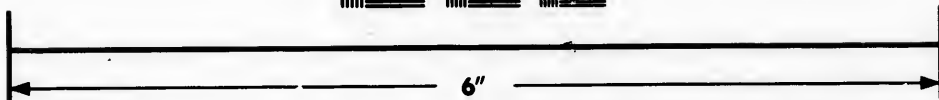
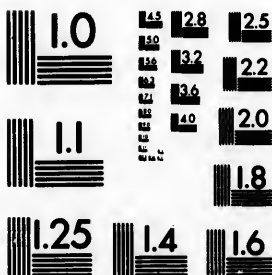


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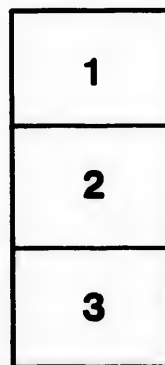
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PRESBYTERIAN
YEAR BOOK

FOR THE
DOMINION OF CANADA,
AND
NEWFOUNDLAND.



EDITED BY REV. JAMES CAMERON, CHATSWORTH.

TORONTO:
C. BLACKETT ROBINSON, 5 JORDAN STREET.
1890.

PREFACE.

IN name, our YEAR BOOK is for the Dominion of Canada and Newfoundland; but it will be found on examination that it is (and this year more than usual), a PRESBYTERIAN YEAR BOOK for the whole of North America.

It is, indeed, the only publication of the kind on this continent. It has, therefore, as one of its special aims, to be a medium through which a bird's eye view may, from year to year, be presented of the chief Assembly Acts, and important Christian Work of all the Presbyterian Churches of the American continent, along with a glimpse of the Churches of Great Britain and Ireland. In this way it is possible for our readers to see not only what is being done in and by our Canadian churches, but also to compare our legislation and work with the legislation and work of the sister Churches of the neighbouring Republic, and the British Isles. And in this connection very special attention is called to the utterances of the Assembly of the United States on the subject of "Scriptural and Systematic Giving," which has been greatly overlooked by us in Canada; also to the reports on the "State of Religion," and the "Resolutions on Temperance." The Report of the Permanent Committee on the Sabbath (page 86) is a document of great interest and remarkable ability, and therefore worthy of study and circulation. The same may be affirmed of the deliverance by the Reformed Church (German) on "The Deacon" (page 96); the deliverance of the Reformed Church (Dutch) on "The Church Membership of Infants" (page 100); and the deliverance of the Reformed Presbyterian Church (Covenanters), on "National Reform" (page 108). Indeed it will be found that in the spirit and acts, in the resolutions and reports, in the figures and works of the Churches of the United States and of Great Britain and Ireland, there is much that deserves our attention, not altogether for servile imitation, but for inspiration and suggestion.

J. CAMERON.

CHATSWORTH, ONT., *December 31st, 1879.*

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CALENDAR—1880.

CHRONOLOGICAL CYCLES.

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Solar Cycle 18	Julian Period 6593

EPOCHS.

The year 5641 of the Jewish Era begins Sept. 6 - - 1880	The 44th of Queen Victoria's Reign begins June 20 - 1880
The year 1298 of the Mahome- tan Era begins Dec. 4 - 1880	The 14th of the Dominion of Canada begins July 1 - 1880
The 105th of the Independence of the U.S. begins July 4, 1880.	

ECLIPSES.

In the year 1880 there will be four Eclipses of the Sun and two of the Moon.

I.—A total eclipse of the Sun, January 11th, 1880. Visible as a partial eclipse in British Columbia and in the greater part of the North-West Territory.

II.—A total eclipse of the Moon, June 22, 1880. Visible as a partial eclipse in British Columbia.

III.—An annular eclipse of the Sun, July 7, 1880. Invisible in Canada.

IV.—A partial eclipse of the Sun, December 1, 1880. Invisible in Canada.

V.—A total eclipse of the Moon, December 16, 1880. Visible as a partial eclipse in the N.-W. Territories and British Columbia.

VI.—A partial eclipse of the Sun, December 31, 1880. Visible in the eastern portions of the Dominion of Canada.

JANUARY—1880.

MOON'S PHASES.

	D. E. M.		D. E. M.
<i>Last Quarter</i>	5 1	81 a.m.	<i>First Quarter</i>
<i>New Moon</i>	11 5	22 p.m.	<i>Full Moon</i>
			19 1 23 a.m.
			27 2 54 a.m.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1	T.	7 34 4	34	8 56
2	F.	7 34 4	35	10 05
3	S.	7 34 4	36	11 14
4	Sun.	7 34 4	37	a.m.
5	M.	7 34 4	37	0 25
6	T.	7 34 4	38	1 39
7	W.	7 33 4	39	2 56
8	T.	7 33 4	41	4 13
9	F.	7 33 4	42	5 25
10	S.	7 33 4	43	6 27
11	Sun.	7 32 4	44	7 18
12	M.	7 32 4	45	7 58
13	T.	7 32 4	46	8 31
14	W.	7 31 4	47	8 58
15	T.	7 31 4	48	9 22
16	F.	7 30 4	49	9 44
17	S.	7 29 4	51	10 06
18	Sun.	7 29 4	52	10 29
19	M.	7 28 4	53	10 54
20	T.	7 28 4	55	11 23
21	W.	7 27 4	56	11 58
22	T.	7 26 4	57	pm.39
23	F.	7 26 4	59	1 28
24	S.	7 25 5	00	2 24
25	Sun.	7 24 5	01	3 26
26	M.	7 23 5	03	4 31
27	T.	7 22 5	04	5 39
28	W.	7 21 5	05	6 47
29	T.	7 20 5	07	7 55
30	F.	7 19 5	08	9 05
31	S.	7 18 5	09	10 16

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FEBRUARY—1880.

MOON'S PHASES.

D. H. M.
D. H. M.

Last Quarter..... 3 10 21 a.m.
First Quarter..... 17 10 23 p.m.

New Moon..... 10 6 00 a.m.
Full Moon..... 25 8 04 p.m.

D. H. M.	Moon Rises.
1	23 a.m.
2	54 a.m.
3	
4	8 56
5	10 05
6	11 14
7	a.m.
7	0 25
8	1 39
9	2 56
10	4 13
11	5 25
12	6 27
13	
14	7 18
15	7 58
16	8 31
17	8 58
18	9 22
19	9 44
20	10 06
21	10 29
22	10 54
23	11 23
24	11 58
25	pm. 39
26	1 28
27	2 24
28	
29	3 26
30	4 31
31	5 39
	6 47
	7 55
	9 05
	10 16

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1 Sun.	.....	7 17	5 11	11 29
2 M.	.....	7 16	5 12	a.m.
3 T.	.....	7 15	5 13	0 44
4 W.	.....	7 14	5 15	1 58
5 T.	.....	7 12	5 16	3 10
6 F.	.....	7 11	5 17	4 14
7 S.	.....	7 10	5 19	5 08
8 Sun.	.....	7 09	5 20	5 52
9 M.	.....	7 07	5 22	6 28
10 T.	.....	7 06	5 23	6 57
11 W.	.....	7 05	5 24	7 23
12 T.	.....	7 03	5 26	7 45
13 F.	.....	7 02	5 27	8 08
14 S.	.....	7 01	5 28	8 31
15 Sun.	.....	6 59	5 30	8 56
16 M.	.....	6 58	5 31	9 24
17 T.	.....	6 56	5 32	9 56
18 W.	.....	6 55	5 34	10 35
19 T.	.....	6 53	5 35	11 20
20 F.	.....	6 52	5 36	pm 12
21 S.	.....	6 50	5 38	1 11
22 Sun.	.....	6 49	5 39	2 15
23 M.	.....	6 47	5 40	3 22
24 T.	.....	6 45	5 42	4 31
25 W.	.....	6 44	5 43	5 40
26 T.	.....	6 42	5 44	6 51
27 F.	.....	6 40	5 45	8 03
28 S.	.....	6 39	5 47	9 17
29 Sun.	.....	6 37	5 48	10 32

MARCH—1880.

MOON'S PHASES.

	D. H. M.		D. H. M.
<i>Last Quarter</i>	3 5 49 p.m.	<i>First Quarter</i>	13 7 19 p.m.
<i>New Moon</i>	10 7 20 p.m.	<i>Full Moon</i>	23 8 06 a.m.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1	M.	6 35	5 49	11 40
2	T.	6 34	5 51	a.m.
3	W.	6 32	5 52	1 01
4	T.	6 30	5 53	2 07
5	F.	6 29	5 54	3 03
6	S.	6 27	5 56	3 49
7	Sun.	6 25	5 57	4 27
8	M.	6 23	5 58	4 57
9	T.	6 22	5 59	5 24
10	W.	6 20	6 01	5 48
11	T.	6 18	6 02	6 11
12	F.	6 16	6 03	6 33
13	S.	6 14	6 04	6 58
14	Sun.	6 12	6 06	7 25
15	M.	6 10	6 07	7 56
16	T.	6 09	6 08	8 32
17	W.	6 07	6 09	9 14
18	T.	6 05	6 10	10 03
19	F.	6 04	6 12	10 59
20	S.	6 02	6 13	pm 01
21	Sun.	6 00	6 14	1 04
22	M.	5 58	6 15	2 11
23	T.	5 57	6 16	3 20
24	W.	5 55	6 18	4 30
25	T.	5 53	6 19	5 42
26	F.	5 51	6 20	6 57
27	S.	5 49	6 21	8 14
28	Sun.	5 48	6 22	9 32
29	M.	5 46	6 24	10 48
30	T.	5 44	6 25	11 58
31	W.	5 42	6 26	a.m.

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APRIL--1880.

MOON'S PHASES.

	D. H. M.		D. H. M.
<i>Last Quarter</i>	9 0 55 a.m.	<i>First Quarter</i>	17 1 57 p.m.
<i>New Moon</i>	9 9 50 a.m.	<i>Full Moon</i>	24 5 33 p.m.

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3 49
4 27
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6 33
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9 14
10 03
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pm 01
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2 11
3 20
4 30
5 42
6 57
8 14
9 32
10 48
11 58
a.m.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1	T.	5 40	6 27	0 58
2	F.	5 39	6 28	1 48
3	S.	5 37	6 29	2 28
4	Sun.	5 35	6 31	3 00
5	M.	5 33	6 32	3 27
6	T.	5 31	6 33	3 52
7	W.	5 30	6 34	4 15
8	T.	5 28	6 35	4 37
9	F.	5 26	6 37	5 01
10	S.	5 24	6 38	5 27
11	Sun.	5 23	6 39	5 56
12	M.	5 21	6 40	6 30
13	T.	5 19	6 41	7 10
14	W.	5 18	6 43	7 57
15	T.	5 16	6 44	8 49
16	F.	5 14	6 45	9 48
17	S.	5 13	6 46	10 50
18	Sun.	5 11	6 47	11 54
19	M.	5 09	6 48	pm 60
20	T.	5 08	6 50	2 08
21	W.	5 06	6 51	3 18
22	T.	5 05	6 52	4 32
23	F.	5 03	6 53	5 48
24	S.	5 02	6 54	7 07
25	Sun.	5 00	6 56	8 26
26	M.	4 58	6 57	9 41
27	T.	4 57	6 58	10 47
28	W.	4 55	6 59	11 43
29	T.	4 54	7 00	a.m.
30	F.	4 53	7 01	0 26

MAY—1880.

MOON'S PHASES.

	D. H. M.		D. H. M.
<i>Last Quarter</i>	1 8 34 a.m.	<i>First Quarter</i>	17 5 06 a.m.
<i>New Moon</i>	9 0 58 a.m.	<i>Full Moon</i>	24 1 21 a.m.
	<i>Last Quarter</i>	30 5 35 p.m.	

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1	S.	4 51	7 03	1 01
2	Sun.	4 50	7 05	1 30
3	M.	4 49	7 06	1 56
4	T.	4 48	7 08	2 19
5	W.	4 46	7 10	2 42
6	T.	4 44	7 11	3 05
7	F.	4 43	7 12	3 30
8	S.	4 42	7 13	3 58
9	Sun.	4 40	7 13	4 31
10	M.	4 39	7 14	5 08
11	T.	4 38	7 15	5 52
12	W.	4 37	7 16	6 43
13	T.	4 36	7 17	7 40
14	F.	4 34	7 18	8 40
15	S.	4 32	7 19	9 42
16	Sun.	4 31	7 20	10 47
17	M.	4 30	7 21	11 52
18	T.	4 29	7 22	p.m.59
19	W.	4 28	7 23	2 09
20	T.	4 27	7 24	3 22
21	F.	4 27	7 25	4 38
22	S.	4 26	7 26	5 57
23	Sun.	4 26	7 27	7 15
24	M.	4 25	7 28	8 28
25	T.	4 24	7 29	9 30
26	W.	4 24	7 30	10 19
27	T.	4 23	7 31	11 00
28	F.	4 23	7 32	11 32
29	S.	4 22	7 33	11 59
30	S.	4 21	7 34	A.M.
31	M.	4 21	7 34	0 24

JUNE—1880.

MOON'S PHASES.

	D. H. M.		D. H. M.
<i>New Moon</i>	7 4 37 p.m.	<i>Full Moon</i>	22 8 26 a.m.
<i>First Quarter</i>	15 4 38 p.m.	<i>Last Quarter</i>	29 4 39 a.m.

MEMORANDA.

		Sun Rises.	Sun Sets.	Moon Rises.
1	T.	4 21 7 35	0 46	
2	W.	4 20 7 35	1 10	
3	T.	4 20 7 36	1 34	
4	F.	4 19 7 36	2 01	
5	S.	4 19 7 37	2 33	
6	Sun.	4 18 7 38	3 08	
7	M.	4 18 7 39	3 50	
8	T.	4 18 7 40	4 39	
9	W.	4 18 7 40	5 34	
10	T.	4 18 7 41	6 33	
11	F.	4 17 7 42	7 34	
12	S.	4 17 7 42	8 38	
13	Sun.	4 17 7 42	9 44	
14	M.	4 17 7 43	10 48	
15	T.	4 17 7 43	11 54	
16	W.	4 17 7 44	p1 03	
17	T.	4 17 7 44	2 15	
18	F.	4 18 7 44	3 31	
19	S.	4 18 7 44	4 48	
20	Sun.	4 18 7 44	6 03	
21	M.	4 18 7 44	7 11	
22	T.	4 18 7 44	8 07	
23	W.	4 18 7 44	8 52	
24	T.	4 19 7 45	9 29	
25	F.	4 19 7 45	9 59	
26	S.	4 19 7 45	10 26	
27	Sun.	4 20 7 45	10 50	
28	M.	4 20 7 45	11 14	
29	T.	4 21 7 45	11 38	
30	W.	4 22 7 45	A.M.	

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0 24

JULY—1880.

MOON'S PHASES.

D. H. M. D. H. M.
New Moon 7 8 03 a.m. | *Full Moon*..... 21 8 44 p.m.
First Quarter..... 15 0 58 a.m. | *Last Quarter*..... 28 6 22 p.m.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1 T.	.....	4 21	7 45	0 04
2 F.	.....	4 22	7 45	0 34
3 S.	.....	4 23	7 45	1 08
4 Sun.	.....	4 24	7 45	1 48
5 M.	.....	4 24	7 45	2 34
6 T.	.....	4 25	7 44	3 28
7 W.	.....	4 26	7 44	4 26
8 T.	.....	4 27	7 44	5 27
9 F.	.....	4 27	7 44	6 28
10 S.	.....	4 28	7 43	7 35
11 Sun.	.....	4 29	7 43	8 39
12 M.	.....	4 30	7 42	9 45
13 T.	.....	4 31	7 41	10 52
14 W.	.....	4 32	7 40	p.m.01
15 T.	.....	4 33	7 39	1 13
16 F.	.....	4 34	7 39	2 28
17 S.	.....	4 35	7 38	3 41
18 Sun.	.....	4 36	7 37	4 51
19 M.	.....	4 37	7 36	5 52
20 T.	.....	4 38	7 35	6 42
21 W.	.....	4 39	7 35	7 23
22 T.	.....	4 40	7 34	7 57
23 F.	.....	4 42	7 32	8 26
24 S.	.....	4 43	7 32	8 51
25 Sun.	.....	4 44	7 31	9 16
26 M.	.....	4 45	7 30	9 41
27 T.	.....	4 45	7 28	10 06
28 W.	.....	4 46	7 27	10 35
29 T.	.....	4 46	7 26	11 08
30 F.	.....	4 47	7 25	11 45
31 S.	.....	4 48	7 24	A.M.

AUGUST—1880.

MOON'S PHASES.

	D. H. M.		D. H. M.
<i>New Moon</i>	5 10 30 p.m.	<i>Full Moon</i>	27 0 01 a.m.
<i>First Quarter</i>	13 7 24 a.m.	<i>Last Quarter</i>	27 10 57 a.m.

MEMORANDA,

		Sun Rises.	Sun Sets.	Moon Rises.
1	Sun.	4 49	7 23	0 19
2	M.	4 50	7 22	1 21
3	T.	4 51	7 21	2 17
4	W.	4 52	7 20	3 18
5	T.	4 53	7 18	4 21
6	F.	4 54	7 17	5 26
7	S.	4 55	7 16	6 31
8	Sun.	4 56	7 15	7 37
9	M.	4 57	7 14	8 44
10	T.	4 58	7 11	9 53
11	W.	4 59	7 10	11 03
12	T.	5 01	7 07	p.m.15
13	F.	5 03	7 06	1 27
14	S.	5 04	7 05	2 36
15	Sun.	5 05	7 04	3 39
16	M.	5 06	7 03	4 32
17	T.	5 07	7 02	5 16
18	W.	5 08	7 01	5 54
19	T.	5 09	7 00	6 14
20	F.	5 10	6 58	6 51
21	S.	5 11	6 56	7 17
22	Sun.	5 12	6 54	7 42
23	M.	5 14	6 52	8 07
24	T.	5 15	6 50	8 36
25	W.	5 16	6 48	9 07
26	T.	5 17	6 46	9 44
27	F.	5 18	6 44	10 26
28	S.	5 19	6 42	11 14
29	Sun.	5 21	6 40	A.M.
30	M.	5 22	6 38	0 08
31	T.	5 23	6 37	1 07

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SEPTEMBER—1880.

MOON'S PHASES.

	D. H. M.		D. H. M.
<i>New Moon</i>	4 11 35 a.m.	<i>Full Moon</i>	18 10 11 a.m.
<i>First Quarter</i>	11 1 07 p.m.	<i>Last Quarter</i>	28 5 51 a.m.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1	W	5 23	6 35	2 08
2	T.	5 24	6 34	3 12
3	F.	5 26	6 32	4 18
4	S.	5 27	6 31	5 25
5	Sun.	5 28	6 29	6 33
6	M.	5 29	6 27	7 43
7	T.	5 30	6 26	8 53
8	W.	5 31	6 24	10 05
9	T.	5 32	6 22	11 18
10	F.	5 33	6 20	p.m.28
11	S.	5 34	6 18	1 33
12	Sun.	5 36	6 16	2 27
13	M.	5 37	6 14	3 14
14	T.	5 38	6 12	3 52
15	W.	5 39	6 10	4 24
16	T.	5 40	6 08	4 51
17	F.	5 42	6 06	5 17
18	S.	5 43	6 05	5 42
19	Sun.	5 45	6 03	6 07
20	M.	5 46	6 01	6 35
21	T.	5 47	5 59	7 04
22	W.	5 48	5 57	7 41
23	T.	5 49	5 55	8 20
24	F.	5 51	5 53	9 08
25	S.	5 52	5 51	9 59
26	Sun.	5 53	5 49	10 57
27	M.	5 54	5 47	11 56
28	T.	5 55	5 46	A.M.
29	W.	5 56	5 44	1 00
30	T.	5 57	5 43	2 03

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OCTOBER—1880.

MOON'S PHASES.

	D. H. M.		D. H. M.
New Moon.....	3 11 26 p.m.	Full Moon.....	17 11 09 p.m.
First Quarter.....	10 7 17 p.m.	Last Quarter.....	26 1 43 a.m.

MEMORANDA.

		Sun Rises.	Sun Sets.	Moon Rises.
1 F.		5 58	5 41	3 09
2 S.		5 59	5 39	4 16
3 Sun.		6 00	5 38	5 25
4 M.		6 01	5 36	6 36
5 T.	<i>Opening of West</i>	6 02	5 35	7 49
6 W.	<i>College</i>	6 03	5 33	9 04
7 T.		6 05	5 31	10 17
8 F.		6 07	5 29	11 25
9 S.		6 08	5 27	p.m. 23
10 Sun.		6 10	5 25	1 12
11 M.	<i>Send Notice</i>	6 11	5 23	1 52
12 T.		6 12	5 21	2 25
13 W.		6 13	5 19	2 54
14 T.	<i>Mr. Justice</i>	6 14	5 18	3 19
15 F.		6 15	5 16	3 44
16 S.		6 16	5 15	4 10
17 Sun.	<i>Mr. Justice</i>	6 17	5 14	4 36
18 M.		6 18	5 13	5 06
19 T.		6 20	5 11	5 38
20 W.	<i>Mr. Justice</i>	6 21	5 09	6 16
21 T.		6 23	5 07	7 02
22 F.		6 24	5 05	7 50
23 S.		6 25	5 03	8 46
24 Sun.		6 26	5 01	9 45
25 M.		6 28	5 00	10 46
26 T.		6 30	5 58	11 49
27 W.		6 31	4 56	A.M.
28 T.		6 33	4 55	0 51
29 F.		6 34	4 54	1 57
30 S.		6 35	4 53	3 03
31 Sun.		6 36	4 52	4 14

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5 17
5 42
6 07
6 35
7 04
7 41
8 20
9 08
9 59
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11 56
A.M.
1 00
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NOVEMBER—1880.

MOON'S PHASES.

D. H. M. D. H. M.

New Moon 2 10 37 a.m. | *Full Moon* 16 3 23 p.m.

First Quarter 9 3 02 a.m. | *Last Quarter* 24 8 48 p.m.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1 M.	.....	6 37 4	50	5 28
2 T.	.....	6 38 4	49	6 42
3 W.	.....	6 39 4	48	7 58
4 T.	.....	6 40 4	47	9 10
5 F.	.....	6 42 4	46	10 14
6 S.	.....	6 43 4	45	11 08
7 Sun.	.....	6 44 4	44	11 51
8 M.	.....	6 45 4	42	p.m. 26
9 T.	.....	6 47 4	41	0 56
10 W.	.....	6 48 4	40	1 24
11 T.	.....	6 49 4	39	1 49
12 F.	.....	6 51 4	38	2 13
13 S.	.....	6 52 4	37	2 38
14 Sun.	.....	6 54 4	36	3 07
15 M.	.....	6 55 4	35	3 38
16 T.	.....	6 56 4	34	4 15
17 W.	.....	6 57 4	33	4 57
18 T.	.....	6 58 4	32	5 45
19 F.	.....	7 00 4	31	6 38
20 S.	.....	7 01 4	30	7 35
21 Sun.	.....	7 02 4	29	8 35
22 M.	.....	7 03 4	29	9 36
23 W.	.....	7 05 4	28	10 39
24 T.	.....	7 06 4	28	11 42
25 F.	.....	7 07 4	27	A.M.
26 S.	.....	7 08 4	26	0 44
27 S.	7 10 4	26	1 51
28 Sun.	7 11 4	26	3 00
29 M.	7 12 4	25	4 15
30 T.	7 13 4	25	5 31

New Moon
 First Quarter
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DECEMBER—1880.

MOON'S PHASES.

<p>New Moon D. H. M. 1 9 39 p.m.</p> <p>First Quarter 8 1 21 p.m.</p> <p>New Moon 31 8 39 a.m.</p>	<p>Full Moon D. H. M. 16 10 19 a.m.</p> <p>Last Quarter 24 1 30 p.m.</p>
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 3 23 p.m.
 8 48 p.m.

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50 5 28
 49 6 42
 48 7 58
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 39 1 49
 38 2 13
 37 2 38
 36 3 07
 35 3 38
 34 4 15
 33 4 57
 32 5 45
 31 6 38
 30 7 35
 29 8 35
 29 9 36
 28 10 39
 28 11 42
 27 A.M.
 27 0 44
 26 1 51
 26 3 00
 25 4 15
 25 5 31

MEMORANDA.

	Sun Rises.	Sun Sets.	Moon Rises.
1 W.	7 14	4 25	6 45
2 T.	7 15	4 24	7 53
3 F.	7 16	4 24	8 54
4 S.	7 17	4 24	9 44
5 Sun.	7 18	4 24	10 24
6 M.	7 19	4 24	11 00
7 T.	7 20	4 24	11 28
8 W.	7 21	4 24	11 53
9 T.	7 22	4 23	p.m. 18
10 F.	7 23	4 23	0 42
11 S.	7 24	4 23	1 09
12 Sun.	7 25	4 24	1 39
13 M.	7 26	4 24	2 15
14 T.	7 26	4 24	2 54
15 W.	7 27	4 25	3 40
16 T.	7 28	4 25	4 32
17 F.	7 29	4 25	5 28
18 S.	7 29	4 26	6 27
19 Sun.	7 30	4 26	7 28
20 M.	7 30	4 27	8 29
21 T.	7 31	4 27	9 31
22 W.	7 31	4 28	10 33
23 T.	7 32	4 28	11 37
24 F.	7 32	4 29	A.M.
25 S.	7 33	4 30	0 42
26 Sun.	7 33	4 31	1 52
27 M.	7 33	4 31	3 04
28 T.	7 33	4 32	4 17
29 W.	7 34	4 32	5 29
30 T.	7 34	4 33	6 36
31 F.	7 34	4 34	7 31

POSTAL GUIDE.

LETTER RATES, ETC.

CANADA.—Letters posted in Canada, addressed to any place within the Dominion (including Manitoba, British Columbia and Prince Edward Island), 3 cents per $\frac{1}{2}$ oz.; if unpaid, such letters cannot be forwarded, but will be sent to the Dead Letter Office. If liable to more than one rate of postage, and insufficiently prepaid, the letter will be forwarded to its destination and double the deficiency charged on delivery. Letters mailed at any office for delivery at or from the same office, are charged 1 cent each, and must be prepaid; otherwise they are sent to the Dead Letter Office.

POST CARDS.—From any place in Canada to any other place in Canada or to the United States, 1 cent each. British and Foreign, 2 cents each.

UNITED KINGDOM.—Postage on letters 5 cents per $\frac{1}{2}$ oz., whether by Canadian or New York steamers. If sent unpaid, double postage will be charged.

NEWFOUNDLAND.—Postage on letters 5 cents per $\frac{1}{2}$ oz. Newspapers (*see* "Transient Newspapers"). Post cards, 2 cents each. Prepayment necessary.

BERMUDA (*via* Halifax or New York).—Letters 5 cents per $\frac{1}{2}$ oz. Newspapers 3 cents each. Printed matter 1 cent per 2 oz.

UNITED STATES.—The rate on letters to the United States is the same as in Canada, but must be prepaid.

REGISTRATION OF LETTERS.

Persons posting letters containing value should be careful to require them to be registered, and to obtain from the postmaster a certificate of receipt for registration.

The charge for registration (use registration stamp), in addition to the postage, is as follows, viz.:—

On letters to any other place in Canada or British North America	2 cents.
On letters for the United States	5 "
On letters for the United Kingdom	5 "
On parcels, patterns or samples, in Canada	5 "
On book packets and newspapers to United Kingdom ..	5 "

Both the postage charge and registration fee must in all cases be prepaid.

Registered Letter Stamps have been issued of the denominations of 2, 5 and 8 cents which may be obtained at any Stamp Agency.

Registration is not an absolute guarantee against the miscarriage or loss of a letter; but a Registered Letter can be traced where an Unregistered Letter can not, and the posting or delivery or non-delivery can be proven.

BOOK POST.

A Book Packet may contain any number of separate books, publications, works of literature or art, maps or prints, photographs, daguerreotypes, when not on glass, or in frames containing glass; any quantity of paper, vellum or parchment [to the exclusion of letters]; and the books, maps, papers, etc., may be either written, printed or plain, or any mixture of the three; and may be either British, Colonial or Foreign. No package must exceed 5 pounds in weight, nor must the size exceed two feet in length, or one foot in width or depth.

Book Packets must be open at *both ends or both sides*, and must not contain any letter or sealed inclosure.

The rate on Book Packets between any two places in Canada, and to Newfoundland and the United States, is 1 cent per 4 oz., which must be prepaid by Stamps.

PARCEL POST.

The charge on Parcels by the Parcel Post, which is limited to places within the Dominion, is 6 cents for every 4 oz., or fraction thereof (with 5 cents additional if Registered). No Letter must be inclosed; if any discovered, the amount paid will be forfeited, and the Parcel charged at unpaid Letter rates. No Parcel must exceed 5 lbs. in weight, and must be prepaid by Stamps.

Parcels cannot be transmitted by Post to any place beyond the limits of the Dominion of Canada, nor can any Parcel be forwarded to British Columbia or Manitoba *via* the United States, which exceeds in weight the limit of 2 lbs. 3 oz.

Eye glasses and spectacles may be sent by mail when properly put up and prepaid by Parcel Post.

MISCELLANEOUS MATTER.

Miscellaneous matter, described as under, may pass between places in the Dominion of Canada upon prepayment of a rate of 1 cent per 4 oz. The limit of weight is 4 lbs.

Under this head is comprised pamphlets, occasional publications, printed circulars, hand bills, book and newspaper manuscripts, printers' proof sheets, maps, drawings, engravings, photographs, when not on glass, sheet music, printed or written, deeds, insurance policies, etc.

This matter must be done up in covers, open at both ends or sides, or in such a manner as to be easily inspected by the Post Office authorities, and must contain no Letter or other communication to serve the purpose of a Letter.

TRANSIENT NEWSPAPERS.

Transient Newspapers—that is to say, Canadian Newspapers posted otherwise than from the office of publication, and American or British papers posted or re-posted in Canada—must be prepaid if less than 1 oz., $\frac{1}{2}$ cent; if over 1 oz., 1 cent for every 4 oz., or fraction thereof, prepaid by postage stamp, or they cannot be forwarded—except only *British Newspapers* distributed to regular subscribers by Canadian booksellers or News Agents; such papers pass free as they would do if received in the Canadian Packet Mails. Transient Newspapers to the United Kingdom, 2 cents per 4 oz. Must be prepaid.

PERIODICAL PUBLICATIONS.

The rate on all Periodicals, other than newspapers, passing by mail in Canada, save such as may be addressed to or received from the United Kingdom, is 1 cent per 4 oz. weight of package containing Periodical matter, whether the package contains one or more numbers.

Any fraction of 4 oz. to be charged as a full rate.

Transient Periodical matter posted in Canada must, in all cases, be prepaid by postage stamps.

Periodicals printed and published in Canada may be posted addressed to any place in the United Kingdom by Canadian Packet, on *prepayment by postage stamp of 2 cents each number.*

No package of periodicals can be sent through the Post if it exceeds 5 lbs. in weight.

PATTERNS AND SAMPLES WITHIN THE DOMINION.

Patterns and samples of merchandise and goods for sale, not exceeding 24 oz. in weight, may be posted in Canada, to be forwarded to any place within the Dominion, on prepayment by postage stamp of a rate of 1 cent per 4 oz., under the following regulations:—

If such rate be not fully prepaid by the stamps affixed, the packet to be rated with the deficient postage and a fine of 5 cents in addition.

Packages of samples and patterns, addressed to any place in Canada, may be registered on affixing thereto a registered letter stamp of the value of 5 cents in addition to the postage rate, and provided such packet be handed into the Post Office for registration.

Patterns or samples must be sent in cover open at the ends, so as to be easy of examination. Samples, however, of seeds, drugs, etc., which cannot be sent in open covers, may be inclosed in bags of linen or such like material, fastened in such a manner that they may be readily opened; or in bags entirely closed, provided that they be transparent, so that the officers of the Post Office may be able to satisfy themselves as to the nature of the contents.

The packet may bear on the *outside* the address of the sender, in addition to the address of the person for whom it may be intended; and also a trade mark or number, and the price of the sample enclosed; *inside*, there must be no inclosure but the patterns or samples themselves. The particulars, however, of the trade marks, numbers and prices, may be marked on the articles themselves, instead of on the outside of the packet, at the option of the sender.

Goods sent for sale or in execution of an order, however small the quantity may be, or any article sent by one private individual to another, which are not actually trade patterns or samples, are not admissible.

UNITED STATES.

Patterns and samples of merchandise, posted for places in the United States, will continue to be subject to the special rate of 10 cents each, prepaid by postage stamps, and must not exceed 8 oz. in weight.

UNITED KINGDOM.

Patterns and samples of merchandise, when addressed to places in the United Kingdom, must not exceed 8 oz. in weight, and must be prepaid by postage stamps at the following rates:—2 cents per 2 oz. or fraction of 2 oz.

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THE QUEEN AND ROYAL FAMILY.

THE QUEEN.—VICTORIA, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith. Her Majesty was born at Kensington Palace, May 24th, 1819; succeeded to the throne, June 20th, 1837, on the death of her uncle, King William IV.; was crowned June 28th, 1838; and married, February 10th, 1840, to His Royal Highness, Prince Albert. Her Majesty is the only child of His late Royal Highness, Edward, Duke of Kent, son of King George III. The children of Her Majesty are—

Her Royal Highness Victoria Adelaide Mary Louisa, PRINCESS ROYAL OF ENGLAND AND PRUSSIA, born November 21st, 1840, and married to His Royal Highness, William, the Crown Prince of Germany, January 25th, 1858, and has had issue four sons and four daughters.

His Royal Highness, Albert Edward, PRINCE OF WALES, born November 9th, 1841; married, March 10th, 1863, Alexandra of Denmark (Princess of Wales), born December 1st, 1844, and has issue, Prince Albert Victor, born January 8th, 1864; George Frederick Ernest Albert, born June 3rd, 1865; Louisa Victoria Alexandra Dagmar, born February 20th, 1867; Victoria Alexandra Olga Mary, born July 6th 1868; and Maude Charlotte Mary Victoria, born November, 26th, 1869.

Her Royal Highness Alice Maude Mary, born April 25th, 1843; married to His Royal Highness Prince Frederick Louis of Hesse, July 1st, 1862; and has issue five daughters and one son; second son killed by accident, May, 1873. Died December 14th, 1878.

His Royal Highness Alfred Ernest Albert, Duke of Edinburgh, born August 6th, 1844; married Her Imperial Highness the Grand Duchess Marie of Russia, January 23rd, 1874, and has issue one son.

Her Royal Highness Helena Augusta Victoria, born May 25th, 1846; married to His Royal Highness Prince Frederick Christian Charles Augustus of Schleswig-Holstein-Sonderburg-Augustenburg, July 5th, 1866; and has issue two sons and two daughters.

Her Royal Highness Louisa Carolina Alberta, born March 18th, 1848 ;
married to the Marquis of Lorne, eldest son of the Duke of Argyll,
March, 1871.

His Royal Highness Arthur William Patrick Albert, born May 1st,
1850.

His Royal Highness Leopold George Duncan Albert, born April 7th,
1858.

Her Royal Highness Beatrice Mary Victoria Feodore, born April
14th, 1857.

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KNOX COLLEGE,

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STAFF OF INSTRUCTORS.

Rev. W. CAVEN D.D., Principal and Professor of Exegetics and Biblical Criticism.

Rev. W. GREGG, D.D., Professor of Apologetics and Church History.

Rev. W. McLAREN, Professor of Systematic Theology.

Rev. J. J. A. PROUDFOOT, D.D., Lecturer in Homiletics and Pastoral Theology.

J. M. HIRSCHFELDER (in University College), Oriental Languages.

Elocution will be taught by J. W. TAVERNER, Esq.

Instruction in Classics is given by Tutors. The Tutors for the present year are A. B. BAIRD, B.A., and D. MCCOLL, B.A.

COURSE OF STUDY, SCHOLARSHIPS, Etc.

The Course extends over three sessions of six months each. About twenty scholarships, from \$40 to \$60 each, are offered for competition each Session. For Students who take a full University Course, there are Scholarships open for competition at the beginning of each Session. Students desirous of competing for these, will please intimate their intention to Rev. J. M. King, M.A., before 8th September. These Scholarships are in addition to the University Scholarships.

The Session opens on the first Wednesday of October, and closes on the first Wednesday of April.

ACCOMMODATION FOR STUDENTS.

In the new College building there is accommodation for nearly eighty Students. The building is heated by steam, and the rooms commodious and comfortable. The Board will not exceed \$3.00 per week. There are reading rooms connected with the library to which the students have access.

All necessary information may be obtained from Rev. PRINCIPAL CAVEN, TORONTO.

Queen's University and College,

KINGSTON, ONT.

REV. PRINCIPAL GRANT, M.A., Glasgow, Primarius Professor of Divinity.

REV. JOHN B. MOWAT, M.A., Professor of Hebrew, Biblical Criticism and Church History.

REV. JAMES WILLIAMSON, M.A., LL.D., Edinburgh, Professor of Mathematics and Natural Philosophy.

NATHAN F. DUPUIS, M.A., F.B.S., Edinburgh, Professor of Chemistry and Natural History.

REV. GEORGE D. FERGUSON, B.A., Professor of History and English Literature, and Lecturer on Modern Languages.

JOHN WATSON, M.A., Glasgow, Professor of Logic, Metaphysics and Ethics.

ALEXANDER MELVILLE BELL, F.E.L.S., Watkins' Lecturer on Elocution.

REV. A. B. NICHOLSON, B.A., Assistant to Professor of Classics.

REV. ROBERT JARDINE, Sc. D., Lecturer on Apologetics.

REV. ROBERT URE, D.D., Lecturer on Pastoral Theology.

The Fortieth Session will be opened in the Faculty of Arts, on the first Wednesday of October, 1880, and in the Faculty of Theology, on the first Wednesday of November, 1880.

In the faculty of Arts there are about twenty competitive scholarships, varying in value from \$32 to \$100. Nominations exempting from class fees can be obtained on timely application to the Registrar.

In the Faculty of Theology there are six competitive scholarships, varying in value from \$50 to \$100.

Assistance, if needed, is given by the Bursary Committee to deserving students for the ministry of the Presbyterian Church in Canada.

The Calendar for the Session, containing full information as to Entrance Examinations, Ordinary Courses of Study, Courses for Honours, Graduation in Science, Arts, Medicine, and Theology, Scholarships, Bursaries, University Prizes, Fees, etc., etc.; also Examination Papers for Session 1879-80 and List of Students and Graduates, may be obtained on application to the Registrar, Prof. Mowat.

THE PAST YEAR.

THE year 1879, now swiftly nearing its close, has claims on our attention as a year that may be regarded as somewhat memorable. It has no claim to pre-eminence for any great events of public and startling interest. It is not memorable as a year of political storms and national disasters, though there have been some of these; but rather as the year in which the *tide* of luxury and scepticism, that threatened the civilized world, *began to turn*.

The remarkable advances made by this century in geographical discovery, in unearthing the precious metals, in extending the bounds of knowledge, especially knowledge of matter, in inventing machinery for lightening labour and multiplying the productions of human skill and toil; the vast expenditure in several great wars; the diffusion of knowledge and of money among the lower classes,—all these things tended, as the natural result, to produce pride, luxury, idleness, and self-indulgence almost everywhere and among all classes throughout the civilized world; and as a consequence there began to arise a spirit of flippancy, ungodliness, irreligion, infidelity, and atheism, and very much in the order in which we have just set them down.

"The fool foldeth his hands together and eateth his own flesh." Such was really the condition to which modern society was fast settling down through "fulness of bread and abundance of idleness." The energies of highly educated and refined minds, instead of being directed objectively towards useful, practical work for the elevation of society and the conversion of the world, were turned subjectively into morbid microscopical introspection that threatened to have its issue in universal scepticism. The young men of Britain, and its wise men, instead of pushing out to do work for the Master, as pioneers of His gospel, and preachers, in some practical fashion of the same, settled down by their firesides or in their cosy class rooms discussing with great learning such questions as, whether we have souls, whether we may not be descended from brutes, whether there is a God, and whether there be such a thing as sin, or whether we can know anything at all. Yes, indeed, it was becoming a very sad spectacle, modern society—folding its brawny arms that could level mountains and slay giants, and turning to the horrid unnatural work of eating its own flesh!

Now, this godless tendency of luxurious manners and wild scientific speculation is scarcely amenable to evidence, logic or argument. It is a disease of the heart and affections, rather than of the understanding and head. The only logic that will ever effectually silence and satisfy such a spirit is the stern logic of facts, and the sweeping conclusive demonstration of practical experience of life in its sterner aspects of sacrifice, sorrow, and suffering. And such logic, such demonstration, God has for some three years past brought to bear on the people of the three great continents. By the collapse of fictitious prosperity, by the crash of banks, by the depression of trade, by the shaking of general confidence, by the failure for successive years of crops, by the open horrors of war, by the secret plotting of socialism, the Lord has startled the world, from the German scientist in

his study to the English puddler at his furnace, out of the foolish fancy which inclined to say there is no God, or, if there be, He has never spoken to men, or if He has spoken we don't understand what He says, or if we understand it we don't want to be troubled with it, or to be governed by it.

The Lord in His mercy has begun to show to this century, drawing to its close with a load of grief proportioned to its store of wisdom, that "Better is an handful with quietness than both the hands full with travail and vexation of spirit." Sorrow brings out truth, as night brings out the stars. The stars are beginning to appear, and the tide is beginning to turn. Where are the indications of the change?

We see signs of change in India, which has suffered from severe and successive famines, and where, last year, over 65,000 are believed to have embraced Christianity. "I may speak here," says an Indian Missionary—Dr. J. J. Phillips—"of one more indication of progress. The laws of caste are becoming singularly accommodating in view of the fact that so many clever young men are embracing the Christian religion. I am surprised to find quite a favourable modification made in these hitherto inflexible laws since my leaving India for my furlough in 1875. Let us thank God and take courage that what the venerable Dr. John Scudder used to call Satan's masterpiece, this system of Hindoo caste has received its death blow. Some swift arrows from the quiver of God's truth have wounded it mortally and it has begun to die."

We see indications of the turning tide in the Turkish Empire, scourged with war, and now bound down to European forms of law, and virtually responsible to Britain and under its protection. "Our annual examination," says a missionary from Syria, "awakened profound interest. The people were stirred with excitement. They came out by hundreds to witness the exercises. Every spot in the building was occupied. Leading men of the place were heard to say while listening to the examination on religious subjects,—'There are many things in our Church service not founded on the Gospel, but contrary to it; and this ought not to be.'"

We see marks of the change in "fair and fruitful Italy." Some time in May last year, Signor Ribetti, of the Waldensian Church, lectured in Rome, on "Mary the mother of God," a dogma which he denounced in no measured terms. The lecture was delivered to a crowded audience of educated men, and yet none did violence to the bold controversialist. "The work of evangelization," says an Italian newspaper (*Diritto*), "whether it be acknowledged or denied, according to the views one is led to take by passion, prejudice, or narrow political views, is a fact in Italy. Not only is it a fact but it is daily extending its roots, and though slow, yet is it making progress and gaining ground. This is a fact, a social truth."

We see shadows of coming events in that *Federal Union of Europe* in defence of the *Sabbath day* which held its Second International Congress the other month, in the city of Berne, Switzerland, where the chief advocates of a Puritan Sabbath for the workmen of Europe were Alexandre Lombard, a Genevese; Deluz, a Belgian; and Reveilland, a Parisian editor.

With a volume of force that is startling, the tide in France is turning. In that very Nantes, famous in history for its Edict, the revocation of which

in 1685 enacted that all Protestant ministers refusing to be converted should, within fifteen days leave the kingdom—in that very Nantes, in the month of last September, Dr. Sommerville, a Presbyterian minister, addressed in the Theatre de la Renaissance an audience of 2,000 Frenchmen. "A more orderly and well-behaved assemblage," says an eyewitness, "could seldom be seen in such places, and I suppose never before on such an occasion in this place. It is something at which we are perfectly astonished. They listened with the deepest attention and apparent delight to the gospel addresses—so beautifully interspersed with striking and telling anecdote. Their delight was manifested by loud applause after the singing and in the middle and at the end of the discourse." "The Christianity of our Lord and His apostles," says the Rev. G. Fisch, D.D., Paris, in a recent letter, "is to the little landed proprietors of Franco like the discovery of a precious jewel which had been hitherto hidden from their sight. All our religious societies testify that multitudes are now longing for the Word of God. Around the bigoted city of Avallon, in the Nivernais, there are now ten towns and villages where the preaching is attended by more than 2,000 people; this religious movement reminds us of the time of the Reformation. New churches among converts increase rapidly; remarkable conversions take place, and we enjoy such a religious liberty that we may preach in every one of 37,000 townships. In the present Cabinet, five Secretaries of State are Protestant, one is a Jew, three are Catholic free-thinkers, and only one is supposed to attend mass."

What of Germany, the cradle of modern materialism in science, rationalism in theology, and pantheism in philosophy? Has the tide there shown last year any symptoms of returning? The sea of opinion seems stationary; but if anything at all is noticeable it is an ebbing from the flood height of error. In the Berlin Cathedral lately, at a large gathering of the leading evangelical members of Berlin, its higher church authorities, and its Christian laity, the German Emperor said:—"What alone in the movement of the times can give fixity to religious faith? The only foundation is laid in Jesus Christ. Do not join yourselves (addressing the students) to those who reject the Bible, the alone source of truth, or falsify its words by *the arbitrary interpretation*." There are perhaps at the present time, more young men in Germany than since the beginning of the century, who, warned by the repeated abandonment of rationalistic theories, are inclined to take the Kaiser's sensible advice, and walk in the good old paths. The higher schools and Universities are beginning to breathe a purer atmosphere; and before long this atmosphere, according to a common law, will descend to the valleys and plains of everyday life, and permeate the thought of the people.

The most marked instance of a sudden reversion of strong and disastrous tide of error, we see in the two great scientific societies of the world. The British Association that met in Sheffield in August, manifested, according to one of their own number who was present, a spirit towards the Bible in marked contrast with the spirit of former years. Aversion to the supernatural seems fast passing away from the best scientific minds. On many controverted points there seems at last to have been found a basis of agreement in consistency with common Bible views. The address of Dr. Allman, President of the Association, on "The Principle of Life," is as remarkable for its sound sense as was the address of Dr.

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Tyndall, a few years ago at Belfast, for its wild nonsense. In this address materialism receives a blow from which it cannot soon recover. "Of two particles of protoplasm," Dr. Allman said, "between which we may defy all the power of the microscope, all the resources of the laboratory to detect a difference, one can develop only into a jellyfish, the other into a man; and one conclusion alone is here possible, that deep within them, there must be a fundamental difference which thus determines their inevitable destiny, but of which we know nothing and can assert nothing beyond the statement that it must depend on their hidden molecular constitution." Again he says, "That consciousness is never manifested save in the presence of cerebral matter, or of something like it, there cannot be a question; but this is a very different thing from its being a property of such matter, as polarity is a property of the magnet, or irritability of protoplasm." These utterances surely indicate a turn in the tide, as does the fact that in connection with the meeting of the American Association, at Saratoga this autumn, there was held a prayer-meeting of scientific men, in one of the section-rooms, over which presided Dr. Wilson, of Toronto University, and in which, by way of remark and prayer, took part Prof. Martin, of New York University; Prof. Eaton, of Brooklyn; Prof. Rice; Prof. McCloskie, of Princeton. Arrangements were made for a similar meeting next year in connection with the meeting in Boston.

In some quarters it has been believed and maintained that the Presbyterian Churches of Scotland, with all their conservative tendencies, were being carried away on the high tide of modern thought and liberal theology; and the United Presbyterian Church, which allowed false teaching in its pulpits to go unrebuked, was referred to as a case in proof. But the flood-mark in this kind of thing has evidently been reached in that Church and with a vehemence quite characteristic of the Scottish mind, the tide, as was clearly evidenced by the suspension from ministerial duties of a notorious errorist, by a vote virtually unanimous,—259 against 29—has begun to return to within old orthodox banks. In keeping with the decisive vote were the incisive speeches which shew clearly that if there was ever any trend in the direction of hesitation among the Presbyterians of Scotland in regard to the mysterious and awful doom that hangs over those that die unbelievers and impenitent, that hesitation, under the guidance of Providence, Scripture and discussion, has given place to decided belief and no less decided utterances.

"I cannot regard this error," says the Rev. Dr. Andrew Thomson, the successor of Dr. John Brown in the pulpit of Broughton street Church, "with which Mr. Maorne is charged, in which he persists, in which he even glories, as a matter of mere speculation which may be borne with in the teaching of our ministers. It is not a matter of doubtful disputation, or which belongs to the mere outworks of our religion, but one to which our Lord gave much prominence in His teaching, and to which we are bound to give a proportionate place in ours. I cannot consent that it shall be an open question in our Church, because I believe it enters into the very substance of the faith, and must necessarily affect our views of other great truths of the Bible. Did I cease to believe this truth, it would seriously affect my views of the penalty of sin, of its desert and its doom, it would influence my views of the value and the efficacy of

Christ's atonement, of the greatness of the love of Christ, and of the magnitude of the deliverance which He has wrought out for me in His work of redemption. I cannot consent that it should be permitted to be taught in our churches, because it would introduce inevitable rents and divisions among us, would break up all the harmony of our teaching, and destroy all the confidence of our intercourse, one of our number declaring in one pulpit that this is a part of divine revelation, and another holding it up as a fanatical delusion, a part of the 'savageism of Calvinism.' I cannot consent to its sanction, even by silence or forbearance, because the moment we do this we begin to break off our relations with all the other Protestant Churches of the world, and become suspected and branded, because all past experience proves that men who go aside on this point seldom rest at this step of divergence, but err further and further from the faith, because I remember our Lord's maxim that a house divided against itself cannot stand, and because to do so would be to disobey the divine injunction earnestly to contend for the faith once delivered unto the saints."

