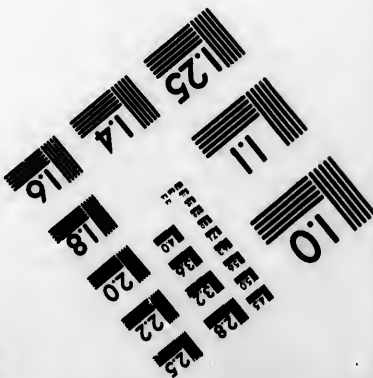
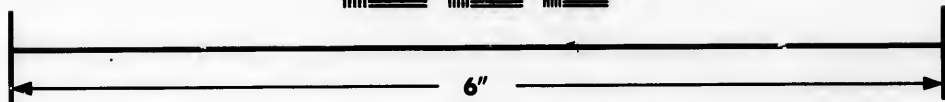
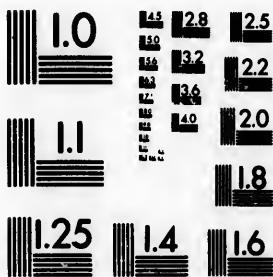


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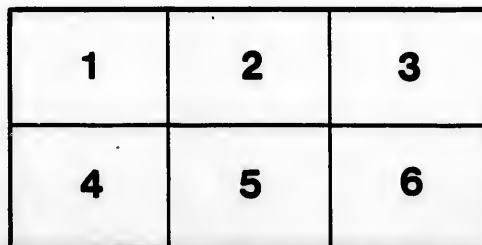
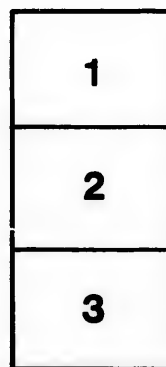
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PRESBYTERIAN
YEAR BOOK

FOR THE
DOMINION OF CANADA
AND
NEWFOUNDLAND.



EDITED BY REV. JAMES CAMERON, CHATSWORTH.

TORONTO:
C. BLACKETT ROBINSON, 102 BAY STREET,
1877.

PREFACE.

The Editor has again, as in former years, to tender his best thanks to those who have so readily responded to his enquiries; as also to the clerks of all the Presbyterian Churches in the United States, who, without a single exception, not only forwarded copies of the "Minutes" of their Supreme Courts, but also in some cases supplemented the printed "Minutes" by additions in MSS.; and specially to those writers of our own church who have given permanent value to the Year Book of 1877 by their able papers, on a few topics that concern very closely our Presbyterianism in the Dominion of Canada.

This year considerable space is given to the Rules, Forms of Procedure, and Provisional enactments adopted by the last General Assembly, with the view of supplying to the officebearers and members of the church a handy book of reference in regard to matters that must often be cited, but which are scattered at large, necessarily, in our admirable "Minutes" of last year.

It was also thought wise to give larger space than usual this year to the Presbyterian Churches of the United States (a pleasing and instructive study to Canadians), in the hope that next year, through the information that must come to us by the meeting of the Presbyterian Alliance in Edinburgh, a space even larger may be given to the Presbyterian Churches of Europe.

JAMES CAMERON.

CHATSWORTH, *December 19th, 1876.*

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CALENDAR—1877.

CHRONOLOGICAL CYCLES.

Golden Number - - - - -	16	Dominical Letter - - - - -	G
Epoch - - - - -	15	Roman Indiction - - - - -	5
Solar Cycle - - - - -	10	Julian Period - - - - -	6590

EPOCHS.

The year 5638 of the Jewish Era begins Sept. 8 - - - - -	1877	The 41st of Queen Victoria's Reign begins June 20 - - - - -	1877
The year 1294 of the Mahometan Era begins Jan. 16 - - - - -	1877	The 11th of the Dominion of Canada begins July 1 - - - - -	1877
The 102nd of the Indep. of the U. S. begins July 4, 1877.			

ECLIPSES.

In the year 1877 there will be three eclipses of the Sun and two of the Moon.

I. A total eclipse of the Moon, February 27, 1877, invisible in Canada, except in the extreme eastern portions of Nova Scotia, where the last contact with the penumbra occurs within a few minutes after the Moon rises.

Last contact with the penumbra, February 27, 9h. 56.7m. —G. M. T.

II. A partial eclipse of the Sun, March 14, 1877, invisible in Canada.

III. A partial eclipse of the Sun, August 8, 1877, invisible in the Dominion of Canada, except in the north and north-west.

IV. A total eclipse of the Moon, August 23, 1877, partially visible in Canada.

V. A partial eclipse of the Sun, September 6, 1877, invisible in Canada.

JANUARY—1877.

MOON'S PHASES.

<i>Last Quarter</i>	D. H. M. 6 9 00 A.M.	<i>First Quarter</i>	D. H. M. 22 10 36 A.M.
<i>New Moon</i>	14 8 10 A.M.	<i>Full Moon</i>	29 8 21 A.M.

