

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires: Page 163 is incorrectly numbered page]63.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. V.

JUNE, 1880.

No. 6.

CONTENTS.

<p>Missions in India, <i>continued</i> 141</p> <p>Church Debts 145</p> <p>Death of Hon. George Brown..... 145</p> <p>Sabbath-School International Le's's na..... 146</p> <p>Our own Church.....148</p> <p>The Synods.....1 9</p> <p>Obituary..... 151</p> <p>Ecclesiastical News.....152</p>	<p>A Sustentation Fund 153</p> <p>Our Home Missions 165</p> <p>Manitoba Iters 165</p> <p>British Columbia..... 165</p> <p>North West Territories 156</p> <p>Letters from Rev. G. L. Mackay..... 157</p> <p>Trinidad Mission, Mr. Morton's Report..... 158</p> <p>Literature 159</p>
--	--

No. V.

Missions in India.

Continued from page 115.

IN 1814, Dr. Middleton was appointed the first Bishop of Calcutta. At the same time Dr. Bryce was appointed the first Scottish Chaplain in that city. The former founded a college for the education of native missionaries; the latter founded the first Presbyterian Church there. From that time the history of missionary effort in India has been one of almost uninterrupted progress. Bishop Heber succeeded Middleton in 1825. "His career was one track of light, the admiration of Britain and India." To him we are indebted for the missionary hymn,— "From Greenland's Icy Mountains," written long before he ever set foot on the "coral strand." He died in his bath at Trichinopoly, 3rd April, 1836. The S. P. G. Society under whose auspices these prelates went to India, had long before adopted some of the Danish Missions and also established others of their own. The Church Missionary Society, representing the evangelical party in the Church of England, has been singularly successful in India. Its first mission was established in Calcutta in 1815, and now its stations are spread over all the north western provinces. Its greatest results however have been achieved in the southern district of Tinnivelly, formerly a branch of the Tranquibar Danish Mission, to which Messrs. Rhenius and Schmid were sent in 1820. Through their agency numerous schools and churches were built and thousands of converts gathered into the fold. But the most recent accounts from Tinnivelly cast into the shade the records of previous results. A year ago it was reported that within nine

months 16,000 natives had sent in their names to Bishop Caldwell and placed themselves under instruction for Christian baptism. These two Societies have together 131 stations in India, 143 European and 104 native ordained ministers, 759 lay preachers, 1,100 congregations, and 23,700 communicants.

The Wesleyan Missionary Society commenced work in Madras in 1816, and in the Bangalore district in 1821. It has forty missionaries and assistant missionaries, 1,174 members in full standing and 9,000 pupils in its schools. In Ceylon it is still more largely represented, having 62 missionaries, 2,659 members, and 12,537 scholars. The congregationalists, through the London Missionary Society, sent out three missionaries to India in 1804. Others followed from time to time and established numerous stations in different parts of the country. In 1836, they founded an important educational institution at Bhurampore, near Calcutta. The fruits of their labours now appear in the formation of upwards of 359 congregations, comprising 50,000 native Christians.

We come now to speak of the Presbyterian Missions, which constitute an important factor in the evangelization of India, for the Scotch, English, Irish, and American churches in nearly all their various branches are here represented. In 1822, the Scottish Missionary Society sent out its first four missionaries, who commenced their labours at Bankot, sixty miles south of Bombay. Among these was Dr. John Wilson, one of the most distinguished of all the Indian missionaries. He selected Bombay as the seat of the mission with which his name was ever afterwards identified. There he and his colleagues, notably Robert Nisbet, James Mitchell, and Dr. Murray Mitchell founded a noble mission and an educational institution

similar to that at Calcutta. In 1829, Alexander Duff, "glowing with the zeal of a primitive apostle," sailed for Calcutta—the first missionary of the Church of Scotland. He reached his destination on the 27th of May, 1830, after an eventful voyage of five and a half months. The object more immediately contemplated at that time was the establishment of a collegiate institution, which should confer the highest education on native youths. Duff immediately entered upon his work with enthusiasm by visiting all the existing schools and stations in the vicinity of Calcutta, with the view of profiting by the experience of others. He consulted the aged Carey, who was both a scholar and a practical missionary of nearly fifty years standing, and was by him confirmed in his purpose to establish his college in Calcutta, and to make the English language the basis of teaching. He began with five pupils, but before long he had five hundred; in 1843, the number of students and pupils was more than a thousand. In 1837, the Rev. John Anderson founded the South India Mission at Madras, assisted by Mr. Johnston and Mr. Braidwood. This also became an important centre of operations, and the seat of a vigorous Christian institution from which native preachers and teachers were sent out to the neighbouring towns and districts.

Such were the three central missions of the Church of Scotland in India at the time of the disruption in 1843. The one missionary had in fourteen years increased to fourteen, with thousands of attached pupils and students, a large number of converts, and several catechists about to be ordained. The next year every one of the fourteen missionaries joined the Free Church, and the strange spectacle was presented of three large and well furnished colleges deprived by a single blow of their whole staff of professors, and three staffs of professors deprived of their splendid college buildings, their libraries, scientific apparatus, and scholarships. From this point the histories of the Church of Scotland and the Free Church Missions in India run parallel, and both have been remarkably successful. In 1846, the Church of Scotland's Institution at Calcutta was reopened and carried on by Rev. James Ogilvie, a man of less sanguine temperament than Dr. Duff, but of high mental culture, and who devoted himself with great earnestness to the task of preparing native converts for the work of the ministry. About the same time Dr. J. C. Herdman, now of Melrose, was placed at the head of the Bombay Mission. In the beginning of 1871, upon the death of Dr. Ogilvie, the Rev. Dr. Jardine, a Canadian by birth, and a graduate of Queen's College at Kingston, at that time on the Mission Staff at Bombay, was appointed

Principal of the Calcutta Institution, in which capacity he acted for six years. Besides maintaining a full staff of teachers in its three institutions at Calcutta, Bombay, and Madras, the Church of Scotland has central stations at Poona, Sealcote, Gugrat and Wazirabad, Darjeeling, and Chumba, all well equipped with schools, churches, orphanages and printing establishments. It has twenty ordained ministers and principals of colleges, five ordained native pastors, together with a large number of licentiates, catechists, and assistants.

The Free Church missionaries, though greatly inconvenienced by the loss of the buildings erected through their instrumentality, carried on their work with unbroken continuity in native palaces and such other buildings as they could rent, until their new colleges were built. At the present time the Free Church has four centres of operations in India—Calcutta, Bombay, Madras, and Nagpore. Connected with these are 81 stations and forty missionaries, of whom 21 are ordained Scottish ministers and professors, three are medical graduates, eight ordained native pastors, and eight native licentiates. This staff directs 208 Christian workers, who again are assisted by 234 secular teachers. There are 28 congregations and 3,500 communicants. The United Presbyterian Church occupies eight stations in Rajpootna, with eight ordained missionaries, four medical missionaries, 30 native evangelists, 103 native schoolmasters and 3,234 pupils. The Irish Presbyterians have five prosperous stations in Guzerat. The English Presbyterians have a medical missionary, Dr. Morrison, and a staff of assistants at Rampore Bauleah, about 200 miles above Calcutta. The American Presbyterian Board commenced its first mission in 1834, at Ludiana, in the Punjab. It has now 20 principal stations, 110 native preachers and teachers, of whom 14 are ordained, 800 communicants, and 8,000 pupils. The United Presbyterians of America began mission work at Sealcote, in 1855, and have now six ordained missionaries and 1014 pupils in their schools.

THE GOSSNER MISSIONARY SOCIETY takes its name from "Papa Gossner," pastor of Berlin, a man of singular faith and devotion, who undertook a mission to India at his own instance, when he was seventy years of age. He educated four young men and sent them out to labour among the aboriginal tribes north of Calcutta, in 1845. For five years they laboured without making a single convert. In 1850, four natives were baptized. In 1857, nine hundred had been baptized. During the mutiny which followed, the converts were persecuted and driven from their homes. Their chapels were destroyed and their property confiscated. They fled to the

jungles and mountains. Not one apostatized. When these calamities were overpassed, like the Waldenses of old, they emerged from their hiding places, rebuilt their huts and chapels and resumed their work. In 1863, the converts numbered more than 3,000. They became divided in 1869, when a number of them joined the mission of the S. P. G. Society, but since that time both branches have received large accessions from the heathen, and now the results from *one man's effort* in India are seen in a Christian church having upwards of a hundred native ministers and 20,000 adherents!

THE CANADIAN MISSION dates from the year 1876. The Rev. James Fraser Campbell, of Halifax, N. S., was designated as a missionary to Madras on the 31st August in that year, and reached his destination in the month of December. The Rev. James Douglas, of Cobourg, arrived about the same time at Indore, in Central India—Lat. 22° 42', Long. 75° 50'—a city of 200,000 inhabitants, the capital of the Mahratta chieftain, known by the name of Holkar. The Misses Rodger and Fairweather, also from Canada, who had been labouring in this district under the care of the American Presbyterian Board for two years previous to Mr. Douglas' arrival, now connected themselves with our mission. Mr. Campbell, after spending some time at Madras, removed to Mhow, a town of 20,000 inhabitants, thirteen miles from Indore. The Misses Forrester and McGregor joined the mission in 1877, which was further reinforced by the arrival of Rev. John Wilkie of Guelph in the beginning of this year.

One of the most important developments of missionary effort in India remains to be noticed, namely, the attempts which have been made to enlighten and elevate the female portion of Hindu society. Until recently, female education was almost unknown in India. The social condition of woman in India has made this a very difficult matter. Schools, indeed, had been established for girls by all the different churches, but the customs of the Hindus require that as soon as a girl is married, she must be withdrawn from school and immured for the remainder of her life in the seclusion of the "Zenana"; and they are generally married when eight or nine years of age. The Zenana, or "the house of the women," is a gloomy, meanly furnished apartment attached to the establishment of every Hindu. It is not to be inferred that the Hindu is a polygamist. If he has more wives than one his case is exceptional. The occupants of the Zenana, besides his own wife, are the wives of his sons, and his sons' sons' wives, for when a Hindu marries he rarely sets up house for himself, but brings his wife to his father's Zenana, where you may find the female por-

tion of several generations living together in this melancholy fashion. Until recently, these Zenanas have been rigidly closed against all efforts for the mental and spiritual benefit of their unfortunate inmates. Now, however, all this is being changed. Many of them have been opened to the visits of Christian ladies who desire to introduce the light of the Gospel into their darkness, and wonderful has been the success that has already attended such visits. "The desire on the part of fathers and husbands to obtain education for their daughters and wives is evinced not only by their willing consent that they should be instructed, but by their often providing suitable accommodation, such as schools and houses for the teachers; whilst the solicitations of the women themselves for teachers are more numerous than can be complied with." The different missionary societies were not slow to avail themselves of the opportunities afforded them by the opening of the Zenanas. Foremost in prosecuting this branch of female missionary work has been the Ladies' Association of the Scottish Churches. The Church Missionary Society, and the American Presbyterians, and our Canadian Missionaries as well, have entered into this new field with great zeal and with encouraging results. In Calcutta alone, Miss Pigot reported that in 1837 there were under instruction the members of one hundred and fourteen Zenanas.

THE REV. NARAYAN SHESHADRI, one of the first educated Brahmans who joined the Church of Western India, was ordained a missionary of the Free Church of Scotland in 1854, and has proved a most devoted and successful evangelist among his countrymen. He has the superintendence of two principal stations, one at Indapur, 84 miles south-east of Poona, the other at Jalna, about 50 miles north east from Bombay. The latter presents some features of special interest. An application having been made to the prime minister of the Mohammedan Nizam of Hyderabad for a site on which to erect a village for the Hindoo outcasts who had become Christians, a piece of land was conceded, rent-free, for twenty-five years. Here, under the protection of a British cantonment, Mr. Sheshadri has laid out a neat village to which he has given the name of "Bethel." As yet, he says, "it is still in its infancy, but we hope, as it grows older, and literally becomes what its name implies, 'The House of God,' it will become a grand centre of evangelistic operations." A substantial church has been erected, and every thing about the place begins to have the look of a flourishing settlement. In connection with these stations there is a numerous staff of native assistants, male and female. In regard to the prospect of ultimate success Mr. Sheshadri is very

hopeful:—"We believe that sooner or later the multitudinous races of our fatherland will be brought over to the fold of Christ. Idolatry, with all its horrid superstitions, seems to be losing its hold on the people very fast. Places where thousands and millions used annually to resort are year by year losing their importance in the estimation of the people. Christian truth is challenging assent and acquiescence everywhere as a system much purer than any time-honoured system of religion in the land."

It was not to have been expected that the missionaries and their converts should escape the horrors of the mutiny in 1857. But the steadfastness of the natives in that trying ordeal was remarkable. Twenty one of the missionaries and eleven natives catechists, together with their wives and families were murdered at that time. They suffered, however, not so much on account of their religious views, as that the natives identified them with the governing class, and because they were in exposed places and had the courage to remain at their posts. When Dr. Duff arrived at Calcutta, there were only 27,000 native protestant Christians in the whole of India, Ceylon, and Burmah, and these were the result of a century's evangelizing. At the time of the mutiny, the number was estimated at 150,000. "Since the mutiny, and because of the mutiny, the Church of India has become half a million strong." The Protestant Missions* are now carried on by thirty-five societies, who employ 606 foreign missionaries, of whom 550 are ordained. They occupy 552 principal stations, and 2500 subordinate stations. The mission presses are twenty five in number. In ten years from 1852-62 they issued 1,634,940 copies of the Scriptures. In 1872, the number of native communicants was 78,494 and of adherents 318,363. The report concludes with these words,—

"The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 606 missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

There are many other Christian agencies in India which we have not room to mention, but perhaps enough has been said to give a general idea of the forces that are slowly but certainly sapping the foundations of those ancient systems of idolatry and superstition that have so long blinded and held in bondage the people of Hindustan. It is often said that these systems are already "tottering to their fall." That the peoples' faith in them has been greatly weakened is undoubtedly

true. That the influence of heathenism is on the wane is certain. But, heathenism in India is not dead. It will die hard. Those who are best qualified to express an opinion on the subject seem to be agreed that great as is the work that has already been accomplished, relatively to the mass of heathenism operated upon, it has been as yet, chiefly, preparatory work. The conversion of India must, under the Divine blessing, be looked for at the hands of a native ministry, and the efforts of half a century to educate native pastors have not been so satisfactory as could be desired. It is true that each of the churches can point to native ministers of great ability, piety, and zeal—such men as Narayan She-hadri, Krishna Mohun Bannerjee, L.L. D., Chuckerbutty, David Jacob and others, but, in proportion to the students who have passed through a course of collegiate training, the number who have heartily embraced Christianity is small. On this subject Dr. Jardine says,— "I believe that the young men who attend the higher classes in these institutions are as well instructed in the great facts and doctrines of Christianity as are the young persons who form the highest classes in our Sunday-schools and Bible-classes in Scotland. But, still, it must be admitted that the majority of native students do not leave the missionary institution with sympathy for the Christian religion. The power of national prejudice is very great; the social impediments in the way of becoming Christians are still enormous; the conservative elements in Hindu Society, and especially in the female portion of it, are stronger than any thing which we are acquainted with in our country; and the greatest result which the secular education of the Government College is producing is, unquestionably, a wide spread scepticism. Belief in the fables and myths of the Hindu religions is becoming overthrown amongst the younger generations, while no other system of religious truth has taken their place."

Church Debts.

HERE are many, far too many, of our congregations struggling under an incubus of debt. The people thus burdened often feel little heart for Christian enterprises beyond their own borders. They are apt to refer to their own debt as a good and sufficient reason why they should not give bountifully to other objects. Of course there are exceptions—generous, loyal, large-hearted people who do their best under the adverse circumstances, and never fail to give their share to all the Schemes of the church. We

* From the Government Report for 1871-72, printed by order of the House of Commons in 1873.

have congregations with debts on their property ranging all the way from fifty dollars up to eighty thousand dollars. Our total indebtedness is not short of half a million dollars; probably it is very considerably in advance of this sum. It is a serious question for the congregations primarily interested, it is a serious question for the Church at large, how to deal with this vast mountain of debt. The interest and management of this aggregate cannot be much if at all short of \$40,000 a year. This sum, devoted to Home and Foreign Missions, and the support of our Colleges and our French Evangelization Scheme, would relieve all from financial embarrassment, and enable the Church to prosecute her work with renewed vigour. Is it not time to begin in sober earnest a campaign for the annihilation of Church debt, so that our property may be our own, freed from the inconvenient grasp of the money lender?

Some of the larger and wealthier congregations could remove their load with scarcely an appreciable effort. All they need is to have their attention seriously directed to the enterprise. Poor congregations might reasonably count upon the kindly sympathy of more fortunate neighbours. In Scotland, wonders have been effected of late years in stimulating congregations by small grants in aid. Perhaps something of this kind will be required in our own Church before the half-million can be flung off. But, at any rate, individual congregations can do much,—must do much. The burden is in the first instance theirs. No plan that can be devised can relieve them of it. It is a duty to the rising generation, and emphatically to the vast mission fields of our Church, that older congregations should shake themselves free from every burden and address themselves with all their might to the work of spreading the Gospel.

Edward Kimball, a Christian layman in the neighbouring States, has stirred up at least one hundred congregations to pay off the debts on their church buildings, amounting to an aggregate of over a million dollars. Mr. Kimball's first great service was in rousing the Madison Avenue Presbyterian Church, New York, to grapple with a debt of \$110,000. On one Sabbath day \$83,000 were secured, and three Sabbaths after the remainder was pledged. The whole amount was paid in six months, and the mortgage cancelled. Here then is one congregation relieved of an annual burden of seven or eight thousand dollars. The people are in a position to give with greatly increased liberality to all the Schemes of the Church. For a church to be in debt is to be "in the land of Egypt, in the house of bondage," and the pastor of the church here referred to gave eloquent utter-

ance to the feelings of immense relief experienced by himself and his people when they found themselves free;—A church in Brooklyn, under Mr. Kimball's leadership, removed in one year a debt of \$65,000. A church in New Jersey overcame a debt of \$47,000; another raised \$43,000. Who among us will set the example?

