises. Happy the congregation that is not dragged down by a heavy percentage of persons who seldom take a deeper interest in Church matters than to growl, or criticise, or sneer. All our congregations need a revival which will extend to these moral icebergs that do so much to reduce the spiritual temperature of the Church, and to clog the wheels of progress. There should not be one non-productive family in our borders. Each person may not be able or willing to contribute towards all the enterprises of the Church; but there is ample scope for choice. First of all, the ordinances of the Gospel must be sustained in the congregation. None should be so dead to duty and to brotherly love as to forego a share in this.

Then, there are the Home Mission enterprises of our Church throughout our vast Dominion. Who would not wish to aid in scattering the seeds of the Word by the sounding seas of the east, and the mighty lakes and rivers of the west? "This Dominion for Christ!" be our watchword. Remember that there are five colleges inviting aid and support; let no member

or adherent regard himself as having done his duty until he has contributed according to his ability to one or other of the funds for the support of the colleges. The evangelization of a million French Roman Catholics is a work to which God has evidently called us as a Church. It is onerous and ever enlarging. Who can withhold a helping hand in this grand work?

The Foreign Missions of the Church are multiplying and extending. Men and women are to-day risking their lives in heathen lands, in order, as our Agents, to make known the excellency of the knowledge of Christ. Yet there are whole congregations, and some members and adherents in most of our congregations, who never make a contribution to our Foreign Mission Funds! Other schemes of the Church might be mentioned, but it is needless to do so. What we earnestly urge is that a conscientious sense of duty be cultivated among the people with regard to helping all the enterprises in which the Church is engaged. Give some help, in one form or other, and you will do good, even though it be apparently ever so little. But contributing to all the funds of the Church is only a portion of the duty of members and adherents: our Church needs a far-spreading revival of Sabbath School Work—of the humble study of God's Word—of attendance on prayer-meetings—of family piety and family training—of brotherly love and mutual helpfulness—of zeal for God's glory and the salvation of sinners. Outward organization, the machinery of our Churches, is essential; but it is only means to an end; and if there should be no spiritual life about it, it is but a dead and useless body that might as well be buried out of sight. How mightily would our Church be strengthened by such a revival as would transform the weak, the selfish, the wavering into good soldiers of Christ, and zealous witnesses for Him! Let us ask God for such a revival this very season.

Pan-Presbyterian.

“REPORT OF THE PROCEEDINGS OF THE FIRST GENERAL PRESBY- TERIAN COUNCIL.”

THIS is an adequate and very valuable record of the proceedings of a great Assembly, which must necessarily become historic. Though so much has been written upon the First Presbyterian Council, we trust that a brief word, suggested by the appearance of the volume above named, will not be counted out of place. This beautifully-printed octavo, of 382 pages, contains *in extenso* all the papers read in the Council, and substantially the addresses as reported in the *Edinburgh Daily Review*. In the appendix there is a most interesting and valuable report of the condition of the Presbyterian Churches throughout the world. Nowhere else, so far as we know, is this information to be found in a single volume; and whilst we Presbyterians do not forget to love the Church of God in all its sections, and to rejoice in its essential unity, it is hoped we shall not deem it an unchristian thing, or a thing in any way unworthy of us, to cherish a special interest in those churches which have the same organization as ourselves, and are in full accord with us as to the contents of the Christian Doctrine.

The idea of such a Council as that which met in Edinburgh last July, is not a new thing in the Reformed Church. Calvin, it is well known, expressed his willingness to “pass over ten seas” in order to promote the communion of the several churches of the Reformation. Beza, his eminent successor at Geneva, urged the necessity of such a Council. During the three centuries since the Reformation, many a prayer has ascended for the union and fellowship of the churches virtually resting on the same foundations—many an earnest word has been spoken with this end in view. But serious obstacles stood in the way, and seemed to make the accomplishment of

such an end little else than the dream of a visionary.

During the last ten years the desire for a General Council of all Presbyterian Churches found expression in many quarters, on both sides of the Atlantic; but it were unjust not to connect the names of Dr. McCosh, in America, and Dr. Blaikie, in Scotland, very especially with the advocacy of such an Assembly. The story of the discussions—negotiations, travel, organization, by which the great meeting in the capital of Scotland was preceded—need not here be told. Labours manifold, of which a pretty full account is found in the preface to this report, were undertaken and accomplished by men admirably fitted for the work, and full of zeal for its success.

It may safely be said that few Synods or Councils more interesting in their personnel have been convened since the Synod of Dort and the Westminster Assembly. A large number of the most eminent theologians and most eminent preachers of the Continent of Europe, of Britain, and of America were present. There were to be seen men whose works on Systematic Theology, Scripture Interpretation, Church History and Apologetics are found in all our libraries:—Drs. Schaff, A. A. Hodge, McCosh and Patton; Drs. Flint, Cairns, Gould, David Brown, Lorimer and Killen; Presensé and Godet. Men whose reputation as public orators is wide as the Presbyterian Church—in some instances wide as the world—were there:—Hall of New York, Van Dyke of Brooklyn, Hoge of Richmond, McGregor of Edinburgh, Dykes and Frost of London, and Monod of Paris. There were men who had rendered arduous service on the Mission Field; such as Dr. Murray Mitchell, so honourably connected with India, and Dr. Thomson, the author of “The Land and the Book,” who still shows great vigour, after more than thirty years labour in Syria. Dr. Duff, too much worn with disease and suffering to be present, addressed the Council in a letter, characterized by all the burning zeal and pathos which distinguished that illustrious Missionary, and which may now be regarded as his parting words to the church he loved so well. But we cannot continue to enumerate, without doing injustice to

men equally worthy to be mentioned with those whose names we should record. And let it not be forgotten that many of the *Elders* in the Council were not less eminent than the *Ministers*. We refer not to the fact that four noblemen were found among these *Elders*, but rather to the eminent talents consecrated to the cause of Christ, the magnificent liberality and the fervent piety which undeniably shone forth in many of the lay members of the Council. Most edifying were the prayers and the addresses—especially on topics closely related to personal religion and the service of Christ—uttered by these *Elders*. The voice of some of these men had been heard with consideration in the Imperial Parliament, but they evidently deemed themselves more honoured in confessing with their brethren, touching those matters that “concern the King.”

The spirit of the Council was truly Catholic; whilst, as might be expected, and as was certainly proper, a good degree of prominence was given to the principles which distinguish the Reformed Churches. But so kind and courteous was the tone of discussion, that the three or four Lutherans who, for special reasons, had been invited to be present, seemed quite at home. Take the meetings indeed from first to last, and we cannot conceive that they should not have been relished by any Evangelical Christian who should have been present. The spirit of love was breathed over the proceedings with hardly an exception.

In times when so many doctrines received by the Church of Christ are being called in question—times of theological eagerness and unsettlement—times when the hearts of many are failing them with fear—it was most reassuring to find a great assembly, so truly representative of the Presbyterian Church, express with one voice its belief in the great doctrines which have ever characterized the Reformed Church. It might be too much to say that had close theological discussion been held, no variations of opinion would have emerged (this were not to be expected); but no one could fail to see that the heart of the Presbyterian Church was sound on the great truths proclaimed by the Reformers when they went forth to rouse the nations of Christendom from the sleep into which the sorceries of Rome had cast them. No one was heard to suggest that the advance of biblical scholarship, or the exigencies of modern apologetics, rendered it necessary to reconsider the doctrines of justification by Faith alone, of the expiatory nature of Christ's death, or of the victorious efficacy of Divine Grace.

The ascertaining of this essential unity of Faith, along with the generating and strengthening of holy affection in the fellowship enjoyed, have done not a little, we may be assured, towards removing the obstacles which still hinder incorporating union. When the servants of Christ feel that they are really one—when they discern that their methods of work as well as their aim and spirit are almost identical—they begin to doubt whether this real oneness should not have complete outward manifestation.

But, it may be asked, what practical fruit has the Council borne? Or what fruit may it be expected to bear? Well, surely, if it has promoted fellowship and inspired mutual confidence among the Presbyterian Churches, it has borne fruit of great value. If it has quickened zeal in the cause of truth and of Christ, it has not been held in vain. What results, indeed, would we place before these? What greater service could be rendered to the Church in the present day? But not to speak of other results which no one would refuse to call practical, the action of the Council towards securing unity of plan and co-operation in Foreign Missionary work and mission work on the continent of Europe, is of the highest importance. But the Council was wisely careful not to trench upon the province of the several Churches represented, nor to interfere with their administration. It had of course no authority to do so, nor did it wish to have this authority. It never dreamed of questioning the complete autonomy of these several Churches. Whether in the providence of God, the Council may eventually come to occupy a closer organic relation to the Presbyterian Churches as a whole, being invested by common consent with some measure of the power of an Ecumenical General Assembly, is a question which we need not here discuss. In the meantime let us gratefully acknowledge the divine goodness in permitting this first Council to meet, to enjoy much precious fellowship, to concert measures for the furtherance of interests vital to the Church of Christ, and to separate with feelings of brotherly love and mutual respect and esteem very perceptibly strengthened.

The next meeting of the Council to be held in Philadelphia, in September, 1880, will be looked forward to with much interest, and, we are sure, much prayer by the Presbyterian Churches—numbering not less than forty-nine—that took part in the proceedings of the Council in Edinburgh, or signified their desire to be regarded as included in the great alliance. W. CAVEN.

The Sabbath School.

INTERNATIONAL LESSONS.

May 12th.] B. C. 606. [Daniel i: 8-17.

THE CAPTIVES IN BABYLON.

GOLDEN TEXT.—“A good understanding have all they that do his commandments.—Psalm CMI: 10.

HOME READINGS.—M. Ps. 137: 1-9. T. Isa. 64: 1-12. W. Ps. 79: 1-13. Th. Ps. 80: 7-19. F. Jer. 50: 33-46. S. Dan. 1: 1-21. S. Ps. 111: 1-10.

The captivity was not effected all at once, but at three distinct periods. (1). In the 4th year of Jehoiakim, B.C. 606, see 2 K. 24: 1. (2). In the 1st year of Jehoiachin, B.C. 599, see 2 K. 24: 14. (3). Finally, in the 3rd year of Zedekiah, B.C. 588, see 2 K. ch. 25. Daniel informs us that he was carried off in the first deportation, v. 6, from which time the 70 years of the Babylonish captivity is dated. It may be inferred that Daniel was of the seed royal, and that he and his three companions were selected on this account, as well as from their likely appearance and superior intelligence—as hostages: called *chaldæans*, having reached the age of 12 or 14. The changes made in their names, v. 7, signified the service expected from each. Daniel, Hananiah, Mishael, and Azariah were the eunuchs called, *Beltshazzar*, *Shadrach*, *Meshaeh*, and *Abednego*. In the same way Joseph's name was changed by Pharaoh to *Zaphnath paneah*, Gen. 41: 45. Daniel was dedicated to BEL, the heathen deity of Babylon; *Shadrach* was named after the SUN; *Meshaeh* answered to the EARTH, or else VENUS—*mirra*; *Abednego*, “*servant of the shining light*,” to the fire—God—to whom the three children were indeed literally consigned when they refused to worship the golden image, ch. 3. It was customary at the king's table to throw a part of the viands and wine upon the hearth as an offering to the gods, this Daniel could not do, without tacitly giving his sanction to idolatry, hence his firm “purpose” in v. 8, that he would adhere to his simple vegetable diet. Like Moses, these Hebrews chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, Heb. 11: 25. There was a principle involved. Melzar, the chief butler, coaxed them to comply. “If you don't take nourishing food and stimulants your good looks will be spoiled, and we will be blamed for it.” “Try us for ten days on pulse and water,” said the captives, “and we will shew you that the use of wine is unnecessary,” v. 12. The result proved that they were right: they were better without it. The experiment is worth trying to-day by all young men who want to have clear heads and steady nerves. “As for these four children, God gave them knowledge and skill in all learning and wisdom”—especially to Daniel, understanding in visions and dreams, in other words, *prophecy*. Verse 19, “They stood before the King”—a common expression for an attitude of conscious integrity, Prov. 22: 29 and Luke 21: 36. Verse 21. Daniel continued unto the 1st year of King Cyrus: reference to ch. 1: 1 shows, that he lived to the 3rd year of Cyrus, so that he witnessed the whole 70 years of captivity, and must have been nearly 80 when he died.

LEARN to have a purpose in life, and live up to it. Acquire as good an education as you can: it is sure to prove useful some time. Cultivate sobriety, and self-control. If sinners entice thee, consent not.

“Dare to be a Daniel!”
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!”

May 19th.] B. C. 603. [Daniel ii: 36-45.

NEBUCHADNEZZAR'S DREAM.

GOLDEN TEXT.—“There is a God in heaven that revealeth secrets. Verse 28.

HOME READINGS.—M. Dan. 2: 1-13. T. Dan. 2: 14-30. W. Dan. 2: 31-49. Th. Dan. 7: 1-28. F. Pa. 2: 1-12. S. Isa. 35: 1-10. S. Isa. 65: 17-25.

Uneasy lies the head that wears a crown! Nebuchadnezzar, at this time the greatest monarch on earth, was troubled with dreadful dreams. One he had, stranger than all the rest, so alarming that he could not sleep, so incoherent that he could not recall it. He sends for the magicians and astrologers and demands from them an explanation of its meaning. They reply “tell us the dream and we will interpret it. Nebuchadnezzar was not to be riled with, nor imposed upon either,—“tell me both the dream and the interpretation, *immediatly*, or every one of you shall be slain.” They could not do it, and the decree went forth that the wisemen should be slain. Daniel and his fellows with the rest, v. 13. Now follows a surprising exhibition of presence of mind, prudence, and knowledge of human nature. Daniel coolly replies, “why is the decree so hasty? give us time and see what we can do.” The time was granted. Daniel and his three friends prayed together, the secret was made known to them, and they united in a song of thanksgiving to God, v. 23. Daniel is again brought before the King. He relates the dream precisely as it was, v. 31-35. Next he gives the interpretation of it. *Thou O King art a King of Kings*, &c., v. 37. This was not empty flattery, for Nebuchadnezzar had reduced many provinces besides Palestine. He had almost unlimited dominion, though he did not recognize that God had given it him. *Thou art the head of gold*, v. 38. Mark, it was only the head of the great image that was of gold; the rest of it was of baser metal, and the feet, on which it rested, were part of iron and part of clay, which could never unite, or have strength. The whole thing meant this, “Babylon the great” is beautiful to look at, but it has not the elements of durability. Notice the different materials, *Gold, Silver, Brass, Iron*. The first represents the splendor of the Chaldean monarchy as it now is; the second, symbolizes the Medes and Persians; the third, the monarchy of Alexander the Great who boasted of universal empire and sighed that there were no more worlds to conquer; the fourth, the Roman Empire which in turn became “the mistress of the world.” The second part of the king's dream came true 66 years afterwards, in the overthrow of Babylon, during the reign of Belshazzar, when Darius the Median took the kingdom Dan. 5: 31. The last part of it was as distinctly fulfilled, for Christ was born when Rome at the height of its glory had decreed that all the world should be taxed, Luke 2: 1. “In the days of these Kings,” v. 44, i. e., before the last of these dynasties shall have passed away. *The stone cut out of the mountain without hands*, v. 45, has a distinct reference to the Messianic kingdom—a spiritual kingdom. Christ as its monarch, was to have no successor. “It shall stand for ever,” v. 44. See Ps. 145: 13. A continually progressive kingdom, 1 Cor. 15: 28. Christ refers to this when speaking of the stone the builders set at naught, Matt. 21: 43-44. So, in every sense, “the dream was certain and the interpretation sure,” v. 45. Nebuchadnezzar was honest enough to admit that Daniel had solved the mystery, and chivalrous enough to promote him and his three friends to positions of honour.

