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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

VOL. V.

APRIL 1, 1880.

No. 4.

CONTENTS.

Home Missions in Canada.....	85	Manitoba.....	99
Church action in regard to Temperance.....	87	Muskoka.....	99
Sabbath-School International Lessons.....	88	Prince Arthur's Landing.....	100
Our own Church.....	90	Our Foreign Missions.....	100
Meeting of Presbyteries.....	92	New Hebrides.....	101
Ecclesiastical News.....	95	The coming Kingdom.....	102
Presbyterianism.....	97	Letter from the Convener.....	104
Home Missions.....	98	Literature.....	105

Home Missions

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PRESBYTERIAN CHURCH IN CANADA.

IF a larger space in the RECORD is usually devoted to Foreign Mission intelligence than to our Home Mission work, it is not because we deem the one to be more important than the other, but rather because it may reasonably be supposed that our readers have better opportunities of acquainting themselves with the nature and progress of evangelistic work carried on by their own church and in their own country, than with the details of what is being done in foreign fields by the labours of those who have gone forth from us to distant lands. No good can come of pitting the one against the other. The divine command includes both. To omit the furtherance of either is to subject ourselves to the Master's rebuke,—“these ought ye to have done, and not to leave the other undone.”

The printed minutes of the General Assembly for each year contain elaborate and interesting accounts of the Home Mission work of the Church, with a fulness of details that should satisfy the most exacting. But as some may not have very ready access to this authentic source of information, it may not be out of place to give in brief outline, a few of the leading features of the work, as well in respect of its magnitude, and the means employed to overtake it. Before pro-

ceeding to this, however, let us first glance at the progress of Protestantism in Canada. Although long and largely under the shadow of the colossal system of Rome, with its splendid endowments and its admirable organizations, it is gratifying to be able to state that Protestantism, on the whole, is not going to the wall. It is slowly gaining ground and making substantial progress. During the twenty years, from 1851 to 1871, the total population of Ontario and Quebec increased at the rate of 52½ per cent. Roman Catholicism during that period increased 41½ per cent; Episcopalianism, 46½ per cent; Presbyterianism, 69½ per cent; Methodism, 109 per cent. Protestantism as against Roman Catholicism increased 92¾ per cent.

The Home Mission field of the Presbyterian Church in Canada is the grandest ever given to any Church. As to its extent, the Maritime Provinces are together larger than Great Britain and Ireland. The Province of Quebec is as large as France. Ontario is equal in area to Spain. Little Manitoba is bigger than Holland. British Columbia is as large as Austria. The North-West Territories are capable of supporting as large a population as now inhabits the Russian Empire! If the present population of Canada be three millions and a half, one tenth of that number are Presbyterians; or, if we deduct the one million and a quarter of French-speaking Roman Catholics, the Presbyterian Church in Canada has the oversight of one seventh part of the Protestant population. But it is not

the numbers so much as the distances by which these Presbyterians are separated, that constitutes the greatest difficulty in supplying them with religious instruction. Scotchmen may be clannish, but Presbyterians are not gregarious. You find them everywhere, and always with such a hereditary love for the Church of their Fathers as prevents them from readily connecting themselves permanently with any other denomination—a trait of character which, however commendable in other circumstances may, and not unfrequently has occasioned consequences the reverse of beneficial to their children, in this new country.

In all the Provinces of the Dominion there are, in what we call the older settlements, groups of Presbyterians who for many years have been organized into congregations. They have had ministers settled among them. They have had their Kirk-sessions and other office-bearers, but from a variety of causes they were never self-supporting. Perhaps when the time came that this might be expected of them a failure of crops, or a succession of failures, checked their progress, and this would possibly be followed by a rising tide of emigration which carried away the best young blood of the district to newer settlements. Whatever the cause, they became "weak congregations," in some instances grew weaker and weaker, until they reached the stage when either they must close the doors of their churches or apply to the Church for aid, to enable them to maintain the ordinances of religion. So that now we find, in the Eastern Section of the Church, about forty congregations receiving aid from the "Supplementing Fund" to enable them to retain settled pastors; and in the Western Section, eighty-seven such receiving supplement. It must be borne in mind, however, that many of these were till very recently only mission stations, and that now, having settled pastors, there is every reason to believe that they will soon become self-supporting charges, able in their turn to extend a helping hand to others. These make an annual draft on the Home Mission Funds of the Church of about \$15,000. Then, in each of the Presbyteries, you find, in outlying settlements, little groups of families, a few here and a few

there, with no immediate prospect of attaining the status of even a supplemented congregation. But they are Presbyterian families, and naturally look to the Presbyterian Church for such services as she may be able to give them; and the Church as naturally looks to the older and wealthy congregations for the means to supply, in some measure at least, to these the blessings which they themselves possess and appreciate. But this is not all. New districts are opening up every year. New Provinces even are coming into existence, where the pioneers of settlement have to undergo all the privations and hardships incident to their new circumstances. For a considerable length of time they must be entirely dependant upon the Church with which they were previously connected for the ministrations of religion. "Where there is no vision the people perish;" and the church that does not take sufficient interest in its members to follow them to their new homes, misses its opportunity, and loses its prestige.

So great is the area of our Home Mission field, it has been found necessary to place the work and administration of the Funds under the charge of two committees. The head-quarters of the one is at Halifax. Its Convener is Dr. Waters, of St. John. This Eastern Section embraces all the Maritime Provinces. The committee of the Western Section takes the oversight of the Province of Quebec and all to the west of it until the Rocky Mountains are reached. Dr. Cochrane, of Brantford, is the Convener of this committee. These two sections, extend from Newfoundland to British Columbia, a distance from East to West of four thousand miles. In both Sections, the committees have what they call "special" fields of labour, that is to say districts where new stations have been opened up which for a time claim a larger share of attention, and more money for their support than the older ones. Among these are, in the East, Bett's Cove, Bay of Islands, and Little Bay in Newfoundland, and New Kincairdine in New Brunswick. In the West, by far the larger Section, there are, outside of the regular bounds of Presbyteries, the Madoc district, the Muskoka and Parry Sound districts, where within a few years past, not less than fifty stations have been opened: the Algoma district, comprising Sault Ste. Marie, the Bruce Mines, St. Joseph's Island, and the Manitoulin Islands; Silver Islet, Prince Arthur's Landing and Fort William, on Lake Superior. Over and above these, are Manitoba and the great North West Territory, where our missionaries have pushed their way over the prairies to some ninety different points. At the time of the Union, there were only eight ordained missionaries of our Church in Manitoba, now

there are 29 ministers and ordained missionaries. During the last year no less than nine new Presbyterian Churches were built in that Province. Besides the supplemental congregations, there are no less than *four hundred and ninety* mission stations throughout the Dominion, where the gospel is preached and instruction afforded to the young in Sabbath-schools and Bible-classes. The number of families in these stations is estimated to be 10,500, the number of communicants, 13,500, and the number who attend the Sabbath services, 40,000.

But where do we find a sufficient number of missionaries to preach at so many points, so widely separated from each other? It is truly a herculean work, and one which taxes the resources of the Church to the utmost. There are always a certain number of ordained missionaries, and probationers, and ministers without charges who are found willing to engage in this work for a term of years. But what are they among so many? A very large proportion of the Home Mission work of the Church is carried on by the Theological Students of the various Colleges—Manitoba, Knox, Queen's, Montreal, Morrin, Halifax—each of which annually sends its contingent of labourers into the Home Mission field during the summer months. The actual number of missionaries employed last summer was not far short of *two hundred and fifty*, of whom *forty*,—under the auspices of the Board of French Evangelization, conducted services in both English and French.

And how are these missionaries paid? Well, the conditions of payment vary according to the circumstances of the people among whom they labour. It is an instruction of the General Assembly that no assistance is to be given by the Home Mission Board, unless the people themselves contribute a considerable part of the missionary's salary who is sent to labour among them. In the supplemented charges, the people are required to contribute an average of *at least* \$4.50 per member, or \$7 per family, and an aggregate of at least \$400 annually, before they can enjoy the services of a settled pastor. Mission stations receive from the Fund at the rate of from \$1 to \$4 for each Sabbath they have the services of a missionary or catechist. Supplemented congregations receive grants in aid varying from \$50 to \$300 per annum. The annual amount expended in these various ways is about \$45,000. The estimates, however, for this year fall not much short of \$60,000, on account of an accumulation of debt in both sections of the Church of nearly \$14,000, a debt which in each case was incurred simply by the rapid expansion of the work. The total receipts for the current year up to this

date are \$41,740. This includes donations from the Scotch and Irish Churches, but for whose assistance many fields now regularly supplied with Gospel ordinances would be left uncared for. It includes also private donations, some of which, as may be seen in the list of acknowledgments for last month, were exceedingly liberal. A very considerable amount collected by the missionary associations of the respective colleges does not pass through the hands of the Treasurer, and is not included in the above statement of receipts though it is expended for like purposes. But it is upon her *eight hundred and seventy* pastoral charges that the Presbyterian Church in Canada mainly depends for the requisite means to prosecute steadily and energetically its Home Mission work.

Church Action in regard to Temperance.

NEARLY if not quite all the English speaking branches of the great Presbyterian family have taken a high stand with regard to the duty of Temperance. With continental churches, says Dr. Blaikie, Temperance has not yet become a burning question, and yet we have good cause to know that in Switzerland, and elsewhere, it is creating great anxiety in the minds of many. The Irish Assembly recommends Total Abstinence from intoxicating drinks to all who are under its care. The United Presbyterian Synod also commends abstinence. The Welsh Church takes up very high ground, and ministers and elders that are not total abstainers are seldom met with. Both in the Church of Scotland and the Free Church Assemblies resolutions have passed encouraging and commending the Temperance movement. Our own Assembly, at its meeting in Halifax, and also at Hamilton, passed resolutions testifying against the enormous evils of intemperance and satisfaction with repressive legislation. Sessions were enjoined to have due regard to the causes and cure of intemperance within their respective bounds, and all office-bearers and members of our Church were enjoined to cultivate and exemplify the principles of Bible Temperance. Our sister churches in the United States have long taken high ground on the subject.

The Sabbath School.

INTERNATIONAL LESSONS.

THE INVITATION OF CHRIST.

APRIL 11.

MATT. XI : 20-30.

JESUS had at this time made Capernaum His head-quarters, hence called in ch. 9 : 1, "His own city." Compare Luke 10 : 12-22. Vs. 20, 21. *Then began he*—a continuation of reflections in the same strain as immediately preceded. *To Upbraid*—to reprove and warn. *The cities*—of Galilee. *Mighty works*—miracles, Acts 2 : 22. *They repented not*—The object of his teaching and miracles was to produce repentance, Mark 1 : 15. *Woe unto thee!*—a prophetic denunciation long since literally fulfilled. *Chorazin*—a town on the seashore about two miles from Capernaum. *Bethsaida*—house of fish; in the same neighbourhood, birthplace of Peter, Andrew, and Philip. That no mention is made in the Gospels of miracles wrought at either of these places is easily explained, John 21 : 25. *Tyre and Sidon*—cities on the Mediterranean, north of Palestine, noted for wealth, luxury and irreligion—repeatedly overthrown, but at this time rebuilt and flourishing. *Would have repented*—were less criminal because their opportunities were fewer. Christ had never preached in them. *Sackcloth and ashes*—symbols of mourning and repentance, see Jonah 3 : 5-9. Vs. 22-24. *Tolerable*—endurable. *At the day of judgment*—even their material judgments were less severe, for these cities still exist : others are wholly destroyed. But the judgment of which our Lord speaks relates to their responsible inhabitants. *Thou Capernaum!*—most highly favoured of all, by the residence and works of Jesus. *Shalt be brought down*—So literally fulfilled that even the site of it is uncertain. *Sodom*—now covered by the waters of the Dead Sea, see Gen. ch. 19. *In the day of judgment*—the judgment on the place had been fulfilled, that of its people was still in the future. Vs. 25, 26. *At that time*—continuing His discourse, Jesus answered—as though some one had asked why God should treat places so differently? *I thank thee*—denoting acquiescence in the law of Divine procedure to be mentioned. *Had these things*—the knowledge of saving truth by which proud sinners are condemned and humble believers justified. *The wise*—who plume themselves on their learning. *The prudent*—on their shrewdness, see 1 Cor. 14 : 20. *Even so Father*—expressing concurrence in the dealing of God, to be imitated by us when matters difficult of explanation arise. Vs. 27-30. *All things*—the whole administration of the Kingdom of grace, John 3 : 35, and 17 : 20, Ephes. 1 : 22. *No man knoweth, &c.*—Christ, claiming equality with the Father, invests His invitation with a special meaning. Come unto ME. *All ye that labour*—are burdened with sin and sorrow. *Take my yoke*—enter my service.

LEARN the certainty of a judgment. That punishment will be proportioned to neglected privileges. The Rest which Christ gives makes all yokes easy and burdens light. No one need hesitate to come to Him, John 6 : 37.

The Wheat and the Tares.

APRIL 18.

MATTHEW XIII : 24-30, 37-43.

SEVEN parables in this chapter were all delivered on the same occasion, when Christ commenced his second tour through Galilee, see lesson for 4th April. So large was the multitude, Jesus entered a fishing boat by the shore from which he narrated four of these parables. He then retired into a house where, having explained the meaning of the parable of the sower to the disciples, he gave them the other three, vs. 44-50. The parable of the Tares accounts for the existence of evil in the world and declares that it is not from God; assuring us of His desire that the whole world shall be saved, for "the field is the world." Also of the continuance of the Church visible unto the end; of the everlasting reward of virtue, and the eternal punishment of sin. Vs. 24-28. *Another parable*—literally, a comparison; a favourite mode of illustration used by the prophets, e. g., by Nathan, 2 Sam. 12 : 1-4, and which our Saviour now adopted, v. 34. *The Kingdom of heaven*—the new order of things which He came to establish. *Good seed*—the children of the Kingdom, v. 38—born of the Spirit, 1 Pet. 1 : 2, 3. *In his field*—the world, v. 38. *While men slept*—The devil chooses his opportunity, when people are off their guard. *His enemy*—the enemy of Christ and of souls. *Tares*—a poisonous and troublesome weed, resembling wheat while growing. The tares in this parable are the children of the wicked one, v. 38. *Went his way*—Error and sin need no tending : once sown in men's hearts they grow easily and rapidly. *The servants*—the husbandmen—ministers and teachers. This well expresses their surprise and anxiety at finding false brethren in the Church. *An enemy*—Christ does not blame the servants. Let us be careful whom we censure. Vs. 29, 30. *But he said nay*—Do not judge too hastily. "Ye shall know them by their fruits," ch. 7 : 16. *Let both grow*—there will always be hypocrites in the Church. *I will say*—the householder—representing the Son of Man, vs. 37 : for, see John 5 : 22. *Gather the tares*—He himself will see to the separation of the false from the true, ch. 25 : 46. *Bind them*—Associates in sin shall be companions in punishment. *My barn*—granary—Take special note of Christ's interpretation, see ch. 3 : 12. Vs. 37-40. *He that soweth*—Christ is the source of all good in regenerate men, John 14 : 6. Minister's are his instruments, 1 Cor. 3 : 6-7. *The world*—all mankind. *Children of the Kingdom*—true believers. *The enemy*—the devil, who tempts and ruins men. *The reapers*—angels are represented as accompanying Christ to judgment, Matt. 16 : 27. *In the end*—when Christ shall come. Vs. 41 : 42. *That offend*—put stumbling blocks in the way of others. *Furnace of fire*—intolerable suffering. *Wailing and gnashing*—expressive of rage, impatience and despair, Acts 7 : 54. *Shall the righteous shine*—with a glory hitherto obscured. *Who hath ears*—This parable is addressed to every one, as much as to these disciples.

GOLDEN TEXT—*The harvest is the end of the world.* Matt. 13 : 39.

Confession and Cross-bearing.

APRIL 25.

MATTHEW 16 : 13-28.

OUR Saviour, now in the third year of his ministry, retired to this secluded locality for rest and meditation, questioned his disciples with a view to ascertaining the result of his labours, and breaks to them, for the first time, the intelligence of his approaching death. Compare Mark 8 : 27 and Luke 9 : 18. *Cæsarea Philippi*—a town at the foot of Mt. Lebanon, on the road to Damascus, 35 miles north of Galilee. Vs. 13, 14. *Whom do men say?*—It was a critical point in our Lord's history. Many of his disciples had deserted him, John 6 : 66. It seemed necessary that his Messiahship should now be revealed to those who still adhered. *The Son of Man*—The Son of God, see Luke 22 : 69, 70. *Some say*—popular sentiment was divided, though most regarded him as a great prophet. Vs. 15-17. *Whom say Ye*—You my disciples. More grace and knowledge are expected from those who have larger opportunities. *Peter*—the name given to Simon by Jesus at first, John 1 : 42. *"Thou art"* : speaking for the twelve, he gave a prompt assurance that they accepted him as the promised Messiah. *Son of the living God*—see John 5 : 25-27. *Blessed art thou*—this signal acknowledgment was vouchsafed to Peter, as the first of the disciples who confessed him openly, though Jesus had previously declared his Messiahship to the woman of Samaria, John 4 : 26. *Bar-Jona*—son of Jonas. *Flesh and blood*—human teaching. *My Father*—Peter had derived his knowledge by Divine revelation, see Luke 10 : 22. Vs. 18, 19. *Upon this rock*—Peter and Rock are the same word in the original. By "this rock" is meant the subject matter of Peter's Confession, i. e., Christ Himself, Isa 28 : 16. 1 Pet. 2 : 4 8. 1 Cor. 3 : 11. Eph. 2 : 20. *The gates of hell*—or Hades—a figurative expression, used by Isaiah, ch. 38 : 10 : by Paul, 1 Cor. 15 : 55. See Rev. 1 : 18—meaning that the Church of Christ shall never become extinct. *Give to thee*—a promise fulfilled to Peter, the first to admit both Jews and Gentiles into it, Acts ch. 2, and 10 : 34, &c. *The Keys*—symbols of authority. The same power was vested in all the rest, Matt. 18 : 18, 19. John 20 : 19-23. Vs. 20-23. *Tell no man*—"the fulness of the time," for proclaiming his Messiahship, was not until after his resurrection and ascension. As yet, the disciples themselves were not fully indoctrinated. By and by they should be better qualified, Luke 24 : 49. *From that time forth began Jesus*—to correct their ideas about his Messiahship. *Peter took him*—aside. *To rebuke him*—to remonstrate in a well-meant but rash tone to which he was addicted, see ch. 26 : 35, 51. *Get thee behind me Satan*—"Thou playest the tempter," Luke 4 : 8. *An offence*—a stone of stumbling, 1 Peter 2 : 8. V. 24. His Cross—the burdens of Christ's service. *Whosoever will*—is supremely bent on saving his natural life—Vs. 25, 26—he may gain a few fleeting years, but he will lose his soul for ever. V. 28 intimates that men then living should receive convincing proof that the Messiah's Kingdom had been actually established.