DEATH OF HON. GEORGE BROWN.

We unite with the entire Press of Canada, and the public at large, in expressing deep regret at the untimely death of Mr. Brown. Under any circumstances the death of such a man is a national calamity, but the immediate cause of his death makes it harder to become reconciled to the melancholy fact. Mr. Brown was born in Edinburgh in 1818, and was only sixty-one years and five months old at the time of his decease. We say *only*, for, considering how long he has occupied a prominent position in Canada, and the extraordinary amount and variety of his public services, he seems to have lived much longer. Mr. Brown came with his family to New York in 1838. In 1843, he removed to Toronto, and established the "Banner," which made way for the "Globe" in 1844. As a journalist and politician he proved himself a man of great ability, energy, and integrity. He was a consistent member of the Presbyterian Church, which owes him a lasting debt of gratitude for unvarying courtesy and consideration in the columns of his newspaper as well as for his personal influence. He was long a member of Cooke's Church, Toronto, under the ministry of Rev. Dr. Gregg. Latterly he was connected with the St. James' Square Church, of which Rev. J. M. King is pastor. By these ministers his funeral service was conducted. His remains were followed to the grave by a vast concourse of people from all parts of the country. The members of the Synod of Toronto and Kingston, who were then in session, joined in the procession.

We should carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity the state, angels the company, the Lamb the light; and God the inheritance and portion of His people forever.—*Jeremy Taylor.*

The Sabbath School.

INTERNATIONAL LESSONS.

THE CRUCIFIXION.

JUNE 6.

MATTHEW XXVII : 35-50.

THE FOUR EVANGELISTS describe this last act in the great mysterious drama in different words, but they agree as to the main facts. Compare Mark 15 : 20-41. Luke 23 : 26-49. John 19 : 16-30. Immediately after his arrest Jesus was (1) carried to the house of the High Priest and falsely accused, v. 2 ; (2) dragged before the council or Sanhedrim, Luke 22 : 66-71, and, after a mock trial, condemned ; (3) "bound" and arraigned before Pilate, who found no fault in him, Luke 23 : 4 ; (4) sent to Herod who mocked him, Luke 23 : 7-11 ; (5) remanded to Pilate who, for fear of the Jews, "delivered him unto them." John 19 : 1-16. V. 35. *They crucified him*—Crucifixion was the punishment of slaves and malefactors of the worst class, who were fastened to a wooden cross and left to die a lingering death, enduring dreadful agony for days, and even for a whole week. Jesus was nailed to the cross, John 20 : 25-27, and suffered upon it from 9 a. m. until 3 p. m. The cruel treatment he had received, added to his mental agony, had broken down his physical strength and hastened his death. Medical opinion is that Christ died of a broken heart. Observe here, His first utterance from the cross was a prayer for the forgiveness of his murderers, Luke 23 : 34. *Parted his garments*—the clothes of criminals were given to the executioners. For the "vesture," without seam, lots were cast, John 19 : 23-24. V. 37. *His accusation*—dictated by Pilate, John 19 : 19, and Luke 23 : 38. Vs. 39-44 Then began the indignities that added to his agony. They reviled him, called him a false prophet, made sport of his claims to divinity. *Himself he cannot save*—Had he saved himself he could not have saved sinners. *We will believe him*—no such thing ! They resisted greater miracles, including the greatest of all, his resurrection. *He said "I am the Son of God."*—This crowning charge proves that Jesus did assert his divinity. Were not the Jews better judges than modern doubters who hold that he did not ? *The thieves also*—not both of them, however, see Luke 23 : 39-43. V. 45-46. *From the sixth hour*—i. e. noon. *Darkness*—miraculous darkness, a sign from heaven. Matt. 12 : 38, 39. *The ninth hour*—3 p. m. *Eli, Eli!* These opening words of the 22d psalm fitly expressed the anguish of his soul. It is the cry of conscious innocence. Vs. 48, 50. Moved perhaps by pity—though too late—one put a sponge with vinegar—the common sour wine of the country—to his lips. *Jesus yielded up the Ghost*—it was a voluntary surrender. John 10 : 17-18. Cried again—"Father ! into Thy hands I commend my spirit," Luke 23 : 46. See Acts 7 : 59.

LEARN.—The love of God, who gave his son to die for us, John 3 : 16. The love of the Saviour in laying down its life for sinners. John 15 : 13. Rom. 5 : 8. How the consideration of His sufferings and death should influence us, 1 John 3 : 16.

After the Resurrection.

JUNE 13.

MATTHEW XXVIII : 8-20.

THE CRUCIFIXION ended on Friday afternoon. That same evening, Joseph of Arimathea, a rich member of the Sanhedrim, a secret disciple, who had not the courage to confess Jesus while alive, now gave proof of his devotion by asking that he might be allowed to bury him in his own new tomb, Ch. 27 : 57-60. This was granted, and so another prophecy was fulfilled, Isa. 53 : 9. No time was spent in extensive preparations. Joseph and Nicodemus, John 19 : 39, and a few faithful women followed the body to the tomb. Very early on "the first day of the week," these women returned to the sepulchre to complete the embalming and anointing of the body, Mark 16 : 1 ; but, lo ! they found an empty tomb, guarded by an angel who told them their Lord was "risen," and bid them go into Galilee where they should meet Him, v. 7. V. 8. *They departed quickly*—With mingled joy and fear they went to the city, speaking to no one, Mark 16 : 8. Mary Magdalene hastened to tell Peter and John, John 20 : 2, who immediately accompanied her to the tomb. V. 9. *As they went*—This meeting with Jesus is only recorded by Matthew. *All hail*—the usual eastern salutation. *Held him by the feet*—expressing the reverence and love they had for him. *Worshiped him*—as their Lord. V. 10. *Be not afraid*—This is no apparition, it is your master who speaks. *Tell my brethren*—either his brethren after the flesh, Ch. 13 : 55, or the disciples, so called for the first time. *Into Galilee*—amid the scenes of his childhood and early ministry. V. 11-14. While hastening to deliver their message, *some of the watch came*—the soldiers appointed by Pilate to guard the tomb, Ch. 27 : 62-66, who through fear left their post, V. 4. *Assembled*—a hastily convened meeting of Sanhedrim was held to discuss the situation, and conceal the truth if possible. *Large money*—Not doubting the story themselves they bribed the soldiers to lie. *If this come to the Governor's ears*—as it certainly would for investigation. *We will persuade*—Pilate was not above taking a bribe himself. V. 15. *To this day*—the time of Matthew's writing—strange that a story so disgraceful to Roman soldiers and to all concerned should have lasted even so long. Vs. 16-17. *Then the eleven*—some eight days after the resurrection, went, as previously arranged, Ch. 26 : 32. Mark 14 : 28. *A mountain*—probably the mount of Beatitudes, near the sea of Tiberias, where, most likely, he was seen of above 500 at one time, 1 Cor. 15 : 6. *But some doubted*—certainly not any of the eleven who had already seen him in Jerusalem, Mark 16 : 14. Vs. 18-21 contain the great missionary charter of the Christian Church, to go forth in His name, and teach—make disciples of, *all nations*—implying the universal adaptation of the Gospel, Rom. 1 : 16. *In the name of*—rather into, i. e. into the faith and profession of the Father, &c., Gal. 3 : 27. *Lo I am with you*—"Emmanuel" ch. 1 : 23. His spiritual presence would make their ministry effectual. The ascension is described in Luke 24 : 50-53, and in Acts 1 : 9-11.

Old Testament Scriptures.

JUNE 27. 2 TIMOTHY III; 16. 2 PETER I: 20-21.

THE OLD TESTAMENT Scriptures were divided by the Jews into three principal divisions; (1) the Law; (2) the Prophets; (3) the Hagiographa, or poetic writings. See Luke 24 : 44. The first embraced the five books of Moses, called the Pentateuch. The original language of the Old Testament is Hebrew, with the exception of a portion of Daniel, written in Chaldaic. But as Hebrew ceased to be a living language from the time of the Babylonish captivity, it became usual for the appointed reader to read the daily lessons in the original, after which an interpreter rendered the same into Chaldaic. The oldest and most important translation from the Hebrew is the *Septuagint* into Greek which became the general language of the eastern nations after the conquests of Alexander the Great. The name given to this translation arose from the supposed number of Jewish elders (seventy) who prepared it in Alexandria, about B. C. 250. It is not certain when the thirty-nine books which make up the Old Testament canon, were completed and accepted as the authoritative Word of God. The greater part were edited and compiled by Ezra and Nehemiah, about B. C. 450. The remainder, probably not later than B. C. 300. The books of the Apocrypha formed no part of the original Hebrew canon, though some of them are found in the Septuagint. An important reason for excluding them from the sacred volume is that they have not the recognition of Christ, nor of any of the New Testament writers. The Roman Catholic Church gives them a secondary place in the Bible, but the Churches of the Reformation are agreed in rejecting them although they are found in most of the early English translations, including King James'. The greatest care was taken by the Jews to preserve the accuracy of the Sacred Text. The number of words, and even of letters was counted and recorded at the end of each book. The divisions into chapters commenced in the middle of the 13th century; the practice of numbering the verses, in 1555. The language spoken in Palestine at the time of Christ was the Syriac into which the Old Testament was translated in the first century. In course of time the Latin prevailed over both the Syriac and Greek languages. Hence the translation by the famous Jerome, A. D., 384, known as the *Latin Vulgate*, which became the authorized version of the Church of Rome. The first part of the Bible translated into English was certain historical portions by Caedmon, a pious monk, in the year 680. The venerable Bede completed a translation of John's Gospel in 735. John Wiclif completed his translation of the whole Bible into English in 1380. We are indebted to Tyndale for the first printed New Testament in 1526, and to Miles Coverdale for the first printed Bible in 1535. The first edition of King James' Bible, was commenced in 1607 and published in 1611. Fifty-four of the most eminent scholars then living were employed in the revision, and though 270 years have elapsed, the English Bible now in use is still unsurpassed as a literary production.

The Creation.

JULY 4. B. C. 4004. GEN. I: 1-3 & II: 4-8.

GENESIS—a Greek word, meaning “a birth.” This Book is the only authentic epitome of the history of the creation of the world and the human race. It covers a period of 2369 years—to the call of Abraham. It is more than a civil history. It traces the rise of the patriarchal Church; points out the relations of Creator and creature; and the origin of evil. It does not teach science, but its teachings harmonize with the discoveries of science. It was written by Moses, probably in the wilderness, and based upon information derived from early documents and oral tradition: certainly under the guidance of the Holy Spirit. See Exo. 17 : 14, and 24 : 4-7. Deut. 31 : 9. Christ and his disciples point to Moses as the author. Matt. 19 : 7. Acts 28 : 33. Rom. 10 : 5. V. 1. *In the beginning*—This sentence implies the eternal existence of the Creator. GOD—in Hebrew, “strong, mighty,” used here in plural form. The creation is attributed to Christ, John 1 : 3. Col. 1 : 16, 17. Also to the Holy Spirit, v. 2. Ps. 104 : 30. Obscurely disclosing the doctrine of the Trinity more clearly taught, Matt. 28 : 19. *Created*—not out of pre-existent materials, but made out of nothing. *Heaven and earth*—the universe. This does not fix the time of creation. Myriads of years may have intervened betwixt the periods referred to in the first and second verses. Nor does it tell how they were created. But the fact itself implies the eternity of God and the non-eternity of matter. It denies atheism, polytheism, pantheism, and materialism. It assures us that the material world had a beginning, and leads to the conclusion that it also will have an end. The creation is the most stupendous of miracles. V. 2. *Without form and void*—pointing to a stage in the earth's condition when it was enveloped in gaseous vapours. *The spirit moved*—brooded upon: combined and arranged the discordant elements. V. 3. *God said*—willed. *Let there be light*—The sun may have been created long before, but now by the dispersion of the thick murky fog and clouds, its light seems to have been rendered visible. CHAP. II : 4. *These are the generations*—the order in which the vegetable and animal kingdoms originated. THE LORD GOD—*Jehovah*. The most sacred name of God. *In the day*—this use of “day” shews that the “days” previously mentioned are not to counted solar days, but indefinite periods. V. 5. *Had not caused it to rain*—The vegetable kingdom was not created as were the light and air. They were made to grow, Ch. I : 11, but without rain, shewing the divine power to a spense with, what appears to us, necessary means. V. 6. *Went up a mist*—then began the wonderful process of evaporation by which countless tons of water are raised up into the clouds to descend again in fruitful showers, Eccles. I : 7. V. 7. *Formed man*—denoting a gradual process—as the potter forms his vessel on the wheel, Isa. 64 : 8. *Of the dust*—the substance of our bodies consists of the same elements as the soil of the earth. Man is called “of the earth, earthy,” 1 Cor. 15 : 47 : is said to dwell in “houses of clay,” Job.

4 : 19 Hence the name given to *both* parents of the race—*Adam*—i. e. taken from “red earth”—the ground, Gen. 5 : 2. V. 8. *A garden eastward in Eden*—Eden, or Paradise, “pleasantness” : probably an extensive region in Mesopotamia which, owing to the changes resulting from the deluge, cannot now be identified. *The breath of life*—not merely, or chiefly, animal, but spiritual life. *A living soul*—man’s immortal part, constituting the resemblance to his maker, ch. 1, 27 and 5 : 1.

LEARN that nature and revelation both lead up to God as their source. A solemn thought is suggested by this lesson, viz.—the return of man’s body to dust, and of his spirit to God who gave it. Eccles. 12 : 7.

Our own Church.

WE are strongly impressed with the idea that the General Assembly which is to commence its proceedings in Montreal, and in Crescent Street Church there, on the evening of the 9th instant, will be beyond comparison the best meeting of the Supreme Court that has yet been held. Not *because* it is to be held in Montreal. The kind hospitalities of Toronto, Halifax, Hamilton, and Ottawa are still fresh in our minds. True, it was in Montreal that the *first* General Assembly of the Presbyterian Church in Canada met, on the memorable 15th June, 1875, and now the happy recollections of that day will be revived. But we are to be honoured at this time with the presence of distinguished visitors. There is Dr. Steel, of Sydney, N. S. W., the superintendent of the New Hebrides Mission, as well as minister of the leading Presbyterian congregation in the colony from which he comes. From him we expect to receive a great deal of information that will be valuable to us in connection with our missionary work. Then we are to have the Rev. Dr. Bruce, professor of Apologetics and New Testament Exegesis in the Free Church College Glasgow, one of the ablest men in the Free Church, and author of several well-known works, among which is his book on “The training of the Twelve,” which in theological circles is accounted a standard work. It will be a treat to many of us to see and hear for the first time Dr. G. L. Mackay, of Formosa, whose name has long been familiar as one of the most laborious and successful of modern missionaries. And our old friend

FATHER CHINIQUE, fresh from the field of his latest conquests at the antipodes. Besides these attractions, it will be made to appear that the work of the Church in all its departments has prospered during the past year. All the funds are in a satisfactory condition. The Home Mission Fund of the Western Section is FREE OF DEBT. That of the Eastern Section is not far behind. The Board of French Evangelization will shew a small surplus. The amount contributed for Foreign Missions is in excess of that for any previous year.

Two brethren, honoured and beloved, who were present at all our Assemblies, and were always prominently useful, will be sadly missed when we meet again. We refer to Dr. Topp and Professor MacKerras. They are not, for God has taken them to Himself.

THE LOCAL COMMITTEE, of which Rev. R. H. Warden is Convener, will leave nothing undone to minister to the comfort and convenience of the Commissioners who shall be in attendance. The proprietors of the Montreal DAILY WITNESS have decided to issue an enlarged paper every day during the sittings of the Assembly, and have engaged special Reporters with a view of giving an extended and accurate report of the proceedings, somewhat after the manner of the Edinburgh papers. The WITNESS will be mailed daily, prepaid, to any address during the term of the Assembly for twenty five cents, or five copies to one address for one dollar. We trust that this venture will prove a success. Orders, with money enclosed, should be sent before 8th June, addressed MESSRS. J. DOUGALL & SON, Montreal.

It is to be regretted that there is as yet no general fund from which to defray the travelling expenses of the Commissioners. Some congregations are in the habit of paying the expenses of both their minister and elder on such occasions, but most ministers and elders have the privilege of paying their own way. This should not be so. It would be a great pity that any member should have to remain at home for lack of the \$30 or \$40 required to pay his railway fare, &c.

We shall be happy to see as many of the Commissioners as may find it convenient to call at THE PRESBYTERIAN OFFICES, 260 St. James Street—(corner of McGill.)

ENDOWMENT.—The Building and Endowment Fund for the Halifax College, amounts to nearly \$55,000. The new buildings and site cost about \$35,000, so that all that is available as yet for endowment is scarcely

\$20,000. It is understood that the Board will use all due diligence to complete the original project of raising the full sum of \$100,000. The amount reported for Queen's College is \$69,162.06, a large proportion of which is also invested in buildings which, beautiful and convenient as they are, do not yield revenue. Hence the importance of all subscribers, remitting with as little delay as possible what they intend to give for these purposes.

THE REV. JAMES WELLWOOD, of Cote des Neiges, Montreal, has accepted an appointment as a missionary to Manitoba and the North West, and will shortly go to his new field of labour. Mr. Wellwood leaves behind him the record of a diligent and useful pastorate, and we cannot wish for him greater happiness and success than has attended him in his present charge. He will be much missed in the Presbytery of Montreal but, as "it is not lost that a friend gets," we congratulate the Presbytery and people of the Prairie Province in the prospect of securing his services.

NEWFOUNDLAND.—St. Andrew's Church, St. John's, has a membership of 293. The congregation raised last year for church building and current expenses, \$10,839; for the Schemes of the Church, \$1,312; for other religious objects, \$600, making a total of \$12,751. A missionary society has been organized to collect for the Schemes during the current year, with every prospect of usefulness.

ST. PAUL'S CHURCH, Bowmanville, has a good report for the past year. Their contributions for missionary and college purposes, exceed \$600. *Each family in this congregation is regularly supplied with a copy of the PRESBYTERIAN RECORD.*

MR. McCANNELL, the newly appointed missionary for Section A of the Canada Pacific Railway, arrived at Prince Arthur's Landing last month and proceeded at once to his field of labour for the summer. •

ST. MATTHEW'S congregation, Osnabruck, has taken a new lease of life. The church has become too small. It is all the Rev. Mr. Macrae's fault.