LEARN from vs. 17-18 the efficacy of united fervent prayer: see also Matt. 18: 19: that all human institutions are unstable and changeable, but that the kingdom of Christ shall endure for ever.

May 26th.]

B. C. 580.

[Daniel iii : 21-27.]

THE FIERY FURNACE.

GOLDEN TEXT.—*Our God whom we serve is able to deliver us from the burning fiery furnace.* Verse 17.

HOME READINGS.—M. Dan. 3 : 1-18. T. Isa. 44 : 6-20. W. Deut. 5 : 1-11. Th. Dan. 3 : 19-30. F. Matt. 10 : 16-33. S. Matt. 16 : 21-28. S. Isa. 43 : 1-12.

This tragedy was enacted 23 years after the dream, eight years after the captivity. The good impressions made on Nebuchadnezzar's mind had passed away, and perhaps Satan suggested the construction of such a magnificent idol as would effectually clear him from the suspicion even of having embraced the true religion. Daniel had told him that he was "the head of gold." He was proud of the distinction, and, that the idea might become an article of national belief, he resolved to erect a colossal monument in the plain of Dura that could be seen afar off, v. 1. The height, 90 feet, suggests that it may have been a pillar surmounted with a gilded statue of himself, or with a symbol of his patron-god, Bel-Merodach, after whom his grandson and successor Belshazzar was named. Adoration of this golden image was made a test of loyalty. A general convention was summoned to attend the dedication, and proclamation made that, at a given signal, the people should prostrate themselves before it. All did so excepting the Hebrew children. Strange that they should have been there, when they might easily have kept out of the way, but as Christ "must needs go through Samaria," John 4 : 4, so a moral necessity was upon them to protest against this new form of idolatry. They were obnoxious to the Chaldeans, because companions of Daniel who had eclipsed their wise men in the interpretation of the dream. Now they would have their revenge. "The men, O King, have not regarded thee," v. 12. "Shadrach, Meshach, and Abednego would not fall down before that golden image; they would die first." Nebuchadnezzar in a rage orders that a furnace be heated seven times hotter than was wont, and that they be cast into it *forthwith*. A terrible sentence, emblematical of the punishment in store for the executors of themselves and "all who worship his *beast* and his image," Rev. 14 : 10-11. These emissaries of the tyrant perish in the act of carrying out the cruel decree, those three children of God fall unburned into the blazing furnace. Behold the goodness and severity of God! Rom. 11 : 22. Now was fulfilled to them the gracious promise,—"when thou walkest through the fire, thou shalt not be burned." Isa. 43 : 2. "By faith they quenched the violence of fire." Heb. 11 : 34. A fourth was now seen with them,—"like the son of God." This Nebuchadnezzar uttered unconscious of its truth—in his mouth it meant "an angel," v. 17 : "though angels are so called, Job 38 : 7. He bids them come forth. They are carefully examined—*not a hair of their heads was missing*," v. 22. Nebuchadnezzar and those about him could not resist the testimony of their own eyes and noses. As in another case, they had to say,—"a notable miracle has been done and we cannot deny it." Acts 4 : 16. "Blessed be the God of Shadrach, Meshach and Abednego." He had got the length of saying, *our God is a God of Gods*; he had not yet learned to say *in God*. That he promoted the martyrs to higher office than they held before is no evidence of his contrition, but only of his worldly wisdom, in preferring men of principle and steadfastness to the sycophants by whom he was surrounded. One good result of the whole thing was to keep the Jews from idolatry during the remainder of the captivity, and afterwards.

LEARN that constancy in religion commands the approbation of even wicked men, Prov. 16 : 7, and that those do not know what true religion is who are unwilling to suffer for it. Remember that *conviction* does not necessarily imply *conversion*. Be steadfast and unmovable, 1 Cor. 15 : 58.

June 2nd.]

B. C. 533.

[Daniel v : 22-31.]

THE HAND-WRITING ON THE WALL.

GOLDEN TEXT.—*"Thou art weighed in the balances, and art found wanting."* Verse 27.

HOME READINGS.—M. Dan. 4 : 1-18. T. Dan. 4 : 19-37. W. Ps. 113 : 1-9. Th. Ps. 138 : 1-8. F. Dan. 5 : 1-16. S. Dan. 5 : 17-31. S. Jer. 51 : 47-58.

Forty-two eventful years had elapsed since the tragedy of the fiery furnace. During the interval, Nebuchadnezzar had another alarming dream, and sent for Daniel again, who told him of his approaching humiliation. He was visited with seven years of insanity of the most distressing kind. The proud monarch became an outcast of society, and had his dwelling with the beasts of the field, ch. 4 : 33. After "his reason returned to him," he was reinstated as King, and professed his faith in God, ch. 4 : 34-35. Scripture is silent alike as to his *conversion*, or his relapse. He died B. C. 561, in the 43rd year of his reign, at about eighty-four years of age, leaving his throne to his son Evil-Merodach who was assassinated a short time afterwards.

Belshazzar, the grandson of Nebuchadnezzar, was the last king of Babylon. History throws little light on his reign beyond confirming what is stated in the preceding verses of this chapter concerning the dissoluteness of his court. On the last night of his life he made "a great feast," v. 1. Cyrus, king of Persia, with a powerful army was even then at his gates; Babylon was in a state of siege; his life and kingdom were at stake, but the feast went on all the same. Inflamed with wine—either from frolic, or to spite the Jews, he sent for the sacred vessels, formerly used in the Temple service at Jerusalem; particularly described, Ezra 1 : 7-11. From them they drank in honour of their heathen deities. In the very act, the king and all about him were horrified by the apparition of the fingers of a hand which was seen to inscribe mysterious characters on the plaster. No one could read them. But a guilty conscience is always its own accuser. The King turned ghastly pale and trembled. Daniel is sent for. He reminds him of his grandfather's crimes and punishment, and "thou knowest all this. Yet hast not humbled thy heart," v. 22. See what he lays to his charge in v. 23. First, *particular* crimes; then, the general charge of *not glorifying God*—a charge that stands good against us all, Rom. 3 : 23. Then, when their sacrificial orgies were at their height, came this sentence, in Hebrew letters, which explains why they could not understand them—*MEFE!* repeated, to make it doubly sure—*Thy kingdom is unshaken*—finished the very last day of it has come! *TKKEL*—"thou art weighed." The Egyptians believed that Osiris weighed the actions of the dead in a literal balance. Jehovah weighs the actions of men otherwise, 1 Sam. 2 : 3 and Ps. 62 : 9. Like counterfeit coin, revolvers shall be rejected, Jer. 6 : 29. *PHARSEN*, should be rendered and Pharis, or Peres, the Hebrew for Persian—an ominous word just then to the Chaldeans! Verse 28.—Daniel accepted now the rewards he had before declined, (v. 17) perhaps that the insignia of honour might secure for himself and his captive countrymen consideration at the hands of the new dynasty. That night Belshazzar was slain : Darius, in the name of Cyrus, took the kingdom, and so was fulfilled the words of the old prophet, about the breast and arms of silver, Ch. 2 : 32. Isaiah foretold the fall of Babylon 170 years before : Is. 21 : 9, and Jeremiah at a later period, Jer. 51 : 31-39.

LEARN to avoid scenes of dissipation and revelry. You cannot serve God and Mammon. To escape the contamination of the ungodly, come out from among them and be separate, 2 Cor. 6 : 17. The ultimate punishment of the impenitent is certain, Heb. 10 : 26-29.

Our own Church.

WE invite attention to the advertisement, on another page of this number, respecting the meeting of THE GENERAL ASSEMBLY. The Supreme Court meets this year in the city of Hamilton, and within the Central Church there, on Wednesday, the 12th June, at 7:30 p. m. The Clerks of Presbyteries and Conveners of Standing Committees are requested to have all documents intended for the Assembly in the hands of the Clerk thereof, at the times specified in Dr. Reid's notice. All Commissioners should avail themselves of the offer to secure for them the advantages of reduced travelling fares, as speedily as possible, so as to avoid hurry and confusion at the last moment. It is hoped there will be a full attendance upon this occasion. Let the *Elders* suffer the word of exhortation:—"Come to the front!" Take your place alongside your Ministers, and help to lay the foundations of the Church of the Future in this grand Dominion! There is a great deal of very important work to be done at this time. Let congregations see to it that both Ministers and Elders have their travelling charges paid. Congregations who may have delayed sending their contributions for any of the Schemes of Church ought to remit whatever they intend to give, *at once*. Those in the Maritime Provinces to Dr. McGregor, Halifax; those in the West, to Dr. Reid, Box 2567, Toronto. The Treasurer of the French Evangelization Fund is Rev. R. H. Warden, Montreal.

ORDINATIONS AND INDUCTIONS.

KILSYTE AND NORTH DERBY: *Owen Sound:*—Mr. A. F. MacKenzie was ordained and inducted on 6th March.

ROCHESTERVILLE: *Ottawa Pres:*—The Rev. Joseph White was inducted on 12th March.

ALTON AND CHARLESTON:—The Rev. A. McFaul was inducted to the charge of Alton, recently united with Charleston, on March 19th.

CAVENDISH: *P. E. Island:*—The Rev. W. P. Archibald was inducted 22nd March.

WOODSTOCK: *St. John:*—Rev. J. McGregor McKay was inducted the 25th March.

LOBO AND CARADOC: *London:*—Rev. John Ferguson, B. A., was inducted on the 3rd April.

BELGRAVE: *Huron:*—The Rev. W. T. Wilkins, formerly of Stratford, was inducted 3d April.

NEWMARRET: *Toronto:*—Mr. Frizzel was ordained and inducted to this charge on the 4th April.

HULLETT AND LONDESBORO: *Huron:*—Rev. John S. Lochead, formerly of Valleyfield, was inducted 21st April.

WOODSTOCK: *Paris:*—Arrangements have been made for the induction of Rev. W. A. MacKay, formerly of Baltimore and Coldsprings, to Chalmer's Church, Woodstock, on the 7th May.

CALLS:—The Rev. R. J. Craig has accepted a call to Millpoint, *Kingston Pres.* The Rev. Henry Gracey has been called to Gananoque, in the same Presbytery. The Rev. Alex. Tait has accepted a call to Mono and Caledon, *Toronto.* Rev. A. C. Morton, of Montreal, has received a call to the charge of North Gower, *Ottawa.* Rev. Mr. Pritchard has received a call to Manchester and Smith's Hill, in *Huron* Presbytery. Rev. J. McMechan, of Picton, Ont., has been called to Waterdown, and Rev. E. D. McLaren, of Cheltenham, to Simcoe.

The Crescent St. Church, Montreal, have given a call, numerously signed, to Rev. A. B. Mackay, of Brighton, England; stipend, \$4,000. The Rev. Principal Willis, now of London, England; Dr. Fraser, of Marylebone Church, London, and Rev. J. C. Barter, D. D., of Montreal, were appointed to support the call before the Presbytery of London.

NEW CHURCHES; TORONTO:—The opening of a very handsome new church, for the use of the old St. Andrew's Congregation, Toronto, proved an interesting occasion, on account of the associations suggested by the removal of the congregation from its old church, erected in 1830. Rev. Dr. Barclay, for many years the pastor of this church, alluded in feeling terms to its early history and progress, and to some of the honoured names who had been connected with it. The opening services were conducted by Professor McLaren, Dr. Jardine, of Calcutta, and Rev. D. J. Macdonnell. The church has cost about \$31,000.

and the congregation, under Dr. Milligan, is in a flourishing condition.

THEFORD, ONT. :—A beautiful white brick church was opened in this thriving village, on the 17th March. The Rev. J. Allister Murray, of London, preached morning and afternoon, and Rev. Thomas Duncan, of Forest, in the evening, to large audiences. The collections made at the opening services exceeded \$2,000, a sum sufficient to defray the entire debt on the building—a circumstance which redounds to the credit of the pastor, Mr. Currie, and his congregation.

GLASSVILLE, NEW BRUNSWICK :—On 20th March, the new church at Glassville was opened by Rev. J. McG. McKay. Rev. P. Melville, New Kincardine, also addressed the assembly. The sale of pews was sufficient to cover all expenses. Glassville was founded in 1861 by a colony of Scotch settlers, formed by Rev. C. G. Glass, now of Springhill, N.S. It has made rapid progress. The congregation has been supplied chiefly by catechists, Mr. W. Dawson having been there for the past year. Glassville and Florenceville number about 80 Presbyterian families. They have two comfortable places of worship.

CONGREGATIONAL REPORTS have been received from the following :—Crescent Street Church, Montreal; St. Andrew's and Daly Street Churches, Ottawa; St. Paul's, Peterborough; St. Andrew's and St. John's, Almonte; Maitland Presbyterian Church, N. S.; Orillia Presbyterian Church; Chalmer's Church, Kingston. All these reports are full and interesting, giving evidence of good management, progress and prosperity. We observe that in several of these the "Schedule System" has been adopted. In all of them, save one, the names of the contributors to the schemes of the church, with the amounts given by each, are printed in detail. Two or three of these congregations appear to be carrying a heavy load of debt, which it would be a grand thing for them if they could "lay aside."

THE VENERABLE MODERATOR of the General Assembly, Rev. Dr. Macleod, Sydney, C. B., has been laid aside by illness for a great part of the year. It is hoped, however, that he will be sufficiently recruited to attend the Assembly at Hamilton. Rev. B. Mackay, Summerside, P. E. Island, met with an accident, which well nigh proved fatal. He is slowly recovering.

A UNION MEETING of the congregations in the city of Ottawa was held in Knox Church

there, on the evening of 10th April, Rev. F. W. Farries presiding. There was a large attendance. Addresses were delivered, on Home Missions, by Mr. Croil of Montreal, on French Evangelization by Rev. John Scrimger, of St. Joseph St. Church, Montreal, and on Foreign Missions by Rev. Dr. Jardine, lately from Calcutta.

THE ASSOCIATION OF MINISTERS AND ELDERS of Halifax and Dartmouth, at a recent conference, recommended the Hymn Book of the Presbyterian Church of England to congregations that had not yet made a selection of a Hymn Book.

REVIVAL :—The readers of the RECORD will be pleased to hear that there has been a great religious awakening in the congregation of Mabou and Port Hood, C. B. For five consecutive weeks, meetings were held in Mabou, and for three and a half weeks in Port Hood. The pastor, Rev. A. F. Thomson, was ably assisted by the Rev. J. McLean, of Broad Cove, the Rev. E. T. Carbonell, Baptist Minister of Mayance, and Mr. John Hawley. Mr. Carbonell has been an honoured instrument in God's hands of doing good in other places, but he expresses it as his opinion that he had never before witnessed a work so deep and extensive. The Sacrament of the Lord's Supper was dispensed at Mabou on March 10th, and at Port Hood on March 17th, when 80 new names were added to the roll of church membership in the former place, and 38 at the latter—in all 118. When we remember that this is one of the smallest congregations of our church—numbering only about 50 families—the people and Ministers there may well say :—"The Lord hath done great things for us; whereof we are glad." Truly it is the work of God. For months people were anxious about their souls, but they had not the courage to tell others of their anxiety till those times of refreshing came; and now the honest, upright men—the business men, the sceptics and the profligate men of the place—have been brought humbly to bow to the mild sceptre.

WOMEN'S ASSOCIATIONS.

THE WOMEN'S FOREIGN MISSIONARY SOCIETY, of Halifax, held its first annual meeting on the 5th April. Including a handsome remittance of over \$300 from the Auxiliary in St. John's, Newfoundland, the receipts for the year amounted to over \$1,000. The Halifax Society guarantees the salary (\$400) of Miss Blackader, one of our Missionaries in Trinidad. The con-

tributions from Newfoundland are devoted to the support of Zenana work in India. An Auxiliary has been formed at Truro, and others are about to be organized.