REMARKABLE EVENTS.		Sun Rises	Sun Sets.	Moon Rises.	
1	M	1801, Union of Great Britain and Ireland.	7 34	4 34	6 49
2	Tu	1801, (3rd), Lavater died.	7 34	4 35	8 13
3	W	1784 (4th), Treaty between Gt. Britain & U.S. sign'd	7 34	4 36	9 35
4	Th	1580, Archbishop Usher born in Dublin.	7 34	4 37	10 48
5	F	1793, J. Howie, Author of Scot's Worthies, died.	7 34	4 38	A.M.
6	S	1706, Benjamin Franklin born.	7 33	4 39	0 01
7	Sun	GOD RESTED ON THE SEVENTH DAY.—Gen. ii. 2.	7 33	4 40	1 12
8	M	1050, Rouse's version of Psalms appr'd by S. Par.	7 33	4 41	2 22
9	Tu	1873, Death of Nap. III., at Chiselhurst, England.	7 33	4 42	3 32
10	W	1765, Stamp Act by British Parliament.	7 33	4 44	4 39
11	Th	1817, Dr. Dwight died, aged 65.	7 32	4 45	5 41
12	F	1842, Sir Charles Bagot, Gov. Gen.	7 32	4 46	6 35
13	S	1749, Fox born.	7 31	4 47	7 21
14	Sun	GOD BLESSED THE SEVENTH DAY.—Gen. ii. 3.	7 31	4 48	SETS.
15	M	1559, Coronation of Queen Elizabeth.	7 30	4 49	5 54
16	Tu	1707, Act securing Presbyterian Ch. Gov. in Scot.	7 30	4 51	6 59
17	W	1712, (21st), Patronage restored.	7 29	4 52	8 03
18	Th	1840, Penny Postage commenced.	7 29	4 53	9 06
19	F	1793, James Watt born.	7 28	4 54	10 10
20	S	1790, John Howard died.	7 27	4 56	11 16
21	Sun	THE PEOPLE RESTED ON THE SEVENTH DAY.—Ex. xvi. 30.	7 26	4 57	A. M.
22	M	1733, Greenland Mission began.	7 26	4 58	0 24
23	Tu	1808, Wm. Pitt died.	7 25	5 00	1 36
24	W	1712, Frederick the Great born.	7 24	5 01	2 52
25	Th	1858, P. Royal of Eng. mar. to F. Wm. P. of Prus.	7 23	5 02	4 09
26	F	1759, Robert Burns born.	7 22	5 04	5 20
27	S	1784, Sabbath Schools begun.	7 21	5 05	6 22
28	Sun	THE LORD HATH GIVEN YOU THE SABBATH.—Ex. xvi. 29.	7 20	5 06	RISES
29	M	1645, Copy of Cov. in every Church.	7 19	5 08	5 40
30	Tu	1837, Great Earthquake in Syria.	7 18	5 09	7 04
31	W	1692, Massacre of Glencoe, Scotland.	7 17	5 10	8 25

FEBRUARY—1877.

MOON'S PHASES.

D. H. M.
 22 10 36 A.M.
 29 3 21 A.M.

D. H. M.
 Last Quarter 4 11 42 P.M. First Quarter 20 10 58 P.M.
 New Moon 13 3 41 A.M. Full Moon 27 1 57 P.M.

Sun Sets.	Moon Rises.
4 34	6 49
4 35	8 13
4 36	9 35
4 37	10 48
4 38	A.M.
4 39	0 01
4 40	1 12
4 41	2 22
4 42	3 32
4 44	4 39
4 45	5 41
4 46	6 35
4 47	7 21
4 48	SETS.
4 49	5 54
4 51	6 59
4 52	8 03
4 53	9 06
4 54	10 10
4 56	11 16
4 57	A. M.
4 58	0 24
5 00	1 36
5 01	2 52
5 02	4 09
5 04	5 20
5 05	6 22
5 06	RISES
5 08	5 40
5 09	7 04
5 10	8 25

REMARKABLE EVENTS.		Sun Rises	Sun Sets.	Moon Rises.
1 Th	1789, First Presidential Election, U.S.	7 16	5 12	9 42
2 F	"A LIGHT TO LIGHTEN THE GENTILES."—Luke ii. 32.	7 15	5 13	10 56
3 S	1754, Andrew Fuller born.	7 14	5 14	A.M.
4 Sun	I GAVE THEM MY SABBATHS TO BE A SIGN BETWEEN ME AND THEM. [Ezek. xx. 12]	7 13	5 16	0 10
5 M	1788, Sir Robert Peel born.	7 12	5 17	1 21
6 Tu	1685, King Charles II. died.	7 10	5 18	2 30
7 W	1642, Bishop Bedel died.	7 09	5 20	3 35
8 Th	1872, Assassination of Lord Mayo.	7 08	5 21	4 32
9 F	1868, Sir David Brewster died.	7 06	5 23	5 20
10 S	1831, Dr. Andrew Thomson died.	7 05	5 24	5 59
11 Sun	VERILY MY SABBATHS YE SHALL KEEP.—Exod. xxxi. 13.	7 04	5 25	6 30
12 M	1862, Dr. Cotton Mather born at Boston.	7 02	5 27	SETS.
13 Tu	1554, Lady Jane Grey beheaded.	7 01	5 28	5 54
14 W	1798, St. Valentine	6 59	5 29	6 58
15 Th	1697, National Debt commenced.	6 58	5 31	8 02
16 F	1497, Melancthon born.	6 57	5 32	9 07
17 S	1688, Renwick, Scottish Martyr, beheaded.	6 55	5 33	10 15
18 Sun	KEEP THE SABBATH, THEREFORE, FOR IT IS HOLY UNTO YOU.—Ex. [xxx. 14]	6 54	5 35	11 26
19 M	1473, Copernicus born.	6 52	5 36	A.M.
20 Tu	1823, Tithes abolished in Upper Canada.	6 50	5 37	0 38
21 W	1831, Rev. Robert Hall died.	6 49	5 39	1 52
22 Th	1732, George Washington born.	6 47	5 40	3 04
23 F	1863, Source of the Nile discovered. [died.]	6 46	5 41	4 08
24 S	1872, Dr. Guthrie died. 1876, Dr. Jennings, Toronto.	6 44	5 43	4 59
25 Sun	TO-DAY IS A SABBATH TO THE LORD.—Ex. xvi. 25.	6 43	5 44	5 40
26 M	1714, Rev. James Hervey born.	6 41	5 45	RISES.
27 Tu	1872, Thanksgiving for recovery of P. of Wales.	6 39	5 46	5 53
28 W	1594, Fleetwood died.	6 38	5 48	7 13