The Transfiguration.

MAY 2.

MATTHEW XVII : 1-13.

THE SCENE of the Transfiguration is supposed to have been near Cæsarea Philippi on Mount Hermon, one of the lofty Lebanon range. The Transfiguration served to confirm the disciples in the truth of Peter's Confession, ch. 16 : 16. The favoured witnesses of it were the three who occupied the foremost place in the apostolic band :—Peter who loved him so much : John whom he loved so well, and James who should first suffer martyrdom for his sake—the same three who witnessed the raising of Jairus' daughter, Luke 8 : 41, and their Lord's agony in Gethsemane, Matt. 26 : 36, 37. Compare Mark 9 : 2-13. Luke 9 : 28-36. John does not describe the occurrence though he possibly alludes to it in ch. 1 : 14. V. 2. *Transfigured*—Luke says, "the fashion of his countenance was altered." Such a change came over his bodily form as He shall ultimately make in the bodies of his believing people, Phil. 3 : 21. *His face did shine as the sun*—The face of Stephen the martyr became like that of an angel, Acts 6 : 15. That of Moses also shone when he came down from the Mount, Exo. 34 : 29. These, with a borrowed or reflected light, but His was irradiated with glory from within, see John 1 : 14 and 2 Cor. 4 : 6. *His raiment white*—He clothed himself with light, the peculiar garment of Diety, Ps. 104 : 2. Hab. 3 : 4. V. 3. *Moses and Elias*—the one the founder, and the other the great defender of the Old dispensation which Jesus came to supersede and to fulfil. Their presence also proved the reality of the future state. *Talking*—The subject of conversation is given by Luke, ch. 9 : 31. V. 4, 5. *Then answered*—interposed—when Moses and Elias were departing, Luke 9 : 33. *Let us make Tabernacles*—tents or booths to abide in. The hasty remark was unnoticed by Jesus. *A bright cloud*—symbol of the glory resting upon the New Testament Church, analogous to the cloud that rested on the Israelitish tabernacle and the Mercy-seat, Exo. 40 : 34. Lev. 16 : 2. *My beloved Son*—see ch. 3 : 17. *Hear ye Him*—Heb. 1 : 1, 2 and 12 : 25. Vs. 6, 7. *Were sore afraid*, see Exo. 3 : 6 and 20 : 19. Contact with the supernatural ever inspires awe. *Jesus touched them*—re-assuring them of his presence. *Be not afraid*—that word had often allayed their fears, ch. 14 : 27 : see Rev. 1 : 17. *Tell no man until*—because it would be misunderstood ; even the favoured three did not fully comprehend the vision. Peter did afterwards proclaim it, 2 Pet. 1 : 17. V. 12. *Elias is come*—John the Baptist came in the power and spirit of Elijah, Mal. 4 : 5, Luke 1 : 17. *They knew him not*—as the fore-runner ; even as they know not Jesus as the Messiah. *They have done unto him*—The people who rejected John's teaching were equally guilty with Herod who beheaded him, ch. 14 : 10. Those who reject Jesus crucify Him afresh, Heb. 6 : 6

LEARN that the highest Christian experiences grow out of prayer and communion with God. We cannot expect always to stay on the Mount. The duties and cares of life often call us down. Having Christ, we have all we need, Phil. 4 : 19.

Our own Church.

THE CONTRIBUTIONS for the HOME MISSION FUND up to 1st March are as follows.—*Western Section*, \$33,184.23; *Eastern*, \$8,556.59; Total \$41,740.82. FOREIGN MISSIONS, *West*, \$12,059.01; *East*, \$5,353.54; Total, \$17,412.55. FRENCH EVANGELIZATION, \$13,908.67. *The Books of the respective Treasurers will be closed promptly on the 30th April.* It is therefore extremely desirable that congregations should forward their contributions as soon as possible.

CORRECTION: In the Roll of Missionaries given last month, No. 45 should read *Mary McGregor, Ontario.*

SABBATH-SCHOOL REPRESENTATIVES who intend visiting England at the time of the Raikes' Centenary celebration should place themselves in communication with the REV. WILLIAM MILLARD, Toronto, who will furnish them with certificates and supply information respecting reduced rates of travelling, &c.

THE REV. G. L. MACKAY, of Formosa, when last heard from was on board ship, off Ceylon, bound for Calcutta. Whence he intended proceeding, *via* Bombay and Suez, to the Holy Land. We may therefore hope to see him, and Mrs., and *little Missie Mackay* too, at the meeting of General Assembly to be held in Montreal next June.

GALT.—It has been proposed to close St. Andrew's Church for the reasons that the congregation had become small in numbers and that there is sufficient accommodation in the other churches of the town for all the Presbyterians. The church property, which is valuable, becomes the property of the Presbytery, who will no doubt perpetuate, in some way or other, the memory of a congregation which in its palmy days occupied a conspicuous position among the churches. Its first minister was the Rev. William Stewart, from Kenmore, Scotland, in 1832. Dr. Bayne, who afterwards became the leader of the Free Church party, succeeded in 1836. Dr. Liddell, now of Lochmaben, Dumfriesshire, was as good as its minister during the stormy interregnum that followed the disruption. In 1848, the Rev. John Malcolm Smith was inducted; in 1850, Rev. Hamilton Gibson; in 1862, Rev. Robert Campbell now of Montreal; after him Rev. James B. Muir, now of Huntingdon, Que., and, last of all, Rev. William Masson, who has returned to Scotland.

CONGREGATIONAL REPORTS.—*Crescent Street, Montreal*, reports 445 communicants—a net increase of 97 during the year. Ordinary Revenue and Building Fund, \$19,784. Missionary and Benevolent purposes, \$9,711. Total expenditure, \$29,495. *St. Paul's, Montreal*: members on the roll, 546. Total expenditure for the year, \$16,991, of which, for ordinary congregational expenses, \$7,869, and for Missionary and Benevolent purposes, including Queen's College Endowment, \$9,122. *St. Gabriel's, Montreal*: Communicants, 375: contributions for congregational purposes, \$3,105; for the schemes of the Church, \$788; other religious and benevolent objects, \$365; total, \$4,258. *St. James Square, Toronto*: Communicants, 471. Contributed for ordinary expenses, \$4,831; for the schemes, \$2,607; for the building fund, \$7,359; total, \$14,799. *St. Andrew's, Ottawa*: Communicants, 383. Total revenue, \$9,188; for the schemes, \$1100. *St. Andrew's, Kingston*: Communicants, 314; total contributions, \$5,307; for the schemes, \$715. *Fort Massey, Halifax*: Number of families, 88: total contributions for 1879, \$8,009. *Stanley Street, Montreal*: The debt on this church has been reduced from \$21,000 to \$13,000, the interest upon which is guaranteed for five years, so that, practically, the congregation is free of debt for the time being. *Chalmer's Church, Halifax*: Contributed \$3,273 last year on the plan of free-will offerings at the church door; of this amount \$780 for missionary purposes.

THE BOOK AND TRACT SOCIETY of Halifax, N. S., has expended three hundred thousand dollars in the past twelve years in the circulation of the best and purest evangelical literature. Its colporteurs spent a hundred and sixteen years in the work of visiting destitute localities all over the Maritime Provinces. This is Home Mission work of the best description; and all the churches of Christ should hail it with the warmest satisfaction.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY of the Presbytery of Kingston held its annual meeting on 14th February. The report expressed regret at the severance of the tie between the Society and Miss Forrester, through her marriage with Rev. J. F. Campbell, of Mhow, India. It referred to negotiations, not yet completed, having in view a union with the sister society of the Western Section. Reports from auxiliaries were submitted, and the meeting was addressed by Principal Grant, Rev. Jacob Treshman, and Rev. J. F. Stevenson, of Montreal, who spoke eloquently of woman's work in connection with Christian missions.

THE JUVENILE MISSION:—At Indore, there are about fifteen girls in the Mission Home, most of them orphans supported by our Sabbath-schools in addition to those supported in Calcutta and Poona. One of these is an African who was saved from a slave-ship when a child, and has gone through many vicissitudes before she was received into the Home. She is supported by a Mission Band in Kingston. Several Sabbath-schools also contribute through this scheme to the Trinidad and New Hebrides Missions. One supports a native teacher in the New Hebrides. Two others unite to support a Monitor at Trinidad. There are more openings in connexion with our Trinidad Mission for work that other schools might do, and will do, doubtless by and by. Some Sabbath-schools contribute also towards the *Dayspring*—the missionary ship which sails between Australia and the New Hebrides, and which is largely supported by the children of the Maritime Provinces.

REV. ROBERT CHAMBERS. Inte of Whitby, Ont., who, it will be remembered, accepted an appointment from the American Board of Foreign Missions, reached his destination at Erzyroom, Eastern Turkey, on the 7th November last. On the 19th December his little boy died, and his body reposes in the Protestant cemetery, "where five other little graves contain dust precious to the members of the missionary circle." "We are getting on with the language," he says, "My brother is studying Turkish, and I Armenian. He teaches English three nights in the week in a very interesting neighbourhood, with more Armenian than Protestants attending." The people are described as very hospitable, and receive the missionaries and their message gladly. "We never have to wait more than ten minutes for an audience, to whom we often preach until nine p. m., and even then the people disperse reluctantly. The priests and teachers listen attentively.

THE CHURCH AND THE COLLEGES.—A living church and living college go together. Ordinarily the one cannot prosper without the other. It has been so in all the ages, and especially since the glorious Reformation. The church supports the college, and the prosperity of the college reacts very powerfully and directly upon the church. To neglect our colleges is to doom ourselves to spiritual and intellectual blight and paralysis. We have six Institutions in which the church has a deep and abiding interest. It is well that they should have a constant place in our prayers and benefactions. At the reformation in Scotland, John Knox declared that Scotland must have three universities, one in Glasgow; one in St. Andrew's

and one in Aberdeen. If in the judgment of the great reformer there was room in Scotland for three, is there not field enough in this vast Dominion for six Presbyterian Colleges? In the good providence of God we have these institutions, and it is our duty as well as our privilege to provide for their efficient working. Pray for the colleges; contribute to the colleges. We are working not only for our own generation and our own country; we are working also for the future of our church and country, and for the "regions beyond."

ORDINATIONS AND INDUCTIONS.

WARDSVILLE: *London Pres.*:—Rev. A. B. Beamer, of Springfield and Aylmer, was inducted on 24th February.

WATFORD: *London*:—Rev. P. C. Goldie, of Delaware, was inducted on 25th February.

BELLEVILLE: *Kingston*:—The Rev. David Mitchell, of Toronto, was inducted to the pastoral charge of the John Street Church, on 26th February.

MANITOBA:—Messrs. William Mullins and Samuel Polson were ordained as missionaries by the Presbytery of Manitoba in January.

St. JAMES: *St. John*:—The Rev. J. Sutherland having accepted a call to this charge, his induction was appointed to take place on 30th March.

CALLS.—Rev. D. McDonald, of Cambray, *Lindsay*, has received a call to Alvinston and Napier, *London*: Rev. A. M. McClelland, of Richmond, to Russell and Metcalfe, *Ottawa*: Rev. E. D. Miller, of Shelburne, N. S., to Lunenburg; Rev. Isaac Simpson, of U. Musquodoboit has accepted the call to La Have, N. S. Rev. Henry Edmison, of Melbourne, Q., is called to Rothsay and Moorefield, *Guelph*.

NEW CHURCHES

SHELburne, N. S. A handsome new church was opened at West Jordan, Shelburne County, on the 8th February. It will seat 200 people, and cost about \$2,000.

Collingwood, Ont. The new church opened at Collingwood on the 29th February, is from all accounts a beautiful building, eighty feet in length and forty-five feet wide. Its seating capacity is between 500 and 600, and the entire cost, \$7,600.

MORRISBURGH. At length, we are glad to hear that the Presbyterians have erected a place of worship in this rising town, and that Presbyterianism is making substantial progress on the banks of the St. Lawrence, in that neighbourhood where, many years ago, it seemed to have died out. Principal Grant of Kingston, officiated at the opening of the new church on the 21st ultimo.

MONTREAL:—A very neat and comfortable church erected for the use of the East End Congregation, known as Taylor Church, was opened for worship on Sabbath, 7th March. Principal MacVicar preached in the morning, Rev. J. S. Black, in the afternoon, and Rev. Dr. Jenkins in the evening. The building is seated for 350. The cost, exclusive of the site, is \$3,300, which is all provided for. This makes *eighteen* Presbyterian Churches in Montreal, fourteen of which belong to the Presbyterian Church in Canada.

MANSES:—The congregation at Acadia Mines, N. S., had their fine new manse burned while it was yet a-building. They set to work immediately to rebuild. That was plucky. A commodious and comfortable manse has been completed at Londonderry, N. S., and another at Cavendish, P. E. Island.

Meetings of Presbyteries.

ALIFAX: 24th February:—The Presbytery met at Little River, Musquodoboit, and held a careful visitation of the congregation. Matters were found on the whole hopeful and encouraging, though the financial aspect was not as cheering as it should be. Improvement in this respect is expected. In the evening, a missionary meeting was held, which was largely attended.

PICTOU: 2nd March:—Moderation in a call was granted to Knox Church, Pictou. The Presbytery unanimously agreed not to accept Mr. Maxwell's resignation of Little Harbour and Fisher's Grant, and appointed a delegation to visit the congregation. The demission of Rev. James Quinn, Sherbrooke, was accepted. The following Commissioners to the Assembly were appointed:—Revs. Alex. Stirling, W. Donald, P. Goodfellow, J. F. Forbes and E. Scott; and W. S. Fraser, G. W. Underwood, D. Matheson, Robert Fraser and Robert Stewart, elders. Dr. McCulloch, of Truro, was nominated for Moderator of the next General Assembly, and Dr. McKnight for Moderator of the next Synod of the Maritime Provinces. The judgment of Presbytery in regard to the Remits of Assembly numbered 1, 2 and 6, respectively, is as follows:—The names of retired ministers shall be retained on the Roll of Presbyteries as deliberative members,—Disapprove of the establishment of the proposed degree-conferring University,—Adopt the Interim Act anent the reception of ministers from other churches, *simpliciter*.

TRURO: 1st March:—The Presbytery met at Great Village on the 1st, and at Acadia Mines on the 2nd March. Both congregations were visited, and in both the reports

presented were highly satisfactory. In Great Village the congregation has recently completed a comfortable and commodious manse, and in addition to providing for the means of grace among themselves they are contributing liberally to the schemes of the Church. At Acadia Mines the congregation have made arrangements for obtaining possession of the church, and notwithstanding the loss of the unfinished manse, recently destroyed by fire, they are energetically preparing for the erection of another. Revs. John McMillan, Edward Grant, James S. Carruthers and A. W. McLeod, with Messrs. Flemming Blanchard, Robinson Thompson, Hugh Dunlap and William Stewart, were appointed commissioners to the General Assembly. Dr. McKnight was nominated Moderator of the General Assembly and Rev. J. B. Logan, of Synod. It was agreed to forward the application of the Rev. James Christie to renew his ministerial connection with the Presbyterian Church to the General Assembly; also an application of F. N. Archibald to the received as a licentiate of this Church. Application was made for three Catechists to labour within the Presbytery's bounds during the summer.

LUNENBURG AND YARMOUTH: 16th February:—The clerk reported that the call of the congregation had come out unanimously in favour of Rev. E. D. Millar. The usual steps were taken to prosecute the call. Mr. Brown reported having moderated in a call at La-Have. It is largely signed, and in favour of Rev. Isaac Simpson. The stipend promised is subscribed, and duly guaranteed. The call was sustained and subsequently accepted by Mr. Simpson. The Presbytery finding that it is often very inconvenient to hold regular bi-monthly meetings, agreed to rescind the motion appointing them, and to meet in future as the circumstances of the Presbytery require.