THE ANNUAL MEETING of the Toronto Womans' Foreign Missionary Society of the Presbyterian Church in Canada, was held in Knox Church, Toronto, on the 9th April. There was a large attendance of members and representatives from the sister Society in Hamilton and others. The Annual Reports of the Managers and of the Home and Foreign Secretaries and Treasurer were read and a Committee of Management for the ensuing year appointed from which the following officers were chosen:—

President, Mrs. McLaren. *Vice-Presidents*, Mrs. Burns, Mrs. Reid, Mrs. Ewart, Mrs. Gregg, *Recording Secretary*, Mrs. MacMurphy. *Foreign Secretary*, Mrs. Harvie. *Home Secretary*, Miss Topp. *Treasurer*, Mrs. King.

Delegates from other Societies spoke hopefully of the work in different parts of the country. The reports of the Secretaries showed a steady advance in all the departments. During the year \$2,400 has been paid to the Treasurer of the General Assembly's Foreign Mission Fund.

THE REV. K. F. JUNOR, our new missionary to Formosa, sailed with his wife and child from San Francisco in the "City of Peking" on the 1st of April. On the 15th February, the date of Rev. G. L. Mackay's last note, he was safe and well. He makes no further references to the recent disturbances.

Meetings of Presbyteries.

T. JOHN: 12th March:—Mr. Fitzpatrick declined the call to St. James. Three probationers and eleven Catechists were applied for to the Home Mission Board. The following Commissions were appointed to the General Assembly: Rev Messrs Jack, Millen, MacRae, K. McKay, and Drs. Bennet and Waters, *Ministers*; and Cruikshank, M. Lindsay, G. Robertson, A. L. Wright, Judge Stevens, and Dr. Macdonald, of Hamilton, Ont., *Elders*. Moderation in a call was granted to Stanley and Nashwaak. On March 25:—The Presbytery met at Woodstock and inducted Rev. J. McG. McKay:—And on the 27th at Fredericton for visitation of St. Paul's Church. The demission of Rev W. Caven was tendered and reluctantly accepted by the Presbytery. He will carry with him the best wishes of both Presbytery and people.

TRURO: March 20th:—The Presbytery met at Truro. At the earnest solicitation of the people of Clifton, and with the concur-

rence of the Presbytery, Rev. J. Byers withdrew his demission of that charge. Rev. Dr. Jenkins was nominated Moderator of General Assembly. Messrs. Abram Tupper, Isaac McCurdy, A. B. Fletcher, or John S. Crowe, alternate, were appointed to the General Assembly. Congregations were enjoined to make collections before the 1st June to defray expenses of Commissioners. Moderation in a call was granted to the congregation of Coldstream, Rev J. W. Chase to preside.

Applications for \$100 each of Supplement was made for Coldstream and Parrsboro. The Presbytery adopted a resolution strongly disapproving of a Lottery scheme which has its headquarters at Truro.

WALLACE; March 12th:—The Presbytery held a very satisfactory and encouraging visitation of the congregation of St. Matthew's, Pugwash. The pastor, Mr. Sutherland, ministers to a widely scattered people, and progress is manifest from year to year.

LINDSAY: 26th Feb: The following Commissioners were appointed to the General Assembly, Revs. James T. Paul, John McNabb, A. Currie, and J. Hastie, *Ministers*: Messrs. J. C. Gilchrist, Alexander Leask, John McTaggart and Donald Gilchrist, *Elders*. Remits were considered. That on the Widows' Fund was approved. The appointment of one Agent for the Home Mission, French Evangelization and other Schemes was recommended. A common fund for the Colleges was approved. The names of retired ministers were recommended to be retained on the roll, and also those of ordained missionaries. Rev. E. Cockburn gave notice of an overture on the securing of uniformity in praise.

SARGEEN: 12, 13 March:—The business was chiefly of local interest. Commissioners were appointed to the General Assembly as follows:—Revs. R. C. Moffat, J. McClung, Daniel Duff and John Baikie, *Ministers*: Messrs. James Murdoch, A. S. Allan, William Harkness, and Thomas Lauder, *Elders*. Rev. William Park gave in his resignation of the Clerksip which was allowed to lie on the table till next meeting.

GUELPH: 12th March:—The Commissioners appointed to the General Assembly were as follows:—*Ministers*, Messrs. Smellie, Torrance, Masson, McPherson, Wardrop, Mullan, and Ball: *Elders*, Messrs. Fordyce, McCrae, Robb, Davidson, Campbell, Muir, and Barnet. In reference to the remits: that on the Widows' Fund was referred to a small committee; the appointment of a Home Mission Agent was negatived; a common College Fund was disapproved; it was agreed that ordained missionaries em-

played for one year or more should have their names on the roll. A minute was adopted in reference to the death of Rev. Andrew Dryburgh of Hawksville and Elmira. Rev. Dr. Jenkins, of Montreal, was nominated for the Moderatorship of the General Assembly. Some time was spent in a conference on the state of religion, and addresses were delivered on pastoral visitation, and Evangelistic services. Sabbath School matters also engaged the attention of the Court. [In regard to the last named item of business, other Presbyteries would do well to imitate this Presbytery in their endeavours to promote Sabbath School interests.]

WHITBY: 17th March:—There was a full attendance of members. Proposals were considered for a readjustment of the Congregations in the Township of Pickering with a view to their greater efficiency. Mr. Rogers read an overture on Hymnology which was adopted by the Presbytery. Messrs Douglas, Chambers and Little, *Ministers*, were appointed Commissioners to the General Assembly, and Messrs Fairbairn, J. C. Smith, and George Laing, *Elders*.

STRATFORD: 19th March:—The following Commissioners were appointed,—Messrs Hislop, Stewart, Renwick, Hamilton, McLeod and Scott, *Ministers*, Messrs A. R. Morrison, R. Patterson, Jas. McDonald, James Crerar, Alex. McTavish, and Wm. Fotheringham, *Elders*. Remits were considered. That on Widow's Fund approved, excepting that it was thought better to terminate the connection with the fund, of Ministers leaving the Church, by an equitable payment. The appointment of a Home Mission Agent, and a common College Fund, were both disapproved. It was agreed to recommend that the names of retired Ministers and ordained missionaries be retained on the roll with certain limitations.

GLENGARRY: 19th March:—A minute was adopted expressing the regret with which the Presbytery regarded the removal of Rev. J. S. Mullan from the bounds, and their appreciation of his many excellent qualifications of head and heart. Mr. Grant's resignation of Yankleek hill was accepted. Commissioners were appointed as follows, *Ministers*, Dr. Macnish, Messrs J. S. Burnet, C. Cameron, and W. Ross; *Elders* Messrs J. R. Mackenzie, John MacLennan, A. J. Grant and R. Wilson. *In rebus* the Remits, it was agreed that the Widow's Fund regulations be approved: Home Mission Agency disapproved: Common Fund for Colleges approved: Retired Ministers and ordained Missionaries should

have their names on the roll. The draft of ecclesiastical procedure was approved with certain modifications, *inter alia*, that a uniform method of electing Commissioners should be appointed by the Assembly.

LONDON: 16th March:—Rev. John Thompson was appointed Moderator. Mr. McDermid's resignation of Burn's Church and Bear Creek, Moore, was reluctantly accepted on the ground of his ill health. The Rev. John Munro of New Glasgow accepted a call from Nissouri. On motion of Rev. Mungo Fraser, it was agreed to transmit an overture to the Synod of a Hymn Book for use in public worship. Dr. Proudfoot was nominated for the Moderatorship of the General Assembly. The following Commissioners were chosen,—Messrs John Rennie, J. A. Murray, Geo. Sutherland, Mungo Fraser, and Dr. Proudfoot, *Ministers*: David Gray, C. McDougall, D. S. Robertson, T. Gordon, J. N. Robson, Adam Murray, John Wilson, James Cowan, and Peter McCallum, *Elders*.

HAMILTON: 19, 20 March:—Present 25 Ministers and 12 Elders. Mr. Hancock was appointed Moderator. A call from Waterdown to Rev. J. McMechan, of Picton, was sustained, and one from Simcoe to Rev. E. D. McLaren, of Cheltenham. The Rev. W. F. Clarke, in accordance with his own expressed desire, was declared to be no longer a minister or member of this Church. The following Commissioners were elected, viz.—Messrs. Cheyne, Livingstone, Herald, Campbell, Wilson, Fletcher, Laing, Burson and Dr. James, *Ministers*: Messrs. A. J. McKenzie, Charlton, W. Henderson, Buntin, McQueen, McCulla, Hutchison, Renton, and A. Wilson (Waterdown) *Elders*. Rev. John Laing introduced an overture to be presented to the General Assembly of a Hymn Book for the use of congregations and Sabbath Schools. Dr. Jenkins of Montreal was nominated as Moderator of the next General Assembly. The Remits from the General Assembly were discussed.

BROCKVILLE: 19, 20 March:—Eighteen ministers and eight Elders were present. Rev. Thomas Duncan of Halifax was nominated as Moderator of next General Assembly. The following Commissioners were appointed,—Messrs. McKenzie, Chesnut, Cameron, Leishman, Canning, Burns, *Ministers*: and Hon. Alex. Morris, Messrs. Christie, Cassels, Cochrane, Hart and Cassels, *Elders*. Rev. George Porteous demitted his charge of Matilda, and Messrs. J. W. Chesnut and A. H. Cameron respectively resigned their charges of Dunbar, and South Gower and Mountain.

BARRIE: 25 March:—The Rev. William Cleland's resignation of the charge of W.

Gwillimbury and Innisfil was accepted. In dealing with Home Mission affairs the Presbytery made a number of changes in the grouping of its numerous and extensive mission fields. It was agreed to institute Presbyterial visitation of the congregations of the bounds. A committee was appointed to obtain ministerial supply during the summer at Bracebridge while Bishop Findlay is absent supervising the stations of the Muskoka District and pursuing his zealous explorations in distant parts of the field.

KINGSTON: 26, 27 March.—It was resolved to seek the services of nine missionaries for the ensuing summer. The Rev. D. H. Steele tendered his resignation of the charge of Amherst Island. A call from Mill Point in favour of Rev. R. J. Craig was sustained, and arrangements made for his induction on 1st May. Mr. Gracey's induction at Gananoque was fixed for 2nd May. Five graduates of Queen's College passed satisfactory examinations for licensure, viz:—Messrs. H. Taylor, A. McLean, A. H. Scott, T. S. Glassford, and J. Mordy. The following Commissioners were appointed, viz:—*Ministers*, Dr. Neill, Dr. Williamson, Andrew Wilson, Professor MacKerras, Principal Grant, John Burton, Alexander Young; *Elders*, Dr. Boulter, Alex. Macalister, A. G. Northrup, William Coverdale, Walter Mackenzie, A. F. Wood, and W. G. Craig. The remittant Ecclesiastical Procedure was considered in part, and that amount a Widows' Fund, approved *simpliciter*.

PETERBOROUGH: 26th March.—Fifteen Ministers and eight Elders present. Rev. Wm. McKay was translated from Baltimore and Coldsprings to Chalmers' Church, Woodstock. The resignation of Mr. Hodnett to lie on the table for three months, in the hope that it will then be withdrawn. The Commissioners appointed to the General Assembly are, Messrs. Ewing, Windel, Smith, Bell, McWilliam, Cameron, *Ministers*: Sanderson, Russell, Carnegie, Fotheringham, Morrison, Smith, *Elders*. The Remit on the Widows' Fund approved of with recommendation: to substitute in the 11th clause \$2 for \$1. The appointment of a Home Mission Agent was not approved of. The present arrangement regarding the Colleges to continue for at least another year. Names of Ordained Missionaries to be put on Roll. Resolved that the names of Ministers retiring with leave of Assembly and living within the bounds be retained on the Roll of Presbytery. Committee appointed to examine and report upon Ecclesiastical procedure. Questions to Office bearers and the formula all approved of.

BROS.—It was agreed to translate Rev. H. Gracey to Gananoque, and the Presby-

tery recorded their high appreciation of Mr. Gracey's ability, zeal, and success in the discharge of his duties during the 13 years he has laboured within the bounds. Mr. Ferguson was appointed Convener of the Presbytery's Home Mission Committee. A Committee was appointed to consider the draft on ecclesiastical procedure and to report to next meeting. Arrangements were made for Mr. Lochead's induction at Hullett and Londesboro' and for Mr. Wilkins induction at Belgrave.

MONTREAL: 2, 3 April.—*Inter alia*, the following Commissioners to the General Assembly were elected,—Revs. Dr. Muir, James Watson, James Patterson, John Mackie, Principal MacVicar, Dr. Jenkins, Robt. Campbell, James S. Black, Chas. A. Doudiet, *Ministers*: Messrs. Alexander MacPherson, David Macfarlane, A. C. Hutchison, Andrew Boa, A. C. Clark, Andrew Sommerville, David Morrice, Wm. Robb, James Lillie, *Elders*. The Home Mission report was given in by Rev. R. H. Warden and was highly satisfactory. The report on the state of religion was presented by the Convener, Rev. James Patterson. Dr. Jenkins was nominated as Moderator of the next General Assembly. The Rev. J. C. Baxter, D. D., Moderator of the Presbytery, having received an appointment as delegate to the united Presbyterian Synod which meets in Edinburgh this month, received leave of absence accordingly. Three students of the Presbyterian College of Montreal passed satisfactory examinations, Messrs. McKillop, McLeod and Russell. The Presbytery concluded consideration of the remit on ecclesiastical procedure, and also of that pertaining to the Widows' Fund. Principal MacVicar introduced, Messrs. Camerle, Interoscia, and Tanguay—expriets of the Church of Rome—and a committee appointed to examine them reported 'avourably, and was continued, to report further at next meeting.

Synod of Hamilton and London.

HIS Synod, which met at Stratford on the 9th April, has on its roll no less than 175 Ministers and an equal number of Elders. The Rev. John Laing, retiring Moderator, preached the opening sermon, after which the Rev. R. Hamilton, of Motherwell, was elected Moderator. Mr. Laing presented a very satisfactory report of a correspondence had with the Educational Department in reference to the use of the Bible in public schools, from which it was made clear that,—

Firstly—School Boards and Trustees can lawfully require their teachers to use the Bible or portions thereof as part of the ordinary exercises of the school, giving, however, such explanations only as are needed for a proper understanding of what is read; and, *secondly*—there is nothing in the regulations or programme respecting the public schools now in force which can prevent the introduction of such reading of the Holy Scriptures as part of the regular course of instruction and work of the school, when the Trustees or School Boards require this to be done. But, on the contrary, the law permits, and the regulations strongly recommend, the daily practice of such religious exercises.

Petitions for the formation of a new Presbytery were considered and transmitted to the Assembly. An Overture, anent a Hymn Book, was discussed. The Committee on Sabbath Observance presented an excellent report through Rev. R. N. Grant, Convener. The Rev. J. N. Mitchell gave in the annual report on the State of Religion, which elicited a number of short and suitable addresses, and led the Synod to urge on Presbyteries the duty of holding an Annual Conference in each, on the State of Religion within their bounds. Rev. James Sieveright read an interesting report on the subject of Temperance. The Rev. Mungo Fraser reported on behalf of the Sabbath School Committee, recommending—

1. Presbyterian Conferences with the teachers.
2. Classes for training teachers.
3. Teachers' weekly meetings for the study of the lessons.
4. That hereafter that portion of the report on the State of Religion, referring to Sabbath Schools, be forwarded to the Convener of the Sabbath School Committee.

It was agreed to hold the next meeting of Synod in the city of London.