Whether this recession in the tide of worldliness, self-indulgence, and scepticism is to continue, or whether it may be succeeded by another flow, higher, wider and more disastrous, will depend, under God, on how the Churches of Christ will quit themselves in the score of years that yet remain of the nineteenth century. There is required, in order that the turning tide may carry Christianity to its destined triumph, that Christians should exhibit the active and passive virtues that in its early history caused the Christian religion to bring learning, science, philosophy, education, commerce and politics into subjection to Christ and the principles of His spiritual kingdom. The old rule of consecrating to the active service of Him that died for them the whole of the heart, the seventh of the time, the tenth of the increase, and the first-born of the sons, must come into force once more, in the end of the world as at the beginning, or else the fatal tide will again, for a time, overwhelm Christianity.

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HISTORY OF CONGREGATIONS.

ST. PAUL'S CHURCH, MONTREAL.

St. Paul's Church was founded in 1832 by the Rev. Edward Black, D.D., a native of the shire of Galloway, Scotland, who came to Canada in 1822, and was for some years colleague with Mr. Eason, in the old St. Gabriel street congregation. The Church edifice was built entirely through Dr. Black's energy, and chiefly with money advanced by himself. The first communion service was held in it on the 5th of October, 1834; and Dr. Black continued to officiate, with much acceptance, to a constantly increasing congregation, until his death, on the 8th of May, 1845, in the fifty-third year of his age. gt

The Rev. Dr. Robert McGill, formerly minister of Niagara, succeeded Dr. Black, on the 5th of November, 1845. He was a native of Ayrshire, and a licentiate of the Presbytery of Glasgow, who had come to Canada in 1829. The memory of this excellent and pious minister is still cherished by many in the congregation. Dr. McGill died on the 4th of February, 1856.

On the 4th of the following November, the Rev. William Snodgrass, of Charlottetown, Prince Edward Island, was inducted into the vacant charge, and continued faithfully and efficiently to minister to this congregation, until he entered upon his duties as Principal of Queen's University at Kingston, in October, 1864.

Principal Snodgrass was succeeded by the Rev. John Jenkins, D.D.—the present minister—who was ordained on 3th August, 1837, as a missionary to India. Dr. Jenkins was received from the English Presbyterian Church by the Presbytery of Montreal, in May, 1865, and was inducted on the 27th June following.

The earliest statement of numbers, dated September, 1836, is as follows:—178 communicants; 77 "hearers;" 29 intending communicants; and 205 children—making a total of 489 under the care of the Kirk-Session. The average attendance at the Lord's table, during Dr. McGill's ministry, was 200; during that of Dr. Snodgrass, 260; and during the incumbency of the present minister, 327.

The congregation continued to worship in the old church, in St. Helen street, until the last Sabbath of January, 1867. The church had then become too small for the congregation, and had ceased to be central. It was, therefore, determined to build upon the present site. During the erection of the new edifice, the congregation occupied the Hall of the Normal School. On the 27th September, 1868, new St. Paul's was dedicated. The opening services were conducted, in the forenoon, by the present minister; in the afternoon, by the venerable Dr. Mathieson, of St. Andrew's Church; and in the evening by the Reverend Principal Snodgrass, D.D.

On the following Sabbath, the Sacrament of the Lord's Supper was administered to 318 communicants. The roll now numbers 546, of whom 398 were present at the last communion.

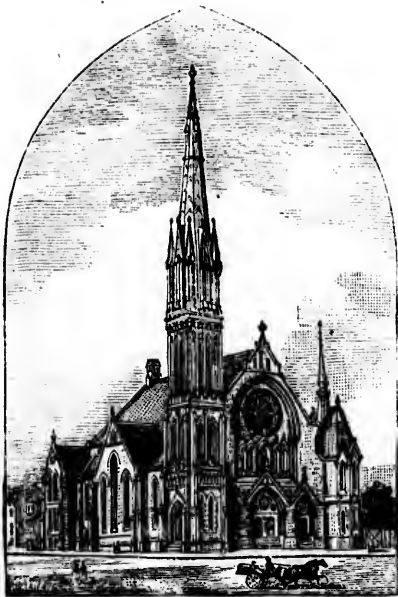
The church was built at a cost of \$100,000, including the organ; of this sum, \$24,000 was realized from the sale of the old property. During the last ten years the congregation has contributed, for all Church purposes, the sum of \$171,500, exclusive, of course, of the sum obtained from the sale of the St. Helen street Church.

PRESBYTERIAN CHURCH, CRESCENT STREET, MONTREAL.

By the good Providence of God, this church has had a highly honourable and useful career. It originated in a desire to lift up the standard of evangelical religion at a time when such an effort received the cordial sympathy and support of only a few earnest Christian people. On the 6th January, 1844, twelve persons connected with various churches in the city met in the house of the late James R. Orr in St. Paul street. These were the Rev. W. Bethune (probationer), Messrs. John Redpath, James R. Orr, Arch. Ferguson, David Ferguson, Wm. Macintosh Hutchison, James Morrison, E. Melver, Arch. McGoun, Alex. Fraser, and Donald Fraser (now Rev. Dr. Fraser, London, England). These formed themselves into a committee for the furtherance of the cause of the Free Church in this city and province. Dr. Macnider, Messrs. A. Stevenson, James Court, and Jos. Mackay were subsequently added. In the same year the Rev. Dr. Burns, then of Paisley, and since deceased, visited the city, and greatly stirred up the people by his powerful sermons and addresses, and raised large sums for the building fund of the Free Church of Scotland. At the invitation of the above committee the Rev. W. C. Burns, afterwards missionary in China, passed more than a year in this city and various parts of the Province, with blessed results following his earnest labours. After him the Rev. John McNaughton, then of Paisley, now of Belfast, spent some time in the city, and warmly encouraged the proposal to establish a new congregation. In 1845 the Rev. John Bonar, then of Larbert, officiated for a short time in St. Gabriel street Church, and began to meet applicants for membership in the new congregation in a hired room in St. George's street. In about three weeks—March—a temporary wooden church was erected in Lagauchetiere street, to accommodate 500 or 600 people, near the end of Cote street, at a cost of £300. Dr. Bonar opened this humble edifice and not a few still remain who distinctly remember the happy days spent within its walls. Two years later, in 1847, Cote street Church was opened for service by the Rev. Dr. McGillivray, of Aberdeen, and Rev. Dr. Wilkes, of Montreal. Without entering into details, or waiting to trace further the history of the church, it may be stated that from its formation to the present date its pulpit has been supplied by over twenty leading ministers of the Free Church of Scotland, who officiated each from two to six months. It has also enjoyed the services of three settled pastors. The first was the Rev. Donald (now Dr.) Fraser, of London, England, who was ordained and inducted 8th August, 1851, and continued his ministry for about seven and a half years. It is stated in the reports of the deacons that during his pastorate the membership rose to 336, and the number of sittings allocated in the church to 886. It is proper to mention that thirteen deputies from Scotland had rendered service, in the church prior to Dr. Fraser's settlement. After his acceptance

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CRESCENT STREET CHURCH, MONTREAL.

of a call to Inverness, Scotland, the pulpit was vacant for over two years. The Rev. D. H. MacVicar, Knox Church, Guelph, Ontario (now Rev. Principal MacVicar, LL.D., Presbyterian College), was inducted as his successor, January the 80th, 1861, and continued his pastorate for nearly eight years, during which, according to the printed reports of the Kirk Session and Deacon's Court, the membership rose to 572, and the largest number of sittings allocated was 914, leaving only 9 sittings in the area and 34 in the galleries not allocated. Dr. MacVicar was succeeded in the charge by the Rev. Dr. Burns, now of Halifax, N. S., who was inducted on 4th May, 1870, and continued his pastorate with energy and fidelity for nearly five years. In referring to the career of usefulness which this church has already enjoyed, it would be improper to forget to mention that it has aided materially in founding and supporting some five mission Sabbath schools, together with St. Joseph street Church and the mission at Petite Cote—and has also contributed very largely to the erection of the Presbyterian College; to its endowment fund; its scholarships and annual revenue, while giving liberally to all the general schemes of the Church.

After the removal of Dr. Burns to Halifax, the pulpit continued vacant for more than four years, and the congregation was presided over by Principal MacVicar as Moderator. During this time the thought of removing to a central position was carried into effect, in a manner which reflects the highest honour upon the energy and liberality of all concerned. On the 5th May, 1877, the corner stone of the new church was laid by Principal MacVicar, and it was opened for public worship on the 10th of March, 1878, the services being conducted by Rev. Principal MacVicar, Rev. Dr. Ormiston, of New York, and Rev. A. B. MacKay, of Brighton, England. The building, which was designed by Hutchinson and Stelle, architects, is in the French gothic style of the 13th century, and takes rank in point of beauty, magnificence, and general convenience with the finest churches on this continent. It seats twelve hundred, has vestries, school rooms, and lecture room attached, and cost along with the site about one hundred and eighteen thousand dollars. The entire amount is already provided for by the congregation. In May, 1878, the congregation addressed a most cordial and unanimous call to the Rev. A. B. MacKay, Brighton, England, which he declined. In about a year after, the call was renewed and accepted, and Mr. MacKay was inducted pastor on the 16th May, 1879. He enters upon his work under the most promising circumstances and is sustained by a large and devoted staff of elders and deacons.

ST. JAMES SQUARE PRESBYTERIAN CHURCH, TORONTO.

The St. James' square Presbyterian Congregation was originally organized as "The Second United Presbyterian Congregation of Toronto." After the union of 1861, it was known as "Gould Street Congregation."

An application made early in 1853, by a few members of the United Presbyterian Church, to the Toronto Presbytery of that body, for organization as a Congregation was refused, but on appeal to the Synod the finding of the Presbytery was set aside. In obedience to the decision of Synod, the Congregation was organized on the 6th of July, 1853. The communion roll, as first made up, had on it the names of thirteen members only.

The first Session consisted of three elders, inducted into office on the 6th of November, 1853. Two of these were, the Rev. W. Ormiston, now pastor of one of the Dutch Reformed Churches, in the City of New York, and Rev. Charles Fletcher, now residing at Goderich. On the 23rd of November in the same year, the Rev. John Taylor, M.D., D.D., then Professor of Theology to the United Presbyterian Church in Canada, was inducted as the first pastor of the congregation.

At first the congregation met for public worship in the Mechanics' Institute, a small building on Court street, on the site of which the Police Court has since been built. This continued to be the place of meeting until a church was erected at the corner of Gould and Victoria streets. The foundation of this church was laid in the autumn of 1855, and it was opened for public worship on the 11th of January, 1857. Towards its erection generous pecuniary assistance was received from friends in Scotland, and in the City of Toronto, but there remained a considerable debt, and this, during the trying years which followed the commercial crisis of 1857, pressed hardly on the small congregation.

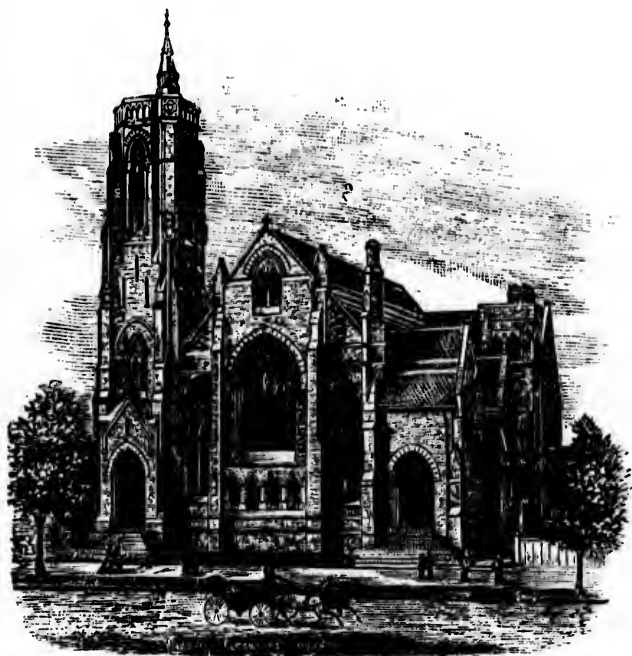
In May, 1861, the Rev. Dr. Taylor resigned the pastorate and returned to Scotland. His departure was justly regarded as a loss, not only to the congregation, but to the Presbyterian Church in the Province.

Soon after, the Union forming the Canada Presbyterian Church took place, and the late Rev. Dr. Burns, Professor of Church History in Knox College, came to the assistance of the congregation, and from July, 1861, until May, 1863, gave his services gratuitously as stated supply. The congregation cherish a grateful recollection of the valuable service he rendered in the time of need.

On the 28th of May, 1863, the Rev. John M. King, M.A., who had been for about six years Minister of Columbus and Brooklyn, in the Presbytery of Ontario, was inducted as pastor of the congregation, and has ever since continued to labour among them with great acceptance and success.

A few years after he came the church was injured by fire, and when repaired, galleries were added to provide for the increased number of worshippers. Year by year the congregation continued increasing, until the church became too small. As it was not, from its position and shape, capable of enlargement, the erection of a new one was resolved on. Accordingly a new site on the north side of St. James' square was bought, and the erection of the present church begun in the latter part of 1877. On the 10th of March, 1878, the congregation met for the last time in the old church, and with solemn and appropriate services brought to a close its term of worship there. On the following Sabbath, services began to be held in the school-room attached to the new building, and were continued there during the summer months. On the 17th of November, 1878, the new church was opened for public worship, in the Rev. W. M. Taylor, D.D., of New York, preached in the forenoon and evening, and the Rev. John Jenkins, D.D., LL.D., of Montreal, Moderator for that year of the General Assembly, in the afternoon.

The building itself is a handsome structure of Georgetown stone, capable of seating 1000 persons. It has, in the rear, a large lecture-hall or Sabbath-school room, Bible-class room, infant-class room, parlours



ST. JAMES SQUARE CHURCH, TORONTO

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and vestry, all admirably adapted for their respective purposes. The total cost, including the site, was \$55,700.

The congregation has, during the twenty-six years of its existence, enjoyed, in a marked manner, the blessing of God. In His good providence it has had great success and prosperity. It is believed it has been the means of doing much spiritual good. Its early difficulties have been long since surmounted, its numbers have been enlarged, its liberality has increased, its peace and harmony have been unbroken.

Commencing in 1853 with 13 names on the roll, the membership at the time of Dr. Taylor's induction was 29, and in 1863, when Mr. King became pastor, 105. The number now on the roll is 474.

From its earliest days the congregation has had an honourable record for liberality towards the schemes of the Church. In 1856, the entire income was \$907.07, of which \$198.07 was devoted to extra-congregational purposes. The amount contributed in 1878 to the various schemes of the Church was \$2,545.12.

After the erection of the building on Gould street, and until Dr. Taylor left Canada, the Divinity Hall of the United Presbyterian Church met in the class-room of the church. This, and Dr. Taylor's being, at the same time, professor and pastor, led many students to connect themselves with the congregation. His being succeeded by Dr. Burns, a professor in Knox College, and the hearty sympathy of the present pastor with students and everything affecting their life and welfare, have ever since attached to it a large proportion of students. At present there are the names of 52 students on the communion roll. West of the maritime provinces only one Presbytery can be found without ministers who were, during their student life, members of the congregation. Several of the most active labourers now in the maritime provinces were also, at one time, connected with it. Among those who have gone abroad to the foreign field may be mentioned Mr. McKay of Formosa, Mr. Douglas in India, and Messrs. Wilkie and Smith, who have recently gone to India under the auspices of the American Board of Missions.

WARWICK CHURCH, BERMUDA.

1719 is the proper date of the place of worship occupied by this congregation. It is consequently the oldest Presbyterian church edifice in the British Colonies;—and the congregation is older than the building and probably dates from the first settlement of the Colony, in 1612. Accompanied by the Rev. George Keith were the first immigrants. Two years subsequently the Rev. Lewis Hughes arrived in Bermuda. They were both Scotchmen, Nonconformists, and evidently of Presbyterian tendencies. Hence, in 1619, when pressed to conform to the ritual of the Church of England, they sternly refused, but readily agreed to use an English translation of the Liturgy which, under royal sanction, had been in use since 1565, in the Channel Islands, and was known as "the Liturgy of Guernsey and Jersey." Now this Liturgy, of which some will have heard for the first time, is identical, in everything but the name, with the Liturgy of the Reformed Churches of France and Geneva. This *Presbyterian* Liturgy was read in the churches of Bermuda during Governor

Butler's residence, and, no doubt, for some time afterwards. The precise date of its withdrawal is unknown.

In 1644 the three ministers of Bermuda, having declared for independency, retired from their parochial charges. Their followers, not being many, were organized into a single congregation, of which the Rev. Nathaniel White was chosen pastor—the other two ministers consenting to act as deacons. The non-seceders, being now destitute of pastoral care and instruction, successfully petitioned the authorities in England to send out ministers who were prepared to conduct the services in accordance with the forthcoming "Directory" of the Westminster Divines. Hence, during the "Commonwealth," the incumbents of the "Tribal" or parish churches, were of a pronounced Presbyterian type. But after the "Restoration" and during the remainder of the seventeenth century, Presbyterian and Independent ministers, being Calvinists, seem to have been appointed indiscriminately. When, constrained by conscience, the Presbyterians withdrew from the parish churches, is not quite certain, but it must have been in the interval between 1704 and 1719. The site on which the Warwick church stands was the gift of a member of the congregation, who "in gratitude to God, who had given him an estate, and from love to the Presbyterian people who were destitute of a 'Tabernacle,'" was moved thereto. Being, till lately, the only one in Bermuda, the Warwick church continued to be attended by Presbyterians from all parts of the Colony, and, though it has not been without its trials, yet has it, by the blessing of God, come safely out of them all: and never was, perhaps, at any former time, more prosperous and promising.

In the absence of "Records" we are unable to give the names of all the Presbyterian ministers who have served in Bermuda, but the following is a correct list of the pastors of the Warwick Presbyterian church.

1st. The Rev. James Paull (from 1720 to 1750). During his incumbency the Rev. George Whitefield visited Bermuda, and, on eight successive Sabbaths, preached in the Warwick church. The congregation, at this time, had no Ecclesiastical connection.

2nd. The Rev. John Maltby (from 1750 to 1768). The congregation petitioned the Presbytery of New York, America, to be received into Ecclesiastical connection. Result not known, but petition most likely granted.

3rd. The Rev. Oliver Deming (from 1771 to) is supposed to have come from New York.

4th. The Rev. Mr. Dalziel (from 1779 to) came from Presbytery of Edinburgh, Scotland.

5th. The Rev. James Muir (from 1782 to 1787) was formerly assistant to Rev. Dr. Hunter, London Wall Church, London, England, and latterly Rev. Dr. Muir, of the United States.

6th. The Rev. Enoch Matson (from 1792 to 1831). He was ordained by and remained in connection with the Presbytery of Baltimore, United States.

7th. The Rev. Francis Dickson (from 1822 to 1823.) He came from Scotland, and was colleague to Mr. Matson.

8th. The Rev. George Galloway (from 1832 to 1833). He was sent from Scotland by the "Glasgow Society."

9th. The Rev. Archibald O. Greig (from 1834 to 1837). He also was sent out by the "Glasgow Society."

10th. The Rev. James Morrison (from 1838 to 1848). He was a Scotchman, but came to Bermuda from Lawrencetown, Nova Scotia.

11th. The Rev. James Adam (from 1849 to 1850). He was subsequently minister of the Free West Church, Glasgow, Scotland.

12th. The Rev. Walter Thornburn (from 1852 to).

WORK IN THE WOODS.

BY THE EDITOR.

There lies before me a map of "Western Canada," now the Province of Ontario, which bears date about forty-five years ago. On this map, the country lying north of the Grand River, at Fergus, and west of Barrie to Lake Huron, is laid down as "Indian Territory," measuring about one hundred miles from Fergus, to Warton, on Colpoy's Bay, and another one hundred miles from Barrie, on Lake Simcoe, to Kincardine, on Lake Huron. This district, a land of lime-stone formation, rich soil and good air, was then the hunting grounds of the Indians.

Pressed for room in the townships bordering on Lakes Ontario and Erie, the Government about 1836, arranged with the Red Man for possession of his territory, sent forward its surveyors, laid out by degrees about thirty townships, averaging ten miles square, and opened four great paths through the pathless woods, for the entrance of the adventurous immigrants. The Garafraxa Road starting from Fergus, the Toronto Road from Mona Mills, near Orangeville, the St. Vincent Road from Barrie, and the Saugeen Road from Goderich, all converging to the waters of the Georgian Bay, at Owen Sound.

Over these primitive roads, run like General Wade's road through the Scotch Highlands, without deference to hill or fear of river, very much as the crow flies, came for several years a varied class of settlers. There were soldiers who had served in the Napoleonic wars, crofters from the North of Ireland and Scotland, fishermen from the Hebrides, bogmen from the lowlands of the "Green Isle," weavers from Paisley, sailors from Orkney, sturdy yeomen from every county in England, "cute Yankees," Pennsylvania Dutch, French, and a few native Canadians; but a very large proportion were Presbyterian of Scotch, Irish, and Canadian origin.

While these Presbyterian families were pushing their way into the heart of the primeval forest, the churches whose children they largely were, stood in a conflict, as agents or spectators, that engrossed all their thoughts, a conflict which issued as all know in the disruption of 1843.

As far as I can gather, the first ordained minister of the Presbyterian Church, that carried the gospel persistently through this wilderness, was

a Mr. McIntosh, who seems to have entered by the Garafraxa Road, and to have left by the St. Vincent Road in the direction of Barrie. He came on the people, a stranger and very reticent as to his origin, from beyond the Grand River, very much as Elijah came from beyond Jordan, but recollections of his visit, and sermons and talk, still linger as a dim memory in the talk of the old settlers.

The upheaval of church life and zeal that attended the ten years' conflict and the disruption in Scotland, sent its wavelets and ripples out and on to the shores of the Georgian Bay and Lake Huron. The Rev. John McTavish, late of Woodville and Woodstock, now of Inverness, Scotland, in 1844, preached up the Garafraxa Road, and houses still remain in which he gathered congregations from the "logging field," to hear "the word" in English and Gaelic. It was only last week, an old settler pointed out the site of one of these extemporized churches, where a "meeting" was held of men, black as negroes with the charcoal of the logheaps. "One man fell asleep," said the narrator "and he got it." He evidently thought he deserved it for sleeping under the first sermon they ever heard in the "bush." The Rev. Mr. Smellie, of Fergus, and the Rev. Dr. Burns, made frequent and fragrant visits into the world of woods, that stretched from Mr. Smellie's parish, north to the Georgian Bay. The Rev. Mr. Sutherland of Ekfrid, the Rev. Mr. McPherson of Williams, the Rev. Mr. Ball of Guelph, the Rev. Archibald Currie, the Rev. Dr. Reid, the Rev. Mr. Meldrum, Dr. Barrie, Messrs. Inglis, Dr. Irvine, etc., etc., the late Rev. Mr. Nesbit, the late Rev. Dr. Inglis, and the late Rev. Alex. McLean, are all remembered, coming from various directions, abiding for varied periods, exhibiting varied gifts, as casting, while they passed, a gleam of sunshine on the dreariness of many a silent Sabbath in the solitude of the great leafy sea where men who used to range the hills found themselves buried.

Does the reader wish to get a glimpse of the condition of the country of which I am writing as it was thirty years ago? Let eye-witnesses describe four salient points where busy cities now stand, with their shipping and their warehouses, their churches and their high schools, their rich gardens and beautiful private residences of stone and brick.

Writing of Goderich in 1850, the Rev. W. K. Sutherland says, "The churches here seem to be in a very fluctuating state. The Secession Church seems to bear the *inclemency of the cold climate* better than any other who has yet attempted to unfold the banner of Christ in these northern regions. It will appear very strange to Scotchmen to hear that while there are hundreds of their countrymen about Goderich, the Free Church has no tangible existence there."

The same year, the same writer says of Kincardine: "It being not much more than a year since the first settlers penetrated into the heart of this great forest, there is scarcely any road with the exception of the Lake Shore. Kincardine is very advantageously situated on the Lake Shore in the midst of an immense tract of bush land, which in a few years will probably be occupied with thriving settlers. This is a most interesting field for a missionary labourer."

From Southampton, then called Saugeen, a correspondent thus discourses of the amenities of the place in 1849: "The country is called in the Indian tongue Saugeen, which signifies "the mouth of the river." It is sixty miles from Goderich, but being unsurveyed, it possesses as yet

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but a small population of Europeans. It however has an Indian population of 200 all told. A sufficient extent of the forest has been cleared to indicate that agriculture is beginning to be substituted for the chase."

As to Owen Sound, here is what the Rev. Mr. McPherson says of it after having spent a Sabbath there in 1849: "My feelings were a good deal agitated at the thought of leaving it, and when ascending the mountain at the foot of which lies this lonely village of the wilderness, I once and again turned round and gazed with deep emotion on its scattered dwellings." This "*lonely village of the wilderness*" has now over 4,000 inhabitants, three newspapers, a High School, some half a dozen churches, with shipping in its harbour, and steamboats and a railroad to do the work done of old by its "Toronto and Sydenham Road."

A fair indication of the spiritual condition of the country may be gathered from a letter addressed to the editor of the "Record" in 1850, by Mr. McNab, Postmaster, Durham. "From the township of Arthur," says the writer, "as far as the village of Sydenham (Owen Sound), a distance of sixty miles or more, there is no stated ministry in connection with the Presbyterian Church of Canada, and yet the greater number of inhabitants residing within the boundaries above are Presbyterians."

Three branches of the Presbyterian Church, "Free," "United Presbyterian," and "Established," now happily united in the Presbyterian Church in Canada, sought the good of the settlers dwelling solitary in the forest. The "Established Church" effected a settlement in Nottawasaga on the eastern edge of the field where the Rev. Mr. Campbell ministered over a wide district for many years; and also on the southern edge at Arthur, and at Paisley, where the Rev. Mr. McLennan was settled. The "United Presbyterian Church" occupied the northern face of the land by settling the Rev. Mr. Fayette (now deceased) in Meaford, and the Rev. Mr. Dewar on the Lake Shore road, while they also entered the country from the south by taking possession of Walkerton (yet a hamlet) in the person of the Rev. Mr. Moffat. The Free Church, in the ardour of its first love, in the person of settled pastors like those pastors mentioned above, and in the person of students from Knox College, walked through the country from north to south, and from east to west, but effected pastoral settlements only in Southampton (Rev. Mr. McNaughton) and Owen Sound (Rev. Mr. McKinnon).

That was the position of north of Simcoe, and of the counties of Grey and Bruce, when, in 1855, I became personally acquainted with the field. Such a field was graphically depicted one quiet summer evening by Dr. John Bonar, of beloved memory, to the General Assembly met, in 1852, in Canonmills Hall, where we, students of the University who remained over summer in Edinburgh, dropped in during the evening sederunt to see Hugh Miller taking notes, to hear Dr. Duncan speaking about "God's ancient people," Dr. Candlish debate, Dr. Cunningham reason, and for two summers, Dr. Duff thunder about the Church's indifference to India and its many millions of miserable idolaters. Dr. John Bonar's picture of the lack of Gaelic preachers in British America arrested the attention of some of the students, and turned my bent, which lay towards literature, in the direction of pioneer work in the woods of Canada. It was therefore with much satisfaction I learned on reaching Toronto in the summer

of 1855, that the Presbytery of Toronto had assigned my summer's work where Collingwood was struggling into existence in a sandy swamp, dismal with blackened stumps and the croaking of frogs, and under the shadow of the Blue Mountains, from whose top I could gaze on a great sea of waters and as great a sea of woods, a prospect unequalled perhaps in Ontario for its beauty in midsummer, and for its extent. The Rev. Mr. Campbell, then settled in Nottawasaga, and myself, as far as Presbyterianism and Gaelic were concerned, had the whole country from Barrie, where Mr. A. McKenzie was then stationed, to Meaford, occupied by Mr. Fayette, as our "circuit," and there was no time nor inclination for falling out. He had regular congregations in two places, one near Creemore, and the other in what was called the "back settlement" or West Nottawasaga. From the Presbytery of Toronto I had no instructions, the field was wide, the cry for preaching was loud, and the middle of summer found on my hands nine preaching posts arranged after this fashion: First Sabbath forenoon, Sunnidale Corners, in little log school-house; then at noon, Stayner, in the house of Mr. Phillips; and in the afternoon, log school-house on the fourth concession. Second Sabbath forenoon, Bowmore; noon, Nottawa; evening, Collingwood, in school-houses. Third Sabbath forenoon, town line between Osprey and Melancthon; noon, McIntyre's Corners; evening, Singhampton, all log school-houses. In most of these places the service, short of course, was held in English and Gaelic. In that district there are now about fourteen or fifteen churches some of them very good and commodious buildings, two varieties, Osprey and Duntroon, and five settled ministers, Messrs. Rodgers, Moodie, D. McDonald, Alex. McDonald, and Millard.

After a short season in the depths of winter among the Highlanders of Oro, and round by Mara to Beaverton, in the summer of 1856, the Presbytery of Hamilton, whose boundaries then extended from Burlington Bay to the Georgian Bay, or if we choose to Hudson's Bay, gave me my summer's work in the County of Grey, the central section of the Indian Territory of forty-five years ago. The entrance from the south into "the wilderness" was by stage from Guelph, over a rough road. Mount Forest was then a small cluster of wooden houses, and our church there a log house with some attempt, however, at the ornamental. In Durham the frame of their church was up and closed in; the pulpit was a carpenter's bench with a perilous ascent, but scope enough to walk about, sufficient to satisfy the desire of any modern preacher, when one got a-top; at the Rocky Saugeen, where stands now a handsome stone building called "Burns' Church," in memory of Dr. Burns who, on one of his visits, narrowly escaped death here, the church was a large frame barn, still standing, and then open like one of the mosques at Constantinople, to the feathered tribe, who do not always choose to be reticent when an egg is laid, should it happen even to be in the middle of the preacher's discourse. The church "beadle" is believed to be equal almost to any emergency, but the most active of the fraternity would be puzzled how to deal with an intruder whose position was on the highest rafter of a Canadian barn. At Latona, the preaching place was then a dwelling-house, and at Chatsworth it was a barn, minus, however, "the feathered tribe." The Presbytery of Hamilton was pleased, in 1859, to order my settlement sending for the purpose Mr. Grant, of Owen Sound, Mr. Middlemiss, of

Elora, and Mr. Alex. McLean, of Puslinch, to do the work of ordination. Far from railway, cut off from books, congenial companionship and friends, the prospect at first seemed dreary, and the heart at times came near fainting; but the work was urgent and none else to do it, and there joy came from unexpected quarters; but two congregations to-day, Chatsworth and Latona, with two pastors, with churches and manses, a united communion roll of 464 members, with annual contributions exceeding \$2,000, is more than sufficient reward.

It would be interesting to trace the history of the rise and progress of Presbyterianism in Simcoe, Grey and Bruce, from these first days when ministers had to do duty in parishes often twenty miles long by as many wide, when half the time was spent in the saddle or in the cutter, when new fields were being constantly explored and new congregations rapidly organized, when money was scarce, but when a hearty welcome was given to the preacher and his horse in every corner of the woods. It would be interesting to narrate incidents and anecdotes, and especially to mention the names of fellow-labourers, some of whom have gone to their rest,—the Rev. Messrs. McKinnon, Fayette, Gibson, Stewart, McDowall, and Donand McLean; some of whom have gone to other fields, such as the Rev. Messrs. Grant, Stevenson, Cameron, McLennan, McInnis, Gauld, Brown, Fraser, Bremner, Knowles, Greenfield, Greig, Crozier, and Dr. Waters, but for this interesting story time and room are both now lacking here.

It is well, however, here to note that the work begun by Presbyteries in organizing congregations along the line of the Garafraxa Road from Fergus north is still being continued by the Presbytery of Owen Sound on the same "right line." It was only last month a congregation was organized at Wiarton; and twenty-three miles further north, half way, indeed, towards the extremity of what is still called the "Indian Peninsula," at Lion's Head, it was my delightful privilege last month to organize a Presbyterian congregation of seventeen communicants, more than one hundred miles due north of Mount Forest, where used to lie the southern limit of our field.

On a larger scale than the Presbytery of Owen Sound the other two Presbyteries, Bruce and Simcoe, are pushing their organization toward the north, the former in Manitoulin and the latter in Parry Sound. Still further, on the north shore of Lakes Huron and Superior, many Presbyterian families are settling and thither also must go the eye and hand of these Presbyteries.

Let it suffice in conclusion, to bear testimony here, after an experience of about a quarter of a century, that the work on the whole was pleasant. Let it go abroad as far as this little book can carry it (to the Colleges, we trust, of our own and other lands) that there is in missionary work in the Canadian woods a great and an abiding joy. It is not simply the joy of preaching, for that is to be had everywhere, and more intensely we suppose where congregations are large, but the joy of adventure, of meeting variety of character, of breaking ground, of organizing, of first inductions first communions, first Presbyteries, the joy of founding churches and watching over them and seeing them prosper, bringing one close, one might almost say, to the sacred joy of apostolic work, when there was no building upon another man's foundation; but as it is written, "To whom he was not

spoken of, they shall see, and they that have not heard shall understand."* A great deal of this work is now opening up before our Church on the prairies as well as in the woods, and those young men are wise who, when hope is high and the heart and limbs strong, leap into the arena where soil and glory lie, rather than stand idle till they can step into some old settled charge.

It ought also to be said that the work has been, on the whole, fruitful, in that aspect of it at least that lies open to statistics. Two whole Presbyteries, Grey and Bruce, and the half of Simcoes now exist where down to 1836 the Indians held sway. These two Presbyteries and a half include between fifty and sixty ministers, about 10,000 communicants; and last year their contributions to all purposes amounted to over \$75,000, while their church buildings (some of them, as in Paisley, Owen Sound, Walkerton, Meaford, Collingwood, Mount Forest and Harriston, very handsome) number about 155 of all kinds. This, in a general way, is the result of thirty years Home Mission work, as far as it is tangible to men; but of the results in behalf of civil order and morality, the spiritual results in guiding the erring, cheering the downcast, elevating the carnal, in "bringing many sons to glory," who can venture to attempt any estimate. At a time when the Home Mission hand of the Church seems to be threatened with paralysis, it may be allowed me thus to write, for the first time, in the way of encouragement for us "to rise up and possess the land."

Presbyterian Church in Canada.

The next annual meeting of Assembly is appointed to convene in the city of Montreal, and within Crescent street Church there, on the second Wednesday of June, 1880, at half-past seven o'clock in the evening.

MODERATORS OF PAST GENERAL ASSEMBLIES.

1876.—	THE REV. JOHN COOK, D.D.
1877.—	" ALEX. TOPP, D.D.
1878.—	" HUGH McLEOD, D.D.
1879.—	" JOHN JENKINS, D.D.

OFFICERS OF THE GENERAL ASSEMBLY.

THE REV. WILLIAM REID, D.D.,	<i>Moderator.</i>
" WILLIAM REID, D.D.,	} <i>Joint Clerks.</i>
" J. H. MACKERRAS, M.A.,	
" WILLIAM FRASER, D.D.,	

* The writer, without changing his parish, has been a member of five different Presbyteries, arising from the progress of union and extension of the cause. 1st Presbytery, Hamilton; 2nd, Grey; 3rd, Durham and Owen Sound; 4th, Owen Sound; 5th, Owen Sound, after union.

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BOARDS AND COMMITTEES.

SUBJECTS.	CONVENERS.	POST OFFICE.
Knox College Board	Rev. Dr. Topp	Toronto.
“ “ Senate	“ Principal Caven, D.D.....	“
“ “ Examiners	“ John M. King, M.A	“
Pres. College, Montreal, Board	David Morrice, Esq.	Montreal.
“ “ “ Senate... ..	Rev. Principal McVicar, LL.D.	“
“ “ “ Examiners	“ Prof. Campbell	“
Pres. Col., Halifax—Committee } of Superintendence	“ Dr. Burns	Halifax.
Board of Examiners	“ R. Laing, M.A.	“
Senate	“ Principal McKnight, D.D	“
Manitoba College Board	Hon. A. G. Bannatyne	Winnipeg.
Home Missions, Ontario, Quebec } and Manitoba	Rev. Dr. Cochrane	Brantford.
Home Miss., Maritime Provn's. }	“ Dr. Waters. } Joint con.	{ St. John.
Distribution of Probationers.....	“ C. B. Pitblado }	{ Halifax.
French Evangelization	“ R. Torrance.....	Guelph.
Foreign Miss., Ontario & Quebec }	“ Principal Macvicar	Montreal.
“ Maritime Provinces	“ Prof. McLaren	Toronto.
Supplements, Maritime Provn's. }	“ Alex. McLean	Hopewell.
Sabbath Schools	“ James Sinclair	Folly Village.
Finance (Toronto Section)	“ John McEwen	Ingersoll.
“ (Montreal Section).....	Hon. J. McMurrich.....	Toronto.
“ (Halifax Section).....	Warden King, Esq	Montreal.
Aged & Infirm Ministers' Fund } (Ontario and Quebec).....	J. S. McLean, Esq	Halifax.
Aged & Infirm Ministers' Fund }	Rev. J. Middlemiss.....	Elora.
(Maritime Provinces).....	“ A. McL. Sinclair	Springville, NS
State of Religion	“ Thomas Duncan	Halifax.
Sabbath Observance	“ R. Laird.....	Princeton,
Widows' & Orphans' Fund of the } late Canada Pres. Church ... }	“ W. T. McMullen.....	P. E. I.
Widows' & Orphans' Fund of the } late Pres. Ch., Lower Provn's. }	W. Alexander and T. W. Tay- } lor, Joint Conveners	Woodstock.
Mission to the Lumbermen	Rev. D. B. Blair	Toronto.
Statistics	“ D. M. Gordon, M.A., B.D...	Barney's River
“ Presbyterian Record”	“ R. Torrance.....	Ottawa.
Protection of Church Property... }	“ Dr. Jenkins	Guelph.
	James MacLennan, B.A., Q.C....	Montreal.
		Toronto.

Agent for the Church and Treasurer for } the Schemes in Western Section (with } the exception of French Evangelizat'n }	REV. WM. REID, D.D., TORONTO, Post Office Drawer, 2567.
Agent for the Church and Treasurer of } the Schemes in Eastern Section..... }	REV. P. G. MCGREGOR, D.D., HALIFAX.
Agent of the Board for French Evangeli- } sation	REV. R. H. WARDEN, 200 ST. JAMES STREET, MONTREAL.
Editors of “The Presbyterian Record.”... }	JAMES CROIL, ESQ., MONTREAL. ROBERT MURRAY, HALIFAX.

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I.—ACTS AND PROCEEDINGS OF ASSEMBLY.

For the convenience of general readers, we give here a summary of the more important Acts and Proceedings of the Assembly of 1879. For further details reference must be made to the authorized Minutes.

The Assembly met at Ottawa the 11th day of June, 1879, according to appointment. The Rev. John Jenkins, D.D., LL.D., retiring Moderator, conducted divine service and preached a sermon from John xvi. 18, "As Thou hast sent Me into the world even so have I also sent them into the world." Thereafter the General Assembly was constituted with prayer by the Rev. Dr. Jenkins.

ELECTION OF MODERATOR.

It was moved by Dr. Bain, seconded by the Hon. Alexander Morris, and carried unanimously, "That the Rev. William Reid, D.D., be Moderator." Dr. Reid being present, was conducted to the chair, addressed the house, and returned thanks for the honour conferred on him.

After the Assembly had disposed of routine business, Dr. Cochrane presented the

REPORT ON YOUNG LADIES' COLLEGE, BRANTFORD.

Whereupon it was moved by Dr. Topp, seconded by Mr. J. Thomson, and passed unanimously, That the General Assembly receive the Report, express their gratification at the success of the College and the efforts of the Directors to raise the Institution to the highest state of efficiency. Further, the Assembly cordially commend the College to the generous confidence and patronage of the members of the Church.

OTTAWA LADIES' COLLEGE.

The Assembly proceeded to consider the Memorial from the Directors of the Ottawa Ladies' College. Said Memorial stated that this College was originally founded by Protestant gentlemen of different religious denominations for the purpose of affording to the young women of the Ottawa Valley a sound English education together with such other accomplishments as might be required to fit them for their several stations in life, under thoroughly evangelical, though non-denominational influences; that several years' experience has convinced the Directors of the desirableness of entering into close relations with some one of the great religious bodies in order to secure a larger measure of Christian sympathy and active co-operation; and that the Shareholders, the majority of whom were Presbyterians, had unanimously resolved, at a special general meeting, to seek connection with the Presbyterian Church in Canada. Said Memorial further requested that the General Assembly should receive the Ottawa Ladies' College into connection with the Presbyterian Church in Canada; commend the Institution to the confidence and patronage of the members of the Church; and appoint annually two visitors, to whom the books and papers of the College shall be open for inspection, and who shall present to the Assembly an annual report on the condition of the College.

Dr. Burns, Convener of the Committee appointed to consider the Memorial of the Directors of the Ottawa Ladies' College, gave in and read a report, bearing:—

"1. That, having considered the Memorial, and having examined the Act of Incorporation of the College, they are of the opinion that the request of the Directors should be favourably entertained.

"2. That they recommend the General Assembly to accord to the said College the same recognition and support which have heretofore been accorded to the Young Ladies' College, Brantford, so soon as the Corporation of the Ottawa College obtain from the Legislature such amendments to their Act of Incorporation as shall provide (1) That two-thirds of the Directors shall be Presbyterians (the mode of election and the qualification of Directors in other respects remaining as at present), and (2) That the Assembly may appoint annually two visitors to whom the books, accounts, and affairs of the College shall be open for inspection, and to whom all bylaws or regulations, hereafter to be made, respecting the management, government, discipline, studies, lectures, exercises and instructions of the Institution shall be submitted for approval before the same take effect, and who shall have power to report to the Assembly in all such matters affecting the Institution as they may deem advisable.

ELECTION OF DELEGATES TO PRESBYTERIAN COUNCIL.

Dr. Cochrane, on behalf of the Scrutineers appointed to examine the ballot-papers in connection with the election of Delegates to the Second General Presbyterian Council, reported, That the following names stood highest in the vote, viz:—

Ministers.

Principal McKnight,
Principal McVicar,
Principal Grant,
Principal Caven,
Dr. Reid,
Dr. Jenkins,
Dr. Burns,
Mr. D. J. Macdonnell,

Elders.

Mr. T. W. Taylor,
Hon. A. Morris,
Mr. Jas. Croil,
Hon. J. McMurrich,
Dr. McDonald,
Mr. Thos. McCrae,
Mr. J. B. Fairbairn,
Mr. J. K. Blair.

These were declared elected.

MINISTERIAL EDUCATION.

Having respect to the great importance of the work of Ministerial Education, and to the need of more fully enlisting the sympathy and co-operation of all our congregations in this work, so that young men of suitable qualifications may have their attention more effectually directed to the claims of the Ministry upon them, and may be encouraged to enter upon the requisite course of study, whilst the more adequate support of our Theological Seminaries may be secured, the Board respectfully recommend to the General Assembly the appointment of a Sabbath during the ensuing year, on which in all our congregations the subject of Ministerial Education shall be specially brought before the members of the Church and its claims and necessities represented and enforced.

SUSTENTATION FUND.

The Clerk produced and read Overtures anent a Sustentation Fund from the Presbyteries of Stratford and Peterboro' and the Synod of Montreal and Ottawa. These were supported by Mr. McMullen. On motion of Mr. P. McF. McLeod, seconded by Mr. Robert Murray, the Assembly resolved, That it is desirable, before pronouncing any definite judgment on the subject of such Overtures and Returns to Remit, to have some distinct plan before the Assembly for this purpose.

It was further moved by Mr. McLeod and seconded by Mr. Murray, That a Committee be appointed to consider the various plans that have been or that may be suggested for establishing and managing such a Fund. That they send down to Presbyteries the plan, which, in their judgment, is best suited to the circumstances of our Church, and direct Presbyteries to report to next Assembly. It was moved in amendment by Dr. Cochrane and seconded by Dr. Waters, That a Committee be appointed to consider the various plans that have been or that may be suggested for establishing and managing such a Fund, and report to next Assembly such plan as, in their judgment, is best fitted to the circumstances of our Church. A vote having been taken, the amendment was carried over the motion by 37 to 31, and became the judgment of the House.

It was further resolved, That the Committee referred to above shall be empowered to procure whatever information it considers necessary from Presbyteries and from the officials of the Church, in order to carry out the purpose for which they are appointed.

OVERTURE ON PREPARING ESTIMATES.

The Clerk produced and read an Overture subscribed by many members of Assembly, praying the Assembly in the following terms, viz. :—

"1. That a Committee of Assembly be appointed to make a probable estimate of what may be required to carry on the general work of the Church till the next Assembly and the proportion per church member that should be contributed to each of said Schemes, it being understood that in making the estimate referred to, due regard be had to the constituencies assigned to the Home Mission Committees respectively and to the Colleges respectively; further, that such Committee include persons to whom the management of the various Schemes of the Church is specially intrusted, with instructions to report to the Assembly as soon as practicable.

"2. That Presbyteries be enjoined to communicate the information thus acquired to the Congregations and Mission Stations under their care, and to encourage them to contribute accordingly.

"3. That congregations, that have hitherto contributed more per member than such a general Scheme of giving would require, be encouraged to continue and even to increase their contributions, with a view of removing as soon as possible the debt already contracted.

"4. That congregations, knowing at the commencement of the year the amount that they should seek to raise and the proportion in which

they should distribute their funds to the Schemes of the Church, be encouraged to send their contributions monthly or quarterly to the Agents of the Church."

THE USE OF THE BIBLE IN SCHOOLS.

The Clerk produced and read an Extract Minute of the Synod of Hamilton and London, anent the use of the Bible in Public Schools. The following motion was proposed by Mr. Laing, seconded by Dr. Waters and carried unanimously; Receive the Overture; and resolve that this Assembly, being deeply impressed with the importance of having the youth of this country imbued with the principles of Christian morality, earnestly urge all the members of this Church in their several stations and relations to endeavour, as far as practicable, to have the Word of God read by the children in the Public Schools. A further motion was proposed by Mr. D. D. McLeod, seconded by Mr. Burson and carried, That the Moderator appoint a Committee to watch legislation on the subject of education; said Committee to consist of the following members, viz.:— Mr. J. Laing, *Convener*; Messrs. D. D. McLeod, W. Moore, C. B. Pitblado, T. Duncan, Dr. Waters, Dr. I. Murray, Messrs. D. Macrae, K. MacLennan; Dr. Christie, Messrs. John Charlton, W. T. Root, R. Murray, R. Cruickshank, A. McKinnon.

CLOSING OF SESSION.

The Moderator then addressed the Assembly. After prayer, in which Dr. Jenkins led, and singing Psalm cxxii. 6-9, the Moderator said—

In the name of the LORD JESUS CHRIST, the KING and ONLY HEAD of this Church, and by authority of this Assembly, I dissolve this meeting, and appoint the next annual meeting of Assembly to convene in the City of Montreal, and within Crescent street Church there, on the second Wednesday of June, one thousand eight hundred and eighty years, at half-past seven o'clock in the evening.

The Session was closed with the Apostolic Benediction.

II. WORK OF THE CHURCH FOR ONE YEAR AS REPORTED TO THE ASSEMBLY.

I. HOME MISSION.

There is not on record, in modern times, an instance of so large a territory committed to so small a Church as we find in the Home Mission field assigned by Providence to the Presbyterian Church in Canada. To care for the people belonging to its own communion it must needs plant its mission stations and send out its missionaries from the coves of Nova Scotia and Newfoundland to the prairies that stretch to the base of the Rocky Mountains.

EASTERN SECTION OR SEA PROVINCES.

"The Committee in closing the year can say that the amount of mission work done in the Maritime Provinces has not been exceeded by the work of any preceding year. Our agents were less by two than last year, but the number of ministers who gave their time for the whole year

was greater, so that the amount of work done was at least equal and probably greater.

"During the year ending May, 1878, the Committee directed the labours of seven ordained ministers, seven probationers, and thirty-nine students—in all fifty-three agents; and during last year twelve ordained ministers, eight probationers, and thirty-one students—fifty-one in all.

"In 1878 the Committee reported twenty-six vacant charges and thirteen preachers to supply them; this year the same number of vacancies, and nineteen preachers on the list, and as several vacancies are being supplied by students, there are available at the present as many preachers as there are congregations requiring supply, and more."

WESTERN SECTION.

"In presenting the Annual Report to the General Assembly, the Home Mission Committee have cause for thankfulness to God for the large measure of success that continues to attend the labours of our missionaries, and also cause for regret, that the contributions of the Church for this great work, are so far below what the necessities of the case demand. Unless in very special instances, the Committee have been unable to enter any new fields, and have found it very difficult to meet their engagements with old and faithful servants. As will be seen from the Financial Statement, the contributions from all sources for the past year have been \$29,698.34, and the expenditure \$40,739.73, leaving a balance against the fund of \$11,051.39."

The Church has reason for gratitude that it has in its services young men of such missionary zeal and dauntless spirit as is indicated in these extracts.