ST. JOHN: 9th March:—The supplemented congregations came under review and recommendations were made from the facts elicited. Commissioners to the General Assembly were appointed as follows:—Dr. Waters, A. J. Mowat, J. Hogg, Dr. Bennett, Dr. MacLise, D. Macrae, and J. C. Burgess—*ministers*; and Messrs. D. Mitchell, J. McAllister, G. Robertson, Judge Stevens, M. Lindsay, R. Cruikshank, and A. G. Bowes—*elders*. Rev. Donald Macrae was nominated as Moderator of next General Assembly, and Rev. Dr. Waters of the Synod which meets on 25th May in Chatham. Rev. W. P. Begg gave in his resignation of the charge of St. Stephen. Arrangements were made for the induction of Rev. J. Sutherland at St. James.

PRINCE EDWARD ISLAND: 4th February:—The Presbytery met at Georgetown. Mr.

John Macdonald was, after due trial, licensed to preach the Gospel. Moderation in a call was granted to the congregation of Dundas. Rev. D. Macrae was nominated for Moderator of the next General Assembly. Commissioners were appointed to the General Assembly as follows, Revds. Dr. Murray, Scott, Frame, Cameron, Grant and Macleod, *ministers*; and Messrs. Henderson, Ross, Laird, Rogers, Brehaut and Cogswell, elders. In regard to the first remit of the Assembly, the Presbytery decided that retired ministers' names should be kept on the Roll, but that they should not vote.—The proposed University was emphatically disapproved.

SYDNEY: 3rd March:—The Presbytery adopted a minute expressive of its sense of great loss sustained by the death of William Gammell, elder. Regulations for the management of congregational business were submitted by Mr. Gordon and approved, and a committee was appointed to draft regulations for other congregations. A committee was appointed to report on the State of Religion. Agreed to apply to the H. M. Board for a Gaelic speaking probationer and a catechist for next summer.—The Presbytery disapprove of the proposed Presbyterian University; pass no opinion on the validity of ordination by the Church of Rome; approve of the Act anent admission of ministers from other churches with the following addition to clause 11, "if the Presbytery through which application is made see necessary." The Presbytery at a previous meeting agreed to recommend, anent retired ministers, that retiring with leave of Assembly they should have a right to deliberate and vote. The following Commissioners were appointed to the General Assembly: Messrs. D. MacMillan, John Murray, G. L. Gordon, *ministers*, and D. McLennan, Robert Murray, and Dr. MacGillivray, *elders*. Dr. Proudfoot, London, Ont., was nominated for Moderator of Assembly.

OTTAWA: 3rd February:—The Rev. G. M. Clark, of New Edinburgh, was appointed Convener of the Committee on Sabbath-schools. Appointments of Commissioners to the next General Assembly were made as follows,—Revds. J. A. G. Calder, H. J. McDiarmid, D. M. Gordon, F. W. Farries, and Dr. Moore—*ministers*; and Messrs. Alexander Kemp, L. L. D., E. Bronson, George Hay, Robert Bayne and William Wilson—*elders*. Rev. Donald McRae, of St. John, N. B., was nominated as Moderator of the next General Assembly.

BROCKVILLE: 10th February:—It was agreed that the names of retired ministers be retained on the rolls of their respective Presbyteries. Anent the principle of the proposed Act for establishing "The Presbyterian

University of Canada," the Presbytery adopted the following deliverance;—"that it is inexpedient to establish a Presbyterian University; but that some steps should be taken to bring all the Theological Colleges to a footing of equality in the matter of Degrees in Divinity."

KINGSTON: 17th March:—Rev. M. W. Maclean, of Belleville, made a statement respecting the evangelistic meetings lately held in Belleville, and gave reasons why he did not join with the other ministers in countenancing Mr. Hammond's services. The manner of conducting these services was criticized, and they were generally spoken of unfavourably. "The Presbytery having heard Mr. Maclean's statements, of personal experience in connection with the recent revival services in Belleville, express their sympathy with him, and their approval of his conduct in the matter so far as detailed them." [It may be added here that the congregation of St. Andrew's Church, Belleville, at its quarterly meeting passed resolutions regretting the annoyance and misrepresentation to which their pastor, Mr. Maclean, had been subjected, because he did not participate in the revival services lately conducted by Mr. Hammond, cordially endorsed his action, and tendered him their loving and sincere sympathy in the position in which he was placed.] The following commissioners to the General Assembly were appointed,—Principal Grant, Professor Mowat, Messrs. Turnbull, McLellan, Gracey, T. G. Smith, and D. Kelso—*ministers*; Messrs. G. Gillies, D. Nicol, W. McKenzie, G. Davidson, W. G. Craig, R. Gibson, and Dr. Boulter—*elders*. An overture to the General Assembly was adopted asking that the election of moderators take place on the floor of the House by nomination there made. An overture anent student missionaries was also adopted, recommending that none be employed except under the direction of Presbyteries, and that college authorities be empowered to limit the employment of students so as not to interfere with their work. Anent the status of retired ministers, it was agreed that their names be retained on the rolls of their respective Presbyteries so long as they remain within their bounds.

TORONTO: 2nd March:—Rev. John Smith, of Erskine Church, was appointed Moderator. A call from Knox Church, Toronto, in favour of Rev. Mr. Parsons, of Buffalo, U. S., was sustained. Stipend, "not less than \$3,500." A committee was appointed to draft a report on Sabbath-schools within the bounds. The following were appointed Commissioners to the next General Assembly,—Revds. Principal Caven, Professor Maclaren, W. E. Mackay, G. M. McIligan, John Smith, A. Gilray, D. J. Macdonnell, J. M. King, Dr. Reid, Dr.

Gregg and James Carmichael—*ministers*: and Hon. John McMurrich, Messrs. T. W. Taylor, W. B. McMurrich, Donald Sutherland, George Smith (Bolton), David Elder, John Gibson, William Adamson, C. Graham, J. K. McDonald and Peter Crann—*elders*. A committee was appointed to prepare petitions to the Governor-General and both Houses of Parliament deprecating their giving assent to the Bill now before Parliament which proposes to give legal sanction to marriage between a man and his deceased wife's sister or his deceased brother's wife. The petition to be submitted for approval at next meeting of Presbytery. A committee was appointed to draw up a report on the State of Religion on behalf of the Presbytery to be submitted to next meeting.

LINDSAY: 24th February.—The following were appointed Commissioners to the next General Assembly,—Messrs. Joseph Elliott, James Hastie, A. Ross, and Archibald Currie—*ministers*; and James Leask, John McTaggart, James Watson, and D. Grant—*elders*. Anent the remits from the General Assembly the following decisions were arrived at:—(1) That retired ministers should have the privilege to deliberate but not to vote; (2) That it is inexpedient, in present circumstances, to establish a University for the purpose of conferring degrees in Divinity. (3) The Presbytery consider that the sacrament of orders in the Roman Catholic Church is not ordination to the Gospel ministry.

PARIS: 9th February:—A Presbyterial visitation of the congregations in Woodsburn was held, and a deliverance prepared to be read from the pulpits the following Sabbath. A committee was appointed to prepare an overture asking the General Assembly to take such steps as may be necessary to bring the Theological Faculty of Queen's University into the same relations to the Church as that sustained by Knox and Montreal Colleges; or permit the congregations now forming the constituency of Knox and Queen's Colleges, to contribute to the support of one or other of these institutions as they may deem proper. Arrangements were made for holding a Sabbath-school conference. The remit anent the reception of ministers from other churches was adopted, *simpliciter*. As to the status of retired ministers, it was agreed that their names should be retained on the rolls of their respective Presbyteries.

MAITLAND: 9th March:—A call from St. Andrew's Church, Kincardine, to Mr. J. B. Hamilton, was sustained. Mr. Leask's charge, St. Helen's and Whitechurch, was divided in order that they might be connected with two mission stations, and thus make two charges, as well as save the Home Mission fund a little. These two charges will be St.

Helen's and East Ashfield, Whitechurch and Fordyce. This is good, the strong helping the weak. Commissioners to the General Assembly were appointed as follows: Messrs. H. McQuarrie, J. L. Murray, A. Sutherland, S. Jones, and D. Cameron—*ministers*. Messrs. R. Lockhart, J. Bennett, T. Strachan, J. Hutton, J. McNair, *elders*.—A committee was appointed to draw up reports on State of Religion and Sabbath-schools, and another to consider the whole matter of the election of Commissioners to the Assembly and report. Remits were taken up. That on the reception of ministers from other churches was approved of. That on a Presbyterial University was disapproved by a vote of 9 to 7. Anent retired ministers, it was agreed that their names be retained on the Roll with power to deliberate but not to vote. Respecting Romish ordination the Presbytery was not prepared to express an opinion. Mr. Leitch moved that provision be made for paying the expenses of Delegates to the Assembly. Mr. McQuarrie brought the indebtedness of the ordinary revenue of Knox College before the Court. It was agreed that ministers bring the matter before the sessions and congregations with a view to get contributions to remove the debt.

BRUCE: 9th March:—The Home Mission report was submitted by Mr. Tolmie and its recommendations adopted,—(1) That an endeavour be made to secure two students from the Student's Missionary Societies, to labour in Manitoulin Island for the summer months. (2) That the resignation of Mr. J. R. McLeod of his pastoral charge at Sault Ste. Marie be accepted. (3) That the services of a student be secured for Salem for the summer. The following Commissioners were appointed to the General Assembly, namely,—Messrs. Gourlay, Currie, Wm. Ferguson, Dr. Bell and Mr. Tolmie, *ministers*. The following elders were appointed: Messrs. James Thompson (Walkerton), James Blair, John McCulloch, John McLaggan and Charles Andrews. In considering the remits of assembly, it was agreed to recommend that the names of retired ministers shall not be retained on the rolls of their respective Presbyteries. It was agreed to sustain the proposal to establish a University for the purpose of conferring degrees in Divinity, with which the Theological Halls of the Church may become affiliated on equal terms, unless the powers at present vested in Queen's University be utilised under the authority of the Church, so as to cover equally all its theological institutions. The Presbytery decided not to recognize the ordination of the Church of Rome as valid, and approved of the interim act anent the reception of ministers from other churches. Rev. Professor Gregg, of Knox's College, was no

minated as the Moderator of the next General Assembly.

GUELPH: 16th March:—The following were appointed commissioners to the General Assembly,—Messrs. Lamilton, Torrance, Middlemis, Dickson, Ta't, and J. C. Smith, *ministers*; and Messrs. Thomas McCrae, Charles Davidsen, James Dalgeish, J. M. Muir, Archibald Campbell, and James Cowan, *elders*. The Rev. Donald McCrae, of St. John, was nominated as Moderator of the General Assembly. A call from Rothsay and Moorfield, in favour of Rev. Henry Edmison, of Melbourne, was sustained. A committee was appointed to confer with the congregation of St. Andrew's Church, Galt, to consider their present position, and what they should do in the circumstances. Rev. Robert Torrance was nominated as Moderator of the Synod of Toronto and Kingston, which meets in May. There was a large amount of local business transacted.

LONDON: 16th March:—Rev. John A. Macdonald was elected Moderator for the next six months. The following commissioners to the General Assembly were appointed,—Messrs. L. Cameron, John Thompson, George Sutherland, M. Fraser, K. McDonald, Dr. Proudfoot, J. A. Murray, Neil McKinnon, P. McDermid, and G. Cuthbertson—*ministers*; Messrs. Colin McDougall, Thomas Gordon, Hon. A. Vidal, Adam Murray, Duff, Cole, Brodie, Dr. Turner, G. Telfer, and W. McLaren, *elders*. The discussion on the validity of Roman Catholic ordination, entered upon at a previous meeting was resumed, but no decision was arrived at.

STRATFORD: 9th March:—The following were appointed commissioners to the General Assembly,—Messrs. Johnston, Wilson, Boyd, Hall, McLeod, and Scott—*ministers*; and Rev. Thomas Macpherson, Messrs. James Hamilton, M. Ballantyne, John Stewart, John Hamilton, and Dr. Dunsmore—*elders*.

MANITOBA: 10th March:—The following were appointed Commissioners to the General Assembly,—Dr. Black, Professors Bryce and Hart, Messrs. McKellar, Bell, Robertson, and Borthwick—*ministers*; and Dr. Reid, Toronto, Professor Mowat, of Kingston, Professor Campbell, Messrs. Croil, Morris and Fraser—*elders*. The Rev. Donald McCrae, of St. John, was nominated as Moderator of the General Assembly.

Obituary.

ROBERT STEWART, senr., died at Lochaber, Nova Scotia, on the 12th February, in the 90th year of his age. He was born in Scotland on the 17th March, 1789, and

came to Nova Scotia in 1830. He was converted in early youth, and led a consistent Christian life to the last. He was an elder before leaving Scotland, and in 1853, he was inducted into the eldership in Lochaber congregation.

JOHN CANNING, senior, one of the earliest settlers in the Township of Markham, Ont., died recently in the 90th year of his age. He was ordained to the eldership in 1840, under the ministry of the Rev. George Galloway. He was an accomplished scholar and a good Christian, and passed peacefully away to the better country.

JOHN McELSAV, another ruling Elder, in the congregation of Knoxville, died on 3rd March, aged 72. He was a native of Ireland, who came to Canada in 1831, and was highly respected by a wide circle of acquaintances.

ROGER MARSHALL, Chairman of the Board of Managers, and a very earnest and liberal member of the congregation at Cote des Neiges, died 18th February, 81 years of age.

BENJAMIN SMITH, Mabou, C. B., a most efficient and devoted elder in Mr. Stewart's congregation, Whycomah, died on 31st December, 82 years of age. His father was one of the U. E. Loyalists—the first white man who settled at Mabou.

Ecclesiastical News.

THE PRESBYTERIANS of Prussia have elected as their Moderator a lay elder—Count Arnim Boitzenburgh.

THE SYNOD of the Presbyterian Church of England will meet this year on 26th April, in Marylebone Church. Rev. Dr. Donald Fraser will be the Moderator.

REV. HENRY A. BOARDMAN, pastor of the Tenth Presbyterian Church, Philadelphia, has been elected chairman of the committee of arrangements for the Pan-Presbyterian Council, in room of the late Dr. Beadle. The finance committee have raised \$10,000 towards the expenses of the Council, and the programme committee have prepared their work in full.

SUNDAY SCHOOL CENTENARY: Arrangements have been made for a series of meetings to be held in London and Gloucester, England, to commemorate the introduction of Sunday-schools by Robert Raikes in 1780. It cannot fail to be an occasion of great interest. The meetings will commence on 26th June, at 56 Old Bailey, the head-quarters of the London Sunday-school Union, and will be continued for a whole week. Among other attractions, there will be a choral service in St. Paul's Cathedral; a gathering of Teachers

and scholars, and a concert at the Crystal Palace; a mass meeting in Exeter Hall, where addresses will be delivered by Foreign Delegates and others; an evening at the Metropolitan Tabernacle, where Mr. Spurgeon will preach, and the Communion will be dispensed. On the third of July, the Raikes' Memorial Statue on the Thames embankment will be unveiled. Although no delegates will be formally appointed to go from Canada, any Sabbath school workers who intend visiting Britain about that time will be duly accredited, and will receive a fitting reception and recognition.

EXTRAORDINARY MEETINGS have been recently held of the Edinburgh and Glasgow Free Church Presbyteries, for the purpose of enquiring into the state of the theological teaching in the Free Church Colleges, and into the published writings of the Professors. Dr. Davidson, of Edinburgh, and Dr. Candlish, of Glasgow, seem to be the two most suspected of entertaining heretical opinions. In both instances however, after long discussions, the motions for investigation were set aside as being irregular and inexpedient.

"THE SALVATION ARMY has invaded the United States. Mr. G. S. Railton the Secretary of Rev. General Booth, has charge of the expedition." Such is the extraordinary announcement that is going the round of the papers. What does it all mean? This association takes its name from its peculiar organization. It originated with the Rev. William Booth, a Wesleyan minister, who many years ago, had a circuit in London, England. His heart was moved for the degraded and criminal classes who were beyond the region of the ordinary means of grace. He requested leave to labour amongst them in special work. This being denied him, he withdrew from the Conference and set to work in the slums of London "on his own hook." His warm sympathies and self devotion soon drew about him crowds of the lowest and vilest of the population. He visited them in their houses, or "dens," as the case might be. "He ministered to their temporal wants, supplying them with food and clothing. He supplied 'the bread of life' to thousands to whom it had never been offered before. Hundreds were converted. And now came the question how to manage them. All their methods of thought and life were peculiar. Something graphic, sensational and exciting seemed demanded; hence the idea of this 'Salvation Army,' with its military parade, processions, banners and music, adopted to attract the attention of the people whom it is intended to reach. The 'head-quarters' are in White chapel Street, London, where is a large hall and departmental offices. Preaching places are established in many parts of London and in

the chief cities of England, Scotland, and Ireland, and the work has so commended itself, in the reformation of multitudes, that merchants, bankers, noblemen and ladies have voluntarily advanced the needed funds. One lady has given £1,000. Impartial witnesses from all the churches bear testimony to the genuineness of the work. And though many things are out of harmony with good taste; yet the fact is undeniable, that the lowest and vilest of the people have been reached and changed, not perhaps into fine ladies and gentlemen, but into earnest, though rough Christians.

THE REV. E. P. HAMMOND, the well-known American "revivalist" after visiting St. Catharines, Belleville, and some other places in Canada, reached Montreal in the beginning of March. Mr. Hammond is a minister of the Presbyterian Church of the United States, ordained and set apart, as we understand it, to evangelistic work which he carries out in a manner peculiarly his own. Twice and three times a day, every day in the week, he attracts large audiences. But the evening meetings held in the Theatre Royal, have been the most remarkable. In this place, night after night, have been packed thousands of people, mostly young people, many of them belonging to a class who never darken a church door, but who have in this strange way been brought under the sound of the Gospel, and who by their orderly conduct, at all events, have manifested their appreciation of the evangelistic efforts made on their behalf.