The Colleges.

THE sessions of Knox College, Toronto, and the Presbyterian College, Montreal, were each brought to a close on the 3d of April, with the customary observances, and with certainly no decrease of interest on part of the spectators and the public at large. Indeed the Colleges appear to be gaining in the affections of our people, and we shall be greatly disappointed if, when the proper time comes, we do not hear of liberal things being done for their endowment and better equipment. Professor Gregg delivered the closing lecture at Knox, on "The Mosaic Authorship of the Book of Deuteronomy." Principal Caven, in announcing the names of successful competitors for prizes, took occasion to refer to the satisfactory condition of the College generally. The following are the names in the graduating class who are now in a position to apply for license to

preach, viz.: Messrs. A. T. Colter, F. R. Beattie, F. Ballantyne, J. B. Hamilton, J. Johnston, J. Wilkie, A. Leslie, J. McCoy, D. Ross, D. G. McKay, W. J. Smith, A. Fraser, T. Atkinson, D. Currie, and J. G. Watt—in all fifteen. The closing services of the Montreal College were conducted in Erskine Church, which was well filled on the occasion. Principal McVicar presided, and made the usual announcements. There were in all 63 students during the session, of whom six had now completed their Curriculum—making in all 42 graduates of the College. Forty or fifty of the students will be employed as Missionaries this summer; of these nineteen are French, or able to speak in French and English. The Rev. A. B. McKay, of Brighton, England, closed the proceedings with an excellent address to Christian workers.

The names of the graduates of this year are:—Messrs. J. R. McLeod, C. McKillop, W. D. Russell, A. B. Cruchet, J. Allan and G. F. Walker.

Obituary.

REV. GEO. CHEYNE. The death is announced of this venerable father who has been in the service of the Church from the year 1831, until quite recently, when the infirmities of age compelled him to retire from active ministerial duties. Mr Cheyne was a native of Aberdeenshire, born on the 15 July, 1802. He was educated at Merischal College, and was ordained by the Presbytery of Strathbogie in 1831, "to the office of the Ministry in the British Provinces of North America, wherever Providence may order his lot." He settled first at Amherstburgh, where he remained a number of years. He became minister of Saltfleet and Binbrooke in September, 1843. In the following year he identified himself with the Free Church. He was a man of fine parts and amiable dispositions, and it was to him a matter of great consolation that he lived to see the two Churches re-united after the lapse of a whole generation. He was very much respected and beloved.

MR. JOHN RATCLIFF, of Columbus, Ont., died suddenly on the 9th of March. He was born in Arundale, Lanarkshire, in 1813, and coming to this country in 1833, settled in the township of Whitby. Dr. Thorton was his first Pastor, and to him the deceased owed very much, as he was always forward to testify. He was ordained to the Eldership in 1856, about the time that Columbus and Brooklin were formed into a separate charge, and rendered eminent services to

the congregation and the district. Mr. Ratcliff was an enthusiastic Sabbath School teacher; he was a zealous and consistent advocate of temperance for twenty two years, a faithful and upright magistrate, and, indeed, a man active in every good work. One of his sons is now the minister of our Church in Ancaster; others are receiving an education which will fit them for filling professional positions, we trust, in the spirit of their honoured father.

MR. WILLIAM BOA.—The congregation of Cote des Neiges, near Montreal, and its pastor, Rev. James Wellwood have sustained a great loss by the death of their highly esteemed senior Elder, Mr. Boa, who was called to his rest and reward on 24th February last. 'Tis sixty years since Mr. Boa left his native county of Roxborough, Scotland, and settled upon his farm near the village of St. Laurent, and during that long period he was an active and consistent member of the Presbyterian Church; first in connection with St. Andrew's Church, Montreal, subsequently with Erskine Church, in which he was ordained to the Eldership, and, latterly, with the Church at Cote des Neiges, in the erection of which he took a deep interest. He died at the ripe age of 80 years, leaving behind him the record of a well spent life. He feared God above many. His entire deportment and character were in harmony with his Christian profession. His death was that of the righteous. He departed this life on a Sabbath evening—in "perfect peace."

Ecclesiastical News.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND will inaugurate its new premises, formerly the Theatre Royal, Edinburgh, by holding its Annual Meeting there, commencing on the 13th instant. In some respects the meeting is looked forward to with more than usual interest, if not anxiety. The United Presbyterian Church has lately been "coming to the front" in respect of some of the burning questions of the day. None of the other churches have thought it necessary to propose a revision of the Standard of Orthodoxy, but the U. P. Church has done so, by the appointment at its last General Synod of a large committee, including the ablest theologians in the Church, to examine the Confession of Faith, and to report how it may be best adapted for the use of the Churches in the nineteenth century. In the meantime the libel served upon the Rev. Fergus Ferguson is being prosecuted, while the Rev. David McRae, who is evidently court- ing martyrdom in that way, has hitherto been allowed to escape discipline. Dr. Black and Rev. James Buchanan have been appointed prosecutors

in the Ferguson case. Dr. Cairns, professor of Apologetics in the U. P. Hall, Dr. Young of Glasgow, and, possibly, ex-provost Morton, of Greenock, are expected to visit Canada this summer and to appear as delegates in our General Assembly. On our part, Rev. J. C. Baxter, D.D., of Stanley St. Church, Montreal, has been commissioned to represent the Canadian Church in the U. P. Synod at Edinburgh. The Rev. John K. Campbell, of St. Andrew's U. P. Church, Greenock, together with full half of his Congregation, have joined the Established Church.

THE FREE CHURCH Assembly meets in Glasgow on the 23rd Inst. The Rev. Andrew Bonar D. D. of Glasgow is expected to be Moderator. At a recent meeting the Free Presbytery of Edinburgh, took up an overture calling upon the Assembly to declare that the movement recently entered upon by the self-styled *Constitutionalists* does not represent the church, and that no legislation applied to the Established Church could meet the Claim of Right adopted in 1842. Rev. W. Balfour opposed the overture, stating, among other reasons, that the disestablishment movement as at present advocated by a section of the Church was inconsistent with the Claim of Right. After a long debate, in which Dr. W. C. Smith, Dr. Begg, Dr. Rainy and others took part, the transmission of the overture was carried by 47 votes to 12.

The *Constitutionalists*, be it understood, is the name assumed by a number of Free Church ministers under the leadership of Dr Begg, Dr Kennedy, of Dingwall, Dr. Thomas Smith of Edinburgh, and Mr. Balfour, who, while professing to hold the true principles of the Free Church are charged by the recognised leaders of the Free Church with divisive and *unconstitutional* courses, inasmuch as their intention is alleged to be a design to undermine the attachment of the Highlanders to the Free Church, and to make them look to a junction with the Establishment as "a return to Canaan!" From this it may be gathered that the forthcoming Assembly in Glasgow will not likely be a very harmonious one.

At the closing of the new College, Edinburgh, Dr. Rainy adverted to the proposal to shorten the theological Curriculum from four to three years. Speaking of the influence of Missionaries, he said they might rebuke those who were sitting upon their eggs at home, hatching maggots about original sin, splitting hairs over disputed texts, and generally, seeking to perfect their theory of the irregular verb. The STUDENTS of the new College, at a largely attended meeting, passed a series of resolutions *against* the proposed shortening of the Curriculum of Study, in which it is set forth that the advance of culture in the community, the extended range of theological enquiry, and the increased attention devoted to theological questions, point to the necessity of maintaining a higher standard of efficiency in the ministry than ever before, and that it is impossible to crowd the work of four sessions into three without doing great injustice to the subjects and to the students also.

DR. JOHN TULLOCH, the accomplished Principal of St. Andrew's University, will be the Moderator of the general Assembly of the Established Church, which also meets in Edinburgh on the 23rd Inst. THE ENDOWMENT SCHEME of this Church is one of its most popular and successful enterprises. It commenced in 1845. In the course of 30 years under the management of Dr. Robertson and Dr. Smith, 250 new parishes were erected, being equal to an increase of one fourth on the original number. In 1876, yet another hundred parishes was ventured upon, and, already, twenty-one have been endowed.

The American Churches are already moving in the matter of the GENERAL PRESBYTERIAN COUNCIL to be held in Philadelphia in 1889. A meeting of the General Committee is to be held at Pittsburgh, Pa., on the 21st inst. Rev. Dr. Beadle of Philadelphia is the Convener of the Committee. In the hands of the American brethren the Council is certain to be a great success.

THE MILDWAY PROPHETIC CONFERENCE held in England in March last was largely attended, and much interest was manifested in the discussion by the space of three days, of the premillennial Advent and personal reign of the Lord Jesus Christ. Among the leading expounders of this interesting subject were Lord Shaftsbury, Canon Hoare, Dean Freemantle, Canon Auriol, Dr. Horatio Bonar, and many others, who expressed their united and firm conviction that our Lord's second coming is both personal and premillennial, and that no other hope can be entertained of relief for this sin-stricken world, but that arising from the appearing of our Saviour on earth to take unto himself his great power and reign, when,—“the earth shall be full of the Knowledge of the Lord, as the waters cover the sea.” The advocates of this theory look for the restoration of the Jews to Palestine as an event that may be expected any day; that they will rebuild the Temple in its original splendour; that the Saviour will reappear on the Mount of Olives; that the eyes of Israel will then be opened to see their Messiah—they shall look believingly “on Him whom they have pierced;” and, that *then*, and not till then, shall be the time of the world's conversion.

A heavy blow has fallen upon the Victoria Nyaza Mission of the Church Missionary Society. There is reason to fear that two more good and true men have been called to lay down their lives on behalf of Africa. A telegram has been received conveying the sad intelligence that Lieutenant G. S. Smith, the leader of the Missionary Expedition, and Mr. O'Neil, a fellow-labourer with him, had lost their lives by violence.

Our Home Missions.

WESTERN SECTION.

THE Committee for this Section met in Toronto on 26th March. Rev. Dr. Cochrane, Convener, Rev. R. H. Warden, Secretary. The claims of Presby-

teries for services rendered to Supplemented congregations and mission stations during the past six months were carefully considered and appropriations made to the extent of \$9002.01 in all. Letters were read from the Presbytery of Manitoba, asking the appointment of *seven* additional missionaries—including one to Prince Albert, and one to the Canada Pacific Railway. The committee were enabled then and there to make three appointments out of the seven asked, viz.—The Rev. Alex. Smith, formerly of Chelsea, Que., Rev. A. H. Cameron of North Gower, Ont., and Rev. J. Douglas of Port Perry, Ont. LAKE SUPERIOR.—The Committee recorded its satisfaction with the services of Rev. D. McKerracher at *Thunder Bay*, and expressed the hope that he will see his way to the acceptance of a call to the stated oversight of this congregation. Mr. J. R. McLeod, a graduate of Montreal Presbyterian College was appointed to *Sault Ste Marie* for the summer months, in the hope that he may be induced, in accordance with the wishes of the people, to remain there for a term as ordained missionary, in which case he should be guaranteed a stipend of at least \$800 per annum, with the assurance of generous support from the committee. MUSKOKA.—The Rev. A. Findlay, ordained missionary in this district, was present and gave a most interesting and comprehensive sketch of the field and its pressing needs. It was resolved to appoint a missionary for *Parry Sound* District in place of Mr. Reeve who retires.

APPOINTMENTS were made for *ninety-six* student missionaries to labour in various fields during the ensuing summer. The estimated expenditure for the year in this Western Section is \$35,000. The receipts to 26th March were \$21,400, leaving a balance against the Fund of \$13,600—a large portion of which it is expected will be forthcoming before the termination of the ecclesiastical year, *i. e.*, this 1st May.

Ladies' French Evangelization Society.

SO quietly and unostentatiously does this Society carry on its work that many of the readers of the RECORD may not even be aware of its existence. Established about three years ago, for the purpose of ministering to the temporal, moral, and spiritual interests, especially of the wives and children of French Canadian converts from Romanism, it has by God's blessing done not a little to elevate these classes, and has rendered good service in the cause

of French Evangelization. It has enlisted the sympathy and practical co-operation of many of the active Christian ladies in the various Presbyterian Congregations of Montreal, and deserves the cordial support of the friends of French Missions throughout the entire Church.

The Society conducts weekly sewing classes in both the Eastern and Western sections of the city for French Canadian mothers, at which religious instruction is given. These have accomplished much, in fostering a spirit of self-reliance among the converts, an illustration of which is found in the fact that steps are now being taken by the Russell Hall congregation to organize a self-supporting Dorcas Society to provide for their own poor. The Society also conducts sewing classes every Saturday afternoon in both sections of the city for French Canadian girls. These have been well maintained and have been a mean of blessing, it is believed, to not a few of the young. In addition to the personal services of its members in connection with these classes, and in other ways, the Society employs a number of paid labourers. One of these, Miss Bean, besides visiting the homes of the converts, giving religious instruction, and enquiring into and relieving extreme cases of poverty, &c., spends much time in obtaining work for those desiring it and in procuring situations for the unemployed. Another, a Bible woman, devotes her time to visiting, chiefly with a view to gathering recruits for the Society's Day and Sabbath Schools and the other classes for religious instruction. Last autumn, the Society opened two Mission Day Schools, one in connection with the Russell Hall Congregation and the other in the Canning Street Church. These are taught by Lady teachers supported entirely by the funds of the Society.

To maintain all this work involves an Expenditure of about \$1200 annually, to meet which the Society is wholly dependent upon the Christian liberality of its members and friends. The revenue heretofore has been derived almost exclusively from the City of Montreal. The work being a national one, and especially one to advance the interest of Christ's cause in connection with our denomination, the Society takes this opportunity to appeal for pecuniary help to the friends of the work throughout the Church generally. To meet present pressing liabilities, and close the year free from debt, about \$500 are required. On behalf of the Society liberal contributions are respectfully solicited. These should be forwarded without delay to the Treasurer, —Miss M. H. Gordon, care of Joseph Mackay, Esq., 1059 Sherbrooke Street, Montreal,

from whom, or from the President—Mrs. (Rev. Dr.) Jenkins—copies of the last report or any other information as to the Society's work may be obtained. All contributions will be duly acknowledged in the next annual report to be published in October.

Sabbath School Association of Canada.

WE invite the attention of our readers to the following communication from Mr. Millard, and hope that the request it contains will meet with a generous response from many of the Sabbath Schools in the older and highly favoured settlements of the country, as well as from those in the towns and cities who are blessed with the means of helping others to share in the advantages they themselves enjoy so largely:

TORONTO, March 25th, 1878.

This Association, in addition to its other important work, is now employing an agent in visiting the new settlements North, North-east and North-west of Muskoka, for the purpose of aiding any needy Sabbath-Schools that may have been established, and of organizing such Schools where there are none.

A great many families have, during the past few years, settled in these directions—a few have taken up Sabbath School work, but it is believed there is a great lack of these Schools; that the settlers, with the many demands upon them, are unable to furnish such Schools with books and suitable reading matter. It is also believed that many of the well furnished Sabbath-Schools in the older districts of Canada, and in its towns and cities, have books in their libraries that have been read, and are not now much in use. This Association, therefore, begs, through the PRESBYTERIAN RECORD, the grant of any such books—indeed any aid towards this Mission which seeks to supply religious instruction by means of Sabbath Schools, where there are none, and as far as it has power—to benefit all needy Schools, that the youth of our land may grow up wise unto life eternal, will be thankfully received by its General Secretary.

WILLIAM MILLARD,
26 Carlton Street, Toronto.

Desert not Christ's army in the time of war. Desert it not in the field of battle, lest He treat thee as an enemy.

Our New Hebrides Mission.

EXTRACT OF A LETTER FROM REV. DR. STEEL,
OF SYDNEY, 28TH FEBRUARY, 1878.