The Rev. Allan Findlay says, writing of the work in the district of Muskoka:

"I have attended to Bracebridge and associated stations, Mr. Dawson and myself holding twelve meetings in the southern portion of the field, and Messrs. Turnbull and Andrew holding at least an equal number in the north. While the interest in these meetings, judging by the attendance, is by no means abated, but rather increased, our collections were very far short of previous years, evidence I think of the very stringent condition of money matters. What Messrs. McKay and Turnbull may have done in the portion of the field assigned to them I cannot say, not having heard anything from them. My own health has suffered very much during the past winter, so much so that the doctor ordered me to cease all work both mental and physical for a time. I obeyed so far as to drop our evening service for a few weeks, but I could not see my way clear to obeying him fully, not that I did not need rest, but the work is pressing. The Presbytery have given me four weeks to recruit, but I am afraid I shall not be able to take advantage of it. To recruit means to leave the field, and this means money, and that is an article of which I cannot get sufficient to meet ordinary daily expenses. The experience of the past teaches me that it is possible to undertake too much."

In the same noble spirit Dr. J. R. McLeod writes of the Lake Superior Stations:

"I may say in conclusion that the mission, notwithstanding some evidences of growth, is not very encouraging. Its interest lies in the *future*

rather than in the present; and with the more rapid settling of the agricultural districts, and with the growth of the town, both of which are likely, our cause may flourish. Notwithstanding slow growth and discouragements I could not recommend abandoning the field at this late day. There are a few whose hearts are in warm sympathy with our doctrines and polity, and who have struggled nobly for many years to build up the cause in this place. Moreover, were I to consult my own interest and desires I would ask to be released on the expiration of the year. Yet I cannot assume the responsibility of leaving the few who have toiled so long at so critical a period. Therefore for their sakes and for the sake of our beloved Zion, I leave myself in the meantime in the hands of the Presbytery and of the Home Mission Committee."

But it is in Manitoba and the North-west Territory that the *magnum opus* in Home Mission work lies where, some assert, fully one half of the population claim connection with the Presbyterian Church. The Presbytery of Manitoba thus reports for the years 1878-9:—

"The year has been one of extended labour and of outward progress. The Missionaries of the Presbytery have pushed their way over the prairies to some eighty different points, and while lamenting that the work done has not resulted in complete organization, the Presbytery would yet rejoice that hopeful *nuclei* of congregations of future strength and influence have during the year increased. Missionary work on the North-western prairies must be done on a different plan from that in the backwoods of Ontario, Quebec, Nova Scotia and New Brunswick, where the settlements progress with slow and certain step, reclaiming the soil just as colonization roads advance. In the North-west it is nothing unusual to see the enterprising settler pushing out five, ten, or even twenty miles over the prairie, and leaving all others behind. The settlers are for a time consequently widely scattered. The task of reaching distant stations which is imposed on almost all the missionaries is a heavy one. One missionary going a regular journey every other Sabbath of twenty-six miles; another twenty-eight; another forty; another fifty and the like. The missionary is frequently called upon to pass over open prairies from five to fifty miles wide without having a house to call at; the land being a reserve either for the half-breed, the railway, the foreigner, or the immigration company. Physical hardship is accordingly the common experience of the Manitoba missionary. It is gratifying to the Presbytery to have to report that good health, and safety from danger by storm or accident, has been vouchsafed to the missionaries of the Presbytery. The long and lonely journeys of the missionary make it necessary that he should be provided with the means of transport, both as to horses and vehicles of the most suitable description. It is well the Church should know that the missionary's salary in the North-west has a very heavy demand upon it in the necessity of providing for safe and speedy locomotion. It is but necessary to mention that the mission operations directed by the Presbytery from Winnipeg extending six hundred miles west and to points requiring nine weeks at the soonest to receive an answer from to a letter sent, and that the whole distance must be accomplished by ordinary conveyance, to understand that the North-west mission work is of a kind hitherto unattempted and unexemplified in the history of the Church in Canada. It is a gratifying thing for the missionary in the North-west that so large a proportion of the immigration is Presbyterian

in character. A prospect is thus afforded of congregations becoming self-sustaining in a comparatively short time—but the weighty responsibility is also involved of our being represented as a church in almost every new settlement as it is formed. In order to do this the Presbytery is constantly under the necessity of making use of suitable catechists, students, or other available labourers—other than the regular appointees of the Assembly's Home Mission Committee—and this on account of the circumstances already referred to, involves a certain amount of extra expense."

In the work of Home Missions valuable help is rendered from year to year by Knox College Missionary Society, of whose work and revenue the following is a brief summary:—

"Fields, 8; Missionaries, 8; Preaching Stations, 36; Communicants, 423; Bible Classes, 8; Sabbath Schools, 21; Prayer Meetings, 9; Revenue from Society's Fields, \$815.68; Revenue from other sources, \$650.63. Total Revenue, \$1,466.31. This is an increase in every particular, except the first two. The number of Missionaries for 1879 is nine."

In the same good cause Queen's College Missionary Association holds an honourable place. The report says:—

"The work of the Association during the Session is threefold:—(1) Supplying Mission Fields on behalf of Kingston Presbytery, (2) giving occasional supply to vacant charges, and also to settled congregations in the temporary absence of their own pastor; and (3) attending to special work within the city, such as Sabbath School teaching, weekly prayer meetings on Sabbath morning, visitation of hospital and jail, tract distribution, holding regular Sabbath services in House of Industry, Asylum, and in the Village of Portsmouth."

The Student's Missionary Society of Montreal College shews by its annual report "that the work of the Society in the various mission fields has been greatly prospered and owned of the Lord." The members of the Society raise the necessary funds, partly by subscription in the fields occupied during the summer, and partly by the aid of Christian friends in the city and elsewhere.

WIDOWS AND ORPHANS.

The funds belonging before Union to the respective Churches, still remain apart and report separately.

1. *Presbyterian Church of Canada in connection with the Church of Scotland—*

(1) Annuities	41
(2) Assets	\$93,489
(3) Annuities paid	\$5,646

2. *Canada Presbyterian Church—*

(1) Annuities	39
(2) Assets	\$93,614
(3) Annuities paid	\$6,321

3. *Presbyterian Church, Lower Provinces—*

(1) Annuities	9
(2) Assets	\$22,179
(3) Annuities paid	\$1,178

4. *Presbyterian Church in Lower Provinces, connected with Church of Scotland—*

(1) Annuitants	2
(2) Assets	\$8,778
(3) Annuities paid.....	\$240

SUMMARY.

Church.	Annuitants.	Assets.	Annuities Paid.
I.	41	\$93,489	\$5,646
II.	39	93,614	6,321
III.	9	22,179	1,178
IV.	2	2,778	240
Total....	91	\$218,060	\$13,385

AGED AND INFIRM MINISTERS.

	Annuitants.	Income.	Expenditure.	Invested.
Eastern Section	8	\$1,157	\$1,494	\$5,945
Western Section	22	5,699	5,026	5,005
Total.....	30	\$6,856	\$6,520	\$10,950

FOREIGN MISSIONS.

If, in regard to Home Mission the field of the Presbyterian Church in Canada is half the continent, in regard to Foreign Missions its field is the whole "world."

From the "Monthly Record" we transfer, with corrections to date of writing, to our own pages, the following chart of our Foreign Mission Field.

I.—THE NEW HEBRIDES MISSION.

- Missionaries.*—(1) Rev. Hugh Robertson, at Erromanga, appointed 1871.
 (2) Rev. Joseph Annand, at Aneiteum, appointed 1871.
 (3) Rev. J. W. Mackenzie, at Efate, appointed 1871.

(1) Population, 2040; Worshippers, 540; Communicants, 34; Teachers, 21. (2) Population in Mr. A.'s district, 604; Sabbath attendance 300; Prayer-meeting, 50. Numerous schools taught by Natives. (3) Five Mission Stations; 270 Worshippers. New Church at Erakor, 45x22 feet.

The "Dayspring" Mission Ship made five voyages round the Islands last year and two to Australia. The Sabbath-school children of our Church contribute \$1,250 annually towards her expenses.

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\$22,179
\$1,178

II.—THE TRINIDAD MISSION.

Missionaries.—Rev. John Morton, at Savannah Grande District appointed 1867.

Joseph Anagee, at Savannah Grande District; *Native Evangelist.*

Miss Blackadder, at Savannah Grande District; *Teacher.*

Rev. Kenneth J. Grant, San Fernando District; appointed 1870.

Lal Behari, San Fernando District; *Native Evangelist.*

Jai-par-gas-lal, San Fernando District; *Native Evangelist.*

George Sadaphal, San Fernando District; *Native Evangelist.*

Rev. Thomas M. Christie, Couva District; appointed 1873.

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

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

Missionaries.—Rev. D. C. Johnson, Prince Albert, Saskatchewan.

Rev. John Mackay, " "

Rev. George Flett, Okanase.

Rev. Solomon Tunkansuicye, Fort Ellice.

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

IV.—MISSION TO FORMOSA.

Missionaries.—Rev. G. L. Mackay, Tamsui, appointed 1871.

Rev. K. F. Junor, " " 1877.

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

V.—MISSION TO CENTRAL INDIA.

Missionaries.—Rev. James M. Douglas, at Indore, appointed 1876.

Miss Fairweather, " " 1873.

Miss McGregor, " " 1877.

Rev. James Fraser Campbell, Mhow, " 1876.

Miss Rodger, " " 1878.

Miss Forrester, " " 1877.

The Indian Orphanage and Juvenile Mission, besides supporting 4 high-caste Zenana Day-schools and Bible-women, provides for the education of about 15 orphan children, and supports 2 Native Zenana Teachers in connection with our Mission at Indore.

INTERESTING FACTS FROM THE NEW HEBRIDES.

Mr. Robertson reports well of Erromanga, the dark island whose soil has been watered by the blood of Williams, Harris, and the two Gordons:—

"We travelled across the island from Dillon's Bay to Cook's Bay," says Mr. Robertson, "and after dispensing the Communion to fifty-two adults, thirteen of whom were baptized on the previous day (and three infants), we visited all the districts inland, and on the coast from Ifwa in the south-east, to Potasisiv in the north; and heard them reading in every school, thirteen in number. At the close of each school, sometimes three, four, or more young men would ask me to take down their names, as those who would no more have anything to do with heathenism. Since the Communion in July, 1877, six chiefs of that side of the island have given up heathenism, and the most powerful of these, Norowo, assembled his people, and in the presence of 200 persons, in the public square, laid down at my feet all his heathen relics, consisting of a very large and a smaller ring stone, the large one fifty-six inches in circumference, through which a small-sized man can pass, and weighing forty-six lbs., also a number of strings of pigs' tusks, etc. For giving up these relics Norowo has had to meet the anger of the other chiefs, and their sacred men have been trying to make him sick, and have succeeded too, so they say, because he has had a sharp attack of fever and ague!"

This visit to Cook's Bay was cheering to the Missionary, because he saw many evidences of progress since the last extended visit of four months, which he made two years ago. Among these encouragements are the following:—The teacher and people put up for Mr. Robertson a large two-roomed grass house, without being asked, and without payment, and cleared an acre of ground, removing stumps, and nicely clearing up the whole premises. The people themselves were improved. They observed the Sabbath better, were cleaner, more polite, more anxious to be instructed, and more willing to assist in every way. Besides the people of the Bay, with some from a distance, supplied the Mission family with food without accepting payment during the whole month.

Mr. Anand reports a busy, prosperous, and pleasant year on Aneiteum, and mentions, among his encouragements, improved morality, with only three cases of discipline, an attendance on religious ordinances of one-half of the population, and on the prayer-meeting of one-fifth. Old heathenism being dead, the present opposition to progress arises from old habits, the remains of heathen ideas and customs, and more recently from the introduction by traders of intoxicating liquors, and simultaneously by the withdrawal of some "advanced thinkers" from public worship, with disregard of family prayer. Offences will come, but they more frequently indicate the progress than the retreat of Christ's cause, and, when the enemy came in like a flood, and a promising young man was slain by strong drink, public opinion caused by the Gospel, the

Sabbath, the school, and the Christian church, awarded to the guilty vendor the alternative of banishment from the island or a speedy retirement from the liquor business. Notwithstanding, therefore, occasional pauses, and at particular points, momentary loss of ground, there is real and gratifying progress in the Christianity of Aneiteum.

One fact, mentioned by Mr. Mackenzie, of Efate, is a sufficient reply to all the sneers with which the world treats missions to the heathen:—

“Thirty years ago the ship ‘British Sovereign’ was wrecked near Eratap, when nearly the whole company were murdered and their bodies distributed among the surrounding villages for cannibal feasts. On the 9th of January, 1878, a vessel was wrecked some three miles from the same village with about one hundred and sixty souls on board; and these, reaching land, were distributed among surrounding villages at a time of general scarcity; and yet the natives received them into their houses and shared with them their food, until the means of removal were provided. Such is the return which Christian missions make to the men by whom they are so often both opposed and calumniated.”

FACTS AND FIGURES FROM TRINIDAD.

I. MR. MORTON'S DISTRICT—SAVANNAH GRANDE.

Missionary, Rev. J. Morton, appointed 1867; Teacher, Miss Blackadder; Native Evangelist, Joseph Annajee; Stations—Savannah Grande, Jordan Hill, Mount Stewart and Morichal.

Mr. Morton lives in the mission-house at Savannah Grande, the central station, and the work there may be briefly presented thus: At 8 a.m., Sabbath School—attendance and interest well sustained; at 11 a.m., Public Worship, at which all helpers, as well as Coolies in the neighbourhood attend, and at least as well as formerly. Lately an increased interest in the service and in Christian facts has been shewn by Mahomedans; three have been baptised, and others are hesitating. Discussion must be going on among themselves, and recent converts defend their change and new position vigorously.

INSTRUCTION OF HELPERS,

assembled from the different stations in a special course of biblical study. Brought together for the study of the Bible, they shewed deep interest in the class exercises, and returned to their respective spheres, like students from a course of theology, with new ideas, enlarged zeal, and recuperated energies.

STATISTICS.

Children on the roll, 169; average attendance, 118; baptized 15, of whom 1 was under 8 years of age.

II. MR. GRANT'S DISTRICT—SAN FERNANDO. APPOINTED 1870.

Native Evangelists—Lal Behari, supported by young men of Prince Street, Pictou. Sadaphal, supported by United Church, New Glasgow. Jaipargasal, supported by Sabbath School, Fort Massey Church, Halifax.

Stations—Concord or Harmony Hall and Colonial Hospital, Canaan Estate, La Fortune and Wellington.

Adult baptisms, 46; children, 26,—total 72. At the communion 190 were present at the Hindustani service. On the roll 62 orientals—present 58, "who partook most reverently of the memorials which tell of the sacrifice offered once for all." These are Mr. Grant's words, and he adds, "It was truly a high day to us—converts from one section of my field for the first time met those recently admitted from other sections, and I am sure that we were spiritually strengthened."

When it is considered that the aim of our missionaries is that all under Christian influence should be taught to read, the schools properly receive great attention, and it is gratifying to learn that this field shows a roll of about 400, with an average daily attendance of about 252.

III. MR. CHRISTIE'S DISTRICT—COUVA.

Mr. Christie being settled in January, 1874, is the junior missionary in Trinidad. For five years he has been in charge, and the last year has proved the most productive of tangible results. Early in 1878 the first church for orientals was opened in the district at a cost of £200 stg., of which £100 came from our Church funds, the greater part therefore was furnished by proprietors with £30 stg. from the coolies. This church is in size 52 feet by 40, pitch pine frame and floor, sides and ceiling of white pine, and will accommodate 150 persons, and has had an average attendance of about fifty, chiefly Christian adults, some of whom travel thither from five to seven miles. Besides this building, there are six well-furnished rooms for school purposes, and for holding meetings for worship. Instruction in Bible and Catechism is given in all these every day.

RECEIPTS HAVE BEEN

On the first Account

From Bequests.....	\$153 33	
Halifax Woman's Society.....	406 00	
St. John's, Harbour Grace, and Windsor Woman's Foreign Missionary Society.....	278 50	
Donations.....	816 74	
		<hr/>
		\$1,654 57
Congregations, ordinary, (136).....	4,645 37	
" special, for debt.....	1,914 22	
Drawn from Crerar Reserve.....	1,914 56	
Miscellaneous sources.....	1,016 03	
		<hr/>
		\$11,144 75

On the second

From Ontario.....	190 00	
Truro Woman's Foreign Missionary Society.....	84 00	
Other Donations.....	46 88	
Congregations, (101).....	2,418 66	
		<hr/>
		\$2,769 54
		<hr/>
		\$13,914 29

Receipts over expenditure..... \$261 34

AMONG THE AMERICAN INDIANS.

Prince Albert, owing to the removal of the Indians is passing naturally out of the Foreign Mission list; but our missionaries follow the red man to his hunting ground. Mr. Geo. Flett, from his home at Okanase travels over a field from 200 to 300 miles in extent and administers Christian instruction and ordinances among the Indians, reporting in ten months, 29 baptisms, with 12 communicants on the roll and 4 in preparation. He mentions as many as 25 who were baptized in the Romish faith and who are on the eve of abandoning that Church, notwithstanding the efforts of the priests to retain them.

PROGRESS IN FORMOSA.

It is far in every sense from the prairies of the Saskatchewan to the mountains of Formosa. But the gospel of our Lord Jesus Christ meets in both places the same opposition and welcome, and in both places produces the same fruit. Mr. and Mrs. Junor, in the death of their only child have received a baptism for their new work in the waters of affliction, out of which they have come, however, with a new song, and fresh consecration.

It is little more than seven years since Mr. McKay landed in Northern Formosa, where unbroken heathenism then reigned, and when he last wrote he could report "there are seven schools here, with about one hundred and fifty children in all studying daily. There are fifteen chapels with as many *trained native preachers*, proclaiming the Gospel to hundreds of hearers. There are five more trained helpers ready to go forth and unfurl the blood-stained banner of Jesus. There are two Bible women going about distributing tracts, etc. There is an hospital at Tamsui doing excellent service. Two hundred and sixty-three persons have been enrolled as members in full communion. There are eleven elders and five deacons, and about two thousand who might be called hearers." Of those baptized eight have been called to be for ever with the Lord, and eight other converts were taken away suddenly before they had been received into the fellowship of the Christian Church, but not before they had given such evidence of discipleship as to inspire the hope that for them to be absent from the body was to be present with the Lord.

BREAKING GROUND IN CENTRAL INDIA.

The mission, for the time it has been in operation, has been attended by an encouraging measure of success. It is still only in the initial stage of its progress. It employs, however, a great variety of agencies to make known the Gospel to the people of Central India. There has been no addition made to the Canadian labourers. Messrs. Douglas and Campbell and four young ladies have constituted the mission staff for the year at Indore and Mhow. They have, however, been aided by a goodly band of native assistants in the various departments of their work.

Mr. Douglas says, "In Indore, we have a large reading population, almost entirely destitute of reading matter. The native press here has as yet produced nothing, and the pernicious literature which the West is pouring into such cities as Calcutta, Madras and Bombay, has not yet largely reached this region. Our Scripture tracts have gone into every lane of

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the city. They have been found in country villages a hundred miles distant. Fathers have sent them far hence by mail to their sons. In the ancient city of Oogein, we found that the priests in the temple of Kall had seen and heard them read. We were greeted on the street as "Kitab donewala," that is, the book-giver. They have been distributed along the line of railway. Thus thousands have had an opportunity of reading for themselves precious portions of the Word of God. The total issues of the press have been 203,000 copies, making in all 773,389 pages. Our Scripture booklets are in size 16mo., containing from ten to sixteen pages, and illustrated. We have supplied Mr. Campbell with them for his work, and sent some also to Poona and Ratlam. The thirst for them continues unabated in the city here. Many are distributed from the office to groups of respectable men who walk from the city to receive them."

FINANCES.

It is peculiarly satisfactory to find that in a year of unusual commercial depression, not only has the ground then gained been without any special effort held, but a further advance has been made. It is pleasing to note that every year the Foreign Mission Fund augments in volume.

In 1875-6	the Receipts from all sources were	\$14,811	85
1876-7	"	"	15,039 18
1877-8	"	"	21,170 74
1878-9	"	"	21,815 39

JUVENILE MISSION SCHEME.

In connection with Foreign Missions the children of the Church give valuable aid. "Several Sabbath schools have," says the report "however, contributed very liberally, St. Paul's, Montreal, and Sarnia Sabbath school being the largest contributors. The latter school, besides contributing to the *Dayspring*, has undertaken the support of two Bible-women in Formosa, under the superintendence of Mrs. Junor. Another school, that of Oakville, Ont., has undertaken the partial support of a monitor in Trinidad, and it is hoped that other schools will be found willing to aid in this direction by completing the required sum."

Our Indore Mission has been materially aided by this Scheme during the past year. This department of the Church's work which is valuable as much from its *good effects* on the young of the Church as from the financial *help* given to the Church's work, is henceforth committed to the Foreign Mission Committee, who by instruction of Assembly appoints yearly five of its members to attend to Juvenile Contributions.

MISSION TO THE LUMBERMEN IN THE VALLEY OF THE OTTAWA.

During the past season the work of the mission has been widely and vigorously prosecuted. Although only one ordained missionary—the Rev. Joseph Gandier, of Fort Coulonge—has been employed in the work, yet through the active co-operation of the Rev. J. Fairlie, of L'Orignal, and the Rev. D. Wishart, of Madoc, and of Messrs. McOrmond and Andrews, colporteurs of the Ottawa Bible Society, the literature published by the Committee has been distributed among a larger number than usual.

FRENCH EVANGELIZATION.

The woodman's work in felling a tree is not to be measured by the chips. Each stroke of the sharp axe tells on the tree to its topmost bough, though for a time the only result visible is the cut on the trunk and the chips scattered on the ground. The tree still stands erect; but at last a gentle stroke is sufficient to cause the top to sway with the breeze, and to bring suddenly to the ground with a crash, the proud tree that had defied the winds and the years. Measured by the size of the visible wound it has inflicted on Popery or by the converts it has made, our French Evangelization Scheme may excite no alarm in the minds of the Jesuits of Quebec; but judged by the invisible thrill it is constantly sending through the vast fabric by each tract, and sermon, and scholar, and convert, the progress going on in the Province of Quebec before the close of this century in the Province of Quebec. Let us quote a few words from the annual report. :—

CONDITION OF THE PEOPLE.

"For a long time the Roman Catholic Church in Canada, like that of France from which it sprang, was Gallican rather than Ultramontane; the laity successfully asserted their right to a voice in church matters; but of recent years a great change has taken place. Every student of history knows that the reign of the late Pope was one long record of the triumph of the Jesuit policy, and that nowhere was the baneful effect of this more felt than in Canada. At no time in the past history of the country was the Church of Rome more bitterly opposed to the dissemination of God's Word or more zealous in keeping the people in slavish ignorance and superstition than at present."

THE AIM OF THE BOARD.

"Recognizing the truth that the Word of the Living God, applied to the heart and conscience by the Holy Spirit, is the only efficacious means of enlightening men and delivering them from spiritual thralldom, the great aim of the Board is to give this Word to one million and a quarter French-speaking people of the Dominion, under the full conviction that not only the highest interests of these people but also the social, moral and religious liberties of our children and the future destiny of our country imperatively demand this at our hands."

THE MEANS EMPLOYED BY THE BOARD.

In seeking to accomplish this aim the following three agencies are employed by the Board :—

I. COLPORTAGE.—In many of the French settlements there is not a single Protestant to be found, and so fanatic and priest-ridden are the people that to attempt opening a Preaching Station or even a Mission School would not only be a dangerous but futile step. The only method of reaching the people in these densely-settled and spiritually-destitute districts is by means of the Colporteur going from house to house, scattering broadcast the seed of the Kingdom, conversing on Divine things with those willing to listen, reading with them the Word of Life, and, when permitted, leaving in their homes a tract or copy of the Bible.

II. MISSION SCHOOLS.—As soon as a group of families in any settlement have been brought to a knowledge of the truth, and have abjured Romanism, one of the first steps is to open a Mission School for the education of the young, and especially for their instruction in the principles of the Bible. The Teachers employed by the Board in such Schools have been in some instances earnest Christian ladies, but more generally French students for the ministry, many of whom spend their summer vacation in this important department of the work. In addition to the training of the young, these teachers occupy part of their time in the work of Colportage and also in conducting Mission Services on the Lord's day.

III. PREACHING STATIONS.—The main branch of the Board's work is the planting of Mission Stations and the formation of congregations, wherever, in the providence of God, there is an opening for such.

PAST RESULTS.

Notwithstanding all the difficulties and discouragements that have had to be encountered in the past, great progress has been made in the work of French Evangelization.

Forty-five years ago there was scarcely a French Canadian Protestant to be found in the whole country; to-day thousands of men and women can be found who have renounced their allegiance to Rome, many of whom have, by God's grace, become humble followers of Jesus. Forty-five years ago there was not a solitary French Protestant congregation in the land; to-day they can be numbered by the score. Forty-five years ago the Bible was virtually an unknown book in almost every French parish in the Province of Quebec; to-day there are few parishes in which the Bible cannot be found,—few parishes which have not, to a greater or less extent, felt the influence of Bible truth.

Receipts.

By Balance on hand, Ordinary Fund, 1st May, 1878	\$803 48
Cash, Congregational Contributions, as per lists appended	\$13,043 32
Sabbath School Contributions, as per lists appended	1,762 42
Contributions from Parent Churches, as per lists appended	752 89
Contributions from Britain, per Rev. T. Stevenson, as per lists appended	3,146 35
Bequest	20 00
Miscellaneous Contributions, as per lists appended	1,969 56
	20,694 54
Building Fund Contributions as per appended lists	2,717 54
Building Fund Balance on hand, May, 1878.	251 99
	2,969 53
	\$24,467 55

Disbursements.

To Salaries paid Missionaries, Colporteurs and Agents	\$17,689 90
Interest on Mortgages and advances	1,244 98
Rev. Dr. Reid, Proportion of Expenses of Assembly Minutes	115 85
Rev. Dr. McGregor, Expenses, &c.	69 00
Rent, Taxes and Insurance on Church properties, &c.	487 85
Printing and Postage (including 5000 Reports)	371 58
Fuel, Repairs, Stationery, Books, Tracts and Sundries	298 86
Montreal College, French Department . . .	694 50
Paid on account of erection of Mission premises	3,382 12
Balance on hand 26th May, 1879	112 91
	\$24,467 55

SABBATH SCHOOLS.

Attention is devoted by the Church no doubt, to Sabbath Schools, but one can infer from the returns made to the Committee on this department that the Church is beginning to realize more clearly that the "Godly upbringing of the young" is the aspect in which this matter ought henceforward to be contemplated. How to set up, sustain, guide, strengthen the fraside Sabbath school, how to bring family discipline to the Puritan lines, how to infuse Christianity into our public schools, from the log house to the University, is the subject that really belongs to this department of the Church's work.

SABBATH OBSERVANCE.

Throughout Europe and the United States increased attention is being given to the sanctification of the Sabbath. The Committee reports that a decided improvement has taken place on the Intercolonial Railway in respect of Sabbath observance.

From the Report of the Sabbath Observance Committee of the Synod of Toronto and Kingston, it is gratifying to learn that the running of street cars on Sabbath in the city of Kingston has been discontinued, to the great gratification of many and to the advantage and comfort of the employes of the Company.

"It is with very special pleasure that we inform the Assembly of the formation of an International Sabbath Association, the head-quarters of which are at Philadelphia, and the aim of which is to promote Sabbath observance throughout the United States and Canada. United effort on the part of the Churches and the Christian people of both nations may do much in grappling with an evil that is international. Mr. Yates Hickey, of Philadelphia, Secretary of the International Sabbath Association, intends being present, and the Committee recommend that opportunity be given him of addressing the Assembly.

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"Your Committee are happy in being able to report that the canals throughout the Dominion continue closed on the Sabbath, as reported last year, and that the benefits have been marked and numerous."

COLLEGES.

There are in all five Colleges in connection with the Church for the training of young men for the Christian ministry. Two of these have a department in Arts in connection with Theology, viz.: Queen's College and Manitoba College.

Halifax College.—Professors: Dr. McKnight, Principal; Dr. Pollock, and Rev. John Currie. Theological students, 17. Endowment realized, \$45,837. Ordinary expenditure, \$7,548. Building, and ten acres, cost \$25,000. Bursary Fund, \$771.00.

A special course of lectures was delivered by the Chairman of the Board on the "Principles, Practices, Missions and Institutions of the Order of Jesus."

Montreal College.—The work of instruction in the several departments is conducted by the following staff of professors and lecturers:—Rev. Principal Macvicar LL.D., Professor of Systematic Theology, Homiletics, and Church Government; Rev. John Campbell, M.A., Professor of Church History, and Apologetics; Rev. John Scrimger, M.A., Lecturer in Old and New Testament Exegesis; Rev. P. Wright, Lecturer in Classics and Mathematics. Hebrew and Oriental Literature, in McGill College, by Rev. Abraham De Sola, LL.D. Theological students, 37. Endowment realized, \$42,614. Ordinary expenditure, \$8,105. Bursary Fund, \$980.

Three special courses of lectures were delivered during the session, viz.: five lectures on the "History and Dogmas of the Jesuits," by the Rev. Dr. R. F. Burns, Halifax; eleven lectures on "Elocution," by Professor Taverner; and six lectures on "Ecclesiastical Architecture," by A. C. Hutchison, Esq.; besides instruction in Sacred Music for one hour per week by John McLaren, Esq. All these special lectures were much appreciated, and proved, it is believed, highly beneficial to the students.

Queen's College (Kingston).—The work of instruction in Arts and Theology is carried on by Rev. Dr. Grant, Principal; Rev. Professors Williamson, Mowat, MacKerras, Ferguson; and Professors Dupuis and Watson. Theological students, 18. Endowment and Building Fund, new, \$37,353. Ordinary expenditure, \$18,076. College premises, \$41,955. Scholarships and prizes, \$3,265.

Special Courses of Lectures were also given (1) by the Rev. Dr. Bell, of Walkerton, on the Relations of Science and Religion. This is the third time within six years that Dr. Bell has laid us under obligations by lecturing on this important subject. (2) By Rev. Dr. Jardine on Apologetics, with reference to modern attacks on Christianity. Dr. Jardine's ability as a writer on this subject, and as a lecturer on it for many years, while President of the Church of Scotland's Institution, Calcutta, made it a Source of gratification to the Board that they were able to secure his services. (3) By the Rev. John Thompson, of Sarnia, on Homiletics and Pastoral Theology. No course was more appreciated by the students than this. (4) Seven lectures, the outcome of ripe thought on the subject, by

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PRESBYTERIAN YEAR BOOK.

the Rev. A. F. Kemp, LL.D., on the Principles and Practice of Ecclesiastical Jurisprudence. In the absence of a fully equipped Faculty in Theology, these Special Lectures are necessary, and in the opinion of the Board, they are of much service in any case.

Knox College.—Teaching faculty: Dr. Caven, Principal; Dr. Gregg and Rev. Mr. McLaren, Professors; Dr. Proudfoot, Lecturer. Theological Students, 32. Endowment fund, \$51,492. Building fund collected, \$100,050. Ordinary expenditure, \$12,292. Bursary fund, 3,290.

Manitoba College.—Staff of instructors: The Rev. George Bryce, M.A., LL.B., Professor of Science and Literature; the Rev. Thomas Hart, M.A., Professor of Classics and French; the Rev. James Robertson, Lecturer on Systematic Theology; the Rev. John Black, D.D., Lecturer on Biblical Criticism, &c.; Mr. W. R. Gunn, Elementary Tutor. Theological Students, number not given. General Students, 31. Endowment fund, \$1,664. Ordinary expenditure, \$3,092. Bursaries, \$90.

SUMMARY OF COLLEGES.

	Professors and Lecturers.	Theo. Students.	Endowment.	Ordinary Expenditure.	Building.
Halifax.....	3	17	\$45,337	\$7,543	\$25,000.
Montreal..	3	37	42,614	8,105	50,000.
Kingston...	3	18	191,899	18,076	41,955.
Toronto ...	4	23	51,492	12,292	100,050.
Winnipeg..	2	.....	1,664	3,092	6,000.
Total.....	15	104	\$332,806	\$49,113	\$248,005.

The above summary is only approximately correct, inasmuch as the College Boards do not all report similarly; nor indeed are they similarly situated, some including Arts teaching along with Theology, while, in some cases, no report is made of assets in buildings, etc. We are however safe in saying: (1) that 15 professors are engaged in teaching; (2) that the students are 104 in number; (3) that our colleges have an endowment of between three and four hundred thousand dollars invested in good securities; (4) that the annual expense, of all the colleges, not including Bursaries, is about \$50,000 while; (5) all the buildings, with furnishings, may be put down safely at \$250,000, without including the new buildings that are being erected for Queen's College.

GENERAL STATISTICS FOR 1878-79.

I.—Personal.		
Preaching places		1,613
Pastoral charges		857
Ministers		637
Families		73,162
Communicants		107,715
Added during year		11,308
Removed during year		6,490
Baptisms		9,851
Elders		4,077
Scholars in Sabbath Schools		78,628
Teachers		8,208

II.—Financial.

Stipend paid.....	\$533,797
Average paid by Congregations	755
Contributions for strictly congregational purposes ..	915,231
Colleges.....	29,249
Home Missions	26,000
French Evangelization	12,854
Foreign Mission	21,254
Aged Ministers and Widows.....	7,181
Assembly, Synod and Presbytery Fund	9,570

Total raised by congregations for all purposes .. \$1,030,386

"For all purposes there have been raised," says Mr. Torrance in concluding his report, "by congregations and stations reporting \$1,110,380.97. Last year the amount was \$1,030,386.32, thus showing an increase of \$79,994.65, as against an increase of \$44,270.59 for the previous year,—a sum which speaks most favourably for the liberality of the Church, especially when it is considered that seldom, if ever, has there been such a year of financial pressure in almost every line of business as the past one has been. 'He that hath a bountiful eye shall be blessed.' 'The liberal soul shall be made fat, and he that watereth others shall be watered also himself.'"

AVERAGE CONTRIBUTIONS IN PRESBYTERIES.

<i>Presbytery.</i>	<i>Fam.</i>	<i>Com.</i>	<i>Presbytery.</i>	<i>Fam.</i>	<i>Com.</i>
Sydney	\$4 72	\$8 00	Brockville	27 07	16 40
Victoria and Richmond	4 88	7 46	Kingston	22 09	18 31
Pictou	11 89	5 70	Peterborough....	16 26	8 05
Wallace	6 14	4 07	Whitby	\$18 17	\$9 93
Truro	11 00	6 96	Lindsay	16 18	9 40
Halifax	21 11	11 12	Toronto	29 06	14 50
Lunenburg and Yarmouth	12 39	11 10	Barrie	12 65	6 60
St. John	23 90	14 28	Owen Sound	9 08	5 36
Miramichi	9 64	10 24	Saugeen	15 92	8 36
P. E. Island	\$11 56	\$7 92	Guelph	19 15	9 51
Newfoundland ..	26 26	17 06	Hamilton	25 30	12 84
Quebec	9 05	6 06	Paris	\$23 36	\$11 56
Montreal.....	29 40	15 80	London	17 26	11 16
Ottawa	18 07	11 52	Chatham.....	18 90	11 10
Glengarry	13 60	10 41	Stratford.....	14 80	8 55
Lanark and Renfrew	12 90	7 17	Bruce	12 13	8 38
			Huron.....	16 77	8 10
			Manitoba	16 91	22 02

Throughout the whole Church the contributions have been at the rate of \$17.30 per family, and \$10.30 per communicant.

STATE OF RELIGION.

All the machinery of Colleges and Churches, Sabbath Services and Schools, Pastors and Preaching, Governments and Givings, are only

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means to the great end of the conversion of the world, and edification of the body of Christ. What, therefore, says the report in regard to this great end?

"On the whole, then, and while there is acknowledged to be still too much ground for complaint with regard to the 'worldliness' of professing Christians, and even to their seeming indifference, and possibly their 'self-seeking,' together with the serious injury entailed upon the cause of our Redeemer thereby; yet, taking into consideration the whole facts of the case, as gathered from the Reports before us, 'the attendance on ordinances, the use made of the means of grace, the comparative liberality of the people to the support of the Gospel ordinances at home, and interest taken in its dissemination abroad; the further evidence and exercise of devout feeling in meetings for prayer, together with the greater advantages held out, and very frequently enjoyed, for the better study of God's Word; in these things your Committee are glad to say they see much reason to thank the Giver of all mercy for His great love to this Church. They see in these Reports also much reason for self-reproach on our part, as well as great need for a quickened zeal and self-devotion to the advancement of *His* cause, who gives more grace, and who has graciously said, that 'all things are possible to him that believeth,' and who will do for His Church, which is His body, 'far more abundantly above all we ask.' Let us then ask, nothing doubting but that in answer to the supplications of His people, and for the furtherance of His kingdom, there will be such enlarged and abundant manifestations of His grace—such copious outpouring of His Holy Spirit upon the hearts of His people, as will make our beloved Zion a 'praise throughout all the land.' May the Lord in His good time hasten it. To Him, and to Him alone, shall be the glory."

DEATH ROLL.

The Assembly ordered to be placed on record the following obituary notices of Ministers, who have been removed by death in the course of the year:—

Rev. Alexander Spence, D.D.

Dr. Spence, who died at Elgin, Scotland, on the 4th September, 1878, in the seventy-fourth year of his age, was a man of superior attainments and highly cultivated intellect. He was a native of Aberdeenshire, and studied at the Universities of Aberdeen and Edinburgh. He was ordained by the Presbytery of Aberlour, in the year 1841, as the first Presbyterian minister of St. Vincent, West Indies, where he officiated for six years and a-half. He was inducted as minister of St. Andrew's Church, Ottawa (then Bytown), on 27th July, 1848, and continued his ministrations till October, 1867, when he retired from the active duties of the ministry, and returned to Scotland, taking up his residence at Elgin in Morayshire. In 1864 he received from the Queen's University, Kingston, the degree of D.D. As a minister of the Gospel, and as a member of Society, Dr. Spence was highly esteemed and respected. His interest in the Canadian Church continued unabated, and in his last will and testament he gave very substantial proofs of his interest, bequeathing to Queen's University and College, Kingston, \$3,800, and \$1,000 to found a

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scholarship in Theology, in addition to handsome legacies for the Ministers' Widows' and Orphans' Fund, and the fund for Aged and Infirm Ministers.

Rev. Alexander Lewis.

The Rev. Alexander Lewis, of Mono Mills, Ontario, departed this life on the 4th December, at the ripe age of eighty-eight. Mr. Lewis was ordained to the office of the ministry in Nova Scotia in the year 1822. He came to Canada in 1837 and joined the United Synod of Upper Canada which, in 1840, became incorporated with the branch of the Church of Scotland then existing. He retired from the active duties of the ministry in 1865. For many years his parish in reality extended over several townships. Presbyterianism owes much to his indefatigable labours in this section of the country. The numerous Presbyterian churches that are now to be seen, only six or seven miles apart, for more than twelve miles square, bear witness to his zeal in the Master's cause. Mr. Lewis has left behind him the record of a busy and successful life. He died in the assurance of faith.

Rev. Charles Innes Cameron.

The Rev. Charles Innes Cameron died at New Edinburgh, on the 3rd March, after a lingering illness borne with great patience and resignation to the Divine will. Mr. Cameron was born at Kilmallie, near Fort William, Scotland, in 1837. He came to Canada in 1858, and immediately entered Queen's College, Kingston, where he graduated, and afterwards passed two years in the Theological Hall. He completed his divinity curriculum in Glasgow University in 1865. He was ordained by the Presbytery of Glasgow, on 2nd August following, and immediately proceeded to India as a missionary of the Church of Scotland. On account of impaired health, he left India in 1869, went to Australia, and entered on pastoral work at Geelong. He returned to Canada in March, 1875, and was inducted to the charge of New Edinburgh, on the 31st January, 1876. He had not been long settled, when his health again gave way, and in December, 1878, the Presbytery of Ottawa very reluctantly accepted the resignation of his charge, the duties of which he felt unable to discharge. From that time he gradually sank; but though he suffered from long weakness, he was strengthened with might in the inner man and finished his course rejoicing in God his Saviour, and in the full assurance of the precious faith he had preached to others.

Rev. James Whyte.

The Rev. James Whyte, of Manotick and Gloucester, was born at Perth, Scotland, in 1830. He was a student of Glasgow University, and on his family emigrating to Canada, attended a full course at Knox College, Toronto. He subsequently took an extra session at Edinburgh. He was ordained and inducted to the charge of Osgoode in 1858, where he continued his ministrations for seventeen years. In November, 1875, he was translated to Manotick. He was a faithful and laborious minister of the Gospel, and his name was associated with every good work. He took a deep interest in the cause of education, and was many years a member of the Board of Examiners for the County of Carleton. He was also a warm

friend of the Temperance cause. His preaching was fresh and powerful. He had also great skill and success in dealing personally with souls. His brethren of the Presbytery, no less than his own congregation, appreciated his fidelity, and mourned his early removal. His name will be long in remembrance in the district where he laboured.

Rev. William Richardson.

Mr. Richardson was a native of Dumfries-shire, Scotland, where he was born August 1st, 1834. His education he received partly in Scotland and partly in Canada. For two years he studied at Toronto in the Divinity Hall of the United Presbyterian Church, at that time presided over by the Rev. Dr. Taylor. The remainder of his Theological course he took in Knox College, Toronto, and the United Presbyterian Divinity Hall, Edinburgh. He was licensed in the summer of 1862, and in the following year was ordained at Tilsonburg in the Presbytery of Paris. Here he laboured with great diligence for several years, but at length felt obliged to resign his charge in consequence of impaired health. Somewhat more than three years ago he accepted a unanimous call to Greenock Church, St. Andrew's, in the Presbytery of St. John, where he was inducted April 20th, 1876. About two months before his death he had gone to Bermuda to supply for a short time the congregation left vacant by the removal of Mr. Junor, now a missionary in Formosa. The congregation resolved to give him a call; but another call was soon sent to him by his Master, which could not be declined. On his return voyage he was taken ill, and rapidly sinking after his arrival in New York, entered into his rest on the 18th July, 1878.

Rev. James P. Baikie.

This young and much esteemed minister of our Church died at St. Thomas, on the 30th July, in the thirty-eighth year of his age. All who knew him loved him, and agree in their testimony concerning him,—that he was a man of deep and earnest piety, a faithful, laborious and successful minister. His parents came to Canada from Orkney in 1835. Mr. Baikie was born at Chippewa, Ontario, in 1840. Early in life he came under the influences of religion, and resolved to consecrate his life to the Christian ministry. With this view he entered Knox College, Toronto, in 1863. After completing his curriculum, he spent some time in missionary work with a zeal beyond his strength. His health gave way. In 1869, he visited Britain. On his return he accepted a call to Ancaster and Barton, where he was inducted on the 2nd November, 1870. But a return of ill-health compelled him to resign in 1872. In 1875 he was inducted to Port Stanley, and resumed the work that lay so near his heart; but it was only for a short time. A renewed attack of hemorrhage forced him again to retire, and in the end proved fatal. Many friends mourn his loss. But, for him to live was Christ, and to die gain.

Rev. John Paterson.

The Rev. John Paterson, late of Bobcaygeon and Dunsford, died at Chatham, in the seventy-seventh year of his age. He had been at church on the previous Sabbath and was sufficiently strong to give a short exhorta-

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tion. Mr. Paterson was born at Kircaldy, Scotland, in the year 1801, received his literary training at the High School, Edinburgh, studied in the Theological Hall, Edinburgh, and was ordained in 1840. He laboured successively at Hartlepool, at Stornoway, at Haddington, and at Birkenhead, where he was greatly blessed in his labours as a town missionary. He came to Canada in 1861 and was inducted to the charge of Bobcaygeon, Dunsford and Cambray. In 1875, from increasing age and infirmities, he retired from the active duties of the ministry and thereafter lived at Chatham with his youngest son, the principal of the High School in that place. Mr. Paterson was remarkable for his faithfulness in all his appointments and duties. He took an active interest in political, social, and educational questions, and was especially earnest in the Temperance cause. His preaching was thoughtful, evangelical, and powerful.

Rev. Donald McDonald.

Rev. Donald McDonald, Minister of Napier, Ontario, died about the middle of October 1878, after a lingering illness of three months. He had been only about a year at Napier, but during that period he made many warm friends. Mr. McDonald was a native of Scotland. He commenced his studies for the ministry at the University of Edinburgh, and completed his theological curriculum at Queen's College, Kingston, in 1855. His first charge was that of St. Columba's Church, Lochiel, to which he was inducted in 1856. At the end of three years he resigned his charge, went to Scotland and was presented to the parish of Trumisgarry, from which he was soon afterwards translated to Sleat, in the Isle of Skye. Some years ago he returned to Canada, and for a time engaged in teaching in the City of London and elsewhere. He was inducted to the charge of St. Andrew's Church, Westminster, in 1876, and was translated to the charge in which he closed his labours on the 4th September, 1877. At the time of his death he was about forty-six years of age. He was a man of great warmth of heart and urbanity, and ever ready to benefit his fellow-men.

Rev. A. C. Morton.

Mr. Morton was born in the Township of King, County of York, Ontario, on the 24th June, 1850. He pursued his studies at the Normal School and Knox College, Toronto, and the Presbyterian College, Montreal, graduating at the latter in the spring of 1877. He was soon after licensed and ordained as a Missionary for Taylor Church, Montreal. He had not long entered upon his work there when he received a call from the congregation of North Gower, in the Presbytery of Ottawa. This call he declined, but on a second invitation being extended to him a few months afterwards, he accepted it, and was inducted the 9th April, 1878. Shortly after his settlement his health failed to such an extent that he was unable to preach; and after a lingering illness, borne with great patience and resignation, he passed away on the 22nd March last, at the early age of twenty-nine. Mr. Morton was a man of much ability, piety and zeal, and though permitted for so short a time to labour amongst his flock, they had learned greatly to value and to love him.

Rev. James McConechy.

Mr. James McConechy was educated at Glasgow University. Shortly after coming to Canada he was inducted into the pastoral charge of Leeds, in 1852, where he laboured with singular earnestness and success for twenty-six years, in an arduous field and among a people scattered over a wide district. For many years he was fifty miles from the nearest co-presbyter, and 220 from the seat of Presbytery, so that it was seldom he could meet his brethren. His stations were far separated, the roads often all but impassable, and yet for twenty-five years he never failed in an engagement or once caused disappointment. His incessant labours began at length to tell on his health, which was much impaired during the last two years of his ministry, and in consequence he was forced to resign his charge in September, 1878, and remove to London, where he died April 12th 1879, aged sixty-four, greatly beloved and deeply regretted by the congregation among whom he had laboured. Mr. McC. was of retiring habits, very modest, and walked humbly before God. He exhibited singular devotion to his Master's work. Though never much known in the Church, and taking little part in the business of her Courts, he lives in the hearts of many whom he led to the Saviour. Six young men from his congregation consecrated themselves to the ministry. Some of these died during their course of study; others are now in the active service of the Church. His last end was peace amid great suffering. On being asked by a brother minister as to the ground of his hope, he replied meekly, but firmly: "My expectation is from Him. My hope is as sure as the purpose and promises of my God."

Rev. William Cochrane.

Mr. Cochrane, who died on the 29th May last, was licensed by the Presbytery of Glasgow, Scotland, and began his ministerial work in that city, first in connection with the City Mission, and afterwards as assistant to Dr. Gillan, of St. John's Parish. He laboured here for about sixteen years. His attention having been directed to the Colonial field, he accepted an appointment from the Colonial Committee in 1862. His first appointment in this country was in the congregation of Elgin and Athelstane, where not a few still cherish a kind remembrance of his work among the people there. Next he was settled in Port Hope, from which place he came to Middleville, where he ministered about six years. Mr. Cochrane was a man of very genial disposition, and was endeared by his kindly manner not only to his immediate neighbours, but to all with whom he came in contact. His public ministrations, whether in the pulpit or on the platform, were often marked by a freshness and originality peculiarly his own. He will be greatly missed by his co-presbyters as well as by a large circle of private friends.

Rev. James Byers.

Mr. Byers died at Clifton, in Nova Scotia, in the month of May last. He was a native of Dumfries-shire, Scotland, where he was born in 1816. His parents emigrated to this country while he was young and took up their abode in New Annan, which was then almost an unbroken forest.

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Here Mr. Byers spent his early days amid the toils of a pioneer settler's life. Having passed through a preparatory course at the Pictou Academy, he studied theology under the late Dr. McCulloch of Halifax, taking also a session at Princeton, New Jersey. In May, 1846, he was ordained minister of Shelburne, Clyde River and Barrington, where he laboured for several years. He was afterwards in charge of the congregation of Tatamagouche, and latterly of that of Clifton. Mr. Byers was a man of fine mind and scholarly attainments, of good judgment and genial spirit. His faithful labours in the Lord's vineyard, were, during the whole of his ministry, seldom interrupted, and his last illness was only of ten days' duration. His end was peace.

Rev. Hugh McGregor.

Mr. McGregor, who died at Aldboro', Ont., a few weeks before the meeting of the Assembly, was born near Martintown, Glengarry, about the year 1838. In early life he was engaged in agricultural pursuits, but having resolved to study for the Ministry, he entered Montreal College, and, after completing the usual curriculum there, was licensed to preach the Gospel. After preaching as a probationer for a short time, he was appointed to labour as an ordained Missionary in the Ottawa Valley. From that field he was translated to Kintyre, in the Presbytery of London. His illness was of short duration. Having caught cold through exposure and fatigue while on a journey undertaken for the purpose of assisting a brother minister, he was cut off in early life by inflammation of the lungs. Mr. McGregor was a man of great meekness, gentleness and tenderness of spirit, and these qualities gave a character to his ministrations which made them very acceptable to his people. He was also prudent in his dealings with his people, who rejoiced in the prospect of a lengthened ministry. But Divine wisdom saw fit to remove him after a very short service in the Church here.