A REVIVAL MOVEMENT has been set on foot by the Presbyterians of New York city on a novel plan. Forty-three churches, numbering 17,000 Communicants, are enrolled in the movement. The "visitations," as they are called, consist of assignments by the Presbytery of three ministers, each accompanied by an elder of his own church, to meetings held on different nights in each Presbyterian church in the city. The meetings are rather informal, the ministers and elders talking on some practical topic. No sermons are preached. Prayers are offered, songs are sung, and with, perhaps, a brief season of social intercourse between the visiting ministers and members of the visited church, the meetings are closed. The majority of the clergy of the Presbytery are opposed to an exciting revival season, and favour a quiet but thorough work that shall extend through the membership of every church.

A religion that never suffices to govern a man will never suffice to save him. That which does not distinguish him from a sinful world will never distinguish him from a perishing world.

Presbyterianism.

OUR Church is the Presbyterian Church in Canada; but our interests are world-wide. We have sister-churches of the same order in every quarter of the globe, and our own Missions are to be found in the North West, in the South Seas, in the West Indies, in China, and in India. But we gratefully acknowledge as fellow-workers, beloved in the Lord, all who call upon the name of the Lord.

What then is Presbyterianism? A presbyter is an elder, and a Presbyterian Church is a church governed by elders. We read of elders as ruling in the Church of God in the Old Dispensation; and when the New Testament churches were organized they followed the model of the synagogue. In the New Testament there is no bishop but the presbyter or elder; the elder and the bishop are but different names for the same officer. This is admitted, nay lucidly demonstrated by one of the most distinguished prelates now adorning the English Church.—Bishop Lightfoot. Neander (quoted by Dr. Breed in *Catholic Presbyterian*) says: "It is certain that every church was governed by a union of the elders or overseers chosen from among themselves, and we find among them no individual distinguished above the rest." There was no lordly prelacy. Dr. John Reynolds declared in reply to Bancroft, "All who have for five hundred years past endeavoured the reformation of the Church have taught that all pastors, whether they be bishops or priests, are invested with equal authority and power."

And as there was no prelacy in the primitive church, there was in it also no disintegrating independency. "The Bride of Christ is one, not many." As individual church members form a congregation, so contiguous congregations form a presbytery, and several presbyteries a Synod or Assembly. All have an interest in each, and each has an interest in all. The humblest member of the Presbyterian Church may appeal from the Session to the Presbytery; from the Presbytery to Synod, and thence to the General Assembly. No system could be devised that more thoroughly conserves at once the claims of liberty and order,—the rights of the individual and the authority of the whole body. The system bears upon it the impress of more than human wisdom; and if it were always maintained, manifested, and administered in the Spirit of Christ, it would surely commend itself to the acceptance of all His children. Our Presbyterianism in this Dominion should manifest itself especially in the strong caring for the weak,—in tenderly and zealously fol-

lowing the scattered members and adherents, and preventing their falling a prey to worldliness, or to superstition and idolatry. We have our outposts scattered far and wide; shall we strengthen them? Shall we stand by them like loyal and true Presbyterians? If we fail, the excellence, the surpassing beauty, of our ecclesiastical system will make our failure all the more conspicuous and lamentable.

Presbyterianism is a system of church government, but it is generally admitted that it lays special stress on the doctrines called Pauline, or Augustinian, or Calvinistic. It gives due prominence to the Divine Sovereignty, to human depravity and helplessness, to the freeness of God's grace through Jesus Christ, to the completeness of the atonement, and to the perseverance of the saints in grace to the end, "Calvinism recognizes the truth that God works through decree, and towards a predestined end. Thus Presbyterian government and Calvinistic doctrine are twin children of the same great ideas of order, rule, regularity; and hence, with rare exceptions, they are found together." (*Dr. Breed.*)

In the article from which we have already quoted, Dr. Breed insists very properly upon the truth that preaching and hearing in the right frame of mind are acts of worship just as truly as praying and singing. Hence Presbyterianism gives to preaching its due place according to the Scriptures. "Preach the Gospel" said Christ; "Preach the Gospel" said the apostle. "Preach the Gospel" is the commission given to every Presbyterian minister. There is not, there should not be, any antagonism between praying and preaching. They should ever be wedded together. Prayer may be, and should be free, even as preaching is free. The Presbyterian Church prescribes not set forms of prayer, and has no prayer book but the Bible.

One of the notable symptoms of the age is the approximation of other church systems to ours. Year by year a new step is taken, and an element of the Presbyterian system is adopted by the Episcopal Churches, by the Methodist Churches, and even by the Congregational Churches. Such charges we hail with unmingled pleasure, and we bid their promoters Godspeed.

Civil as well as ecclesiastical history testifies to the good work done by Presbyterianism,—how nobly it struggled for freedom and the right in Switzerland, Holland, France and Great Britain; how, after enduring long and terrible persecution, it at length secured the liberties of Great Britain. There is nothing in history more affecting than the glory of the little band of Presbyterian worthies "who kept the truth so pure of old" in the Alpine Valleys,—the faithful Wal-

deases, true witnesses for Christ even to death, amid centuries of unrelenting persecution! The light which now shines so brightly wherever the Bible is read and the Gospel preached, shone forth in those lonely valleys during all the dark centuries of the "middle ages,"—back perhaps to apostolic times.

Dr. Breed recalls the scene in the Bastille when Henry III addressing a heroic Presbyterian, the venerable Bernard Palissy the Potter; exclaimed, "recant, or I shall be compelled to give you up to your enemies. These two girls here are to be burned to-morrow." Palissy replied: "Sire, listen to me, and I will teach you to talk like a king. *I cannot be compelled to do wrong.*" Knox, standing before Mary, charged with treason, when told that he must not preach there, said: "I am here to speak the truth; and speak the truth I will, impugn it whoso list." And Melville said to James VI., "Thou God's silly vassal, there are two kings and kingdoms in Scotland; King James and King Christ Jesus whose subject King James is, and of whose Kingdom he is not king, lord, or head, but a member."—The noble wife of Admiral Coligny, sitting beside her husband on the balcony of their castle, asked him, "Husband, why do you not openly avow your faith, as your brother Andelot has done?" Her husband replied, "sound your own soul; are you prepared to be chased into exile with your children, and to see your husband hunted to the death? I will give you three weeks to consider, and then I will take your advice." She looked at him a moment through her tears, and then said, "Husband, the three weeks are ended: do your duty and leave us to God." The wife of John Welsh was the daughter of John Knox. Her husband was dying in exile. She went to King James to plead that her husband might breathe his native air once more. The reply was, "He may, if he will conform." With all the spirit of her father the true wife gathered up the corners of her apron and replied, "your Majesty, I will sooner keep his head there."

Let us take heed that with God's blessing the Presbyterian Church do not deteriorate in purity, in loyalty to Christ, or in efficiency, and that its good name be not tarnished in our hands.

Home Missions.

IN THE MARITIME PROVINCES.

SUPPLEMENTING.—Our work in this department has been conducted as usual: the number of charges having promise of aid forty-four, the actual receivers about

forty, but this is a large proportion, nearly one fourth of the whole Synod. Whether they can be reduced without any real injury to the efficiency of the Presbyterian Church is a question on which there is a diversity of opinion. We have had valuable aid from the parent churches, and the result has been, that the payments, have been remitted in full, quarterly, though a month or two after date. The Committee has given notice that for the future payments will be graduated by the extent to which the Assembly's Rules are complied with; an arrangement which will cause some dissatisfaction, where reduction follows, but which will probably issue in results beneficial even to those who are now censuring the Committee's action.

PREACHERS' WORK.—The ministers and probationers taking appointments under direction of the Home Mission Committee, have averaged twelve for the last nine months, but besides these, good work has been done by others who have been employed by Presbyteries.

As this work consists almost exclusively in supplying vacant congregations, there is nothing special to report about it. In such an exceptional case as that of Rev. A. Gunn, located at Little Bay, in Newfoundland, such notices as the following possess a general interest. Under date of January 10th, Mr. Gunn writes,—“The copper mining works have been lessened this winter. Our people are fewer, yet we have good congregations. All the seats are taken up, and generally well filled. The Sabbath-school is increasing. Though there are constant changes, and I am continually losing helps, yet the work goes on. It is slow, but steady. I am tolerably well satisfied with the outward organization, but with the inner condition, I am not so well satisfied. I wish to return with the opening of navigation, and ask you to select without delay my successor who should be a strong man physically, intellectually, and spiritually, a man combining, great earnestness with power to adapt himself to varied peoples and circumstances.”

CATECHISTS' WORK.—During last summer, twenty-nine students, and two catechists besides, were employed in Home Mission work, the students on an average for five months each, the other two being still engaged. They have been employed in all our Presbyteries except Lunenburg and Yarmouth, and Newfoundland, much of their work was of a strictly missionary character, and much more consisted in supplying stations that with a little addition of numbers and resources would quickly become respectable and flourishing congregations. The reports of some consist in the mere filling up of the blank forms furnished, but others furnish fuller

details of their work and sometimes of a very interesting character. Such a report was lately received from Mr. W. A. Mason, stationed at Big Intervale and Cheticamp, Cape Breton, who says respecting the former, "The religious feeling of the Big Intervale people is deep, fervent, and true. It does not show itself by sudden fits and starts; by getting up a revival this week, and getting up a row the next, by professing to take salvation without money and without price in the morning, and by really taking their neighbor's sheep without money and without price that very same night, no, but by quietness, truthfulness, honesty and brotherly kindness. Truly I can say, 'no where beats the heart so kindly as beneath the Tartan plaid.'"

The report notices the worth, zeal and steadfastness of the faithful few who maintain the Lord's cause in Cheticamp, amidst surrounding superstition; mentions the fact that five or six persons at Big Intervale declared their desire to confess Christ openly; and concludes as many similar reports do, by asking and *entreating* the Presbytery to follow up the work done, by sending an ordained minister to dispense the Lord's supper, and gather in the ripened fruit.

MANITOBA ITEMS.

REVDS. WILLIAM MULLINS AND SAMUEL POISSON, were ordained to the office of the ministry by the Presbytery of Manitoba, at its meeting in January, both having passed creditable examinations. The Presbytery of Manitoba, at its last meeting, on the motion of Rev. Prof. Hart, seconded by Rev. A. Campbell, agreed unanimously that in connection with the contemplated transference of certain sums of money now given by the Church of Scotland to objects in the older Provinces, to the newer districts, it is the opinion of the Presbytery that, in the circumstances, the Assembly's College at Winnipeg should be the first object to be considered in the disposition of such funds. Rev. W. D. Russell, missionary on the C. P. Railway, arrived in Winnipeg on January 28th, and proceeded by train next day to his field of labour, above 100 miles to the East of Winnipeg. Mr. Russell will take charge of the missionary work on Section B, and will have his head-quarters at Rat Portage (Keewaydin Village), a rising place springing up at the foot of Lake of the Woods, likely to be a manufacturing centre of some importance. Rev. A. H. Cameron, who has laboured diligently and successfully for a year and a half among the men on the rock-cuts of contract 15, and has been giving some service to Section B, has been granted a few weeks furlough by the Presbytery of Manito-

ba. Miss Baker writes a very cheering and hopeful letter from Prince Albert. The appointment of a permanent missionary should be made at the March meeting of committee. The cry still comes from Nelsonville and associated stations for a minister. A Presbyterian correspondent of a Winnipeg newspaper states that a large district on the Upper Little Saskatchewan has not for several months been visited by a minister of any denomination. Knox Church, Winnipeg, had its annual meeting in January. The experience of the four months, since the occupation of the new church, of the envelope system is very satisfactory.

B.

MUSKOKA.

Anniversary services were held at Bracebridge on the first Sabbath in February, and it was very gratifying to note the improvement which has taken place since my visit on a similar occasion two years ago. The inside of the church presents now an attractive appearance: a new pulpit, a neatly carpeted platform, and matting for the aisles, being among the improvements; better still, there is greater heartiness and hopefulness amongst Mr. Findlay's people, and, consequently, greater encouragement to him in his work. Though Saturday had been stormy, and Sabbath morning was bitterly cold, and the roads were drifted so that few could come in from the country, the services were very well attended. In the afternoon, I had the pleasure of addressing the children of the Sabbath-school, a remarkably intelligent and attentive crowd of listeners, who sang exceedingly well under the leadership of Miss Gray. The improvement in the singing, both of the congregation and of the Sabbath-school, is very marked, and is undoubtedly to be ascribed, in part, to the use of the organ—a small one, only—which has been recently procured.

There are about thirty-five Presbyterian families in Bracebridge, and twenty in Monck and South Falls, making in all fifty-five families, which furnish about one hundred communicants. Last year they paid off \$600 of debt on the church edifice, besides raising \$500 for congregational expenses, and, when the contributions to missions are all in, it is expected that there will be about \$115 or \$120 for the schemes of the Church. The ladies are going to work to raise money for a manse, which is much needed, and which will add greatly to the comfort of Mr. and Mrs. Findlay. Business is dull at present in Bracebridge—"worse than a year ago," was the unanimous testimony of business men. "But had you not a good harvest?" "No; we had

frosts in August, and a very severe hailstorm which damaged the crops very much." If the proposed railroad is pushed northward without delay from Gravenhurst, it will benefit Bracebridge very much. Meantime, I learned from a gentleman who had just returned from the northern district of Muskoka, that a good many families have not enough bread to eat, and no money wherewith to buy more.

The other points in Muskoka at which we have ordained missionaries are Gravenhurst, which has rapidly increased in population during the last fifteen months, and where Mr. Dawson has had a commodious and elegant manse erected; Parry Sound, where Mr. McKay has been stationed since October, 1878; and Maganetawan, to which Mr. Thomson was sent in December last. Besides the four ordained missionaries, we had four catechists at work: Mr. Crasweller, at Rosseau; Mr. Hemming, in Stisted; Mr. Armstrong, in Hoodstown and McMurrich; and Mr. Clark, in the district immediately south of Lake Nipissing. Mr. Clark preaches in seven townships and takes a month to go over his field. At the Bracebridge tea-meeting (the indispensable adjunct of anniversary services), I met Mr. Kaye, an elder from Port Sydney, from whom I learned that the Port Sydney church needs about \$125 or \$150 to make it habitable. Here are the estimates; (Will some of the members of our \$25,000 and \$50,000 churches look at them?)—Clapboarding, \$25; lathing and plastering, \$50; flooring, \$25; doors, windows, etc., \$50; total, \$150.

A few five-dollar bills sent by mail to Mr. James Kaye, Port Sydney, Muskoka, to meet this expenditure, would be very thankfully received, and the givers would have the satisfaction of hastening the completion of a good work.—D. J. MACDONNELL.

CANADA PACIFIC RAILWAY.—ANOTHER MISSIONARY WANTED.

The Rev. D. McKeracher of Prince Arthur's Landing, in a letter to Dr. Cochrane, of date 12th February, writes as follows:

"A few days ago, I returned home safely from a somewhat extended trip on the Canada Pacific Railway, having been within eight miles of Section B., and about 230 miles from Prince Arthur's Landing,—considerably more than half-way to Winnipeg. I left home on Monday morning, but the train did not reach the end of the track till Wednesday noon. That evening I preached at Gall River to about sixty. That point is about five miles beyond the present end of the track, and about 140 miles from the Landing. The grading of the road is completed for about twelve miles further. Beyond this there is,

as yet, comparatively little actual grading done, but the different sub-contractors have a large number of camps all along, to within five miles of the end of the section.

"I was from home on the trip sixteen days, and preached eleven times, to audiencies varying from twenty to eighty, besides a number of private services, and among the latter two baptisms.

"It is said by those in a position to know, that there are not more than 500 working men at present on this section, many having left in the fall, and a number having since gone through to work on section B. The intention of the contractors is, with the opening of navigation, to employ at least as many more, that is, if they can be got.

"After consulting with a number, I have concluded to ask the Committee for a missionary for these people. So far as I can see, there need be no fear but the men on the works will provide his salary. Whenever I have visited them they have more than fully paid me, and I have no reason to fear it would be otherwise with one permanently located among them."

Regarding Mr. McKeracher's own charge (Prince Arthur's Landing and Fort William) he says: "Our attendance is rather better than last winter. Our church at Fort William is very comfortable, since it was plastered. It was formally opened on the 14th December. There is also some talk of a new church at the Landing; and our ladies held a bazaar for that object on New Year's eve, from which they realized \$125; besides a large quantity of material for another, which they intend to hold in spring or early summer. "Our managers have adopted the weekly contribution system, for raising my salary, and so far it has worked well."

In view of the probable appointment, by the Home Mission Committee, of another missionary for the men on the Canada Pacific Railway, as requested by Mr. McKeracher, licentiates, graduating students in our colleges, or ordained ministers, who desire such a field of labour, should, at once, send in their applications to the Convener of the Home Mission Committee, the Rev. Dr. Cochrane, of Brantford.

Our Foreign Missions.

MEETING OF THE BOARD, EASTERN SECTION.