REV. T. F. FOTHERINGHAM, of Norwood, has been appointed Lecturer on Apologetics in Queen's College for next Session.

ORDINATIONS AND INDUCTIONS.

PICTOU.—The Rev. J. S. Carruthers was inducted to the pastoral charge of Knox Church, Pictou, on the 18th May.

NEWFOUNDLAND.—Mr. W. S. Whittier was ordained and appointed as a missionary to

labour in Newfoundland, by the Presbytery of Halifax, on 10th May.

KINCARDINE: *Maitland*.—Mr. J. B. Hamilton was ordained and inducted to the pastorate of St. Andrew's Church, on the 27th April.

DUNDAS: *P. E. Island*.—Mr. John McDonald was ordained and inducted on the 20th May.

CALLS.—The Rev. William Aitken, of Vaughan, Ont., has accepted a call to St. James' Church, Newcastle, N. B. The Rev. Patrick McFarlane Macleod, of Knox Church, Stratford, Ont., has received a call from the Central Church congregation, Toronto. The Rev. James Mackie, assistant minister of St. Paul's Church, Montreal, has received a call from the united congregations of Aylmer and Chelsea in the Presbytery of Ottawa.

Mr. Richmond Logan is called to Sheet Harbour, *Halifax*: Mr. C. W. Bryden, to Hopewell and Salisbury—*St. John*: Mr. George McMillan, to New London and Princeton, Rev. Edward Grant, to Strathalbyn, and Rev. Allan Maclean, to Tryon and Bonshaw, *P. E. Island*.

THE SYNODS.

THE SYNOD OF HAMILTON AND LONDON met in Knox Church, St. Catherines, on the 13th April. The opening sermon was preached by Rev. John McEwen, of Ingersoll, the retiring Moderator. Dr. Bell, of Walkerton, was elected Moderator for the ensuing year. After a lengthened debate, the Synod agreed to the appointment of a committee "to take the whole question of public Education into serious consideration during the year, with liberty to confer with the Minister of Education, if necessary, and to report to next meeting of the Synod. The report on the State of Religion was read by Rev. D. D. McLeod, and that on Sabbath-schools by Rev. John McEwen, both being listened to by a large audience with much interest, as was also the report on Sabbath observance, read by Rev. R. N. Grant, next meeting was appointed to be held in Brantford, on the second Monday of April, 1881.

TORONTO AND KINGSTON.—The Synod met in St. James' Square Presbyterian Church, on the 11th of May. There was a good attendance of ministers and elders as well as of the public. The opening sermon was preached by Professor Maclaren, the retiring Moderator, in whose room the Rev. Robert Torrance, of Guelph, was unanimously elected Moderator for the current year. In moving that the Court should adjourn the next afternoon, in order that the members might attend the funeral of late Hon. George Brown, Professor Maclaren paid a high tri-

bute to the deceased Senator's memory, as a statesman, a journalist, and member of the Presbyterian Church. A discussion took place as to whether the Synod had the power to regulate the boundaries of Presbyteries within its jurisdiction, and it was agreed to refer the matter to the General Assembly. The report on the State of Religion was discussed at considerable length, and adopted with slight alterations.

MONTREAL AND OTTAWA.—This Synod met in St. Andrew's Church, Quebec, on 11th May. Mr. Crombie, of Smith's Fall, preached the opening sermon. The Rev. W. B. Clark, of Quebec, was appointed Moderator for the ensuing year. Three appeal cases were brought before the Court, two of which received their final settlement: the third, namely that from Knox Church, Perth, against the finding of the Presbytery of Lanark and Renfrew, was further appealed to the General Assembly. Mr. Burns, Perth, convener of the Committee on the State of Religion, read a carefully prepared report which was followed by an interesting discussion and adopted. Mr. McCaul, in the absence of the convener, read the report on Sabbath-schools which, on the part of some Presbyteries, was not so complete as could be desired, but nevertheless embodied some excellent suggestions. Of course there was the usual large amount of routine business, and after a cordial vote of thanks to the people of Quebec for their hospitality, the Synod adjourned to meet in Knox Church, Ottawa, on the second Tuesday of May, 1881.

THE COLLEGES.

HALIFAX.—An unusually large number of spectators were present at the closing exercises of the Theological Hall—many of them from distant parts of the country. Principal MacKnight, and Professors Pollok and Currie gave brief reports of their winter's work, after which a number of prizes were awarded. The valedictory was delivered by Mr. Whittier. The graduates (six in number) were addressed by the Principal. The Rev. A. Maclean Sinclair then delivered an impressive address on The Need of a Learned Ministry, and was followed by Rev. Dr. Waters, and Rev. Kenneth MacLennan, who expressed their deep interest in the College.

KINGSTON.—The thirty-ninth session of Queen's University was brought to a close with the usual formalities, on 27th April. There was a large attendance. The Annual Convocation was held on the following day, when the laureation of the graduates took place, at the close of which Principal Grant delivered an address intended more especially for the students in the Divinity Faculty.

Honourary degrees were conferred on the following persons;—Rev. Dr. Cook, of Quebec, and Mr. J. Thurburn, of Ottawa, received the degree of LL.D. The Rev. George Bellis, of Belfast, Ireland, the Rev. J. F. Stevenson, of Montreal, and the Rev. G. L. Mackay, of Formosa, received the degree of D.D. The University prizes, gold medals, &c, for next session were announced. In his closing remarks the Principal made feeling allusion to the great blank caused by the death of Professor Mackerras. On behalf of the University he accepted a memorial portrait of the late Professor, presented by a number of ladies in Kingston and elsewhere. He foreshadowed certain changes in the course of study, alluded to the coming Law Faculty, commended the institution of a special course of medical lectures for women, and stated that the sum of \$40,000 or \$50,000 was still needed to put the Building and Endowment Funds in a satisfactory state.

Meetings of Presbyteries.

PICTOU: 4th May:—Intimation was made of the death of Rev. John Stewart, the venerable father of the Presbytery, and affecting references were made by members to his long and faithful services, and to his sudden removal to his rest and reward. A committee was appointed to prepare a suitable minute. Dr. McKnight was nominated for Moderator of the General Assembly. Congregations are to be asked for a collection to defray expenses of Commissioners to the General Assembly.

TREBO: 6th April:—Presbytery met at Onslow, for visitation and other business. Much satisfaction was expressed with the faithfulness and efficiency of the pastor and other officers, and with the liberality of the people, not only in the support of ordinances among themselves, but towards the Schemes of the Church. Sympathy was expressed with the Debert congregation in the loss of their handsome new church, and they were recommended for a loan to the Hunter Fund.

HALIFAX: 29, 30 April:—The chief items of business were, reviewing the statistical returns, arranging for the supply of mission stations, and hearing the trials of candidates for licence. The following graduates were licenced to preach the Gospel:—Messrs. Richmond Logan, W. S. Whittier, Ewan Gillies, and W. A. Mason.

LUNenburg and Yarmouth: 15th April:—Rev. D. McRae was nominated for Moderator of the General Assembly, and Rev. J. B. Logan as Moderator of the Maritime Synod. Resolved to apply to the General Assembly

for leave for Rev. William Duff to retire from the active duties of the ministry with the status of pastor *emeritus*. The reports on Sabbath-schools and on the State of Religion indicate hopeful progress. "There is little reason to doubt that the rising generation will surpass their predecessors in sobriety, knowledge, liberality and activity in Christian work." The statistics showed an increase of \$172 for the Schemes of the Church, over past years; but the Presbytery has not yet fully come up to the amount allotted to it by the Finance Committee. The congregation of Shellburne had given more than the amount allotted to it; but the vacant charges, and those vacant for part of the year, gave less. A recent Roman Catholic ordination, the Presbytery agreed to give no decision on the principle involved, and recommended that each case be dealt with as it may arise. The act for reception of ministers from other bodies was approved of with a slight emendation.

WHITBY: 20th April:—A conference was held on the State of Religion, and the Presbytery agreed to recommend that ministers use increased diligence to secure the co-operation of parents in impressing upon the children of the Church their relation to the Covenant. Commissioners to the General Assembly were elected, namely:—Messrs. Crozier, Abraham Peattie, and Little—ministers; and Messrs. A. Beith, T. Bingham, T. Yellowlees, and S. Wood, *elders*. The draft act anent the reception of ministers was adopted *simpliciter*.

TORONTO: 11th May:—Rev. G. Eakins' resignation of the charge of Mount Albert, Ballantrae, was accepted. Rev. W. Aitken, of Vaughan, intimated his acceptance of a call from the congregation of St. James' Church, Newcastle, N. B. The Presbytery agreed to his translation. A call, numerously signed, was presented from the Central Church congregation, Toronto, in favour of Rev. P. McF. Macleod, of Stratford. A committee was appointed to prepare a minute expressing the Presbytery's deep regret on account of the death of the Hon. George Brown.

BARRIE: 20th April:—Rev. E. W. Pantan having withdrawn his resignation, the Presbytery agreed to unite the congregations of Bradford, and Second W. Gwillimbury, W. Gwillimbury and Innisfil, into one charge, under Mr. Pantan's care. In regard to the Assembly's remit on Romish ordination, it was agreed that applications of ex-priests for admission to the ministry of this Church be dealt with as they arise.

PARIS:—The following ministers have been elected Commissioners to the General Assembly:—Messrs. Lowry, Aull, and R. N. Grant, by rotation, and Messrs. McEwen, W. A. McKay, and Dr. Cochrane, by election.

Obituary.

REV. JOHN STEWART, NEW GLASGOW, died on the morning of the 4th May, after a brief illness. On the last Sabbath of April, he preached in Knox Church, Pictou. On Thursday of the same week, he attended the weekly prayer meeting in James' Church, New Glasgow. He was taken severely ill on Friday, and passed away in the deepest peace, on Tuesday morning. Mr. Stewart was a sturdy veteran, a man of many labours, a most indefatigable and enterprising worker in the Lord's vineyard. He completed his fourscore years in April. He was born in little Dunkeld, Scotland. His grandfather fought at Culloden under the "Protender." Mr. Stewart studied under Chalmers, and was a class-mate of Dr. Duff, Dr. Robert Lee, and Dr H. Bonar. He sympathised intensely with the evangelical party in the Church of Scotland. He was licensed in 1832, and was in the ministry forty-eight years. He came to Nova Scotia shortly after his licensure and laboured with great faithfulness in the face of prodigious difficulties, in Cape Breton, and subsequently in New Glasgow. In 1844 he, with nearly the whole Synod adhered to the Free Church, and he became minister of "Knox Church," New Glasgow, a position which he continued to occupy until his retirement from the active duties of the ministry. He rendered very valuable service in establishing the Free Church Theological Hall, and was remarkably successful in raising funds for that institution. He was always ready to help deserving young men, and some fifteen or sixteen of his congregation are now in the Gospel ministry. He was an earnest friend of union, and of late years delighted in preaching wherever he was welcomed. Mr. Stewart will be remembered for generations as a very able preacher, an earnest evangelist, an indefatigable labourer, a chivalrous and brave pioneer. He rests from his long labours and his works do follow him. He was buried at New Glasgow, on Thursday, the 6th May, his funeral being attended by a very large concourse of people from all parts of the country, and by old friends from the "regions beyond."

ANN PRIMROSE MILLAR, the beloved wife of the Rev. R. Dewar, Lake Shore, County Grey, departed this life the 30th ultimo, in the 55th year of her age, after an illness of a few days, leaving behind her a family of six children, some of whom still needed her care, and a husband who is laid aside from his beloved work by a failure of sight. She was an eminent Christian, and her life was fruitful in good works. Her young days were

spent far from the place where her body now lies. She was a daughter of the manse. Her father the Rev. Mr. Millar was for forty years in the work of the ministry, in the town of Huntly, in Scotland. Her mother who died about her own age, was a woman of firm principles, deep piety, and much given to secret prayer. To this pious couple were born fourteen children, of whom five still remain. The training they received was the wholesome training that was common in pious families in Scotland, in the good old times. The Bible was the great book of the house; then came the Shorter Catechism, which was repeated round the fireside every Sabbath night, then came such authors as The Marrow; Bunyan; Baxter, &c. It is believed on good grounds, that all these children came to Christ and did walk in him. Two of the sons are to-day ministers of the Gospel. From an early age Mrs. Dewar loved the Saviour, and when very young she made a public profession of her faith. She was the daughter of a minister, the sister of ministers, and the wife of a minister. She will be long remembered in this locality, where she lived 25 years, for her many excellent qualities, and her Christian example. Her funeral sermon was preached by the Rev. Jas. Cameron, Chatsworth, from which this notice has been chiefly taken.

THE REV. WILLIAM MONTGOMERY WALKER, minister of the parish of Ochiltree, Ayrshire, Scotland, died on the 24th of April. Mr. Walker was ordained by the Presbytery of Montreal in 1834, and was soon afterwards inducted as the first pastor of St. Andrew's Church, Huntington, Que., where he laboured with much acceptance and success for ten years. In 1844 he received a presentation to the Scottish parish in which the remainder of his life was spent. He was a man of very superior attainments, gentle and genial in his manner, laborious and faithful in the work of the ministry till the very last week of his life.

Ecclesiastical News.

REV. DR. GIBSON, of Chicago, has accepted the call of St. John's Wood Congregation, London, and is already on his way thither. It is whispered that Chicago is about to lose another of its prominent men, in the person of the Rev. Dr. Patton, whose removal to the Theological College, Princetown, N. J., is likely to take place very soon. The Rev. Dr. John Hall, of the Fifth Avenue Presbyterian Church, New York, is now, it is said, the best paid clergyman in America. His income—more than \$30,000 a year—is made

up as follow's:—Salary, \$15,000; free house, worth \$4,000; fees of various kinds, \$10,000; Yale Lectureship, \$2,000 or \$3,000 more; total, \$31,000 or \$32,000 per annum. He has also three months' leave of absence every year. The Presbyterian Church of the United States has surpassed itself this year in the amount of its contributions for Foreign Missions. The last General Assembly said the Church ought to raise \$500,000. The amount actually raised was \$586,844—an advance on the receipts of the previous year of more than \$150,000. The expenditure for the year was \$579,746, leaving a balance in the treasury of \$7,048. The debt at the beginning of the year was \$60,000, and the Board lost \$48,000 by the failure of its financial agents in Liverpool, but the debt has been paid, the loss borne, and the work sustained and enlarged. The Women's Societies poured nearly \$200,000 into the treasury.

THE FINAL MEETING of the committee of arrangements for the PAN-PRESBYTERIAN CONVENT, was held in Philadelphia last month. The place of meeting has not yet been announced, excepting that the reception of Delegates will be in the Academy of Fine Arts, a splendid building, little if at all inferior to the Museum of Science and Art in Edinburgh, which opened its doors so hospitably to the first Council in 1877. THE REV. DR. STEEL, of Sydney, N. S. W., now on his way to Canada was, on the eve of his departure, presented with an address and a testimonial of six hundred guineas from his congregation in acknowledgment of his valued services to the congregation, to the colony, and to the cause of missions during his pastorate of eighteen years. By the will of the late Mr. James Brist, of St. Andrew's, Scotland, the Church of Scotland has fallen heir to a number of handsome bequests.—The Home Mission Scheme, \$30,000; Endowment, \$5,000; Colonial Missions, \$5,000, &c. The residue of the estate, valued at \$150,000 to be equally divided between the India, Home, Colonial, and Endowment Schemes.

UNITED PRESBYTERIAN CHURCH FUNDS. The income for Foreign Missions amounted to £32,000 stg.; the expenditure to £37,000. This is a considerable decrease as compared with 1877, and 1878,—a decrease attributed to severe financial pressure. For all the ordinary Funds the contributions were £75,000 sterling. This sum, raised by one of the smallest of the three Scottish churches, is most creditable.

THE FIFTH SYNOD of the Presbyterian Church of England met in Mary-le-bone Church, London, on 26th April. About 500 members were present, representing 268 congregations. Dr. Donald Fraser was elected Moderator. Professor Chalmers was elected Principal of the Theological College in room

of the late Dr. Lorimer, and Rev. Dr. Graham of Liverpool, was unanimously elected to fill the "Barbour Chair," which, since the last meeting, Dr. Patton of Chicago had declined to accept. The chief business was in connection with the Home and Foreign Missions of the Church. Mr. Bruce, in presenting the Home Mission report, said that, though not moving forward very rapidly, some progress had been made, but it was as yet with them rather a time for strengthening their stakes than lengthening their cords. Five new "enterprizes," including one at Cambridge, had been started during the year. Some people thought they were going too fast in London—that they were mad upon Church extension; but, unless they increased in London, they would disappear altogether. It was computed that at the present time there were four and a half millions of people in London; that the population was increasing so fast that in 1920 there would be nine millions of people, and, in 1950, seventeen millions! The finance committee complained of inadequate funds, although they had managed, "by the exercise of extreme caution," to keep out of debt. The number of SABBATH-SCHOOLS in 1879 was 380; teachers, 5747; scholars on the roll, 57,148. The northern Presbyteries are reported as using the Shorter Catechism more generally than the southern ones. The report on EVANGELISTIC WORKERS, recommended the employment of paid evangelists. (1) Of experienced pastors who have special aptitude for this kind of work. (2) Of unordained men with evangelistic gifts, who might even be authorized to dispense the sacraments. The report was remitted to Presbyteries. The FOREIGN MISSION report speaks of *seventeen* missionaries of this Church in China, 64 native evangelists, and 33 native students. The saddest event of the year was the death of Rev. Hugh Ritchie, the senior missionary in Formosa, who had fallen suddenly, after twelve years of heroic and successful labours. With like devotion, his widow deliberately requested permission to remain at her post. Dr. Morrison, the medical missionary in India, reported the conversion of a young Brahmin named Shectot, who was now preaching the Gospel to his benighted countrymen with zeal and acceptance. The Synod held an enthusiastic missionary meeting in Exeter Hall.