Rev. James Adams.

Mr. Adams was a native of the North of Ireland.* By his parents he was early dedicated to the Christian ministry in connection with the Reformed Presbyterian Church. In the Hall of that Church at Paisley, Scotland, and under the superintendence of the late reverend Dr. Symington, his theological training was received. Thereafter he sought and obtained the status of Licentiate in the Presbyterian Church in Ireland, and, by appointment of her Colonial Committee, came to Canada in the year 1851 as an ordained missionary. In 1852 he was inducted by the Presbytery of Toronto into the pastoral charge of several congregations in the vicinity of Nobleton, in the Township of King. In this district he laboured with faithfulness and zeal for more than twenty-five years, and enjoyed the affection of his people and the esteem of the community. Increasing bodily infirmities constrained him, at a comparatively early age, to retire from the active duties of the ministry in 1878. On the fifth day of the month of June, 1878, he was called to his rest and reward.

Presbyterian Church of Canada in connection with the Church of Scotland.

No Official Report can be had.

Presbytery of Pictou, in connection with the Church of Scotland.

The Presbytery meets in St. Andrew's Church, Pictou, on the last Wednesdays of February, May, August, and November.

Moderator, REV. JAS. FITZPATRICK, B.A. *Clerk*, REV. ROBERT McCUNN, M.A.

MINISTERS.	CONGREGATIONS.	POST TOWNS.
Charles Dunn	Stellarton and Westville	Stellarton.
A. J. MacKichan	Barney's River	Barney's River.
Wm. Stewart	McLennan's Mt.	Gairloch.
Wm. Millan	St. Paul's, E. R.	Bridgeville.
Jas. Fitzpatrick, B.A.	Saltsprings	West River Station.
J. W. Fraser, M.A.	Scotsburn and C. John.	Scotsburn.
R. McCunn, M.A.	River John	River John.
Duncan McKenzie	Earltown	Earltown.
Vacant	St. Andrew's, Pictou	Pictou.
"	St. Andrew's, New Glasgow.	New Glasgow.
"	St. Columba, E. R.	Hopewell.
"	Gairloch	Gairloch.

Presbytery of N. B. and U. S. in connection with the Reformed Presbyterian Church in Ireland.

(This church is now in connection with the sister church in U.S.A.)

MINISTERS.	CONGREGATIONS.	POST TOWNS.
J. R. Lawson	Barnesville	Barnesville, N.B.
Vacant	St. John	St. John, N.B.
"	Cornwallis	Horton, N.S.
"	Willnot	Willnot, "
Robert Stewart	Without charge	" "

MISSION STATIONS.—Holton, in the State of Maine, Littleton, Millstream, etc.

Presbytery of Stamford in connection with the United Pres. Church of North America.

REV. JOHN GILLESPIE, *Moderator.*

REV. ROBERT ACHESON, *Clerk.*

SETTLED MINISTERS.

- Rev. John Gillespie, Milton.
- Rev. Robert Acheson, Stamford.
- Rev. J. C. Herron Telfer.
- Rev. W. H. Reid, Walton.

CONGREGATIONS VACANT.

Galt and Chesley.

UNSETTLED MINISTERS.

Thos. Hannay, D.D., Wm. Findley, D.D., and John H. Hanna.

Eastern Presbytery of the General Synod of the Ref. Pres. Church in North America.

MINISTERS.

Alexander Robinson . . . Without charge.

S. D. Yates Stated supply of Amherst and neighbouring stations.

George Brownell Temporary supply of Shemogue, etc.

Congregations or Mission Stations, all of which are vacant, about equal to two congregations:—Shemogue, N.B.; Joliemo, N.B.; Sackville, N.B.; Rockland, N.B.; Amherst, N.S.; Goose River, N.S.; River Herbert N.S.

Presbyterian Churches in the United States of America.

This year we again devote considerable space to the Presbyterian Churches of the United States. We invite the attention of the Presbyterians of Canada to the sayings and doings of these energetic sister Churches, and especially to a comparison of their measures, methods and liberality, with our measures, methods and liberality.

I. PRESBYTERIAN CHURCH IN THE UNITED STATES (NORTH).

The General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the First Presbyterian Church of Saratoga Springs, New York, on Thursday, the 15th day of May, A.D. 1879, at eleven o'clock a.m., and was opened with a sermon by the Rev. Francis L. Patton, D.D., LL.D., the Moderator of the last General Assembly, on John i. 14: "The Word was made flesh and dwelt among us."

The Rev. Henry H. Jessup, D.D., of the Presbytery of Lackawanna, was chosen Moderator, and duly inducted into office.

The following extracts afford an interesting glimpse of the Proceedings and Reports of this branch of the Presbyterian Church.

PUBLICATIONS.

In the Report of the Board occurs the following paragraph:—

"The publications of the Board, as will be seen by the Catalogue, are 2,500 in number, of which 1,500 are volumes. These works present a mass of Calvinistic evangelical literature, to which the Church may confidently look for choice instruction and comfort, as well as intelligent pleasure and profit in the family, the study, and the Sunday school. These have been generally reduced in price over thirty per cent. Four hundred and fifty 18mo and 32mo books, containing material usually found in a dollar or a dollar and twenty-five cent book, are offered at a retail price of sixty cents, and to Sunday-schools for forty-five cents. This is a still larger reduction. It is plain that, in cheapness and in excellence of make and finish, the issues of the Board will bear most favourable comparison and competition with any of the houses, corporate or private, that publish religious books."

HISTORICAL SOCIETY.

The following resolution was adopted:—

Resolved, "That the General Assembly rejoice in the success of the Presbyterian Historical Society, in securing a house for its valuable historic treasures, and recommend every pastor who has failed to do so, to prepare and transmit to the Society a history of the Church under his care. The Assembly renew their commendation of the objects of the Society to the attention and liberality of the churches; and gratefully recognize the kindness of those who have contributed to the success of this enterprise."

BIRD'S EYE VIEW OF ITS MISSION FIELDS.

The Indians.

"Among the unfortunate aborigines of this country, the Board sustains active missions among seven different tribes, occupying central points in the territory of each tribe with convenient out stations attached.

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"We have the Seneca Mission, the Lake Superior Chippewa Mission, Omaha Chippewa, Dakota Chippewa, Creek Chippewa, Seminole Chippewa, and Nez Perces Chippewa."

Mexico.

"Mexico City, Merida, Monterey, Zacatocas, and San Luis Potosi.—Under the efficient labours of the efficient missionary staff, our Church in that neighbour country already numbers, in the Southern Mission 3,010 members, and in the Northern Mission 586; total 3,596. We have here a most encouraging field for missionary enterprise."

South America.

"Missions in the United States of Columbia—Bogota. In Brazil, nine central points are occupied. In Chili, four important cities."

Missions in Western Africa.

"Liberia Mission.—Eight points are occupied, with Monrovia, the capital, as a centre.

"Gaboon and Corisco Mission.—Four general stations, with outlying points, are held by our indomitable band of missionaries upon that dangerous coast. And we are glad to add, that new interest has been aroused in that long-dreaded region, by the welcome presence in our midst of that venerable man, who is in some sense the father, and in every sense the hero, of Presbyterian Missions in Africa, Dr. Albert Bushnell. We mention, with great pleasure, the diligence with which Dr. Bushnell and Rev. Mr. De Heer have embraced opportunities of bringing the wants of their Mission before the churches in this country. The very effective visits of Dr. Bushnell to our various Theological Seminaries, the supervision of the same gentleman of the printing, by the American Bible Society, of a part of the Scriptures in one of the African dialects, Mpongwe, and of some smaller books in the same language. A grammar of this language, by Rev. William Walker, and a vocabulary of the Benga, chiefly prepared by Mrs. De Heer, will soon be printed."

Missions in Syria.

"Beirut, Abeih, Sidon, Tripoli, Zaleh.—Concerning these Missions your Committee will not do more than to say that, in this land of a profoundly historical interest to every one of us, there are 29 missionaries, 12 male and 17 female; native pastors, 3; teachers, 112; licensed preachers, 15; other helpers, 10; total force, 140. Churches, 12; communicants, 716. Preaching places, 66; Sunday-schools, 45; pupils in Sunday-schools, 1,395."

Persia.

"In Persia, four important points are occupied, and thirty missions of both sexes are engaged in a most interesting and hopeful work."

India.

"In India, through the indefatigable zeal of our foreign missionaries, our Church has a whole Synod, with five Presbyteries, which reported to the Assembly of last year 41 ministers, 38 churches, and 621 communicants."

China.

"In China, the work has assumed even larger proportions, the Synod of China comprising 6 Presbyteries, with 47 ministers, 83 churches, and 1,977 communicants, 442 of whom were added to the churches in a single year."

Siam.

"In Siam, the capital has been occupied by our missionaries for 37 years, and another important station for 18 years; and at these two points and their out-stations 24 labourers are at present carrying on the work."

The Laos.

"Among the Laos, our missionaries are winning success in the midst of persecutions; their roll of communicants has increased in the last ear 50 per cent., and in three years 600 per cent."

Japan.

"Among that intensely interesting people, the Japanese, 24 labourers are toiling with fidelity and vigour, and also with marked encouragement. There are 11 organized churches, and 27 preaching stations. The work of translating the Scriptures is progressing rapidly, and will soon be completed."

"The Chinese in California have not been neglected by our Board. Great interest has been taken in their evangelization; a church of 75 members (all Chinese) has been gathered in San Francisco, and smaller churches in Oakland, Sacramento, and San José."

"Finally, the Board has received and distributed during the year special donations for mission work in Papal Europe, amounting to \$3,893.48."

"A convenient summary may be given. In all the fields occupied by this Board there are 122 American missionaries; 72 native ordained ministers; 115 native licentiates; total, 309. Lay Americans: 9 male, 138 female; total, 197; native, 519; total, 716 lay missionaries and workers. Grand total of force on the field, 1,025."

"To the Board there have been contributed, as already stated, from all sources, irrespective of Mrs. Lapsley's legacy, not yet realized, \$427,631.54."

CHURCH ERECTION.

"What the thumb is to the hand, that the Board of Church Erection is to our other great agencies in home evangelization. It completes their grasp. It brings their results into permanent possession. The plan and development of Christ's Church involves the formation of particular congregations. And the congregation demands the sanctuary, in order to its conservation, its influence upon the world, and its growth in faith, love, hope, and good works, as well as in numbers.

"But the particular congregation is usually, at first, weak and poor. It needs the sympathy and assistance of other and stronger congregations. To give expression to that sympathy, and a wise direction to that assistance, is the object of the Assembly's Board of Church Erection.

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"Two hundred and forty feeble congregations have applied for aid during the past year. More than five hundred congregations of this class, in our States and Territories, are to-day waiting for the help which will encourage them to arise and build. And each year a multitude of young churches are organized which require assistance in securing houses of worship."

MONTHLY PRAYER FOR MISSIONS.

"The attention of pastors and church sessions is called to the great importance of maintaining regular services, with specific reference to the spread of the Gospel throughout the world. This General Assembly would express their earnest desire, that the "Monthly Concert of Prayer for Missions" be more generally observed by their churches, and they recommend that, in every congregation, the first devotional meeting of each month be given up to the consideration of the work of the Lord throughout the world, and to prayer for the world's conversion."

HOME MISSIONS.

"Three quarters of a century have passed since the separate organization of this work by our Presbyterian Church, almost a decade since reunion; but the wisdom, zeal, energy, and Christ-loving power of the mighty Church are now more eager and intense than ever before.

"Time does not diminish, but enlarges, this work, and at the close of the century the Church will have more Home Mission work to do than to-day.

"In the beginning of this period of three quarters of a century, a small band of men—smaller than is now needed in a single Presbytery—was commissioned; to-day more than 1,200 are marshalled for battle. Then, a few churches contributed a few hundred dollars to 'the experiment'; now, we proudly read, 'Churches contributing 3,592; amount given, \$175,172; besides \$10,711 from our Sabbath-schools, \$20,119 from the ever faithful and never wearied women; and this enlarged by legacies given, when love is tested, \$47,212 more, and, filled up from other sources till we have the princely sum of \$276,175.' And besides all this, so great and so grand, adding the available receipts of the Sustentation Board, whose funds now pass through the Home Mission Board, we have the regal sum of \$337,458. And beyond this, when our Board says we have spent \$26,451 more than all the churches have made available, we are compelled to measure this work by numerals surprising now, incredible when the work began. These 1,200 missionaries have, given the past year, 928 years of labour, organized 136 churches, added to these churches 10,872 members, and built 91 new churches, costing \$239,250."

THE FREED MEN.

"Eighty-eight per cent. of the coloured children are growing up in absolute ignorance, whilst only twelve in each one hundred are, for a few months in the year, attending school. Let the Church be told that nearly one million and a half of the coloured children of our land are utterly destitute of educational privileges; and let her consider well what this means—that it points to beggary and crime for the generation to come. The Presbyterian Church must not, dare not, neglect the imperative duty

of caring for these ignorant multitudes. The Papal Church has seen the influences she may gain here, is already entering vigorously upon this field with men and money, and is meeting with success in alluring many to her fold."

BOARD OF EDUCATION.

The Board has accepted during the past year 426 candidates, 10 less than in the preceding year; theological students, 224; under-graduates, 204. Of these 45 are preparing to preach to our immigrant population, and 76 to labour among the coloured people. Of these candidates, those studying theology have been in 16 different Theological Seminaries. Those in their collegiate course were distributed in 42 Colleges; and the academic students, whose cases are exceptional, have been in 12 institutions. The whole number of Presbyteries represented by the candidates is 108.

THEOLOGICAL SEMINARIES.

These Seminaries are:—Princeton, New York Union, Western, Auburn, North-Western, Danville, Lane, San Francisco, Biddle, Blackburn, Lincoln, German School of Newark, German School at Dubuque.

The whole number of students under instruction in these Institutions during the past year has been 534.

They are distributed as follows:

SEMINARIES.	STUDENTS.	GRADUATES.	PER. FUND	SCH'L FUND.	PROFESSORS.
Princeton	116	31	\$1,072,652 84	\$181,637 01	6
Union, N. Y.	120	39	1,200,000 00	69,639 03	6
Auburn	50	13	568,658 20	97,793 52	5
Western	83	35	350,869 65	57,674 00	5
North-Western	43	17	356,531 77	13,858 11	5
Lane	30	11	414,599 52	32,119 05	5
Danville,	14	4	169,645 00	13,000 00	4
San Francisco.....	9	2	43,500 00		4
Blackburn	"A band,"	None.	165,000 00		1
Lincoln	17	4	Not given.		4
Biddle University ..	30	5	6,120 17		3
Dubuque, German ..	3	None.	18,900 00		3
Newark, German....	18	None.	48,700 00		2
	534	161	\$4,415,177 15	\$465,721 62	53

(The scholarship funds are embraced in the permanent funds.)

ARE THERE TOO MANY MINISTERS?

"The cry for more men is loud and piercing. The Board of Foreign Missions has only 122 ordained men in the whole world. All the Seminaries of the Church have sent forth only 161 graduates during the past year. Nearly 100 ministers have died. New churches are born in a day. Fathers and mothers may be entreated to consecrate their sons to this holy service. Our men of wealth may be called on to endow the Seminaries, the Scholarships, the Libraries of theology. Whatever zeal is expended in the multiplication of suitable men, we shall not overtake, much less shall we overrun, the wants of a world lying in sin, and waiting for the manifestation of the sons of God.

We rejoice to say that the missionary spirit is burning in the hearts of our young men on the threshold of the ministry. Eight students in the last graduating class of Union Seminary devoted themselves to the foreign field. In the Western Seminary, no less than twenty-three out of a class of twenty-nine offered themselves to the mission work in our own and other lands. The number is not mentioned in other Seminaries.

That Church is a living Church whose sons, in a time of intense worldliness and self-seeking, so freely consecrate themselves living sacrifices, holy and acceptable unto God.

All the Seminaries make such report as indicates spiritual life, vigour, devotion to study, and a general deportment that adorns the gospel, and becomes young men training for the field."

SCRIPTURAL AND SYSTEMATIC GIVING.

In reply, then, to the important question, What can the Assembly do to advance the cause of systematic beneficence in all our churches, and meet at once the necessity that is upon us, and that cannot be delayed?—no course seems to be left but to create a Permanent Committee on Systematic Beneficence, not the old "Committee of Benevolence and Finance," not the "Committee of the Synods,"—the Church has abandoned these, and evidently will have none of them; but a new Committee, whose aim shall be simply organization and instruction.

"This Committee should see that each Synod and each Presbytery has a Committee of Benevolence. Its endeavour should be, to secure such attention to the subject by these Committees, that the matter of Systematic Beneficence and church work will be kept constantly before ministers and churches, until these three points are attained:

1. Each church has a proper scriptural plan.
2. Each church contributes to every Board.
3. Proper and fresh information on the general work of the Presbyterian Church is constantly presented to church courts and individual churches.

When these ends are secured, then all is done that can be done, and the responsibility will fall where it belongs, on the pastor and sessions, their prayers and their example, under the constant pressure of the great and solemn thought of stewardship."

THE CHRISTIAN SABBATH.

"The Assembly regard with very great sympathy the present extensive revival of interest in the maintenance of our Christian and American Sabbath, and cordially respond to the invitation to Christian co-operation in this great cause, which they have received from their sister Assembly. To this end, they invite, to the following Resolutions, the attention of all the Synods, Presbyteries, and churches under their care:

Resolved, 1. That, in view of the manifest and indispensable importance of the Sabbath institution, to the highest welfare of our own modern nation and people in all their relations, the authoritative announcement of the Sabbath law in the Ancient Pentateuch is, in itself, one of the most obvious and unanswerable proofs that the Bible and our religion are from God.

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Resolved, 2. That, in view both of this divine law and of its evident, enduring necessity, the Assembly enjoin on ministers, parents, teachers, employers, and on all Christians under their care, that they practise and teach, as abiding moral duty, the scrupulous observance of the Christian day of rest and worship.

Resolved, 3. That the Assembly address to the young, especially, a warning against that error, which of late has grown so bold and prevalent, by which the moral and abiding substance of indispensable Sabbath duty is speciously confounded with circumstances of Jewish ceremonial, to the destruction, in many minds, of all sense of Christian obligation to keep the Fourth Commandment.

Resolved, 4. That, in direct opposition to this grave error, the sympathy of this Assembly and of our churches is pledged to every wise endeavour, to maintain in our land the unceremonial but reasonable, divine, and lasting authority of our religious rest-day.

Resolved, 5. That, while carefully denying to civil law all right to impose, or to meddle with, religious duty, the Assembly uphold the necessity of such legislation as guards the people's day of rest and religion; and heartily commend all earnest and prudent efforts put forth in any community for making such legislation effective."

READING NEWSPAPERS ON THE SABBATH.

Resolved, "That the General Assembly, believing that the practice, on the part of church-members, of reading secular papers on the Sabbath-day is alarmingly on the increase; and believing, also, that it is a grievous injury to the personal piety of the readers, and a serious obstacle to the cause of Christ in every community, would deprecate this practice, and would urge upon all who love the Lord Jesus Christ, and desire the spread of His kingdom in the world, to refrain from this practice, and to do all in their power to discountenance it."

SPIRITUAL CONDITION OF THE CHURCHES.

"While a few of the Presbyteries report large and general ingatherings, over which they are rejoicing, the great majority say that no special awakening of sinners has occurred within their bounds. The year has not been one of general revival. No "sound from heaven as of a rushing mighty wind" has filled all the Church; nor have great multitudes of sinners been inquiring, "Men and brethren! what shall we do?" Yet the Lord has not forsaken his covenant people, and, therefore, the Church has grown in size, and, we judge, in grace also, during this quiet year. A very general increase in the attendance upon and interest in the services of the Sabbath are reported. The prayer-meetings held during the week have been well sustained. The week of prayer in January was observed, and was blessed to the conversion of sinners and the edification of Christians; and many of the Narratives suggest, that the people of God are humbling themselves on account of their sins, and are waiting upon Him for His blessing. Though there has been much of worldliness, and of indifference to vital godliness, the spiritual condition of the Church seems to be no worse than it was a year ago, though we cannot conclude that it is much better.

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"Evils and hindrances to the advancement of the kingdom of Christ are mentioned by most of the Narratives. Among these are vacant churches, the system of stated supplies, short pastorates, worldliness of professing Christians, rationalism, rampant infidelity, stolid indifference on the part of sinners to the offer of the Gospel, a general increase of Sabbath desecration in which Christians also are involved, and other common sins and crimes. There are many adversaries, but if God be for us who can be against us? The truth has destroyed many evils and overcome many hindrances, and it will continue to do this in the future. The retrospect awakens praise and the prospect hope."

COMPARATIVE SUMMARY

OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA,
FOR THE LAST SIX YEARS.

	1874.	1875.	1876.	1877.	1878.	1879.
Synods	35	30	36	37	37	38
Presbyteries	174	173	172	175	178	179
Candidates	767	676	705	672	636	614
Licentiates	309	304	324	321	331	306
Ministers	4,597	4,706	4,744	4,801	4,901	4,938
Licensures	140	167	159	152	178	137
Ordinations	159	157	137	133	157	142
Installations	354	336	255	240	239	285
Pastoral Dissolutions	278	278	253	224	201	218
Ministers received ...	55	49	53	59	49	58
" dismissed	26	23	27	32	21	17
" deceased	85	76	85	97	79	97
Churches	4,946	4,999	5,077	5,153	5,269	5,415
" organized	174	123	113	106	164	160
" dissolved	63	54	53	53	47	36
" received	11	7	3	2	6	5
" dismissed	3	9	6	2	2	1
Added: examination	36,971	32,059	49,240	43,068	32,277	29,196
" certificate	23,090	20,385	22,493	20,702	21,683	20,623
Communicants	495,634	506,034	535,210	557,074	567,855	574,486
Baptisms: ad.	11,682	10,646	15,753	15,263	11,610	10,018
" in	18,838	17,694	18,987	18,092	19,226	18,501
S. S. members	516,971	520,452	555,347	581,606	599,882	614,774

CONTRIBUTIONS:

Home Mission	\$416,067	\$501,608	\$314,603	\$393,294	\$388,434	\$390,685
Foreign "	508,520	412,716	399,787	418,370	370,772	381,658
Education	243,952	381,424	81,182	135,656	95,847	82,585
Publication	61,605	51,464	36,945	33,645	30,731	29,715
Church Erection	145,068	277,091	76,335	120,932	97,56	124,477
Relief Fund	73,927	75,642	60,845	53,851	52,268	57,328
Freedmen	47,419	44,582	39,810	43,016	43,5 3	43,960
Sustentation	63,115	41,406	33,421	23,956	19,946	17,379
General Assembly ...	36,435	39,654	33,498	33,863	40,452	40,823
Congregational	6,642,108	6,903,526	6,033,577	6,278,218	6,393,659	6,311,768
Miscellaneous	882,576	897,481	1,100,150	765,551	813,649	779,635
Total	\$9,120,792	\$9,626,594	\$8,810,223	\$8,295,361	\$8,281,956	\$8,260,013

PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTH).

The General Assembly of the Presbyterian Church in the United States met, agreeably to appointment, in the Second Presbyterian Church, in the City of Louisville, Kentucky, on the third Thursday of May, 1879, at eleven o'clock a. m., and was opened with a sermon by the Moderator, Rev. Thomas E. Peck, D.D., on Mark xvi. 14-20.

After the close of public worship, the Assembly was constituted with prayer by the Moderator.

The Assembly then proceeded to the election of a Moderator, whereupon the Rev. Joseph R. Wilson, D.D., of the Presbytery of Wilmington, was chosen to that office.

From the large and important business of the Assembly we make the following selections and extracts as likely to be interesting to our readers:—

SYSTEMATIC GIVING.

"If by appropriate instruction and appeals," says the Report; "if by the education of a true Christian conscience among our people, and especially among our youth and children, in the consecration of themselves and their substance to the service of God; if by the encouragement of a steady and growing habit of true Christian benevolence among all our people, we can strengthen and enlarge each and all of our agencies, it would be, as your Committee believes, for the spiritual profit and enjoyment of the individual members of our churches, for the advancement of our prosperity as a branch of the Church of Christ and for the glory of God.

"It is true that a well, fed by a feeble spring, may be pumped dry; and it is also true that the same well, seldom and sparingly drawn from, may become dead and foul with mephitic gases. A liberal heart, devising liberal things, is in a healthier state than a selfish, penurious heart, studying retrenchment toward God and His cause. The beneficence of the Church—its contributions—should doubtless be wisely and economically appropriated; but that kind of retrenchment which excuses or encourages indolence or parsimoniousness, will dwarf individual piety (if there can be true piety with such a disposition), and will spread mould and blight upon our individual members and churches. Those of our people (individuals and churches) from whom steady and generous contributions in larger or smaller sums according to their means are received—these, so far forth as your Committee have observed, are not, as a general rule, inclined to criticise our plans and efforts as a Church, or the various agencies employed. It is of great importance to individuals, as to the whole Church, that each member should do his or her part.

"The Committee earnestly recommend that, in so far as it can be made practicable, the various objects of Christian beneficence heretofore commended to our people by successive Assemblies be brought carefully home to the notice of *all the members of our Churches*, with regularity.

"It is recommended that the several Presbyteries, Pastors and Sessions take this matter into careful consideration and promptly devise what may

seem to them the best means in their respective fields, to instruct and encourage their people in the duty and grace of systematic Christian benevolence."

STATE OF RELIGION.

The Report says:—"A careful examination of the narratives from the sixty-six Presbyteries affords fair grounds upon which to rest a just judgment of the spiritual condition of the Church. This condition we believe to be one of healthful, vigorous life. God's people are evidently established in the faith, and are growing in the knowledge and love of Jesus Christ. This healthful tone is not exhibited chiefly, or, indeed, very largely, in revivals of religion or by abundant ingatherings into the churches. There have been, it is true, many such during the year, but they have not been, either in number or in extent, a marked feature in our spiritual history. Perhaps the most apparent evidence of this healthful condition is the tone of hopefulness so generally manifested in the reports.

"The high appreciation of the ordinances of religion and growing desire to enjoy and extend them are marks of a healthful development. We note that in all our Presbyteries a growing effort is made to supply all the churches and missionary fields with regular preaching of the gospel. To this end, feeble churches are combined into pastoral charges, and evangelistic labour is made to reach as far as possible towards the supply of the destitute. Increasing regard for system in the benevolent work of the Church and deepening conviction of the truth, that from principle and not from mere sentiment, this work must be sustained; a larger measure of importance attaching in the minds of the people to the value and dignity of the offices of Ruling Elder and Deacon, and corresponding effort to lift these offices to their full degree of activity and usefulness; these are Scriptural marks of spiritual health. Another fact, pointing in the same direction, is the almost universal attention, as shown by the reports, which is bestowed on Sunday school work. The control of the session over this great department of Christian service and the recognized necessity for infusing into it more Bible teaching, are encouraging evidences that the Church is developing a normal and strong life, under the power of the Holy Ghost.

"There are revealed by the Presbyterian reports two tendencies so important in their nature, and so dangerous in their issues, as to call for special consideration. These are increasing disregard for the sanctity of the Sabbath, and the neglect of family religion. These are emphasized in very many of the narratives before the Assembly. To some extent in our churches and to an alarming and fearful degree in the world of Christendom without, this evil is noted. So manifest and so insidious have been the avenues through which the holiness of God's day has been invaded, that the laxity of Christians even, in its observance, is unnoticed by many. The pulpit needs to speak, and the conduct of large numbers of professing believers, needs to be faithfully reprov'd and corrected on this most vital point of Christian morals. God's blessing will not stay; His judgment will not be long withheld wherever His day of rest is forgotten and dishonoured.

"Much neglect of family religion is spoken of. Prayer in the house-

hold and the faithful instruction of the children of our church members in the Scriptures are sadly disregarded. It becomes all to remember the immeasurable value of domestic piety and training; the intimate relation between the Christian family and the organized church, and the hopelessness of the effort to preserve the piety and vigour of the church, if parental instruction, piety and prayer are banished from our homes."

FOREIGN MISSION.

The whole force now engaged in the work, and depending upon the funds of the treasury for their support, consists of eighty-six persons, of whom thirty-seven have been sent from this country, and forty-nine are natives of the country where they labour. Of the thirty-seven sent from this country, fifteen are ordained ministers of the Gospel, and twenty-two are assistant missionaries. Of the forty-nine native labourers, eight are ordained ministers, eight are licentiates, and thirty-three are assistants, variously employed as teachers and colporteurs.

The entire receipts from all sources for the year are \$46,234.74. Of this sum, \$31,928.82 are from churches and individuals; \$8,815.51 from Ladies' Missionary Associations; and \$5,490.41 from Sabbath schools.

"There has been no time in the history of our missionary labours, when the work has worn a more encouraging aspect than it does at present. This is apparent from a variety of considerations. Notwithstanding the falling off in receipts for several years past, there is reason to believe, nevertheless, that there is a growing interest in this cause among the great body of our Christian people. The obligation to do what we can to extend the knowledge of salvation to all mankind is more generally felt and acknowledged. The number of those who feel the obligation to practise self-denial, and make efforts in order to procure the means for sending the Gospel to the heathen, is constantly increasing; whilst the number who would gladly devote their lives to promote this great cause, if the necessary means could be had, would probably be found to be greater than that of any other branch of the Church of Christ. Nor is there less encouragement in the work itself. This is apparent in the quiet and efficient manner in which it has been prosecuted for years past; from the large number of souls that have been brought out of the kingdom of darkness into the glorious light of the Gospel; from the number of native labourers that have been added to the working force of the missions; the flourishing condition of our schools and other institutions of learning; the more extended dissemination of Divine truth among the masses around all our mission stations; the cessation, to a considerable extent, of the violent opposition which once manifested itself against the introduction of the Gospel; and especially in the more earnest attention that is given to the preaching of God's Word. Indeed, in almost every aspect, the fields in connection with our missionary work seem to be ripening for the harvest; and the great want at the present moment is more labourers to gather this ripening harvest.

"Four missionaries are specially needed in the present crisis, viz.: two for China, one for Greece and one for Pernambuco. The continued prosperity of these missions, not to say the very existence of one of them, depends upon their receiving reinforcements at an early day. To send these labourers out, to provide an outfit for them and their families, to

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pay their passage, secure homes for them in the fields to which they go, and support them for the first year, will require \$10,000. Can this amount not be added to the receipts of the present year? Surely if God's people will arouse themselves to the emergency that is upon us, and will have regard to the honour of the great Redeemer and the wants of a perishing world, there will be no difficulty in raising all the funds that will be needed."

HOME MISSIONS.

"During the past year fifty-three Presbyteries have received appropriations from the Sustentation Fund, for one hundred and forty-five ministers, amounting to \$13,506.23, and for eight church buildings, amounting to \$1,150. Had the means been at the disposal of the Committee, fully three times these amounts might have been judiciously and economically expended in advancing the interests of this branch of work, and it is respectfully recommended that the churches be urged to raise during the present year \$40,000. With this amount the work can be prosecuted with vigour and success, whereas less than this will leave much undone which needs to be immediately attended to."

STUDENTS.

The roll of candidates under care of Presbyteries regularly recommended to the Committee for aid, during the past ecclesiastical year, comprises eighty-eight students in various stages of study. Of these forty-five have been in attendance upon Theological Seminaries, and forty-three attending literary institutions.

"With devout gratitude to the great Head of the Church, the Committee report to the Assembly that a friend was found who advanced the small sum needed, the appropriations for 1878-79 have been fully paid, and we close the year's operations without leaving our young men to want. To be enabled to present this report to the Assembly is the more gratifying from the fact that during the period through which these operations have been progressing, the country in general and the immediate region which is the seat of the Committee, has been more terribly desolated than at any former period. Not only have the financial resources of the country been diminished, but the pestilence which swept destructively over the eastern valley of the Mississippi, embracing, in its fearful march, the cities of New Orleans, Vicksburg and Memphis, has decimated the ranks of our ministry and membership, and our churches are still struggling under the crushing weight of the great calamity. These things being so, surely it is a state of things calling for special thanksgiving to God that the Committee of Education is enabled to report to the Assembly that the contributions of the churches and the free-will offerings of individuals have been cheerfully forwarded as usual; that some of the most liberal donations have come from places that were most terribly scourged, and while the sums contributed have in some instances been curtailed, still sufficient amounts have reached the Treasury to meet all demands. The Committee cannot but recognize in this result of the year's labour, a cheering indication that our blessed Lord has a favour toward this great paramount fundamental interest of His Church."

THE SABBATH.

The report of the "Permanent Committee on the Sabbath" ought to be issued as a tract. We make room for long extracts; not too long, we believe, considering the importance of the subject.

The loose trans-Atlantic ideas are coming over with every tide of immigration. And, though we in distant portions of the South may not yet feel the influence to any great extent, it is nevertheless stealthily creeping in, and like leaven, is quietly but surely working. The recent movements in Cincinnati and Louisville, the growing disposition on the part of the secular press to make its Sunday issues specially interesting and attractive, the increasing patronage of Sunday trains by professing Christians, and even ministers of the Gospel, many of whom do not hesitate to travel on Sunday trains to fill their appointments, the habitual silence of many pulpits on this subject, and last, though not least, the lamentable example, so recently set in the halls of the country, when the supreme law-making power in the land openly, and in the eyes of the nation and of the world, desecrated the sanctity of the Lord's day, by appropriating it to the transaction of Congressional business—all furnish evidence of this laxity. And we may here remark that the present remoteness of the evil from us is no protection. Society, like the atmosphere above us, cannot be agitated in one direction without sending the influence in others. Any evil practice in one section, like the cold wave in the northwest, will soon begin to travel, and unless arrested will continue to spread, until the whole country is brought under its influence and feels its chilling power. Let the plague break out in any country, and how soon our authorities would be enforcing the law of quarantine. The action would be wise, the course commendable. Evil practices, like the plague, when once established, will soon begin to spread in every direction. The time to fight any contagion, is in its incipency.

Whilst our Constitution and laws profess conformity to the Word of God, there is one particular in which, in their practical working at least, they are sadly in want of harmony with it. While the Scriptures say positively and unequivocally, "six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;" railroads and other corporations are allowed to ply their vocations as on other days. In the language of one of our correspondents, "The Sunday freight business is enormous, bringing terrible oppression upon thousands of men;" so in the postal service. The running of trains, the carrying and distributing of mails on the Lord's day on the thousands of roads and in the ten thousands of post-offices in this broad land, is a great work, requiring a great number of employes and a vast outlay of physical labour. This robbing so large a portion of our citizens of their seventh day rest is a wrong done them, as they are unjustly deprived of a boon conferred by the Creator upon every creature. It is a wrong done the law of God, as it casts contempt upon its authority. It is a wrong done the Christian Church, as it weakens its testimony, and in many instances interferes with its services. It is a wrong done the

whole country, as it places the entire nation in a position of antagonism to the divine law and the divine plan which will necessitate obstructions and scourgings of various descriptions, if not final overthrow. Revolution must of necessity follow revolution, until the governments of this world are fashioned after the principles and teachings of the Scriptures.

Nor can we see upon what principle of justice it can allow railroad and other corporations to carry on their traffic through the same period of seven days, while individual citizens are required to cease from theirs. That is a strange system of ethics, indeed, which condemns an action in an individual, when he stands in his isolation, but justifies the same when he merges into the constituency of the Government, or becomes a stockholder in some legalized corporation. It is needless for us to declare that the Word of God recognizes no such distinctions. If it be right for the Government and these corporations to violate the Sabbath, it is right for individuals to do the same. If it be wrong for individuals to do it, it is equally wrong for the Government and these corporations.

It is not an answer to say that the Sabbath is a religious institution, and that the Government is a political organization, formed for temporal and political purposes solely, and therefore as such has nothing to do with religion. Let the things of Cæsar ever be kept separate from the things of God. But this matter of a day of rest is something that concerns the kingdom of Cæsar, as well as the kingdom of Christ. There are two distinct questions here before us—the one a moral, the other a religious one; the one a State, the other a Church question. The one concerns us as citizens, the other as Christians. It is to the former of these that we are now speaking. It is to the question that concerns us as citizens, that concerns our temporal interests and welfare as individuals, and our temporal prosperity as a nation, that we are directing attention; and we insist upon it that this is a question for legislative consideration, inasmuch as it involves the question of morals, and the question of morals bears directly upon the question of national prosperity. God has so constituted the world, that the temporal rests upon the moral, and the moral upon the religious. The field of morals touches religion upon the one side and human government on the other, and like the ocean separating two continents, is the property alike of both. No government can flourish without good morals, and no good morals can exist without a clear recognition of the teachings of Scripture. The true interests of the country demand that the Sabbath be protected, as the marriage relation or human life and property, and for the same reasons. If the Government has authority to forbid adultery, murder and theft, because these things are enemies to its material progress and stability, for the very same reason it has authority to forbid the outward violation of the Sabbatic law.

As to the questions, What can be done towards abating the evil? and what is our duty in the premises? we answer, that our duty is very clear in one direction, at least. "Ye are my witnesses," saith the Lord. It is the duty of the Church to bear testimony to God's truth, and the teaching of the Scripture on this subject, and as far as possible to train the public conscience aright. And not simply to bear testimony with the lip, but also with the life. Preaching, unsupported by practice, would be wholly ineffectual. A mere resolution, without observance on the part of

ministers, elders and members, would be utterly futile and vain. We hope, therefore, that the Assembly will first of all insist that ministers and elders and the members of the Church shall themselves set the example, by rendering due respect in the observance of the day. For without this, any deliverance on this subject, no matter how admirable, would only provoke the taunting retort, "Physician, heal thyself."

An effort is being made to hold an international meeting of all the Associations in this country and Canada, to meet some time in the fall, with a view of considering the whole subject, and devising, if possible, some measure for the arrest of this national evil. What the result will be, remains to be seen. A similar meeting of the Associations of Europe is also appointed, to be held in the city of Berne, in September next, from which we hope great good will come.

GENERAL VIEW.

Synods	12	Number of deacons....	3,770
Presbyteries.....	66	Members added on examination.....	6,351
Ministers and Licentiatees	1,122	Members added on certificate	3,209
Candidates	165	Whole number of communicants	116,755
Churches	1,892	Adults baptized.....	2,001
Licensures	33	Infants baptized.....	4,829
Ordinations	34	Number of baptized non-communicants..	25,470
Installations	67	Children in Sabbath Schools and Bible-classes	70,224
Pastoral relations dissolved	47		
Churches organized ..	38		
Churches dissolved....	10		
Number of ruling elders	5,901		

CONTRIBUTIONS.

Sustentation	\$26,864	Presbyterial	\$12,306
Evangelistic Fund	14,359	Pastors' Salaries.....	505,957
Invalid Fund	8,875	Congregational	320,778
Foreign Missions.....	36,061	Miscellaneous	53,161
Education	29,611		
Publication	7,730	Total.....	\$1,015,851

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

The Twenty-first General Assembly of the United Presbyterian Church of North America met, and, after the usual devotional exercises and a sermon by Rev. W. G. Moorehead, D.D., the Moderator's alternate, from Matt. xvi. 13, "Whom do men say that I, the Son of man, am?" was by him constituted with prayer.

Rev. William Bruce, D.D., of the Presbytery of Xenia, was elected Moderator.

ON THE TRAINING OF ELDERS.

Resolved, 1. That the proper professors in our Theological Seminaries be requested to give due attention to the instruction of the students in the nature, duties and responsibilities of the office of the ruling elder.

2. That we recommend each pastor to adopt some plan of systematic instruction by which his Session may be trained to the highest possible efficiency in their duties.

3. That we recommend the Faculties of our Seminaries to appoint one or more of their number to prepare and put into the hands of the Board of Publication a manual on the eldership, suitable to be used by pastors in the instruction of their Sessions.

ON DANCING.

The question which this Assembly is asked to answer is the following, viz.: "Is the mingling of the sexes in the dance in a private house, where only the moral and respectable are permitted to participate, a violation of the law of the United Presbyterian Church, when the parties engaged in the dance are members of her communion?"

In the judgment of your committee the deliverance of the General Assembly in its action of the year 1860 (Digest, page 76), was intended to define "promiscuous dancing" as one of the "vain and ensnaring recreations" of the men of the world, and that for members of the Church to engage in the promiscuous dance, even with one another, is to have fellowship with the world in its sinful recreations. And that said deliverance of the Assembly upon this subject is a distinct and unequivocal disapproval of such practices.

ON THE IMPOSITION OF THE HANDS OF RULING ELDERS IN THE ORDINATION OF MINISTERS.

The memorial asks a deliverance upon the question, "Is the imposition of hands by ruling elders, in the ordination of ministers, required or permitted in our Book of Government?"

In our judgment, ordination is valid in the case of ministers only as authorized by Presbytery in constituted capacity.

When so authorized, its administration by the imposition of hands is technically the act of Presbytery, if performed only by the presiding officer in the name and as the exponent of Presbytery.

It is, therefore, respectfully submitted, that the imposition of hands on the part of elders not teaching is not required for the ordination of ministers, and as it is not required, and especially in view of the omission from the Book of any indication of such prerogative as pertaining to elders of the second rank, it is technically to be regarded as not permitted.

The following is recommended for adoption:—

Resolved, That the question proposed by the Presbytery of Steubenville, as above indicated, be answered in the negative.

ON SYSTEMATIC BENEVOLENCE.

Resolved, 1. That the 4th resolution in the report of the General Committee of Home Missions, referred to this Committee, be adopted, to wit:

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"That in the judgment of this Assembly Christians ought not, in their contributions for benevolent and religious purposes, to fall below one-tenth of their (yearly) income."

2. That in order to the systematic carrying out of the above resolution, pastors be affectionately urged to impress upon their people the importance and necessity of every one complying with the direction of the apostle, 1 Cor. xvi. 2, to "lay by himself in store, on the first day of every week as the Lord hath prospered him," as a part of the worship of the Sabbath, in order that there may be a constant readiness for contributing to the various claims of the Lord's cause when they are presented.

3. That in harmony with the foregoing principles, this Assembly would express it as their judgment that there should be a careful avoidance of all indirect and questionable means of raising money for the Lord's cause.

4. That our people be and are hereby urged to distribute their contributions among the Boards of the Church in the ratio of their respective appropriations.

5. That Presbyteries be directed to adopt some plan by which contributions to *all* the Boards of the Church may be secured at least once a quarter, and to report their action in this matter each year to the General Assembly.

ON THE USE OF TOBACCO.

The Assembly of 1870 adopted the following resolution :

"Resolved, that the use of tobacco is demoralizing in its tendency, and should, therefore, be discountenanced by all who profess the Christian religion."

In 1874, in response to a memorial from the ladies of Monmouth, the Assembly said, "We hail this memorial from the ladies of Monmouth as the harbinger of a better day, we trust not far distant, when the energies of the Church shall be turned against the use of tobacco as they are now turned against the use of intoxicating liquors."

We therefore recommend the following :

Resolved, That no further action is necessary.

FOREIGN MISSIONS.

All the departments of the missionary work have been regularly carried on. In each mission accessions have been made to the native churches, and there have been the clearest evidences that labour has not been in vain—that souls have been enlightened and saved, and that God has been glorified.

THE WORK.

The two foreign missions of our Church are in India and Egypt. In India there are four principal stations and eight out-stations; five foreign and two native ordained ministers; four unmarried female missionaries, and twenty-seven native helpers, being a total of thirty-eight labourers. There are 271 communicants, and an average attendance on Sabbath

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services of 740 persons. The increase in church members during the past year was 77; baptisms, 97; pupils in schools, 1,809 (of whom 1,243 were males, and 566 were females); students of theology, 9; contributions during the year were \$244; tuition fees, \$1,148. The total value of the property of this mission is \$16,610.

In Egypt there are 4 central stations—Alexandria, Cairo, Minoris and Osicot—and 35 lesser ones, with 8 foreign and 4 native ordained ministers, 7 native licentiates, 14 foreign teachers, and 98 native teachers and helpers; or a total of 131 labourers, 22 foreign and 109 native. The whole number of churches organized is 9; communicants, 947 (found in 36 stations); increase during the year, 158; average attendance on the Sabbath, 1,801; baptisms, 74; schools, 39; pupils, 1,893 (males, 1,271; females, 622); theological students, 6; contributions, \$6,002; tuition fees, \$2,611; value of property, \$60,000; copies of Scriptures and of religious and educational books distributed, 21,224; moneys received for them, \$4,451.

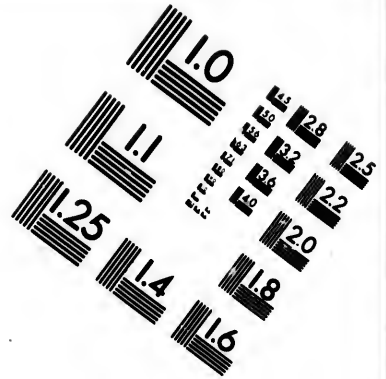
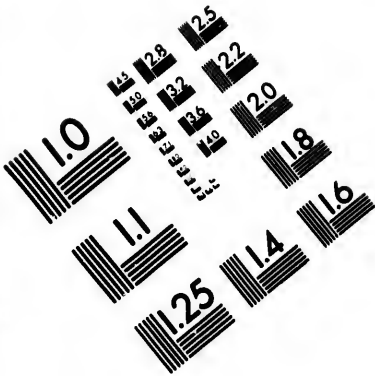
MODES OF MISSIONARY WORK.

As the Gospel is the wisdom and the power of God unto salvation, the main effort in all our missions is to have it faithfully preached as opportunity may in any way offer. Every encouragement is held out to have schools, for both sexes, where instruction and training shall be given in whatever may be useful in future years. In every school the Bible and its teachings are constantly kept before the mind. In both missions there are Girls' Boarding Schools, where, in addition to mere literary and Bible studies, the inmates are taught the ways of properly keeping house, and of thus becoming fit companions of the young men who have passed through the courses of training in their schools; and in this way it is sought to have the way prepared for proper native Christian homes. As, too, it is of the first importance, as is more and more firmly believed, to have in the earliest possible time a thoroughly trained and well qualified native ministry, there is in each mission, as at Sealkote, in India, and Osicot, in Egypt, a regular organized Theological Institution, with chosen teachers or professors, and well arranged courses of study for educating native young men for the ministry. Already each mission is deriving signal benefit from this, and the best of results are more and more expected to follow.

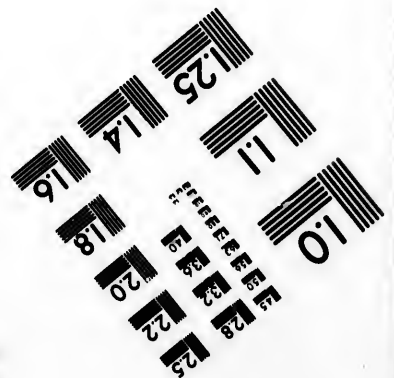
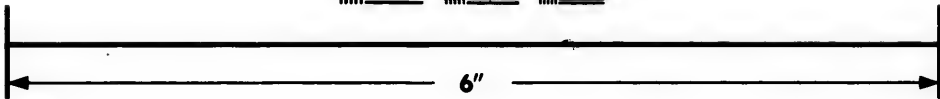
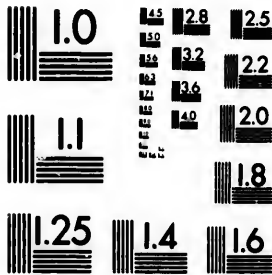
TREATMENT OF CONVERTS.

In each mission the effort is persistently made to have every one that professes faith in Christ become engaged at once in the activities of the Christian life. All are faithfully taught to attend upon the means of grace, to seek to bring others with them to the places of instruction and prayer, and to go out themselves as they have opportunity, and read the Scriptures or have religious conversations with their people. They are urgently taught that it is more blessed to give than it is to receive. From the very beginning of their Christian life all are trained to cultivate the grace of beneficence, and in some of the missions the contributions are of the most cheering character. In the native churches in India the reported contributions of last year were \$50; this year, \$244. In Egypt they amounted last year to \$5,044, and this year to \$6,002. In every congregation where a pastor is settled a considerable portion of the salary





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is raised by the people, and in some the whole. In no case will the Presbyteries settle a pastor without the people contributing freely to his support.

SUMMARY.

The Foreign Mission work of the Church is as follows: Missions, 2, Egypt and India; mission stations, 43; foreign missionaries, 23 (ordained ministers, 13; unmarried females, 10); native ordained, 6; licensed, 7; teachers and helpers, 125; total labourers, 165; average attendance at native churches on Sabbath, 2,541; communicants, 1,218; increase during the year (by profession, 190; certificate, 45), 235; decrease (by death, 18; removals, 28; suspension, 37), 81; baptisms, 171; scholars in schools, 3,702; scholars in Sabbath Schools, 1,589; theological students (India, 9; Egypt, 6), 15; contributions, \$6,246; tuition fees, \$3,759; value of mission property, \$69,210; average contribution of every native communicant to the cause of Christ during the year, *over five dollars*; in Egypt, *over six dollars and a half*.

STATE OF RELIGION.