THE Board met at New Glasgow on 11th February. The secretary laid on the table volume second of the Bible translated into Aneiteumese by our missionaries, and printed by the British and Foreign Bible Society. The first volume will soon be ready. A

resolution was adopted expressing gratitude to God for enabling our missionaries the late Dr. Geddie, and Rev. John Inglis, to translate the whole Bible into the language of a once heathen people; also expressing satisfaction with the liberality of the Aneiteumese who have borne the whole expence of the printing, some £1,200 stg. The Board also made due acknowledgment of the helpful kindness of the Bible Society. Letters were submitted from Rev. Messrs. Annand and Mackenzie who had arrived at Sydney, New South Wales, in the *Dayspring*, on the 31st December. The Annual Report of Rev. H. A. Robertson, Eromanga, was read and regarded as very encouraging. Special notice was taken of his account of the "labour traffic," and the secretary was directed to correspond on the subject with the Free Church Committee, or with Mr. Inglis, and ascertain whether it would be of any service to appeal again to the Imperial or the Australian authorities. Encouraging and satisfactory reports were received from Messrs. Merton and Grant, Trinidad, and the Board acknowledged the goodness of God in the prosperity enjoyed during the year.

The estimates were submitted and sanctioned, and it was agreed to express gratification at the continued liberality of the planters and other gentlemen in Trinidad; also, at the liberal aid furnished by the Government to Schools, and especially at the liberality so largely developed among the native christians, resulting together in the diminution of our estimates for 1880 to the extent of £185 stg. The Secretary was directed to call the attention of the Church generally to the fact that notwithstanding this decrease of expenditure by us, the work to be carried on during 1880 greatly exceeds that of the previous year. The Secretary read report transmitted by Mr. Grant on the training of a native ministry. This consisted chiefly of minutes of the Presbytery of Trinidad, showing the Syllabus of subjects for consideration, which the Presbytery had adopted, showing further that Lal Behari and Joseph Annagee had appeared as candidates, had been examined by the Presbytery, on a part of the course of study prescribed, and had acquitted themselves well, and the examination was to be continued at next meeting of Presbytery.

REPORT OF REV. H. A. ROBERTSON.

Eromanga, New Hebrides,
December 6th, 1879.

*To the Reverend the Board of Foreign
Missions, Maritime Provinces, Canada.*

The time has again come for me to make a brief statement of my labours on this

Island during the past twelve months. I fear the shortness of my Report will be the one thing remarkable about it, but even *that* most general readers like.

I am thankful to state that we are all enjoying good health. We have had abundance of direct missionary work, far more than we can overtake. Our young people, and especially those living near us, have shewn far more anxiety to improve than ever before, and all our classes *here* have been remarkably well attended as compared with former years. We meet soon after day-break, old and young, for an hour, to read in the catechism, St. Matthew's Gospel, and the book of Genesis, according to the ability of the several classes. This class, which is more like morning worship than a good school, is managed by Yomot and Atnello and Igo for a few days at a time, to encourage the teachers and to endeavour to infuse more life into the schools, or to insist that they keep to their respective classes. They like a free and easy style in school of going to one seat one day and another the next and looking about them, talking and gapping. At nine o'clock in the forenoon Mrs. Robertson's class, for little boys and girls whose ages range from six years up to fourteen, opens and continues until eleven o'clock when it is closed, and the older boys remain writing (or learning to write) in their Copy Books. Mrs. R. has a sewing class for the girls which meets twice a week.

On the first of January, we begin our afternoon class for young men, young women, and any of the teachers who are living tolerably near, and are not *too learned* to be further instructed. This class is of course in addition to all the above, and I conduct it myself, assisted by Mrs. R., when she can leave other work. This last named class is kept up from 1st January to 1st April. This is the most convenient season for our scholars, as their planting is all done in winter, August to December, and it is the most convenient for us, as we do our visitation in winter and the mission vessel is out of the field and of course the meeting of Synod past. But we have this winter endeavoured to do something for our young men, seeing so many of them anxious, *for the first time*, to improve. We set copies and slates for them and they go away to the church to get on as best they can and bring their slates to Mrs. R. or myself for correction, or for more exercises. We also meet to sing over the collection of native hymns which Mr. Watt so kindly printed for us.

But our poor Eromangans, I fear, are not destined to take a high position in the world as musicians. There is little of the artistic in their singing, and it is moreover *very dry*. However, I think they are beginning to keep

better time; at all events we get them to sing faster than their usual styles.

I am particularly encouraged with Mrs. Robertson's class of little girls and boys, both on account of their regular attendance and improvement. Formerly we had great difficulty in getting them to attend at all, and then they were so irregular that really they made no noticeable advancement. Unless the comparatively young take sufficient interest in their own education to attend every class provided for them, there is not a bright look-out for the future of Eromanga as regards her staff of competent teachers. Let me here remark that this is just one of the principal and immediate *wants* on this Island,—namely, a class of educated godly young men who shall command the respect of their people by their ability, and who will advance steadily the cause by consistent christian conduct, and prove themselves no hirelings by their constant devotion while the Lord gives them life and health to work for Him.

The natives have this year assisted me, *without being asked*, to sink a fine well, 20 feet deep, and to wall it,—they also gathered all the stone required for the wall. This well is at our kitchen door and is an immense boon to us. It is fed from a large river and is inexhaustible. They also carried sugar-cane leaf from one to seven miles, sewed it and rethatched the mission house and renewed a large number of the small poles to which the thatching is attached. They also thatched an outside building, repaired the boat-house, cut and *carried on their backs* all the firewood we needed. They have rowed the mission boat when we have been visiting teachers, and they have been always willing to do any work I have asked them to do, during the seven and a half years we have laboured among them. They have ever been respectful to us and have been guided largely by my advice,

To many of these young men, especially to those who were brought out from heathen darkness by means of our labours, I am deeply attached, and were it not for those wretched slavers our hearts would be greatly cheered among them. But Oh! these so called *labour vessels* (?) are an immense curse and drawback. May this miserable traffic soon be abolished! Within the past four months, these *fishers of men* have taken away more than 100 of my promising young men and lads, including one TEACHER!!! That is they have bought them with muskets, axes, knives, calico, &c. Paid for them on the spot! Christian friends, this is a vile traffic and I am henceforward its decided and open enemy. What use, so far as I can see, is there in my church paying me a salary simply to bring this people out of heathen darkness if it is *only* for this world—only to make them better servants

for whom? for those who have *no* interest in them beyond what they can get out of them! But we are not discouraged. The Lord would *never* have encouraged us as he has here for nearly eight years if He had not sent us here. We have just succeeded in settling a teacher where we were driven back as you will remember (Unepang) twelve months ago, and one of the sons of Ilawiawi (the murderer of Williams) has given up heathenism, and he is a high chief!

I have visited all this side of the Island and hope to visit the windward side and settle a teacher as soon as the "Dayspring" sails. The "Martyr's Memorial Church" has come, and we hope to erect it this summer.

NEW HEBRIDES MISSION.

LETTER FROM REV. J. W. MCKENZIE.

SYDNEY HARBOUR, N.S.W.

On board the *Dayspring*, Dec. 21, 1879.

We have had a fair passage from Erakor. It is nearly four weeks since we left home, but we were only thirteen days coming from Aneityum. I am thankful to say that we left all the mission families well, and that all of us are well, viz.: Mr. Copeland and his son, Mr. and Mrs. Annand and ourselves.

My principal reason for leaving my station at present is to put our little girl to school. I hope, also, to get the *Acts of the Apostles* printed. The work at our station when we left was progressing favourably. I was very sorry to leave my little flock at Erakor. I have become attached to them now, and am longing to get back. May the Good Shepherd guard them from all harm.

What you said about making a visit to my native land would be a very pleasing prospect to keep in view, but I have not allowed myself to think of such a thing yet. I would not like to be so long away from my station as a visit home would require. I would rather not have come here at present, could I have avoided it, for coming back to civilization is making me feel *homesick*. I would rather see the face of friends than of strangers this morning.

We hear that our vessel is to go to Melbourne, so we must get ashore and look for a boarding house.

The Coming Kingdom.

BY THE REV. JAMES GALL.

In the *Christian Week*.

WE have every reason to believe that we are now very near the close of the present dispensation. All writers upon prophecy agree in this; and Mr. Guinness, in his recent work upon the subject,

has added some very remarkable astronomic proofs in addition to those of Scripture prophecy.

One of the latest dates which has been suggested is the year 1996,* which, if we take into account the acknowledged error of four years in our received chronology, would be exactly two thousand years after the birth of Christ, and would complete the six thousand years of human history and toil, before entering on the millennial Sabbath.

But whether it be so or not,—for interpreters generally assign an earlier period to the close of the present dispensation—the great probability is, that at the very longest, we have little more than a single century remaining for evangelistic work. During that time the fulness of the Gentiles must come in, Paganism, Mohammedanism, Popery, Infidelity, and all ungodliness must be put down, and nine hundred millions of the human race must be converted.

It is very evident, however, that with our present evangelistic system this is impossible. No imaginable increase in the number of our missionaries, would suffice to convert the whole population of our world in a hundred and sixteen years—no, nor in a thousand. In order to accomplish the work, we need a higher style of Christianity than that which passes current in our congregations; and, before that can be attained, there must be a more thorough social separation of the Church from the world. The Church itself must be revived before the world can be converted, and must rise to what is God's ideal of what Christianity really is—love, self-sacrifice, and loyalty to Christ, as detailed in His first manifesto, the Sermon on the Mount, which every one acknowledges to be the proper standard, but which not one in a hundred even attempts to realise in practice; “taking no thought what they shall eat, or what they shall drink, or wherewithal they shall be clothed” (as the men of the world do), but “seeking first the Kingdom of God and His righteousness” as the one great purpose of their lives, and making business only a means to an end, that they may be the better able to advance His cause. In other words, they must not be content with merely giving money; they must every one labour to bring the souls around them into the Kingdom by their own personal influence. The temperature of the Church, as a whole, must rise until it attain to evangelistic heat, before it can even begin to

shine, or communicate its heat to others. But when that has been attained, a hundred years will not be considered too short a time for the conversion of the world.

To show that this is really the case we shall suppose that the Church shall at length awake to the necessity of every one of its members being an active agent in its increase, and that evangelistic work is as indispensable to membership as in morality. We shall suppose that the *training* of the congregation to personal service, and the “overseeing” them in performing it, is recognised as the special function of the pastor. When the Church shall rise to this higher platform, Christianity will then spread over the world like a conflagration, even more rapidly than in apostolic times, because they had not then the printing press, nor the hundred appliances that we now have at our command. Even though we had not more than a thousand such Christians to begin with, and though the difficulties which they would have to overcome were so formidable that they and their converts on an average succeeded only in making *one convert every two years*, the whole world with its fourteen hundred millions of inhabitants would be converted in less than forty years, so great is the difference between propagative and unpropagative Christianity.

In St. Petersburg, on one evening every year, a vast multitude assembles in the cathedral of St. Isaac's, each one carrying an unlighted candle. At a given signal one solitary taper is lit, and from that one taper one, two, three candles are in an instant kindled. From these, again, the light is passed from one to another, each one communicating to his neighbour that which he himself has received; and in a few short minutes the immense cathedral is lit up with thousands of candles in one blaze of light. So will it be during the last hundred years of the present dispensation, when the Church has again received the baptism of the Holy Ghost. The work of evangelism *by the Church itself*, under the fostering care of its pastors, after being suspended for sixteen hundred years, will again be resumed; nations will be born in a day; “the plowman shall overtake the reaper, and the trader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.”

The reason why our progress is at present so slow, compared with what it was in apostolic times, is, that we depend too much and too exclusively on the labours of a paid agency, which is, and must necessarily be, very limited and too little on the revived and cultivated enthusiasm of the whole Church of Christ in all its members.

It is quite true that until we get a sufficient number of volunteers from among the

* This date is arrived at simply by taking the destruction of Jerusalem in the year 70 as the starting point, and adding the two apocalyptic numbers 666 and 1260 thus, $70 + 666 + 1260 = 1996$. Daniel's prophecy extended from the rebuilding of Jerusalem to the destruction of the city and the sanctuary, which was really the time when the Levitical system came to an end. Jerusalem is the gnomon of prophecy.

wealthy members of the Church who are independent of business, we do need a few hundreds of paid agents, supported by the Church in general, to carry the sacred fire to dark and distant lands, where the lighting process has not yet been commenced in order to hasten the illumination. But to depend upon a paid agency for a *continuance* of the work, after it has been fairly set a-going under the care of native pastors—more especially in localities where there are thousands of living but idle Christians, is not only to postpone indefinitely the coming of Christ's Kingdom, but to proclaim to the world that Christianity has in itself no propagative power, and that Christians, after securing the salvation of their own souls, may give their chief attention and energies to the things of a present world, and leave the work of Christ to be done by substitutes.

LETTER FROM THE CONVENER.

IN THE DECEMBER RECORD we called the attention of the Church to the claims of the work carried on by the Foreign Mission Committee of the Western Section. I am glad to say that the response has been so far encouraging. The amount received by the Treasurer up to the present date is nearly \$1000 in advance of what was received at the same period last year. While this advance in the contributions of the Church is cheering, it does not promise to be sufficient to meet the necessary expenditure of the year. The financial year commenced with a debt of \$5094.30 which has grown to \$19,385.30 at the present time. The debt is considerably greater than it was at the same period last year.

The increase in the debt is due to the large expenditure connected with the purchase of mission buildings at Indore, and the erection of an hospital at Tamsui, and the sending out of Mr. and Mrs. Wilkie to Indore. These expenses are no doubt to some extent exceptional, and may not recur next year. It will not, however, be wise for the Church to count much upon this, as experience shows that almost every year brings with it large exceptional expenditures of various kinds which have to be met.

It has been the policy of the Foreign Mission Committee hitherto to meet these exceptional expenses out of the ordinary revenue, and to avoid as much as possible special appeals for special objects connected with the general work. These appeals usually reach only a small portion of the membership of the Church and generally the very persons who give most liberally to the ordinary revenue. It is certainly a much better system to make the general fund sufficiently strong to

bear the whole expense of the Foreign Mission work, so that the entire membership of the Church may feel that they have a personal interest in every part of the work. I trust that the congregations which have still to apportion their funds will devise liberal things for the perishing heathen. If the liberality of the congregations of the Church rises to the very modest estimate of the Committee of the General Assembly, and places \$25,000 at the disposal of the Committee, I am not without hope that the deficit reported at the end of the year will be considerably less than that with which the year began. This, however, implies an increase of nearly \$4000 in the contributions of congregations. This would not be difficult to secure, did we only remember the Master's words, "Freely ye have received, freely give."

WM. McLAREN, *Convener.*

Toronto, 13th Feb. 1880.

The Presbyterian Record.

MONTREAL: 1ST APRIL, 1880.

JAMES CROIL, } Editors.
ROBERT MURRAY, }

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

PAYMENT IN ADVANCE.

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

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

THIS number of the RECORD is devoted more especially to the HOME MISSIONS of the Church. As the time is so near for closing the accounts, and a large amount is still required to meet the payments now due to the missionaries, it is earnestly hoped that there will be no further delay on the part of congregations who have not yet contributed to this most important Fund. The rise and progress of MISSIONS IN INDIA is in hand for next month. Subscribers will receive their accounts along with this number. They will please remember that our terms are, *payment in advance.*

Literature.

THE LIFE OF ALEXANDER DUFF, D.D., LL. D., by GEORGE SMITH, C. I. E., LL. D., JAMES CAMPBELL & SON, Toronto; W. DRYSDALE & Co., Montreal; 2 vols., \$4.50. To all who interest themselves in missionaries and their work, these volumes will prove a new inspiration. Dr. Duff was one of the most eminent of modern missionaries. Dr. William M. Taylor in his introduction to the American edition, classes his name with William Burns and David Livingstone—as one of “the three mighties” whose labours in the fields of heathenism have given lustre to the annals of our century. And, certainly, whether we look at the self-sacrificing spirit of the man, his long and arduous labours, the results achieved by him in India, or the remarkable impetus which he communicated to the Churches of Britain and America by his writings and addresses, it must be admitted that his biographer has not given us an over-drawn picture. Duff was only twenty-three years of age when he accepted an appointment from the General Assembly of the Church of Scotland to go to Calcutta as its first missionary to a heathen country. But, so far as natural adaptation and mental acquirements can qualify a man for such a position, he was already thoroughly fitted and furnished for the great undertaking. Having secured at the outset full power to carry out his own plans, unfettered by conditions in Scotland or on the spot, and having failed to obtain from his church any instructions for his guidance save one, he saw it to be his duty to refuse to give effect to that one. He had been forbidden to open his mission in Calcutta, but he deliberately chose Calcutta as the centre of his operations, and the marvellous success which immediately attended the project of his own planning soon made apparent his far-seeing wisdom and sagacity. Arriving in India at a time when a great intellectual movement of an atheistical character was agitating the Hindoo mind, Dr. Duff resolved to divert that movement into the channel of Christianity. To this end he laboured unremittingly during the thirty-five years of his life in India, and was permitted to see such fruits from his labours as perhaps no other missionary before him had ever reaped; and during the fourteen remaining years spent in his native land, it is scarcely an exaggeration to say that he did more for the evangelization of India and to promote the cause of missions in other heathen countries than he could possibly have done had he remained in India. How he did this is told in these volumes in an instructive and interesting manner. Apart from this, the

accounts given of Dr. Duff's travels and adventures by sea and land, and of the ovations that he received wherever in went, give these pages all the charm of romance.