HERE has been a fearful hurricane in the islands. Rev. J. W. McKenzie writes me that it has caused great destruction of property. The Mission premises in some places have been greatly damaged. There is a native famine, as the season had been very dry, and yams were poor. The destruction of bananas and other fruits has followed, by the hurricane. Mr. Robertson, who is with us in Sydney, is in fear about his premises. He and Mrs. Robertson and children are profiting by their change to this colony for a time.

We have not heard from the other Missionaries, and fear that they may have suffered from the hurricane. One of Her Majesty's gun-schooners sailed yesterday for the New Hebrides. I duly received the minutes of the General Assembly, as well as the RECORDS. I rejoice to see the progress of the work of the Lord among you.

ROBERT STEEL.

Trinidad.

THE following brief but comprehensive statement was printed for circulation in Trinidad.—

TO THE PATRONS AND FRIENDS OF THE MISSION TO INDIAN IMMIGRANTS, TRINIDAD.

At the beginning of the Second decade of our Mission, we beg respectfully to submit the following Report.

Ten years ago the first Missionary began to acquire the language, and opened a School in Iere Village. Seven years ago the second Missionary begun his work in San Fernando, and four years ago a third settled in Couva.

At the outset, stern persistent opposition was offered to our work, both among the young and old. Now prejudices have softened, and opposition greatly broken down, even among those who have not accepted the truth.

For 3½ years not a Convert was baptized, and during the next few years comparatively few; but the number has been increasing from year to year, and during the year just closed 70 adults and 25 children have been baptized. These have been gathered out of every caste. Here it may be right to remark that many more, both adults and children, might have been baptized but for

the care which we feel it necessary to exercise in the matter of Christian instruction and in taking heed that those seeking baptism have no hopes for worldly gain for themselves or their children.

Five of our Converts now devote all their time as Catechists to preaching to the adults, and a number are engaged in our Schools, successfully teaching the young. Most of them either read or are learning to read the Bible in their own language. They attend Church regularly, abstain from strong drink, opium, and Indian hemp, and endeavour, by their industry, to support themselves and families. During the year their Church offerings amounted to \$600 which, with a bequest of \$150, make their total contributions \$750. Twenty-four couples have been married during the year. It is not pretended that all these converts from heathenism have proved sincere, nor can this be asserted of Christians in any land. But there has been no special discouragement whatever on this account.

In 1877 we imported \$200 worth of Bibles and other books from India, a large part of which has already been sold.

SCHOOLS.

Fifteen Schools have been in operation: namely, San Fernando, Marabella, Concord (north), Picton and Wellington, Canaan, La Fortuné, Jordan Hill, Mount Stewart, The Mission, Fairfield; Esparanza, Sevilla, Exchange, Perseverance, and Spring, with 69½ on the Roll and an average daily attendance of 441. English is taught in all these Schools, except one—as English must be the future language of those who remain in Trinidad; but means are taken to teach them to read also in their mother tongue, so that a fair proportion of them can read Hindustani freely.

We have to acknowledge, with thankfulness, the interest taken in our work by the proprietors of Estates, and by the planters and public generally.

The following are Annual contributions to the work of this Mission—

Hon. A. P. Marryat	£35 0 6
John Gunning, Esq.	155 0 0
Wm. Burdley, Esq.	150 0 0
G. Turnbull, Esq.	150 0 0
John Spiers, Esq.	50 16 8
John Lamont, Esq.	75 0 0
Louis Proust, Esq.	20 0 0
M. L. nonn, Esq.	25 0 0
Messrs Charles Tennant & Sons	80 0 0
C. B. Pusey, Esq., M.D.	25 0 0

£765 16 8

Of this £300 is contributed for the support of a Missionary in Couva, and the balance for Schools.

Though not on the list of Annual contributors, we have to make special mention of

indebtedness to Messrs. WM. FROST and H. B. DARLING, for both liberality and encouragement; and our thanks are also due to many who have liberally contributed to the erection of our buildings.

The Presbyterian Church in Canada has expended \$36,000, and it is her desire to give the Gospel to all these Indian immigrants. We, her agents, have devoted ourselves to this work, and, encouraged by the past, are resolved to prosecute it with all diligence.

JOHN MORTON.

K. J. GRANT.

THOS. M. CHRISTIE, B.A. } *Missionaries.*

LETTER FROM REV. KENNETH J. GRANT.

San Fernando, 4th March, 1878.

AS I write this morning, the air is delightfully cool after the intense heat and drought which has scarcely been relieved by a shower for seven weeks. Our supply of water in this town is very limited, and any lengthened season of dry weather occasions hardship and suffering, particularly amongst those unsupplied with tanks.

Mr. Morton spent yesterday, as our Session had arranged, to dispense the Lord's Supper at La Fortune in the morning and at San-Fernando at eleven. Forty-seven Asiatics in a reverential manner received the symbols consecrated by our Lord to the remembrance of His death—twenty-one at La Fortune and twenty-six at San-Fernando.

These all are within my District. We believe they partook as discerning the Lord's body. The audiences were all good and the whole services solemn. I trust very profitable. Mr. Morton did his part unusually well.

Of those who partook for the first time, was one named Redai Ram, who has chosen to be called Daniel Redai, omitting the termination, which is the name of a *desta* whose praise is frequently celebrated by the Hindoos. He also cut off his long matted hair, and shaved his face, as his former appearance indicated his religious standing. He belonged to a class of reformers known as the Sion Narayan Sect. In faith and worship they are far removed from the orthodox Hindu. They do not worship idols, they eat flesh, or I may say there is no restriction in food as with the Hindu—and taking strong drink constitutes an essential in their worship. Consequently most of them are drunkards, just what we might expect where drinking is encouraged. At the time of initiation the Guru or priest and

his disciple are screened from the gaze of the assembly. The Guru whispers a sacred mantr in the ear, but, lest a word from his lips should fall upon the ear of any other in the assembly, the whole company set up unearthly sounds by blowing shells, beating drums, chanting Sloka &c. What meaneth this? Be it known that every one who hears the mantr becomes a disciple of the one who utters it. But if he were already initiated he becomes grumak twice, or he has two godfathers and his soul is thereby jeopardized. They believe in a fabulous river, corresponding to the styx of the ancients, named Baitarni which is to be crossed by the dead on their way to the world of spirits. Across this river they are to be conveyed by their Gurus. Now, if there be two, who shall be the guide? whose disciple shall he be on the other side? Farther, at initiation, a paruana or pass is given by the Guru which is *sacredly kept during life*, and in death is laid upon the breast of the deceased, and without it there is no admission to the better world. Now Redai belonged to this sect, and claimed to have made progress above many in the mysteries of his faith. He was High Priest. He claims to have about 100 disciples. He is widely known, is addressed as a superior, and from his *chelas* has been the recipient of many gifts. His position was something like that of a much respected minister at home, and it was indeed a hard struggle to renounce all he had taught and to abandon those whom he had initiated to accept a new faith and to join a new brotherhood. For six years he has been listening to the word of life. At one time we would be encouraged to think that he was about to emerge from the darkness into the full glory of Gospel light and day, but at our next interview we would find him choosing darkness rather than light. Now and for a year past, a marvellous change has taken place. For months he has been diligent in telling and in singing the Gospel. He has visited his disciples in different parts of the Island, and through his instrumentality several have been led to give an attentive ear and a few have received baptism. He is daily under the instruction of LalBihari who is an ever faithful worker. He has relinquished much, may he receive the hundredfold in this life, and in the world to come life everlasting.

TRAINING SCHOOLS.

Already the question of providing some more systematic instruction for our Catechists and other workers has been submitted to your Board. Personally, it has given me much anxiety. I have five men daily preaching Christ. LalBihari is

well grounded, the advantages of the others have been few. We cannot do without this agency: we must call in the aid of these humble God fearing men. We need them at once. We must soon clothe some of them with more official power than they now possess. But systematic training is necessary. I asked Mr. Morton if he would cease from some of his other labours and undertake the work for a month, proposing to send him all my native helpers. He agreed, feeling how important that our young men of the general Districts should be brought together. I wrote Mr. Christie and he at once expressed his approval. So that our arrangements are that all our young men shall meet on Monday 11th to continue together for four weeks. The time to be occupied in the systematic study of the word of God. We are gratified to know that your Board has resolved to prosecute this Mission with renewed vigour.

Juvenile Mission Scheme.

IT is requested that S. Schools supporting orphans or schools in India, which have not forwarded their remittances to the Treasurer before this number of the RECORD is received, will send in their remittances without delay, so that no arrears may remain unpaid when the annual statement is made up.

The following extracts from a letter, dated Indore, March 2nd, received by the Secretary-Treasurer of the Juvenile Mission Scheme, will deeply interest those of our readers who are following our Mission at Indore in their thoughts and prayers:

"Your hearty response to our request cheered us all. I am delighted to see by papers and letters that the interest in our little Indian Mission is growing in the Church. Dr. Reid has written me about your remittance in favour of Yamoona and Venoo. Yamoona works with Miss Fairweather and Venoo with Miss McGregor.

"Our work is full of interest, and the Master has cheered us by the hopeful conversion of two high-caste Brahmin gentlemen. Their baptism will take place in a few days. They have counted the cost, and are willing to forsake wife and children, friends and property, to follow Christ. They must leave the city immediately after baptism, as their lives would not be safe a day. Our little Mission craft may encounter storm ere this comes to your hand, but the Lord will give her strength to weather the breeze. Will God's people in Canada daily hold us up in prayer, a little company in

the midst of 200,000 cruel and superstitious heathens? After the baptism, I will give the Church some account of these men, and God's dealings with them.

"Sookamardon and Naryan are cousins. The father of the former is a personal servant to His Highness Holkar, and has charge of the royal jewels and wardrobe. The baptism of these men will test the question of religious toleration in Central India. I send the first issue of our *Mission Press*. I want help in this matter. The printing is our own work. I hope to issue Gospel leaflets in Hindi next week. It is the most hopeful way of sowing the seed. People won't buy the Bible in three large volumes, but we break it into crumbs and give it away.

"Maharajah Kemar Arjan Sing' sent to me for an English Bible a few days ago. He is reading. May God give him light.

"JAMES M. DOUGLAS."

F The "first issue of the *Mission Press*" sent consists of leaflets bearing the Ten Commandments and passages of Scripture—Verses from S. John 3rd, &c.—very clearly and neatly printed.

India.

REPORT OF REV. J. FRASER CAMPBELL FOR 1877.

MY former Report was written in Madras when I had decided on leaving that field and coming to this. Before leaving I joined with my excellent fellow-labourer, Mr. Todd, of the Free Church, in making another special effort for the educated men, appealing this time, especially, to the conscience and heart. We were aided by others, and were cheered by the degree of success given to us. I left Madras in the end of May, having arranged to visit three important places on the way, North Bellary, Poona and Bombay, in which I should have an opportunity of addressing good audiences of young men. In each I gave a missionary sermon or address to Europeans, and addressed a meeting of educated natives. In Poona I also visited the Orphanage in which several girls have been supported by churches, etc., in Canada, one of whom is now a Bible woman in the employ of our mission in India, a good girl and much liked. In Bombay I was laid up for several weeks by sickness, and experienced from Mr. MacPherson, the Church of Scotland Chaplain, a degree of kindness which only few men are capable of showing; Dr. McDonald, of the Medical Mission, was also most kind and attentive, visiting me sometimes twice a day and positively refusing to accept a fee.

REMOVAL TO MHOW.—It was the 4th of

July when I again went out, and the 5th when I left for Indore, where I arrived on the night of the 6th. I came to Mhow on the 13th, and here a question meets me, which having been put in a private letter by the Secretary of the Eastern Section, is probably in the mind of others: "Would you not do more good together, you and Mr. Douglas, than apart?" We certainly both expected to be together when the question of leaving Madras was being considered by me, but some time before my arrival, Mr. Douglas was led to believe that for us to increase our force in India would be apt to stir up opposition. Whether he was correct in this opinion or not, he was plainly in the best position to know, and I therefore acquiesced unquestioningly. And though I had indeed looked forward with much pleasure to our working and consulting together in India, yet, on the other hand, it seemed to me desirable for us to plant as rapidly as possible the standard of the Gospel in every principal place in the region we hoped to evangelize. As to my choice of Mhow as the station I should occupy, it can hardly be called a choice, for the state of my health precluded my going to any other at that time, and several months had passed before it became prudent for me even to visit others. Besides, it seemed to us both at that time to be the one next in importance to Indore for us to occupy. The one objection to it in my mind has been that others were before us, and that we were entering a place where christianity is made known, however defectively, while others are totally destitute. There has been for several years a small local mission here, which, though under High Church control, and not very vigorously or satisfactorily conducted, is yet much better than none. It is under the supervision of the Church of England Chaplain, and now consists of a school of 60 or 70 boys, under one christian and one or two other masters, and an orphanage containing three or four children. In former years a catechist was employed, but as two or three in succession turned out badly, this was discontinued. There was also a girls' school, but so poorly attended that it was given up at the close of 1877, partly on the ground that we were beginning one, though that need not have at all interfered. It is supported mostly by local contributions, and the Chaplain in his last report signifies that it must be given up unless these increase. A Methodist Episcopal Missionary had also come here before me, one of those who are working on the plan proposed by Dr. William Taylor, of founding a self-supporting mission to

reach the heathen, through nominally christian Europeans and Eurasians. The Roman Catholic Chaplain has also started a school, but, so far as is known to me, it has been only since my beginning work. We are thus the third to enter this station, and there are other important places not far distant, where there are none. Consequently, before I became well enough to do much anywhere, I contemplated beginning work in some more neglected place, till I yielded to the advice of other friends who assured me that on the self-supporting plan (which requires for its success large centres where there are many Eurasians and Europeans of the more permanent class) our Methodist brethren could not carry on mission work to any extent, and that if there was to be an efficient evangelical mission here, we must plant it. This became increasingly apparent. I have now, with his full consent, rented for our girl's school the building in which the Methodist Minister had hoped to start a boy's school; the sabbath school which he had for a few months kept up, and to which the boys attending my school were sent instead of my opening a separate one, fell into my hands through the absence of his teachers from Mhow, and when I offered it back to him with the use of the building, he decided not to attempt it again, at least for the present. I have thought it desirable to explain these things, lest we should at any future time be accused of interloping.

ACTING AS CHAPLAIN.

While I was still in Madras, Mr. Douglas had consented to act as Chaplain for the Presbyterian troops here, and on the understanding that all pay so received should go to the funds of the mission, which had been his own intention, I willingly agreed to share the work with him. Owing to his long-continued ill health, &c., the large share fell to me, and between two services on Sabbath, and other work, it involved a considerable expenditure of time and strength. But it was a privilege to be able to preach Christ to nominal christians, in my own language, when I could not preach Him to others for want of their language; and it was fitted to tell on our own especial work. It was, so far, an application of Dr. Taylor's theory,—seeking first the conversion of merely nominal christians, and the stirring up of real christians as a means to the conversion of the heathen. And in addition to the pay of 100 rupees per month, (in itself not contemptible when our Church seems so ill able to provide what is necessary) it has helped us in other ways. Among these it is a very gratifying fact that Quarter Master

Sergts. Munro and Wheeler, and Sergt. Clark of the R. A., are building, as a present to the mission, a touga (a kind of carriage) for the use of the ladies here—a present which will be worth about 250 rupees. I have lately lightened the burden of the chaplaincy work, and promoted the unity of the Church by arranging with the Methodist Minister to unite our evening services, and I hope that before long we may be relieved of it altogether by the appointment of a Minister of the Church of Scotland, through the additional Clergy Society lately organized in Bombay Presidency. I indulge the hope that God may send such a man as will be of great use to us, and perhaps even make it possible for us to occupy an additional station.