MARCH—1877.

MOON'S PHASES.

	D. H. M.		D. H. M.
<i>Last Quarter</i>	6 4 43 P.M.	<i>First Quarter</i>	22 7 52 A.M.
<i>New Moon</i>	14 9 36 P.M.	<i>Full Moon</i>	29 0 31 A.M.

REMARKABLE EVENTS.		Sun Rises.	Sun Sets.	Moon Rises.	
1	Th	1811, Massacre of Mamelukes, Egypt.	6 36	5 49	8 31
2	F	1701, John Wesley died.	6 34	5 50	9 47
3	S	1765, Isle of Man united to Great Britain.	6 33	5 52	11 02
4	Sun	SACRIFICE THE SABBATH DAY.—Neh. xiii. 22.	6 31	5 53	A.M.
5	M	1861, (4th) Inauguration of Abraham Lincoln.	6 29	5 54	0 15
6	Tu	1706, First Missionaries landed at Tahiti.	6 27	5 55	1 23
7	W	1861, Inauguration of Lincoln.	6 26	5 57	2 25
8	Th	1702, William III. died, aged 61.	6 24	5 58	3 17
9	F	1451, Americus Vesputius born.	6 22	5 59	3 59
10	S	1863, Pr. of Wales m'd to Princ's Alex. of Denm'k.	6 20	6 00	4 33
11	Sun	OBSERVE THE SABBATH AS A PERPETUAL COVENANT.—Ex. xxxi. 1.	6 19	6 02	5 00
12	M	1857, Des Jardin Canal calamity.	6 17	6 03	5 22
13	Tu	1558, Cranmer burnt.	6 15	6 04	SETS.
14	W	1688, James II. Landed in Ireland.	6 13	6 05	5 53
15	Th	1685, Ralph Erskine born.	6 11	6 06	6 58
16	F	1812, Badajoz taken by Wellington.	6 10	6 08	8 06
17	S	432, St. Patrick died.	6 08	6 09	9 15
18	Sun	THOU MADEST KNOWN UNTO THEM THY HOLY SABBATH.—Neh. ix. 14.	6 06	6 10	10 28
19	M	1860, Missionary Con. at Liverpool.	6 04	6 11	11 42
20	Tu	1727, Sir Isaac Newton died.	6 02	6 13	A. M.
21	W	1766, Repeal of Stamp Act.	6 01	6 14	0 53
22	Th	1758, Rev. Pres. Jona. Edwards, Princeton, died, (aged 55.)	5 59	6 15	1 59
23	F	1564, Shakespeare born.	5 57	6 16	2 54
24	S	1603, Queen Elizabeth died.	5 55	6 17	3 37
25	Sun	WE WOULD NOT BUY IT OF THEM ON THE SABBATH.—Neh. x. 31.	5 53	6 19	4 10
26	M	1843, (25th) Rev. R. M'Cheyne died.	5 52	6 20	4 38
27	Tu	1701, James I. died.	5 50	6 21	RISES.
28	W	1854, War dec. ag't Russia by Gt. Brit'n & France.	5 48	6 22	6 03
29	Th	1789, Charles Wesley died.	5 46	6 23	7 20
30	F	GOOD FRIDAY.	5 44	6 24	8 37
31	S	1807, Slave trade abolished by British Parliam'nt.	5 43	6 26	9 53

APRIL—1877.

MOON'S PHASES.