Some of the most discouraging statements come from situations where the Church is strongest and the populations thickest and most in need. From restricted and inhospitable fields there is word of hard work and opposing influences; but of gain and encouragement. "We are still in the wilderness, but working and making progress," writes one. Says another, situated on the frontier, "Our progress is slow, but we are steadily gaining ground." These are but samples, but in more than one instance the reply from central situations is emphatic, "We have lost." This fact of recession in responsible places is one that is lamented by several denominations. They bewail the loss of ground and strength, and the failure of the Church to build up with the increasing populations and to maintain its relative numerical and material power. The migratory habits of the people will partly account for it, though even this is a helpless apology, for if, in thickly settled neighbourhoods a family move away it ought to be but to make room in the house of God for another. The product of the Church in the youth it graduates from its homes and Sabbath schools, and the gains it makes by work upon the world, ought to more than replace the loss caused by deaths and removals. And if, while the population of the country, and especially of the cities, is increasing, there is a decline, it is a sign that there is something wanting in the Church and Christians. What is it? The word and ordinances are regularly dispensed, and at no time in the history of the Church has there been more active interest in sowing the seed and cultivating the field for the harvest. At no time, either, has there been greater Christian comfort amid the peace and security of providential care. Why, then, the complaint, "We have lost?" We know the fault is not in the Gospel. We know, also, God is waiting to be gracious—that He stands ready to prove His promise and pour out His blessing until there shall not be room enough to receive. Is it so that because of little faith and prayer the Spirit's baptism is withheld? Is the seed sown without being accompanied by the petitions and tears of those who scatter it? For this is a phase of the Church life that cannot be determined by a reference to

Boards and beneficiary appliances. "Reorganization" has nothing to do with it. It is a condition existing along with the fact that the Gospel has been preached ably and regularly, and where it has the traditions of past success to conciliate its enemies and commend its messengers.

Another remarkable fact, and one which may to some extent be explanatory of the foregoing, is this: the "hindrances" are nearly all from within. There is no complaint of persecution. No one tells of intrusion or disturbance by force or malice. No one seems to have suffered from violence either of man or the elements. A few, indeed, tell of trouble from "secretism," "depression in trade," "public unrest," etc., but these are only the few as compared with the many. Nearly all confess that their chief trouble grows out of something wanting in the Church itself—something wrong in Christian faith and practice. The long list is of "worldly mindedness," "inharmonious," "disagreements," "lack of prayer," "want of spirituality," "indifference," "social dissipation," "Sabbath desecration," "want of reverence," "too little praying on the part of both ministers and people." These are the obstructions which hinder the progress of the Gospel, and they are in Christians, pastors and parishioners, rather than in the world outside. The statement is humiliating, but it is good to have it plainly made. We have prayed to God to show us our sins, and why He contends with us, and we have His reply in this almost universal testimony from the Presbyteries.

Current observation coincides with what is recorded here—that the prevailing tendency of the Christian life is in the direction of worldliness. Every period or epoch has its phenomena, and this is one of those which mark the present. The disposition is in the direction of secularization, and so strongly, that the Church is compelled to offer, at times, as its chief attraction, that which is hostile to the spirit of the cross. Men find their chief delight, not in Christ and His gospel, but in some accessory which, under the name of religion, but appeals to their sensual appetites. The cross is hidden, and the "lust of the flesh, the lust of the eye and the pride of life" appear in its stead. The joy of the Lord, and the gladness of communion with Him in the spirit of the Gospel, is bartered away for the poor equivalent of a formal service and the license of carnal pleasure. It is not strange, amid these conditions, that there is a lack of "reverence," an excess of "social dissipation," a "want of prayer on the part of both ministers and people." Neither is it strange, as we know to be the fact, that Christians are beginning to cultivate the drama, to clamour for the liberty of the opera, and to revolt against the sacred observance of the Lord's day; or that ministers should begin to teach that the theatre should be no longer put under the ban of Christian prohibition. With spiritual experience dwarfing in the souls of Christians, church secularization and loss of power are inevitable.

There is in all this an admonition to the ministry. Let it not fail to receive it. If the body of the Church is to be quickened into a better life, the improvement must begin with those who preach the Gospel; and it will begin as they determine anew to know nothing but Christ and Him crucified, and to live nearer Him in holy faith and fellowship. With a rightly consecrated ministry failure is impossible.

But it suggests also that the whole body of Christians needs to separate itself more distinctly from the world and to live more exclusively for

Christ. It is impossible to be worldlings and Christians at once. If men will be "lovers of pleasure more than lovers of God," they simply travesty the holy solemnity of the Gospel. "Love not the world, neither the things that are in the world." Oh! that we may learn this in the fulness of its meaning, and turn to Jesus in the spirit of those who, in the joy of a holy consecration, take up the cross and follow Him. "Wherefore, Jesus also that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore, with Him without the camp bearing His reproach."

CONDENSED STATISTICS FOR THE YEAR ENDING MAY, 1870.

Synods	9		
Presbyteries	58		
Presbyteries organized ...	2		
<i>Ministers.</i>			
Pastors and Stated Sup- plies	490		
Without charge	185		
Not reported	6		
Total ministers	681		
Ministers deceased	7		
Ministers received	5		
Ministers dismissed	8		
Ministers ordained	30		
Ministers installed	63		
Ministers released	48		
Licentiates	59		
Licensures reported	27		
Students of Theology	63		
<i>Congregations.</i>			
Congregations with Pas- tors and Stated Sup- plies	617		
Congregations vacant	181		
Total congregations	798		
Congregations organized	12		
Congregations dissolved	8		
Mission Stations	65		
New stations during year	17		
Houses of worship erected	23		
Total cost of houses reported	\$71,646		
Average cost	\$3,115		
Congregations having no house	105		
Parsonages	94		
Parsonages built	2		
Average cost	\$1,425		
<i>Membership.</i>			
Members received on pro- fession	4,220		
Members received on cer- tificate	3,795		
Deaths and removals	6,865		
Total members re- ported	80,692		
Adults baptized	619		
Infants baptized	3,557		
<i>Sabbath Schools.</i>			
Schools open the whole year	567		
Schools open part of the year	159		
Total schools reported	726		
Average months open	10.9		
Officers and teachers	7,647		
Number of scholars re- ported	65,467		
Contributions by Sabbath Schools	\$25,037		
<i>Contributions.</i>			
Salaries of Ministers	\$435,961		
Congregational expenses	207,678		
To the Boards	106,765		
General contributions	37,126		
Total	787,530		
Average per member	\$10.35		
Average salary of pastors	893		
Legacies	19,027		
<i>Contributors.</i>			
Congregations contribut- ing to all the funds	247		

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Congregations not contributing to any of the funds.....	62	<i>Missionary Societies.</i>	
Congregations not reporting.....	73	Presbyterial societies....	8
Membership in 1878 of congregations not reporting in 1879.....	4,608	Congregational societies..	169
		Congregational societies reporting	162
		Membership.....	5,844
		Contributions	\$12,892

THE REFORMED CHURCH IN THE UNITED STATES
(GERMAN).

[The General Synod of this Church meets once only in three years. Our quotations are from the sixth Triennial Session held in 1878: but through the kindness of the Clerk, Dr. Isaac H. Reiter, we are enabled, in an additional column, to give the statistics of the denomination for 1879.]

The General Synod of the Reformed Church in the United States, pursuant to adjournment, convened in Triennial Sessions in the First Reformed Church of Lancaster, Pennsylvania, on Wednesday, May 15th, A.D. 1878, at eight o'clock in the evening, and was opened with religious services. The opening sermon, in the absence of the President, Rev. William K. Zieher, D.D., was preached by the Vice-President, Rev. Thomas G. Apple, D.D. (who also presided at the organization of the Synod), from Philippians ii. 8: "*He humbled himself, and became obedient unto death, even the death of the cross.*"

STATE OF THE CHURCH.

The Committee on the State of the Church beg leave to submit the following report:

Resting upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; holding firmly to the faith once delivered to the saints, as declared with divine authority in the Sacred Scriptures the supreme rule of the Christian faith; preserving in its integrity the inheritance of grace rescued by our Reformed fathers from the grievous errors which had long held it in captivity; inspired continually by the only true comfort of believers in life and death, "that in soul and body we are not our own, but belong to our Saviour, Jesus Christ, who with His precious blood hath fully satisfied for all our sins, and delivered us from the power of the devil," and will preserve His people unto everlasting life; leaning with humble and hearty trust on Him in whom alone, by penitent faith and the renewing of the Holy Ghost, we have righteousness and strength; relying with unwavering confidence upon the Gospel of Christ as the power of God unto salvation to every one that believeth, and upon all the ordinances of the Lord as the true and efficient means of growth in grace and satisfaction for all His people; and waiting and working, in this precious faith and blessed hope, for the bright appearing of our Lord unto the glorious consummation of His kingdom of grace and truth; this General Synod, assembled in the three hundred and fifteenth year of the history of the Church which it distinctively represents, and the

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one hundred and fifty-second of its settlement in America, acknowledges with devout gratitude and joy, mingled with a humbling sense of its own manifold imperfections and shortcomings, the great mercy and kindness of God, our Redeemer and King in Jesus Christ so richly bestowed upon us. When we remember how often we have provoked the Lord by the fickleness of our fidelity to His Gospel, by the coldness of our zeal in the prosecution of the heavenly mission entrusted to us, and our failure to show forth by faith and love the praises of all these faults, we have reason to and still more His patient endurance of all these faults, we have reason to adopt the thanksgiving which our fathers drew from His word and put into our lips for the most tender services of the Sanctuary, and say: "Bless the Lord, O my soul, and all that is within me bless His holy name; bless the Lord, O my soul, and forget not all His benefits!" How often has He healed our diseases! How frequently has He redeemed our life from destruction! How richly hath He crowned us with loving-kindness and tender mercies! "Bless the Lord, O my soul!"

And the review of the past three years, to which we are now summoned, furnishes fresh occasion for such thanksgiving, and demands a new offering of grateful praise. Indeed it does this most emphatically in view of what may prove the crowning blessing of these years, if hopes which have been awakened be fully realized.

Directing our review first to the general state of the Church during this period, it furnishes reason for thankfulness, in consideration of the divine aid and favour granted to the preaching of the Gospel, the observance of Gospel ordinances, and the gracious results achieved in the salvation of sinners, the bringing of so many of our children by personal repentance and faith in Jesus Christ to a consecration of themselves to the service of God their Saviour in full communion with the Church, and in the measure of progress made, though far less than it should have been, in the furtherance of the kingdom of the Redeemer through our instrumentality. The numerical strength of the Church has been encouragingly increased. Many new houses of worship have been erected, and others have been repaired and beautified. Our cords at least have been lengthened, and tabernacles have been pitched beyond limits previously attained. And whilst it may well humble us to consider how much more might have rewarded greater faithfulness, and more single-hearted zeal, we may rejoice that the harvest has not utterly failed nor the vintage been wholly blighted. Under solemn responsibilities we have been most graciously sustained. Amidst many perils we have been wondrously preserved. And when the tempest has raged most violently, and angry waves have threatened to sweep away what was dearer than life, the power of Him whose voice rebuked the storm in Galilee, brought sure deliverance. And we need only refer to the summary of the results secured, under the blessing of God, set forth in the accompanying statistical tables, to learn what great things the Lord hath done for us, and how much better things may be expected if, in greater fidelity to our trust, with warmer and purer zeal in our work, and renewed covenant devotion to the glory of God, we enter upon the triennial period now opening before us.

THE OFFICE OF THE DEACON.

The Committee appointed by the General Synod at Fort Wayne, in

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1875, to draw up a deliverance on the subject of the office of Deacon (see Minutes, 1875, p. 62), beg leave respectfully to report:

The true meaning of the Diaconate will be best seen by an examination of its rise, historically, in the Christian Church. After the death and ascension of our Lord, when the day of Pentecost was fully come, the first disciples were gladdened by the fulfilment of the promised coming of the Holy Spirit. Many thousands were soon added to the body of believers, and these from now on were termed the "Church." (Acts ii. 47; v. 11). These soon became fully organized as a spiritual community, to whom the further promised appertained, that the Church should grow, spread, and continue until the end of the world, and until it should embrace within it every nation, and tribe, and tongue. In this organized community the twelve apostles, as commissioned by Christ, were at first the sole spiritual leaders; being both the messengers of God, the representatives of Christ, and the overseers and servants of the believers. That is to say, they combined in themselves the offices of apostles, ministers (in the modern sense of the term), elders, and deacons. It further appears from the narrative (Acts, chapters iv. v. and vi.), that among the first in-gatherings into the Church there were many of the poor and lowly, so far as this world is concerned, and that at once *the new life of the community*, in its first warmth and fire, manifested itself by the formation of a common fund with which to minister to the necessities of the whole body. This was entirely in accord with the spirit and nature of Christianity as a new living principle. "A new commandment" (said the Lord, John xiii. 34, 35) "I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." If a new spirit and life must needs pervade this chosen community (Heidelberg Catechism, 54), it would naturally soon organize its activity, and especially in two directions: (1) In the way of works of love toward those within and without the fold, and, (2) in the way of overseeing, superintending and disciplining the members, and preserving them from errors and offences. The first we may designate as the office of *the Diaconate*, and it was also the first that was developed and organized as a *congregational office*. The second can be designated as the *Eldership* (or Presbyterate, or Episcopate), and was, so far as we have any definite notices, somewhat later in its rise. As early as the Synod of Jerusalem (Acts xv.) we find mention of elders and brethren, who sat in that council, took part in its deliberations on doctrines and duties, and subscribed to the decrees sent out by the Synod.

The Diaconate, then, may be defined as the *ministry of love*; or that form or part of the general ministry of Christ, through which the Church organizes and exercises her works of practical Christian service, *ad intra* and *ad extra*. Historically, the first need of this office, in the peculiar condition of the church at Jerusalem, arose from the large number of poor who were dependent upon the common fund. To attend to their wants, the apostles, under the manifest guidance of the Spirit, said to the church (Acts vi. 2-4), "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word." Hence the apostles, without

ceasing henceforth to execute the duties of the Diaconate, in its wider sense, now set apart by the solemn rite of ordination a separate class of officers in the congregation, to whom this ministry of love was to be in an especial manner committed. The term deacon comes from the Greek *diakonos* (servant or minister), and was at first the common designation of all the officers of the Church (1 Corinthians iii. 5; 2 Corinthians vi. 4). Our Lord himself was, in one view, a deacon—the true Deacon, in the highest and most absolute sense of the term (Matthew xx. 28), “Even as the Son of man came not to be ministered unto, but to minister (*diakonesus*), and to give His life a ransom for many.” All deacons in the Church can look up to Him as their forerunner and exemplar in the works of Christian serving. If we expect a reign with Him, let us also not shun the way of labour, toil, and suffering, which the duties of this office necessarily involve, if we perform them with earnestness and zeal.

This office, as belonging to Christ's kingdom now at hand, is essentially a *spiritual office*, and not a merely secular one. The persons to fill the office were expressly designated as such “as were full of the Holy Ghost and wisdom.” (Acts vi. 3.) They were set apart as the organs of a special work of the Church in the sphere of the Christian life, by the same rite of ordination with which all ministers are placed in their special offices. Much more stress is laid upon the spiritual side of their qualifications than upon their secular. (Acts vi. 1-6; 1 Timothy iii. 8-13). And their administration, although stretching itself over, and embracing secular and temporal, as well as spiritual matters, is always to be carried forward in the spirit of the new life that must pervade the Church of God. They are to be the organs of the spiritual life at hand in the Christian congregation.

1. As respects the spiritual and temporal needs of the poor.
2. As respects the needs of the young, specially the baptized children of the Church. This now would include the whole system of ways and means in the Sunday school work.
3. As respects the support of the ministry, the maintenance of the stated means of grace, the erection and keeping in good order of the property of the Church.
4. As respects the general administration of the alms and gifts of the Church, in the work of missions, education, church erection, etc. They should organize and direct the activity of the Church in all these departments of benevolence.
5. As respects (in connection with the elders) the inviting, urging and pressing of men to come into the Church (*i. e.*, they are to be the servants sent out into the highways and hedges to press all to come to the gospel feast—Luke xiv. 16; 23); and the inducing them to make use of the means of grace.
6. And, in connection with the elders and minister, they form the Consistory of the Church, whose duties are clearly defined in the Constitution, Article 40.

Your Committee is persuaded that in holding fast to the scriptural office of deacon, no less than to that of elder, as *congregational offices*, our branch of the Church has possession of a power that admits yet of a great develop-

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ment in the future, for the glory of God and the upbuilding of Christ's kingdom. These offices are to a considerable extent with us only a slumbering power that stands greatly in need of quickening and development, especially in this age of the Church. So far as the Diaconate is concerned, we would suggest the following as aims to be earnestly reached after:

1. In the election of deacons greater stress should be laid upon their spiritual qualifications, especially their spirit of self-sacrifice for the cause of Christ.

2. It would be well if the number of deacons in each congregation were at least four (in large congregations the number might be greater); and the Consistory should have quarterly or semi-annual meetings, at which the following subjects, relating to the duties of the Diaconate, should be regularly discussed and acted upon:

(a) What is the congregation doing for the spiritual and temporal needs of the poor; the visitation of the sick and the neglected, both those in our communion, and those without, unprovided for?

(b) What are we doing for the spiritually destitute classes (by the work of Inner Missions), to bring the gospel and the means of grace to those in the highways and hedges of the world?

(c) What are we doing to provide a proper support for the minister of the congregation; to provide him a proper home; and to aid and support him in his work?

(d) What are we doing for the young, in the way of gathering them into Sunday schools, into the catechetical classes, and into the Church?

(e) What are we doing for the general operations of the Church at large; for the cause of Home and Foreign Missions; Ministerial Education; Church Erection; Publications; Orphan Homes; Pure Literature; Mutual Aid; and all associations and efforts to benefit men and to spread the gospel?

(f) What are we doing toward promoting peace, harmony, and Christian love in our communion, and manifesting the new Christian life in its true activity and power?

COMPARATIVE SUMMARY

Being a Triennial Exhibit for the last fifteen years.

	1863	1866	1869	1872	1875	1878	*1879
Synods.....	2	2	3	4	6	6	6
Classes ..	26	29	31	35	44	45	47
Ministers.....	447	485	525	586	631	710	795
Congregations.....	1,099	1,144	1,179	1,312	1,312	1,369	1,400
Members.....	98,775	109,925	117,910	130,299	142,872	147,788	155,000
Members Unconfirmed.....	56,301	69,765	68,862	73,288	87,120	90,993	130,000
Baptisms, given year.....	11,739	11,175	12,776	12,487	13,500	13,203	.....
in 3 years.....	35,448	33,638	36,117	38,605	41,272	40,943	.....
Confirmed, given year.....	6,552	6,845	7,068	7,462	8,766	8,456	.....
in 3 years.....	17,616	16,756	20,183	23,247	25,283	26,733	.....

* This column we are enabled to add through the kindness of the Clerk, who has compiled these statistics for our YEAR BOOK from Synodical returns.—Ed. Y. B.

	1863	1866	1869	1873	1875	1878	1879
Certificate, given year.....	1,360	2,421	3,593	3,369	2,733	3,716	.....
" in 3 years.....	4,406	6,205	8,779	9,889	10,912	11,184	.....
Communed.....	87,871	91,547	96,778	109,557	116,000	120,881	.....
Dismissed, given year.....	553	1,344	1,637	1,454	1,725	1,586	.....
" in 3 years.....	1,674	2,975	4,489	4,762	5,000	5,185	.....
Excom. or Erased, given yr.	119	196	144	818	887	174	.....
" in 3 years.....	423	500	528	723	920	1,711	.....
Deaths, given year.....	4,679	7,207	3,778	4,425	4,494	4,887	.....
" in 3 years.....	12,725	13,436	11,116	12,594	12,000	14,102	.....
Sunday-schools.....	894	989	1,020	1,021	1,220	1,237	1,300
Sunday-school Scholars.....	22,404	34,000	49,000	63,038	75,888	89,382	.....
Students for Ministry.....	.....	.....	.....	75	122	187	150
Ben. Contributions, given yr	\$29,528	\$60,977	\$74,453	\$86,650	\$79,680	\$61,727	\$60,000
" in 3 yrs.	100,000	202,718	228,618	247,887	253,766	207,417	.....
Cong. Purposes, given year...	.....	.....	.....	.....	310,000	531,929	500,000
" in 3 years....	.....	.....	.....	.....	700,000	1,305,905	.....

NOTE.—As the statistics of four of the Synods are those submitted at their annual meetings in the fall of 1877, the membership of the Church, given in the column of 1878, at 147,788, would at this date perhaps number 150,000. Of the 13,293 baptisms in the column of 1878, there were 12,323 infants and 880 adults; and of the 40,943 baptisms in three years, there were 39,077 infants and 1,866 adults. In some instances the baptisms were reported in one column, without any distinction between infants and adults. In all such cases, occurring in the statistical reports of Classes, and in the summaries of Synods, the numbers were placed in the column for infant baptisms; and, therefore, the sum total of infant baptisms may be a little in excess of the real or correct number.—*Stated Clerk.*

THE REFORMED CHURCH IN AMERICA (DUTCH).

The General Synod of the Reformed Church in America convened in the Clinton Avenue Reformed Church, in the City of Newark, N.J., on Wednesday, the 4th day of June, in the year of our Lord one thousand eight hundred and seventy-nine, at three o'clock, p.m. The Sessions continued from the fourth to the twelfth day of June inclusive, closing at half-past six p.m. on that day.

The President of the last General Synod, Rev. Jacob Chamberlain, having returned to his field of labour in India, the Synod was opened with prayer by the Assessor, Rev. G. H. Mandeville, who preached the Synodical Sermon on the evening of the first day of the Session, from 1 Chron. xii. 33: "Of Zebulon, such as went forth to battle, expert in war, with all instruments of war, fifty thousand which could keep rank, they were not of double heart."

CHURCH MEMBERSHIP OF BAPTIZED INFANTS.

The Special Committee, appointed by the last General Synod (p. 100), to consider an overture from the Classis of Michigan, presented the following report, which was accepted and adopted:

The Special Committee, appointed by the General Synod of 1878, report respectfully:

The following overture from the Classis of Michigan has been placed in our hands:

"Whereas, The Reformed Church in America, holds emphatically to the Scriptural doctrine of Infant Church Membership, and in consistency

therewith, the General Synod of our Church has provided for the dismissal and transfer of baptized children in case of removals; and, *whereas*, this standing of infant members in the Church ought, for the sake of fidelity to Reformed doctrines and traditions, and of statistical accuracy, and for its educational and disciplinary influence upon the Church, to be honoured by recognition equally with that of communicants; therefore,

Resolved, That this (Michigan) Classis overture to the General Synod, to so amend the statistical table as to leave a blank, to be filled annually by the total members in each church."

The Constitution of our Church, Art. XI., Sec. 8, reads: "All baptized persons are members of the Church, are under its care, and subject to its government and discipline."

In the Minutes of General Synod for 1857, Vol. IX, p. 191, upon overture by the Classis of Bergen, we find the following:

Resolved, That in the transfer of the parents from one section of the Church to another, the membership of their baptized children be recognized, and they be included in such transfer."

Resolved, That on and after the year 1880, the Stated Clerk of General Synod leave an additional blank column in the Statistical Table of the Classes, between that for baptism of Adults, and that for Catechumens, and give to it the heading, "Total of Baptized Members."

Resolved, That the Consistory of each church be directed to report annually to its Classis, as nearly as possible, the number of its baptized members not in full communion.

Resolved, That each Consistory be directed to give letters dismissory to its baptized members, upon removal from its bounds, as far as practicable, and that they give all diligence to give practical effect to this resolution.

Resolved, That the General Synod renewedly calls the attention of pastors, Consistories, and members, to the exceeding importance of the baptismal covenant, with its solemn responsibilities, and holy privileges, for both parents and children.

POWER GIVEN TO THE CLASSIS (PRESBYTERY) TO LICENSE MEN OF PIETY WHO HAVE RECEIVED NO COLLEGE TRAINING.

The great object to be attained by the change which your Committee advocate, is the supply of our feeble churches and mission fields with the preaching of the Word. Many of them are now destitute of stated ministrations, because their ability to support a pastor or missionary, along with the aid which it is possible for the Domestic Board to furnish, would only suffice for respectable starvation. Their needs could be abundantly met, however, by the ministrations of some one duly authorized by the Classis, who could earn at least a part of his living by secular toil, and at the same time supply them with the regular preaching of the Word. What our feeble churches need is not a man's full time, but they do need the stated preaching of a pure Gospel, and that in such a way as to feel themselves at rest, though unable to support a minister, and not likely to be able for some time to come. If the person licensed by the Classis for such service be an elder in the church which he serves, or be made an elder

therein after such licensure, he would be qualified to sit in our ecclesiastical bodies, and so to serve the church where he labours in its larger denominational relations and interests. Such an arrangement your Committee would recommend, in the event of their proposed plan of supplying our feeble churches with regular spiritual provision being carried out.

In view of the various considerations which have been presented, your Committee recommend the following action:

Resolved, That in our ecclesiastical polity, the Classis should have original jurisdiction in all that relates to licenses to preach, and ordinations to the ministry, and should be the sole judge of the qualifications to be required of candidates for the one or the other.

Resolved, That the General Synod hereby recommends to the several Classes the following substitute for Section 6, Article II, of the Constitution, viz.:

Any person of whose gifts, piety, suitable attainments, and promise of usefulness in preaching the Word, the Classis shall on examination become satisfied, may receive a license to preach, under such conditions and limitations as the Classis shall see fit to impose, or without other restriction than that provided for by Section 8 of this same Article.

STATE OF RELIGION.

The Particular Synod of Albany tells of "the usual alternating light and shade" of Church life, but rejoices in the encouraging experiences of the past year and in the many hopeful indications for the future. Some of the churches have risen entirely from the burden of debts that have hindered them. Revivals have not been so numerous nor so powerful as in preceding years; yet six churches report "refreshing from the hand of the Lord." In the city of Albany and its vicinity there has been a deep and wide-spread interest upon the subject of temperance.

The Particular Synod of New York speaks in a spirit of hope, and gives most substantial indications of progress. Quite a number of the churches have been revived, and by some of them large accessions are reported. One church has more than double its membership.

The Particular Synod of New Brunswick reports a large increase in Church membership and in the number of Sabbath-school scholars. While there has been no very marked revival interest, the churches for the most part hold their ground firmly, and reach forth hopefully to the future.

The Particular Synod of Chicago sends up a report which is more varied than any other. They are living the pioneer life, and so it is not surprising that from some of the churches there comes the cry of discouragement; but this, after all, is only the surface. While individual churches seem to have declined, while some Classes are troubled by peculiar embarrassments, the churches of the Synod are, upon the whole, holding fast and pressing on with noble Christian fortitude. Let the churches of the East reflect upon the self-denials of these brethren of the West, and cheer them in their work through the channels which the Board of Domestic Missions opens to them.

Many of the Master's best workmen are called upon to toil upon the bottom courses of the structure. They are sometimes down out of sight, but this labour is essential to the building of the temple; the keystone

can not be lifted with shouting until this work is done. Some of our brethren are called to scatter seed in fields where there is little immediate promise of abundant harvest, but let them remember that he that soweth and he that reapeth shall rejoice together. All work for Christ is enduring.

SUMMARY VIEW.

Classes	509	Baptisms—	
Ministers	546	Infants	4,138
Candidates	12	Adults	1,284
Families	44,350	Catechumens	26,812
Communicants—		Sabbath Schools	695
Received on Confession	3,548	Scholarr	79,250
" Certificate.	1,787	Contributions—	
Dismissed	2,028	Religious and Benevo-	
Suspended	193	lent purposes	\$175,424
Died	1,261	Congregational purposes	745,502
Now in Communion ..	80,228		
		Total	\$920,926

SUMMARY OF PROGRESS.

From the statistics furnished we offer the following abstract :

Number of Churches in.....	1878—	505	
“ “	1879—	509,	a gain of 4.
“ Ministers	1878—	542	
“ “	1879—	546,	a gain of 4.
“ Families	1878—	43,490	
“ “	1879—	44,350,	a gain of 860.
“ Communicants	1878—	78,666	
“ “	1879—	80,228,	a gain of 1,562.
“ Sunday Schools	1878—	638	
“ “	1879—	690,	a gain of 42.
“ “	1878—	80,109	
“ “	1879—	79,250,	a loss of 849.
“ Infants Baptized	1878—	3,874	
“ “	1879—	4,138,	a gain of 264.
“ Adults	1878—	1,044	
“ “	1879—	1,284,	a gain of 240.

Contributions for Religious and Benevolent purposes :

In 1878.....	\$203,103 00
In 1879.....	179,327 09, a loss of \$27,775 91

Contributions for Congregational purposes:

In 1878	\$788,222 00
In 1879.....	745,296 71, a loss of \$42,925 29.

THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA (COVENANTER).

The General Synod of the Reformed Presbyterian Church in North America met, pursuant to adjournment, in the Reformed Presbyterian Church, Duanesburg, N.Y., and was opened with a sermon by the Moderator, Rev. Andrew Gifford Wylie, from John iii. 30: "He must increase, but I must decrease."

After sermon, the Synod was constituted with prayer by the Moderator. The Rev. Nevin Woodside, of Brooklyn, was declared Moderator.

STATEMENT OF PRINCIPLES.

In a letter sent to the Presbyterian Church (North), we find the following Statement of Principles:—

We, with you, hold that the Scriptures of the Old and New Testaments are the word of God (believing in plenary inspiration); that the Confession and Catechisms correctly set forth the doctrines of the Bible we hold; that the Lord Jesus Christ has appointed one permanent form of church government, and that this is, by divine right, Presbyterian.

We hold to the doctrine that the public social covenanting, upon proper occasions, is an ordinance of God, and that such moral deeds as respect the future, whether ecclesiastical or civil, are of continued obligation, as well upon those that are represented in the taking of them as upon those who actually covenant, until the end thereof be effected.

We recognize all as brethren, in every land, who maintain a scriptural testimony in behalf of the cause of the Reformation, and against all that is contrary to sound doctrine and the power of godliness. We also hold to a practical adorning of the doctrine of God our Saviour by a walk and conversation becoming the gospel.

I need scarcely say that while in *many* things we agree, in *some* things we differ. We confine ourselves in the matter of praise to the word of God; we hold and practise the doctrine of restricted communion; we do not knowingly receive to or retain in our fellowship members of secret oath-bound societies (believing these societies to be inimical to the best interests of both Church and State).

STATE OF RELIGION.

It is the duty of believers as individuals, and the Church as a whole, to discern the signs of the times, that, like the men of Issachar, they may have understanding, and know what Israel ought to do. As we study the events of the past year, we may see signs of encouragement and admonition. Many things call for gratitude and thanksgiving to God; should strengthen our faith in His Word, increase our love for Him, and lead us to put forth more effort to promote His honour and glory. The blessings he has bestowed on us are many. "If I should count them, they are more than can be numbered."

An abundant harvest was gathered during the past year, and food was given to man and beast. The agricultural districts have had a good degree of prosperity, and all kinds of business are recovering somewhat from the great financial depression which has for years past so greatly

embarrassed very many. Though commotions and outbreaks have been common in many parts of the world, our own land has been very generally free therefrom. We are not without evidence that God is blessing the proclamation of the gospel both at home and abroad. In all our congregations the results of ordinances dispensed are seen in souls prepared for heaven, saints strengthened, youth instructed, and the Gospel disseminated.

During the year large accessions have been made to most of our congregations in the city, (Philadelphia). The hard times, however, it must be admitted interfered with contributions outside of the support of the gospel among ourselves. The attendance upon the ordinances during the year has been encouraging, and the hope is that the preaching of the Gospel, the administration of the sacraments, and the labours in the Sabbath-school, have been followed with good. We can not hide it from ourselves however, that intemperance, Sabbath-breaking, indifference to religion, and, in many instances, positive rejection of Christ, are fearfully prevalent; and none but those who live in a large city, and who know the temptations that meet youth at every turn, can conceive fully how difficult it is to meet and overcome the Satanic influences that are diverting the minds of young and old from the Church of God.

EASTERN PRESBYTERY.

This Synod has a Presbytery in New Brunswick, Canada, called the Eastern Presbytery, which is thus enumerated, in their roll of Synod.

Rev. S. D. Yates, Amherst, Nova Scotia.

Chemogue and Port Elgin.—Rev. George Brownwell, Chemogue, N.B.

River Herbert.—Mr. James McAlees, River Herbert, Nova Scotia.*

Nappan.—Mr. Joseph Coates, Nappan, New Brunswick.

Goose River.—Mr. Keiver Hunter, Goose River, Nova Scotia.

Sackville.—

Folicure.—

Rockland.—

Rev. Alexander Robinson, Murray's Corner, New Brunswick.

Licentiates.

Messrs. David Murdock, John Elliott, John C. Mackey.

STATISTICS.

The presbyterial statistics presented have been incomplete. From those which have been appended to the different presbyterial reports, we would judge that the communicants under the care of Synod number about fifty-seven hundred. Of these, thirty-four hundred are in the three Presbyteries East, and the remainder in the three Presbyteries West. The scholars in the Sabbath-schools are in the proportion of about three to five. The salaries of pastors are from \$800 to \$2,500.

* In the Halifax *Witness*, a friendly critic found fault with this list as incorrect, in 1878, but his mistake consisted in not noticing that where there is no settled pastor a ruling elder is put instead.—*Ed. Y.B.*

THE REFORMED PRESBYTERIAN CHURCH (COVENANTER).

The Synod of the Reformed Presbyterian Church assembled May 28, 1879 in New York according to adjournment at half-past seven o'clock. The Rev. D. Trumbull, Moderator of last meeting, delivered a sermon on 2 Cor. vi. 1: "Workers together with Him," and afterwards constituted the Synod by prayer. It was then voted that Synod adjourn until to-morrow morning at nine o'clock. Prayer was offered by the Rev. Joseph Beattie, missionary.

The rule requiring the calling of the roll in the election of a Moderator was suspended, and the Rev. David Metheny, missionary to Syria, was unanimously chosen for that position.

TEMPERANCE

The following deliverance was adopted:

The Church of Christ cannot be indifferent in the presence of any evil. According to the conception of her founder, she is to be "a city set on an hill," whose light is not to be hid. Is it admitted candidly that there are some questions about which the Church would not need to be much concerned if other organizations would discharge such duties as belong to them. The Church is not a school of medicine—is not expected to deal specially with what concerns men's physical interests. If she discards the dance and the theatre, it is not because these entail loss of sleep and waste of money, but because harm is done to the moral nature. If the State were "the minister of God to the people for their good," if the State would do its whole duty in the matter of the liquor traffic, the Church Courts could afford to be silent. The Church in the United States, however, is called upon specially to speak and to act, inasmuch as the general Government has not dealt with this question, but allows the several States to regulate at option, or to prohibit, if so disposed. The Church, moreover, is called upon to act, inasmuch as intemperance works harm to the souls, as well as to the bodies of men.

What harm is done we all know. One has said: "Of all the preventable evils of the world, intemperance is the greatest." Another has said: "That if a statesman, who heartily wished to do the utmost good to his country, were thoughtfully to inquire which of the topics of the day deserved the most intense force of his attention, the sure reply—the reply which would be exacted by full deliberation—would be that he should study the means by which this worst of plagues can be stayed." Surely it becomes the individual, the family, the Church and the State, to unite forces and energies against an evil that if unstopped will work the ruin of them all. Therefore, be it *Resolved*,

1. That this Church takes no movement backward on the question of intemperance, but repeats and re-asserts its most radical utterances on this question.

2. That our people be urged to take such action, either as congregations or in connection with temperance organizations in their respective neighbourhoods as to put themselves openly and publicly on the side of the

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right in this matter; that they by all lawful means aid a movement now so general, which we hope will culminate in the removal of drunkenness from the length and breadth of the land.

3. That our motto will be, total abstinence on the part of the individual, impartial discipline on the part of the Church, absolute prohibition on the part of the State.

4. That we unite with other religious bodies in a memorial to Congress asking for the appointment of a commission of inquiry of five or more competent persons, whose duty it shall be, first, to inquire and take testimony as to the results of the traffic in alcoholic liquors in connection with crime, pauperism, the public health, the moral, social and intellectual well-being of the people; second, concerning license and prohibitory legislation in the several States of the Union; and third, to recommend what additional legislation, if any, would be beneficial on the part of Congress to suppress, in the sphere of national authority, the traffic in alcoholic liquors as beverages.

SIGNS OF THE TIMES.

"Self-commissioned evangelists, so-called, continue to preach a gospel that is often defective and even false; and while great revivals are frequently reported in connection with these labours, we cannot but fear that the peace they bring to souls is often as false as the gospel on which it rests, and that their religious joy is as light and unsubstantial as the gospel-songs that seem to have so much to do with inspiring it. While Christian professors in increased numbers, and several ecclesiastical bodies have during the past year declared their sympathy with the movement for National Reform, they still pursue an inconsistent course in actively supporting a constitution of government which they admit is radically defective. This inconsistency, while it greatly impairs their influence in favour of the Christian amendment, goes far to militate against its necessity."

RESOLUTIONS ON TOBACCO.

Inasmuch as tobacco is extensively used throughout society, and in its use is a positive evil, which manifests itself—

1. As an injury to physical health;
2. As an offence to good manners;
3. As an unnecessary expenditure of money;
4. As it is associated with much vice;
5. As it exerts a demoralizing influence upon the youth;
6. As it is inconsistent with moral and spiritual purity. Therefore,

Resolved, 1. That this Synod condemn all indulgence in the use of tobacco.

Resolved, 2. That we urge our people to abstain from it in every form except as prescribed by competent medical authority, and use all lawful and wise means to eradicate this evil from society.

Resolved, 3. That Presbyterians be hereby advised to license no one to preach the Gospel who indulges in the use of tobacco; and sessions be advised not to ordain any officers in the church who practice this habit for mere carnal gratification.

Resolved, 4. That this Synod condemn the cultivation, manufacture, and sale of tobacco.

UNION WITH PRESBYTERY OF NEW BRUNSWICK AND NOVA SCOTIA.*

The committee to confer with Rev. Stavely respectfully report :

That we have conferred with Mr. Stavely, and learned from him these facts :

That there are in that Presbytery at present three ministers and four congregations, and five or six mission stations, etc., etc.

Your committee present this matter as ready for the action of this court, and commend to your favourable consideration the reception of a Presbytery of a sister Synod, which is knocking at our door, and which is separated from its superior court by the Atlantic ocean, and naturally connected with us by proximity of location.

Whereupon the Clerk was directed to place the name of the Presbytery of New Brunswick and Nova Scotia on the Roll of Synod, and an application from this Presbytery for the time of two labourers, was referred to the Committee on Presbyterial Reports.

NATIONAL REFORM.

The national reform movement is based on three principles of our holy religion which are as undeniable as they are important, viz.: the sovereign^{ty} of God over all moral agents, and, therefore, over nations and their ruler.; the universal dominion of the Lord Jesus Christ; and the paramount authority of the Word of God in all the relations of human life, and, therefore, in civil government. These three principles are fundamental to all questions which can be raised concerning the relation of civil government to religion. No other principles can be named which are of equal importance. All questions as to what a Christian nation may be expected to do, what is the true relation between the State and the Church, or what is the duty of Christians where the State is not Christian, are manifestly subordinate to the main question, whether Jesus Christ is indeed the king of nations, and whether the Word of God has any authority over them. These three principles were set forth by the first convention which was called to promote this cause. They stand out broadly to-day, both in the constitution of the National Reform Association and the form of petition to Congress which it employs, and through the whole history of this movement have never been altered nor obscured. This steadfastness and consistency have been among the chief elements of its power and success.

Equally noteworthy has been the steadfastness of its testimony against the constitution of the United States, as being false to the plain requirements of the law of God, to sound principles of political philosophy, to the history and actual character of the people for whose use it was framed and to the many Christian features of the institutions it was established to protect, in that it contains no acknowledgment of any of these principles

* By this action, and with the full consent of the Irish Synod, this Presbytery changes its ecclesiastical relation, for convenience, from Ireland to the United States.—Ed. Y. B.

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which lie at the foundation of all just and stable civil government. A conviction of the vital necessity of reformation in this respect, in the fundamental law of the land, has been the impelling motive of this movement from its first beginnings to the present time.

While it is true that this is not a denominational, nor in any sense an ecclesiastical, movement, it is based on principles for which this Church has always witnessed, and aims at results which we have always regarded among the most glorious consummations of the future. It presents an opportunity to labour, without awakening sectarian prejudices and in fellowship with men of like convictions in all branches of the Church, in behalf of our most cherished convictions, and, as we believe, for the salvation of the land in which we and our children are to dwell. Our patriotism and our attachment to the principles of a covenanted and martyred ancestry are justly measured by the interest we display in the progress of this movement and the heartiness of our co-operation with it.

The work of National Reform has been prosecuted under some disadvantage during the last year, on account of the inability of the Rev. D. McAllister to give any portion of his time, as in former years, to public labours in its behalf. Notwithstanding this, there is much to record which calls for the profoundest gratitude on the part of all the friends of Christian government in the United States. It was reported to this Synod last year that the Rev. A. M. Milligan had attended the Allegheny Conference of the Wesleyan Methodist connection, and that they had adopted very gratifying action. Since then thirteen additional conferences of the same body have adopted resolutions declaring their unqualified acceptance of the principles which underlie this movement and their determination to co-operate with it. The conferences of this year have adopted, moreover, a recommendation to their General Conference to embody in their standards in the constitutional way a chapter on the Christian doctrine of civil government. The heartiness with which this earnest body of Christian people have espoused the truth on this subject and joined hands with others to disseminate it have been among the most gratifying incidents in the whole history of this reform.

These Wesleyan brethren, however, have not been alone in their action. The Philadelphia Conference of the Methodist Episcopal Church, the oldest and one of the largest conferences of that Church, with great earnestness, after a full presentation of the cause, declared their adherence to the Christian theory of government as opposed to secularism, and their sympathy with the National Reform Association, as the exponent of that theory. The Presbytery of the Platte, of the Presbyterian Synod of Missouri, adopted unanimously a report which the chairman of the committee introduced with the remark that it was the most important subject which had ever come before the Presbytery, and which declared the duty of nations to recognize the mediatorial government of Christ, and hailed with joy the National Reform Association, as "labouring to educate our fellow-citizens in the duty of acknowledging Christ in all the relations of life." A large number of the Presbyteries of the United Presbyterian Church have adopted earnest and emphatic papers at recent meetings. This action by ecclesiastical bodies during the past year has opened the way for the systematic presentation of the cause, in this way, to the whole body of American churches, and affords an opportunity which, in the

judgment of your committee, ought to be wisely and diligently improved.

RESOLUTIONS ON SECRECY.

Resolved, 1. That this Synod reiterates its testimony against the sin of secretism, as involving one of the most dangerous forms of idolatry on the one hand, and the securing if not encouraging of the grossest crimes on the other; false in principle and pernicious in influence, undermining to society in every form of its organization, and in conflict with every divine obligation and inconsistent with the confidence that should underlie every natural and gracious relation.

2. That we pledge our influence and effort in every way consistent with our distinctive principles to the overthrow of this giant power of evil, and to aid the National Association in this important work.

3. That we direct our ministers and members to more active effort and more hearty co-operation with the friends of anti-secrecy.

MISSION IN SYRIA.

The schools have been regularly administered, and in all of them there has been, in addition to secular teaching, more or less of religious instruction. In the boarding school, which has been entirely full all the year through, 100 pupils have been taught daily, not only in the ordinary branches of school instruction, but in the Bible, the Shorter Catechism, Brown's Exposition, verses from the metrical Psalms, Church History, "Seekers' Guide," etc. The annual examination recently conducted was quite an unusual event in Latakia. The most profound interest was awakened. The people were stirred with excitement. They came out by hundreds to witness the exercises. Every spot in the building was occupied. From five to six hundred persons were present, and testified their satisfaction and delight with what they witnessed. Leading men of the place were heard saying, while listening to the examination on religious subjects, "There are many things in our church-services which are not founded on the Gospel, but contrary to it, and this ought not to be." Sabbath School work has been prosecuted at different points as heretofore, with an encouraging number of scholars; and 52 Sabbaths during the year the gospel has been preached at some point within the Mission limits with good attendance, especially at Latakia. Two communions have been dispensed. Seventeen names have been added to the register of the Church. Eleven adults and six children have been baptised. Weekly prayer meetings have been held. When without preaching on the Sabbath, brethren have assembled regularly for an exercise of prayer and conference and reading the Scriptures. On Sabbath evening the teachers have met for special prayer for the outpouring of the Holy Spirit, particularly upon Latakia and the adjoining country, and for the divine blessing upon the work of the week ended, and upon the work to be done during the week begun. Such is a brief resume of what has been done in the Reformed Presbyterian department of the mission-field in Syria during the past twelve months. The entire machinery of the mission has been in motion, running smoothly and with results which we may well believe are as yet but partially revealed.

GENERAL STATISTICAL TABLE.

PRESBYTERIAL	NUMBER.				INCREASE.				DECREASE.				CONTRIBUTIONS.							Total		
	Congregations.	Ministers.	Communicants.	Baptisms.	By Profession.	Certificate.	Total Increase.	By Censure.	Dismission.	Purging Roll.	By Death.	Total Decrease.	Foreign Missions	Home Missions.	Southern Miss'n.	National Re-formation.	Theological Seminary.	Education Fund.	Church Erection.		Pastor's Salary.	Miscellaneous.
New York	20	21	2,667	155	100	27	127	5	48	68	47	168	2,119	\$ 485	\$ 716	\$ 546	\$ 798	\$ 131	\$ 6,566	\$ 25,856	\$ 23,624	\$ 60,851
Philadelphia	5	4	631	22	31	15	46	2	15	50	13	80	655	\$ 93	\$ 108	\$ 37	\$ 41	\$ 44	\$ 307	\$ 6,488	\$ 3,766	\$ 11,539
Rochester	7	6	565	28	29	2	31	2	3	13	12	30	459	\$ 94	\$ 89	\$ 120	\$ 122	\$ 78	\$ 571	\$ 3,634	\$ 2,821	\$ 7,988
Pittsburgh	24	28	2,404	106	94	50	150	8	79	75	38	200	1,565	\$ 539	\$ 1,070	\$ 454	\$ 855	\$ 672	\$ 6,804	\$ 17,250	\$ 7,369	\$ 36,378
Ohio	9	6	515	24	38	12	50	...	1	15	7	23	161	\$ 75	\$ 117	\$ 88	\$ 108	\$ 351	\$ 965	\$ 3,566	\$ 1,395	\$ 6,846
Lakes	12	9	695	31	38	33	71	2	79	21	15	117	424	\$ 85	\$ 86	\$ 74	\$ 103	\$ 349	\$ 1,725	\$ 5,395	\$ 1,399	\$ 9,630
Illinois	9	9	890	70	88	36	74	3	28	12	11	54	459	\$ 157	\$ 271	\$ 267	\$ 150	\$ 77	\$ 712	\$ 5,947	\$ 1,928	\$ 9,968
Iowa	12	12	917	47	26	46	72	1	56	15	6	77	484	\$ 356	\$ 150	\$ 74	\$ 112	\$ 59	\$ 58	\$ 5,863	\$ 2,060	\$ 9,216
Kansas	13	11	938	46	53	73	126	7	22	28	10	67	335	\$ 73	\$ 81	\$ 67	\$ 76	\$ 65	\$ 1,559	\$ 4,432	\$ 1,982	\$ 8,673
New Brunswick & Nova Scotia	4	3	250	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Presbyteries, 10.	115	109	10,475	529	447	300	747	30	331	297	159	816	6681	\$ 1,967	\$ 2,688	\$ 1,727	\$ 2,965	\$ 1,626	\$ 19,067	\$ 78,431	\$ 46,334	\$ 161,089
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ASSOCIATE REFORMED SYNOD OF THE SOUTH.

The Associate Reformed Synod met, agreeably to adjournment, at Union, Chester county, S.C. (the Rev. O. B. Betts' charge), on Thursday, September 25th, 1879, and after a sermon by the Rev. W. S. Moffatt, the retiring Moderator, from Phil. i. 21, "For me to live is Christ, to die is gain," was constituted with prayer.

THEOLOGICAL SEMINARY.

"We wish to call special attention to the feature of the Mess Hall, which has been in operation during the second term. At the request of several young men, and with permission of the Board, a house was rented by the Faculty and furnished with bedsteads, mattresses and tables. Twelve young men went into the Mess. As an indication of their satisfaction with the arrangements it might be stated that no member left or desired to leave the Mess. Most of them and others wish to continue the arrangement next year.

"The reduction in board was very considerable. We have been at some pains to inform ourselves in reference to the expenses of the experiment. After a personal inspection of an itemized account of the monthly outlay, we find the actual cost to each member, per month, was \$6.80. This does not include the cost of tableware and kitchen furniture. We regard the experiment entirely successful and think the plan deserves the cordial encouragement of the Board."

FOREIGN MISSIONS.

"With regard to the Egyptian Mission, our Missionary, Mrs. Mary E. Giffen, is now in her fifth year of service in that Mission. As we reported last year, she is located at Osicot, one of the central points of the United Presbyterian Mission, having been transferred to that place in July, 1877. She is there associated with the Rev. John Hogg, D.D. and wife, the Rev. J. R. Alexander and wife, the Rev. John Giffen, her husband, and more particularly with Misses M. J. McKeown and M. G. Lockhart and some native teachers. With the exception of Cairo there is perhaps not a more important field of labour in all that country than Osicot. A college there, a Theological Seminary and Primary schools to the support of which (it might not be amiss to mention) that Mr. William Pressly, of Monmouth, Ill., contributed \$8,000. Mrs. Giffen spends three hours in the forenoon in the boarding school in addition to her having charge of two Primary schools.

"The way of the East is opening up. The political situation of the Levant is more encouraging. The Mahometan power is giving way, and ere long religious toleration will prevail. The old custom of female seclusion is yielding to the pressure of more enlightened and liberal views. We are warranted in the conclusion that real progress is making towards the evangelization of this people, and that hereafter the almost inaccessible Mussulmans will furnish converts to the Christian faith, as well as the Copts who have hitherto been the only materials upon which to operate."