FINDING A HOME.

The first requisite on my arrival here was to find a place in which to live. For more than a month I was forced to remain in the Travellers' Bungalow, and when the inconvenience to which I was putting travellers compelled me to remove, I had to accept the kind hospitality of Major (now Col.) Van Heythuysen, and six weeks more passed before the Doctor allowed me to come to my present quarters, which are healthy, except in and immediately after the wet weather. During almost the whole of that time I was ill, and under the Doctor's hands, but generally was able to work at Hindustani, and to preach frequently, though I was not really fit to do the latter, and was no doubt retarded by it. I also had conversations with a few who could speak English, especially with my Munshi who from the beginning professed himself an enquirer, seeking salvation, and at times spoke in a most cheering way. He was a teacher in the Church of England Mission School, where he had received most of his knowledge of christianity, but has been away from Mhow for some time through ill health. He is the son of Kazi, or head of the Mohammedans of Mhow. These conversations with the English-speaking have of course continued all along with as many as have accepted my invitations to call on me, or have fallen in my way elsewhere, and are almost the only efforts I have made for that class. A very few have occasionally been induced to come to Church, and one has come to me regularly till he has just finished a course of christian evidences, (which will be of less use to him because, as he long ago told me, his principal hindrance is fear of the worldly consequences of becoming a christian,) but I have as yet given no public addresses for them, partly because my hands seemed already too full with the learning of the

language and the organizing of the mission, together with the work among Europeans, and partly because it seemed preferable to wait till a larger number could be got hold of privately, and interested enough to attend. A number have come to me occasionally, manifesting various degrees of enlightenment according as they had been educated in Mission Schools or otherwise. Some declare that they have entirely abandoned idolatry, of whom one is slowly reading the Gospels, and another avows the views of the Brahmo Somaj, and talks of the transcendentalism of Francis Newman, but, when arguments are presented which he cannot answer, seems disinclined to renew the conversation.

MHOW AS A STATION.

It may be well to explain briefly the kind of material we meet with in Mhow. This is essentially a camp, and the native population, though estimated at 20,000, may be said to consist, along with two native regiments, of government employees, servants, merchants, tradesmen, and those who serve, supply, teach, or depend on these. As to religion, they may be divided into Zoroastrians, Mohammedans and Hindus. The Parsees though active, energetic, intelligent, liberal, and advanced in worldly things, are the least hopeful religiously, being as ignorant about their own religion as they are uncompromisingly bigoted in their adherence to it. Their real devotion is to wealth, and their religion a matter of a name, some rites, and words whose meaning they do not know. The principal school in Mhow, in one end of which I live, is theirs; it has some half dozen masters, and is attended by Parsees, Mohammedans and Eurasian Christians. It is sad to see the forming of so many fine lads in their hands instead of ours. My attempts to get them to visit me as they passed to and from school, that I might teach them of Christ, were at once so resented that I nearly had to vacate my quarters, and ever since, they seem so shy of me as to lead me to suspect that they have been warned against me. Yet in spite of the general opposition to enquiry, a few seem in a more hopeful state of mind. Mohammedans do not seem to be as inaccessible as I had supposed. If more ignorant in other things they have more correct religious views than the other classes, though many are so corrupted by heathenism as to be apparently little different—saint worshippers in short, and their acknowledgement of the truth of the Scriptures, and of Jesus as a true prophet, takes the ground from beneath their feet so that one can easily silence them, if that were only to convert them.

(Continued next month.)

THE BIBLICAL CATECHISM.

(Concluded.)

Q. What motive and example do the Scriptures employ to this end?

A. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through His poverty might be rich."—2 Cor. viii. 9.

Q. With whom did the sinful love of property end in ruin?

A. Lot—Gen. xiii. and xix. Achan—Josh vii. Gehazi—2 Kings v. 20-27. Israel—Hag. i. 3-6; Israel—Mal. iii. 7-9. The rich Miser—Luke xii. 15-21. The rich Epicure—Luke xvi. 19-31. Judas—Matt. xxvi. 15; xxxvii. 15; xxvii. 3; Acts i. 18, 20. Ananias—Acts v. Demas—2 Tim. iv. 10.

Q. With whom did the right use of property end in posterity?

A. Abraham—Gen. xiv. 13-24; xxii. 15, 18. Jacob—Gen. xlviii. 15. David—1 Chron. xix. Nehemiah—Neh. v. 14-19. Gaius—Rom. xvi. 23; 3 John 1, 2. Onesiphorus—2 Tim. i. 16. Philemon—Phil. 1. Illustrating 1 Sam. ii. 30; Prov. xi. 24.

Q. What instances of remarkable liberality are found in the Scriptures?

A. Israel, for the erection of the Tabernacle—Ex. xxxv. xxxvi. Israel and David, for the Lord's Temple—1 Chron. xxviii., xxix. Computed by Dr. Brown at £18,000,000 by David, and £30,000,000* by Israel. Widow of Zarephath—1 Kings xvii. 8-24. The poor Widow—Mark xii. 41-44. Mary of Bethany—John xii. 3. The Pentecostal Church—Acts ii. 44-45. Barnabas—Acts iv. 36-37. The Macedonian Church—2 Cor. viii. 1-5; Phil. iv. 15, 16.

Q. What examples of liberality in the regular and proportionate devotement of property are found in modern biography and among living men?

A. The following distinguished personages: The Lord Chief Justice Hale, the Hon. Robert Boyle, Archbishop Tillotson, the Rev. Drs. Hammond, Annesley, Watts, and Doddridge, the Revd. R. Baxter and John Wesley, the Countess of Huntingdon, Mrs. Rowe, and Mrs. Rory, gave one-tenth at least, some more, and others almost all they had. The names of Richard Reynolds, Thomas Wilson, and Samuel Budget, remind us of noble deeds of the past generation. Men in all sections of the Church are giving from one-tenth to three-fourths of their incomes, some literally by previous *Weekly Storing*. Instances also

are found of its happiest influence among the poor, and in forming the juvenile character on a noble model.

NOTE.—Four youths at school resolved after hearing a Lecture on *Weekly Storing* lately, to lay by for God threepence in the shilling of their pocket-money.

Q. How does the Saviour, and also the apostle Paul, advise us, as God's stewards, to use earthly good?

A. "I say unto you, make to yourselves friends of the mammon of unrighteousness; than when ye fail, they may receive you into everlasting habitations."—Luke xvi. 9. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."—1 Tim. vi. 17, 18.

Q. How does the Saviour regard parsimony, and Christian bounty? and how will he reward the latter?

A. "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."—2 Cor. ix. 6; Matt. xxv. 34-46; Mark ix. 41: xiv. 3-9.

Q. Seeing that the love of money is so strong and dangerous, what should be our prayer concerning it?

A. "Lord what wilt thou have me to do?"—Acts ix. 6. In other words, What wilt Thou have me to give?"

Q. How should each one resolve to act in this matter?

A. As the Psalmist, when he said, "I made haste, and delayed not to keep Thy commandments."—Ps. cxix. 60. And as Joshua, when he also said. "As for me and my house, we will serve the Lord."—Josh. xxiv. 15.

Q. What motive calls for large and frequent *Storing for God*?

A. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."—2 Cor. v. 14, 15.

Q. By what gracious considerations does the Saviour animate to lofty liberality?

A. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv. 40. "It is more blessed to give than to receive."—Acts xx. 35.

The Presbyterian Record.

MONTREAL: 1 MAY, 1878.

**JAMES CROIL,
ROBERT MURRAY, } Editors.**

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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.

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 May, 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 May, 1878.

MEETING OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

The fourth session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of Hamilton, and within the Central Church there, on Wednesday, 12th June next, at 7:30 p.m.

Presbytery Clerks will please forward rolls, so as to be in the hands of the Clerks of General Assembly at least eight days before the meeting.

Reports of ordinations, inductions, licensures, deaths, demissions and depositions within the several Synods, should be sent by their respective Clerks, so as to be in the hands of Clerks of Assembly at least eight days before the meeting.

All papers for the Assembly should reach the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Rolls and other documents should be addressed to Rev. Dr. Reid (Drawer 2567), Toronto.

**WILLIAM REID, } Clerks of
J. H. MACKERRAS, } Gen. Assem.
W. FRASER, }**

RAILWAY ARRANGEMENTS.

Arrangements will be made with the leading lines of Railway, and with the Steamboat line, for return tickets at reduced rates. Certificates will be sent so as to reach members by the 25th May; should any not have received them by that date, they will please communicate with Dr. Reid, Toronto.

Presbytery Clerks are requested to send to Dr. Reid, as soon as possible, lists of ministers and elders entitled to receive certificates, with their POST-OFFICE ADDRESSES and the RAILWAY STATIONS from which they will begin their journey. Inattention to this will occasion great inconvenience and trouble.

There never did, and there never will, exist anything permanently noble, or excellent, or good in any character which is a stranger to the exercise of resolute self-denial.

There is a great difference between believing that Christ will come and looking for His coming. Just the difference between one who, sitting before the fire, says, 'It is all right, my friend will come,' and another who goes to the platform eagerly awaiting his arrival. Are you looking out and longing for the coming of your Lord?—DR. A. A. BONAR.

A Page for the Young.

THE FROG'S SERMON.

FROGGIES came from far and near,
 Words of wisdom there to hear.
 "Jug-rum!" croaked a solemn frog,
 Seated on a moss-grown log.
 "Little froggies, listen all!
 Bad names you must never call."
 But each little froggie green
 Whispered: "No he cannot mean.
 How I pity all the others.
 Take this warning, sisters, brothers!"

Then the old frog rolled his eyes,
 And he looked so wondrous wise:
 "Unto others always do
 What you'd have them do to you.
 Little froggies often fight.
 Do you think this can be right?
 Some are selfish and unkind,
 Some will not their parents mind."
 Thought each little froggie: "Truly,
 Other frogs are most unruly!"

"Little froggies, now take heed.
 Gentle be in word and deed."
 Sighed each little froggie dear:
 "How I hope my neighbors hear!"
 All the little froggies went
 On their way in sweet content.
 They were puzzled to determine
 When they'd heard a better sermon.
 Maybe there's a moral hidden
 Other frogs will see unbidden.

OUTDONE BY A BOY.

A lad in Boston, rather small for his years, works in an office for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You never will amount to much, you never can do much business, you are too small."

The little fellow looked at them:

"Well," said he, "as small as I am, I can do something which none of you four men can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.

THE BOY MAKES THE MAN.

Boys often think it does not make any difference how they live when they are young. When they come to settle down as men, they can leave all their wild ways and begin again. Whenever they stop doing wrong, they think, they will be just the same as if they always had done right. But this is a great mistake. Everything a boy or a man does helps to make him.

Every boy should be careful not to fall into any habits he does not want to carry with him after he grows up, for he will find it very hard work to throw them off. Whatever he would like to be when he becomes a man, he should try to be while he is a boy.

SEEKING HELP.

A few days out from New York, a great ship was overtaken by a terrible storm, which lasted nearly a week.

One day, at the height of the tempest, the rigging at the mainmast-head got tangled, and some one had to go up and straighten it. The mate called a boy belonging to the ship and ordered him aloft.

The lad touched his cap, but hesitated a moment, cast one frightened glance up and down at the swaying mast and furious sea, and then rushed across the deck and down into the forecabin. In about two minutes he appeared, and without a word seized the ratlines—the rope-ladders of the vessel—and flew up the rigging like a squirrel. With dizzy eyes the weather-beaten crew watched the poor boy at such a height. "He will never come down alive," they said to each other.

But in twenty minutes the perilous job was done, and the young boy descended; and straightening himself up, walked to the stern of the ship.

"What did you go below for when ordered aloft?" asked a passenger of the ship.

"I went—to pray," replied the boy, with a blush and a quiver of the lip.

MAKE READY.

Boys! did you ever think that this great world, with all its wealth and woe, with all its mines and mountains, its oceans, seas and rivers, steamboats, railroads, and printing presses, and telegraphs, will soon be given to the boys of the present age? Look upon the inheritance, and get ready to enter upon your duties.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TORONTO,
TO 2ND APRIL, 1878.

ASSEMBLY FUND.

Received to 2nd March ..	\$2050.19
Lingwick ..	3.00
Woodville & Little Sands ..	6.00
Great Village ..	6.77
Sydney, Falmouth St Ch ..	5.00
St Croix & Ellershouse ..	1.00
Windsor, N S ..	15.00
Stewiacke ..	5.00
Primrose ..	2.00
Shelburne ..	1.00
St Thomas ..	12.00
North Easthope, St Andw ..	4.00
Nichol, Zion Ch ..	4.50
Alma ..	5.00
Coldsprings ..	9.00
Melrose, Lonsdale and Shannonville ..	4.00
Gananogue, St Andrew's ..	10.00
Chatham, Wellington St ..	5.00
Caistor ..	1.00
London, St Andrew's ..	25.00
Greenock Church, N B ..	3.00
Fenelon Falls ..	3.10
Durham ..	5.25
Jarvis ..	6.00
Welpole ..	3.00
Vernonville ..	2.00
Ethel ..	2.00
Russelltown Flats ..	7.35
Embro ..	9.00
Pembroke, Calvin Ch ..	5.00
Greenbank ..	3.00
Thornhill ..	5.50
Puslinch, Duff's Ch ..	25.00
Mount Pleasant & Lake- vale ..	6.00
Guelph, Chalmers Ch ..	15.00
Port Albert ..	1.00
Balaklava ..	2.50
Howick ..	4.80
Brockville 1st ..	7.89
Kirkfield & Victoriaville ..	3.00
Flamboro West ..	7.00
Langside ..	1.22
Port Hope 1st ..	10.60
Hastings ..	3.50
Hollin ..	7.00
Glenallen ..	7.00
Ridgetown ..	6.00
Clinton, Willis Ch ..	16.42
Toronto, Charles St ..	15.00
Walkerton, St Paul's ..	3.00
Woodstock, Knox Ch ..	20.00
West Gwillimbury 2nd ..	2.00
Normanby ..	3.00
Indian Lands ..	5.00
Hamilton, McNab St ..	25.00
Toronto, Cook's Ch ..	20.25
Galt, Union Ch ..	10.00
Rockburn and Gore ..	6.11
Dalhousie ..	1.00
English Settlement ..	1.00
Tranton ..	7.00
Millbrooke ..	2.01
Centreville ..	6.15
Centreville ..	7.15
Innerkip ..	5.00
	\$2493.16

WIDOW'S FUND.

Received to 2nd March ..	\$1176.14
Caledon Centre Road ..	2.24
Primrose ..	2.00

Shelburne ..	1.75
St Thomas ..	24.00
Coldsprings ..	15.00
Lakefield & North Smith ..	20.00
Nichol, Zion Ch ..	8.00
Alma ..	13.00
Ottawa, Bank St ..	25.00
North Bruce ..	7.29
Montreal, St Joseph St ..	5.00
West Winchester ..	10.00
London, St Andrew's ..	50.60
Jarvis ..	6.00
Welpole ..	2.00
Vernon Falls ..	3.06
Vernonville ..	5.15
Lyn and Yonge ..	8.60
Keene ..	10.00
Dalhousie & N Sherbrooke ..	7.00
Thornhill ..	6.01
Puslinch, Duff's Ch ..	11.00
Guelph, Chalmers Ch ..	40.00
North Mornington ..	10.00
Port Albert ..	3.00
Balaklava ..	3.87
Howick ..	6.50
Berne ..	8.00
Bayfield ..	5.00
Sydenham, Knox Ch ..	5.00
Tecumseh first ..	4.00
Adjala ..	2.00
Brockville first ..	55.50
Burlington, Knox Ch ..	5.00
Flamboro West ..	8.00
Campbellford ..	2.00
Duffins Creek, St Andw's ..	6.00
Hollin ..	6.00
Glenallen ..	6.00
Ridgetown ..	10.10
Arthur ..	3.00
Craigvale ..	10.00
Vaughan ..	9.75
Bolton, Caven Ch ..	7.00
Orillia ..	10.00
Chatsworth ..	6.10
Ayr, Stanley St ..	19.05
Toronto, Cooke's Ch ..	50.00
Galt, Union Ch ..	20.60
Oshawa ..	15.00
McNab ..	5.00
Millbrooke ..	7.81
Centreville ..	5.01
Streetsville ..	14.00
	\$1784.16

With Rates from Revds J Whyte,
R Hume, W Burns, W Richard-
son, J Ferguson, G McLennan,
A Cross, J McMechan, D Beattie,
William Ross, \$12; J J A Proud-
foot, \$32.00; R P McKay.