D. H. M.
29 7 52 A.M.
29 0 31 A.M.

D. H. M.
Last Quarter 5 11 12 A.M.
New Moon 13 0 32 P.M.

D. H. M.
First Quarter 20 2 19 P.M.
Full Moon 21 11 18 A.M.

Sun Sets.	Moon Rises.
5 49	8 31
5 50	9 47
5 52	11 02
5 53	A.M.
5 54	0 15
5 55	1 23
5 57	2 25
5 58	3 17
5 59	3 59
6 00	4 33
6 02	5 00
6 03	5 22
6 04	SETS.
6 05	5 53
6 06	6 58
6 08	8 06
6 09	9 15
6 10	10 28
6 11	11 42
6 13	A. M.
6 14	0 53
6 15	1 59
6 16	2 54
6 17	3 37
6 19	4 10
6 20	4 38
6 21	RISES.
6 22	6 03
6 23	7 20
6 24	8 37
6 26	9 53

REMARKABLE EVENTS.		Sun Rises.	Sun Sets.	Moon Rises.
1 Sun	IT IS THE SABBATH OF THE LORD IN ALL YOUR DWELLINGS.—Lev. [xxiii. 3.]	5 41	6 27	11 05
2 M	1705, Rev. John Howe died.	5 39	6 28	A.M.
3 Tu	1873, Earthquake at Antioch.	5 37	6 29	0 11
4 W	1644, Solemn League taken in Ireland.	5 35	6 30	1 08
5 Th	1849, Great fire in Toronto.	5 34	6 32	1 55
6 F	1814, Napoleon sent to Elba.	5 32	6 33	2 32
7 S	1499, Canada discovered.	5 30	6 34	3 02
8 Sun	A SABBATH OF REST TO THE LORD.—Exod. xxxv. 2.	5 28	6 35	3 26
9 M	1853, Clergy Reserve Bill passed.	5 27	6 36	3 47
10 Tu	1641, Episcopacy abolished by Long Parliament.	5 25	6 37	4 05
11 W	1875, Dr. Thornton died, aged 69.	5 23	6 39	4 23
12 Th	1861, American civil war commenced.	5 21	6 40	RISES.
13 F	1829, Catholic Emancipation in England.	5 20	6 41	7 02
14 S	1865, Ab. Lincoln assassinated.	5 18	6 42	8 15
15 Sun	THEY SHALL KEEP MY LAWS AND HALLOW MY SABBATHS.—Ezek. [xliv. 24.]	5 16	6 43	9 30
16 M	1746, Battle of Culloden.	5 15	6 45	10 44
17 Tu	1790, Benjamin Franklin died.	5 13	6 46	11 52
18 W	1831, J. Abernethy, eminent Surgeon, died.	5 11	6 47	A.M.
19 Th	1530, Melancthon died.	5 10	6 48	0 50
20 F	1659, Long Parliament dismissed by Cromwell.	5 03	6 49	1 36
21 S	323 B.C., Alexander the Great died.	5 07	6 51	2 12
22 Sun	I WILL GIVE THEM (THAT KEEP MY SABBATHS) AN EVERLASTING NAME. [Is. lvi. 5.]	5 03	6 52	2 40
23 M	1836, 1st steamer from England in N. Y.	5 02	6 53	3 04
24 Tu	1731, Daniel Defoe died.	5 00	6 54	3 26
25 W	1849, Par. Buildings, Montreal, burned.	4 59	6 55	RISES.
26 Th	1599, Cromwell born. 1800, Cowper died.	4 57	6 56	6 13
27 F	1813, Battle of York. Toronto captured.	4 56	6 58	7 28
28 S	1734, Sir William Jones died.	4 55	6 59	8 43
29 Sun	THE ADVERSARIES SAW HER AND DID MOOK AT HER SABBATHS.— [Lam. i. 7.]	4 54	7 00	9 53
30 M	1822, (29th) President Grant born.	4 53	7 00	10 55

MAY — 1877.

MOON'S PHASES

	D. H. M.	
<i>Last Quarter</i>	5 6 01 A.M.	<i>First Quarter</i>
<i>New Moon</i>	13 0 12 A.M.	<i>Full Moon</i>
		D. H. M. 19 7 39 P.M. 26 10 48 P.M.