OUR HYMN WRITERS: JAMES CAMPBELL & SON, Toronto, price, 15 cents. This is a very interesting and valuable little volume, containing Biographical Notices of the Authors of the hymns selected by the General Assembly's Committee. Its publication places the Church under a debt of gratitude to the author, Mr. James Campbell, who has displayed both taste and discrimination in its preparation. We hope it will find an extensive sale. It is the only work of the kind that has appeared in the Dominion.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW; James Bain & Son, Toronto: \$2 per annum. The January part opens with an interesting paper by Rev. Dr. Donald Fraser on rare old *Richard Baxter*. Dr. Dykes has an instructive essay on the *Testimony of St. Paul to Jesus Christ*. Professor John Campbell, of Montreal, contributes a learned article on *The Unity of the Human Race, considered from an American stand point*. Other thoughtful and suggestive articles combine to make this number of the REVIEW useful and edifying.

THE NORMAL CLASS TEACHER, by Rev. John McEwen, of Ingersoll, Ont., is admirably adapted to further the end which it professes to have in view, namely,—To help the present and future Christian worker in the church to a systematic study of the Word of God, and to furnish useful hints respecting the formation and conducting of training classes for Sabbath-school Teachers. Toronto, C. Blackett Robinson: price in paper covers, 30 cents; in cloth, 50 cents.

MEETINGS OF PRESBYTERIES.

- Halifax, at Poplar Grove Ch., 6th April, 10 a.m.
 Lindsay, at Woodville, 25th May, 11 a.m.
 Whitby, at Oshawa, 20th April, 11 a.m.
 Montreal, at Montreal, 6th April, 11 a.m.
 British Columbia, at ——— 13th April.
 P. E. Island, at Charlottetown, 5 May, 11 a.m.
 Truro, at Lower Onslow, 6th April, 2 p.m.
 Bruce, at Paisley, 5th July, 2 p.m.
 Guelph, at Guelph, 18th May, 10 a.m.
 Hamilton, at ——— 18th May.
 Toronto, at Toronto, 4th May.
 St. John, at St. John, 11th May, 11 a.m.

(Official Notices on page 112.)

A Page for the Young.

OUR DAILY RECKONING.

If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day,
You've cheered no heart by yea or nay,
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face,
No act most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

EVERY DAY A LITTLE.

Every day a little knowledge. One fact in a day. How small is one fact. Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practise the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbour's house, in the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chapter a day. What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years!

ONLY ONE DAY AT A TIME.—A lady had met with a serious accident, which necessitated a painful surgical operation, and many months' confinement to her bed. When the physician had finished his work, and was about taking leave, she asked, "Doctor, how long shall I have to lie here helpless?" "Oh, only one day at a time," was the cheery answer. The poor sufferer was comforted for the moment; and many times during the succeeding weary weeks did the thought, "Only one day at a time," come back with its

quieting influence. Sydney Smith has recommended taking "short views" as a safeguard against needless worry; and One, far wiser than he, has said, "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

A PENNY, AND A PRAYER TOO.

"Was that your penny on the table, Susie?" asked grandma, as the children came in from Sunday-school. "I saw it after you went, and I was afraid you had forgotten it."

"O no, grandma; mine went into the box all safely."

"Did you drop any thing in with it?" asked grandma.

"Why, no, ma'am," said Susie, looking surprised. "I hadn't any thing to put in. You know I earn my penny every week by getting up early and going for the milk."

"Yes, I remember, dear. Do you know just what becomes of your penny?"

"No, ma'am."

"Do you care?"

"O, indeed I do, a great deal. I want it to do good somewhere."

"Well, then, every Sunday when you drop your penny in, why don't you drop a prayer in too, that your penny may be blessed in its work and do good service for God? Don't you think, if every penny carried a prayer with it, the money the school sends away would do wonderful work? Just think of the prayers that would go out, some across the ocean, some away off among the Indians!"

"I never thought of that, grandma. The prayer would do as much good as the penny if it was a real true prayer, wouldn't it? I'm going to remember, and not let my penny go alone again."

LAPLAND BABIES.

I want to tell you how the mammas away up in Lapland keep their babies from disturbing the minister on Sabbaths. All the babies are outside, buried in the snow. As soon as the family arrives at the little wooden church, and the reindeer is secured, the papa Lapp shovels a snug little bed in the snow; and mamma Lapp wraps the baby snugly in skins, and deposits it therein; then papa piles the snow around it, and the dog is left to guard it while the parents go into church. Often twenty or thirty babies lie out there in the snow around the church; and I never have heard of one that suffocated or froze. Smoke dried little creatures, I suppose they are tough. But how would our soft, tender, pretty, pink and white babies like it, do you think?

Acknowledgments.

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

ASSEMBLY FUND.

Received to 2nd Feb., 1880, \$1887.47	
Hespeler.....	3 10
Fergus, Melville Church.....	18 00
Winthrop.....	3 00
Amherst Island.....	4 00
Kingston, Brook Street.....	5 00
Rotasy, Calvin Church.....	4 00
Oro, Knox Church.....	3 50
East Nottawassaga, Creemore and Dunedin.....	7 50
Bracebridge, South Falls and Monk.....	5 10
Arnprior.....	6 50
McKillop, Duff's Church.....	5 50
Montreal, Crescent Street.....	30 08
Napanee.....	6 00
Walkerton, St. Paul's.....	4 00
Theodof, Knox Church.....	5 02
Toronto, Charles Street.....	15 00
Baltimore.....	7 00
McNab.....	5 00
London, St. Andrew's.....	30 00
Port Elgin.....	4 50
Stirling, St. Andrew's.....	2 00
Lakefield and North Smith.....	5 03
Puslinch, Duff's Church.....	12 50
Sydenham, Knox Church.....	4 00
Murray Harbour.....	8 40
Carlton Place, St. Andrew's, Franktown, St. Paul's.....	2 50
Nissouri South.....	5 00
Tecumseth 2nd and Adjala.....	7 50
Oro, Esson and Willis Chs.....	7 25
Mount Pleasant, Omemece and Lakevale.....	6 50
St John, St David's Church- Dorchester Station.....	20 00
Montreal, Knox Ch.....	4 00
Ottawa, St Andrew's Ch.....	25 00
Shelburne.....	1 58
Leaskdale.....	3 00
Georgina, Knox & Cook's Chs Sydney, Falmouth Street Ch Stewiacke.....	2 00
Charlottetown, Prince St Ch Greenock Ch, St Andrew's.....	5 00
River Charlo.....	2 00
Windsor.....	15 00
Sussex and Union.....	1 54
	\$2210.96

HOME MISSIONS.

Rec'd to 2nd Feb'ry, 1880. \$26,453.72	
Dunbarton.....	28 00
Beachburg.....	8 00
Front Westmeath.....	2 50
East Ashfield.....	3 65
Fordeyce.....	3 45
Northern Advocate.....	10 00
Bowmanville, St Paul's.....	50 00
Do do S. Sc.....	24 00
Grimsby.....	59 00
Muir Settlement.....	25 00
Grimsby Sab. Sch.....	6 00
Tiverton.....	6 00
Do Sab Sch.....	8 00
Carlton Place, Zion Ch.....	55 00
Egea Mills.....	7 50
Waldemar.....	2 43
Little Toronto.....	2 53
South Luther.....	1 34
Wyehridge.....	32 60
Kinloss.....	30 00
Winthrop.....	8 00
Kingston, St Andrew's.....	300 00
Fergus, Melville Ch, add.....	70 00

Kingston, Brook Street.....	27 17
Do do S Sch.....	5 00
Do do little bro. and sister.....	2 00
West Essa, Burn's Ch.....	15 00
North Gower, Miss'y Meet'g.....	3 38
Wellington, do.....	2 74
Fallowfield, do.....	2 76
Stittsville, do.....	3 30
Kinburn, do.....	6 71
Carp, do.....	9 02
Richmond, do.....	4 07
Nepean, do.....	2 71
Ramsay.....	55 00
Darling, add.....	1 00
Pinkerton.....	2 00
Harrington.....	14 71
Alla Craig.....	30 84
Carlisle.....	25 67
Perry Sound.....	7 00
Botany.....	35 00
Ingersoll, Erskine Church.....	45 00
Cornwall, Knox Ch.....	35 00
Arnprior.....	75 00
Free Ch of Scotland.....	1211 00
Huntingdon, 2nd.....	25 00
A Melville, Nottawa.....	5 00
Hamilton, St Paul's Sab Sch Quebec, St Andrew's Ch.....	300 00
Landdowne and Fairfax.....	19 25
Point Edward.....	18 00
West Gwillimbury, 1st.....	54 58
Dundas, Knox Ch, add.....	4 39
Montreal, Crescent Street.....	250 00
Toronto, St And'w's, Jarvis Street, add.....	35 00
Percy.....	14 35
Campbellford.....	17 65
John Fraser, Quebec.....	85 00
Ottawa, Daly Street, add.....	3 00
Bethany, Huron.....	12 00
Napanee.....	14 60
Hamilton, St Joan's Ch.....	11 10
Lake Shore Line.....	28 37
Sombra.....	22 00
Balderson and Drummond.....	16 20
Essa First.....	20 00
Dunn's Church.....	8 00
Guelph, Chalmers's Ch.....	120 00
Innisfil, 2nd Ch.....	75 00
A member of Guelph 1st Ch.....	40 00
Guelph, 1st Ch, add.....	60 00
Kirkfield and Victoria Road- Caledon, St Andrew's S Sch.....	5 00
Walkerton, St Paul's.....	10 00
Richmond & Windsor Mills. add.....	0 25
South Plymton, add.....	1 00
Toronto, Charles Street.....	209 00
Hamilton, Pearl Street S. Sc.....	55 00
Ynglish Settlement.....	27 45
Hudson Duff, Holmsville.....	2 00
Craighurst, Minnesing, and Nedhurst.....	4 21
Baltimore.....	100 00
McNab.....	20 00
Smith's Falls Sab Se.....	7 00
Port Dalhousie, add.....	0 67
Oshawa Sab Se, add.....	15 00
Richmond, Stittsville and Fallowfield.....	25 00
Kitley.....	11 00
London, St Andrew's.....	380 00
do do Sab Se.....	30 00
Eramosa.....	30 00
do Sab Se.....	3 75
Stirling, St Andrew's.....	23 00
Port Elgin.....	29 62
Boston Ch, Esquesing, add.....	15 00
Milton, Knox Ch, add.....	20 00
Windsor, St Andrew's, add.....	26 00
North Carradoc.....	5 50
Lakefield & North Smith.....	30 00
Arundel and Harrington.....	4 00
Puslinch, Duff's Ch.....	75 00
English River and Howick.....	19 10
Sydenham, Knox Ch.....	9 00
Mrs James Colton, Bryson.....	1 00
Edwardsburgh & Mainsville.....	20 00

Holstein.....	11 00
N'th Augusta & Fairfield, add Carlton Place, St Andrew's and Franktown, St Paul's.....	5 00
Montreal, Crescent St Sab Se.....	50 00
Nissouri South.....	25 00
McNab, add.....	7 60
Hamilton, McNab St Sab Se.....	60 00
Mandaumin.....	2 66
Brookdale.....	6 85
Eniskillen.....	10 00
Brucefield, Union Ch, add.....	15 00
A Lady friend, Knox Ch, Toronto.....	2 60
Petrolia.....	30 00
Friend, Whitvale.....	1 00
North Easthope.....	42 08
Mount Pleasant, Omemece & Lakefield.....	30 00
Kincairdine, Knox Ch.....	35 00
Lindsay, St And'w's Ch, add. Presbyterian, Toronto, tithes on unexpected increase of treasures.....	20 00
Hamilton, Knox Ch Sab Se.....	40 00
Dorchester Station.....	15 00
Montreal, Stanley St Sab Se.....	28 00
do Knox Ch.....	150 00
Leeds.....	20 00
Columbus Sab Se.....	23 00
James C Bruce, Almonte.....	10 00
Ryerson Mission Station.....	20 00
Hamilton, McNab St.....	340 00
Scarborough, St And'w's S Se King, St Andrew's.....	25 60
Brown's Corners & Unionville.....	70 00
Markham, Melville Ch.....	20 00
Shelburne.....	30 00
Aurora Sab Se.....	25 00
Horning's Mills.....	16 00
Legacy of the late Jas Thom- son, King, per his executors.....	240 00
Port Stanley.....	20 00
North Mara and Langford.....	16 00
Mrs Longwill, St Mary's.....	2 00
Esquesing, Union Ch, add.....	6 09
Lancaster, Knox Ch.....	64 20
Leaskdale.....	25 00
Berkley.....	5 00
West Gwillimbury 1st, add.....	1 00
Summerstown.....	10 00
Clifford.....	75 00
R D Roy, Fullarton.....	10 00
Georgina, Knox and Cooke's Churches, add.....	20 00
North Pelham.....	17 00
Toronto, West Ch.....	55 00

Congregational, &c, Contributions to Deficit,

An Elder, Riversdale.....	10 00
Lake Shore Line.....	0 75
Georgetown and Limehouse.....	14 50
	\$33,184.23

FOREIGN MISSIONS.

Received to 2nd Feb, 1880. \$9445.58	
Beachburg.....	1 50
Front Westmeath.....	1 25
Bowmanville, St Paul's S Se.....	24 00
Grimsby.....	18 00
Muir Settlement.....	10 00
Moore, Burn's Ch.....	12 00
Kinloss.....	5 65
Winthrop.....	5 00
Proffline.....	31 00
Fergus, Melville Ch.....	50 00
St Andrew's.....	16 00
Pembroke, Calvin Ch.....	54 00
Kingston, Brook St.....	12 17
do A Cameron.....	5 00
West Essa, Burn's Ch.....	12 00
Moore Line Ch.....	7 00
Harrington.....	14 72
Montreal, Knox Ch Sab Se.....	50 00
Gananoque, St Andrew's.....	13 00

Ailsa Craig	15.40
Carlisle	12.83
Cornwall, Knox Ch	20.00
Arnprior	35.00
Huntingdon 2nd	20.00
do do S Sc, <i>China</i>	7.00
A Melville, Nottawa	5.00
Primrose Sab Soc, support and Education of Orphan at Indore, <i>India</i>	11.00
Quebec, St Andrew's Ch	200.00
Nottawa, proceeds sale of Pigeons	6.51
West Gwillimbury Ist	27.29
Mrs M Campbell, Shelburne	5 0
Dundas, Knox Ch Sab Soc	8.61
Montreal, Crescent St	250 00
Belmont	15.78
Bethany	2.00
Elmira, Illinois Sab Soc	20.00
Lake Shore Line	50.90
Balderson & Drummond	8.00
Essa First	15.00
Dunn's Church	5 0
Elgin and Athelstane	24.00
Guelph, Chalmers' Ch	50.00
Ionisfil 2nd	15.00
Guelph Ist	15.00
A Minister, N Scotia, <i>India</i>	10.60
Master Walter Dunscomb's Missionary Box, Bermuda, in memory of the late Frank Junor, <i>Formosa</i>	4.87
Walkerton, St Paul's	4.00
Milvorton	13.43
North Mornington	9.57
South Plymton	14.00
Toronto, Charles St	165.00
Hamilton, Pearl St Sab Soc	25.00
English Settlement, add	1.00
Hudson Duff, Holmsville	2.00
Manchester	11.00
Smith Hill	10.00
Baltimore	20.00
McNab	20.00
Smith's Falls Sab Soc	7.00
Port Dalhousie, add	0.23
Mount Forest, Knox Ch	15.00
Osawa Sab Soc, add, <i>China</i>	10.00
Richmond, Stittsville and Fallowfield	6.00
London, St Andrew's	190.00
do do S Sc, <i>China</i>	25.00
do do do <i>India</i>	20.00
Eramosa	10.00
Fort Elgin	29.00
Lakefield & North Smith S S	20.00
English River and Howick	12.50
Puslinch, Duff's Ch	41.50
Sydenham, Knox Ch	5.00
Carlton Place, St Andrew's and Frankton, St Paul's	10.00
Montreal, Crescent St Sab Soc	50.00
Nissouri South	25.00
East Ashfield	7.00
Rordyce	2.28
Hamilton, McNab St Sab Soc	50.00
Enniskillen	5.00
Brucefield, Union Ch	33.45
A lady friend of Knox Ch, Toronto	5.00
Friend, Whitevale	1.00
North Easthope	42.00
Mount Pleasant, Omemece, and Lakevale	20.00
Lindsay, St Andrew's	15.00
Hamilton, Knox Ch Sab Soc	22.00
South Kinloss & Lucknow	16.81
Dorchester Station	7.00
Montreal, Stanley St Sab Soc do Knox Ch	10.00
Leeds	10.00
Rylston Mission Station	5.00
J R, West Fullarton	6.00
Hamilton, McNab St	210.00
King, St Andrew's	20.00
Brown's Corners & Unionville	8.50
Markham, Melville Ch	14.25
Shelburne	6 00

Aurora Sab Soc	12.00
Hamilton, St Paul's Sab Soc for Schools at Indore, <i>India</i>	21.64
Leaskdale	9.00
Georgina, Knox & Cooke's Chs	5.00
North Pelham	7.00
Toronto, West Ch	25.00
Mandaumin	5.00
—	\$12,059.01

COLLEGES ORDINARY FUND.