MANITOBA COLLEGE, BUILDING
FUND DEBT.

Received to 2nd March ..	\$317.21
James Osborne, Hamilton ..	10.00
Fullarton ..	33.00
Oshawa ..	6.00
	\$366.21

MANITOBA COLLEGE, ORDINARY
FUND.

Received to 2nd March ..	\$205.99
Ottawa, Bank St ..	50.00
Cobourg ..	10.00
Jarvis ..	3.00
Welpole ..	1.00
Alexandria ..	2.00
Flamboro West ..	4.00
St Helen's ..	3.00

Whitchurch ..	4.50
Normanby ..	2.00
Carlingford ..	4.00
Hamilton, McNab St ..	25.00
	\$314.49

BURSARY FUND, KNOX COLLEGE.

Received to 2nd March ..	\$710.00
Galt, Kuox Ch ..	50.00
Friend ..	40.69
Hamilton, Central Ch S S ..	60.00
J O Anderson ..	10.00
James Lochrin, Speedside ..	50.00
M C Cameron, Goderich ..	60.00
Toronto, Charles St ..	40.00
	\$1020.00

MONTREAL COLLEGE BURSARY
FUND.

Hamilton, McNab St S S ..	\$45.00
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COLLEGES ORDINARY FUND.

Received to 2nd March ..	\$3748.42
Nessouri South ..	10.00
King, St Andrew's ..	25.00
Caledon Centre Road ..	5.00
Galt, Knox Ch ..	75.00
Primrose ..	14.00
Shelburne ..	12.00
Mount Pleasant ..	20.00
St Thomas ..	20.00
Coldsprings ..	25.00
North Easthope, St Andw ..	10.00
Lakefield & North Smith ..	25.00
Hamilton, Central Ch ..	180.00
Alma ..	25.00
Ottawa, Bank St ..	70.00
North Bruce ..	21.27
Stayner ..	10.00
Widder ..	5.36
Caistor ..	2.00
London, St Andrew's ..	160.00
Greenbank, addl ..	2.00
Durham ..	6.88
Jarvis ..	26.00
Welpole ..	5.00
Priest's Corners, Bethel Ch ..	5.00
Vernonville ..	12.00
Ethel ..	3.00
Clinton, Willis Ch ..	33.00
Lyn and Yonge ..	10.00
Keene ..	15.00
Sunnidale, Zion Ch ..	10.00
Dalhousie & N Sherbrooke ..	7.00
Vaughan ..	32.00
Bolton, Caven Ch ..	17.18
Thornhill ..	10.00
Puslinch, Duff's Ch ..	64.00
Dundas ..	4.00
Mt Pleasant, Lakevale, & C ..	15.00
Guelph, Chalmers ..	80.00
North Mornington ..	14.60
Port Albert ..	3.00
Balaklava ..	10.00
North Augusta ..	3.00
East Nattawasaga and Creemore ..	15.00
Ashfield ..	15.00
Berne ..	6.00
Bayfield Road ..	7.00
Sydenham, Knox Ch ..	5.00
Markham, Melville Ch ..	15.60
do Brown's Corners ..	7.88
Cranbrooke, Knox Ch ..	10.00
Brockville, 1st Church ..	17.00
Burlington, Knox Ch ..	15.00
Kirkfield & Victoriaville ..	5.00

Newcastle	15.00	Belgrave	6.77	Colborne	12.25
Flamboro West	25.10	Carlingford	2.00	do Titho	3.00
Langside	11.94	Carlingford 2nd	10.09	Galt, Knox Ch, addl	113.00
Campbellford	2.00	Rockburn & Gore	6.61	Primrose	14.25
Port Hope 1st	20.10	Toronto, Knox Ch	100.00	Shelburne	17.00
Duffins Creek, St Andw's	6.10			Smith's Falls, Union Ch SS	5.00
Hollin	10.00		\$1775.32	Cheltenham	23.00
Glenallan	16.00	Rates Received to March		Mount Pleasant	22.18
Ridgetown	14.00	2nd, 1878	712.68	Union Ch, Esqueving, add	1.00
Toronto, Charles St	150.00	With Rates from Revds J		St Thomas	41.75
Weston	13.00	Whyte, \$4.00; R Hume,		Coldsprings	80.00
Woodbridge	8.00	\$2.50; W Burns, \$5.00; J		North Easthope, St Andw	7.00
Arthur	7.00	Ferguson, \$3.75; J M		Bethany, addl	7.00
Craigvale	10.00	Goodwillie, \$3.50; L Ca-		Brooklin Sab Sb	7.20
Walkerton, St Paul's	13.00	meron, \$4.50; G McLen-		Roslin and Thurlow	43.00
Woodstock, Knox Ch	10.00	am, \$4; Arch Cross, \$4;		Lakefield & North Smith	30.10
Grafton, addl	1.00	J McMechan, \$3; W Ross,		Hamilton, Central Ch	462.00
Avonbank	7.00	\$3.50; A Tolmie, \$4.50;		do do S Sc	180.00
Elora, Knox Ch SS Bib Cl	10.25	J S Lohead, \$5.00; J M		Hillsburgh	8.87
Beaverton	31.70	Aull, \$4	51.25	Alma	25.00
West Gwillimbury 2nd	9.00			Ottawa, Bank St	90.00
Normanby	5.00			North Bruce	43.36
Orillia	17.00			Bathurst, Mission Station	1.31
Peabody	1.00			Valleyfield	11.65
Mill Point	1.60			North Augusta	5.00
Chatsworth	8.75			Mosa, Burn's Ch	18.00
York Mills	8.00			Stayner	8.20
Brantford, Zion Ch	30.00			Port Dalhousie	14.67
Toronto, Cooke's Ch	180.00			Scarborough, St Andrew's	49.10
Keady	3.10			Roxborough, Knox Ch	5.00
Belgrave	9.99			Gananoque, St Andrew's	15.00
Carlingford	9.00			Blakeney and Clayton	
Kemptville	6.00			Miss' Meeting	14.44
Galt, Union Ch	63.00			Caistor	6.00
Oshawa	50.00			West Winchester	12.00
Tecumseth 2nd	10.00			London, St Andrew's	175.00
Paris, Dumfries St	40.00			do do S Sc	10.00
Hamilton, McNab St	200.00			Greenbank	23.50
McNab	17.00			Fenelon Falls	24.00
Dalhousie	3.00			Durham	19.95
Middleville	2.00			do Sab Sc	8.33
Toronto, Knox Ch	550.00			Jarvis	30.00
Friend, Hollin	20.00			Walpole	8.00
Desboro	1.10			Price's Corners, Bethel Ch	7.00
Millbrooke	10.00			Vernonville	15.00
Centreville	12.00			Kippen	9.45
Ratho	24.00			Hillsgreen	5.00
Innerkip	20.00			Ethel	12.00
	\$6749.36			Montreal, Knox Ch	150.00
				do Stanley St S Sc	20.00
				Madoc, St Peter's, addl	5.00
				do do S Sc	2.50
				Edwardsburgh, addl	10.60
				Iroquois	18.90
				Matilda	12.50
				North Williamsburgh	6.57
				Clinton, Willis Ch	70.00
				Lyn and Yonge	25.00
				Keene	50.00
				Stouffville, St James Ch	34.35
				Johnson	2.00
				Hampden	5.40
				Leith	4.00
				Sunnidale, Zion Ch	6.00
				Manilla	7.85
				Rodgerville	57.25
				J McClure, Drummond-	
				ville	100.00
				Brantford, Zion Ch, addl	80.00
				Mount Albert	11.49
				Ballantrae	5.40
				Vauzhan	43.00
				Bolton, Caven Ch	30.00
				Alexandria	4.00
				Perth, St Andrew's, addl	38.25
				Ottawa, St Andrew's	350.00
				Caledon, St Andrew's	17.20
				Thornhill	35.60
				Puslinch, Duff's Ch	72.00
				Watford	20.00
				Annan	28.62
				Mt Pleasant, Lakevale, &c	30.00
				Mono Centre	8.75
				Lancaster, Knox Ch	76.30

KNOX COLLEGE, BUILDING FUND.

Received to 2nd March	\$6556.03
Robt Ormiston, Columbus	20.00
T Gibson, M P P, Wrexeter	10.00
Alex L Gibson, do	10.00
West Essa, Burn's Ch, per	
J G Hood	14.50
Molesworth, per Andrew	
Mitchell	10.00
Mrs R Deans, Colborne	5.00
J M Williams, M P P, Ham-	
ilton	50.00
Bayfield, per Rev R Danby	81.33
Greenbank, per A Leask	32.00
Miss Eadie, Clinton	8.00
North Mornington, per J	
Watson	6.00
Keene, per Jas McNeil	87.50
St Helens, per Rev R	
Leask	28.00
Jarvis and Walpole, per	
Rev Thos McGuire	17.00
Wick, per Alex Leask	26.00
Beaverton, per D Cameron	47.00
Norwood, per W Roxbor-	
ough	40.25
Hampstead, per Rev R	
Watt	14.00
Rev J J A Proudfoot, D D	50.00
Ratho, per Rev J M Aull	73.00
Innerkip, do	55.00
Rev William Blain, Tara	5.00
	\$7245.61

KNOX COLLEGE, DEFICIENCY ON
ORDINARY FUND.

Received to 2nd March	\$2762.75
St Thomas, addl, per Rev	
J M King	10.00
Teeswater, per do	1.00
Rev J James, D D, Hamil-	
ton, per Rev Dr Topp	25.00
Port Hope, Cobourg, Belle-	
ville, Kingston & Peter-	
borough, per Dr Robb	511.00
	\$5509.75

HOME MISSION.

Received to 2nd March	\$11889.96
Nissouri South	23.00
King, St Andrew's	20.00
Linckwick	5.00
Mono Mills	34.31
Caledon Centre Road	20.42

AGED AND INFIRM MINISTRE'S
FUND.

Received to 2nd March	\$1318.99
Galt, Knox Ch	45.00
St Thomas	14.00
North Easthope, St Andw	4.00
Ottawa, Bank St	20.00
Stayner	5.00
Montreal, St Joseph St	5.00
Roxborough, Knox Ch	8.00
Gananoque, St Andrew's	5.00
Caistor	2.00
St Sylvester	4.00
Durham	15.50
Jarvis	6.00
Walpole	2.00
Manilla	1.00
Mt Pleasant & Lakevale	10.00
Langside	3.00
Brockville 1st	44.75
Toronto, Charles St	30.00
Weston	5.00
Woodbridge	4.00
Arthur	4.00
Woodstock, Knox Ch	25.00
Avonton	5.30
West Gwillimbury 2nd	2.00
Normanby	4.00
Peabody	1.00
Indian Lands	5.60
Hamilton, McNab St	40.00
Leeds	4.00
Keady	1.00

Huron	10.00
Toronto, Charles St	100.00
Weston	71.07
Woodbridge	10.00
Grantou Sab Sc.	5.00
Arthur	9.00
Dungannon	4.00
Craigvale	12.00
Walkerton, St Paul's	5.00
Claremont	10.50
Brantford, Zion Ch.	75.00
Woodstock, Knox Ch.	80.00
do do SS, China	35.00
do do do Indore	35.00
Avonbank	8.00
Fullarton	17.50
Teeswater, Westm'ster Ch	30.00
do Family Miss'y Box	1.50
Elora, Knox Ch SS & Bib Cl	10.38
Hemmingford	6.50
Avonton	24.70
Beaverton	49.25
do Sab Sc.	6.00
Wick	34.03
Reserve	7.00
West Gwillimbury 2nd.	17.00
Normanby	8.00
Paris, Dumfries St	107.00
Orillia	13.09
Essa first.	30.00
Peabody	1.00
Pickering, Erskine Ch	1.60
Mill Point	2.11
Dunwich, Duff's Ch	7.69
Chatsworth	14.75
Ayr, Stanley St	40.00
York Mills	10.00
Indian Lands	5.00
Toronto, Cooke's Ch	75.00
Belgrave	12.15
Carlingford	13.00
Kemptville	17.25
Galt, Union Ch.	27.00
Oshawa	50.00
Tecumseth 2nd.	19.00
Allico & Pettawawa	4.00
Hamilton, McNab St	204.00
do do S Se	40.00
McNab	14.00
Dalhousie	2.00
Middleville	2.00
Mosa, Burn's Ch	8.53
Feversham	6.65
Toronto, Knox Ch	259.00
Fenelon	12.87
Beverley, addl	1.00
Ayr, Knox Ch	63.72
Friend, Hollin	20.00
Port Elgin, China	6.40
Millbrooke	20.00
Centreville	20.00
Galt, Knox Ch Sab Sc	42.52
Innerkip	20.43
Knox Ch, Toronto Sab Sc	75.00
Duchess St, do Sab Sc	20.66

\$15035 09

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

FOREIGN MISSIONS.

Acknowledged already	\$4609.77
Scotsburn, including \$1395 from Plainfield District.	108.00
Lady Friend in Parrsboro.	1.00
Friend of Foreign Missions, per Rev T Cumming	4.00
Waweig & Bocabec	7.00

St John's Ch Halifax	60.00
A Wingood, Hamilton, Bermuda	24.33
Redbank S.S. Miramichi.	7.00
Ebenecer Ch, Saltsprings.	28.00
Brown's Creek & Valleyfield	55.00
Loch Lomond, C.B.	5.75
Nine Mile River, Middle and Back Settlements	7.50
Sarah Beers (teacher) Glenele	5.00
United Ch. New Glasgow.	266.50
Little Narrow's, C.B.	4.10
Bass River & Mill Branch Gabarus	4.00
Broad Cove, C.B.	14.00
Bal. due for support of teacher in Faté from Knox Ch. S.S. Shediac.	2.60
Antigonish & Cape George Middle River, C.B.	60.00
Elmsdale	20.00
Wallace Cong, late Rev John Munro	20.05
Lake Ainslie, C.B.	5.33
New Carlisle, Hopetown, and Port Daniel	10.00
St Andrew's Ch, Campbelltown	15.00
Yarmouth	6.75

\$5303 08

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already	\$2319.76
Sale of Hove, purchased for Evangelist in San Fernando District	131.50
Rev T Christie, bal. due to Board on house occupied by him	43.19
Do do Bal. on hand for schools not expended in 1877	73.00
Scotsburn Bible Class	6.57
Redbank S.S. Miramichi.	3.00
St John's Ch S.S. Chatham	34.36
Elmsdale Sab Sc	8.00
Great Village S.Sc. Londonderry	8.50
1st Presb Ch, St Catherine, Ont. for support of a boy at Couva	36.00
Jennie Hinkley, Oxford	0.50
M'y Sutherland, Pugwash	0.58
Wallace Cong, late Rev John Munro	17.00
New Carlisle, Hopetown and Port Daniel	4.00
Carleton & Chebogue	13.50
Young Men of Prince St Ch, Pictou, for support of Trinidad Catechist	61.00

\$2760.68

NOTE.—In Record for March under this heading for Lower Londonderry, read Upper Londonderry, \$24 00.