WHETHER godly *women* shall be licensed to preach the Gospel is one of the irrepressible questions which the Methodist Episcopal Church of the United States is just now called upon to discuss. Numbers of them do already preach. John Wesley it is alleged, sanctioned the principle; and well he might, for his own mother was said to have been a better preacher than he was himself.

It is quite true that the Bishop of Toronto,

withdrew from an engagement to speak at the Annual Meeting of the Bible Society, upon learning that the meeting was to be held in a Presbyterian church! It is said that the Bishop had no *personal* objections, and that the thing was done in deference to the feeling of a large portion of his clergy. The more's the pity. A change of place was proposed, but public sentiment was against it, and the meeting was held *without the Bishop*.

A Sustentation Fund.

AS the time is drawing near when the subject of a Sustentation Fund will be again before the Church to receive, I trust, the consideration its importance demands, I would ask space in your columns to answer some questions which have been put to me by many of the brethren who are likely to take part in the discussion which lies before us. The first of these questions is, "What is the difference between a supplemental fund and a sustentation fund, and why do you prefer the latter to the former?" I answer that the difference is fundamental. A supplementing scheme is the strong assisting the weak, simply as a matter of bounty, bestowing a gift which may be given or withheld as the givers think best. A sustentation fund is the strong helping the weak as a matter of debt, not considering their duty fulfilled towards the Church until their abundance has supplied the wants of the weak; and the weak not considering themselves degraded by receiving now, as they know that soon the position may be reversed, and their duty become the pleasanter one of giving rather than receiving. The supplementing scheme means giving to the poor as an act of benevolence, the sustentation scheme means upholding the equality of all the members of the household of faith, and the rights of the poor to the same spiritual food and the same pastoral care as the rich. The supplementing plan tends to the pauperising of the weak who are receiving assistance, and the domineering of the strong who are giving assistance. Whereas the sustentation fund tends to the strengthening of the weak, and to the prevention of tyranny on the part of the strong. The supplementing scheme promotes selfishness. There are always congregations who will do little or nothing for any such object as helping their poorer neighbours; the sustentation plan prevents selfishness by placing all the congregations under obligations to reach a certain standard of self support, and to take upon themselves responsibility for their neighbours in proportion to their means. Now, such being the

difference between these two methods, it surely will be admitted that the sustentation scheme is most thoroughly in accord with the principles of our Church, and that it appeals to the Christian conscience as the other does not, and that, therefore, it is the scheme which we ought to adopt in our Church.

But here is the second question. Has not the supplemental scheme of the U. P. Church in Scotland been a great success. Unhesitatingly I reply it has not! It has done good service since it came into operation, but it has depended first and last rather upon the large donations of the few than the steady systematic giving of the many, and it has required, in order to reach its present position, to be aided by an extra effort which it may prove very difficult to maintain. In 1878, there was about \$60,000 contributed to the augmentation fund of the U. P. Church, and that sum was divided over 120 congregations, whereas in the same year, over \$300,000 was contributed to the sustentation fund of the Free Church of Scotland, and divided over 600 congregations. The U. P. Church has been confined very much to towns and cities up till recent years, and therefore has not anything like the same number of congregations requiring aid as are to be found in the Free Church, and when we are told that her supplementing plan is successful, we must ask would it succeed were her field as wide as that of the Free Church, and would it work as smoothly and regularly from year to year, were it required to produce so large a sum as we have mentioned above? The testimony of some of the best financiers in the U. P. Church could be quoted as to the defects of the augmentation scheme and the advantages of the Free Church method.

But we now come to the third question. Supposing this sustentation fund was established, what effect would it have upon the schemes of the Church? Would it not take away money from our Colleges and our Home and Foreign Missions? I answer, on the contrary it would tend to help all the schemes. Set your ministers free from debt and difficulty, and encourage your new and struggling congregations by putting it within their power to call an efficient pastor, and at once you will see such loyalty in seeking to further the work of the Church as we have never known before. Many were afraid of the extra effort made this year on behalf of Home Missions, lest it should cramp the giving to the other schemes, but all these fears have been put to flight by the discovery that all the schemes have gained rather than lost through the appeal made on behalf of Home Missions. So it will be where there is a properly worked sustentation fund, it will not retard the Church's progress, but assist it mightily. Such has been the result in

Scotland, England, and Ireland, and I am sure such would be the result here also.

The fourth question is a more general one. "What are the main difficulties in the way of establishing such a fund as you propose in this country?" There are many minor difficulties which we hear about very often, such as the extent of the territory to be covered, the poverty and newness of the country, the want of homogeneity in our Church, the cumbrous nature of the machinery required, &c., but none of those difficulties are formidable enough to daunt us, and will easily be met one by one as they are raised. The main difficulties are of a much more serious kind. The first one in my apprehension arises from the spiritual condition of our Church. A sustentation fund can only be hopefully launched in a living church, for it is based entirely upon Christian principles. If we had the spirit of the Apostolic Church when its members brought their possessions and laid them at the Apostles' feet, and no man said that ought he possessed was his own, we would be certain of success, but it is a serious question, how will such a fund succeed where there is so much worldliness and selfishness as is to be found among us? A shrewd elder said to me a year ago, I do not approve of your scheme because there are ministers who will take advantage of the fund and say, "I need not care for my stipend is secured," and again, there are congregations who will lean on the fund instead of exerting themselves to pay their own way. I answered that he had certainly mentioned the very strongest argument against the fund, namely, that the total depravity of the human heart stood in its way, but what will you think of our Church if in public Assembly it should declare that this fund cannot be established because neither our ministers or people are to be trusted? My friend found that his argument was a dangerous one, and I think he will not use it at the next Assembly. But another aspect of this same difficulty is continually suggested to me. The richer congregations will not do their duty, and the ministers who occupy our city charges will object to the fund. Again I admit that this is a great difficulty, for many of our city charges are burdened with great debts which hamper them in giving liberal aid to the schemes as it is, and any additional strain would be felt as oppressive; and I have heard the statement from a city minister, "We are doing very well, why can you not let us alone." Here again, it is total depravity that stands in the way, taking the form of selfishness, and the only hope is that friends who have such a low opinion of our large congregations and of our city ministers will be put to the blush by seeing their enthusiasm and liberality when the time

comes for its display. It is to me one of the most attractive features of this fund that it is so thoroughly and peculiarly Apostolic, and that we may look through its advocacy for a great revival of spiritual life in the Church, and a great increase to the Christian liberality of the people. But there is another difficulty which stands in our way, and that is the congregationalism that has grown up in our Presbyterian Church. We cannot trust to the loyalty of our people to Presbyterianism if we endeavour to interfere with finance. This a very serious state of matters, and there is no doubt danger here. The Assembly may resolve and the Presbyteries endeavour to carry out these resolutions, but what will the people do? Every intelligent observer of the Presbyterian Church of the United States understands why a sustentation fund is impossible there, it is simply because that Church has become practically congregational, and no Assembly or Presbytery could attempt to carry out a uniform system of finance. We are gradually becoming tinged with the same dangerous elements of congregationalism, and may find ourselves, if we leave things alone, as awkwardly situated as our neighbours. Now, I venture to say that no surer barrier could be raised against the inroads of congregationalism than by the establishment of a sustentation fund which is founded so clearly on the principles of our Church and, were there no other advantage than this to be derived from such a fund, it would be worth while making an effort to establish it with the least possible delay. It is to be hoped that the Assembly will take a cautious step in advance when it meets in Montreal, and that we shall have the subject fully discussed.

P. McF. MACLEOD.

Our Home Missions.

EASTERN SECTION.

THE Committee met in Chalmer's Church Session Room, Halifax, on the 28th ult.—Dr. Waters in the chair. Interesting reports were submitted from Rev. S. Russell, of New Kincardine, Rev. G. Christie, of Bedford, and information from Little Bay, Newfoundland. Mr. Russel retires from New Kincardine, and Mr. Gunn from Little Bay. The Presbytery of St. John was asked to provide a successor to Mr. Russell, and Mr. W. S. Whittier was appointed to Little Bay, and referred to the Presbytery of Halifax to be immediately taken on trials for ordination, so as to be able to leave in May. Appointments to Presbyteries were made, of 14 preachers and 24 catechists for work during the summer. The

state of the accounts to date was submitted shewing that the contributions exceeded the outlay by five or six hundred dollars, leaving that amount to be applied to the removal of the debt of last year. The draft of the annual report was submitted, read and adopted, and Dr. Waters asked to take charge of it at the General Assembly. P. G. McG.

MANITOBA ITEMS.

On account of the large influx of French and Irish Roman Catholic labourers on the C. P. Railway, the Rev. A. H. Cameron has been relieved, and will assist the Presbytery in some other field. Most of the stations throughout the Presbytery have contributed this year to Manitoba College. The amounts in the majority of cases are small, but are in accordance with the circumstances of the stations, and show good will.

Rev. W. Mullins, of Headingly, has received a consignment of literature from the Upper Canada Tract Society, and will do good in distributing it. Reports from freighters in Carrot River, 40 miles east of Prince Albert, are to the effect that the 30 single men making up that settlement (there is only one family) are all Presbyterians. Carrot River is a large and inviting field for immigration. Steamers now leave Winnipeg via Assiniboine River for Fort Ellice—250 miles west—several times a week. They are literally overwhelmed with settler's effects, agricultural implements, &c. The Presbyterians in the North of Winnipeg city are anxious to have a Northern Mission church—and Knox Church Session looks on the matter favourably. Rev. Prof. Hart has been compelled to visit Perth, Ont., on account of the severe illness of his father. Rev. Alexander Campbell, B. A., of Selkirk, has been filling his place acceptably. Church buildings are projected at Nelsonville, Rat Portage, Riviere Sale, Grand Valley, Brandon Hills, Mountain City, High Bluff, Headingly, &c., during the present summer. A large addition of some 1500 volumes has been lately placed on the shelves of Manitoba College Library. Many of these are most valuable works, and range over almost every department of knowledge. They are the result of Dr. Patterson's visit to the old country. The College Library has now upwards of 2000 volumes. Mr. C. M. Copeland, Presbyterian missionary, at Birtle N. W. T., has been appointed to the position of paid secretary of Y. M. C. Association of Winnipeg, and another missionary is being got in his place.

BRITISH COLUMBIA.

The Presbytery of British Columbia in connection with the Church of Scotland, met in

St. Andrew's Church, New Westminster, on the 13th of April. All the members were present except Mr. McElmon, of Comox. Mr. Clyde Moderator, preached a suitable sermon. Mr. Dunn, of Langley, was elected Moderator for the next twelve months. A number of Session records were examined. Correspondence on the subject of a successor to Mr. Murray was read but no conclusion arrived at. More letters expected from Colonial Committee, and if required, a special meeting will be called. Congregations were recommended to have annual reports printed, and send a copy to the Presbytery, and also to have the usual organization at every station for the management of financial affairs. The statistical and financial returns were called for and examined, only three being forthcoming. A memorial was agreed upon to be presented to the Lieutenant Governor in Council, protesting against the new regulation in our public schools—"exercises of a religious character in opening and closing schools are strictly prohibited." We had previously the Ontario system. Congregations were requested to pay expenses of their elders attending the meetings of Presbytery, where necessary. Mr. Clyde and Mr. McElmon were recommended to exchange fields of labour for such time as might be mutually agreed upon. In view of the immediate commencement of extensive railway works one additional missionary, at least, was earnestly asked for from the Colonial Committee. It was agreed on a division, that every congregation be recommended to take up an annual collection for the Foreign Missions of the Church of Scotland. This was the only subject that gave rise to the expression of serious differences of opinion. The most influential members (ministerial) recorded their dissent, and maintained that no collections should be taken up for such purposes until we were self-supporting. While the majority—a bare majority—thought that one of the speediest ways to be self-supporting was to do something for "the regions beyond." They said the "reflex influence" would be beneficial in every way.

The next regular meeting was appointed to be held in St. Andrew's Church, Victoria, on the 6th of October.

N. W. TERRITORIES.

The following letter addressed to Rev. Hugh McKellar, of High Bluff, is from one of our missionaries to the aborigines—himself a pure blooded Indian, and an ordained minister.

Fort Ellice, 4th March, 1880.

I promised you to go down to the meeting on the 3rd March, but, owing to the deep

snow and bad weather, I have been unable to do so. I have also been unwell lately again on account of some sickness. I intend to name the church Middle Hill Church, Bird Tail Reserve. I am happy to tell you Church matters are going on well, and some coming within its folds. Two adults have lately been baptized. I told you before about the night school. Since my return we had it regularly, and the attendance is generally about 30, including young men and women—most of them can read the first book—and some can read simple chapters in the Bible, we are getting very short of books in the Sioux language. I hope you will be able to get some for us. We have some very good singing in the church. I wish you could see our little work.

I came to this country to work for my brethren the Indians, but cannot do all. I would like to get assistance in schoolmasters to teach them first in their own language; they could learn the English afterwards, and the old can learn better in their own language.

As I think you understand our work and my own humble efforts, I hope you will do what you can for our mission. I hope the people will be getting better off for food every year, and get more settled and our work will go on better. We will be able to get our little wheat made into flour next year at the Riding Mountain, where the Hudson's Bay Company is putting up a grist mill, and if plenty of people come, perhaps one here also. Three children have lately died on the Reserve, all baptized.

With kind regards and wishing for your prayers on our work, yours faithfully,

SOLOMON TUNKANSAYE.

Our Foreign Missions.

LETTERS FROM REV G. L. MACKAY.

THE following letters reached us just in time to be too late for the May Record; but being spicy and full of interest, they have kept well. Mr. Mackay may be expected to be with us, bodily, in a few days.

Ceylon, 5th February, 1880.

We have been here about a week on account of having to wait for a steamer bound for Madras. One is expected now every hour, so I will write you a few things about Ceylon before we leave it. The name Ceylon is from *Sinhaladwipa*, which means the island of the lion race. The Sinhalese here call it "Lanka." It is about 270 miles long and 130 broad, and has a population of 2,500,000. The inhabi-

tants are 1st, the aborigines, about whom little is really known. 2nd, Sinhalese and Tamils from India. 3rd, Burghers, descendants of the Dutch and Portuguese. 4th, Moors from the west, and 5th, Europeans, chiefly English and Scotch. The few existing aborigines are devil worshippers; the Sinhalese, Buddhists; the Tamils are Hindus; the Moors are Mahomedans; the Burghers are Christians; so also the Europeans profess faith in the God of their fathers. The country here is beautiful, and roads as good as in Ox'ord county run in every direction. Coaches and carriages are numerous. All around here the bread-fruit tree and the magnificent cocoanut palm wave their lofty heads in the breeze. We visited the cinnamon gardens and saw the nutmeg and mango in blossom. Here too the natives have lovely cottages amongst the groves of waving palms. We drink the milk of the cocoanut and eat bread fruit every day. We visited several of the missionaries in their bungalows and saw something of their work. Especially we have enjoyed the kindness of Rev. H. L. Mitchell, of the Church of Scotland, who took us in his carriage from place to place. Himself and Mrs. Mitchell took us yesterday to see the work of Rev. Mr. Allcock, of the Episcopal Church. We saw 42 native girls at school and went through a large church built in 1822, and dedicated by Bishop Heber who wrote,—

“What though the spicy breezes,
Blow soft o'er Ceylon's isle;
Though every prospect pleases
And only man is vile;
In vain with lavish kindness
The gifts of God are strewn;
The heathen in his blindness,
Bows down to wood and stone.”

About 80 attend services on Sabbath there. The people are greatly attached to Buddhism, but don't keep idols in their houses, and go to the temples with flowers for Buddha. There is a marked difference between Buddhism here and in Formosa. The priests here dress in yellow, and will follow the missionary to preach Buddhism. Pilgrimages are made to the highest mountain peak called “Adam's peak,” where they say Buddha left the mark of his foot. We saw the peak distinctly in the distance. Mr. Mitchell told me that he ascended the mountain and found a hole five feet long and toes made of mortar to resemble the human foot.

They say too that a canine tooth of Buddha is in Kandy, the capital of Ceylon, and at times it is carried in a shrine before a grand procession. It was during the reign of Tisso, king of Ceylon, that Buddhism was introduced into the island, and that would make the planting of this religion about 200 B. C.

It is intensely interesting for me to see how Buddhism binds the people here, since I made its study a speciality in Formosa. I preached last Sabbath in a Wesleyan Methodist Church and also in the Dutch Presbyterian Church schools.

Indore, India, 12th March, 1880.

On the eve of the 2nd instant, we took the train from Calcutta to Benares and arrived there at 5 p.m. the next day. We went out into the city and spent the night there. Benares is a sacred city of the Hindoos. There are fully 5000 temples and shrines there, and the traveller could see without being told that the city is “wholly given to idolatry.” We visited the great *Durga Temple* and saw upwards of a 1000 monkeys there, being venerated by the Hindoos, they are never disturbed, so that the numbers gradually increase. Hundreds of blind devotees were there from all parts of India. Eagerly they were pressing into the temple to present offerings of flowers and bathe their bodies. Sacred bulls stood all around, gayly decorated with flowers and golden trinkets. The founder of Buddhism began in this city to promulgate his doctrines, and he soon saw temples rise and pagodas point heavenwards in plain, hill and city; but now there is scarcely a trace left of its former glory, an old temple in ruins is about all I could find. Brahminism overpowered, crushed and extinguished the views of Gautama Buddha—going through Benares from street to street, I could not help thinking of the great insurrection there when, in 1781, Warren Hastings was administrator of affairs. In the heart of that great city with only a few British soldiers at his side, and thousands raging with fury all around, he displayed calmness and courage which would do honour to any of Britain's long line of heroic warriors. Calmly he sent one messenger after another for aid, with slips of paper rolled up and put in quills, and these were put in the ears of the messengers instead of ear-rings, so they were able to pass through the angry crowds unnoticed. But enough, we cannot wait to go and see greater heroes still out yonder holding up the blood-stained banner of the Captain of the sacramental hosts. We can pray, however, for them, and pray our God to cause Benares to awake, awake lest they perish for ever. Standing on the banks of the Ganges, at the end of a bridge of boats, we stood for two hours gazing at the grand view before us. It was in the morning, and the sun poured along his golden beams until they rested on the temples and shrines, on the mosques and residences, and on the lofty towers and magnificent buildings. We must go on for the train is about starting. *God have mercy on Benares!*

Saturday, 6th inst. We arrived at Mhow and found that Mr. and Mrs. Campbell were away for a trip into the country. We stayed however in the house of the native catechist who was very kind. On Sabbath, I addressed a few educated Hindoos in the mission school, and in the evening preached in the Methodist church. There were present quite a number of the 17th Lancers, who made the gallant charge in Zululand and decided the fate of their comrades that memorable day—an officer was present and walked back with me after service. He was burning with zeal for the salvation of souls, and volunteered to go to the Afghan war—yes, true believers in Jesus are the bravest men amidst the brave on the face of God's earth. I need not attempt to tell you how I loved to see those Lancers who at the word of command "charge," galloped out of the British square and mowed the enemy down like grass. For whatever might be thought of the Zulu war, I believe the *duty* of every soldier that day was to conquer or die. It was not for them when surrounded by thousands of enemies to stand still and be cut down, thinking that perhaps the war was not justified, no, "charge brave boys," and they are off galloping through their dark foes. Shame for ever on those who stand still when our mighty Leader shouts "go ye," &c., and let those who have gone see to it that in the midst of their enemies they rush through, cutting down the dark foes of earth and Hell at every blow; glory to God forever more!