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This Church has entered on Mission work in Mexico, having fixed on Tampico as its centre.

PRESBYTERIAL REPORTS.

"By the aid of those papers that come to us from all parts of the Church your Committee discover some facts worthy of the attention of your venerable body.

1. There is a loud call for thanksgiving and praise to the Great Ruler of the Universe for His goodness in providence. A large portion of the territory in our bounds has been favoured with health; no unusual visitations of pestilence, no droughts that threaten famine.

Some reports, indeed, speak of unpropitious events, and one calls our attention to the devourer that has appeared among them, the caterpillar, and two ministers and eleven ruling elders have died during the year, yet the wonder is that so few of such painful events have occurred.

Now it becomes us to take some respectful notice of those men of precious memory who have been removed by death, and that a page of our Minutes be devoted to that object.

The encouragement we have in the evidence of the divine presence and the growth, peace and prosperity of our churches, should awaken zeal and animate our hopes in entering upon our work at the opening of another ecclesiastical year. In some of the Presbyteries many changes have occurred in old pastoral charges, and in others new organizations have sprung up, opening and widening the field and increasing the demand for labourers.

Five new churches have been reported. In this connection we would name Texas as assuming every year more and more importance in our home missionary field. It is pleasant to notice, and we call attention of Synod to the results of the labours of that brother, T. J. Bonner, who, in early life, buried himself away in that large country and spent a life there of what trials and crosses we know not, for he scarcely ever reported these to us, and now demits an interesting charge which Synod is asked to fill. The presence of that brother there, and the labours of that brother there, were, no doubt, in the hand of God, the seed sown from which has sprung up all the encouraging prospects of our Texas field.

STATISTICAL SUMMARY.

Presbyteries.....	10
Families.....	2,557
Communicants:—White	6,569
Coloured	171
Accessions.....	365
Losses	271
Baptisms:—Adults.....	51
Infants.....	344
Salaries.....	\$22,479
Contributions:—Synod Fund.....	8,537
Foreign Missions.....	772
Miscellaneous.....	7,263
Total Contributions.....	\$32,872

Presbyterian Churches of Great Britain and Ireland.

GENERAL ASSEMBLY OF FREE CHURCH.

This Assembly met in Edinburgh on 22nd May. The retiring Moderator, Rev. Dr. A. Bonar, preached the opening sermon, and proposed as his successor Rev. J. O. Burns, Kirkliston. Amongst matters of general interest, we notice that on the motion of Rev. Principal Rainy it was unanimously resolved that "The General Assembly, having considered the overtures, do affectionately exhort their faithful ministers and people in any steps they see it their duty to take in order to provide means for ecclesiastical and other religious objects, to discountenance raising money by what is known as raffles, inasmuch as these, however innocently intended, operate by themselves, and by their example, to familiarize the minds of the community with the objectionable practice of raising money by means of chance."

There was a good discussion in conference on the question of Temperance. A good deal of variety characterized the remarks of the different speakers, some advocating the extreme views of total abstinents, and others deprecating immediate attempts at legislating on the subject, arguing on the basis that national law was an effect, not a cause, and that before legislation could be regarded as a practicable remedy for the evil, the public mind must first be educated to that point. Considerable importance was attached to the influence of British workman public-houses, and continued exertion in that direction was advocated.

The question of greatest interest discussed in the Assembly was the case of Professor Smith. On the day appointed for dealing with this case, many people, and amongst them several ladies, were at the Hall as early as seven a.m., three hours before the Assembly met. The Hall was crowded in every part. In opening the case, Sir Henry Moncrieff, who throughout took a leading part, insisted on an understanding being at once come to as to the precise meaning of the decision of last Assembly. He held the finality of the Assembly's judgment on the relevancy of the charge on Deuteronomy, and on this Principal Rainy and the house were at one with him. A final judgment by the Supreme Court as to relevancy on a charge so grave as that of teaching opposed to the Bible and the Confession of Faith made the second alternative charge of Tendency a matter of inferior moment. This judgment had been sent down to the Presbytery of Aberdeen, with instructions to proceed according to the laws of the Church. But, being in doubt as to the proper course to be taken in giving effect to the finding, owing to the form in which it was expressed, and for other reasons specified, they referred it to the Synod who dismissed the reference. Sir Henry maintained that, with the judgment in their hand, the Presbytery should have served the libel, and determined whether this relevant charge was substantiated by the evi

dence; and that, in that case, the second and milder charge of unsettling tendency need not be gone into. He therefore moved "That the Assembly proceed, first, to take up the finding of the Synod on the reference from the Presbytery." Principal Rainy held that the Presbytery had proceeded regularly, and moved as an amendment, "That the Assembly proceed in the order followed by the Presbytery." To save time, he allowed the amendment to be negatived without a division, on being permitted to enter his dissent. At this stage Professor Smith read the following protest:—"That the action of the General Assembly of 1878, in adding to the libel, under the form of an amendment of the second branch of the abstract major, a substantially new charge, and directing the Presbytery to accept the charge as relevant, was *ultra vires*, and all subsequent proceedings flowing from this are invalid, and a breach of the constitution of this Church; and, if called to the bar, my compliance in submission to the General Assembly should not be held to compromise or abridge my right to use all lawful means within the courts of the Church to challenge and reduce the said finding of the Assembly of 1878." In support of this, he read reasons, and the protest and reasons were recorded.

After much confusion about dissents and complaints, Dr. Andrew Bonar then moved, "That the General Assembly instruct the Presbytery of Aberdeen to meet and take immediate steps for having the libel, as regards the second particular of the first alternative charge, served in due form upon Professor Smith; they also instruct the Presbytery, in the event of their finding the libel sustained, either by the admission of Professor Smith or by adequate proof, to suspend him from his functions, professorial and ministerial and judicial, till the next meeting of Assembly, reserving final judgment in the case till that meeting of Assembly; and the Assembly now appoint a committee to adjust the libel in this view, excluding from it all parts that are not now applicable, and to report at a future diet of this Assembly." Dr. Elder seconded the motion. Principal Rainy moved as an amendment, "With respect to the novelty and perplexity of this case, in certain of its aspects, the serious difference of opinion that prevails throughout the Church regarding it, and the gravity of the consequences which the disposal of it may involve, the General Assembly resolve, before proceeding further with the libel, to appoint a committee fairly representative of the Church, with powers, if they see cause, to confer with Professor Smith, directing them to consider the case in all its bearings, with the view of ascertaining the best means for arriving at a result honouring to the truth of God, and fitted to secure, as far as can be, all the weightier interests which are at stake, and to report to next General Assembly." Professor Smith, at the close of the debate, addressed the house in a speech remarkable for its clearness and force. The vote was taken after midnight, and stood thus:—For Dr. A. Bonar's motion, 321; for Principal Rainy's amendment, 319; majority, 2. Next day it was found necessary to appoint a committee to examine the vote and see whether it was correct. Ultimately, after sundry adjustments, it was found that it stood—motion, 321; amendment, 320; majority, 1.

Mr. Robert G. Balfour, Edinburgh, submitted the report of the Colonial Committee. It regretted that so wide and interesting a field the com-

mittee had been able to induce so small a number of ministers and probationers to enter upon it, and an appeal was made to students, probationers, and ministers not to overlook the colonies as a field for ministerial labour. Interesting reports were given as to the work being carried on at the various stations, and it was mentioned that the expenditure for the year had been £5,850.

Rev. Dr. Wilson, in submitting the Sustentation Fund report, said his statement would be almost entirely of a business character. He remarked that at this Assembly the period of three years terminated during which it was resolved to continue the plan of the Surplus Fund, and the committee suggested that it should be continued for another three years. Under its operation the Sustentation Fund had made very satisfactory progress. The gross amount of the Sustentation Fund has since 1867 increased under it from £121,725 to £175,900, and the number of charges on the platform of the equal dividend had during the same period sprung from 773 to 835. The Surplus Fund had operated as a stimulus to increased contributions—first, by reducing the number of congregations giving less than £60 to the Sustentation Fund; and secondly, by inducing the congregations so to increase their contributions as to entitle their ministers to receive the larger instead of the smaller surplus. The number of ministers receiving the smaller surplus was last year reduced to 126, instead of 202 as in 1868, and the number of ministers receiving the higher surplus had risen from 266 to 598. Alluding to the failure of the City of Glasgow Bank, Dr. Wilson said he had confident expectations that the disaster which had befallen so many would ultimately tend to increase the contributions to the Sustentation Fund. These disasters were fitted to arrest the race for riches, and to suggest the propriety of more liberal giving to the Church and charitable objects. He was far from complaining of the present decrease in the Sustentation Fund. Considering the disasters in the commercial world, and the loss sustained by the agricultural population, it was surprising that the decrease was so small. The amount contributed for all objects last year by the Church was £575,718, and this year, £550,817; being a decrease of £24,901.

By a majority of 256, the Assembly voted in favour of dis-establishment.

Overtures were submitted from the Presbyteries of Edinburgh and St. Andrew's, stating that the centenary of Dr. Thomas Chalmers occurs on 17th March, 1880, and asking the Assembly to adopt such measures as they might see meet for its becoming celebration. Sir Henry Moncreiff supported the overtures. Rev. Dr. Wilson submitted the following as the proposed deliverance of the Assembly on the subject:—"The General Assembly, having had its attention directed by overtures from the inferior Courts to the circumstance of the approaching centenary anniversary of the birth of Dr. Thomas Chalmers, and considering how precious to this Church the memory of that great man is, now many benefits were conferred on Scotland and on this Church through his instrumentality, and how much the position and principles of this Church have been commended to the minds of men by the testimony which he bore to them, and considering that while the service rendered by God's servants is ever to be ascribed to the spirit of God in them that He may be glorified, yet it is important that the community and the Church should not lose

the benefit which the due recollection of their character and words are fitted to bestow, agree to appoint a large committee to consider by what means the object of this resolution may best be attained, and to take the necessary steps for the purpose." This was agreed to.

A large amount of other business was transacted, and the Assembly adjourned to meet next year on 20th May.

GENERAL ASSEMBLY, CHURCH OF SCOTLAND.

This Assembly met in Edinburgh, on 22nd May. After the usual sermon in the High Church by the retiring Moderator, the Assembly adjourned to the Hall. The Lord High Commissioner, the Earl of Rosslyn, who was, says the *Reformer*, "accompanied by Lord Provost Boyd, entered the Throne Gallery shortly after two o'clock, and immediately Dr. Tulloch opened the Assembly with a prayer, which was remarkable in two respects—first, for its length; and secondly, for the earnest tone in which it was uttered, the stateliness of the diction, and the gracefulness of the phrasing. Nobody could have failed to be touched by Dr. Tulloch's beautiful prayer, and equally sure I am that nobody, not even the narrowest sectarian in the building, could have been offended with the words in which the retiring Moderator acknowledged the goodness of God 'to our National Church in the days that are past.' The prayer over, Dr. Tulloch turned and, facing the Queen's representative, the occupant of the Throne, and the President of the Assembly, performed the customary ceremony of bowing."

The Rev. Dr. Chrystal of Anchinleck was chosen Moderator and addressed the Assembly. The Queen's letter accompanied with a gift of £2,000 was read, and a suitable acknowledgement agreed to.

The committee on union with other Churches reported the result of their communications with the other Scotch Presbyterian Churches. In the reply of the Free Church, attention was called to the Claim of Right in 1842, and the Protest laid on the table of the General Assembly in 1843, the terms of which, it was obvious, prevented the Free Church from supporting the maintenance of the existing Establishment as at present constituted. The committee, on the part of the Free Church, represented most respectfully and earnestly their conviction that in the Claim of Right and that Protest the principles were set forth on which alone the divided sections of Presbyterianism could ever be reunited, and their hope that on these principles they would, by God's blessing, in due time actually be reunited. The communication concluded by expressing a belief that in some departments of Church work, "particularly in the foreign field, friendly arrangements would not only be eminently desirable but thoroughly practicable." The Reformed Presbyterian Church, while willing to join in conference on the subject of union, could not enter into such an alliance with the State as Establishment implied, "when the constitution of the State invests the Sovereign with the headship of the Church of England, fosters and endows Prelacy and Popery, and, in many respects, does not put honour upon the King of Nations." The United Presbyterian Synod desired in the most frank and friendly way to acknowledge that the General Assembly naturally expressed its adherence to the prin-

ciple of the national recognition of the Christian religion by statute and the endowment of the Church which entered into alliance with the State on condition of the statutory recognition of the Church's creed. In an equally frank and friendly spirit the U. P. Synod desired to reply to the Assembly's communication that, in accordance with the principles and history of that Church, it was impossible for the Synod to contemplate sharing with the Established Church the trust reposed in it by the State. In closing, the Synod says arrangements might be come to between the various Churches as to work in the foreign mission field, and in the planting of home mission churches in our large cities. The Synod of United Original Seceders, in order to open up the way as far as possible for Union with the Church of Scotland, laid down the principles on which that Union, in its opinion, might be accomplished. The Union Committee, in summing up the results of their communications with other Churches, at once admit that there is no hope of Union being effected with the United Presbyterian, the Reformed Presbyterian Church, or the Original Secession Church; and they also state that they have no encouragement to continue at present this correspondence with the Free Church in regard to Union. They believe that the Church of Scotland ought to maintain the attitude which will shew her readiness to resume it when in the providence of God circumstances shall give grounds of hoping for a successful issue. As to the questions of Church co-operation, the Committee left the Assembly itself to decide in what way that should be effected, but suggested that it might be carried out in connection with discipline and with foreign missions to the lapsed masses in our large towns. Professor Charteris, the convener of the committee, moved and it was agreed, that the Assembly record their gratification that the Dissenting Presbyterian Churches had responded with cordiality and courtesy to the communications addressed to them, and directing the mission committees of the Church to take all measures consistent with the principles of the Church to co-operate with kindred Churches in promoting the spread of the Gospel.

Rev. Mr. Muir, Dalmeny, gave in the report of the Committee on Colonial Missions. The total income from all sources for 1878 was £6,367 8s. 3d., showing an increase over the previous year of £1,953 19s. 2d. At 31st December the expenditure had exceeded the income by £2,057 2s. 7d., and the balance with which the committee began 1878 was reduced to £2,062 10s. 10d. at its close.—In moving the adoption of the report, Rev. Dr. Gray said if they did not follow Scottish Presbyterians into the places to which as emigrants they had gone the consequences would be very serious.—Professor Crombie, in seconding the resolution, remarked that the Assembly might do well to advise the Presbyterian Church in Canada to reduce the number of her divinity halls, of which there were at present eight for some 800 congregations.—After some discussion the report was adopted. Dr. Campbell, elder, Stracathro, gave in the report of the Committee on Statistics of the Christian liberality of the Church, which showed a total raised during the year for Church purposes, including seat rents, of £381,236, being an increase of more than £7,000 as compared with 1877.

Rev. Dr. Herdman, Melrose, the Convener of the Foreign Mission Committee, gave in the report. The income for the year was stated at

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£13,685, against £11,595 in the previous year, the increase being in legacies. The expenditure had been £13,367. There had been no curtailment in any part of the field, but rather increase everywhere. By last General Assembly an overture from the Presbytery of Glasgow on framing formulæ for native churches in India was remitted to this committee "to consider the whole question, to confer with other, especially Presbyterian Churches, and with missionary societies upon the same." A sub-committee had held repeated meetings on the matter, had corresponded with other bodies, and had met in conference with delegates from the Free Church, the United Presbyterians, and the Presbyterian Church in Ireland. An earnest and harmonious spirit had prevailed in dealing with the question; but it involved points of no small difficulty, on which diversity of opinion might be expected, and was not yet ripe for detailed report. Interesting details were given of the work done at the Church's various mission stations in foreign parts, especially in India.—The Assembly was then addressed by Rev. James Wilson, senior missionary from Calcutta, who said it was now fifty years since the General Assembly commissioned its first and greatest missionary, Dr. Duff, to proceed to India and establish the mission at Calcutta. At the close of his remarks, which gave a most instructive view of the spread of education and Bible truth in India, Mr. Wilson was thanked by the Moderator on behalf of the Assembly.—Rev. Dr. James Dodds, Glasgow, moved a deliverance approving of the report, and appointing Sabbath, 30th November, to be observed as a day of special intercession for missions and missionaries, expressing the satisfaction with which the Assembly had heard of the friendly and promising negotiations with the Foreign Mission Committee of the Free Church towards the support of a United Christian College in South India, and according their sanction to the scheme on the basis sketched in the report, and renewing to the committee the remit of last Assembly to consider and report on a formula for the use of native churches in India.—Rev. James King, of Levenholm, seconded the motion. Rev. Mr. Williamson, from Allahabad, and Dr. White, of the American Missionary Society, afterwards addressed the Assembly in favour of coloured missionaries being sent to the people of Africa. The report was adopted. Mr. Wilson, Cramond, submitted the report of the Committee on Temperance, in which it was suggested that the ministers of the Church should be enjoined to preach a sermon on temperance on the second last Sabbath in the year. Sir James Ferguson moved a deliverance, re-appointing the committee and instructing them to watch over the interests of temperance. He deprecated division in the ranks of all who had the common object in view of mitigating the evils of intemperance, and urged those who held extreme views on the subject to join with those who held that the moderate use of intoxicants was allowable, and lessen by every means in their power the evils of intemperance. The remaining business of the Assembly having been despatched, the Moderator delivered his closing address, in which he dealt, among other matters, with the agitation for Disestablishment and the relation in which the Church of Scotland stands to the Free Church and other dissenting Churches. The Lord High Commissioner having afterwards addressed the House, the proceedings were closed with the benediction. The next meeting was fixed for May 20th, 1880.

UNITED PRESBYTERIAN SYNOD.

The Synod met in the Free Assembly Hall, on the evening of May 5th. The Rev. Dr. George Jeffrey was chosen Moderator. From the Report of the Committee on Statistics, we learn that in the year 1878 the denomination was strengthened by the addition of ten congregations, as compared with an increase of eight congregations in 1877, and of four congregations in 1876. The membership of the Church at December 1878 was 175,066. This shews an increase in the last two years of 2,896, of whom 1,512 have been added to the rolls of the congregations during the past year. The increase of the income which had been progressive up to 1877, has been seriously arrested, and a deficiency is apparent as compared with last year. This may best be shewn by a comparison in tabular form of the statistics of the last three years:—

Income for congregational purposes,	1876,	£316,041	
“	“	1877,	335,633
“	“	1878,	326,045

In addition to congregational income proper, the Home Mission Secretary acknowledged the receipt of £42,242 from individuals and societies, not connected with congregations, a decrease as compared with last year of £2,202. This was more than accounted for by a falling-off in legacies to the extent of £6,000. The whole income of the year was £367,388—a decrease of £11,690 as compared with last year, but £3,364 more than the income of the Churches in 1874 before the separation of a hundred congregations in England, which were in that year added to the English Presbyterian Synod. The decrease in the Presbytery of Glasgow amounted to £14,298, and was explained by the extreme financial pressure in Glasgow. Dr. Scott pressed two points suggested by the statistics upon the attention of the Synod. The increase in membership he pointed out was equal to 6-7ths per cent. on the whole membership, a progress about equal to the increase of the population. He could not, however, hold this progress as satisfactory so long as all the Christian Churches of the land had so much lee-way to make up. The other was the decrease in legacies, as indicating that God was sparing to the Church the lives of many generous benefactors, whose presence in the Church was infinitely more valuable than any legacies might be.

The Rev. David McKae, who has been called to succeed the late Rev. George Gilfillan of Dundee, took up a large portion of the time of the Synod, in consequence of the very decided stand he took on matters connected with the Confession of Faith. He was censured at the bar by the Moderator for using the word “Jesuistical” in regard to the proceedings of the Greenock Presbytery, and refusing to withdraw it, he was dealt with by a committee for fourteen hours touching his views on some portions of the Confession, but he remained immovable to the end, and a commission was appointed to meet and deal with him after the Synod's proceedings had terminated. There seemed to be little hope of moving him from his position.

The Rev. Professor Cairns, D.D., was chosen Principal of the Theological Hall in room of Dr. Harper, deceased.

The first duty of Principal Cairns, after he had acknowledged his appointment, was to move the adoption of the Declaratory Statement prepared by the committee on the subject of the Subordinate Standards, of which, like his new office, he had inherited the convenership from the same venerated hands. The motion was unanimously agreed to, and thereafter Mr. David McRae moved a resolution in favour of the adoption of a shorter and a simpler creed. Mr. McRae acknowledged the great development which had been made in the theological attitude of the Church in adopting the Declaratory Statement—which in a somewhat extravagant way he described as the greatest step in advance that had been taken since the Reformation—but he considered the creed as now declared inconsistent with the creed as contained in the Confession—and desired the preparation of a short statement of doctrine which could be recited like the Lord's Prayer or the Ten Commandments at the ordinary services of the Church. Mr. McRae's wish is shared by many members of the Church, but the extent to which the speaker had unfortunately isolated himself was marked by the fact that his motion did not find a seconder.

A different reception was given to the proposal of Mr. Wardrope, which was also in favour of the preparation of new Standards. The speech in which it was supported was worthy of the occasion, and presented in a striking way the dangers that attend a development of the faith of a Church outside its creed. At a different time Mr. Wardrope's motion would have received greater support, as his speech commanded very considerable approval, but the feeling of the Synod was apparent that the work of the Revision Committee should be tried before it was practically set aside. Dr. Hutton accurately interpreted the feeling of the Synod when he based his opposition to Mr. Wardrope's motion on this ground, and the votes which followed—first almost unanimously rejecting a motion made by Mr. Drummond, of Dundee, in favour of something like a permanent committee to prepare a changing creed as the Church was prepared to receive it—gave emphatic declaration to this view. Mr. Wardrope carried with him nearly a hundred votes, enough with the large concessions made in the speech of Dr. Hutton, to liberate the pens and the tongues of those who believe with him that the stage of advance which has been arrived at is not a final stage, and that though not formally, yet virtually, the creed of the Church is in solution, and that at an earlier or later date the Church will have to address itself to some further revision.

The report presented by Dr. Calderwood, from the committee appointed to consider the letter from the Committee of Union of the Established Church was listened to in the crowded house with intense interest. The report of the committee was universally regarded as admirable in spirit, but the present hopelessness of the ecclesiastical situation in Scotland, in view of all proposals for union, while the stumbling-block of a State connection remains in the way, was manifested by the circumstance that the two points in the proposed reply which were most loudly cheered were those which on the subject of union declared that "in accordance with the principles and history of this Church, it is impossible for this Synod to contemplate sharing with the Established Church the trust re-

posed in it by the State," and in regard to co-operation that "in order to a more effective struggle against immorality and impiety it is desirable that the three Presbyterian Churches should maintain as nearly as possible common lines of discipline, that in each of the Churches careful respect should be given to the discipline of the other two Churches; and that, in the planting of new charges, the selection of sites for new charges should be made with such regard to the position of sister Churches as to give promise of a wise occupation of the country, and make fair provision for its religious wants in the event of the ultimate union of the three Churches. The report concluded with a practical suggestion which might take immediate effect, that "in view of the great field of missionary enterprise yet before the Christian Church, it is desirable that there should be a regularly constituted channel of communication between the Supreme Courts of the Church, so as to utilize to the utmost the powers of the committee making the mission work of each Church harmonize with the work of the other two Churches in the same way in contiguous fields, and thereby secure such unity of discipline and action in all parts of the foreign field as we may reasonably aim at securing in our own country." The report was unanimously adopted and approved by Dr. Hutton and Dr. Marshall, as well as Dr. James Brown, who may be held to represent all the states of feeling that are in existence in the Synod in respect to the relations of United Presbyterians with the Established Church.

This being all the business of any great interest to us, we give the following sentences from the Moderator's closing address:—

The Declaratory Statement anent the Subordinate Standards was adopted and passed into a Declaratory Act by the unanimous voice of Synod. It is of some importance to remember what action led to the Declaratory Statement being prepared, and how this unanimity in passing it into a Declaratory Act has been reached. Two years ago, in disposing of certain overtures anent the revisal of Subordinate Standards, the Synod agreed to declare its steadfast adherence to the Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in the Holy Scriptures—strongly disapproved and condemned the conduct of those persons who, having solemnly professed to give their assent to these Standards, did notwithstanding indulge in denouncing them as erroneous and unscriptural, and in impeaching their brethren of of the eldership and the ministry with not believing and not preaching the doctrine of them; and in particular declared that it cannot tolerate the denial or disparagement of these doctrines commonly called the doctrines of grace, which it has been the glory of this Church in every period of her history to maintain and to preach. In respect, however, of the great importance of the question raised by the overture from the Presbytery of Glasgow, and difficulties attending it requiring grave deliberation, the Synod agreed to appoint a committee to consider the whole subject brought up by it, and report to Synod in the following year. In terms of this decision, the committee on the Subordinate Standards was appointed, which, at next meeting of Synod, last year, laid on the table, as the chief matter of its report, a proposed Declaratory Statement respecting the Standards. The Synod of last year considered the proposed Declaratory Statement, paragraph by paragraph, and unanimously agreed that the said Statement as adjusted be approved and sent to Presbyteries

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and sessions for their consideration, instructing them to send any sugges-
tions, they might wish to make to the committee. It was after careful
regard of all the returns from Presbyteries and sessions that the commit-
tee, at the meeting of Synod, laid on the table the Declaratory Statement,
which, again, after having been considered paragraph by paragraph, has
been unanimously adopted by the Synod, and passed into a Declaratory
Act. It is thus only after lengthened and careful consideration by the
committee—after scrupulous regard of the forms whereby the mind of the
whole Church, through its Presbyteries and sessions, can be fully ascer-
tained, and after full discussion and deliberate consideration by the Synod
itself—that the Declaratory Statement has been passed into a Declaratory
Act. It sets forth more fully and clearly the view which the Synod takes
of the teaching of Holy Scriptures in regard to those subjects on which it
has been found desirable to give explanations, and is given forth as the
Church's authorized explanations respecting them. It is a matter of
special thanksgiving to the Lord, and reason for the Church's unfeigned
gratitude, that the unanimous passing of the Declaratory Act has set
forth so clearly that our Church as a denomination is loyal, as were our
fathers, to the doctrines of divine grace which ever have been distinctive
of her testimony, and which form the grand subject of all evangelical
preaching. When any Church becomes faithless to these doctrines you
may write upon her, "Ichabod, the glory hath departed." She may pre-
sent the semblance of a living Church in all her external organizations,
but the life has gone out of her. The candlesticks may be there, but the
light or the Sun of Righteousness which lighted the candle has left it, and
it has no light of salvation to diffuse on the dark world around. Ever
may our Church, through divine grace and by evangelical preaching, be a
light unto the world, holding forth the doctrines of the word of life.

REFORMED PRESBYTERIAN SYNOD.

The annual meeting of the Reformed Presbyterian Church of Scotland
was held in May, in Nicholson Street Reformed Presbyterian Church,
Glasgow. The opening sermon was preached by Rev. Robert Dunlop,
Paisley, the retiring Moderator. Rev. John McDonald, B.D., Loanhead,
was unanimously elected Moderator for the ensuing year. Rev. Torrens
Boyd presented his commission as a member of a deputation from the
Reformed Presbyterian Church of Ireland, and he was heartily welcomed
by the Synod. The Synod resumed on Tuesday morning—Rev. John
McLeod, Moderator. Mr. John McDonald, the Synod's general secretary,
reported that the state of the funds was very satisfactory. At the even-
ing sederunt the committee on the bicentenary of the battle of Drumelg
submitted their report. They suggested that special services bearing
upon the great scriptural principle for which the Covenanters contended
and suffered should be held in the various churches of the denomination
on Sabbath, 1st June, the anniversary of the battle. The report was
adopted. A communication was read from the Union Committee of the
General Assembly of the Church of Scotland, who invited a conference
upon the important matters of union and co-operation. The Synod

agreed cordially to respond to this invitation, and in reply thereto to set forth the grounds on which the Reformed Presbyterian Synod consider union could and should be effected. This reply, it was agreed, should be forwarded to the convener of the Committee of the Established Church. Mr. McDonald reported regarding the Ministerial Aid Scheme. The report shewed that, notwithstanding the depressed state of trade, the committee was able to give the same grants as last year. The committee was reappointed.

The Synod resumed its sittings, after a Synodical breakfast, with a conference on the relations of the Reformed Presbyterian Church to the Established Churches, from which it appeared the opinion was that the Reformed Presbyterian Church could not identify themselves with the Disestablishment and Liberationist movement now going on, although they must continue to testify against the evils connected with these Established Churches and the terms of their union with the State. At the evening sederunt arrangements were made for the representation of the Synod at next year's Pan-Presbyterian Council at Philadelphia, and at next Synod meeting of the Reformed Presbyterian Church in Ireland, from which the Rev. Torrens Boyd last night appeared as a deputy. A committee was appointed to secure ground at Antioch for mission purposes. The next meeting having been fixed to take place in May, 1880, the Synod rose.

ORIGINAL SECESSION SYNOD.

The annual Synod of the Original Secession Church was opened on 24th of May, 1879, in the Original Secession Church, Victoria Terrace, with public service. The Rev. John McKay, Glasgow, delivered a discourse from Psalm cxxii. 6, "Pray for the peace of Jerusalem; they shall prosper that love thee." In the course of his sermon Mr. McKay said they should pray for the peace of their congregations, and for the peace of all the branches of the Church with which they were connected. It was also desirable to have peace in the courts of the Church, because if there were dissensions there they could not expect the work of grace to prosper in their congregations. They should also pray for the peace of all the branches of the evangelical Churches. By the outpouring of the spirit they might meet eye to eye in regard to religious measures, and become one in spirit and one in name.

The Synod was then constituted, the Rev. Mr. McKay, the retiring Moderator, occupying the chair. After reports from Presbyteries had been made, Mr. McKay moved that the Rev. Mr. Finlay, of Thurso, be appointed Moderator for the ensuing year. Mr. Finlay then took the chair, and delivered an opening address, in which he said that eleven years had elapsed since he had previously occupied that chair. Since that time the dark shadow of trial had fallen over them, and many changes had taken place among them. Their difficulties had also been increased by the fact that few were coming forward to take the place of the ministers who had departed. Within the last few years this had been marked, because comparatively few were coming forward to the work of the ministry. Whatever was the reason, it was evident that the time had

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now come when they should seriously consider what steps should be taken to constrain their young men to enlist themselves in the service of Christ. The difficulty of their position had also been greatly increased by circumstances which were taking place around them. The Church might be said to be troubled and perplexed on every side, both within and without. The strong current of opposition had set in against the position they occupied, and was threatening to overthrow those bulwarks and ancient landmarks left by their Covenanting forefathers. Considering the change that had taken place in the religious belief of their country, and the various events that were continually taking place in the Church, it seemed that they were on the eve of still greater and unexpected changes. The Churches in many instances were taking up a position antagonistic to their Church, and, what was of greater importance, antagonistic to their principles and practice. In passing to look at matters of a more encouraging kind, he referred to the fact that the Church had, for the first time in her history, sent forth missionaries to Central India, which had been providentially opened to them for the reception of the Gospel of Christ. He thought that the mission was exceedingly well organized, and that the arrangement for raising the necessary funds were very complete. Another matter for satisfaction was the establishment of a chair for Biblical criticism, as it was of the highest importance at the present time that their ministers should be well trained, and well acquainted with the duties they had to perform. In regard to their position as a Church, he might say that they occupied the position occupied by the Covenanting Church of Scotland during the period of the second Reformation so clearly laid down in the Westminster Standards. The Original Seceders continued to occupy that position, because they believe it to be scriptural, and because it was the basis on which the various Churches of Scotland might well unite at the present time. In conclusion, Mr. Finlay said they should look to the training of their young in order to secure the future prosperity of the Church, and referred with satisfaction to the fact that the Bible and Shorter Catechism were still taught in their national schools.

ENGLISH SYNOD OF THE ESTABLISHED CHURCH OF SCOTLAND.

The Synod met in May, 1879, in Swallow Street Church, London, when the opening sermon was preached by the Rev. W. White, of Manchester. Mr. White, in the course of his remarks, shewed that the old landmarks were breaking up, and though some of them might not like this, yet they could not deny it. What were they as Christian ministers to do? If they were wise they would not shut their eyes to the signs of the times and stubbornly resolve to go on in the old way. The Synod having been constituted with prayer, the Rev. E. Henderson, of Berwick, was elected Moderator. The Clerk read the usual letter from the Moderator of the General Assembly conveying the fraternal greetings of the Supreme Court, and a committee was appointed to draw up a suitable reply to the same. The Rev. Dr. Thain Davidson and Dr. Boyd were then introduced as a deputation from the Synod of the Presbyterian Church of England,

and met with a most cordial reception. Each of the deputies expressed the desire of the English Church for union with the congregations in England connected with the Scottish Establishment. Dr. Boyd remarked that he was at a loss to understand why there should be two Presbyterian Churches in England, for whatever denominational differences there might be in the north, they need not be perpetuated when the Tweed was crossed. Members of the Free and United Presbyterian Churches, on coming south, cast in their lot with the English Presbyterians, and why should not Established Presbyterians do the same? If a union could be brought about, the Established Presbyterians would not be required to sacrifice their distinctive principles, and should any of them ever go back to Scotland they would be free to again cast in their lot with the Church of their fathers. The Synod was also addressed by the Rev. John Black, general secretary of the English Church, who spoke encouragingly of the progress of Presbyterianism in England. Rev. P. T. Forfar, of Liverpool, in moving that the thanks of the Synod be tendered to the deputies, said that the Established Presbyterians were not thriving in England, and every year found them going down. He did not speak of every congregation, but taking them all in all he might safely say they were not progressing. Under these circumstances he thought the best thing that could happen would be for them to become absorbed in the larger body—the Presbyterian Church of England. There were barriers no doubt in the way, and a special Act of Parliament might be required before such a step could be taken, but everything indicated that they were veering to such a union. Rev. G. Campbell, of Newcastle, speaking as a young man, and one who had just crossed the Border, said he most strongly objected to their becoming absorbed by the English Presbyterian Church. Rev. J. Kean, of Berwick, denied that the Established Presbyterians as a body were growing feebler each year in England. The Moderator briefly thanked the deputies, and the remainder of the time of the Synod was occupied in receiving the reports of the fifteen congregations, and of the work of the army chaplains.

THE PRESBYTERIAN CHURCH OF ENGLAND.

The Synod of the Presbyterian Church of England met in London on the 21st of April, 1879. Dr. Graham was elected Moderator. This Church, contending with many difficulties, shews, in spite of these obstacles, remarkable progress. Of 267 congregations now composing its entire strength, no fewer than 158 were established since 1848. Its sustentation fund is working well, having secured last year to each pastor a minimum salary of \$1,000, but the year closed with a balance of over \$7,000 on the wrong side.

During the year 18,000 sittings were added to the total accommodation for worshippers, and here the balance is on the right side. The rate of growth in membership, leaving out of account rural districts where the population is diminishing, is $4\frac{1}{2}$ per cent., which rate, could it be maintained for 22 years, would result in doubling the church. This Synod devotes much attention to Foreign Mission work, contributing last year to this work \$58,500, which is much in excess of the contribu-

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tions of our Canadian Church, which has, moreover, four times the number of congregations. The Thanksgiving Fund amounts to \$870,000. The next Synod will be held in London, and as usual, in the month of April.

THE PRESBYTERIAN CHURCH OF WALES.

This church met in General Assembly for the first time in 1864. This court has not yet attained to the dignity of legislative power. This power lies in the hands of the two Synods of North and South Wales. The Assembly which met for three days at Festiniog, N. W., on the 24th June, 1879, takes cognizance of Foreign Missions, magazines and literature.

In Foreign Missions the Welsh Church occupies ground in India, where they have 24 churches, with 1,408 members, an increase of 823 on the preceding year. There are 15 elders, 16 native evangelists, and 132 Sabbath school teachers. The native Christians contributed to the support of religion among themselves \$570 during the year 1878.

In Wales the number of congregations is at present 1152, an increase of 18; ministers and preachers 897, an increase of 25; and communicants 116,386, an increase of 370.

This Church is now earnestly discussing and establishing a Sustentation Fund for the support of pastors.

IRISH PRESBYTERIAN GENERAL ASSEMBLY.*

This Assembly met in the May-street Church, Belfast, at eleven o'clock on Monday, July 2nd. An admirable sermon was preached by the outgoing Moderator—Rev. Professor Witherow—from St. Mark, xxiv. 22, 23. The Rev. Dr. Watts was chosen Moderator.

The first business of importance brought before the Assembly was the Report on Statistics. From this it appeared that there had been a trifling falling off in the contributions for the Sustentation Fund during the past year. Nevertheless of this, however, the Church was very hopeful as to the future of this scheme. Regarding it, the *Belfast Witness* remarks:—"It was to the glory of the ancient Romans that, when their city was surrounded by the armaments of Hannibal, the very land upon which the enemy's troops were encamped brought as high a price as when the Temple of Janus was closed. And it is to the honour of the sanguine, able, and indefatigable Convener of the Sustentation Fund that, amidst the depressing influences of 'bad times,' the apathy of innumerable adherents, and the chilling blasts that sweep along the hills of cold greed, he has not let go his hope, and that he talks of a brighter and better day."

* In Ireland there are six Presbyterian Churches acknowledging substantially the same faith, government, discipline, and form of worship, yet standing aloof from each other. "The Presbyterian General Assembly" has appointed a committee with the object of bringing a Union scheme before these various churches, and hastening in what, it is believed, all fervently desire—a union of Presbyterianism in all Ireland.—Ed. Y. B.

Professors to fill the vacant chairs in the Church's colleges were appointed. Professor Croskery was appointed to the chair of Systematic Theology in the Magee College, Londonderry, and the Rev. Mr. Dogherty to the chair of Logic and Rhetoric in the same college. The Rev. Matthew Leitch was chosen for the chair of Biblical Criticism in the Belfast College. All the appointments appear to have given high satisfaction.

Deputies from the Free Church of Scotland addressed the house. These deputies were the venerable Dr. Andrew Bonar and the Earl of Kintore. Both deputies were warmly received, and made excellent speeches. Dr. Bonar stated that on the last occasion he visited Belfast he was accompanied by his friend, Robert Murray McCheyne. The Psalms of David are in the Irish Church the only authorized book of praise. Overtures, however, were received from some Presbyteries asking for a committee of Assembly to be appointed to make for the Church a suitable selection of hymns. In opposition to this, there was an amendment made, which was carried in a full house by a majority of 68. So the Psalms of David, in the old version—lately amended, however, by the Irish Church—remain, as heretofore, the only authorized book of praise, although in a great number of the churches the old Paraphrases are regularly sung, and in some, besides, various other collections of hymns.

The long-contemplated separation between the Colonial and Continental Missions of the Church took place at this Assembly. The Continental Mission is one about which, in the opinion of many, there is a good deal of what might be termed mere sentiment. But however this may be, it is to be hoped that the separation of the collections for the two Missions will be beneficial to the Colonial. The Colonial Mission has effected much good, and much good in New Zealand; but, however it comes about, the indifference of the people towards it is increasing. The Rev. J. M. Rodgers, who seconded the adoption of the report of this Mission, said, "The Colonial Mission is certainly on a par with any other Mission conducted by the Church, in regard to the importance of the work and the effect of it; and yet that Church, with an annual income of £154,000, had, during the past year, only £746 to spend in the interests of that Mission." It is to be hoped, however, that the words of the excellent Convener of this Mission, as addressed to the Assembly in his report will be realized. "Will not," he said, "the Irish Presbyterian Church make this the last year in which it shall be said that of all its mission enterprises that which it least supports is the one which should be dear to every loyal Presbyterian's heart?"

The Report on the Foreign Missions was read by the Rev. Fleming Stevenson. It was favourable, and, among other things, shewed that during the past year there was an increase of contributions towards this Mission of upwards of £2,009.

The Report on Education, produced lengthened discussion. Since the establishment of the National System of Education, the Irish, like most other Presbyterian Churches, has contended for an undenominational system, but at the same time one that includes religious teaching. A system securing this has hitherto been obtained in Ireland, but its continuance is now imperilled. Resolutions, however, were carried by the Assembly for maintaining in its integrity this system, which has been the source, during all the years of its operations, of so many blessings to the country.

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The strength of the Assembly seemed to have been reserved for the great discussion which took place on the instrumental music question. The great champions of anti-instrumentalism were, as heretofore, the Revs. Petticrew and Robinson, while speeches on the opposite side were made, among others, by the venerable Dr. Killen, and the equally venerable Rev. J. MacNaughton, who introduced the debate. Dr. Killen has been almost forty years in the chair of Church history, and about fifty years in the ministry, but it was only during the last twenty years that he had come gradually to see, as he said, that "the evidence of Scripture, fairly weighed, warrants the employment of instrumental music in Divine service." Dr. Killen's speech mainly went to shew that the Westminster Divines were favourable to instrumental music in the worship of God. On the vote being taken, 218 ministers voted favourably to instrumentalism and 156 against. The Elders, however, turned the scale. Of them 60 voted in favour of instrumentalism and 157 against. Regarding this, the *Witness* observes: "Different views will of course be taken of this feature of the night's business. Some will applaud the action of the Elders, and, like the enthusiastic pastor who at the close of the debate on the hymn question called in Irish fashion for three cheers for the Elders, will recognize in them the paladium—the *decus* and *tutamen*—of the Irish Presbyterian Church. Others will be inclined rather to agree with one of the addresses of the Purity of Worship Association that this is a question very much for the 'teaching Elders,' who are specially trained and set apart to ascertain and set forth the meaning of the Holy Scriptures."

We conclude our notice of the meeting of the Assembly with an extract from the conclusion of the Moderator's sermon. Rev. Professor Witherow said, "Fathers and brethren, we live in strange and eventful times. Religious society everywhere around us is in a state of disquiet, swelling and heaving like the surface of some dark tempestuous sea. From our position, it is easy to observe that, fast approaching the place where we stand, there are two main currents of thought, in either of which it would be dangerous for us to be caught. One is Ritualism, which seeks to beautify Christian worship with ornaments of human device, and by means of symbols and artistic forms to draw human souls away from the substantial verities of the faith. The other is Rationalism, which, under the pretence of scientific inquiry, brings an irreverent hypercriticism to bear upon the records of Divine revelation, and, by a series of inferences and conjectures, in which two critics scarcely agree, excites distrust in the statements of the Bible, and thus aims to undermine the foundations of Christianity. The Anglican communion was the first of our British Churches thus affected, and for a time we looked on with curiosity, never supposing that either of these movements would come our way. But now the sister churches in Scotland, and the English Nonconformists, have, to some extent, been caught in the eddy. Nor is it impossible, however safe we may still count ourselves to be, that the one or the other wave of thought may, in its onward course, sweep up and surround ourselves. We have, indeed, a solid standing ground, which I pray God we may never let go. We rest no part of our religion on the shifting sands of tradition, or on mere human sentiment. We build our doctrine, and government, and worship on the immovable basis of the Divine Word. We point to the documents

transmitted by our forefathers as expressive and explanatory of the system of truth which we think inculcated in the Word of God. To hold clear, well-defined opinions which all the world knows, and to which we are publicly pledged, gives us a portion of stability and strength. But we must not be over-confident, nor relax our efforts to hold fast by the truth. We must give a calm but resolute resistance to novelties and innovations, which neither we nor our fathers have known. It is now too late in the day to make the Presbyterian system different in essence and substance from what it is. To my mind it needs no improvement except to work it better. Put on more steam if you like, but let the machinery alone. Work contentedly on the old lines laid down by the apostles of Christ, and which were cleared for use by Luther and Calvin, John Knox and Andrew Melville, Alexander Henderson and George Gillespie. Let us walk in the footsteps of our fathers—the heroic men of the old Covenanting times. Let us take care that we never break with the historical past, nor lose the inspiring lesson of its great traditions.

THE UNITED PRESBYTERIAN PRESBYTERY OF IRELAND.

The associate Presbytery of Ireland was for eleven years in intimate connection with the "United Presbyterian Church of Scotland" as a *sister church*; but on the 6th of May, 1858, an incorporating union was formed between the bodies, and the name of the former was changed accordingly to that of the "United Presbyterian Presbytery of Ireland."

In connection with this Presbytery there are in all *ten* congregations and *nine* settled pastors. The salaries paid, as reported, are in some cases very small, being as low as \$200, but this does not include the supplement received from Scotland; but the Dublin congregation gives to their minister a salary of over \$2,000, and contributes to all objects in one year the sum of \$5,585.

THE REFORMED PRESBYTERIAN SYNOD IN IRELAND.

This Synod met in Belfast on June 16th, 1879, and after a discourse by the Moderator, founded on John xii. 16: "If any man serve Me him will My Father honour," was constituted with prayer.

This Synod consists of 4 Presbyteries, and has on its roll 37 congregations, and 29 settled pastors and ordained missionaries, one of whom is in Geelong, Australia; and the other in Antioch, in Syria.

This Synod supports a medical missionary in Antioch, S. Martin, who is labouring there with safety and success. The Synod is taking steps to put up there the necessary buildings, and also preparing to send out to Dr. Martin's assistance another ordained missionary.

THE SECESSION SYNOD OF IRELAND.

This Synod consists of 2 Presbyteries, 11 congregations, and 9 settled pastors.

THE EASTERN REFORMED PRESBYTERIAN SYNOD.

This Synod consists of 2 Presbyteries, 9 congregations, and 9 settled ministers.

1. H. Mel
2. Matt. V
3. Abrah
4. Donald
5. D. Moh
6. A. Far
7. D. Dru
8. John M
9. Peter C
10. Gavin I
11. G. C. G

2. PRES
1. M. Stev
2. Wm. G
3. K. McK
4. Donald
5. Alex. G
6. Alex. M

1. John
2. Georg
3. A. P. M
4. D. B. F
5. Alex. I
6. Willie

ROLLS OF SYNODS & PRESBYTERIES.

SYNCD OF THE MARITIME PROVINCES.

Meets at TRURO, on the last Tuesday of May, in the First Presbyterian Church,

1. PRESBYTERY OF SYDNEY.—A. FARQUHARSON, *Clerk.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. H. McLeod, M.A., D.D.	Nov., 1838	Mira	Sydney, C.B.
2. Matt. Wilson, M.A	June, 1842	Sydney Mines	Sydney Mines, C.B.
3. Abraham McIntosh	Aug., 1856	St. Ann's	St. Ann's, C.B.
4. Donald Sutherland	June, 1860	Gabarus	Gabarus, C.B.
5. D. McMillan	.....1861	Sydney Mines	N. Sydney.
6. A. Farquharson	Dec., 1864	St. Andrew's, Sydney	Sydney, C.B.
7. D. Drummond	June, 1872	Boularderie	Boularderie.
8. John Murray	Jan., 1873	Falmouth St. Church	Sydney, C.B.
9. Peter Clark	Nov., 1873	Cape North	Cape North.
10. Gavin Sinclair	April, 1877	Loch Lomond, etc	Loch Lomond.
11. G. C. Gordon	Oct. 1870	Grand River	G. River.
VACANCIES.			
.....	.....	Cow Bay .....	.....
.....	.....	Glace Bay .....	.....
.....	.....	Leitch's Creek .....	.....

2. PRESBYTERY OF VICTORIA AND RICHMOND.—K. MCKENZIE, *Clerk.*

1. M. Stewart, M.A	Oct. 29, 1843	Whyccomagh	Whyccomagh.
2. Wm. G. Forbes	.....1852	Pt Hastings & R. Dennis	Port Hastings.
3. K. McKenzie	Dec. 2, 1857	Baddeck & Forks Baddeck	Baddeck, C.B.
4. Donald McDougall	.....1865	West Bay, C. B.	West Bay.
5. Alex. Grant	Dec. 6, 1871	{ Lake Ainslie & Station of } { N. Margaree	Lake Ainslie.
6. Alex. McRae	June 7, 1877	Mid. Riv. & Little Narrows	Middle River.
VACANCIES.			
.....	.....	Mabou & St'n of Port Hood .....	.....
.....	.....	Broad Cove .....	.....
.....	.....	Malagawatch & N. Mount .....	.....
.....	.....	River Inhabitants .....	.....
.....	.....	Station of Big Intervale, N.E. Margaree (and Chiticamp) .....	.....

3. PRESBYTERY OF PICTOU.—THOMAS CUMMING, *Clerk.*

1. John Stewart	Oct., 1834	Deliberative member	New Glasgow.
2. George Walker	.....1838	Pas. Em., United Church	"
3. A. P. Miller	May 7, 1844	French River	Merigomish.
4. D. B. Blair	Oct. 26, 1846	Barney's River & Blue Mount	Barney's River.
5. Alex. McLean, A.M.	Dec. 14, 1852	Hopewell	Hopewell.
6. William Maxwell	July 13, 1854	{ Little Harbour & Fisher's } { Grant	Little Harbour.

PRESBYTERY OF PICTOU.—Continued.