Received to 2nd Feb'y, 1880. \$2973.83	
Buxton	6.40
Raleigh Station	3.60
Beasburg, add	1.00
Front Westmeath, add	1.50
Annan and Leith	10.00
Pakenham, St Andrew's	4.00
Mount Forest, St Andrew's	20.00
Kinloss	5.00
Withrop	3.00
Fergus, Melville Ch	50.00
Pembroke, Calvin Ch	30.00
Kingston, Brock St	12.00
Guelph Ist	8.00
West Essa, Burn's Ch	8.60
Harrington	11.99
Gananoque, St Andrew's, add	2.00
Arnprior	2.00
A Melville, Nottawa	5.00
Hillsgreen Mission Station	4.60
Maidstone	5.00
Ayr, Knox Ch	68.65
Dunnville	1.42
Landsdowne and Fairfax	1.42
Forresters Falls (or Ross)	3.83
Point Edward	16.00
West Gwillimbury Ist	5.67
Bethany	0.40
Desboro	1.10
Napanee	7.00
Wardsville	1.60
Essa first	8.00
Dunn's Church	3.00
McKillop, Duff's Ch	14.25
St Vincent, Knox Ch	3.46
Sydenham, St Paul's Ch	3.41
Guelph, Chalmers' Ch	50.00
Port Dover, Knox Ch	11.20
Ionisfil 2nd	30.00
Keady	2.50
Port Hope Ist	12.77
Hornby	2.50
Walkerton, St Paul's	6.00
Lucan and Biddulph	5.23
South Plymton	15.60
Theford, Knox Ch	12.48
Toronto, Charles St	165.00
Hudson Duff, Holmsville	2.00
Baltimore	20.00
McNab	15.60
Port Dalhousie	3.75
London, St Andrew's	160.00
Eramosa	10.00
Stirling, St Andrew's	5.00
Port Elgin	15.83
Kippen, St Andrew's	16.00
Scarborough, St Andrew's	28.55
Markham, St John's	7.00
Priceville	8.75
Lakefield and North Smith	30.00
Tilbury East	4.43
Puslinch, Duff's Ch	50.00
Sydenham, Knox Ch	5.00
Owen Sound, Division St	25.00
Carlton Place, St Andrew's, and Frankton, St Paul's	10.00
Nissouri South	10.00
Dresden	4.33
Eden Mills	5.00
Enniskillen	1.50
Petrolia	10.00
Fingal	50.00
Arvonton	19.00
North Easthope	20.25
Mount Pleasant, Omemece, and Lakevale	16.00

Hamilton, Knox Ch Sab Soc	10.00
South Kinloss and Lucknow	24.30
Dorchester Station	7.00
Hamilton, McNab St	300.00
King, St Andrew's	20.00
Brown's Corners and Unionville	8.00
Markham, Melville Ch	14.25
Shelburne	16.00
Hornings' Mills	9.15
Fergus, St Andrew's Ch	31.15
Chatham T'ship, Knox Ch	3.32
Leaskdale	14.00
Georgina, Knox & Cooke's Chs	3.30
Toronto, West Ch	33.00
—	\$4672.17

KNOX COLLEGE ORDINARY FUND.

Received to 2nd Feb'y, 1880. \$397.00	
Rev R Hamilton, Motherwell	10.00
Hamilton, Pearl St Sab Soc	23.00
—	\$430.00

KNOX COLLEGE ORDINARY FUND DEBT.

Received to 2nd Jan'y, 1880. \$173.35	
Amos, per Rev Jas Baikie	10.00
Normanby, do	4.00
Orchardville, do	5.00
—	\$192.35

KNOX COLLEGE BURSARY FUND

Received to 2nd Feb'y, 1880. \$320.60	
Toronto, Cooke's Ch	51.25
James Loghrin, Eramosa	50.00
Toronto, Charles St Ch	40.00
Thamesford (Gaelic)	12.00
—	\$473.25

KNOX COLLEGE BUILDING FUND.

Received to 2nd Feb'y, 1880. \$1703.09	
Friend, Guelph, per Mrs G Mickle	29.00
Rev George Haigh, Hespeler	5.00
Rev W D Ballantyne, Pembroke	12.76
Charles Givvin, Dungannon	10.00
Wm Chalmers, Milvorton	5.00
Robert Struthers, do	5.00
Kincardine, Knox Ch, per John McLeod	7.00
Cranbrooke, Knox Ch, per A McNair	27.50
—	\$1795.35

MONTREAL COLLEGE ORDINARY FUND

Gumberland	5.60
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MONTREAL COLLEGE BURSARY FUND.

Hamilton, McNab St Sab Soc	45.00
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MANITOBA COLLEGE ORDINARY FUND.

Received to 2nd Feb'y, 1880. \$879.19	
St Andrew's	5.00
Free Church of Scotland	726.58
Home Mission Committee, Maritime Provinces	10.00
Keady	1.50
Nissouri South	3.50
Chesley	16.55
Hamilton, McNab St	40.00
—	\$1772.32

WIDOWS' FUND.

Received to 2nd Feb'y, 1880. \$442.11	
Beachburgh	2.20

Front Westmeath.....	0.50
Kinloss.....	5 00
Gananoque, St Andrew's ...	8 50
Wm McIntosh, Belleville...	1.00
Montreal, Crescent St.....	50 00
Toronto, St Andwa, Jarvis St	40.00
Belmont.....	24.00
Napanee.....	1 0
Essa first.....	1 00
South Plympton.....	3 00
Toronto, Charles St.....	20 00
Baltimore.....	8.00
Lakefield and North Smith.	15.00
English River and Howick.	8.65
Paslinch, Duff's Ch.....	10.00
Sydenham, Knox Ch.....	5.00
McGillivray.....	3.00
St David Ch, St John, N B..	25.00
Shelburne.....	1.00
Leaskdale.....	3 00
Georgina, Knox & Cooke's Chs	2 00
	\$681.96

With Rates from Revs L McPherson \$86; J Anderson, A C Stewart \$36; H Currie, R Scott \$12; H Gracey, J McKay \$16; J R S Burnett, P Scott \$24; D Davidson, W Bennett T F Fotheringham, J Lees, J Gourlay, J Ross, D Beattie, H Crozier.

AGED AND INFIRM MINISTERS' FUND

Received to 2nd Feb'y, 1880..	\$2108.30
Winthrop.....	3.00
Fergus, Melville Ch.....	46.00
Pembroke, Calvin Ch.....	16.00
Kingston, Brook St.....	12.00
West Essa, Burn's Ch.....	5.50
Gananoque, St Andrew's....	8.50
Wm McIntosh, Belleville...	1.00
Cornwall, Knox Ch.....	15.00
Bethany.....	1.00
Napanee.....	4.00
Dunn's Church.....	2.50
McKillop, Duff's Ch.....	6.00
Guelph, Chalmers' Ch.....	30 00
Walkerton, St Paul's.....	6.00
MoNab.....	10.00
London, St Andrew's.....	30.00
Eramosa.....	6.75
Port Elgin.....	7.00
Rockburn and Gore.....	6.00
Lakefield and North Smith.	11.00
Sydenham, Knox Ch.....	2.00
Carlton Place, St Andrew's,	
and Franktown, St Paul's.	8.00
Bracefield, Union Ch.....	7.24
Petrolia.....	5.80
Fingal.....	23.00
Mount Pleasant, Omomee,	
and Lakevale.....	10 00
St David's Ch, St John, N B	25.00
Dorchester Station.....	5.00
Shelburne.....	1.00
Aurora.....	5.00
Arnprior.....	10.50
Georgina, Knox & Cooke's Chs	2.00
North Pelham.....	3.00
Marintown.....	5.15
Toronto, West Ch.....	14.20
	\$2455.64

Ministers Rates Received to 2nd February, 1880.. \$837.15

With Rates from Revs L McPherson \$8; Jno Anderson \$4; A C Stewart \$12.75; H Currie \$3.50; H Gracey \$3; J R S Burnett \$3.75; P Scott \$8; D Davidson \$2.50; Jas Stewart \$2; W Bennett \$3; T F Fotheringham \$3.75; G Bell \$5; J Gourlay \$4; M McLeod \$5; J B Edmondson \$5; J Ewing \$3.50; H

Crozier \$3.50; C Cameron \$3;	
D B Cameron \$4.....	89.25
	\$926.40

CONTRIBUTIONS TO SCHEMES OF THE CHURCH.

Received to 2nd Feb'y, 1880,	
less amount of Charles St	
to Schemes \$300.....	659.46
Brantford, Zion Ch.....	96.00
St Thomas.....	225.00
St Catharines Ist.....	350.00
Chinguacousey, Mayfield Ch	92.90
Alma.....	149 25
	\$1565.61

ORPHANS OF THE LATE REV. JAS. NESBIT

Guelph Ist.....	5.00
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KNOX COLLEGE MISSIONARY SOCIETY.

Hamilton, Central Ch Sab So	15.00
do Pearl St Sab So.....	13.00
do Knox Ch Sab So.....	10.00
	\$38.00

CANADA SAB-SCHOOL ASSOCIATION.

Toronto, St James Sq Sab Sc	10.00
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RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO MARCH 4th, 1880.

FOREIGN MISSIONS.

Acknowledged already.....	\$4767.39
New Richmond, Prov Quebec	12.00
Middle Stewiacke.....	35.00
Upper Londonderry.....	23.00
Capt Geo Campbell, Thank-	
Offering.....	4.00
Tatamagouche.....	35.00
Prince St Ch, Charlottetown	10.00
Brookfield, Colchester.....	6.50
Bathurst.....	2.70
Belledune.....	2.30
Miss'y Box of Master Walter	
Duncombe, Bermuda, in	
memory of Frank Junor,	
Formosa.....	4.87

A friend to Foreign Missions	
in India for Rev J Fraser	
Campbell.....	1.00
A friend to the cause Foreign	
Missions in China.....	2.00
Dying girl's last gift to Jesus	
per Rev J Thompson, Dur-	
ham.....	3.60
James Ch, Dartmouth.....	35.00
Knox Ch, S S Pictou.....	25.00
W F M S, Halifax, Miss	
Blackadder's salary, 1 yr.	100.00
Chalmer's Ch, Halifax.....	41.60
Friend for New Hebrides	
Mission, per Rev Dr Reid.	
John Miller & Sons, West	
River, Pictou.....	50.00
Esouminac, Prov Quebec.	3.25
Springfield & English Settle-	
ment.....	5 00
River Charlo.....	20.00
Mrs J Stewart, West River.	2.00
Spring Hill.....	5.00
Warwick, Bermuda.....	24 33
Sussex and Union.....	12 00
A friend, Milford, per Rev	
A B Dickie.....	1.60
Souris East.....	2 00
Falmouth St Ch, Sydney....	10.00

A friend, Roger's Hill, per	
Rev W Donald.....	1.00
East River, Pictou.....	90 00
New Carlisle, etc, Prov Que.	6.00
Richmond & N W Arm, 4th qr	4.00
O P Q, Pictou.....	5 00
	\$5353.54

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already.....	\$2320.24
Upper Londonderry.....	13.25
Tatamagouche Sab So.....	10.00
Archie & Maggie Patterson	
Tatamagouche.....	1.00
Willie & Maggie, Sedgewick,	
Tatamagouche.....	2.00
Prince St Ch, Charlottetown.	7.00
Hermon Ch S So, Dalhousie,	
Pictou.....	3.00
Whycoomb, C B.....	18.00
Malagawatch, C B, add.....	6.38
Marble Mountain, C B, add.	2.75
Greenock Ch, St Andrew's..	5.00
Knox Ch Sab So, Pictou.....	25.00
Knox Sab Sc, Hamilton, Ont	10.00
Cherry St Sab Sc, do do	20.00
Pearl St Sab Sc, do do	20.00
St Paul's Sab Sc, do do	15.00
Erskine Ch, Bay St, Toronto,	
for Trinidad.....	40.00
Bass River, Riverside.....	27.50
Portauppique, do.....	6.00
Fort Massey S S Ass, Halifax	50.00
do do for teacher for	
Mr Mackenzie	13 00
do do do for Mr Robert-	
son.....	13.00
Princetown Sab So, P E I... 21.91	
Sab So and Prayer Meeting,	
Cross Roads, Low'r LaHave	
Young Men of James Ch, New	
Glasgow, towards Joseph	
Annagee's salary.....	50.00
St Andrew's Sab So, Truro..	12.00
Lower Stonehaven Sab So,	
New Kincardine.....	1.00
Kempt Section.....	3.75
Chiversee Section.....	2.50
Sab S of Warwick, Bermuda	25.55
Sussex and Union.....	3.00
Children of Mrs Jessie Wat-	
ters, Chalmer's Ch, Quebec	2.25
East River, Pictou.....	10.00
St John's S S, Hfx, to Dec 31	20.00
Albermarle St Miss'n Sc, Hfx	3.17
	\$2868.25

HOME MISSIONS,

Acknowledged already.....	\$4316.56
Middle Stewiacke.....	26.00
Upper Londonderry.....	7.72
Tatamagouche.....	15.00
Prince St Ch, Charlottetown	10.00
Brookfield, Colchester.....	6.50
Rev R S Patterson, for Mani-	
toba College.....	5 00
Gay's River.....	7.84
Milford.....	8.63
Bathurst.....	4.80
Belledune.....	1.50
St James Ch, Dartmouth,	
1 year.....	11.20
Chalmer's Ch, Halifax, add.	1.00
John Miller & Sons, West	
River, Pictou.....	25.00
Springfield & English Settle-	
ment.....	6.09
North & West Cornwallis... 24.00	
Knox Ch, Wallace.....	14.00
Sussex and Union.....	5.00
Annapolis and Bridgetown.. 20.24	
A friend, Roger's Hill, per	
Rev W Donald.....	1.00
East River, Pictou.....	14.00
A friend, Truro.....	1.00

Mrs J Stewart, West River. 1.00
 Richmond & N W Arm, 4th qr 3.06

\$4595.60

SUPPLEMENTING FUND.

Acknowledged already ... \$3878 59
 St Matthew's, Wallace..... 4.20
 Stake Road..... 1.97
 Fox Harbour..... 1.58
 Tatamagouche..... 35.00
 Prince St Ch, Charlottetown 5.00
 New Kincardine..... 5.00
 Bathurst..... 4.00
 Belledune..... 4.00
 Woodstock..... 9.00
 St James Ch, Dartmouth, 1 year..... 29.00
 St Paul's, Hamilton, Ont 10.00
 Springfield & English Settlement..... 11.00
 River Charlo..... 6.65
 Sussex and Union..... 11.00
 Falmouth St Ch, Sydney 4.00
 A friend, Roger's Hill, per Rev W Donald..... 1.00
 East River, Pictou..... 7.00
 A friend, Truro..... 2.00

\$4020.99

COLLEGE FUND.

Acknowledged already ... \$5098.15
 Whycoomah, C B..... 8.00
 Vale Colliery & Sutherland's River..... 5.70
 Bathurst..... 2.35
 Hamilton, Bermuda..... 29.48
 James Ch, New Glasgow..... 33.15
 St James Ch, Dartmouth, 1 year..... 20.00
 Springfield & English Settlement..... 5.00
 St Stephen's Ch, St Stephen..... 6.38
 Divid. People's Bk, 150 shares 90.00
 Divid. Union Bk, 305 shares 457.50
 do Bk British N America 127.74
 Sussex and Union..... 7.00
 Campbellton, N B..... 13.00
 Falmouth St Ch, Sydney..... 3.00
 Annapolis and Bridgetown..... 7.21
 East River, Pictou..... 15.00
 A friend, Truro..... 1.00
 Baddeck, C B..... 4.10
 Forks, Baddeck..... 3.90
 Hugh McVicar, Loch Lomond, C B..... 2.00
 Richmond & N W Arm, 4th qr 4.00

\$5943.66

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already ... \$992.38
 Int on \$600 for 6 months..... 18.00
 Upper Londonderry..... 7.62
 Prince St Ch, Charlottetown. 10.00
 Bathurst..... 1.25
 St Andrew's, Truro..... 12.00
 Acadia..... 5.00
 River Charlo..... 6.60
 Union Ch, Hopewell..... 4.00
 Warwick, Bermuda..... 13.33
 Divid. Union Bk, 15 shares.. 22.50
 East River, Pictou..... 11.00

Minister's percentage.

Rev E Grant, for 1879.. 5.50
 P Goodfellow, " 4.50
 Wm Stuart, " 3.00
 T Sedgewick, " 3.00
 P Morrison, " 5.00
 J Layton, " 3.00
 Wm MacCallagh, for '79 3.00
 Wm G Forbes " 2.00
 M G Henry " 4.00
 J A McKean, for 1890... 4.00

Rev Dr Bennet, for 1879. 5.00
 E Scott " 6.90
 J MacG. MacKay " 3.50
 J Robertson " 2.50
 J A Logan " 3.50
 J C Meek, for 1877-1878. 5.25
 R Cumming, for 1879-80 7.00
 A Campbell for 1879 1.00
 M Wilson " 4.00
 D McMillan " 3.00
 W Robertson " 5.50
 A Farquharson " 3.50
 A L Whyllie " 3.00
 John Forrest " 7.50
 S Boyd, for 1878-1879 6.00
 K MacKenzie " 2.00
 John McLean " 3.00
 A McIntosh " 3.00
 Wm Murray, for 1878-79 5.00
 S C Gunn, " 4.00

\$1221.38

BURSARY FUND.