On Monday, 8th inst., we came by train here, and then by ox-cart to this house—we met with kindness all the way from Formosa: still I must tell you of the unbounded kindness shown to us at once by Mr. and Mrs. Wilkie. We will not soon forget it. Mr. Douglas came very soon to see us, also Mrs. Douglas, Miss MacGregor and Miss Rodger, and we have been to see them all at their houses. Last night I addressed a number of people and told them of the way of salvation. When we arrive in Canada, I will be able to tell you about the Lord's work here and at Mhow. We leave here in a few days, and will go to Bombay, then take steamer to Suez.

G. L. MACKAY.

Trinidad Mission.

REPORT OF REV. JOHN MORTON FOR 1879.

(Continued.)

MOUNT STEWART SCHOOL-HOUSE.—The place we rented at Mount Stewart was unsuitable for permanence and progress, and a new school-house has been built at a

cost of \$350. To our own donation of \$25, Miss Blackadder added \$10, and the people of the village brought the list up to \$100. Result fees, and fees from the school children here promised us further help, so we ventured upon the work. As it has now been occupied six months, half the rent in the estimate has been paid into the building fund. A donation from Bermuda has been added, and I trust that the accounts when closed, will show that work virtually completed without drawing on home funds and without a balance of debt.

From the accounts herewith submitted, it will be seen that notwithstanding the extension at Piparo, we have not exceeded our estimate. This arose partly from the result of fees received at Jordan Hill, and partly from having given one of our older teachers to Mr. Christie's field and advanced monitors at lower salaries.

CONTRIBUTIONS.—The Sabbath collections from the adults amounted to \$103.87, and from the children, \$12.91. The hardness of the times and the extremely small salaries paid to most of my teachers prevented greater liberality. A meeting of the congregation was held here, December 25th, when managers were appointed, and it was agreed to ask leave of Presbytery to elect elders.

A subscription list was opened for 1880, when Joseph Annage subscribed \$2 per month, David Mahaber, \$2 do., Mrs. Morton, \$2 do., Henry Juraman, \$1.20 do., John Dharm, \$1.20 do., Alex. Banawa, \$1 do., Clarence Akbar Ali, \$1 do., other smaller sums, \$1.70 do., making \$12.10 per month, with other subscriptions to be got. It was thereupon agreed to open a school at St. Julien village, 3½ miles above the Mission, and to pay Akbar Ali \$11 a month as teacher there. It was agreed also to rent a house which can be got for \$3 a month, for the school and Sabbath services there. St. Julien, which is rather a thickly peopled settlement than a village, is on the gravelled road leading from Savana Grande to the forest. I have been in the habit of visiting it occasionally and have been anxious to open a school and get a place for service there. Our people then count upon paying their own incidental expenses and the cost of that station for 1880.

LENGVA lies south of Savana Grande 3½ miles. It is one of the Crown Land Settlements for which the government has allowed £50 stg. per annum, and here a school is to be opened with the new year and, of course, a preaching station.

While opening up these two new stations, we propose reducing our estimate of the amount to be drawn from home by £40 stg., as compared with that of 1879. We ask nothing under the heading of schools. The Truro W. F. M. Society contributes \$84, and

Fort Massey Bible Class, \$36, specially for our Monitors. In addition, we ask only for the salary of missionary and catechist from the Foreign Mission Fund. It ought perhaps to be remarked that the saving thus effected is not due to any retrenchment, for several of our agents have been underpaid and are to have their salaries increased. Three things contribute to the reduction—the aid from government, saving of rent at Mount Stewart, and increased contributions of the people.

BUILDINGS AT PIPARO.—I have myself given the land for buildings at Piparo, and have in hand say \$350 for the school house, which will go far to erect it. But as Jos. Annajee has taken a wife to cheer his loneliness, it becomes necessary at once to erect a dwelling house for him and his family. For fifteen months he has, without complaint, got on with very inferior accommodation. The time has come when it is alike a duty to our cause and to him to provide a suitable house. I propose therefore to borrow money and go on with it at once at my own risk.

I have to acknowledge the ready aid given by all our agents and helpers and the health and harmony that have prevailed call for gratitude.

Miss Blackadder's services in the school here have been very valuable and deserve special mention. She has also taken the whole charge of 3 orphan girls and of several children who lived on the premises here to attend school. The faithfulness of Joseph Annajee, at Morichal, has been a great relief to me. David Mahaber, sworn interpreter, is to give an afternoon Sabbath service to St. Julien village, Lengua, Jordan Hill, and Mount Stewart, each monthly. Henry Juran is to take charge of the Lengua school and of the service there every alternate Sabbath. Akbar Ali, the agent brought forward by the people here, is to do the same for St. Julien village. John Gobin at Jordan Hill and John Dharm, (better known as Banka) at Mount Stewart, will keep a S. school and one service monthly at these stations. Alex. Banawa will teach at Piparo and aid Annajee in that district.

Francis Mewa (better known as Ramkhelawan) is receiving from government \$10 per month to prepare for the work of interpreting. He lives on our premises, prosecutes his studies, and attends the court a few hours daily. Jeffray Subaru rooms with Francis Mewa, and is learning to be a cabinet maker.

COUVA.—During Mr. Christie's absence, Mr. Grant and Lal Behari alternated with myself and Joseph Annajee, in giving Couva supply every Sabbath except when there were five Sabbaths in the month. The Hospital work in Couva opens a wide and interesting field for exertion beyond anything of the kind in this quarter. The work among the adults

has encouraging features, but the school work has many difficulties to contend with. Sabbath services were kept up and hospitals and schools visited, but we felt that monthly visits from four different persons could not push forward the work there, which requires all the energy of a resident missionary. We leave it to Mr. Christie, now happily returned to his field, to report of matters in detail.

The Presbyterian Record.

MONTREAL: JUNE, 1880.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

PAYMENT IN ADVANCE.

If the July number of the Record should be a few days later than usual in reaching our subscribers, they will understand that it is because we wish to give as full and complete an account of the proceedings of the General Assembly as we possibly can. We invite attention to the Official Notices of the Clerks of the Assembly, and of the Convener of the Local Committee of arrangements in Montreal.

NOW READY.

"THE PRESBYTERIAN HYMN-BOOK."

The Hymn-Book prepared by the Committee, and to be presented to the General Assembly, in June, is now ready and ministers and others may order them through any bookseller, or from the publisher who will send them carriage free, on receipt of the price, neat 16vo handsomely bound in cloth, price Thirty five cents.

JAMES CAMPBELL & SON.

Toronto, June 1st, 1880.

Literature.

FOSSIL MEN AND THEIR MODERN REPRESENTATIVES: by J. W. DAWSON, LL.D., F.R.S., F.G.S.; PRINCIPAL OF MCGILL COLLEGE: Montreal, Dawson Bros; pp.348, 1880. Price \$2.00. The design of this book is to illustrate the character and condition of pre-historic men in Europe by those of the American races, the principal modern facts adduced being furnished by the aboriginal tribes of America. The charm of all Dr. Dawson's books is the attractive manner in which some of the mysteries of science are presented to the reader. The chapters in "Fossil Men" devoted to a description of "The old citie of Hochelaga," as first seen by Jacques Cartier in 1534, contain many curious references to

the place and its inhabitants, which cannot fail to be interesting to modern Montrealers, and all others who take an interest in Canadian antiquities.

FROM THE PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, we have several of their nicely illustrated volumes suitable for the Sabbath-school library:—*Bessie and I*—\$1. *Finding Jesus, and Johnnie's Vacation*—75 cts. *Now and Then at Daisy Dingle Farm*—80 cts.. *Vagabond and Victor*—a well told Temperance story—\$1.25. *Week-day Religion*, by Rev. J. R. Miller, a first class book for the family—\$1.

NEW YEAR'S ADDRESSES TO THE YOUNG, is a Memorial Volume, also intended for the Sabbath-school library, containing twenty-one addresses to the young people of Knox Church, Toronto, a pleasant souvenir of a beloved pastor, worthy of better paper printing and binding than has been bestowed upon it. JAMES BAIN & SON, Tronto—75 cents mailed free.

THE PRESBYTERIAN YEAR BOOK FOR 1880; C. B. ROBINSON, Toronto, 25 cents. Though late of making its appearance, this most useful and comprehensive hand-book is still welcome. From no other source can so much information be derived respecting the Presbyterian churches of the world in like compass. Every office-bearer in the Church should have it.

THE CATHOLIC PRESBYTERIAN, James Nisbet & Co., London: Toronto, James Bain & Son, \$3 per annum. The May number opens with a paper on "Early English Presbyterian History," by the late Dr. Lorimer, of London. The bill of fare is altogether a good one. The same is true of the BRITISH AND FOREIGN EVANGELICAL REVIEW, \$2 per annum. Professor John Campbell, of Montreal, discourses in the April part, on Jabez "the Good."

Official Notices.

GENERAL ASSEMBLY.

The sixth session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of Montreal, and within Crescent Street Church there, on Wednesday, 9th. 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, licences, 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 2607), Toronto.

WILLIAM REID, D. D. } Clerks of
W. FRASER, D. D. } Gen. Assem.

TRAVELLING ARRANGEMENTS.

Arrangements have been made with the leading Lines of Railway and with Steamboat companies for reduced rates. Certificates entitling members to this privilege have been mailed to all Commissioners whose addresses have been furnished. Should any not have received them, they should at once notify Rev. R. H. Warden, 250 St. James Street, Montreal.

ACCOMMODATION.

The Committee have provided accommodation in Montreal for all members who desired it in response to the circular issued. Those who may not have received cards containing the name and address of the party with whom they are to stay in Montreal, should at once correspond with Mr. Warden.

N. B.—Members who have had accommodation provided for them, and who are unable to attend the meeting, are earnestly requested to notify Mr. Warden to this effect.

MEETINGS OF PRESBYTERIES.

British Columbia, at Victoria, 6th October.
Bruce, at Paisley, 5th July, 2 p.m.
Kingston, at Belleville, 5th July, 10 a.m.
Brockville, at Spencerville, 6th July, 3 p.m.
Paris, at Norwich, 5th July, 7.30 p.m.
Saugeen, at Durham, 6th July, 11 a.m.
Montreal, at Montreal, 13th July, 11 a.m.
Peterboro, at Millbrooke, 6th July, 11 a.m.
Glengarry, at Alexandria, 22nd July, 10 a.m.
Chatham, at Chatham, 6th July, 11 a.m.
Barrie, at Barrie, 27th July, 11 a.m.
Whitby, at Bowmanville, 20th July.
Toronto, at Toronto, 6th July.
Hamilton, at Hamilton, 20th July.
Guelph, at Guelph, 20th July, 10 a.m.
Maitland, at Kincardine, 13th July, 2.30 p.m.
P. E. Island, at _____ 11th August.

PRESBYTERIAN COLLEGE, MONTREAL.

THE ANNUAL CALENDAR for the Session of 1880-81 is now ready, and can be had on application to the REV. PRINCIPAL MACVIGAR, LL.D., Montreal.

A Page for the Young.

THE GOLDEN PENNIES.

A LITTLE boy, who had plenty of pennies, dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a *tin* penny. It was as light as a scrap of tin.

Another boy put a penny in, and as he did so, looked round with a self-applauding gaze, as if he had done some great thing. His was a *brass* penny. It was not the gift of a "lowly heart," but of a proud heart.

A third boy gave a penny, saying to himself, "I suppose I must, because all others do." That was an *iron* penny. It was the gift of a cold, hard heart.

As a fourth boy dropped his penny in the box he shed a tear, and his heart said, "Poor heathens! I'm sorry they are so ignorant, and so miserable." That was a *silver* penny. It was the gift of a heart full of pity.

But there was one scholar who gave his penny with a throbbing heart, saying to himself, "For thy sake, O loving Jesus, I give this penny." That was a *golden* penny, because it was the gift of love.

I CANNOT UNDO IT.

A LITTLE girl sat trying to pick out a seam that she had sewed together wrong. Her chubby fingers picked at the thread, that would break, leaving the end hidden somewhere among the stitches that she had laboured so wearily to make short and close; and though the thread came out, yet the needle-holes remained, showing just how the seam had been sewed; and with tears in her eyes she cried, "O mamma; I can't undo it!"

Poor little girl! you are learning one of the saddest lessons there is. The desire of undoing what can never be undone gives us more trouble than all the doings of a busy life; and because we know this so well, our hearts often ache for the boys and girls we see doing the things they will wish so earnestly by-and-by to undo. And now where is the bright side? Right here. Let us try to do a thing the first time, so we will never wish to undo it. We can ask our Heavenly Father. He never leads us wrong; and anything we do under His guidance we shall never wish to undo.

THE BURNING BOAT.

A BRAVE boy on the deck of the burning steamer 'Henry Clay' was seen to kneel and

with closed eyes commit himself to the care of God. Rising from his devotions, he leaped from the flaming vessel into the river. For a moment he was invisible beneath the waves; soon he rose to the surface, brushed back his beautiful hair from his face, and boldly swam toward the shore. Upon reaching the land he turned round to gaze upon the wreck from which he had just escaped, and touched with sympathy for the struggling sufferers left behind, he cried out, "Oh how I wish I could save them!" and burst into tears.

Reader, are *you saved*? Have you escaped the corruptions that are in this world? Do you believe and *feel* that for *you* the great work of pardon and deliverance has been wrought? Well, then, have you forgotten the hosts that perish behind you? Can you forget the pit from which you were taken? Can you forget those that are left behind you in sin and darkness there? Will you not try to save them? Does not your heart *long* to save them? Surely if you have been touched by the sympathy of Christ, if you have had the love of God shed in your heart by the Holy Spirit, you will say, "O, how I wish I could save them!"

Can you *not* save them? You can tell them of the *love* of God who gave his Son to die for them. You can tell of Jesus who shed his own heart's blood to procure their pardon. You can tell them of the Lamb of God which taketh away the sin of the world. You can show them by your words, and by your *works*, in a consistent, holy, joyous, peaceful, blameless *life*, how much Christ has done for *you*. You can kindly, patiently and lovingly warn them of their danger, and beseech them to escape. You can tell them *how* to be saved through *grace*, by simply *believing in Christ*, by trusting *wholly* in his mercy, his goodness and his love.

Oh, be diligent, let your light shine, and so walk that you may be found of Christ in peace at his appearing. Warn the careless, entreat the perishing, beseech men to be reconciled to God. Be gentle and full of compassion, become all things unto all men that you may save some. Above all, pray that God may bless your efforts and save perishing souls, making his gospel effectual for their deliverance from sin and darkness, into the light and liberty of life, and joy, and hope.

When ANANIMANDER was told that the very boys laughed at his singing, "Ay," said he, "then I must learn to sing better."

PLATO being told that he had many enemies who spoke ill of him, "It is no matter," said he, "I will live so that none shall believe them."

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
2nd MAY, 1880.

ASSEMBLY FUND.

Received to 2nd April, 1880.	\$2647.38
Vaughan, St Andw & St Pauls	6.00
Cambray	3.25
Drumbo	4.00
Bocabeac and Waweig	1.00
Ballanfad	1.00
Woodstock, Knox Ch	17.00
Princeton	4.00
Primrose	1.00
Cartwright	3.00
Ballyduff	1.45
Embro	10.00
Fenelon	3.00
Proton	2.00
Economy & Five Islands	10.00
Ringal	8.00
Sarnia, St Andrew's	15.00
Flourace & Dawn	4.29
Central Ch, Craigvale and Lefroy	4.30
Cookstown	2.00
Kintyre	2.00
James Ch, New Glasgow	10.00
Stellarton & Sharon Ch	6.60
Hull	1.80
Elgin and Atholstane	6.00
Woodstock, Chalmer's Ch	12.30
Dundas, Knox Ch	3.00
Dalhousie Mills and Cote St George	4.00
Keene	10.60
Grand Feniere	5.00
Hamilton, Knox Ch	18.00
McNab and Horton	12.00
Ashburn	3.12
London, 1st Ch	10.00
Ottawa, Daly St	11.00
Cumberland	5.00
Stratford, Knox Ch	25.00
Paris, Dumfries St	15.00
Strathroy, St Andrew's	12.00
Brantford, Zion Ch	15.00
Valleyfield	5.00
Hamilton, McNab St	24.00
Bradford	3.50
Oro, Guthrie Ch	3.50
Clifford	5.10
Port Dover, Knox Ch	8.20
Ottawa, Knox Ch	12.25
Kirkhill	6.00
Elma Centre & West Moncton	7.00
Listowell	7.00
Wyoming	3.80
Chesterfield	12.60
Morrisburgh	2.65
Iroquois	2.05
Beauharis	2.25
Alexandria	2.00
Toronto, Knox Ch	9.60
Ferry	5.00
Campbellford	3.23
Ramsay	2.00
Trenton	2.00
Woodville, P E I.	4.00
Oakville	5.00
Kingston, St Andrew's	15.00
Montreal, Stanley St	6.00
New Glasgow	2.00
Valleyfield	3.00
Ekfrid, Knox Ch	5.00
Harrison, Guthrie Ch	4.00
Utica Missionary Association	1.64
Seaforth	10.00
Charlottetown, St James' Ch	7.00
Sydney, St Andrew's	5.00
Hopewell, Union Ch	6.00
New Glasgow, United Ch	10.00
West St Peters and Mount Stewart	3.00

Richmond, N B	5.00
Richmond Bay	5.00
Shelburne	4.00
New Dublin	1.00
Elmsdale & Nine Mile River	1.94
Storrington & Glenburnie	4.00
Pittsburgh	2.00
Southampton	6.00
Fenelon Falls	2.00

\$3182.11

HOME MISSIONS.