HOME MISSIONS.

Acknowledged already	\$4010.65
Waweig and Bocabec	7.00
St John's Ch, Halifax	30.00
Brown's Creek & Valleyfield	28.00
Loch Lomond, C.B.	1.75
Elmsdale	10.00
Nine Mile River, Middle and Back Settlements	5.00

Little Narrow's, C.B.	6.40
Bass River & Mill Branch Gabarus	7.50
Broad Cove, C.B.	2.00
Redbank, Miramichi.	14.00
New Carlisle, Hopetown, and Port Daniel	15.00
Yarmouth	3.75
Eastville Sewing Circle, Springside	7.40

\$4152.45

SUPPLEMENTING FUND.

Acknowledged already	\$4693.57
Waweig and Bocabec	8.00
St John's Ch, Halifax	40.00
Elmsdale	10.00
Whycocomah, C.B.	16.60
Margaree, C.B.	2.03
Yarmouth	9.62

\$4785.82

COLLEGE FUND.

Acknowledged already	\$4619.86
Waweig and Bocabec	4.00
Interest	38.00
St John's Ch, Halifax	60.00
Dividend on 21 shares B of B N A	127.74
Elmsdale	13.25
Gabarus	1.00
Greenock Ch, St Andrew's N B	9.00
Middle River, C.B.	1.51
New Carlisle, Hopetown, and Port Daniel	4.00
Yarmouth	4.00

\$4882.36

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$852.41
Int. on \$100 for 6 months	30.00
Int. on \$60 for 6 months	18.00
Lake Ainslie, C.B.	4.32
New Carlisle, Hopetown, and Port Daniel	4.00
Interest	60.00
Rev Dr Waters, Minister's Percentage	10.00
Interest on \$100 for 1/2 year	12.00

\$890.73

YOUNG MEN'S BURSARY FUND. MARITIME PROVINCES.

W. F. Knight, Halifax, Treas.	
Donation, Professor McDonald, Halifax	\$10.00
Colonial Com'ttee Church of Scotland	97.00
Antigonish & Cape George	10.00
Falmouth St Ch, Sydney	3.00

\$120.00

WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.	
James Croil, Montreal, Treas.	
Fort Coulonge	12.00
Perth, St Andrew's, addl.	20.00

Ottawa, St Andrew's Ch.	159 00
Sherbrooke, Que.	13 00
Brock, Ont.	12 00
Orangeville, Rev W E Mackay	4 00
Hemmingford	12 00
Middleville and Dalhousie, add	2 00
MacNab and Horton	30 10
Bradford	12 00
Glencoe	15 00
Melbourne, add	4 00
Dalhousie Mills	6 00
Markham	12 00
Trenton	14 00
Port Hope, Mill St Cong.	12 00
Almonte, St Andrew's Ch	26 00
Mill Point	2 52
Seymour	25 00
Rev Arch Walker	12 00
Brockville, St John's, add	13 65
Pickering	5 40
Stirling	16 00
Kincardine	10 00
Vaughan	16 00
Cornwall, St John's	70 60
Whitby, St Andrew's Ch	12 00
Belleville, St Andrew's Ch	40 00

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, Secretary-Treasurer of the Board of French Evangelization, 210 St. James Street, Montreal, to 19 April, 1878.

ORDINARY FUND.

Received to 10th March.	\$17222.24
West Winchester	45 00
J Sutherland, River John N S	1 00
St Mary's S S, Infant Ch	15 00
Fenelon Falls	6 25
Somerville	1 55
Bank St, Ottawa	25 00
Mrs D Marshall, Jackson	2 00
Lyn and Yonge	16 09
Manilla	2 00
Dalhousie & N Sherbrooke	12 00
H. Pictou, N S	10 00
W A M, Malvern	10 00
Rev J M Goodwillie, Cam-lachie	8 00
A W. Dimsdale	1 00
Islay Sab Sc	1 51
English River & Howick	14 00
St Andrew's, Ottawa	157 10
St Andrew's, Perth	14 56
North Morpington	10 00
Knox Ch, Vaughan	17 02
Caven Ch, Bolton	16 00
Morewood	4 50
Cote St, Montreal, add.	25 00
Milton Sab Sc	5 00
Knox Ch, Beckwith	10 50
St Mary's Sab Sc	40 00
1st Presb Sab Sc, St Catherine's	50 00
W Leslie, Hornby, O	1 00
St Andrew's, London	60 40
do do S S	15 00
Arthur	5 10
Indian Lands	8 00
Avonbank Sab Sc	7 00
Union Ch, Galt	44 00
Coldstream, N S	15 00
McNab	13 00
Centreville	25 60
Millbrook	20 00
Rogerville	14 57
Inverness	12 00

Bowmanville Sab Sc	25 00
New Carlisle, Que.	16 07
Daly St, Ottawa	58 30
Principal Dawson, Montreal	10 10
Rockburn and Gore	6 50
Gt Jas St, Presb Sab Sc, Londonderry, Ireland	7 02
Ashton Bible Class	28 00
Per Mrs C Mounteer, Port Hope	5 50
St Andrew's, Bowmanville	6 00
St Adw Ch, Duffin's Creek	3 50
Trenton	3 00
Manotick & Gloucester	10 00
Coldspring Sab Sc	8 50
Primrose Sab Sc	4 67
Shelburne Sab Sc	3 33
Buxton	5 00
St Andrew's Ch, Stratford	10 00
Craigvale	9 00
Friends at Comber, O.	10 60
Duff's Ch, E Puslinch	9 00
Rev T Fenwick, Metis, Ex-Priests	4 00
Anonymous, Ex-Priests	1 00
M Whyte, Woodstock	2 00
W A M, Malvern, do	5 00
G Davidson, Berlin, do	10 00
Rev J M Goodwillie, Cam-lachie, do	2 00
A friend, Elora, do	5 00
Morewood, do	8 00
J C, Portland, O, do	4 00
A friend of French Missions, Sarnia, do	2 00
A few friends, Brantford, do	25 00
Mrs H Arthur, Con-secon, do	2 00
W Fraser, W Gwillimbury, do	2 00
S Fraser, W Gwillimbury, do	2 00
Member Knox Ch, Toronto, do	10 00
P Brown, Sault Ste Marie, do	1 00
C P Brown, do do	1 00
Sheriff Carney, do do	1 00
A Atkins, do do	0 50
R Ormiston, Columbus, O, do	4 00
A friend, Bondhead, do do	1 00
J B Shipley, Falkirk, do	1 00
Mrs Jas McLean, Aberfoyle, do	2 00
W Hommel, Titusville, do	1 00
Ashton Bible Class, do	10 00
Mrs G Ewan, Oakville, do	5 00
Mrs Marwick, Oakville, do	1 00
Anonymous, Vernonville, do	1 00
Westwood Cong, do	5 55
Per Rev Dr McGregor, Halifax—	
Wweig & Bocabec	1 50
M Esther Rutherford, M Stewiacke	1 00
G Johnson, M Stewiacke	0 25
Brown's Creek & Valleyfield	45 00
Loch Lomond, C B	5 63
Great Village Sab Sc, Londonderry	5 50
Ladies Sewing Circle, Lower Pembroke, Spring-side	10 00
Broad Cove, C B	5 00
Redbank, Miramichi	3 00
Yarmouth	3 50

Per Rev. Dr. Reid:—	
Nissouri South	10 00
Caledon Centre Road	2 34
Galt, Knox Ch	30 00
Primrose	21 00
Shelburne	12 00
Mount Pleasant	13 00
St Thomas	20 00
Bethany	7 50
Lakefield & N Smith S Sc	21 00
Nichol, Zion Ch	15 00
Alma	17 00
Nichol, Zion Ch Sab Sc	3 50
North Bruce	20 25
Staynor	5 00
Rurnham	18 80
Walvis	10 00
Walpole	2 00
Vernonville	7 60
Ethel	4 00
Edwardsburgh	3 25
Keene	30 00
Sunnidale, Zion Ch	5 09
Thornhill	7 50
Watford	10 00
Mt Pleasant & Lakevale	15 00
Guelph, Chalmer's Ch	50 60
Port Albert	2 00
Bunklava	10 00
Berne	6 00
Rayfield Road	16 00
Titusmeth first	7 00
Adjala	6 00
Brockville first	54 00
Burlington, Knox Ch	5 60
Flamboro West	15 00
Langside	3 00
Campbellford	5 00
Port Hope first	14 70
do do Sab Sc	15 60
Westwood	10 00
Hollin	1 00
Glenallan	5 00
Midgetown	14 10
East King	8 25
Toronto, Charles St	30 00
Weston	13 60
W odbridge	7 15
Granton Sab Sc	5 00
Walkerton, St Paul's	5 00
Woodstock, Knox Ch	30 00
Wick	9 00
West Gwillimbury 2nd	20 10
Normanby	5 00
Paris, Dumfries St	75 00
Orillia	10 00
Peabody	1 00
Chatsworth	15 25
Ayr Stanley St	30 00
Toronto, Cook's Ch	50 00
Bellevue	10 25
Oshawa	30 00
Tecumseth 2nd	10 00
Hamilton, McNab St	115 60
do Sab Sc	40 00
Toronto, Knox Ch	53 25
Fenelon	12 87
Toronto, Knox Ch S S	20 00
Duchess St S S	20 00

\$1966.70

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer,

ORDINARY REVENUE.

Received to 10th March.	\$2794.49
West Winchester	30 00
Millie Isles	5 00
English River & Howick	18 00
East Hawkesbury	6 60
Morewood	10 00
Sherbrooke	10 75

Osgoode	12.00
North Gower	3.00
Indian Lands	15.00
Dalhousie Mills	10.00
Rev J Tait	10.00
Russell	7.40
East Gloucester	6.60
Inverness	25.00
Taylor Ch, Montreal	2.75
Mainsville	3.75
Vankleeck Hill	10.00
Manotick & Gloucester	10.00
South Georgetown	25.00

\$3014.74

ORDINARY REVENUE DEFICIT.

Received to 10th March	\$923.54
Three Rivers, addl.	8.00
Knox Ch, Roxboro	34.75
Vankleeckhill	59.50
Indian Lands	55.22
Kirkhill	82.60

\$1164.59

THEOLOGICAL CHAIR.

Received to 10th March	\$1205 00
Joseph Mackay, balance	290.00
John Anderson	25.00

\$1430.00

BUILDING FUND.

Received to 10th March	\$665.75
R MacIntosh, Laguerre	2.00
D Wylie, Brockville	10.00
P K McMillan	2.00
Alex McGirr, Osgoode	2.50
Walter Beatty, Pembroke	10.00
Thos Davidson, Perth	2.00
Jas Thompson, Napanee	10.00
John Forin, Belleville	50.00
M McGilvray, Lochell	4.00
R McGilvray, do	4.00
J McGilvray, do	4.00
D McGilvray, do	2.00
D McMillan, do	2.00
J McCrimmon, do	3.00
M McRae, do	3.00
T Bancroft, Van kleeckhill	5.00
H Casselman, S Finch	6.00
A McMillan, do	4.00
W Leslie, Laguerre	5.00
Geo Kirth, Belleville	10.00
O McLeod, Kenyon	1.00
R C Clute, Belleville	20.00
J McGregor, Indian Lands	2.00
Jas Findlay, Pembroke	25.00
J A McCready, Brockville	5.00

\$870.25

SCHOLARSHIP FUND.

Received to 10th March	\$687.75
Rev R Laing	10.00
Rev R Hamilton, Grenville	5.00
Rev D H MacLennan	2.00
R Wilson, Alexandria	2.00
Hephzibah Ch, Williamstown	6.00
Rev W J Dey	20.00
John McLennan	25.00
P S Vernier	40.85
McNab St Ch, Hamilton	45.00
Per Matthew Martin	41.30
Geo Stephen	50.00
Rev Prof Campbell	50.00
Peter Redpath	50.00
J McLaren	2.50
Rev W M McKibbin	4.25

\$1021.65

THEOLOGICAL HALL BUILDING AND

ENDOWMENT FUND, FARQUHAR FORREST & Co., TREASURERS, 173 HOLLIS ST., HALIFAX, TO MARCH 30th, 1878.

Previously acknow'g'd	\$23756.43
Lake Ainslie, W Dunbar	17.00
Fisher's Grant, Rev W Maxwell	55.00
Middle Stewiacke, Benjamin Tupper	6.50
Dalhousie, Rev A Russell	15.00
Poplar Grove Ch, Halifax	163.60
Middle River, Kenneth McDonald	15.00
Warwick, Bermuda, John Kempt	4.86
Stewiacke	200.00
Truro, St Paul's Ch	20.00

\$24252.79

JUVENILE MISSION TO INDIA.

Miss Machar, Kingston, Treas.	
Geo Davidson, Berlin	5.00
Knox Ch S S, Milton	5.00
St Paul's Ch S S, Montreal	120.00

STUDENTS' MISSIONARY SOCIETY,

PRESBYTERIAN COLLEGE, MONTREAL

Thankfully acknowledged

M. D. M. Blakely, Treasurer	
Chas McLean	\$ 5.00
Coaticook & Richby, per T A Nelson	20.00

Jno Mordy, BA, per C McKillop, B A	5.00
Wm Drysdale, Montreal, per Wm Shearer	2.00
Missionary Association of Stanley St Ch, per A G MacDougall	25.00
C E Amaron, B A	5.00
Mr Morris, Ste Therese, per C E Amaron, B A	5.00
Miss K Fyfe, per Mr R McKibbin	3.00
Wm Shearer	10.00
S J Taylor, B A	5.00
Beaubarnois, per Miss Mary Kilkour	12.00
James Macfarland	5.00
Mrs Prof Campbell	10.00
John Wilson, L'Amable, per J T Donald	15.00
Chateauguay, per Mrs R Lang	21.50
Farnham and Brooksdale, per P R Ross & D L McCrae	5.00
Crecent Street Church	59.00
The Ridge	2.00

\$205.50

BURSARY FUND, QUEEN'S COLLEGE

Prof. Ferguson, Treas. Kingston.	
Ottawa, St Andrew's Ch	\$50.00
St Paul's, Montreal	69.00
St Paul's, Hamilton	20.00
McNab, Horton	40.00
Smith's Falls	12.00
Coulouge	5.00

CARD.

REV. K. F JUNIOR. — Mr. Junior, while visiting different congregations of the church before leaving Canada received towards travelling expenses the following amounts: Almonte, \$8.00; Renfrew, \$5.00; Ottawa Bank St, \$5; Ottawa, St. Andrew's, \$5; Ottawa Daley St, \$5.00; Mount Pleasant, \$4.00; Burford, \$2.00; Guelph, Knox Ch, \$5.00; Guelph, Chalmers' Ch, \$5.00; Thames Road, \$10.00; Kirkton, \$4.00; London, St Andrew's, \$1.00; Mitchell, \$7.00; Hamilton, Central Church Missionary Meeting, \$8.00; in all \$74.50.

Mr Junior also received from various friends donations for himself and family amounting in all to \$169.

GEORGE WASHINGTON.

George Washington, when quite young, was about to go to sea as a midshipman; everything was arranged, the vessel lay opposite his father's house, the little boat had come ashore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat he went to his mother to bid her farewell, and saw tears bursting from her eyes, but feeling that she would be distressed, and perhaps never be happy again, he turned round to

the servant and said, "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him. "George, God has promised to bless the children, that honour their parents, and I believe He will bless you."

Think, will you be ashamed to meet any one of your scholars at Christ's judgment-seat?