Acknowledged already... \$385.40
 St Andrew's, Truro..... 10.00
 Falmouth Street Ch, Sydney 3.00

\$399.40

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... \$62,675.07

Kingston.
 S B Hance..... 2 on 100 20.00
 H Mooers..... 2 on 100 20.00
 Professor Ferguson, 2 on 500 100.00
 Mrs W S Macdonald, 2 on 50 10.00
 W J Mahood..... 2 on 100 20.00
 R Waldron..... 2 on 200 40.00

\$210.00

Belleville.
 H Walker..... 2 en 50 10.00
Williamstown.
 D McLennan..... 2 on 100 20.00

Harrowsmith.
 J Corneek..... 2 on 10 20.00

Pert.
 J G Campbell..... 1 on 100 20.00

Bradford.
 Estate J H Nicol, bal on 100 80.00
 T S McIntyre, 10.60
 R Henry, bal on 50 37.50
 J K Osborne, 3 on 10 20.00

Pictou.
 J D Morden, 2 on 100 20.00

Martintown.
 J Brown..... 1 on 5 1.00
 W Scott, on account 2.00
 J McMartin, 1 on 5 1.00
 J McDermid, 2 on 25 5.00
 Hugh Robertson, 2 on 25 5.00
 E McLennan, 1 on 6 3.00
 D Murray, 1.00
 A Robertson, 2 on 10 2.00
 Peter McDermid, 2 on 5 1.00
 J A McDermid, 2 on 15 3.00
 Dr McBain, 1 on 25 5.00
 J Urquhart, 1 on 10 2.00
 J Gray, 1 on 5 1.00

Rev J S Burnet,..... 1 on 50 10.00
 D Cameron,..... 1 on 5 2.00
 A Fraser,..... 1.00
 D H McDougall,..... 2 on 5 1.00
 J Cain,..... 5.00
 J Clark,..... 2 on 10 2.00
 J Urquhart,..... 2 on 10 2.00
 W McMartin,..... 1 on 19 5.00
 E H McGilvery,..... 2 on 50 10.00
 W Norman,..... 2 on 5 1.00
 J Huggart,..... 2 on 5 1.00

\$72.00

Fergus.

A D Ferrier,..... in full 50.00

Lachinc.

Rev D Ress..... 2 on 250 80.00
 Mrs D Ross..... 2 on 100 20.00
 Miss Daves..... 2 on 40 20.00
 T A Daves, sr,..... 2 on 50 125.00
 Dr Howard..... 2 on 25 5.00
 Mrs D Robertson..... 2 on 20 4.00
 E H Bissett..... 2 on 20 4.00
 R Gamble,..... 1 on 5 2.50

\$260.50

East Williams.

D Fraser..... in full 10.00
 J McCallum..... 10.00
 D Ross..... 2 on 25 5.00
 J Wells..... 2 on 100 20.00
 J & D McArthur..... 2 on 100 20.00

\$65.00

Kippen.

Rev H Cameron..... 2 on 100 50.00
 G Thompson..... 2 on 20 10.00
 J Scott..... 2 on 25 12.50
 S Thompson, 2 and 3 on 10 40.00
 R Thompson..... 2 on 100 20.00
 G Plevs..... 1 on 100 25.00
 C Robb..... 1 on 20 5.00
 J Stewart..... in full 25.00

\$187.50

Burlington.

J Waldie..... 2 on 100 25.00
 R Miller..... 2 on 40 10.00
 W Kerns..... 2 on 20 5.00

\$40.00

North East Hopc.

G Hyde..... 2 on 50 10.00
 R Hyde..... 2 on 10 5.00
 R Bell..... 2 on 5 3.00
 J Fraser..... 2 on 10 2.00

\$20.00

Markham.

J Dinma..... 1 on 100 50.00
 Rev J Carmichael, 1 on 100 20.00
 A Mustard..... 1 on 25 10.00
 E Stark..... in full 10.00

\$90.00

London.

H Stevenson..... 1 on 100 20.00
 C McCallum..... 1 on 50 20.00
 A Thompson..... 1 on 20 10.00
 J J Ross..... in full 10.00
 J Mills..... 1 on 5 1.00
 J A Chisholme..... 1 on 100 40.00
 J A Blair..... 2 on 50 100.00
 J T Kissack..... 2 on 25 10.00
 D Macfie..... 2 on 100 50.00
 A Cleghorn..... 1 on 100 50.00
 R Foster..... 1 on 20 5.00
 J Wilson..... 2 on 20 10.00
 J Wright..... 2 on 25 12.50
 A Murray..... 1 on 30 12.00
 D Fraser..... 3 on 10 5.00
 A Greenless..... 1 on 20 5.00
 G Moore..... 2 on 10 5.00
 W Haldane..... in full 25.00
 J B Sutherland..... 2 on 100 25.00

J B Laing 2 on 100 25 00
 J M Fraser 1 on 100 25 00

\$465.50

Montreal.

Andrew Allan..... 50 60
 A G McBain..... 1 on 500 100.00
 G M Kinghorn..... 1 on 200 100 00

\$700.00

Stratford.

A Cayen..... 1 on 50 10.00
 M Hyde..... 2 on 100 20.00
 S Robb..... 2 on 100 20.00
 D Barton..... 2 on 50 25.00
 J Hossie..... 2 on 50 25.00
 A J McPherson..... 2 on 50 25.00

\$125.00

Total received to 1 March, \$65,198.07

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
 SECRETARY-TREASURER OF THE
 BOARD OF FRENCH EVANGELIZA-
 TION, 260 ST. JAMES STREET, MON-
 TREAL, TO 10th MARCH, 1880.

Acknowledged to 10 Feb. \$12,26 23
 Cornwall, Knox Ch 20.00
 Huntingdon, second Ch 58.00
 Hamilton, St Paul's Sab Sc 15.00
 Lingwick 3.00
 Mrs Kelly, Hamilton 4.00
 A poor man, Norwood, O. 1.00
 Smith's Falls, Union Sab Sc 7.00
 Baltimore 8.00
 do Sab Sc 7.00
 Rev J W Nelson 2.00
 Per Mrs Reid, Hollin 13.00
 Princetown, P E I 26.46
 A friend, Hamilton, P E I 10.00
 Ottawa, Bank St Sab Sc 20.00
 Helen Marmick, Copetown 2.00
 do Sab Sc 4.00
 Brussol's, Melville Sab Sc 4.00
 Stirling 5.00
 Leeds 25.25
 English River and Howick 11.30
 Mrs W R Lough 15.00
 Per Rev T Stevenson 192.89
 Aurora Sab Sc 12.00
 Carleton Place, St Andrew's 10.00
 Montreal, Crescent St Sab Sc 40.00
 do Knox Ch 100.00
 Columbus Sab Sc 10.00
 A B C, Malvern 20.00
 Bobcaygeon 8.20
 North Easthope 32.25
 Lindsay 10.00
 O T Smith, Binbrook 8.00
 L O L, S22, Belmore 4.00
 Mrs Jas Smibert, London T'p 5.00
 Ashfield 10.00
 M S Chisholm, London 1.00
 Edwardsburg and Mains-
 ville, add 3.20
 Hampstead Sab Sc 4.78
 Goldsprings 25.00
 Westwood 22.00
 Markham, Melville Ch 3.00
 Mount Pleasant, Omomee,
 and Lakevalle 29.00
 Dunsford 4.00
 Sarnia Sab Sc 55.00
 Ottawa, French Ch 122.25
 do St Andrew's Ch 100.00
 do Bank St Ch 30.00
 London, St Andrew's 65.00
 do do Sab Sc 15.00
 Springville 7.00
 Bothay 8.00
 per John McPherson 5.00

Elora, Chalmer's Ch 26.00
 Geo Barron, Elora 10.00
 Drummondville 10.00
 Columbus and Brooklin 7.00
 Hastings 19.61
 A family of 3, near Wallace-
 town 10.00
 Toronto, Chas St Bib class 10.00
 Avonton 24.25
 Orono 7.00
 Toronto, East Ch 10.00
 Norwood 18.00
 Hyde Park 6.00
 do Sab Sc 4.00
 Toronto, Chas St Sab Sc 25.00
 Ancaster 8.55
 Alberton 5.00
 Walkerton, St John's 3.00
 do do Sab Sc 5.00
 Strathroy, St Andrew's 20.00
 Rothsay, Calvin Ch 4.00
 Toronto, St Jas Sq Sab Sc 50.00
 Wellesley 14.00
 Kingston, Chalmers' Ch 76.05
 Nissouri, North 8.00
 St Mary's, First 7.87
 Hibbert 8.00
 Newcastle Sab Sc 7.50
 Vernonville 7.00
 Toronto, St James Square 100.00
 Glammis 5.00

Per Rev. Dr McGregor,
 Halifax:—

New Richmond, Q 5.00
 Upper Londonderry 8.85
 Charlottetown, Prince St 10.00
 Bathurst 3.35
 Bolleduno 1.50
 New Glasgow, James Ch 35.42
 E River Sab Sc, St Mary's 1.60
 Dartmouth, St James Ch 5.00
 John Miller & Sons, West
 River, Pictou 25.00
 S S & Pr Meeting, Cross
 Roads, Lower La Have 7.00
 Springfield & English Settle-
 ment 5.00
 River Charlo, N B 8.00
 Sussex and Union 4.00
 Sydney, Falmouth St, add 2.00
 A friend, West River, per
 J McKenzie 1.00
 "My first earnings," Halifax 2.00
 Member of Chalmers' Ch,
 Halifax 3.00
 Port Hastings 4.00
 A friend, Yruro 1.00
 Ladies Soc Mid Sett. East
 River, Pictou 8.00
 A friend, Roger's Hill, per
 Rev W Donald 1.00

\$13,908.67

PRESBYTERIAN COLLEGE, MONTREAL.

Rev. R. H. Warden, Treasurer,
 to 10th March, 1880.

ORDINARY FUND.

Acknowledged already \$636.71
 Martintown, Burn's Ch 9.40
 Lake Megantic 5.58
 Dundee Centre 6.00
 Montreal, St Paul's, on acco 80.00
 Millie Isles 5.00
 Montreal, St Joseph St 50.00
 do do Sab Sc 10.00
 Osnabruck, St Matthew's,
 and Pleasant Valley 17.00
 Nov Glasgow 4.00
 Cornwall, St John's 35.00
 Dunbar 2.70
 Waddington 11.00
 Three Rivers 24.00
 Vankleek Hill 28.20
 Montreal, St John's 3.00
 Aymer East 4.55

Joliette 1.67
 Inverness 7.75
 St Andrews 10.00
 Hampden 5.00
 A friend, Hampden 1.50
 South Finch 7.00
 Montreal, Knox Ch 200.00
 do do Sab Sc 30.00
 do do Crescent St 500.00
 St Luke's and South Finch 5.03
 Winslow 4.00
 Cornwall, Knox Ch 10.00
 St Louis de Gonzague 10.00
 Richmond & Windsor Mills 10.48
 Huntingdon, Second Ch 21.55
 Cote des Neiges 12.00
 Arundel, & 3.25
 Mrs McArthur 50.00
 L'Original 4.07
 Hawkesbury 4.93
 Grande Friere 4.50
 Aylin 0.50
 Leeds 35.00
 English River & Howick 13.85
 Metis 3.16
 Danville 4.80
 Grant from Western Section 500.00
 Morrisburg, 1878-9 6.00
 Iroquois, 1878-9 3.00
 John Ford, Huntingdon 1.00
 East Gloucester 7.25
 Lachute, Henry Ch 22.37
 Kenyon 19.00

\$2450.52

THEOLOGICAL CHAIR.

Acknowledged already \$2510.00
 Warden King 150.00
 J H Mooney 25.00
 Alex Murray 50.16
 Dr Roddick 10.00

\$2745.10

BUILDING FUND.

Acknowledged already \$41.33
 P McLean, South Finch 5.00
 K Dewar, Moose Creek 5.00

\$51.33

SCHOLARSHIP FUND.

Acknowledged already \$106.00
 Rev W J Dey, Ma, Sponcer-
 ville 50.00
 K Urquhart, (French) 50.00
 H F Cumming, do 5.00
 Rev Tol Brouillette 7.00
 David Morrice 170.00
 Montreal, Knox Ch Sab Sc 60.00
 do Crescent St Sab Sc 50.00
 Per Rev L McPherson, E
 Williams 27.50

\$525.50

LIBRARY ENDOWMENT FUND.

Acknowledged already \$110.00
 David Morrice 100.00
 Joseph Mackay 100.00

\$310.00

LIBRARY FUND.

Acknowledged already \$52.60
 Mrs Redpath, Terrace Bank 215.08
 Rev R Campbell, M A, Mon-
 treal 6.00
 David Morrice 20.00

\$293.68

WIDOWS' AND ORPHANS FUND
Late in connection with the Church of Scotland.
James Croil, Montreal, Treas.

Brook, Rev Arch Currie	\$12.00
Markham, Rev J Carmichael	12.00
Fort Coulonge, Rev Jos Gaudier	12.00
Stirling, Rev Jas M Gray	16.00
Beekwith, Rev Walter Ross	16.00
St Paul's Ch, Montreal	226.75
Clifton, Rev James Gordon	12.00
Melbourne, Rev H Edmison	10.00
Huntingdon, Rev J B Muir	12.00
Balsover, Rev Jas T Paul	4.00
Ottawa, Rev D M Gordon	75.00
Georgetown, Rev Dr Muir	13.00
Parkhill, Rev D McEachern	15.00
Kingston, Rev T G Smith	87.01
Rev Frederick Home	12.00

MINISTERS, WIDOWS' & ORPHANS' FUND, LOWER PROVINCES.
Howard Primrose, Pictou, N. S., Treasurer.

Received since 19th Nov. 1879.	
Rev K McKenzie, per self	\$14.38
do Fork Section	
Baddeck	2.82
Rev James Watson	8.60
Thomas Sedgewick	17.20
St Andrew's, Richibucto	8.00
Middle River, Cape Breton	1.48
Alberton & Tignish, P. E. I.	3.00

Little Narrows, C B	1.80
St Stephen's Presbyterian Church, St Stephens, N B.	8.15
Congregation of Bathurst, N B.	1.50
Bank Dividends and Interest on Investments	375.55
Accumulated interest rec'd on 3 paid up shares in N S Building Society, Halifax, matured, cost in Jan of 1869, equal to \$706.64 Dom. C'y	663.59
	\$1115.87

JUVENILE MISSION SCHEME.
Miss Machar, Kingston, Treas.

St Andrew's S Sc, Seymour	\$18.00
do Perth	10.00
Smith's Falls Sab So	6.70
Sarnia Sab So	35.00

BURSARY AND SCHOLARSHIP FUND OF QUEEN'S COLLEGE.
Geo. D. Ferguson, Treasurer.

Perth, St Andrew's Ch	\$10.00
Madoc, (Manse)	2.00
L'Original and Hawkesbury	2.00
Fort Coulonge	4.00
Orillia	5.00
King	12.50
Ottawa, St Andrew's Ch	50.00

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORD & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO FEB. 22th, 1880.

Already acknowledged	\$51,641.71
Chalmers' Ch, Halifax, N S.	50.00
Salem Ch, Green Hill, N S.	83.21
Rev A Burrows, Truro, N S,	
2nd instalment	16.67
Capt W Douglas, Maitland, N S, in full	100.00
John Morrison, St Peters, C B, in full	5.00
Upper Londonderry, N S	30.00
Walter Lawson, Windsor, N S, in full	100.00
Riverside, Portauppique, and Bass River, N S.	60.00
A. Putnam, Maitland, N S.	100.00
Newcastle, N B.	103.41
Lochaber, Antigonish, N S.	54.00
Dan. McLane, Sherbrooke, N S, in full	5.00
H McLane, Elder, Sherbrooke, N S, in full	20.00
Henry McLane, Sherbrooke, 2nd instalment	1.50
Springside, N S.	18.30
Thos Bayne, Halifax, N S, in full	300.00
Campbellton, N B.	40.46
	\$52,729.26

Official Notices.

MEETINGS OF SYNODS.

THE SYNOD OF TORONTO AND KINGSTON will meet in St. James Square Church, Toronto, on Tuesday, the Eleventh May, 1880, at half past seven o'clock p.m., and will be opened with a sermon by Professor MacLaren. Clerks of Presbyteries are requested to forward all papers to the undersigned, at least eight days before the meeting.

JOHN GRAY, Clerk.

THE SYNOD OF MONTREAL AND OTTAWA will meet at Quebec and in St. Andrew's Church there, on Tuesday, the Eleventh day of May, 1880, at half past seven o'clock in the evening. Clerks of Presbyteries will send their papers eight days before to the undersigned.

JAMES WATSON, Clerk.

THE SYNOD OF HAMILTON AND LONDON will meet in Knox Church, St. Catharines, on Tuesday, the 13th day of April, at 7.30 p.m. Rolls of Presbyteries and all documents to come be're the Synod should be sent the clerk, one week before the meeting.

WM. COCHRANE, Clerk.

The Synod of the Maritime Provinces will meet, D. V., in St. Andrew's Church, Chatham, N. B., on the 25th day of May, at half past seven p.m.

THE PERSEVERANCE OF THE SAINTS.

At the late meeting of the South Carolina Conference, Bishop Daggett introduced his old friend, Dr. Plumer, and invited him to address the brethren. Among other things Dr. Plumer said:

"The Methodists and Presbyterians sometimes argue on the perseverance of the saints. Whatever differences there may be on that subject, I think we are all agreed thus far:

"1. The saints do well to persevere. It is a good thing to hold on in the ways of piety. It is a bad thing to backslide ever so little.

"2. If the saints don't persevere, they will not be saved. 'He that endureth to the end shall be saved;' 'Be thou faithful unto death, and I will give thee a crown of life;' If any man draw back, my soul shall have no pleasure in him.'

"3. If the saints do not persevere, it will not be for the want of blessed and glorious promises, and plenty of them. 'As thy days, so shall thy strength be; My grace is sufficient for thee.'

"4. If the saints do not persevere, it will not be for want of a precious, faithful Saviour, who ever lives to make intercession for them, and who has said, 'I will never leave thee, nor forsake thee.' There is no need of their falling away.