Received to 2nd April, '80.	\$40256.54
Floas, Knox Ch Mission Station, omitted	0.50
Fisherville	12.75
Dover and Chalmer's Ch	5.00
East Williams, St Andrew's	33.76
Vaughan, St Andw & St Pauls	55.00
Cambray	3.60
Pictou	23.69
Thamesville	66.23
Reserve	17.08
Woodville	45.05
Hampstead	21.50
Indian Lands	30.00
Orangeville, Bethel Ch	8.00
Bear Creek	12.00
Fordwich	4.70
Gortie	2.85
Bracbridge	22.85
do Sab So	7.50
Monk Station	2.70
South Falls	18.45
Beausville and Clinton	15.00
Agincourt Sab So	13.00
Mount Pleasant	8.75
Ballanfad	18.00
Woodstock, Knox Ch	125.00
Hibbert	20.00
Primrose	32.10
Honeywood	10.00
Cookstown	24.00
Columbus	25.00
Whitby, St Andrew's	34.00
Barris, add	2.60
Demorestville	23.00
Windsor, add	18.00
North Gower	6.00
Fenelon	20.00
Flamboro West, add	8.00
Proton	8.49
Brighton	3.50
Ringal	30.00
Turont, 1st Ch Sab So	6.00
Ancaster Sab So	12.00
Ancaster, add	5.00
Streetsville	65.52
Montreal, Erskine Ch, add	180.00
Bothwell	38.00
Sutherland's Corners	7.45
West Bentinck	5.20
North Brant	13.00
Belgrave	25.00
Shakespeare, United Ch & St Andrew's	7.17
Storrington & Glenburnie, add	1.00
Toronto, Old St Andw's, add	53.00
Oro, Esson Ch	3.00
Ch, Willia Ch	3.00
Alton, Knox Ch	22.00
Alton	6.00
Monc Centre	9.50
Richmondhill	37.50
Aldboro, Argyle Ch	15.00
Newrich	35.00
Windham	30.00
Presbytery of Montreal	500.00
Casuga	6.00
Mont Albert & Ballantrae	3.50
Edwardsburgh and Maineville, add	0.75
Harwich, add	10.00
Hull	3.00
Hamilton, St Paul's	45.81
Keene	28.00
Brighton	15.00

Woodstock, Chalmer's Ch	5.00
do do Sab So	50.60
Dunwich, Chalmer's Ch	41.00
Rapid City	5.52
Smith	2.00
Minnedosa	1.10
McLavish	2.50
River View	0.38
Markham, St Andrew's, add	15.00
Friend, Tiverton	10.00
Keene, add	10.00
Brantford, Zion Ch, add	100.60
Friend, Murvale	6.30
Glenvale, col by R'da Gibson	4.00
Rev S R Warrerdor	1.00
Fort William	2.00
Woodland's, add	2.00
St Mary's, Knox Ch, add	12.00
West Lorne	3.00
McNab and Horton	78.50
Castleford	4.00
Pembroke, Calvin Ch	30.00
Craigvale, Central Ch and Lefroy	25.00
Ashfield	12.00
London, 1st Ch	69.62
do do Sab So	54.50
Strathroy, St Andrew's	81.51
Dunville	5.60
Hamilton, St John's, add	14.20
Blyth, St Andrew's	90.00
Malton	28.00
Selkirk	5.30
Glenmorris	70.00
Stratford, Knox Ch, add	100.00
Smith's Falls, Union Ch, add	25.60
Friend, River St, Paris	5.00
Chelsea	2.45
Lyn and Cainton	20.00
Hight Bluff	17.00
Proodine	33.00
Ottawa, Knox Ch	67.00
Charles Blair, West Puslinch	0.75
Kirkhill, add	16.00
Elma Centre & West Moncton	10.00
Adala	24.60
Pittsburgh, St John's Ch	25.60
Listowell	30.00
Toronto, Charles St, add	2.00
Paris, Dumfries St, add	150.00
Wyoming	1.50
Chesterfield	96.00
Oxford	10.00
Morrisburg	5.00
Iroquois	8.75
Chatsworth, add	7.00
W D. Dunbarton	10.00
Newmarket	51.61
Brantford, Zion Ch, add	110.50
Member of Knox Ch, Warwick, Thankoffering	20.60
Ramsay, add	2.00
Oakville, add	30.00
Kingston, St Andrew's, add	65.60
Mount Pleasant, add	1.00
New Glasgow	4.90
Montreal, Stanley St	40.00
J Inglis, Montreal	2.00
Montreal, Chalmer's Ch	30.48
Joliette, add	1.45
Streetsville Sab So	8.00
do from 2 parties	0.25
Middleville, St Paul's	7.00
Belleville, St Andrew's, add	75.00
Montreal Erskine Ch Sab S.	40.00
Friend of Mission thank-offering, Denfield, Ont	4.00
Montreal, Petite Cote Sab S	12.00
Onoda	40.00
Presbytery of Paris	42.00
Streetsville, add	2.50
Dorchester Station, special	6.00
Kirkhill, add	5.00
Burnside	9.25
Meaford	14.00
Kingston, St Andrew's, add	35.00
Harrison, Guthrie Ch	8.00
Sandhill	7.28
Caledon East	3.75

Toronto, College St Sab So	50 00
West King	10 00
Toronto, Erskine Ch Sab So	23 00
<i>Ministerial contribution to deficit.</i>	
Rev D McKerracher	5 00
Moorfield	3 00
Harrington	31 00
Leslieville & Yorktownline	10 40
Stouffville	5 00
Fenelon Falls	13 00
THE PRESBYTERIAN RECORD	750 00
The Managing Editor	250 00
Rev R H Warden	100 00
	\$45708 63

FOREIGN MISSIONS.

Received to 2nd April, '80	\$16132 31
Floss, Knox Ch Mission Station, omitted	0 50
Fisherville	8 00
Orillia, add	16 00
Dover and Chalmers' Ch	20 4 0
Wroxeter Sab So, India	6 68
do do China	6 68
East Williams, St Andrew's Vaughan, St Andrew's and St Paul's	27 00
Cambray	3 00
Pictou, add	10 4 0
Berlin, St Andrew's Sab So	5 00
Lachute, Henry's Ch, add	3 21
Cumbarland	10 06
Chinguaouusey 2nd	29 03
Prescott	14 80
Hampstead	24 09
Indian Lands	3 0 10
Newmarket Sab So	10 00
Bear Creek	12 00
Ratho	14 00
Innerkip	10 00
do Sab So	6 57
Drumbo	7 00
Agincourt Sab So	8 00
Mount Pleasant	9 25
Ballenafad	5 00
Woodstock, Knox Ch	115 60
do do S S, India	28 00
do do do China	28 00
do do do Saskn	13 75
Princeton	8 00
Primrose	6 00
Cookstown	11 00
Cartwright	4 45
Ballyduff	1 73
Columbus	14 00
Friend, Mount Forest	4 0 1
WLibby, St Andrew's	10 60
Barrie, add	5 00
Embro, add	11 98
Windsor	18 10
North Gower	4 00
Fenelon	12 00
Equeusing, Union Ch	49 77
Norval	15 63
Flamboro West, add	0 03
Proton	7 00
Fraser Station	2 52
Ancestor Sab So	6 00
Montreal, Erskine Ch, add	120 00
Sarnia, St Andrew's	40 0 0
Rochesterville	6 00
Port Dover, Knox Ch	12 44
Rochesterville Sab So	3 00
Bothwell	27 80
Sutherland's Corners	2 75
West Bentinck	3 0 0
North Brant	9 40
Belgrave	20 00
Mount Forest, St Andrew's	30 00
Storrington & Glenburnie, add	1 00
Port Colborne	6 25
Womens Foreign Missionary Society	2758 00
South Luther	1 30
Waldemar	1 60

Little Toronto	1 23
Williamstown, St Andrew's	42 35
Oro, Es-on Ch	2 00
Oro, Willis Ch	2 0 1
Calodon, Knox Ch	10 00
Alton	4 1 0
Kintyro	12 00
Richmondhill	5 00
Friend, Chatham, China	5 00
Aldboro, Argyle Ch	12 0 1
Norwich	5 00
Windham	6 00
Thornbury, Clarksburgh and Heathcote	6 02
Cayuga Sab So, China	3 00
Edwardsburgh and Mainsville, add	0 50
Egmondville	10 00
Hull	3 00
Hamilton, St Paul's	26 18
Woodstock, Chalmers' Ch	78 7 2
Dundas, Knox Ch	18 00
Scotstown	7 00
Keeno	40 0 0
South Kinloss & Lucknow	26 39
Prince Arthur's Landing	9 00
Port William	3 00
Kenyon	26 0 0
Woodland's	6 00
Owen Sound, Knox Ch	25 00
Hamilton, Knox Ch	70 00
McNab and Horton	50 00
Brantford, 1st Ch	12 65
Pakenham, St Andrew's	3 00
Craigvale, Central Ch and Leifroy	15 00
Kildonan	9 75
Toronto, East Ch Sab So	5 00
London, 1st Ch	35 00
do do Sab So	27 25
Hillsgreen Mission Station	5 0 0
Alice	3 25
Strathroy, St Andrew's	36 20
Niagara, St Andrew's	16 0 0
Ottawa, Daly S	87 0 0
do do Sab So	25 0 1
do do 4 classes of Sab So, China	10 77
Blyth, St Andrew's	33 10
do do S S, China	17 41
Kingston, Chalmers' Ch, add	7 00
Malton	7 59
Selkirk	2 00
Glenmorris	20 00
Bowmanville, St Paul's	70 00
Paris, Dumfries St	2 0 0
Womens F M Society, St John, Nfld, Zenana	172 00
Womens F M Society, Harbour Grace, Nfld, Zenana	40 00
Miss Annie Montgomery, Charlottetown, P E I., Zenana	5 00
Georgetown	15 00
Limehouse	7 50
Rev Dr McKay's Bible class, East Puslinch, China	5 00
High Bluff	3 10
Prospect	2 15
Alliston	10 95
Caledonia, Argyle St and Allan Settlement	30 00
Toronto, Central Ch S S, India	36 82
do do do Saskn	10 00
Fergus, St Andrew's Ch, add	32 10
Manotick & So'th Gloucester	15 60
Latona	3 00
Collingwood Sab So	10 00
Clifford	11 00
Ottawa, Knox Ch	60 00
Charles Blair, West Puslinch	0 75
Almonte, St Andrew's	30 00
Kirkhill	20 00
Elma Centre & West Moncton	18 00
Lanark	19 00
Angus, New Lowell & Bonnytown	10 00
North Augusta & Fairfield	2 70
Listowell	10 00

West Adelaide Sab So	3 00
Paris, Dumfries St, add	59 00
Port Perry & Prince Albert	8 00
Wyoming	10 00
Chesterfield	35 00
Oxford	5 60
Morrisburgh	5 00
Iroquois	5 00
Chatsworth	7 00
do Sab So	3 69
W D, Dunbarton	10 00
Alexandria	5 60
Golden Stream	1 12
Gladstone	4 50
Brantford, Zion Ch	75 00
Colborne	3 00
Member of Knox Ch, Warwick, Thankoffer	20 00
Ramsay	6 00
Streetsville Sab So	8 00
Middleville, St Paul's	3 00
Belleville, St Andrew's	8 00
Ashburn	37 05
Oakville	10 00
Kingston, St Andrew's	100 00
Fingal	49 00
Guelph, 1st Ch, add	5 00
Lingwick	4 00
Mount Pleasant, add	1 00
Montreal, Stanley St	20 00
New Glasgow	3 09
Valleyfield	7 75
Montreal, Erskine Ch Sab So, India	40 00
do do China	40 00
Mrs Jas Aitken, Montreal	5 00
Friend, Montreal	2 00
Oncida	40 00
Montreal, St Gabriel St	25 60
do do S Se	10 00
Meatord	7 00
Elfrid, Knox Ch	12 00
Harrison, Guthrie Ch	8 00
Toronto, C Alegre St Sab So	21 00
Utica Missionary Association	5 00
Moorefield	3 00
Bequest of the late Jno Robertson, of Ulston Farm, Victoria Co, C B, per Executor	15 67
Beachburg, St Andrew's	7 89
Lachute 1st	7 06
Carlton Place, Zion Ch	18 00
Wellesley	10 00
Fenelon Falls	3 60
Southampton	12 00
	\$22,258 24

COLLEGES ORDINARY FUND.

Received to 2nd April, '80	\$7270 64
Fisherville	4 00
Dover & Chalmers' Ch	11 25
East Williams, St Andrew's Vaughan, St Andrew's and St Paul's	18 00
Cambray	2 00
Pictou, add	2 00
Chinguaouusey 2nd	19 60
Hampstead	9 75
Bear Creek	10 69
Mount Forest, Knox Ch	15 00
Ratho	20 00
Innerkip	21 00
Drumbo	16 00
Mount Pleasant	3 50
Ballenafad	5 00
Woodstock, Knox Ch	80 00
Princeton	20 00
Primrose	14 00
Honeywood	8 65
Cartwright	1 85
Ballyduff	1 25
Columbus	8 00
Whitby, St Andrew's	10 00
Barrie, add	9 00
Demorestville	2 60
Windsor	25 00

Fenelon	5.00
Fiamboro West, add	6.00
Proton	7.00
Fingal, add	10.00
Ancaster	9 00
Alberton	2.00
Streetsville	31.00
Sarnia, St Andrew's	74 85
West Pentineck	3.10
North Braut	12 10
Bolgrave	10 00
Storrington & Glenburnie, add	1.00
Pittsburgh, add	1.00
Oro, Esson Ch	2 00
Oro, Willis Ch	2 00
Caledon, Knox Ch	5.00
Alton	0 85
Kintyre	13.00
Richmondhill	10 00
Aldboro, Argyle Ch	7.10
Norwich	5.00
Windham	3 00
Thornbury, Clarksburg and Heathcote	4.60
Cauga	5.00
Hamilton, St Paul's Ch, Queen's College	13 09
Wood-tock Chalmers' Ch	82 00
Dalhousie & N Sherbrooke	6.00
Dundas, Knox Ch	27 10
Keene	10 00
Woodland's	4.00
Hamilton, Knox Ch	40.00
London, 1st Ch	70 00
Craigvale, Central Ch, and Lefroy	5.00
Strathroy, St Andrew's	30.93
Melrose, Lonsdale & Shannonville	10.00
O. L. W. A., Daly St	25 10
Blyth, St Andrew's	22 12
Alliston	7.45
Newcastle	8.00
Kingston, Chalmers' Ch	142.45
Malton	7 50
Bowmanville, St Paul's, add	14 00
Stratford, Knox Ch	75.00
Paris, Dumfries St	80.00
Collingwood	12.00
Caledonia, Argyle St and Allan Settlement, add	30.00
Peterborough, St Paul's, add	5.00
Fergus, St Andrew's Ch, add	10.10
Thamesville	8 19
Botary	3 16
Reserve	2 78
Clifford	9 00
Ottawa, Knox Ch	60 00
Holstein	8 00
Fairbairn	2 51
Elma Centre & West Moncton	20 10
Wick	11.00
Listowell	7 50
Angus, New Lowell & Bonnytown	10 00
Port Perry & Prince Albert	8.00
Wyoming	4 60
Chesterfield	16.00
Chatsworth	10.70
Lindsay, St Andrew's	10 00
Nissouri North	6.00
Brantford, Zion Ch	75.00
Ramsay	2.00
Streetsville, add, from 2 parties	0.25
Belleville, St Andrew's	44 00
Trenton	2.00
Oakville	20.00
Kingston, St Andrew's	150.00
Mount Pleasant	1.00
Onoda	40 00
Kirkfield & Victoriaville	4.00
Streetsville, add	2.50
Giffon	10 00
Harrison	4 00
North Polham	4.00
Wellesley	10.00

Southampton	18 00
Fenelon Falls	2.00
\$9219.23	
KNOX COLLEGE ORDINARY FUND.	
Received to 2nd April, '80	\$430 60
Hamilton, St Paul's	6.55
Toronto, East Ch Sab Soc	4 10
do Erskine Ch Sab Soc	23 80
\$461.35	
KNOX COLLEGE BURSARY FUND	
Received to 2nd April, '80.	\$608.25
Rev Professor McLaren	10.00
Hamilton, Knox Ch, one half	25 00
Acton, Knox Ch, Gaelic	21.00
Rev Professor Gregg, D.D.	10 00
do McLaren	50.00
Robert Wilkes, Toronto.	100.00
\$823 25	
KNOX COLLEGE ORDINARY FUND DEBT.	
Received to 2nd April, '80.	\$272.25
John L Blaikie, Toronto, per Rev D H Fletcher	75.00
Wm Rennie, do	25.00
J McIlmurray, M D, do	20.00
Port Dover, per John Scott.	6.50
\$398.75	
KNOX COLLEGE BUILDING FUND.	
Received to 2nd April, '80	\$2039 35
Westminster, per R Fleming	44.82
Caledonia, Sutherland's St, per Rev T Wilson	3 00
Beverly, per Robt McQueen	10.00
Geulph, per Rev A Yeung	149.10
Elora, do	17.00
Woodstock, do	43.00
Fiogal, do	17.10
St Thomas, do	77 00
London, do	22.00
East Puslinch, per J McLean	21.00
Rev Robt Moodie, Stayner	5.60
Mount Albert, per N O'Brien	5.00
Ben Beamer, North Polham	1.00
New College Building Fund.	
W H Ponton, Belleville, per Rev A Young	50.00
\$2502.17	
MANITOBA COLLEGE ORDINARY FUND	
Received to 2nd April, '80.	\$2034.53
Hamilton, St Paul's	6.54
do Knox Ch	10.00
Ross and Cobden	3.00
East Puslinch, Duff's Ch	7.00
Markham, St John's	6.50
Chatsworth	6.00
Nissouri North	2.00
\$2075.57	
WIDOWS' FUND.	
Received to 2nd April, '80.	\$999.75
Drumbo	4.00
Innerkip	5.80
Mount Pleasant	1.75
Ballaenafad	1.00
Beamsville and Clinton	5.00
Woodstock, Knox Ch	13.18
Princeton	3.00
Primrose	1.00
Barrie	3.00
Demorestville	3.00
Windsor	10.00
Esquesing, Union Ch	16.33