MINISTERS.	DATE OF ORDINATI ^N	CONGREGATIONS.	POST OFFICES.
7. Alex. Stirling.....	June, 1858	Scotsburn & Saltsprings.....	Scotsburn.
8. William Donald	Oct. 31, 1860	Prince St. Ch., Pictou.....	Pictou.
9. Peter Goodfellow	Jan. 29, 1862	Antigonish & Cape George.....	Antigonish.
10. T. Cumming	Sep. 3, 1863	Stellarton.....	Stellarton.
11. William Stuart	May 17, 1865	Green Hill	Green Hill.
12. E. A. McCurdy.....	June 20, 1866	James' Church	New Glasgow.
13. A. McL. Sinclair.....	July 25, 1866	East River	Springville.
14. J. F. Forbes.....	Feb. 27, 1867	Union Centre & Lochaber	Union Centre.
15. R. Cumming.....	Mar. 16, 1860	{ Glenelg, Caledonia, & East } River, St. Mary's	Melrose.
16. James Quinn.....	Aug. 11, 1873	Sherbrooke & Goldenville.....	Sherbrooke.
17. Ephraim Scott.....	Sep. 20, 1875	United Church, N. G.....	New Glasgow.
18. W. T. Bruce, M.D	Sep. 25, 1876	Vale C. & Southerland's R.....	Vale Colliery.
19. Daniel McGregor	May 24, 1877	Merigonish	Merigonish.
20. T. Brouillette .....	.....	{ Stellarton and Vale Coll'y } (French)	New Glasgow.
VACANCIES.			
.....	.....	Knox Church, Pictou.....	Pictou.
.....	.....	United Con., West River.....	Durham.
.....	.....	Westville and Mid. River.....	Westville.

4. PRESBYTERY OF WALLACE.—THOMAS SEDGWICK, Clerk.

1. James Watson	Oct. 15, 1830	New Annan.....	New Annan.
2. W. S. Darragh	Nov. 12, 1850	Goose River	Goose River.
3. James Murray	Nov. 3, 1852	Wallace (St. Matthew's)	Wallace.
4. H. B. Muckay	June 22, 1855	River John.....	River John.
5. Thos. Sedgwick.....	Sep. 19, 1860	Tatamagouche.....	Tatamagouche.
6. J. M. Sutherland	Dec. 5, 1872	Pugwash	Pugwash.
7. Thos. Tallach	June 24, 1857	Amherst	Amherst.
8. C. G. Glass .....	.....	Spring Hill.....	Spring Hill.
9. Samuel Boyd	Nov, 1858	Wallace and Pugwash	Wallace.
VACANCIES.			
.....	.....	Pugwash and Oxford	Pugwash.
.....	.....	Earltown & W. B. R. John.....	Earltown.
.....	.....	Wentworth	Wentworth.
.....	.....	Chemogue & Pt Elgin, N.B.....	Chemogue, N.B.

5. PRESBYTERY OF TRURO.—J. H. CHASE, Clerk.

1. John I. Baxter.....	1832	Without charge.....	Truro.
2. Wm. McCulloch, D.D.....	1839	Truro First Pres. Church	Truro.
3. Ebenezer Ross.....	1849	Without charge	Truro.
4. James McLean.....	1854	Great Village.....	Great Village.
5. Alex. Cameron	1857	Riverside	Portapique.
6. A. Burrows, B.A	1864	Truro West.....	Truro.
7. John McMillan, B.D.....	1866	St. Paul's, Truro	Truro.
8. James Sinclair	1867	Upper Londouderry.....	Folly Village.
9. J. H. Chase, M.A.....	1869	Onslow	Truro.
10. Edward Grant.....	1869	Stewiacke.....	Stewiacke.
11. Edwin Smith, B.A.....	1871	Middle Stewiacke.....	M. Stewiacke.
12. John C. Meek.....	1872	Springside	Up. Stewiacke.
13. Alex. F. Thomson.....	1874	Economy.....	Economy.
14. John A. Logan, B.A	1877	Acadia	Acadia Iron M
15. Jas. S. Carruthers	1878	Coldstream.....	Valley.

16. A. W.

1. B. Sed
2. P. G. M
3. Walter
4. George
5. R. F. P
6. Profes
7. A. L. V
8. Thom
9. Alex. S
10. Prof. M
11. Prof. C
12. D. McK
13. M. G. P
14. C. B. P
15. Peter I
16. Allan
17. John I
18. E. G. M
19. John I
20. A. B. I
21. Rober
22. James
23. Adam
24. John I
25. J. Lay
26. Jas. M
27. T. C. J
28. Archib
29. W. H.

7. PRES

1. Wm I
2. John
3. Archi
4. Willi
5. E. D.
6. J. K.
7. D. St
8. Jame

PRESBYTERY OF TRURO.—Continued.

POST OFFICES.

Potsburn.
 Totou.
 Antigonish.
 Bellarton.
 Green Hill.
 New Glasgow.
 Springville.
 Union Centre.
 Melrose.
 Herbrooke.
 New Glasgow.
 Vale Colliery.
 Merigonish.
 New Glasgow.
 Pictou.
 Durham.
 Westville.
 Clerk.
 New Annan.
 Goose River.
 Wallace.
 River John.
 Tatamagouche.
 Pugwash.
 Amherst.
 Spring Hill.
 Wallace.
 Pugwash.
 Earltown.
 Wentworth.
 Chemogue, N.B.

MINISTERS.	DATE OF ORDINAT'N	CONGREGATIONS.	POST OFFICES.
16. A. W. McLeod, M.A.....	Sep. 11, 1878	Parrsboro'	Parrsboro'
VACANCY.		Clifton	Clifton.

6. PRESBYTERY OF HALIFAX.

1. R. Sedgwick, D.D.....	1836	Middle Musquodoboit	Musquodoboit.
2. F. G. McGregor, D. D.....	1841		Halifax.
3. Walter Thorburn.....		Warwick, Bermuda	Warwick, Ber.
4. George Christie.....	1842	Bedford and Waverley	Bedford.
5. R. F. Burns, D. D.....	1847	Fort Massey	Halifax.
6. Professor Pollok, D.D.....	1852		Halifax.
7. A. L. Wyllie.....	1852	Richmond and N. W. Arm.....	Richmond.
8. Thomas Duncan	1856		Halifax.
9. Alex. Stuart.....	1856	Lawrencetown, etc	Porter's Lake.
10. Prof. McKnight, D.D.....	1857		Halifax.
11. Prof. Currie	1857		Halifax.
12. D. McKinnon	1862	Little River	Little River.
13. M. G. Henry	1865	Shubenaocadie & Stewiacke.....	Shubenaocadie.
14. C. B. Pitblado	1865	Chalmers' Church	Halifax.
15. Peter M. Morrison	1865	Dartmouth.....	Dartmouth.
16. Allan Simpson	1866	Poplar Grove	Halifax.
17. John Forrest	1866	St. John's.....	Halifax.
18. E. G. McNab	1867	Newport	Newport.
19. John B. Logan	1867	Kentville.....	Kentville.
20. A. B. Dickie.....	1869	Milford and Gay's River	Milford.
21. Robert Laing.....	1873	St. Matthew's	Halifax.
22. James Rossborough	1873	Musquodoboit Harbour	Musquod'b't H.
23. Adam Gunn	1876	Gore and Kennetook	Kennetook.
24. John McLean.....	1877	Kempt and Walton	Kempt.
25. J. Layton.....		Elmsdale and Nine M. R.....	Elmsdale.
26. Jas. McKeen.....	1878	St. Andrew's, Bermuda.....	Hamilton, Ber.
27. T. C. Jack.....	1879	Maitland	Maitland.
28. Archibald McDougall.....	1879	N. W. and West Cornwallis.....	Canard.
29. W. H. Gray	1879	Annapolis and Bridgetown.....	Annapolis.

Clerk.

Truro.
 Truro.
 Truro.
 Great Village.
 Portapique.
 Truro.
 Truro.
 Folly Village.
 Truro.
 Stewiacke.
 M. Stewiacke.
 Up. Stewiacke.
 Economy.
 Acadia Iron M.
 Valley.

7. PRESBYTERY OF LUNENBURG & YARMOUTH.—D. S. FRASER, Clerk.

1. Wm Duff (retired)	1849		Lunenburg.
2. John Cameron	1844	Bridgewater	Bridgewater, L/g
3. Archibald Brown	1864	New Dublin	New Dublin.
4. William Robertson	1865	St. John's	Yarmouth.
5. E. D. Millar, B.A.....	1873	Shelburne and Lockport	Shelburne.
6. J. K. Bearisto.....		Carleton and Chebogue	Brockville, Y. Co.
7. D. Stiles Fraser, B.A.....	1877	Mahone Bay	Mahone B., L. Co.
8. James A. McLean, B.A.....	1879	Clyde and Barrington.....	Clyde R., Shel.
VACANCIES.		Lunenburg.....	Lunenburg.
		LaHave	L'r LaHave, L. Co.
		Riversdale	Riversdale, L. Co.

8. PRESBYTERY OF ST. JOHN.—D. WATERS, *Clerk.*

MINISTERS.	DATE OF ORDINAT'N	CONGREGATIONS.	POST OFFICES.
1. J. M. Brooke, D.D.....	1839	St. Paul's.....	Fredericton.
2. A. J. Mowatt, Col.&Suc.....	1866	St. Paul's.....	Fredericton.
3. A. Donald.....	1842	Retired.....	Hammond Vil.
4. J. Bennett, D.D.....	1843	St. John's.....	St. John.
5. L. Jack.....	1845	Springfield, &c.....	Springfield.
6. W. Millen.....	1846	Bocabec.....	Bay Side, St. A's.
7. D. Mcclise, D.D.....	1848	Calvin Church.....	St. John.
8. E. Roberts.....	1850	Harvey and Acton.....	Harvey.
9. J. McG. McKay.....	1855	Woodstock.....	Woodstock.
10. D. McRae, M.A.....	1856	St. Stephen's.....	St. John.
11. S. Johnson.....	1856	Chipman.....	Chipman, Q.C.
12. J. Gray, M.A.....	1857	Sussex.....	Sussex.
13. D. Waters, M.A., LL.D.....	1861	St. David's.....	St. John.
14. J. D. Murray.....	1865	Buctouche, &c.....	Buctouche.
15. J. Hogg.....	1868	St. John's.....	Moncton.
16. W. Mitchell.....	1869	St. Andrew's.....	St. John.
17. J. C. Burgess, B.A.....	1870	Carleton.....	Carleton, St. J.
18. P. Melville, M.A., B.D.....	1870	Nashwaak and Stanley.....	Nashwaak, P. O.
19. W. P. Begg, M.A.....	1872	St. Stephen.....	St. Stephen.
20. K. McKay, B.A.....	1872	Richmond.....	Richmond.
21. M. R. Paravis, Ord. Miss.....	1875	Grand Falls.....	Grand Falls.
22. W. Ross, B.A.....	1876	Prince William.....	Prince William.
23. S. Russell, Ord. Miss.....	.....	New Kincardine.....	Kincardine.
24. W. McCullagh.....	1876	Greenock Church.....	St. Andrew's.
25. D. R. Crockett.....	1876	Hammond River.....	Hammond River
VACANCIES.			
.....	.....	St. James.....	.....
.....	.....	St. George.....	.....
.....	.....	Londond'y & Campbell Set.....	.....
.....	.....	Glassville and Florenceville... ..	.....
.....	.....	Baillie and Tower Hill.....	.....

9. PRESBYTERY OF MIRAMICHI.—SAMUEL HOUSTON, *Clerk.*

1. Angus McMaster.....	Apr. 13, 1842	Without charge.....	Arran, Scotland
2. James Law.....	.....	".....	Ireland.
3. Peter Lindsay.....	Oct. 29, 1853	New Richmond.....	New Richmond
4. Thos. G. Johnstone.....	July 21, 1855	Blackville.....	Blackville, N.B.
5. Wm. Murray, A.M.....	Mar. 13, 1856	New Carlisle, etc.....	N. Carlisle, P.Q.
6. Thos. Nicholson.....	Nov., 1859	River Charlo.....	Rv. Charlo, N.B.
7. Malcom McKenzie.....	.....	Richibucto.....	Richibucto, N.B.
8. John Robertson, A.M.....	July, 1868	Black River.....	Black River, N.B.
9. William Fogo.....	July, 1868	Tabusintac.....	Tabusintac, N.B.
10. Sam'l Houston, A.M.....	Jan. 19, 1869	Bathurst.....	Bathurst, N.B.
11. J. A. F. McBain.....	Mar. 13, 1869	St. John's Church, Chatham... ..	Chatham, N.B.
12. R. Jardine, Sc. D.....	.....	St. Andrew's.....	Chatham.
13. A. Russell.....	Feb. 22, 1876	Dalhousie.....	Dalhousie, N.B.
14. J. C. Herdman, B.D.....	Nov. 6, 1877	Campbellton.....	Campbell'tn, N.B.
15. John Boyd.....	Sep. 9, 1879	Bass River.....	Bass River.
VACANCIES.			
.....	.....	Newcastle.....	Newcastle.
.....	.....	Redbank.....	Redbank.

PRESBYTERY OF MIRAMICHI—Continued.

POST OFFICES.	MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
Fredericton.			Kouchibouguac	Kouchibouguac, N.B.
Hammond Vill.			Metapedia	Metapedia, N.B.
St. John.			Escuminac	Escuminac, P.Q.
Springfield.			New Bandon	New Bandon, N.B.
Bay Side, St. A's.			Caraquet	Caraquet.
St. John.				
Harvey.				
Woodstock.				
St. John.				
Chipman, Q.C.				
Sussex.				
St. John.				
Buctouche.				
Moncton.				
St. John.				
Carleton, St. J.				
Nashwaak, P. O.				
St. Stephen.				
Richmond.				
Grand Falls.				
Prince William.				
Kincardine.				
St. Andrew's.				
Hammond River				

10. PRESBYTERY OF P. E. ISLAND.—J. M. McLEOD, Clerk.

1. R. S. Patterson, A.M.	1826	Bedeque	Bedeque.
2. James Allan	1846	Cove Head	Cove Head.
3. Isaac Murray, D.D.	1850	Third Pres. Ch., Charlottetown	Charlottetown.
4. Alex. Munro	1850	Brown's Creek and Valleyfield	Valleyfield.
5. K. McLennan, A.M.	1852	St. James' Ch., Charlottetown	Charlottetown.
6. Wm. Scott	1853	St. Peter's & Brackley Pt. Rds	Charlottetown.
7. Henry Crawford	1853	Richmond Bay	Port Hill.
8. J. M. McLeod	1853	Zion Church, Charlottetown.	Charlottetown.
9. Neil McKay	1855	Summerside	Summerside.
10. John McKinnon	1858	Geo'tn, Card'n & Montague ..	Georgetown.
11. Wm. R. Frame	1862	Mt. Stewart & W. St. Peter's.	Mount Stewart.
12. J. G. Cameron	1867	Souris, Bay Fort's & G. River.	Souris.
13. William Grant	1869	W. & C. Rivers & Brookfield...	West River.
14. S. C. Gunn	1870	East St. Peter's	Marie.
15. Charles Fraser	1871	W. Cape, Campbellton & Brae.	Springfield.
16. A. F. Carr, A.M.	1871	Alberton and Pignish	Alberton.
17. John Sutherland	1873	Woodville and Little Sands ..	Woodville.
18. Wm P. Archibald, A.M.	1875	Cavendish & New Glasgow ..	Cavendish.
19. E. S. Bayne, A.M.	1876	Murray Harbour	Murray Harbour
20. A. S. Stewart	1879	Belfast	Belfast.

VACANCIES.

Strathalbyn			
Princeton			
Tryon and Bonshaw			
Dundas			
New London			

11. PRESBYTERY OF NEWFOUNDLAND.—ALEX. ROSS, Clerk.

1. Moses Harvey, M.A.		Retired	St. John's.
2. Alexander Ross		Harbour Grace	Harbour Grace.
3. L. G. McNeil	1872	St. Andrew's Ch., St. John's ...	St. John's.
4. D. F. Creelman	1876	Bay of Islands	Bay of Islands.

VACANCY.

Bett's Cove			Bett's Cove.
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Newcastle.
Redbank.

SYNOD OF MONTREAL AND OTTAWA.

12. PRESBYTERY OF QUEBEC.—FINLAY M. DEWEY, *Clerk.*

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
1. John Cook, D.D.	Dec. 25, 1836	St. Andrew's Quebec	Quebec.
2. William B. Clark	Sept., 1839	Without Charge	Quebec.
3. G. D. Mathews, D.D.		Chalmers' Church, Quebec	Quebec.
4. Duncan Anderson, A.M.	Dec. 28, 1854	Point Levi	Levis, Que.
5. James Hauran	July 4, 1861	St Sylvester	St. Sylvester, Q.
6. William Mathieson	May 1, 1862	Winslow	Stornoway, Que.
7. John McDonald	Feb. 26, 1864	Scotstown	Scotstown, Que.
8. Henry Edmison, M. A.	Oct. 18, 1866	Melbourne	Melbourne, Que.
9. R. H. Hoskin		Inverness	Inverness, Q.
10. George McKay	Nov. 5, 1873	Leeds	Kinnear's Mills Q
11. Andrew F. Tully	Feb. 10, 1876	Sherbrooke	Sherbrooke, Q.
12. John McKensie	Feb. 13, 1877	Hampden	Whitton, Que.
13. Malcolm McLeod	July 12, 1877	Lingwick	Gould, Que.
14. Moses Boudreau	Aug. 8, 1877	Danville	Danville, Que.
15. Finlay M. Dewey, B.A.	Aug. 9, 1877	Richmond and Windsor Mills	Richmond, Que.
16. Calvin E. Amaron, B.A.	Oct. 20, 1879	Three Rivers	Three Rivers, Q.
ORDAINED MISSIONARIES.			
1. Chas. A. Tanner		Richmond	
2. James Hume		Kennebec Road	
3. Thos. Fenwick		Metis	
MISSION STATIONS.			
		Lake Megantic	
		Valcartier	
		Coaticook	
		Massawippi	
		Lingwick	

13. PRESBYTERY OF MONTREAL.—JAMES PATTERSON, *Clerk.*

1. James C. Muir, D.D.	Apr. 29, 1836	Georgetown	N. Georgetown, Q.
2. Jno Jenkins, D.D.	Aug. 6, 1837	St. Paul's, Montreal	Montreal.
3. John Irvine	Jan., 1846	Mille Isles	Mille Isles,
4. James Watson, A.M.	Aug. 29, 1849	Second Pres. Ch., Huntingdon	Huntingdon,
5. William Forlong	Aug. 11, 1853	Henry's Church, Lachute	Lachute,
6. George Conll	Mar., 1857	Valleyfield	Valleyfield,
7. James Stewart	May 10, 1857	Arundel	Arundel,
8. James Paterson	Sep. 14, 1857	Hemmingford	Hemmingford,
9. John Mackie	May 18, 1859	First Church, Lachute	Lachute,
10. D. H. Macvicar, LL.D.	Oct. 19, 1859	Presbyterian Coll., Montreal	Montreal,
11. Daniel Paterson, A.M.	Oct. 24, 1860	St. Andrew's	St. Andrew's,
12. Charles McKeracher	Aug. 22, 1861	English River and Howick	Howick,
13. Robert Campbell, A.M.	Apr. 10, 1862	St. Gabriel Ch., Montreal	Montreal,
14. James B. Muir, A.M.	Apr. 3, 1863	St. Andrew's Ch., Huntingdon	Huntingdon,
15. Donald Rose, B.D.	Oct. 3, 1865	Lachine	Lachine,
16. Robert H. Warden	Nov. 15, 1866	French Evangelization	Montreal,
17. James McCaul B.A.	Aug. 24, 1864	Stanley Street, Montreal	Montreal,

MONTREAL AND OTTAWA.

18. William
19. John Ca
20. James F
21. John Ni
22. Charles
23. James F
24. James f
25. Leon D
26. A. B. M
27. Peter W
28. P. S. Li
29. James I

30. John S
31. James
32. David V
33. Charles
34. Thoma
35. John J
36. John C
37. Robert
38. A. R. C
39. W. B. I
40. E. D. I

V.

MISSI

RETIR

1. Thon
2. Hugh

ORDAIN

1. Char
2. John
3. Robe

1.
1. Jose
2. Will
3. Will

PRESBYTERY OF MONTREAL—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
18. William A. Johnston.....	Sep. 25, 1867	Rockburn and Gore	Rockburn, Q.
19. John Campbell, A.M.....	Nov. 3, 1868	Presbyterian Coll., Montreal.....	Montreal, "
20. James Fleck, B.A.	Mar. 21, 1869	Knox Church, Montreal	Montreal, "
21. John Nicholls	May 1, 1869	St. Mark's Church, Montreal ..	Montreal, "
22. Charles A. Doudlet.....	Aug. 23, 1869	St. John's Church, Montreal.....	Montreal, "
23. James Fraser.....	Jan. 15, 1870	Chatham and Grenville	Cushing, "
24. James S. Black.....	Mar. 21, 1870	Erskine Church, Montreal.....	Montreal, "
25. Leon Dionne	May, 1870	Joliette.....	Joliette, "
26. A. B. McKay .....	.....1870	Crescent St. Ch., Montreal.....	Montreal, "
27. Peter Wright.....	Aug. 23, 1870	Chalmers' Church, Montreal....	Montreal, "
28. P. S. Livingston, B.A.....	Aug. 17, 1871	Russeltown	Russeltown, "
29. James Hally	Dec. 17, 1872	Ste. Therese, etc.....	Ste. Therese de Blainville, "
30. John Scrimger, A.M.	Aug. 28, 1873	St. Joseph St. Ch., Montreal ..	Montreal, "
31. James Wellwood, B.A.	Sep. 16, 1873	Cote des Neiges	Cte des Neiges, "
32. David W. Morrison, B.A.	Nov. 19, 1873	Orms town	Orms town, "
33. Charles Brouillette.....	Oct. 21, 1875	New Glasgow	New Glasgow, "
34. Thomas Bennet	Oct. 12, 1876	Beauharnois & Chateaugay....	Chateaugay B. "
35. John J. Casey.....	Dec. 12, 1876	Elgin and Athelstane	Kelso, "
36. John C. Cattanaeh	Aug. 29, 1877	Durdee.....	Dundee Cen'e, "
37. Robert Hamilton.....	Oct. 23, 1877	Grenville.....	Grenville, "
38. A. R. Cruchet	Oct. 22, 1878	Canning St. Church, Montreal ..	Montreal, "
39. W. B. Cruikshank, B.A. ....	.....1878	St. Matthew's, Montreal	Montreal, "
40. E. D. Pelletier.....	.....	St. Hyacinthe	St. Hyacinthe, "
VACANCIES.			
.....	.....	Farnham Centre.....	Farnham C'r "
.....	.....	Taylor Church, Montreal	Montreal, "
MISSION STATIONS.			
.....	.....	Harrington .....	.....
.....	.....	Avoca .....	.....
.....	.....	Arundel and De Salaberry.....	.....
.....	.....	Victoria, Montreal.....	.....
.....	.....	Tanneries, Montreal .....	.....
.....	.....	La Prairie.....	.....
RETIRED MINISTERS.			
1. Thomas Fraser.....	.....	.....	Montreal, "
2. Hugh Niven .....	.....	.....	Herdm's Cor. "
ORDAINED MISSIONARIES.			
1. Charles Chiniquy .....	.....	.....	Montreal, "
2. John Jones .....	.....	.....	Montreal, "
3. Robert Wilson .....	.....	.....	Montreal, "
14. PRESBYTERY OF OTTAWA.—JOSEPH WHITE, B.A., Clerk.			
1. Joseph White, B.A.....	[Ang. 7, 1862]	Rochesterville.....	Rochesterville, O
2. William Caven.....	Oct. 18, 1865	Buckingham and Lochaber....	Buckingham, Q.
3. William Moore, D.D....	Mar. 28, 1866	Bank St. Church, Ottawa.....	Ottawa, Ont.

Mark.

POST OFFICES.

nebec.
nebec.
nebec.
nevis, Que.
Sylvester, Q.
Cornoway, Que.
Cotstown, Que.
Melbourne, Que.
Inverness, Q.
Kinneair's Mills Q
Sherbrooke, Q.
Whitton, Que.
Gould, Que.
Danville, Que.
Richmond, Que.
Three Rivers, Q.

SON, Clerk.

N. Georgetown, Q
Montreal, "
Mille Isles, "
Huntingdon, "
Lachute, "
Valleyfield, "
Arundel, "
Hemmingford "
Lachute, "
Montreal, "
St. Andrew's, "
Howick, "
Montreal, "
Huntingdon, "
Lachine, "
Montreal, "
Montreal,

PRESBYTERY OF OTTAWA—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
4. Marc Ami, Ord. Miss.....	July 11, 1866	French Pres. Church, Ottawa	Ottawa, Ont.
5. D. M. Gordon, B.D.....	Aug. 6, 1866	St. Andrew's Church, Ottawa.	Ottawa, Ont.
6. James Tait.....	Oct. 8, 1866	Fitzroy and Torbolton.....	Fitzroy, Ont.
7. F. W. Farries.....	May 18, 1868	Knox Church, Ottawa.....	Ottawa, Ont.
8. J. A. G. Calder.....	April, 1871	Osgoode.....	Metcalfe, Ont.
9. H. J. McDlarmid.....	June 29, 1871	East Gloucester.....	Ottawa, Ont.
10. R. H. Whillans, B.A.....	Sep. 28, 1872	Nepean and Bell's Corners ..	Merivale, Ont.
11. John Fairlie.....	Aug. 21, 1873	L'Original and Hawkesbury....	L'Original, Ont.
12. Wm. Armstrong, M.A.....	May 14, 1874	Daly St. Church, Ottawa.....	Ottawa, Ont.
13. Hugh Maguire, B.A.....	Dec. 4, 1874	Wakefield.....	Wakefield, Que.
14. Robert Hughes.....	Oct. 23, 1876	Cumberland, Clarence, etc.....	Cumberland, O.
15. A. M. McClelland, M.A.....	May 1, 1877	Richmond.....	Richmond, Ont.
16. John Munro, B.A.....	Aug. 19, 1879	Manotick.....	Manotick, Ont.
17. Duncan McNaughtan M.A., Ord. Miss.....	.....	Aylwin, Desert, etc.....	Aylwin.
19. G. M. Clark.....	Dec. 16, 1879	New Edinburgh	New Edinburgh,
19. D. Findlay, Ord. Miss...	Dec. 22, 1879	Cantly and Portland	Pellissiers P.O., Q
VACANCIES.			
.....	.....	North Gower.....	.....
.....	.....	Russell and Metcalfe.....	.....
.....	.....	Carp and Kinburn.....	.....
.....	.....	Chelsea and Aylmer.....	.....
MISSION STATIONS.			
.....	.....	Rearbrooke and Cambridge....	.....
.....	.....	East Templeton .....	.....
.....	.....	Hull.....	.....
.....	.....	Plantagenet.....	.....
RETIRED MINISTERS.			
1. Thomas Scott	Jan. 12, 1844	.....	Curran, Ont.
2. James Sinclair	Oct. 24, 1853	.....	Huntley, Ont.
MINISTERS WITHOUT CHARGE.			
1. F. P. Sym.....	.....	.....	.....
2. Frederick Home.....	June, 1866	.....	Rochesterville.
3. A. F. Kemp, LL.D.....	.....	.....	Ladies' Coll., Ott.

15. PRESBYTERY OF GLENGARRY.—HUGH LAMONT, D.D., *Pres. Cler.*

1. John Fraser.....	Aug. 1845	Indian Lands	Athol, Ont.
2. William Ross.....	Sep. 5, 1860	Kirkhill	Kirkhill, Ont.
3. Robert Binnie.....	May 20, 1861	Knox Church, Cornwall	Cornwall, Ont.
4. John S. Burnet.....	Mar. 6, 1863	St. Andrew's Ch., Martintown	Martintown, Ont.
5. John Fergusson.....	Jany. 1865	Vankleek Hill	Vankleek Hill, O.
6. Hugh Lamont, D.D.....	Feb. 24, 1865	{ Dalhousie Mills & Cote St. } George	Dalhousie Mills, Ont.
7. Neil MacNish, B.D., } LL.D.	Ap. 29, 1866	{ St. John's, Cornwall.....	Cornwall, Ont.
8. D. H. MacLennan, A.M.	Mar. 6, 1877	Alexandria.....	Alexandria, Ont.
9. Alexander McGillivray	Sep. 21, 1877	St. Andrew's, Williamstown...	Williamstown, Ont.

PRESBYTERY OF GLENGARRY—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
10. Finlay MacLennan	Sep. 27, 1877	Kenyon	Dunvegan, Ont.
11. William A. Lang, M.A.	Mar. 6, 1878	Lunenburg and Avonmore....	Lunenburg, Ont.
12. D. L. McCrae	July 29, 1879	St. Matthew's Ch., Osnabruck	Woodlands, Ont.
13. John Matheson, B.A.	Nov. 16, 1879	{ Hephzibah Ch., Willamet'n & Burns' Ch., Martintown }	Williamstown, Ont.
VACANCIES.			
.....	.....	Knox Ch., Lancaster	Lancaster, Ont.
.....	.....	{ St. Luke's Ch., Finch, and S. Finch Church	
.....	.....	East Hawkesbury	
.....	.....	Summerstown	
MISSION STATIONS.			
.....	.....	East Lochiel	

16. PRESBYTERY OF LANARK AND RENFREW.—J. CROMBIE, A.M., Clerk.

1. William Lohead	Dec. 1830	Retired	Almonte, Ont.
2. Alexander Mann, D.D.	May 14, 1840	St. Andrew's, Pakenham	Pakenham, Ont.
3. William Bain, D.D.	Oct. 29, 1845	St. Andrew's, Perth	Perth, Ont.
4. Wm. M. Christie, M.A.	Oct. 3, 1849	Beachburg and Westmeath....	Beachburg, Ont.
5. Solomon Mylne	Oct. 16, 1850	St. Andrew's, Smith's Falls ...	Smith's Falls, O.
6. Robert MacKenzie	May, 1853	Dalhousie and N. Sherbrooke	McDonald's Crs.
7. John Crombie, A.M.	Aug. 8, 1855	Union Ch., Smith's Falls.....	Smith's Falls, O.
8. James Wilson, A.M.	July 14, 1856	Lanark	Lanark, Ont.
9. George Bremner	Feb. 15, 1860	McNab	White Lake, Ont
10. George Porteous	Aug. 22, 1860	Kitley	Toledo, Ont.
11. Walter Ross, A.M.	Oct. 15, 1862	Beckwith and Carleton Place.	Carleton Pl., Ont
12. Donald J. McLean, B.A.	Feb. 11, 1863	Arnprior	Arnprior, Ont.
13. Robert Knowles	Oct. 31, 1866	Ramsay	Blakeney, Ont.
14. John B. Edmondson	Aug. 21, 1867	St. John's Ch., Almonte	Almonte, Ont.
15. W. D. Ballantyne, B.A.	Nov. 1, 1867	Pembroke	Pembroke, Ont.
16. William Burns	May 18, 1869	Knox Ch., Perth	Perth, Ont.
17. John Bennett	June 29, 1869	St. Andrew's Ch., Almonte....	Almonte, Ont.
18. Robt. Campbell, M.A.	Oct. 26, 1871	Renfrew	Renfrew, Ont.
19. J. M. Macalister, B.A.	Nov. 8, 1872	Beckwith and Ashton	Ashton, Ont.
20. Joseph Gaudier	Dec. 31, 1872	Coulonge	Fort Coulonge, Q
21. A. A. Scott, M.A.	Feb. 21, 1878	Zion Ch., Carleton Place	Carleton Pl., Ont
22. Charles McKillop, B.A.	Sep. 3, 1878	Adamston	Adamston, Ont.
23. W. H. Scott, B.A.	Oct. 2, 1879	Bristol	Bristol, Ont.

ORDAINED MISSIONARIES.

1. Mark Turnbull	Sep. 2, 1873	Alice and Pettawawa.....	Alice.
2. Alex. McLean, B.A.	Apr. 23, 1879	Ross and Cobden	Cobden.
3. S. J. Taylor, B.A.	July 23, 1879	Mattawa	Mattawa.

VACANCIES.

.....	.....	Middleville.....	
.....	.....	Victoria St. Ch., Pakenham ..	

MISSION STATIONS.

.....	.....	Wilberforce	
.....	.....	Balderson and Drummond ...	
.....	.....	Darling	
.....	.....	Lavant	
.....	.....	Bathurst and S. Sherbrooke...	
.....	.....	Castleford and Dewars	

17. PRESBYTERY OF BROCKVILLE.—W. M. McKIBBIN, *Clerk.*

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
1. John Morrison	May 12, 1829	Waddington, New York	Madrid S'gs, N.Y.
2. William T. Canning	May 1, 1840	Oxford	Oxf'rd Mills, Ont.
3. Dan. McGillivray, B.A.	July 16, 1867	St. John's, Brockville.....	Brockville, Ont.
4. Elias Mullan	Sep. 18, 1867	N. Augusta and Fairfield.....	N. Augusta, Ont.
5. George Burnfield, M.A.	Jan. 3, 1871	First Pres. Church, Brockville.	Brockville, Ont.
6. Andrew Rowat	Mar. 2, 1871	Winchester, North and West..	W. Winchester, O
7. James Stewart	Sep. 27, 1872	Prescott	Prescott, Ont.
8. John J. Richards	Aug. 10, 1874	Lyn and Yonge	Lyn, Ont.
9. Archibald Henderson.....	Sep. 27, 1874	St. Andrew's, Mountain, & S.G	Heckston, Ont.
10. John Leishman	Dec. 29, 1874	Mountain and S. Gower	Kemptville, Ont.
11. Wm. M. McKibbin, B.A.	Oct. 7, 1875	Edwardsburgh and Mainsville	Edw'dsb'rg, Ont.
12. William J. Dey, M.A.	Jan. 5, 1878	Spencerville and Ventnor	Spencerv'le, Ont.
13. Hugh Taylor	Sep. 3, 1878	Morrisburg and Iroquois.....	Morrisburg, Ont
VACANCIES.			
.....	.....	Metilda .....	.....
.....	.....	Dunbar and Colquhoun's .....	.....
.....	.....	Kemptville and Oxford Mills..	.....
.....	.....	Westport and Newboro' .....	.....
MISSION STATIONS.			
.....	.....	N. Williamsburgh .....	.....
.....	.....	Farmersville, &c.....	.....

SYNOD OF TORONTO AND KINGSTON.

18. PRESBYTERY OF KINGSTON.—THOMAS S. CHAMBERS, *Clerk.*

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
1. Henry Gordon	July 16, 1838	Without Charge	Gananoque.
2. Robert Nell, D.D.	Jan. 29, 1840	Neymour	Burnbrae.
3. Jas. Williamson, LL.D.	Feb. 25, 1845	Professor, Queen's College.....	Kingston.
4. John B. Mowat, M.A.	May 3, 1850	"	Kingston.
5. Andrew Wilson	Jan. 29, 1851	Brock St. Church, Kingston.....	Kingston.
6. G. D. Ferguson, B.A.	May 16, 1855	Professor, Queen's College.....	Kingston.
7. Thomas S. Chambers	May 23, 1855	{ Storrington, Pittsburgh and Glenburnie }	Sunbury.
8. Thomas G. Smith	Aug. 3, 1856	St. Andrew's Ch., Kingston.....	Kingston.
9. Alexander Young	Jan. 8, 1857	Napanee.....	Napanee.
10. David Wishart	April 6, 1857	St. Peter's Church, Madoc.....	Madoc.
11. David Beattie	" 27, 1857	Rylston and Marmora.....	Campbellford.
12. Walter Coulthard.....	Nov. 20, 1860	Pictou.....	Pictou.
13. Finlay McCuaig	Nov., 1860	Chalmers' Church, Kingston.....	Kingston.
14. George M. Grant, D.D.	Decr., 1860	Principal, Queen's College.....	Kingston.
15. John Turnbull.....	J'ne 24, 1862	{ Melrose, Lonsdale and Shan- nonville.....	Melrose.

13. Alex
17. Hen
18. M. V
19. Jam
20. Jam
21. Joh
22. Joh
23. Alge
24. Rob
25. Don

MISS

1. Jame
2. John
3. W. C
4. John
5. Franc
6. Willi
7. Willi
8. Peter
9. J. R.
10. Alex
11. W. M
12. Jame
13. Jame
14. Willi
15. Nath
16. D. S
17. T. F
18. Jame
19. E. F
20. F. R
21. Alex

MIS
Robert
Miss'

PRESBYTERY OF KINGSTON—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
16. Alex. MacLennan, B.A.	July 2, 1862	Amherst Island.....	Stella.
17. Henry Gracey.....	March, 1865	St. Andrew's Ch., Gananoque.	Gananoque.
18. M. W. Maclean, M.A....	Aug. 15, 1868	" " Belleville...	Belleville.
19. James M. Gray	Aug. 4, 1869	" " Stirling	Stirling.
20. James M. Boyd	July 11, 1871	Demorestville.....	Demorestville.
21. John Gallaher, B.A.....	Nov. 14, 1871	St. John's Church, Pittsburgh	Pittsferry.
22. John L. Stuart, B.A.....	July, 1875	Trenton	Trenton.
23. Algernon Mathews.....	Aug. 2, 1875	Lansdowne and Fairfax	Lansdowne.
24. Robert J. Craig, M.A....	Ap 127, 1876	Mill Point.....	Mill Point.
25. Donald Kelso.....	Oct. 3, 1876	Roslin and Thurlow.....	Roslin.
VACANCIES.			
.....	.....	John St. Church, Belleville ...	.....
.....	.....	{ Glenvale, Harrowsmith and	.....
.....	.....	{ Wilton.....	.....
MISSION STATIONS.			
.....	.....	St. Columba & St. Paul, Madoc	.....
.....	.....	Camden and Sheffield.....	.....
.....	.....	Wolfe Island.....	.....
.....	.....	Morton and Ellisville.....	.....
.....	.....	Hinchubrooke and Bedford...	.....
.....	.....	Mill Haven & Fredericksburgh	.....
.....	.....	Huntingdon.....	.....
.....	.....	Consecon .....	.....
.....	.....	Maynooth .....	.....
.....	.....	L'Amable .....	.....
.....	.....	Carlow and Mayo.....	.....
.....	.....	Thanet and Ridge.....	.....
.....	.....	Palmerston .....	.....

19. PRESBYTERY OF PETERBORO'.—WM. BENNETT, Clerk.

1. James Cleland.....	May 9, 1843	Mill Street, Port Hope	Port Hope.
2. John Ewing	Jan., 1846	{ Mount Pleasant, Onemee	Mount Pleasant.
3. W. C. Windel	Nov., 2, 1847	and Lakevale.....	.....
4. John W. Smith	Mar., 1849	Cartwright and Ballyduff.....	Lotus.
5. Francis Andrews.....	1851	Grafton and Vernonville	Grafton.
6. William Bennett.....	Sept., 1855	Keene and Westwood	Keene.
7. William White.....	June, 1857	Springville and Bethany	Peterboro'.
8. Peter Duncan	Oct., 1857	Warsaw and Dummer.....	Warsaw.
9. J. R. Beattie .....	.....	Colborne and Brighton	Colborne.
10. Alexander Bell.....	March, 1863	First Pres. Ch., Port Hope.....	Port Hope.
11. W. McWilliam, M.A....	Sept., 1863	St. Andrew's, Peterboro'	Peterboro'.
12. James Ballentine	April, 1866	Bethesda and Alnwick	Harwood.
13. James M. Douglas	Oct., 1867	Cobourg	Cobourg.
14. William Hodnett.....	June, 1869	Foreign Missionary	Indore.
15. Nathaniel Clarke.....	May, 1871	Perry'wn, Oakhill & Knoxville	Perrytown.
16. D. Sutherland, M.A....	Nov., 1873	Lakefield and N. Smith	Lakefield.
17. T. F. Fotheringham, M.A.	July, 1875	Ferey and Campbellford	Warkworth.
18. James Cameron, M.A....	Feb., 1876	Norwood and Hastings	Norwood.
19. E. F. Torrance, M.A....	July, 1876	Millbrook and Centreville.....	Millbrook.
20. F. R. Beattie, M.A....	.....	St. Paul's, Peterboro'	Peterboro'.
21. Alex. McFarlane	Oct., 1878	Baltimore and Coldsprings.....	Baltimore.
.....	.....	Bobcaygeon and Dunsford.....	Dunsford.
MISSION STATIONS.			
.....	.....	Chandos and Burleigh.....	Haultain.
.....	.....	Harvey.....	.....
Robert Stevenson, Or'd.	{	Halliburton, Minden, and	Minden.
Missy	{	Brown's Corners.	.....

Clerk.

POST OFFICES.

Ardris S'gs, N.Y.
Frd Mills, Ont.
okville, Ont.
Augusta, Ont.
okville, Ont.
Winchester, O
escott, Ont.
n, Ont.
emptville, Ont.
w'dab'rg, Ont.
encerv'le, Ont.
orrisburg, Ont

N.

BERS, Clerk.

POST OFFICES.

Gananoque.
Burnbrae.
Kingston.
Kingston.
Kingston.
Kingston.
Sunbury.
Kingston.
Napanee.
Madoc.
Campbellford.
Picton.
Kingston.
Kingston.
Melrose.

20. PRESBYTERY OF WHITBY.—A. A. DRUMMOND, *Clerk.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. Alex. Kennedy	Sep. 30, 1835	Retired.....	Dunbarton.
2. A. A. Drummond	Oct. 20, 1847	Newcastle	Newcastle.
3. William Peattie	Jun. 30, 1860	Erskine Church & Claremont	Claremont.
4. James Little, M.A.	Nov., 1860	St. Paul's, Bowmanville.....	Bowmanville.
5. Walter M. Roger, M.A. ..	Nov., 1866	Ashburn and Utica	Ashburn.
6. Adam Speuser	Aug. 4, 1868	Darlington	Bowmanville.
7. J. A. Carmichael.....	May 25, 1875	Columbus and Brooklin.....	Columbus.
8. T. Atkinson	Oct. 1, 1878	Enniskillen and Cartwright..	Enniskillen.
9. Alex. Fraser	Oct. 15, 1878	Orono	Orono.
10. Alex. Leslie, M.A.	Mar. 4, 1879	Newtonville and Kendall	Clarke.
11. John Abraham	Nov. 5, 1872	Whitby.....	Whitby.

21. PRESBYTERY OF LINDSAY.—J. R. SCOTT (Cambray P.O.), *Clerk.*

1. Joseph Elliot.....	Oct., 1836	Cannington	Cannington.
2. Dugald McGregor	May 31, 1849	Longford and N. Mara	Uptergrove.
3. J. T. Paul	July 5, 1850	Balsover	Balsover.
4. A. MacKay, M.A.	Aug. 15, 1852	Eldon	Lorneville.
5. William Lochead.....	Sep. 21, 1859	Fenelon Falls and Somerville	Fenelon Falls.
6. A. Ross, M.A.	Sep. 19, 1860	Woodville	Woodville.
7. A. Currie, M.A.	Oct. 23, 1861	Brook	Sonya.
8. J. Hastie	Oct. 23, 1866	Lindsay	Lindsay.
9. John McNabb.....	Dec. 11, 1867	Beverton and S. Mara	Beverton.
10. D. McDonald.....	Nov. 20, 1872	Cambray and Fenelon	Cambray.
11. D. D. McLennan	Dec. 18, 1872	Kirkfield and Victoriaville ..	Kirkfield.
12. E. Cockburn, M.A.	Mar. 18, 1873	Uxbridge and Leaskdale	Uxbridge.
13. S. Acheson	Aug., 1876	Wick and Greenbank	Wick.
14. W. J. Smyth	Oct. 21, 1878	Scott and Uxbridge	Uxbridge.

VACANCY.

.....	Sunderland and Vroomantou	Sunderland.
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MISSION STATIONS.

.....	Manilla.....	Manilla.
.....	Coboconk.....	Coboconk.
.....	Digby and Head Lake	Uphill.
.....	.....	Carden and Rama	Dalrymple.

RETIRED MINISTERS.

1. James R. Scott.....	.....	.....	Cambray.
2. E. H. Bauld .....	.....	.....	Beverton.

22. PRESBYTERY OF TORONTO.—R. MONTEATH, *Clerk.*

1. William Reid, D.D.	Jan. 29, 1840	Western Agent of the Church	Toronto.
2. James Dick	Dec. 22, 1842	Richmond Hill and Thornhill.	Richmond Hill.
3. Robert Wallace	July 15, 1846	West Church, Toronto.....	Toronto.
4. William Gregg, D.D.	Jan. 22, 1847	Professor, Knox College	Toronto.
5. James Pringle	Jan. 19, 1848	Brampton, &c.....	Brampton.
6. William Stewart.....	Mar. 22, 1848	Hornby	Hornby.
7. William Meikle.....	Sep. 25, 1849	Oakville, &c	Oakville.
8. J. Alexander, M.A.	May 29, 1851	Union and Norval	Norval.
9. John Smith.....	Sep. 2, 1851	Erskine	Toronto.
10. William Caven, D.D.	Oct. 7, 1852	Principal of Knox College.....	Toronto.
11. William McLaren	June, 1853	Professor, Knox College.....	Toronto.
12. Wm. E. McKay, B.A.	Oct. 29, 1855	Bethel Church, Orangeville ...	Orangeville.
13. John M. King, M.A.	Oct. 1857	St. James' Square Ch., Toronto	Toronto.

14. Alex. ...
 15. David ...
 16. James ...
 17. John ...
 18. William ...
 19. D. J. M. ...
 20. G. A. M. ...
 21. Joseph ...
 22. Jas. C. ...
 23. John ...
 24. Robt. ...
 25. Donald ...
 26. John ...
 27. E. D. M. ...
 Coll. ...
 28. R. D. F. ...
 29. Robert ...
 30. James ...
 31. Peter ...
 32. Isaac ...
 leagu ...
 33. Alex. C. ...
 34. M. M. M. ...
 35. James ...
 36. John ...
 37. Walter ...
 38. Robt. ...
 39. William ...
 40. Alex. ...
 41. John ...
 42. Malcol ...
 43. John ...
 VA ...
 RETIR ...
 WIFE ...
 1. James ...
 2. David ...
 3. Georg ...
 4. Robe ...
 5. John ...
 6. Willi ...
 7. Archi ...
 8. Willi ...
 9. Jame ...
 10. John ...
 11. Wm. ...
 12. Patri ...
 13. Thom

PRESBYTERY OF TORONTO—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
14. Alex. McFaul.....	Mar.17, 1858	Caledon and Alton.....	Caledon.
15. David Mitchell.....	Oct. 1858	Central Church, Toronto ...	Toronto.
16. James Carmichael.....	Oct. 2, 1860	St. Andrew's, King, &c.....	Laskey-Toronto.
17. John Hogg.....	Aug. 2, 1864	Charles Street Ch., Toronto...	Toronto.
18. William Aitken.....	Nov. 1, 1865	St. Andrew's, Vaughan.....	Maple.
19. D. J. Macdonnell, B.D.....	Nov.20, 1866	St. Andrew's Ch., Toronto.....	Toronto.
20. G. M. Milligan, M.A.....	Feb. 4, 1868	Old St. Andrew's, Toronto.....	Toronto.
21. Joseph S. Eakin, B.A.....	Aug. 1869	Mount Albert and Ballantrae	Mount Albert.
22. Jas. Carmichael, M.A.....	Nov.10, 1870	St. Andrew's Ch., Markham.....	Markham.
23. John M. Cameron.....	Nov.23, 1871	East Church, Toronto.....	Toronto.
24. Robt. Pettigrew.....	Jan. 8, 1873	Weston and Woodbridge.....	Weston.
25. Donald Mackintosh.....	Jun. 17, 1873	Melville Ch., Markham.....	Unionville.
26. John M. McIntyre.....	Sep. 17, 1873	Zion Church, Orangeville.....	Orangeville.
27. E. D. McLaren, B.D., } Coll. and Successor }	Sep. 23, 1873	Brampton, &c.....	Brampton.
28. R. D. Fraser, M.A.....	Sep. 29, 1873	Chinguacousy, First & Second	Claude.
29. Robert H. Gray.....	Apr. 7, 1874	York Mills, &c.....	York Mills.
30. James B. Fraser, M.D.....	Sep. 15, 1874	Queensville, &c.....	Queensville.
31. Peter Nicol.....	Oct. 27, 1874	Knox Ch., Vaughan, &c.....	Elder's Mills.
32. Isaac Campbell, Col- } league and Success'r }	Nov. 2, 1874	Richmond Hill, &c.....	Richmond Hill.
33. Alex. Gilray.....	Jan. 5, 1875	College Street Ch., Toronto...	Toronto.
34. M. M. Macgillivray, B.A.....	Oct. 5, 1875	St. Andrew's, Scarborough, &c	Benlomond.
35. James Fraser.....	Feb. 8, 1876	Georgina.....	Sutton.
36. John R. Gilchrist, B.A.....	Oct. 10, 1876	Shelburne and Primrose.....	Shelburne.
37. Walter Amos.....	Nov. 9, 1876	Aurora and East King.....	Aurora.
38. Robt. P. McKay, M.A.....	Oct. 9, 1877	Knox Ch., Scarborough, &c.....	Agincourt.
39. William Frizell.....	Apr. 4, 1878	Newmarket, &c.....	Newmarket.
40. Alex. Tait.....	May 28, 1878	Mono Mills, &c.....	Mono Mills.
41. John Pringle.....	Nov. 26, 1878	Georgetown and Limehouse...	Georgetown.
42. Malcolm C. Cameron.....	Mar. 25, 1879	Milton, &c.....	Milton.
43. John Kirkpatrick.....		Cooke's Church, Toronto.....	Toronto.
VACANCIES.			
		Knox Church, Toronto.....	
		West King.....	
		Parkdale and Brockton.....	
		Leslieville, &c.....	
		Ballinafad, &c.....	
		Sandhill and Caledon East...	
		Stouffville.....	
		Hornung's Mills, &c.....	
		Streetsville and Dixie.....	
		Mono Centre and Camilla.....	
		Sandhill, &c.....	
		Cheltenham, &c.....	
RETIRED MINISTERS WITHOUT CHARGE.			
1. James Bain.....	Apr. 5, 1826		Markham.
2. David Coultis.....	.....1836		Brampton.
3. George Lawrence.....	Apr. 28, 1837		Toronto.
4. Robert Monteath.....	Apr. 23, 1841	Clerk of Presbytery.....	Toronto.
5. John Barclay, D.D.....	Dec. 6, 1842		Toronto.
6. William Inglis.....	Dec. 23, 1847	Editor of CAN. PRESBYTERIAN.	Toronto.
7. Archibald Cross.....	Aug. 17, 1848		Yorkville.
8. William Barr.....	Sep. 28, 1848		Orangeville.
9. James Stuart.....	Aug. 22, 1849		Toronto.
10. John Brown.....	May 20, 1854		Newmarket.
11. Wm. C. Young.....	Sep. 6, 1854		Toronto.
12. Patrick Greig.....	.....1854		Yorkville.
13. Thomas M. Reikie.....			Yorkville.