REMARKABLE EVENTS.		Sun Rises	Sun Sets.	Moon Rises.	
1	Tu	1873, Dr. David Livingstone died, aged 61.	4 51	7 02	11 46
2	W	1807, English slave trade abolished.	4 50	7 04	A. M.
3	Th	1750, John Wilson, of Dundee, died.	4 49	7 05	0 28
4	F	1791, The Pope burnt in effigy at Paris.	4 47	7 06	1 01
5	S	1799, London Religious Tract Society instituted.	4 46	7 07	1 28
6	Sun	I CAVE THEM MY SABBATHS TO BE A SIGN BETWEEN ME AND THEM. [Ezek. xx. 12.]	4 45	7 08	1 49
7	M	1868, Lord Brougham died.	4 43	7 09	2 05
8	Tu	General Meeting of Commutation Trustees.	4 42	7 10	2 23
9	W	1865, Dublin Exhibition opened by Pr. of Wales.	4 41	7 12	2 44
10	Th	1865, Union of Presbyterians in South Australia.	4 40	7 13	3 02
11	F	1778, Earl of Chatham died.	4 38	7 14	3 24
12	S	1629, Puritans sailed for Massachussets.	4 37	7 15	SETS.
13	Sun	CALL THE SABBATH A DELIGHT.—Isa. Iviii. 13.	4 36	7 16	8 26
14	M	1796, Vaccination first tried.	4 35	7 17	9 38
15	Tu	1847, Daniel O'Connell died.	4 34	7 18	10 41
16	W	1890, Mrs. Hemans died.	4 33	7 19	11 33
17	Th	1854, Great fire at St. Hyacinthe.	4 32	7 20	A. M.
18	F	1843, Disruption of Gen. Ass. of Church of Scot'd.	4 31	7 21	0 13
19	S	1650, Montrose executed.	4 30	7 22	0 44
20	Sun	THEY (THE PRIESTS) SHALL HALLOW MY SAB.—Ezek. xlv. 24.	4 29	7 23	1 10
21	M	1843, Gen. Assembly of Free Church of Scotland.	4 28	7 24	1 32
22	Tu	1867, Confederation of B. N. A. proclaimed.	4 27	7 25	1 51
23	W	1867, Sir A. Allison died.	4 26	7 26	2 11
24	Th	1819, Queen Victoria born.	4 26	7 27	2 32
25	F	1876, Union of Free and Reformed Pres. churches	4 25	7 28	2 59
26	S	1661, Marquis of Argyle executed.	4 24	7 29	RISES
27	Sun	THE PEOPLE SHALL WORSHIP BEFORE THE LORD ON THE SABBATHS.— [Ez. xlv. 3.]	4 23	7 30	8 42
28	M	1660, Restoration of Charles II.	4 23	7 31	9 38
29	Tu	1744 (30th), Alexander Pope (poet) died.	4 22	7 32	10 28
30	W	1814, Treaty of Paris.	4 22	7 33	10 58
31	Th	1847, Dr. Chalmers died.	4 21	7 34	11 28

JUNE — 1877.

MOON'S PHASES.

D. H. M.
Last Quarter 3 3 44 P.M. *First Quarter* 17 7 55 A.M.
New Moon 10 4 49 P.M. *Full Moon* 25 2 02 A.M.

D. H. M.
 19 7 39 P.M.
 26 10 48 P.M.

Sun Sets.	Moon Rises.
7 02	11 46
7 04	A. M.
7 05	0 28
7 06	1 01
7 07	1 28
7 08	1 49
7 09	2 05
7 10	2 23
7 12	2 44
7 13	3 02
7 14	3 24
7 15	SETS.
7 16	8 26
7 17	9 38
7 18	10 41
7 19	11 33
7 20	A. M.
7 21	0 13
7 22	0 44
7 23	1 10
7 24	1 32
7 25	1 51
7 26	2 11
7 27	2 32
7 28	2 59
7 29	RISES
7 30	8 42
7 31	9 38
7 32	10 28
7 33	10 58
7 34	11 28

REMARKABLE EVENTS.		Sun Rises.	Sun Sets.	Moon Rises.
1 F	1873, Hon. Jos. Howe, Lt.-Gov. Nova Scotia, died.	4 21	7 35	11 51
2 S	1866, Fenian skirmish at Limeridge.	4 20	7 35	A.M.
3 Sun	CALL THE SABBATH A DELIGHT. Isaiah lviii. 13.	4 20	7 36	0 12
4 M	1859, Battle of Magenta.	4 19	7 37	0 30
5 Tu	1813, Battle of Stoney Creek.	4 19	7 38	0 47
6 W	1861, (7th) First meeting of Synod of Can. Pres. Ch.	4 18	7 38	1 05
7 Th	1870, First General Assembly Canada Pres. Ch.	4 18	7 39	1 24
8 F	1831, First Presbyterian Synod in Canada.	4 18	7 40	1 48
9 S	1876, (8th) 2nd Gen. Assm. of Pres. Ch. in Can. met [in Toronto].	4 18	7 48	2 17
10 Sun	CALL THE SABBATH HOLY OF THE LORD. Is. lviii. 13.	4 18	7 41	2 55
11 M	1847, Sir J. Franklin died in Arctic Regions.	4 17	7 41	SETS.
12 Tu	1798, Battle of Ballynahinch. Irish insur. sup.	4 17	7 42	9 26
13 W	1843, (12th) W'tm. Ass. called by ordinance of Par.	4 17	7 42	10 10
14 Th	1381, Insurrection of Watt Tyler.	4 17	7 43	10 45
15 F	1875, Union of the four Presbyterian Churches,	4 17	7 43	11 11
16 S.	[now called "PRESBYTERIAN CHURCH IN CANADA."]	4 17	7 44	11 36
17 Sun	CALL THE SABBATH HONOURABLE. Is. lviii. 13.	4 17	7 44	11 56
18 M	1815, Battle of Waterloo.	4 17	7 44	A.M.
19 Tu	1834, C. H. Spurgeon born.	4 17	7 45	0 17
20 W	1837, Accession of Queen Victoria.	4 18	7 45	0 39
21 Th	1868, (19th) Maximilian shot.	4 18	7 45	1 03
22 F	1714, Matthew Henry died.	4 18	7 45	1 33
23 S	1870, Hudson Bay Territory transferred to Can.	4 18	7 45	2 07
24 Sun	THOU SHALT HONOUR IT. Is. lviii. 13.	4 19	7 46	2 52
25 M	1784, First Wesleyan Conference.	4 19	7 46	RISES.
26 Tu	1314, (20th) Battle of Bannockburn.	4 19	7 46	9 00
27 W	1658, (26th) James Durham died.	4 20	7 46	9 31
28 Th	1838, Queen Victoria crowned.	4 20	7 46	9 51
29 F	1810, Organization of Am. B. of C. for Missions.	4 21	7 46	10 16
30 S	1865, Sir S. Baker discovered sources of Nile.	4 21	7 46	10 36

JULY — 1877.