Norval	9 42
Fiamboro West	7.00
Proton	3 60
West Pentineck	3.00
North Braut	7 00
Bolgrave	8.00
Oro, Esson Ch	2.00
Oro, Willis Ch	2.00
Caledon, Knox Ch	2.00
Alton	1 00
Kintyre	3.00
Thornbury, Clarksburg and Heathcote	4.34
Harwich	4.00
Hamilton, St Paul's	16.37
Keene	28 00
Dalhousie & N Sherbrooke	4.25
Craigvale, Central Ch and Lefroy	10.00
Kildonan	7.68
Strathroy, St Andrew's	16.00
Ottawa, Daly St	8.00
Blyth, St Andrew's	12.60
Kingston, Chalmers' Ch	7.10
Malton	2.60
Kirkhill	5.00
Listowell	5.00
Wyoming	4.00
Iroquois	8.21
Chatsworth	7.00
Alexandria	2.00
Brantford, Zion Ch	25.00
Ramsay	4 00
Ashburn	11.00
Oakville	10.00
Harrison, Guthrie Ch	4.00
Utica Missionary Association	2.00
Angus, New Lowell, & Bonnytown	10.00
Trenton	5.00
Wellesley	5.00
Fenelon Falls	3.00
\$1351.08	
With Rates from Revds A McColl, J White, J S Black, M Danby, J W Penman, J Eadie, R Knowles, J W Bell, \$90; W Ross, Dr Gregg, J Duff, Dr Reid.	
AGED AND INFIRM MINISTERS' FUND.	
Received to 2nd April, '80.	\$3312.55
Martintown, St Andrew's, omitted	0 65
Rutho	5-54
Drumbo	4.00
Beamsville	5.00
Mount Pleasant	1.25
Ballaenafad	1.00
Woodstock, Knox Ch	13.18
Princeton	3.00
Primrose	1.45
Cartwright	3 00
Ballyduff	1.46
Columbus	4.00
Demorestville	2 00
Fiamboro West	7.00
Proton	2.00
Ashton	8.00
Fingal	12.00
Rochester	5.61
do Bible class	0.14
Bolgrave	8 00
Oro, Esson Ch	2.00
Oro, Willis Ch	1.00
Caledon, Knox Ch	5.00
Alton	1.00
Kintyre	4.00
Thornbury, Clarksburg, and Heathcote	2.73
Hull	3.04
Elgin and Atholstano	10 00
Woodstock, Chalmers' Ch	19.65
Dundas, Knox Ch	10.00
Smith's Falls, St Andrew's	10.00
Keene	10.00
Woodland's	4 00

Hamilton, Knox Ch.....	18.60
Craigvale, Central Ch, and Lefroy.....	10.00
Kildonan.....	3 12
London, 1st Ch.....	18.00
Strathroy, St Andrew's.....	19.10
Ottawa, Daly St.....	6.00
Alliston.....	9.65
Kingston, Chalmers' Ch.....	92.45
Malton.....	2 00
Selkirk.....	1.60
Stratford, Knox Ch.....	50.00
Paris, Dumfries St.....	20 0
Collingwood.....	5.00
Manotick & South Gloucester Hamilton, McNab St.....	50.00
Port Dover, Knox Ch.....	4 40
Ottawa, Knox Ch.....	25 10
Almonte, St Andrew's.....	20.00
Kirkhill.....	4.00
Elma Centre & West Morcton Wyoming.....	7 00
Chesterfield.....	10.00
Oxford.....	4 50
Morrisburgh.....	2.00
Lequios.....	3 00
Chatsworth.....	7 00
Alexandria.....	2 00
Percy.....	10.00
Campbellford.....	7 31
Ramsay.....	6 10
Tranton.....	5.00
Ashburn.....	11.25
Kingston, St Andrew's.....	9 10
Montreal, St Paul's.....	25.00
do Stanley St.....	5 60
New Glasgow.....	2 00
Kirkfield & Victoriaville.....	3 00
Clifton.....	5 00
Ekfrid, Knox Ch.....	8.00
Harrison, Guthrie Ch.....	4.00
Utica Missionary Association Oakville.....	2 00 8.00
New Westminster Ladies Mis- sionary Association.....	18 50
Southampton.....	8 00
Fenelon Falls.....	2.00
Owen Sound, Division St.....	17.40
	\$4429 93

Ministers Received to 2nd April, 1889.....	1645.90
With Rates from Revds J M Aull, \$4; J B Fraser, \$3.50; J White, \$4; R Fairbairn, \$3; A Sutherland, \$3 50; D Fraser, \$6; T Lowry, \$3.35; J Eadio, \$4.25; R Knowles, 2 years, \$7; W D Ballantyne \$5.50; R Moodie, \$3; Prof. Gregg, \$10; Andrew Tolmie, \$4 50; Thos Wardrope, \$7; W Reid, \$9.....	77 60
	\$1123.50

MONTREAL COLLEGE ORDINARY FUND.	
Received to 2nd April, '80.....	\$15.60
Kirkhill.....	29.00
	\$44.60

TRINIDAD MISSION.	
Toronto, Erskine Ch Sab Sc.....	40.00

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO MAY, 1880.	
Acknowledged already.....	\$6486 58
Port Hastings.....	3 65
Elmsdale & Nine Mile River add.....	16 00

FOREIGN MISSIONS.	
Acknowledged already.....	\$6486 58
Port Hastings.....	3 65
Elmsdale & Nine Mile River add.....	16 00

St Andrew's, Sydney, add.....	14.60
Eastern Sec, W Riv, Pictou.....	19.00
St Paul's, Fredericton.....	25 00
S S H Ecc, St Andrew's, Little River, add.....	0 60
Bathurst, add.....	2.10
Sharon Ch, Stellarton.....	14.60
Boz, Pictou.....	2.00
West and Clyde Rivers and Brookfield, P E I, add.....	44.00
Baddeck, C B.....	17 0
Forks Baddeck.....	4 20
Economy.....	8.00
West St Peter's and Mount Stewart, P E I.....	82.00
Murray Harbour, P E I, add.....	24 25
W F M S, Halifax, for Miss Blackadder's salary, 1 yr.....	103.00
W F M S, St John's, Nfld, per W F M S, Halifax, for Lanana Mission.....	172.00
W F M S, Harbour Grace, Nfld, per do for do.....	40.00
Miss A Montgomery, Char- lottetown, per do for do.....	5 00
Geo W Smith, Newport, pro- ceeds of sale of knitting work found on the road- side.....	1 00 20 00 20.00
Clifton.....	20.00
Richmond, N B.....	8 51
Boutardie, C B.....	35.12
Marlton, Juv Miss'y Soc.....	5 00
John A McCabe, Hantsport Knox Ch, Wallace.....	28 00 6.00
Hammond Riv & Saltsprings Dr McCallloch, per R S Mc- Curdy, New Glasgow.....	3 00 7 50
Annapolis.....	3 25
Bridgetown.....	5.00
Acadia, add.....	5.00
La Have.....	16.00
Mahone Bay.....	8 00
Elbanzer Ch, Saltsprings, West River, Pictou.....	20 00 90.00
Bethel Ch, Scotsburn.....	20 63
St Andrew's Ch, St John.....	13 00
Shelburne, add.....	23 32
Middle Stowiacke Miss'y So and Brook- field, add.....	0 60 30.00
St James, Charlottetown, add.....	1 60
J H Salisbury.....	3 75
Grand Falls, N B.....	20.00
Bridgewater.....	150.00
Belfast, P E I.....	4.00
United Cong, West River, Pictou, add.....	2 00
New Dublin.....	1.50
Widow's Mite, Kempton.....	4 00
Woodville and Little Sands, P E I.....	30 0 20 0
Antigonish.....	25 00
Middle River, Pictou.....	13 22
Warwick, Bermuda.....	5.21
Dalhousie, N B.....	1.00
Maple Green.....	121.11
Carleton, Yarmouth.....	15 67
Arch Wingood, Hamilton, Bermuda, £25 stg.....	7 00 6 25
Bequest of John Robertson, Ustgn Farm, St Ann's, Victoria Co, C B, for India Mission.....	80.00 280.00
Richmond, Hfx, quarterly.....	24 77
Amherst.....	2.00
St John's, Halifax.....	20.00
St Matthew's, Halifax.....	65 91
Peplar Grove, do add.....	190.00
Chalmers', do add.....	150.00
Geo Grant, Sen, Scotch Hill, Pictou.....	251.27
Truro, 1st Cong.....	
From Widow's Fund, for Mrs Morrison.....	
do Mrs Jeddio.....	
From Geddio Memorial Fund for Mrs Geddio.....	

Returns for sale of Mission Pictures.....	76.00
Redbank, N B.....	3.00
Glassville, N B.....	5.00
Ummorside, P E I.....	40.00
Interest from Crerar Reserve.....	7.08
	\$9116.45

DAY-SPRING & MISSION SCHOOLS.	
Acknowledged already.....	\$3114.14
St Paul's Sab Sc, Fredericton.....	5 00
St Andrew's S S, Truro, add.....	14.15
do towards sup- port of Annagee, Trinidad.....	50.00
St Andrew's S Sc, towards support of Miss Blackad- der's school Trinidad.....	40.00
Col. at Lower Village, Truro.....	3.50
Johnston's Crossin, Truro.....	10 25
St James Ch Sab Sc, Dart- mouth, add.....	9.87
Bathurst.....	8.00
Shediac S Sc, for one of Mr Mackenzie's teachers.....	7.50
West and Clyde Rivers and Brookfield, P E I.....	10.00
John Currie, Junr, River Charlo, N B.....	1.00
Knox Ch, Wallace.....	18.50
Chalmers' Ch, Pugwash.....	6.50
Newport.....	18.98
Acadia.....	5.00
Richmond Bay, P E I.....	20.00
Bridgewater.....	10.00
Little Branch Sab Sc, Black River, N B.....	2 00
Erskine Ch Juv Miss'y Soc, Montreal.....	40.00
Poplar Grove S S, Hfx, add.....	24.00
St Matthew's Sab Sc, North Sydney, C B.....	24.12
Bethel Ch Sab Sc, Scotsburn Rosie Butler MacGregor, New Glasgow, at Mrs Mor- ton's disposal, Trinidad.....	5.00 2.00
St David's Sab Sc, St John.....	50.00
Bay of Islands, Nfld.....	4 00
	\$3503 61

HOME MISSIONS.	
Acknowledged already.....	\$4943 37
Elmsdale & Nine Mile River, add.....	15 00
St Andrew's, Sydney.....	26 00
Chebequo, Yarmouth.....	2 00
Carleton, do.....	2 00
Brz, Pictou.....	2 00
West & Clyde Rivers & Brook- field, P E I.....	15 00
Economy.....	7 15
do Monthly Miss'y Pray- er Mt'g.....	4 85
West St Peter's & Mount Stewart, P E I.....	4 35
Murray Harbour, P E I.....	20.52
U B dividend, Geo Kerr, bequest.....	4 50
Geo W Smith, Newport, pro- ceeds of sale of knitting work found on road side.....	1 00 7 00
Clifton.....	15.00
Richmond, N B.....	5.00
John A McCabe, Hantsport.....	10 60
Newport.....	16.00
La Have.....	20.00
Shubemacadjie.....	15.00
Lower Stowiacke.....	21.00
St Andrew's Ch, St John.....	14.00
Shelburne.....	8.85
Kempt Road & Campbellton N B.....	3 31
River Charlo.....	5 67
Rouchibouguac.....	8 45
Richibucto.....	4.25
West Branch.....	11.58
Kingston.....	

Bass River.....	8 55
Black Brook.....	2.34
Chatham.....	6 89
Douglstown.....	7 90
Newcastle.....	5.15
Burnt Ch.....	4.00
Tabusintac.....	3.00
Maple Green.....	4.12
Dalhousie.....	8.63
J MacDonald, Caledonia, P.E.I.	1.00
Middle Stewinack, Missy So	8.44
St James, Charlottetown, add	10.00
Grand Falls, N.B.....	3.75
Bridgewater.....	15.00
Belfast, P.E.I.....	35.00
New Dublin.....	3.50
Widow's Mite, Kempton.....	1.50
Woodville and Little Sands, P.E.I.....	4.00
Baddeck, C.B.....	2.50
Warwick, Bermuda.....	20.00
Amherst.....	7.00
St John's, Halifax.....	40.00
St Matthew's, Halifax.....	95.00
Chalmers, Halifax, add.....	2.00
George Grant, Senr, Scotch Hill, Pictou.....	10.00
Int. on \$486.57, 1 yr at 6 p.c.	29.20
Blackville and Derby and Redbank, N.B.....	10.00
Summerside, P.E.I.....	20.00
	\$5487.14

SUPPLEMENTING FUND.

Acknowledged already.....	\$4465.07
Elmsdale & Nine Mile River add.....	11.00
St Andrew's, Sydney.....	4.00
Cheboque, Yarmouth.....	6.00
Carleton, do.....	1.00
West and Clyde Rivers and Brookfield, P.E.I.....	30.00
West St Peter's and Mount Stewart.....	4.35
Murray Harbour.....	14.00
Lake Ainslie, add, C.B.....	4.00
Clifton.....	10.16
Richmond, N.B.....	10.00
Bouladerie, C.B.....	4.00
Mahone Bay.....	3.10
St James Ch, Charlottetown, add.....	5.00
Mabou, C.B.....	5.00
D M W Mabou, C.B.....	4.00
New Dublin.....	3.50
Baddeck, C.B.....	1.25
Bridgewater.....	8.00
Richmond, Hfx, qtrly.....	6.00
River John, add.....	3.00
Amherst.....	7.15
St John's, Halifax.....	45.00
St Matthew's, Halifax.....	108.00
George Grant, sen, Scotch Hill, Pictou.....	10.00
Redbank, N.B.....	2.25
Summerside, P.E.I.....	37.00
Bay of Islands, Nfld.....	4.00
THE PRESBYTERIAN RECORD.....	250.00
	\$4988.60

COLLEGE FUND.

Acknowledged already.....	\$6337.47
Elmsdale and Nine Mile River, add.....	15.00
St Andrew's, Sydney.....	6.00
Cheboque, Yarmouth.....	1.00
Bathurst, add.....	2.00
West and Clyde Rivers and Brookfield, P.E.I.....	10.00
Economy.....	6.00
West St Peter's and Mount Stewart, P.E.I.....	15.00
Murray Harbour, P.E.I.....	10.00
Richmond, N.B.....	10.00
Peter Rose, Hfx, for Library	30.00
Moncton.....	30.00

Mrs Tweedie, Moncton.....	4.00
Acadia.....	5.00
La Have.....	10.00
Mahone Bay.....	2.00
Black River, N.B.....	3.00
Rent of Gerrish St Hall.....	20.00
Bridgewater.....	6.00
Merigomish.....	10.61
Sharon Ch, Stellarton.....	20.00
New Dublin.....	3.00
Woodville and Little Sands, P.E.I.....	4.00
Col. taken at the closing of College.....	25.89
Richmond, Hfx, quarterly.....	4.36
Amherst.....	1.35
St John's, Halifax.....	60.00
St Matthew's, do.....	90.00
Chalmers, do.....	17.00
Interest.....	99.28
Truro, 1st Congregation.....	20.00
Poplar Grove, Halifax.....	18.05
Interest on \$97.33.....	5.84
Int. from Foreign Mission Fund on \$1700, 1 yr, 6 p.c.....	102.00
Int. from Day Spring, Miss'n Fund on \$1390, 1 yr, 6 p.c.....	78.00
Int. from Supplement Miss'n Fund on \$300, 1 yr, 6 p.c.....	18.09
do \$92.11, 1 yr, 6 p.c.....	5.53
Int. from \$2000, 6 mos, do.....	60.00
Redbank, N.B.....	2.00
Summerside, P.E.I.....	10.00
Bay of Islands, Nfld.....	4.00
Interest.....	13.35
Interest.....	300.00
	\$7494.76

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$1307.90
St James, Charlottetown.....	25.00
Elmsdale and Nine Mile River, add.....	2.00
St Andrew's, Sydney.....	5.00
Int. on \$100 to March 19th.....	30.00
Bathurst, add.....	0.75
United Ch, New Glasgow.....	10.00
Poplar Grove, Halifax.....	19.20
West and Clyde Rivers and Brookfield, P.E.I.....	7.00
Murray Harbour, P.E.I.....	10.00
Richmond, N.B.....	5.00
La Have.....	8.00
Richmond Bay, P.E.I.....	5.00
Bridgewater.....	10.00
Belfast, P.E.I.....	3.00
Merigomish.....	4.27
North & West Cornwallis.....	3.60
Sharon Ch, Stellarton.....	3.00
New Dublin.....	2.00
Carleton, Yarmouth.....	1.00
Bethel Ch, Scotsburn.....	7.00
Shediac.....	1.00
Scotch Settlement.....	1.00
Knox Ch Sab Sc, Shediac.....	2.00
Amherst.....	2.65
St John's, Halifax.....	5.00
Truro, 1st Congregation.....	10.00
Int. on \$300 for 9 months.....	12.00
Int. on Deposit Receipt \$280 1 year at 4 p.c.....	11.20
Int. on \$600, ½ year at 6 p.c.....	18.00
Minister's percentage.....	
Rev D MacKinnon, for 1879.....	3.50
A F Thompson, do.....	3.50
A Munro, for 3 years.....	9.00
E S Bayne, do.....	12.00
P Clark, do.....	7.60
H Crawford, for 2 years.....	6.00
D S Fraser, for 1875-79.....	5.00
S C Gunn.....	5.00
A McRae, for 1889.....	2.00
John Cameron, for 1879.....	4.00
A Burrows, do.....	6.00
A McDougall, for 1889.....	4.00
J Layton, do.....	3.00
A Stirling, for 1879.....	3.00

H B MacKay, for 1879.....	3.00
J C Herdman, for 1893.....	4.00
	\$1627.25
Less Int. of City Water Loan.....	13.38
	\$1613.87

BURSARY FUND.