23. PRESBYTERY OF BARRIE.—ROBERT MOODIE, *Clerk.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. W. Fraser, D.D., Sen. P.	Sep. 2, 1834	First West Gwillimbury	Bondhead.
2. Robert Rodgers	Dec. 4, 1830	Collingwood.....	Collingwood,
3. John Gray, M.A.	May 21, 1851	Orillia	Orillia.
4. W. McConnell	April, 1854	{ Central Church, Craigvale, } { and Lefroy..... }	Lefroy.
5. Geo. Crow	Dec., 1859	Medonte and Flos	Hillsdale.
6. W. Anderson, M.A.	June 20, 1860	Mulmur and Tossoronto	Rosemount.
7. Robert Moodie.....	March, 1863	Stayner and Sunnidale	Stayner.
8. Alex. Dawson, M.A.....	Sep. 23, 1863	{ Gravenhurst, Severn B'ge } { and Washago..... }	Gravenhurst
9. John Leiper	July, 1864	Barrie	Barrie.
10. Jas. A. McConnell.....	Dec., 1864	1st & 2nd Tecumseth & Adjala	Beeton.
11. Dun. McDonald, M.A....	Jan. 11, 1865	E. Nottawasaga & Creemore.	Creemore.
12. A. McDonald, B.A.....	Jan. 31, 1866	West Nottawasaga.....	Duntroon.
13. Smith Hutchison.....	Feb. 10, 1871	Guthrie Church, Oro.....	Shanty Bay.
14. Thos. McKee	Oct. 10, 1871	Angus and New Lowell.....	Angus.
15. Henry Sinclair.....	Nov. 14, 1872	Knox Church, Oro	Mitchell Square.
16. Robt. Fairbairn, B.A.	Dec. 11, 1872	Essex & Willis Churches	Jarratt's Corners
17. E. W. Panton	Dec. 9, 1873	{ Bradford and Second W. } { Gwillimbury	Bradford.
18. J. B. S. Burnett	Dec. 10, 1874	Allistou and Carluke.....	Alliston.
19. J. J. Cochrane.....	Apr. 4, 1876	Town Line and Ivy	Thornton.
20. Stuart Acheson.....	Oct. 11, 1876	1st Essa, Burns' & Dunn's Chs.	Clover Hill.
ORDAINED MISSIONARIES.			
21. John McKay	May 26, 1850	Parry Sound.....	Parry Sound
22. Allan Findlay	Jan. 7, 1867	Bracebridge, Monck & S. Falls	Bracebridge.
23. Robert Scott.....	Aug. 3, 1875	{ Penetanguishene, } { Wyeb'dge, Midland, Vint, } { Medonte and Vesey..... } Mining, Hunter's and McCrae's Craighurst, & Midhurst.....	Wyeb'ridge.
24. E. N. B. Millard, M.A....	May 11, 1878	{ Doe Lake, Spence, Beggs- } { boro' and Maganetawan }	Minesing.
25. Hugh Thomson .....	.....	.....	Maganetawan.
VACANCIES.			
.....	.....	Duntroon and Nottawa .....	.....
.....	.....	W. Gwillimbury & Innisfil .....	.....
.....	.....	Singhampton, Maple Valley } { and Honeywood .....	.....
.....	.....	Cookstown.....	.....
.....	.....	First West Gwillimbury .....	.....
.....	.....	Second Innisfil.....	.....
MISSION STATIONS.			
.....	.....	Huntville, Allansville, and } { Chaffey .....	.....
.....	.....	Stisted, Port Sidney & Be'l Ch.	.....
.....	.....	Port Carling, Raymond, Dee } { Bank, and McIntosh..... }	.....

RETIRE
1. Sam'l
2. W. Mo

24. PR
1. Dunca
2. Edwar
3. Robert
4. James
5. Arch'd
6. Alex. M
7. Hugh G
8. Arch'd
9. John S
10. Alex. F
11. Alex. F
12. Ashley
13. John Y

1. John
2. Willia
3. D. W.
4. John
5. Steph
6. Donal
7. Donal
8. John
9. John
10. A. C.
11. Donal
12. B. J.
13. Alex.
14. G. Ca
15. D. F.

PRESBYTERY OF BARRIE—Continued.

MINISTER.	DATE OF ORDINAT'N	CONGREGATION.	POST OFFICE.
.....	Ardree, Untoff and N. Orillia	
.....	Baysville and Drake's	
.....	Rosseau & Turtle Lake	
.....	Emdale and Katrine	
.....	McKellar	
.....	Collingwood M't'n, & Gibralt'r	
.....	Waubausheue, Port Severn } and Sturgeon Bay	
.....	York's, Draper	
.....	Hoodstown and Stanleydale ..	
.....	Coimanda, Croft	
RETIRED MINISTERS.			
1. Sam'l Porter	Barrie.
2. W. McKee, M.A.

24. PRESBYTERY OF OWEN SOUND.—J. SOMERVILLE, M.A., Clerk.

1. Duncan Morrison, M.A.	Oct. 22, 1851	{ Pastor Emer., Knox Ch. } { Owen Sound..... }	Owen Sound.
2. Edward Bayne Rodgers	June, 1852	Meaford and Griersville ...	Meaford.
3. Robert Dewar	Oct. 7, 1855	Pastor Emer., Lake Shore ..	Annan.
4. James Cameron	Feb. 16, 1859	Chatsworth	Chatsworth.
5. Arch'd. McDiarmid ..	Apr. 27, 1859	Latona and Williamsford ...	Latona.
6. Alex. MacLennan	May 25, 1860	Knox Church, Sydenham	Owen Sound.
7. Hugh Currie	Feb., 1870	Keady, Desboro' & Peabody ..	Keady.
8. Arch'd. Stevenson ...	Jan. 20, 1874	St. Vincent & Sydenham	Blantyre.
9. John Somerville, M.A.	Aug. 25, 1875	Division St., Owen Sound	Owen Sound.
10. Alex. F. MacKenzie ..	Mar. 6, 1878	Kilsyth and North Derby ...	Kilsyth.
11. Alex. H. Scott, M.A. ..	Aug. 22, 1878	Knox Church, Owen Sound ..	Owen Sound.
12. Ashley T. Colter	Dec. 11, 1878	Thornbury and Heathcote	Thornbury.
13. John Mordy, M.A.	Dec. 19, 1878	Lake Shore and Leith	Annan.

25. PRESBYTERY OF SAUGEEEN.—S. YOUNG, Clerk.

1. John MacMillan	June 20, 1857	Knox Church, Mount Forest ..	Mount Forest.
2. William Park	May 18, 1859	Durham	Durham.
3. D. W. Cameron	Oct. 22, 1865	Palmerston	Palmerston.
4. John Morrison	Jan. 9, 1866	Proton	Cedarville.
5. Stephen Young	Sep. 19, 1866	Clifford	Clifford.
6. Donald Stewart	Oct. 31, 1866	Arthur	Arthur.
7. Donald Fraser, M.A. ..	Aug. 14, 1867	St. Andrew's Ch., M't Forest ..	Mount Forest.
8. John Baikie	Aug. 1, 1871	Guthrie Church, Harriston ...	Harriston.
9. John Campbell, B.A. ..	Sep. 2, 1874	Knox Church, Harriston	Harriston.
10. A. C. Stewart	Oct. 13, 1875	McIntosh and Belmore	Belmore.
11. Donald McLeod	Aug. 21, 1878	St. Columba Ch., Priceville ..	Priceville.
12. B. J. Brown	June 11, 1879	South Luther, &c.	Luther.
13. Alex. Nicol	May 27, 1879	Avton and East Normanby ..	Ayton.
14. C. Cameron	May 1, 1861	Cotswold	Cotswold.
15. D. P. Niven .....	.....	Orchardville, &c.	Orchardville.

VACANCIES.

.....	.....	Holstein and Fairbairn	
.....	.....	Osprey	
.....	.....	Markdale and Flesherton ...	
.....	.....	Rocky Saugreen	
.....	.....	Dundalk & Fraser Settlement	
.....	.....	Berkeley	

26. PRESBYTERY OF GUELPH.—ROBERT TORRANCE, Clerk.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
1. George Smellie.....	Mar. 18, 1835	Melville Church, Fergus.....	Fergus.
2. Thos. Wardrope, D.D....	Aug. 13, 1845	Chalmers' Church, Guelph ...	Guelph.
3. Robert Torrance	Nov. 11, 1846	First Congregation, Guelph ...	Guelph.
4. William S. Ball, A. B. ...	Feb. 28, 1849	Knox Church, Guelph	Guelph.
5. James K. Smith, A. M. ...	Jan. 13, 1853	Knox Church, Galt.....	Galt.
6. James Middlemiss	June 8, 1856	Chalmers' Church, Elora	Elora.
7. William Millican.....	Sep. 21, 1859	{ St. John's Ch., Garafraxa } and Mimosa	Garafraxa.
8. Alex. McKay, D.D.	Apl. 25, 1860	Duff's Church	Morriston.
9. James B. Mullan	July 23, 1862	St. Andrew's Church.....	Fergus.
10. George Haigh	Apl. 1863	Doon, Hespeler and Preston...	Hespeler.
11. J. C. Smith, A. M.	July, 1864	St. Andrew's Church	Guelph.
12. David Smyth.....	June 7, 1865	First Church, Eramosa	Eramosa.
13. James A. R. Dickson....	July 18, 1865	Union Church, Galt.....	Galt.
14. John Davidson	Feb. 4, 1866	Alma and Zion Ch., Nichol ...	Alma.
15. Donald Strachan	Sep. 8, 1868	Rockwood	Rockwood.
16. D. B. Cameron	Dec. 16, 1869	Knox Church	Acton.
17. Simon W. Fisher.....	.....1874	Knox Church, Elora.....	Elora.
18. James Bryant	Jan. 26, 1875	Glenallan and Hollin	Glenallan.
19. H. H. McPherson, A. M. ...	Nov. 24, 1875	Nassagaweya & Campbellville	Nassagaweya.
20. A. M. Hamilton, A. M. ...	May 22, 1877	Chalmers' Ch., Winterbourne	Winterbourne.
21. Robert Fowlie	Oct. 25, 1877	St. Andrew's Ch. & Bethel Ch.	Hillsburgh.
22. Donald Tait.....	" 6, 1879	St. Andrew's Church, Berlin...	Berlin.
VACANCIES.			
.....	.....	West Puslinch.....	Crieff.
.....	.....	Erin and Osprings.....	Erin.
.....	.....	St. Andrew's Church, Galt.....	Galt.
.....	.....	{ Calvin Ch., Rothsay and } Moorefield.	
MISSION STATIONS.			
.....	.....	Eden Mills	Eden Mills.
.....	.....	Douglas	Garafraxa.
.....	.....	Hawksville	Hawksville.
.....	.....	Preston (German)	
MINISTERS WITHOUT CHARGE.			
1. J. G. MacGregor .....	.....	.....	Elora.
2. John Duff.....	.....	.....	Elora.
3. William Meldrum .....	.....	.....	Morriston.

M
1. John
2. Samu
3. Tho.
4. Willia
5. James
6. John
7. James
8. James
9. Wm. C
10. John
11. John
12. James
13. John
14. D. H.
15. Thom
16. George
17. Alexan
18. Thos.
19. J. L. t
20. E. M.
21. George
22. Georg
23. Samu
24. Robe
25. W. P.
26. Robe
27. Georg
28. C. D. M
29. James
30. John
31. D. C.
32. D. M.
M. W.
S. C. I
James
A. Fo
R. G. M
Wm.

MISS
.....
.....
.....

SYNOD OF HAMILTON AND LONDON.

27. PRESBYTERY OF HAMILTON.—J. LAING, Clerk.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICE.
1. John Porteous	Dec. 1842	Port Dalhousie	Port Dalhousie.
2. Samuel Fenton	.....1843	Vittoria, &c.	Vittoria.
3. Thos. Goldsmith	Jan. 5, 1845	Hamilton, St. John's Church.	Hamilton.
4. William Cleland	Aug. 1849	Niagara { Caledonia, Argyle Street and Allan Settlement ... }	Niagara. Seneca.
5. James Black	Nov. 9, 1859	Dundas, Knox Church	Dundas.
6. John Laing, M.A.	June 1854	Welland	Welland.
7. James McEwan	.....1854	Clifton St. Andrews	Clifton.
8. James Gordon, M.A.	.....1854	Port Dover, Knox Church	Port Dover.
9. Wm. Craigie	Jan. 5, 1856	Waterdown	Waterdown.
10. John McMechan	May, 1857	Hamilton, Knox Ch.	Hamilton.
11. John James, D.D.	Jan. 1857	Lynedoch and Silverhill	Lynedoch.
12. James Pullar	May, 1857	Grimshy & Muir Settlement	Grimshy.
13. John G. Murray	July 7, 1858	Hamilton, McNab Street	Hamilton.
14. D. H. Fletcher	Nov. 8, 1860	Caledonia, Sutherland Street	Seneca.
15. Thomas Wilson	Apr. 28, 1863	St. Catharines, Knox Church	St. Catharines.
16. George Burson	June 6, 1863	Oneida, Indiana & Seneca	Dufferin.
17. Alexander Grant, M.A.	Jan. 27, 1873	Jurvis & Walpole	Jarvis.
18. Thos. McGuire	May 8, 1864	Nairn Church, Strabane	Strabane.
19. J. L. Robertson, M.A.	Sep. 11, 1867	Simcoe, St. Paul's Church	Simcoe.
20. R. M. Croll	May 1868	Dunnville	Dunnville.
21. George Yeomans	.....1869	Flamboro West	Flamboro.
22. George Chrystal	.....1869	Hamilton, Central Church	Hamilton.
23. Samuel Lyle	Feb. 12, 1870	Hamilton, St. Paul's Church	Hamilton.
24. Robert J. Laidlaw	.....1871	Binbrook and Saltfleet	Elfrid.
25. W. P. Walker	Jan. 31, 1872	Beverly	Kirkwall.
26. Robert Thynne	Feb. 17, 1875	St. Catharines, First Church	St. Catharines
27. George Bruce, B.A.	.....1875	Thorold	Thorold.
28. C. D. McDonald	.....1876	St. Ann's & Wellandport	St. Ann's.
29. James Frazer	.....1876	Ancaster and Alberton	Ancaster.
30. John H. Ratcliffe	.....1876	Beamsville and Clinton	Beamsville.
31. D. O. McIntyre	Sep. 3, 1878	Port Colborne	Port Colborne.
32. D. Munroe	Sep. 19, 1878	.....1875	Simcoe.
M. W. Livingstone	.....1844	.....1859	Hamilton.
S. C. Fraser, M.A.	.....1859	.....1862	Dundas.
James Herald	.....1859	.....1862	Waterdown.
A. Forbes	.....1862	.....1862	Greensville.
R. G. McLaren	.....1862	.....1862	Fonthill.
Wm. Hancock	May, 1843		
VACANCIES.			
.....	.....	Drummondville & Chippawa	Chippawa.
.....	.....	Kilbride and Nelson	Kilbride.
.....	.....	East Ancaster	Ancaster.
.....	.....	Merriton and Hayne Av. Ch.	
MISSION STATIONS.			
.....	.....	Fort Erie, &c.	
.....	.....	Louth	
.....	.....	Kennedy's Settlement	
.....	.....	Delhi	
.....	.....	Barton	

28. PRESBYTERY OF PARIS.—W. T. McMULLEN, Clerk.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICE.
1. Thomas Lowry.....	Sep. 24, 1893	First Ch., Brantford.....	Brantford.
2. Thomas Alexander.....	March, 1895	Mount Pleasant & Burford.....	Mohawk,
3. Walter Inglis.....	Oct., 1842	Ayr, Stanley Street.....	Ayr.
4. W. T. McMullen.....	Nov. 5, 1856	Woodstock, Knox Church.....	Woodstock.
5. Wm. Robertson, M.A.....	Jan. 26, 1859	Chesterfield.....	Chesterfield.
6. Wm. Cochrane, D.D.....	June 7, 1859	Brantford, Zion Church.....	Brantford.
7. John McEwen.....	Sep. 8, 1859	Ingersoll, Erskine Church.....	Ingersoll.
8. Robert Hume, M.A.....	May 26, 1860	St. George.....	St. George.
9. B. N. Grant.....	Dec. 21, 1865	Ingersoll, Knox Church.....	Ingersoll.
10. James Little.....	.....1866	Princeton & Drumbo.....	Princeton.
11. D. D. McLeod.....	July 8, 1867	Paris, Dumfries Street.....	Paris.
12. J. M. Aull.....	May 20, 1868	Ratho and Innerkip.....	Ratho
13. W. A. McKay, M.A.....	Dec. 16, 1870	Woodstock, Chalmers' Ch.....	Woodstock.
14. John Thomson M.A.....	Nov. 20, 1871	Ayr, Knox Church.....	Ayr.
15. G. G. McRobbie.....	Nov., 1874	Tilsonburg and Culloden.....	Tilsonburg.
16. John Anderson.....	Nov. 25, 1874	Paris, River Street.....	Paris.
17. W. M. Martin.....	July 21, 1875	Norwich & Windham.....	Norwich.
18. Robert Scrimgeour.....	Dec. 10, 1878	Glenmorris.....	Glenmorri
19. D. M. Beattie.....	Jan. 30, 1880	St. Andrew's, Blenheim and St. Andrew's, E. Oxford.....	Eastwood.
MISSION STATIONS.			
.....			Brantford, W. Mission
.....			East Oxford, Beachville & Sweabourg.....

29. PRESBYTERY OF LONDON.—GEORGE CUTHBERTSON, Clerk.

1. W. R. Sutherland.....	Feb. 16, 1846	Ekfrid.....	Strathburn.
2. James B. Duncan.....	July 1, 1848	Forest and McKay.....	Forest.
3. J. J. A. Proudfoot, D.D.....	July 16, 1848	First Church, London.....	London.
4. John Rennie.....	Apr. 22, 1857	Ailsa Craig and Carlisle.....	Ailsa Craig.
5. J. Allister Murray.....	Oct. 7, 1867	St. Andrew's, London.....	London.
6. George Cuthbertson.....	Oct. 7, 1867	Wyoming and Plympton.....	Wyoming.
7. John McRobie.....	Oct. 21, 1867	Petrolia.....	Petrolia.
8. John Milloy.....	Feb. 2, 1869	Argyle Ch., Aldbore.....	Crinan.
9. David Camelon.....	.....1868	St. James', London.....	London.
10. Nell McKinnon.....	Feb. 22, 1869	Mosa.....	Kilmartin.
11. Peter McDermid.....	May, 1861	Point Edward.....	Point Edward.
12. Lachlan Cameron.....	Nov. 5, 1862	Thamesford.....	Thamesford.
13. John Wells.....	.....	Nairn and Beechwood.....	Nairn.
14. Alex. Frazer.....	Oct. 22, 1861	Guthrie's Ch., Longwood.....	Longwood
15. Ken. McDonald.....	Oct., 1865	Belmont.....	Belmont.
16. John Thompson.....	Apr. 25, 1866	St. Andrew's, Sarnia.....	Sarnia.
17. George Sutherland.....	Nov. 14, 1868	Fingal.....	Fingal.
18. Mungo Fraser.....	Oct. 10, 1867	St. Thomas.....	St. Thomas.
19. John A. McDonald.....	Dec., 1870	{ Wallacetown, Bear Creek and Bridgen..... }	Birkhall.
20. Robert Scobie.....	Aug. 20, 1873	Strathroy, St. Andrews.....	Strathroy.
21. D. B. Whimster.....	Oct. 15, '73	{ English Settlement & Proof Line..... }	Vanneck.
22. John M. Munro.....	.....1874	Kintore.....	Kintore.
23. John M. Goodwillie.....	July 14, 1875	Camlachie.....	Camlachie.
24. D. McEachern.....	Oct. 8, 1875	Parkhill and McGillivray.....	Parkhill.
25. John Stewart.....	.....	Kintyre.....	Kodney.
26. John McAlmon.....	Oct. 1875	Burns' Ch., and Moore Line.....	Logserait.
27. Hector Currie.....	Apr. 25, 1876	{ Knox Ch., Theford, &c. Chalmers' and Duff's Ch., Dunwich..... }	Theford
28. Alex. Urquhart.....	.....	.....	Cowal.

PRESBYTERY OF LONDON—Continued.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICE.
29. Arch. Henderson	Oct. 10, 1877	Hyde Park and Komoka	Hyde Park.
30. Peter C. Goldie	Nov. 15, 1877	Delaware	Delaware.
31. Farquhar McRae .....	.....	N. Williams	Parkhill.
32. Jos. H. Paradis .....	.....	Port Stanley	Port Stanley.
33. Francis Ballantyne	Jan. 2, 1879	N. and S. Westminster	Wilton Grove.
34. J. B. Galloway	Feb. 19, 1879	Lucan and Biddulph	Lucan.
35. J. H. Kippen	Feb. 25, 1879	Dorchester and Crumlin	Dorchester.
36. J. McLintock	Aug. 1879	Mandaamin	Mandaamin.
37. Hugh Cameron	Dec. 2, 1879	Glencoe	Glencoe.
VACANCIES.			
.....	.....	Watford and Main Road	Watford.
.....	.....	Napier and Alvinston .....	.....
.....	.....	Adelaide and Arkona .....	.....
.....	.....	New Glasgow .....	.....
.....	.....	Wardaville and Newbury	Wardsville.
.....	.....	Wallacetown and Dutton .....	.....
RETIRED MINISTER.			
1. Duncan McMillan .....	.....	.....	Komoka.
MINISTERS WITHOUT CHARGE WITHIN THE BOUNDS.			
1. George Simpson .....	.....	.....	St. Thomas.
2. William Doak .....	.....	.....	Parkhill.
3. James Ferguson .....	.....	.....	London.
4. Evan McCaulay .....	.....	.....	London.
30. PRESBYTERY OF CHATHAM.—WILLIAM WALKER, Clerk.			
1. A. W. Waddell	Nov. 30, 1847	Harwich	Rondeau.
2. Angus McColl	Feb. 18, 1848	Adelaide St., Chatham	Chatham.
3. J. Logie	Dec. 1849	Tilbury East	Valetta.
4. Wm. King	May, 1851	Buxton	Buxton.
5. J. Chesnut	March, 1853	Comber and Tilbury West	Comber.
6. Wm. Walker	Oct. 25, 1853	Wellington St., Chatham	Chatham
7. Archibald Currie	Feb. 7, 1860	Ridgetown and Kilmarnock	Ridgetown.
8. Frederick Smith	April, 1867	Amherstburg	Amherstburg.
9. John Becket	May 27, 1868	Thamesville	Thamesville.
10. John Gray	Nov. 16, 1870	Windsor	Windsor.
11. D. L. McKechnie	Sep. 23, 1875	Bothwell	Bothwell.
12. W. C. Armstrong	Mar. 8, 1877	Florence and Dawn	Florence.
13. C. Lafontaine .....	.....	Teacher, St. Ann's	St. Ann's, Ill.
14. John R. Battisby	Oct., 1877	St. Andrew's, Chatham	Chatham.
15. Donald Currie	Dec. 26, 1878	Dover and Chalmers' Church	Oungah.
VACANCIES.			
.....	.....	Elmira, Ill., U.S .....	.....
MISSION STATIONS.			
.....	.....	Sombra .....	.....
.....	.....	Wallaceburg .....	.....
.....	.....	Mersa .....	.....
.....	.....	Maldstone .....	.....
.....	.....	Dresden .....	.....

31. PRESBYTERY OF STRATFORD.—J. FOTHERINGHAM, Clerk.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICE.
1. T. McPherson	Oct. 10, 1836	(Retired)	Stratford P.O.
2. Daniel Allan	Nov., 1836	(Retired)	Godrich P.O.
3. James Boyd	July 7, 1847	Wellesley	Crosshill P.O.
4. Daniel Gordon	Oct., 1849	Harrington	Harrington.
5. David Mann	Dec. 26, 1855	Biddulph	Granton.
6. John Fotheringham	Feb. 27, 1856	(Retired)	St. Mary's.
7. Robert Hamilton	June 30, 1858	Fullerton and Avonbank	Motherwell.
8. Robert Hall	Apr. 17, 1860	Nissour, North and South	Thorndale.
9. John K. Hielop	Nov. 19, 1862	Avonton and Carlingford	Avonton.
10. Archibald Stewart	Nov. 26, 1862	North Easthope	Shakespeare.
11. Robert Renwick	Jan., 1863	Elma Centre, &c.	Newry Station.
12. John McAlpine	..... 1863	St. Mary's, Widder St.	St. Mary's.
13. J. W. Mitchell, M.A.	May 23, 1867	Mitchell, Knox Church	Mitchell.
14. John Kay	July 31, 1868	North Mornington, &c.	Milverton.
15. J. Edgar Croly, M.A.	Nov. 29, 1868	Millbank	Millbank.
16. John W. Bell, M.A.	Dec. 22, 1868	Listowel Knox Church	Listowel.
17. P. McF. McLeod	..... 1871	Stratford, Knox Church	Stratford.
18. Peter Scott	Mar. 5, 1872	Robert	Cromarty.
19. E. Wallace Waits	..... 1872	St. Andrew's, Stratford	Stratford.
20. Thomas T. Johnston	..... 1878	Molesworth &c	Molesworth.
21. W. A. Wilson, M.A.	Nov. 19, 1879	Knox Church, St. Mary's	St. Mary's.

VACANCIES.

.....	{ Hamstead St. Andrew's } { and Shakespeare }	
.....	Burns' Church, East Zorra	Strathalan.

32. PRESBYTERY OF BRUCE.—A. G. FORBES, Clerk.

1. G. Bell, LL.D.	May 30, 1844	St Paul's Walkerton	Walkerton.
2. John Scott	Oct. 8, 1860	North Bruce and St. Andrew's, Saugeen	Queen Hill.
3. A. Tolmie	June 2, 1853	Southampton and West Arran	Saugeen.
4. William Blain	July 4, 1854	Tara, Allanford, &c.	Tara.
5. John Anderson	Oct. 11, 1854	Tiverton	Tiverton.
6. Peter Currie	Feb. 19, 1855	Zion Church, Teeswater	Teeswater.
7. David Wardrope	June, 1855	Westminster Ch., Teeswater.	Teeswater.
8. John Straith	Jan. 13, 1857	Knox Church, Paisley	Paisley.
9. R. C. Moffat	Oct. 10, 1857	Free St. John's, Walkerton	Walkerton.
10. A. G. Forbes	Dec. 11, 1862	Kinloss and Bervie	Kinloss.
11. John Eadie	March, 1862	Pinkerton and West Brant	Pickerton.
12. Daniel Duff	Apr. 19, 1864	N. Brant and W. Bentinck	Malcolm.
13. George McLennan	Nov. 8, 1864	Underwood and Centre Bruce	Underwood.
14. William Ferguson	Jan. 2, 1873	Glammis.	Glammis.
15. Donald McKerscher	July 7, 1874	Prince Arthur's Landing, &c.	Pr. Arthur's L'g.
16. John McClung	Aug. 4, 1874	Balaklava	Mildmay.
17. Hugh McKay	July 11, 1877	Manitoulin Islands	Manitoulin Isl'd.
18. James Gourlay, M.A.	Mar. 8, 1875	Port Elgin and Dumblane	Port Elgin.
19. John R. McLeod	July 5, 1878	Sault Ste. Marie	Sault Ste. Marie.
20. John Ferguson	Dec. 30, 1879	Chesley	Chesley.

VACANT.

.....	Hanover and N. Normanby	Hanover.
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MISSION STATIONS.

.....	Riversdale and Enniskillen	Riversdale.
.....	Salmon Church, Elderslie	

1. Charle
2. Robert
3. John I
4. Matth
5. Jas. S
7. A. D. M
8. Natha
9. Hugh
10. A. T. K
11. J. S. L
12. Archib
13. Peter
14. James
15. Mark
16. T. G. T
17. Alex.
18. Joseph
19. Colin
20. Andre

1. Alex,
2. Samu
3. Dunc
4. Georg
5. Alexa
6. A. F.
7. Robe
8. Hect
9. W. J.
10. J. L.
11. Dunc
12. J. B.
13. B. W
14. D. B.
15. D. G
16. A. M
17. Johr
18. Geor
19. Thor

1. Joh
2. Joh
3. H. J
4. Ale

33. PRESBYTERY OF HURON.—A. McLEAN, Clerk.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICE.
1. Charles Fletcher	Nov., 1842	Retired	Goderich.
2. Robert Ure, D.D.	Jan., 1850	Knox Church, Goderich	Goderich.
3. John Ross	Oct., 1851	Brucefield	Brucefield.
4. Matthew Barr	Feb., 1854	Retired	Seaforth.
5. Jas. Sleveright, B.A. ..	July, 1857	Knox Church, Goderich	Goderich.
7. A. D. McDonald	Apr., 1859	1st Pres. Ch., Seaforth	Seaforth.
8. Nathaniel Patterson ..	July, 1859	Bayfield	Bayfield.
9. Hugh Cameron	Oct., 1862	Kippen	Kippen.
10. A. T. Hartley	June, 1864	Exeter	Exeter.
11. J. S. Lohead, M.A.	Sep., 1866	Hullett, &	Londesboro'.
12. Archibald McLean	Nov., 1866	Blyth, St. Andrew's	Blyth.
13. Peter Musgrave	May, 1868	Duff's Church, McKillop	Seaforth.
14. James Fritohard	Oct., 1868	Manchester, &c.	Auburn.
15. Mark Danby	Feb., 1872	Bayfield Road, &c.	Varna.
16. T. G. Thompson	Nov., 1874	Brucefield, Union Ch.	Brucefield.
17. Alex. Stewart, B.A.	Sep. 22, 1875	Willis' Church, Clinton	Clinton.
18. Joseph McCoy, M.A.	Feb., 1879	Egmondville	Egmondville.
19. Colin Fletcher, M.A.	Feb., 1879	Thames Road, &c.	Exeter.
20. Andrew Glendinning ..	.....	Grand Bend	Grand Bend.

34. PRESBYTERY OF MAITLAND.—R. LEASK, Clerk.

1. Alex. Sutherland .....	.....	1846	Ripley, Knox Church	Dingwall.
2. Samuel Jones	Sep.,	1853	Brussels, Knox Church	Brussels.
3. Duncan Cameron	Mar. 3,	1854	South Kinloss and Lucknow.	Lucknow.
4. George Brown	Aug.,	1856	Wroxeter	Wroxeter.
5. Alexander Grant	Aug.,	1858	Ashfield	Kintail.
6. A. F. McQueen	Dec. 15,	1858	Huron	Dingwall.
7. Robert Leask	Nov.,	1865	St. Helen's and Whitechurch	St. Helen's.
8. Hector McQuarrie	May,	1866	Wingham	Wingham.
9. W. J. Wilkins, B.A.	Sep.,	1866	Belgrave	Belgrave.
10. J. L. Murray, B.A. ....	.....	1868	Kincardine, Knox Church	Kincardine.
11. Duncan Davidson	Oct. 8,	1872	Langside	Langside.
12. J. B. Taylor	July 23,	1873	Lucknow, St. Andrew's	Lucknow.
13. R. W. Leitch .....	.....	1874	Dungannon and Port Albert ..	Dungannon.
14. D. B. McRae	June,	1875	Cranbrook and Ethel	Grey.
15. D. G. McKay	Jan. 7,	1879	Bluevale and Eadie's	Bluevale.
16. A. M. McNaughton .....	.....	.....	Walton	Walton.
17. John Ross, B.A.	Oct. 28,	1879	Brussels, Melville Church ..	Brussels.
18. George Jamieson	Mar. 28,	1866	East Ashfield Ch., Fordyce ..	Fordyce.
19. Thomas Muir	Oct. 24,	1876	Fordwich	Gorrie.

35. PRESBYTERY OF MANITOBA.

JAMES ROBERTSON, Clerk.

1. John Black, D.D.	July 31,	1851	Kildonan	Kildonan, Man. Emerson, Man. Pembina Moun- tain, Man. Springfield, Man.
2. John Scott	June 20,	1853	Emerson, &c.	
3. H. J. Borthwick, M.A. ..	Aug.,	1853	Pembina Mountain	Springfield, Man.
4. Alexander Matheson ..	Nov. 20,	1860	Springfield, Manitoba	

PRESBYTERY OF MANITOBA.—Continued.

MINISTERS.	DATE OF ORDINAT'N.	CONGREGATIONS.	POST OFFICE.
5. Walter R. Ross, M.A.	Feb. 6, 1861	Boyne, &c.	Boyne, Man.
6. James Douglas	Aug. 2, 1865	Morris, &c.	Morris, Man.
7. Alexander Smith	Sep. 27, 1866	LittleSaskatchewan	Shoal'k, N. W. T.
8. James Robertson	Nov. 18, 1869	Knox Church, Winnipeg	Winnipeg, Man.
9. G. Bryce, M. A., LL.B.	Sep. 19, 1871	Professor Man. College	Winnipeg, Man.
10. S. Donaldson, B.A.	July 8, 1872	Woodlands, &c.	Woodlands, Man.
11. Thomas Hart, M.A.	July 31, 1873	Professor Man. College	Winnipeg, Man.
12. Alex. Campbell, B.A.	Oct. 9, 1873	Seikirk	Seikirk.
13. H. McKellar	Oct. 27, 1874	High Bluff	High Bluff, Man.
14. Allan Bell	July 14, 1875	Portage la Prairie, &c.	Portge. la Prairie, Man.
15. George Flett	Aug. 10, 1875	Okanase, &c.	Okanase, N. W. T.
16. J. S. Stewart	Aug. 9, 1876	Palestine, &c.	Palestine, Man.
17. John McKay	May 8, 1878	Sturgeon Lake, &c.	PrinceAlb'tNWT
18. Sol. Thunkasuiiye		Bird Tail Creek Reserve	Bird Tail Creek, N. W. T.
19. A. H. Cameron, M.A.	Nov. 12, 1874	Section 15, C. P. R.	Cross Lake, Sec. 15, C.P.R., Ont.
20. James Duncan	Sep. 18, 1878	Prince Albert, &c.	PrinceAlb'tNWT
21. D. McRae		Pembina Mt., &c.	Beaconsfield, Man.
22. Geo. Roddick		Grand Valley, &c.	Grand Valley, N. W. T.
23. S. Polson		Pointe des Chenes, &c.	Pointe des Chenes.
24. Wm. Mullins		Headngly, &c.	Headngly.
25. W. D. Russel		Section B.	Keewatin.

ALPHABETICAL LIST OF MINISTERS OF THE PRESBYTERIAN CHURCH IN CANADA.

[The figures following the names denote the Presbyteries to which they belong.]

Abraham, J. 20	Archibald, W. P. 10	Bauld, E. H. 21	Bennett, Wm. ... 19
Acheson, Stuart. 23	Armstrong, W. ... 14	Baxter, J. I. 5	Bennet, T. 13
" S 21	" W. C. 30	Bayne, E. S. 10	Binnie, R. 15
Aitkin, W. 22	Atkinson, T. 20	Beattie, D. 18	Black, J. S. 17
Allan, Daniel ... 31	Aull, J. M. 28	" J. R. 19	" Jas 27
" Jas. 10	Baikie, J. 25	" F. R. 19	" John 35
Alexander, J. ... 28	Bain, Wm 18	" D. M. ... 28	Blain, W. 32
" J. 22	" Jas 22	Bearist, W. 7	Blair, D. B. 3
Ami, Marc 14	Ballantyne, W. D. 16	Becket, J. 30	Boudreau, M. 14
Amaron, C. 12	" F. 29	Begg, W. P. 8	Borthwick, H. J. 35
Amos, W. 22	Ballentine, J. 19	Bell, Alex. 19	Boyd, S. 4
Anderson, 28	Ball, W. S. 26	" G. 32	" John 9
" W. 23	Barr, M. 33	" J. W. 31	" J. M. 18
" J. 32	" Wm. 22	" Allan 35	" James 31
" J. 12	Barclay, J. 22	Bennett, J. 8	Bremner, Geo. ... 16
Andrew, F. 19	Battisby, J. R. ... 30	" John ... 16	Brooke, J. M. 8

Brouillett

Brown, A.

" J.

" B.

" G.

Bruce, W.

" G.

Bryant, J.

Bryce, G.

Burrows,

Burns, B.

" W.

Burgess, J.

Burnet, J.

Burnfield,

Burnett,

Burson, G.

Calder, J.

Cameron,

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Brouillette, T. ... 8
 " C. ... 13
 Brown, Arch. ... 7
 " John ... 22
 " B. J. ... 25
 " Geo. ... 34
 Bruce, W. T. ... 8
 " G. ... 27
 Bryant, J. ... 26
 Bryce, G. ... 35
 Burrows, A. ... 5
 Burns, R. F. ... 6
 " Wm. ... 16
 Burgess, J. C. ... 8
 Burnet, J. S. ... 15
 Burnfield, G. ... 17
 Burnett, J. R. S. 23
 Burson, G. ... 27
 Calder, J. A. G. ... 14
 Cameron, Alex. ... 5
 " John. ... 7
 " J. G. ... 10
 " J. ... 19
 " J. M. ... 22
 " M. C. ... 22
 " J. ... 24
 " D. W. ... 25
 " C. ... 25
 " D. B. ... 26
 " Hugh. ... 33
 " D. ... 34
 " A. H. ... 35
 " L. ... 29
 " H. ... 29
 Campbell, R. ... 13
 " Alex. ... 35
 " J. ... 13
 " Robt. ... 16
 " Isaac. ... 22
 " John. ... 25
 Camelon, D. ... 29
 Canning, W. T. ... 17
 Carruthers, J. S. 5
 Carr, A. F. ... 10
 Carmichael, J. A. 20
 " J. ... 22
 " J. ... 22
 Casey, J. J. ... 13
 Cattanaoh, J. C. 13
 Caven, W. ... 14
 " Wm. ... 22
 Chambers, T. S. 18
 Chase, J. H. ... 5
 Chesnut, J. ... 30
 Chiniquy, C. ... 13
 Christie, G. ... 6
 " W. M. ... 16
 Chrystal, G. ... 27
 Clark, P. ... 1
 " W. B. ... 12
 " G. M. ... 14
 Clarke, N. ... 19
 Cleland, J. ... 19
 " W. ... 27
 Cochrane, J. J. ... 23
 " W. ... 28

Cookburn, E. ... 21
 Colter, A. T. ... 24
 Cook, John. ... 12
 Coull, G. ... 13
 Coulthard, W. ... 18
 Coutts, D. ... 22
 Cruchet, A. B. ... 13
 Craig, R. J. ... 18
 Craigie, W. ... 27
 Craw, G. ... 22
 Crawford, H. ... 10
 Creelman, D. F. 11
 Crockett, D. R. ... 8
 Croly, J. E. ... 31
 Croll, R. M. ... 27
 Crombie, J. ... 16
 Cross, A. ... 22
 Cruickshank, W. 13
 Cumming, T. ... 3
 " R. ... 3
 Currie, Prof. ... 6
 " A. ... 21
 " A. ... 21
 " H. ... 14
 " H. ... 29
 " Arch. ... 30
 " D. ... 30
 " P. ... 32
 Guthbertson, G. 29
 Danby, Mark ... 33
 Darragh, W. S. ... 4
 Davidson, John. 26
 " D. ... 26
 Dawson, A. ... 23
 Dewey, F. M. ... 12
 Dewar, R. ... 24
 Dey, W. J. ... 17
 Dickie, A. B. ... 6
 Dick, J. ... 22
 Dickson, J. A. R. 26
 Dionne, Leon ... 13
 Doak, Wm. ... 29
 Donald, W. ... 3
 " A. ... 8
 Donaldson, S. ... 35
 Douglas, J. M. ... 19
 " J. ... 35
 " D. ... 26
 Doudiet, C. A. ... 13
 Drummond, D. ... 1
 " A. A. ... 20
 Duff, John ... 34
 " D. ... 26
 " Wm. ... 32
 Duncan, P. ... 19
 " T. ... 6
 " J. B. ... 29
 " J. ... 35
 " J. B. ... 29
 Eadie, John ... 32
 Eakins, J. S. ... 22
 Edmondson, J. B. 16
 Elliott, Jos. ... 21
 Ewing, J. ... 19
 Fairlie, J. ... 14

Fairbairn, R. ... 23
 Farries, F. W. ... 14
 Farquharson, A. 1
 Fenwick, T. ... 12
 Fenton, B. ... 27
 Ferguson, J. ... 29
 " G. D. ... 18
 " John. ... 32
 " W. ... 32
 Fergusson, Jno. ... 15
 " D. ... 23
 " D. ... 14
 Fisher, G. W. ... 26
 Fletcher, D. H. ... 27
 " Colin ... 33
 Flett, Geo. ... 35
 Fleck, J. ... 13
 Fogo, W. ... 9
 Forbes, Wm. G. ... 2
 " J. F. ... 3
 " A. ... 27
 " A. G. ... 33
 Forlong, Wm. ... 13
 Forrest, John ... 6
 Fotheringham, J. 31
 " T. F. ... 19
 Fowle, R. ... 26
 Frame, W. R. ... 10
 Fraser, C. ... 10
 " Jas. ... 13
 " Thos. ... 13
 " Alex. ... 20
 " R. D. ... 22
 " J. B. ... 22
 " Jas. ... 22
 " W. ... 23
 " Don. ... 25
 " M. ... 29
 " S. C. ... 27
 " D. S. ... 6
 " J. ... 15
 Frazer, Jas. ... 27
 " A. ... 29
 Frizzell, W. ... 22
 Gallaway, J. B. ... 29
 Gallaher, J. ... 18
 Gandler, F. ... 16
 Gilchrist, J. R. ... 22
 Gilray, A. ... 22
 Glass, C. G. ... 4
 Glendenning, A. 33
 Goldie, P. C. ... 29
 Goldsmith, T. ... 27
 Goodfellow, P. ... 3
 Goodwillie, J. M. 29
 Gordon, D. ... 31
 " Jas. ... 27
 " Henry. ... 18
 " G. C. ... 1
 " D. M. ... 14
 Gourlay, Jas. ... 32
 Gracey, H. ... 18
 Grant, Alex. ... 2
 " Ed. ... 5
 " Wm. ... 10
 " G. M. ... 18

Grant, Alex. ... 27
 " R. M. ... 28
 " Alex. ... 33
 Gray, J. ... 23
 " W. H. ... 6
 " J. ... 8
 " J. M. ... 18
 " R. H. ... 22
 " J. ... 30
 Gregg, Wm. ... 22
 Grieg, P. ... 22
 Gunn, Adam ... 6
 " S. C. ... 10
 Haigh, G. ... 26
 Hall, R. ... 31
 Hamilton, A. ... 13
 " R. ... 31
 " A. M. ... 26
 Hancock, W. ... 27
 Hanran, Jas. ... 12
 Hart, T. ... 35
 Hastie, J. ... 21
 Hartley, A. T. ... 33
 Harvey, M. ... 11
 Henderson, Arch. 17
 " R. ... 39
 Henry, M. G. ... 1
 Herald, Jas. ... 27
 Herdman, J. C. ... 9
 Hodnett, W. ... 19
 Hogg, J. ... 22
 " J. ... 8
 Home, F. ... 14
 Hoskin, R. H. ... 12
 Houston, S. ... 9
 Hislop, J. K. ... 21
 Hughes, R. ... 14
 Hume, Jas. ... 13
 " R. ... 23
 Hutcheson, S. ... 22
 Inglis, W. ... 22
 " Walter ... 28
 Irvine, J. ... 13
 Jack, T. C. ... 6
 " L. ... 8
 Jamieson, Geo. ... 34
 James, John ... 27
 Jardine, R. ... 9
 Jenkins, J. ... 13
 Johnson, S. ... 8
 Johnstone, T. G. 9
 " T. T. ... 31
 " W. A. ... 13
 Jones, John ... 13
 " S. ... 34
 Kay, J. ... 31
 Kelso, D. ... 18
 Kemp, A. F. ... 14
 Kennedy, A. ... 20
 King, J. M. ... 22
 " Wm. ... 30
 Kippen, J. H. ... 29
 Kirkpatrick, J. ... 22
 Kirkowles, R. ... 16
 Lafontaine, C. ... 30
 Laing, R. ... 6

T OFFICE.

e, Man.
 is, Man.
 L/k, N. W. T.
 nipeg, Man.
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 Tail Creek,
 W. T.
 ss Lake, Sec.
 C. P. R., Ont.
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 eaconsfield,
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YTERIAN

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ett, Wm. ... 19
 et, T. ... 13
 e, R. ... 15
 t, J. S. ... 13
 Jas. ... 37
 John ... 25
 W. ... 32
 D. B. ... 9
 reau, M. ... 14
 wick, H. J. ... 35
 S. ... 4
 John ... 9
 J. M. ... 18
 James. ... 31
 uer, Geo. ... 16
 ke, J. M. ... 8

Laing, J. 27
 Laidlaw, R. J. ... 27
 Laramont, H. 15
 Lang, W. A. 15
 Lawrence, Geo. ... 22
 Law, Jas. 9
 Layton, J. 6
 Leask, B. 34
 Leiper, J. 23
 Leishman, J. 17
 Leslie, A. 20
 Leitch, R. W. 34
 Lindsay, P. 9
 Little, J. 28
 " J. 20
 Livingstone, M. W. 27
 Livingstone, P. S. 13
 Lochhead, W. 16
 " W. 21
 " J. S. ... 33
 Logan, J. A. 5
 " J. B. 6
 Logie, J. 30
 Lowry, T. 23
 Lyle, S. 27
 Macalister, J. M. 16
 Macdonnell, D. J. 22
 Macgillivray, M. W. 22
 Macgregor, J. G. 26
 Mackintosh, D. ... 22
 Mack, J. C. 5
 Mackie, J. 13
 MacKenzie, R. ... 16
 " A. F. 24
 Mackay, A. 21
 " H. B. ... 4
 MacLennan, D. H. 15
 " A. 24
 " A. 18
 Maclean, M. W. ... 18
 MacLise, D. 8
 Macmillan, J. ... 25
 Macnish, N. 15
 " N. 15
 Macvicar, D. H. 13
 Maguire, H. 14
 Mann, D. 31
 " A. 18
 Martin, W. M. ... 28
 Mathews, A. 18
 Mathews, G. D. 12
 Mathieson, W. ... 12
 " J. 15
 " A. 35
 Maxwell, W. 2
 McAlmon, J. 29
 " Alpine, J. 31
 " Bain, J. A. F. 9
 " Canley, E. 29
 " Caul, Jas. 13
 " Celand, A. M. 14
 " Clung, J. 32
 " Coll, A. 30

McConnell, J. A. 28
 " W. 23
 " C. J., J. 33
 " Crae, D. L. ... 15
 " Cuair, F. 18
 " Culloch, Wm. 5
 " Cullagh, W. ... 8
 " Curdy, E. A. ... 3
 " Dermid, P. ... 29
 " " H. J. 14
 " Diarmid, A. ... 24
 " Donald, A. D. 33
 " " John 12
 " " D. 21
 " " D. 23
 " " A. 23
 " " C. D. 27
 " " K. 29
 " " J. A. 29
 " Dougall, D. ... 2
 " " Arch. 6
 " Eahren, D. ... 29
 " Ewan, J. 27
 " Ewen, J. 28
 " Farlane, A. ... 19
 " Faul, A. 22
 " Gillivray, A. ... 15
 " " D. ... 17
 " Gregor Daniel 3
 " " P. G. 6
 " " D. 21
 " Guire, T. 27
 " Intosh, A. 1
 " Intyre, John. 22
 " D. C. 27
 " Kay, J. McG. ... 8
 " " K. 8
 " " N. 10
 " " George. 12
 " " A. B. ... 13
 " " Wm. E. 22
 " " R. P. ... 22
 " " J. 23
 " " A. 26
 " " N. A. ... 28
 " " H. 32
 " " D. G. ... 34
 " " John ... 35
 " Kechnie, D. L. 30
 " Kee, Thos. ... 23
 " " W. 23
 " Keen, Jas. ... 6
 " Kellar, H. ... 35
 " Kenzie, K. ... 9
 " " Mal. ... 9
 " " John. 12
 " Keracher, C. ... 13
 " Keracher, ... 32
 " Kibbin, W. M. 17
 " Killop, C. 16
 " Kinnon, D. ... 6
 " " John 10
 " " N. 29
 " Knight, Prof. 6
 " Laren, R. G. ... 27
 " " Wm. ... 22

McLaren, E. D. ... 22
 " Lean, Alex. ... 3
 " " Jas. 5
 " " John. ... 6
 " " J. A. ... 7
 " " D. J. ... 16
 " " A. 16
 " " A. 33
 " Lennan, K. ... 10
 " " D. D. 21
 " " G. 32
 " Leod, H. 1
 " " A. W. ... 5
 " " J. M. ... 10
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