MOON'S PHASES.

D. H. M. D. H. M.
Last Quarter 3 3 44 P.M. *First Quarter*..... 17 7 55 A.M.
New Moon 10 4 49 P.M. *Full Moon* 25 2 02 A.M.

REMARKABLE EVENTS.		Sun Rises.	Sun Sets.	Moon Rises.
1	Sun	4 22	7 45	10 51
NOT DOING THINE OWN WAYS. Is. lviii. 13.				
2	M	4 22	7 45	11 08
1867, (1st) Confederation of Canada. DOMINION DAY.				
3	Tu	4 23	7 45	11 25
1817, First Synod of Pros. Ch. of Nova Scotia.				
4	W	4 24	7 45	11 47
1776, American Independence declared.				
5	Th	4 24	7 44	A.M.
1814, The gold sov. of England first put in cir.				
6	F	4 25	7 44	0 14
1795, Rev. G. Henry, first Pres. Min. in Can., died, [aged 86.]				
7	S	4 26	7 44	0 47
1795, Associate Presbytery of N.S.				
8	Sun	4 26	7 43	1 32
NOT FINDING THINE OWN PLEASURE. Is. lviii. 13.				
9	M	4 27	7 43	2 27
1800, (10th) Massacre 2,000 Christians at Damascus.				
10	Tu	4 28	7 42	SETS.
1509, John Calvin born at Noyon, in France.				
11	W	4 29	7 42	8 43
1786, Dr. Jas. McGregor landed in Halifax.				
12	Th	4 29	7 41	9 14
1690, Battle of the Boyne.				
13	F	4 30	7 41	9 39
1789, Bastille destroyed.				
14	S	4 31	7 40	10 02
1099, Jerusalem taken by the Crusaders.				
15	Sun	4 32	7 39	10 24
NOT SPEAKING THINE OWN WORDS. Is. lviii. 13.				
16	M	4 33	7 39	10 44
1815, (15th) Napoleon Bonaparte surrendered.				
17	Tu	4 34	7 38	11 08
1580, Confession of Faith ratified by Scot. Par.				
18	W	4 35	7 37	11 36
1870, Papal Infallibility.				
19	Th	4 36	7 36	A. M.
1870, War by France against Prussia.				
20	F	4 37	7 36	0 10
1689, Prelacy abolished in Scotland.				
21	S	4 37	7 35	0 49
1875, (20th) Confer. Pros. Chs., London, Eng.				
22	Sun	4 38	7 34	1 39
BLESSED IS THE MAN THAT KEEPETH THE SABBATH. Is. lvi. 2.				
23	M	4 39	7 33	2 38
1839, Revival at Kilsythe, Scotland.				
24	Tu	4 40	7 32	RISES.
1725, Rev. John Newton born.				
25	W	4 42	7 31	7 59
1799, Battle of Aboukir in Egypt.				
26	Th	4 43	7 30	8 21
1830, Coleridge died.				
27	F	4 44	7 29	8 40
1866, Atlantic Cable laid.				
28	S	4 45	7 28	8 57
1689, Siege of Derry ended.				
29	Sun	4 46	7 27	9 14
OBSERVE THE SABB. FOR A PERPETUAL COVENANT. Ex. xxx. 1.				
30	M	4 47	7 26	9 31
1743, Paley born.				
31	T	4 48	7 24	9 50
1771, Gray, the poet, died				

AUGUST—1877.

MOON'S PHASES.

	D. H. M.		D. H. M.
<i>Last Quarter</i>	2 5 03 A.M.	<i>First Quarter</i>	15 5 10 P.M.
<i>New Moon</i>	8 11 50 P.M.	<i>Full Moon</i>	23 5 53 P.M.
	<i>Last Quarter</i>		31d. 9h. 58m., P.M.