Acknowledged already.....	\$433.43
George Kerr bequest Div.....	4.50
Stellarton.....	6.00
Rev J McAfflan, Prize for best sermon.....	25.00
Rev J Wiswell, Elocution Prize, stock.....	100.00
do do Interest.....	6.00
St David's Sab So, St John.....	49.10
Hunter Prizes.....	100.00
Matheson Bursaries.....	50.00
John Gibson, Esq, for prize.....	25.00
St Matthew's, Hix, do.....	25.00
Fort Massey, do do.....	50.00
Rev T C Jack, do.....	25.00
Rev G L Gordon, in memory of Dr Norman MacLeod, for prizes.....	30.00
Amherst.....	1.10
Truro, 1st Congregation.....	10.00
Balance at beg'ing of the year.....	133.47
	\$1064.47

SYNOD FUND—MAR. PROVINCES.

Acknowledged already.....	\$41.67
Greenock Ch, St Andrew's.....	2.00
Rev P Clarke.....	2.00
Richmond Bay, P.E.I.....	2.50
Campbellton, N.B.....	3.68
	\$51.85

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER OF THE
BOARD OF FRENCH EVANGELIZA-
TION, 260 ST. JAMES STREET, MON-
TREAL, TO 8th MAY, 1880.

Acknowledged to 12th April \$16750.48	
Rev J Irvine, Mills Isles.....	5.10
Erskine Ch, Montreal, add.....	100.00
do do Sab Sc.....	40.00
Aldboro, Argyle Ch.....	12.00
Petite Cote, Sab Sc.....	12.30
Edwardsburgh & Mainsville.....	1.45
Per Rev T Stevenson.....	257.34
Woodstock, Chalmers Ch.....	14.12
Per Mrs Watt, of St James Ch, Charlottetown.....	30.00
Montreal, Stanley St.....	10.00
Mrs R McKenzie, McDonald's Corrers.....	5.00
Dalhousie & N Sherbrooke.....	8.00
Hull.....	5.00
Waterdown.....	18.30
Blyth, St Andrew's.....	14.00
Middleville.....	1.00
Selkirk, Man.....	2.00
Chester.....	10.00
Manotick & S Gloucester.....	12.60
Per R Main, Richibucto.....	8.00
Lyn and Caintown.....	20.00
Amos.....	5.50
Belfast, P.E.I.....	10.00
Collingwood Sab Sc.....	10.00
Per J McIlive, Drummond- ville.....	6.00
Kirkhill.....	14.10
Nepean and Bell's Corners.....	4.00
Three Rivers.....	43.00
Alexandria.....	7.00
Dalhousie Mills.....	4.00
Oxford.....	10.00
Montreal, St Paul's, add.....	100.00

Tronton	3.00
Kingston, St Andrew's	30.60
Percy	36.80
Cambellford	21.26
Belloville, St Andrew's	16.00
Ottawa, Daly St.	50.00
do do Sab So	15.00
Spencerville	15.00
Ventnor	6.00
Bible Class, Dickson's Corners, por Rev J McEwen	5.00
Ingersoll, Erskine Ch.	5.00
Per J Campbell, North Port.	12.00
Cote St Antoine Sab Se.	19.25
Grand Falls	19.30
Hamilton, Bermuda	28.65
Halifax, St Matthew's	51.00
do St John's	29.00
Amherst	6.65
River John	2.00
Per Rev. Dr McGregor, Halifax	
St Andrew's, Sydney	20.00
Cheboque, Yarmouth	1.00
Carleton	1.00
St Paul's, Woodstock	7.50
Boz, Pictou	2.00
West and Clyde Rivers and Brookfield	6.00
West St Peters & Mt Stewart	25.00
Murray Harbour, P E I	30.65
Richmond, N B	20.00
John McDonald, Caledonia, P E I	1.00
J H Salisbury	1.50
Bridgewater	5.00
Merigomish, add	19.27
New Dublin	2.00
Elmsdale & Nine Mile River add	6.00
Woodville and Little Sands, Baddeck, C B	4.00
Warwick, Bermuda	1.25
Per Rev Dr Reid, Toronto	10.00
Orillia	22.00
Dover and Chalmers Ch.	12.00
East Williams, St Andrew's	19.55
Cambay	2.00
Woodville	29.85
Newmarket Sab Se.	10.00
Barrie do	31.00
Drumbo	7.00
Mount Pleasant, Pby of Toronto	2.25
Baltonafad	6.00
Woodstock, Knox Ch.	26.00
do do Sab So	28.00
Princeton	3.00
Primrose	15.00
Columbus	10.00
Whitby, St Andrew's	10.00
Windsor Sab Se, add	10.00
Fepelon	12.00
Kincardine, Knox Ch.	25.00
Proton	3.00
Ashburn	10.00
Fingal	40.00
Barrie, add	3.00
Bolgrave	17.00
North Brant	9.00
Oro, Esson Ch.	2.60
Oro, Willis Ch.	2.00
Kintyre	10.00
Richmondhill	5.00
Norwich	5.00
Windham	4.00
Cayuga Sab So	3.00
Hamilton, St Paul's	16.33
Dundas, Knox Ch.	18.00
Keene	8.00
Hamilton, Knox Ch.	15.00
Craigville, Central Ch, and Lefroy	15.00
Kildonan	6.42
do Sab Se	4.20
London, 1st Ch	25.00
do do Sab Se	27.25
Strathroy, St Andrew's	29.05

Alliston	7.70
Glenmorris	6.25
Stratford, Knox Ch.	50.00
Paris, Dumfries St.	34.00
Toronto Central Ch, Sab Se.	15.00
Ottawa, Knox Ch.	14.70
Charles Blair, West Puslinch	0.50
Almonte, St Andrew's	30.00
Elma Centre & West Moncton	12.00
Angus, New Lowell, & Bonnytown	10.00
Listowell	20.00
Paris, Dumfries St, add.	21.36
Wyoming	4.00
Chatsworth	7.00
Brantford, Zion Ch.	25.00
Port Perry & Prince Albert.	8.00
Member Knox Ch, Warwick, Thankoffering.	5.00
Ramsay	2.00
Oakville	6.00
Guelph, 1st Ch, add.	5.00
Mount Pleasant, add, Pby of Toronto	1.00
	\$18925.72

PRESBYTERIAN COLLEGE, MONTREAL.
 Rev. R. H. Warden, Treasurer,
 to 8th May, 1880.
 ORDINARY FUND.

Acknowledged already	\$2450.52
Quebec, Chalmers Ch.	100.00
West Winchester	15.00
Spencerville & Ventnor	20.00
St Sylvestro	3.50
St Therese and St Eastache.	4.50
St Andrew's Mountain	3.54
do Heckston	0.68
South Mountain	1.42
Montreal, St Gabriel Ch.	25.00
Valleyfield	9.00
Indian Lands	32.00
Cornwall, Knox Ch.	12.00
North Gower	5.00
Montreal, Chalmers Ch.	100.00
do Erskine Ch, add.	75.00
Bristol	11.00
Elgin and Athelstane	16.00
Litchfield	6.00
Hull	5.00
Manotick and S Gloucester.	24.00
Nepean and Bell's Corners.	5.00
Alexandria	7.00
Dalhousie Mills	10.00
Morrisburg and Ironquais.	8.00
Montreal, St Paul's, add.	300.00
Cumberland	5.60
W Winchester	10.00
Kirkhill	29.00
R Langwill, St Laurent	25.00
	\$3318.76

THEOLOGICAL CHAIR.

Acknowledged already	\$2745.00
A C Leslie, Montreal	25.00
	\$2770.00

SCHOLARSHIP FUND.

Acknowledged already	\$525.50
Guelph, Chalmers Ch Sab S.	40.00
St Gabriel, Montreal, Sab Se	25.00
John Stirling, Montreal	50.00
Peter Redpath, do	70.00
Hugh Mackay, do	60.00
George Stephen, do	50.00
John McLennan, MP do	25.00
Hugh McLennan, do	25.00
Wm Drysdale, do	50.00
McNab St, Hamilton	45.00
Nor West Scholarship Int.	10.00
Dumfries St, Paris	50.00
	\$1025.50

LIBRARY FUND.

Acknowledged already	\$293.68
Collection at close of College	37.71
D Lyons, Montreal	5.00
J M Gill	100.00
	\$436.39

SCHOLARSHIP ENDOWMENT.

A friend for Nor West Scholarship \$500.00

THEOLOGICAL HALL BUILDING AND

ENDOWMENT FUND, FARQUHAR FORBES & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO APRIL 30th, 1880.

Already Acknowledged	\$5327.75
Mahone Bay, N S	29.00
Augustus Lantz, Mahone Bay N S	10.00
New Glasgow, P E I	50.00
Rev M G Henry, Shubenacadie, N S	10.00
The late Capt S M D Cumming, Sherbrooke, N S	75.00
John Murray, Mabou, C B	331.00
Murray Harbour, P E I	148.05
Brookfield, P E I	15.50
Clyde River, P E I	6.00
Boz, Pictou, N S	2.00
Indian Brook, C R	7.36
D McCurdy, Baddeck, C B	20.00
St Andrews Ch, Sydney, C B	62.75
Bedague, P E I	20.00
Sharon Ch, Stellarton, N S	71.00
Shelburne Cong, N S	100.00
Horatio Anderson, St Peter's Bay, P E I	2.00
Andrew Clarke, Cavendish P E I, 2 & 3 instalment	20.00
East River, N S	75.00
Valo Colliery, N S	37.76
Lochaber, N S	7.00
Sharon Ch, Stellarton, N S	56.00
Lewis McKeen, Mabou, C B	12.95
A McMillan, do in full	9.95
Woodville & Little Sands, PEI	11.00
James Ch, New Glasgow, N S	265.67
	\$54,735.74

QUEEN'S COLLEGE ENDOWMENT.

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

Already acknowledged... \$66,987.90

Smith's Falls	
F J Frost	2 on 100 25.00
J S McCallum	in full 5.00
Martintown	
A Ferguson	2 on 10 2.00
W Young	2.00
J McMartin	1 on 5 1.00
Geo Kiploch	2 on 10 2.00
Guelph	
D McLean	2 on 31 10.00
H Walker	2 on 15 5.00
W Watson	1 on 25 12.50
R Forbes	3 on 100 25.00
G Haddon	in full 25.00
Kingston	
T Mills	1 & 2 on 50 20.00
Prof Watson	2 on 50 10.00

W R McRea.....	2 on 500	150.00
A Friend.....	1 on 50	10.00
(W Robertson).....	nil	
Jas Richardson.....	2 on 50	100.00
Jas Redden.....	2 on 100	20.00
Geo Mills.....	1 & 2 on 50	25.00
Rev T G Smith.....	4 on 50	150.00
E Chown.....	2 on 200	40.00
A Skinner.....	hal on 100	75.00
Ford & Sons.....	2 on 500	100.00
<i>Toronto.</i>		
F McHardy.....	2 on 250	50.00
<i>Lachine.</i>		
R Varner.....	1 on 5	2.00
J P Dawes.....	2 on 100	25.00
<i>North Easthope.</i>		
Mrs J Bell.....	in full	10.00
W Robertson.....	do	15.00
<i>Belgrave.</i>		
Rev W T Wilkins.....	1 on 100	25.00
<i>Harrowsmith.</i>		
S Stewart.....	2 on 100	25.00
S F Stewart.....	2 on 25	5.00
D McClement.....	2 on 25	5.00
J R Smith.....	2 on 25	5.00
J Williamson.....	2 on 10	2.00
G McArthur.....	2 on 5	2.00
<i>Perth.</i>		
T A Hall.....	2 on 100	20.00
A Meighon.....	balance	160.00
Mrs W Meighon.....	do	30.00
Mrs R Meighon.....	do	30.00
W A Meighon.....	do	15.00
John Armour.....	do	89.00
J S Hart.....	2 on 25	6.60
Miss Ruthorford.....	2 on 5	1.00
J M Jamieson.....	2 on 10	2.50
Rev Dr Bain.....	2 on 10	20.00
M H Taylor.....	2 on 5	10.00
W Ferrier.....	2 on 10	2.00
J Hart.....	2 on 25	5.00
Mrs Wenthirhead.....	2 on 100	20.00
T L Mitchell.....	2 on 25	5.00
T Buell.....	2 on 100	20.00
J Gray.....	2 on 100	20.00
E G Malloch.....	in full	100.00
<i>Stouffville.</i>		
John Calvert.....		5.00
T J Dougall.....		5.00
P Widman.....		10.00
W Mitchell.....		5.00
J Johnson.....		5.00
<i>Kippen.</i>		
A Blair.....	1 on 20	5.00
D McGregor.....	1 on 12	4.00

<i>Fergus.</i>		
M Anderson.....	2 on 80	50.00
J Brown.....	2 on 30	10.00
Miss D Fordyce.....	2 on 20	10.00
Miss M Hurlett.....	in full	2.50
P Dow.....	2 on 10	3.33
Jas Muir.....	2 on 200	50.00
W Pattison.....	2 on 10	3.33
Mrs Warrington, on acc.....		4.00
W Wilson.....	1 & 2 on 10	5.00
<i>Sarnia.</i>		
T W Nisbitt.....		25.00
<i>Montreal.</i>		
A Denis-toun.....	1 & 2 on 103	49.00
S G Bellhouse.....	do	49.00
Jas Robertson.....	do	4.00
E F Ames.....	do	40.00
A F Riddell.....	2 on 100	25.00
W Darling.....	2 on 50	100.00
Rev J S Black.....	in full	100.00
Total to 1st May.....		\$69,162.66

WIDOWS' AND ORPHANS FUND
Late in connection with the Church of Scotland.

<i>James Croil, Montreal, Treas</i>		
Lachine, Rev D Ross, add.....		\$5.00
Belgrave, Rev W T Wilkins.....		8.00
Clifton, Rev James Gordon.....		15.00
Manitoba, Rev A Smith.....		13.00
Mt Forest, Rev D Fraser.....		4.00
A friend, Owen Sound.....		26.00
North Williamsburgh, Rev John Davidson.....		12.00
Cornwall, Rev Dr McNish.....		65.00
Middleville, per Mrs Coch-rane.....		3.50
Little Britain and Salkirk, Man, Rev A Campbell.....		12.00
Dalhousie Mills, Rev Dr Lamont.....		6.00
Oxford Mills, Rev W T Can-ning.....		4.50
Kippen, Rev H Cameron.....		11.50
Belleville, Rev M W McLean.....		30.00
St Andrew's Ch, Montreal, Rev Gavin Lang.....		10.00
Tossonontio & Mulmur, Rev W Anderson.....		20.00
Russelltown, Rev P S Livingstone.....		12.00
Oro, Guthrie Ch, Rev S Hut-chison.....		12.00
Scarboro, Rev Malcolm Mc-Gillivray.....		35.88

MINISTERS, WIDOWS' & ORPHANS' FUND, LOWER PROVINCES.	
<i>Howard Primrose, Pictou, N. S., Treasurer.</i>	
Received since March, 1879.	
St John's Presbyterian Ch, St John, N B.....	\$5.00
Bocabec and Waveig.....	2.00
New Kincardine, N B.....	1.50
Nashwaak and Stanley.....	1.00
Sharon Ch, Stellarton.....	6.00
St Andrew's, Sydney, Cape Breton.....	4.00
Union Ch, Hopewell.....	7.00
Richmond, N B.....	5.00
La Havo, Lunenburg Co, NS	7.00
Richmond Bay, P E I.....	5.00
Belfast, P E I.....	8.00
Woodville and Little Sands, P E I.....	4.00
Bridgewater, N S.....	2.00
Bethel Ch, Scotsburn.....	3.00
Rev A McRae, for 1880.....	8.00
Antigonish.....	5.00
St John's, Yarmouth, N S..	4.00
Interest on Investments..	20.13
	\$277.63

JUVENILE MISSION SCHEME.
Miss Machar, Kingston, Treas.,

St John's Sab Sc, Belleville.....	\$25.00
St Andrew's Sab Sc, Lachine.....	20.00
Pictou Sab Sc, add.....	5.00
St Andrew's S Sc, Kingston.....	50.00
St Matthew's S S, Montreal.....	20.00
St Andrew's Sab Sc, Ottawa.....	20.00
Ottawa Branch Auxiliary to Kingston W F M Society.....	20.00
Dalhousie Sab Sc, N B.....	20.00

NOTE.—The Rev D McKeracher thanks the donors for the following sums received through Mr A T Crombie, of Toronto, in aid of the Building Fund of the Presbyterian Church at Fort William, Lake Superior. Hon John McMurrich, \$10.00; John L Blaikie, \$4.00; W B McMurrich, \$4.00; W M Clark, \$2.00; W C Beardmore, \$1.00; Total \$21.00.

THEN AND NOW.

The following is translated from the *The Missions-Note*: At the end of the last century there were seven general Missionary societies, now there are seventy, of which ten are in Germany, twenty in America and twenty-seven in England. At that time there were about 170 Missionaries, and now there are 2,500, with at least 23,000 native assistants (catechists, teachers, etc.) and over 1,000 ordained ministers. In the beginning of this century the contributions to the cause of missions did not reach \$250,000 a year; now the amount is \$6,000,000. Up to that time the Bible had been translated into 50 different languages, but since then it has appeared in 236 languages and dialects. The total circulation has reached 148,000,000 copies.

The railroads of India run a zenana car where the native women ride and enjoy it very much. The lady Missionaries do a great deal of riding between Moradabad and Lucknow on these cars and find it a good time to talk with the women. These cars have native women for conductors, and Christian women are in charge of the ladies' room of the stations, locking and unlocking the cars.

He is the only rich man in the world who has learned to be content with what he has.

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy because of His omnipotence.—*Pascal.*