Sun Sets.	Moon Rises.		REMARKABLE EVENTS.	Sun Rises	Sun Sets.	Moon Rises.
7 45	10 51	1 W	1834, Slavery abolished in British Colonies.	4 49	7 23	10 13
7 45	11 08	2 Th	1771, Belfast Charitable Society founded.	4 50	7 22	10 43
7 45	11 25	3 F	1492, Columbus's 1st voy. 1870, Bat. of Saarbruck.	4 51	7 21	11 20
7 45	11 47	4 S	1873, (5th), Dr. Morgan, Belfast, died, aged 74.	4 52	7 19	A.M.
7 44	A.M.	5 Sun	IT IS THE SABBATH OF THE LORD IN ALL YOUR DWELLINGS.—Lev.	4 53	7 18	0 08
7 44	0 14	6 M	1835, Dr. McCrie died, Edinburgh, aged 64. [xxiii. 8.	4 54	7 17	1 11
7 44	0 47	7 Tu	1867, Atlantic telegraph cable laid.	4 55	7 16	2 26
7 43	1 32	8 W	1827, George Canning, senator, died.	4 57	7 14	SETS.
7 43	2 27	9 Th	1812, U. S. Troops and Gen. Hill evacuate Canada.	4 58	7 13	7 27
7 42	SETS.	10 F	1759, Battle of Montmorenci.	4 59	7 12	8 01
7 42	8 43	11 S	1849, Queen Victoria visited Belfast.	5 00	7 10	8 23
7 41	9 14	12 Sun	A SABBATH OF REST TO THE LORD.—Ex. xxxv. 2.	5 01	7 08	8 45
7 41	9 39	13 M	1667, Bishop Jeremy Taylor died.	5 02	7 07	9 09
7 40	10 02	14 Tu	1863, Lord Clyde died.	5 03	7 05	9 36
7 39	10 24	15 W	1660, (14th), Tricentenary of Reforma'n in Edin.	5 04	7 04	10 09
7 39	10 44	16 Th	1848, Immense conflagration at Constantinople.	5 06	7 02	10 47
7 38	11 08	17 F	1874, Rev. C. C. Stewart, Owen Sound, died.	5 07	7 01	11 34
7 37	11 36	18 S	1792, Earl Russell born.	5 08	6 59	A.M.
7 36	A. M.	19 Sun	THEY SHALL KEEP MY LAWS AND HALLOW MY SABBATHS.—Ezek.	5 09	6 58	0 30
7 36	0 10	20 M	1869, (19th), Dr Burns died, aged 80. [xliv. 24.	5 10	6 56	1 30
7 35	0 49	21 Tu	1860, Prince of Wales at Quebec.	5 11	6 55	2 34
7 34	1 39	22 W	1842, Treaty of peace betw. England and China.	5 12	6 53	3 40
7 33	2 38	23 Th	1818, First steamer from Buffalo to Detroit.	5 13	6 51	RISES.
7 32	RISES.	24 F	1573, "Black Bartholomew."	5 15	6 50	7 05
7 31	7 59	25 S	1867, M. Faraday died, aged 76.	5 16	6 48	7 21
7 30	8 21	26 Sun	THEY SHALL THE LAND ENJOY HER SABBATHS.—Lev. xxi. 34.	5 17	6 46	7 39
7 29	8 40	27 M	B. C. 55, Landing of Julius Cæsar.	5 18	6 45	7 58
7 28	8 57	28 Tu	351, Augustine, Bishop of Hippo, born.	5 19	6 43	8 18
7 27	9 14	29 W	1819, (26th), Albert the Good born.	5 20	6 41	8 45
7 26	9 31	30 Th	1850, Sir John Ross died.	5 21	6 39	9 16
7 24	9 50	31 F	1688, John Bunyan died, aged 60.	5 23	6 38	9 59

SEPTEMBER—1877.

MOON'S PHASES.

	D. H. M.			D. H. M.
New Moon	7 7 43 A.M.	Full Moon	22 10 17 A.M.	
First Quarter	12 5 50 A.M.	Last Quarter	30 1 03 A.M.	

REMARKABLE EVENTS.		Sun Rises.	Sun Sets.	Moon Rises.
1	S	Meeting of Gen. Assembly's Com. in Montreal.		5 23 6 36 10 53
2	Sun	WHEN SHALL THE LAND KEEP A SABBATH TO THE LORD.—Lev. xxv. 2.		5 24 6 34 A. M.
3	M	1658, Oliver Cromwell died.		5 26 6 32 0 01
4	Tu	1876, Dr. Taylor, Montreal, died.		5 27 6 31 1 17
5	W	1774, First U. S. Congress met in Philadelphia.		5 28 6 29 2 42
6	Th	1812, (4th) Burning of Moscow.		5 29 6 27 4 07
7	F	1854, Allies sailed for Crimea.		5 30 6 25 SETS.
8	S	1860, Garibaldi entered Naples.		5 31 6 24 6 47
9	Sun	TO-DAY IS A SABBATH TO THE LORD.—Exod. xvi. 25.		5 32 6 22 7 10
10	M	1855, (9th) Sevastopol taken by the Allies.		5 33 6 20 7 37
11	Tu	1513, Battle of Flodden Field.		5 35 6 18 8 08
12	W	1819, Blucher died.		5 36 6 16 8 43
13	Th	1759, Quebec stor'd & taken by Brit'h und. Wolfe.		5 37 6 14 9 28
14	F	1735, R. Raikes, founder of Sab. Schools, born.		5 38 6 12 10 22
15	S	1827, R. Pollock, author of Course of Time, died.		5 39 6 11 11 22
16	Sun	THE LAND ENJOYED HER SABBATHS.—2 Chron. xxxvi. 21.		5 41 6 09 A.M.
17	M	1786, Frederick the Great of Prussia died.		5 42 6 07 0 26
18	Tu	1791, 1st Pres. celebrat'n of L'd's Sup. in Mont'l.		5 43 6 05 1 31
19	W	1646, Rev. Alex. Henderson died at Edinburgh.		5 44 6 03 2 35
20	Th	1870, The Pope's Temporal power ended.		5 45 6 01 3 39
21	F	1792, Abolition of Royalty in France.		5 46 5 00 4 41
22	S	1825, Foundation of Knox's Monument, Glasgow.		5 47 5 58 RISES.
23	Sun	KEEP MY SABS. AND TAKE HOLD OF MY COVENANT.—Isa. lvi. 4.		5 48 5 56 6 05
24	M	1690, 1st Meeting of Synod of Ulster, at Belfast.		5 50 5 54 6 27
25	Tu	1870, Siege of Paris commenced.		5 51 5 52 6 50
26	W	1854, British took possession of Balaklava.		5 52 5 50 7 18
27	Th	1758, Lord Nelson born.		5 53 5 49 7 58
28	F	1808, Opening of Theological Seminary, Andover.		5 54 5 47 8 47
29	S	1870, Capitulation, Strasburgh. <i>Michaelmas Day.</i>		5 55 5 45 9 48
30	Sun	KEEP THE SABBATH DAY.—Deut. v. 15.		5 57 5 43 11 02

OCTOBER—1877.

MOON'S PHASES.

D. H. M. 22 10 17 A.M. 30 1 03 A.M.	D. H. M. 6 4 41 P.M. 13 10 25 P.M.	D. H. M. Full Moon 22 2 13 A.M. Last Quarter 29 9 04 A.M.
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		REMARKABLE EVENTS.	Sun Rises.	Sun Sets.	Moon Rises.
	1 M	1859, Rev. John Angell James died, aged 76.	5 58	5 41	A.M.
6 36	2 Tu	1873, Evangelical Alliance met in New York.	5 59	5 40	0 18
6 34	3 W	1807, First American Steamboat launched.	6 00	5 38	1 40
6 32	4 Th	1860, Union of Pres. Ch. of N. S. and Free Church.	6 01	5 36	3 01
6 31	5 F	1536, (4th) First English Bible printed at Zurich.	6 02	5 34	4 21
6 29	6 S	1747, David Brainard died.	6 04	5 32	SETS.
6 27	7 Sun	IS IT LAWFUL TO HEAL ON THE SABBATH DAY?—Mat. xii. 10.	6 05	5 31	5 35
6 25	8 M	1871, Great Fire at Chicago.	6 06	5 29	6 04
6 24	9 Tu	1855, Treaty ratified betw. Japan and G. Britain.	6 07	5 27	6 38
6 22	10 W	1864, Intercolonial Conference at Quebec.	6 08	5 25	7 21
6 20	11 Th	1808, (10th), Hugh Miller born.	6 10	5 24	8 12
6 18	12 F	1658, Savoy Confession of Faith published.	6 11	5 22	9 11
6 16	13 S	1492, America discovered by Columbus.	6 12	5 20	10 14
6 14	14 Sun	IS IT LAWFUL TO DO WELL ON THE SAB. DAYS.—Matt. xii. 12.	6 13	5 19	11 20
6 12	15 M	1644, William Penn born.	6 14	5 17	A.M.
6 11	16 Tu	1686, (15th), Allan Ramsay born.	6 16	5 15	0 25
6 09	17 W	1555, Ridley and Latimer burned at Oxford.	6 17	5 13	1 30
6 07	18 Th	1812, Henry Martyn died.	6 18	5 11	2 31
6 05	19 F	1873, Rev. Dr. Candlish died, aged 67.	6 20	5 10	3 34
6 03	20 S	1816, Henry Kirk White died.	6 21	5 09	4 37
6 01	21 Sun	JESUS HEALED ON THE SABBATH DAY.—Luke xiii. 14.	6 22	5 07	5 44
5 00	22 M	1647, Major E. Ellis ord. sider at Templepatrick.	6 23	5 06	RISES.
5 58	23 Tu	1641, Irish rebellion and massacre.	6 25	5 04	5 22
5 56	24 W	1648, Thirty Years' War concluded with treaty.	6 26	5 03	5 59
5 54	25 Th	1685, Revocation of the Edict of Nantes.	6 27	5 01	6 44
5 52	26 F	1751, Dr. Doddridge died.	6 28	5 00	7 42
5 50	27 S	1553, Servetus burned at Geneva.	6 29	4 58	8 50
5 49	28 Sun	THE SABBATH WAS MADE FOR MAN.—Mark ii. 27.	6 31	4 57	10 06
5 47	29 M	1618, Sir Walter Raleigh beheaded.	6 32	4 55	11 24
5 45	30 Tu	1710, (20th), Boswell born	6 34	4 54	A.M.
5 43	31 W	Earl of Rosso died, 1867. <i>All-Hallow Eve.</i>	6 35	4 53	0 43

NOVEMBER—1877.

MOON'S PHASES.

	D. H. M.		D. H. M.
<i>New Moon</i>	5 3 30 A.M.	<i>Full Moon</i>	20 5 02 P.M.
<i>First Quarter</i>	12 6 27 P.M.	<i>Last Quarter</i>	27 4 48 P.M.

REMARKABLE EVENTS.		Sun Rises.	Sun Sets.	Moon Rises.
1	Th	1609, Sir Matthew Hale born.		6 36 4 51 2 00
2	F	1770, Cruden, framer of Concord., died, aged 69.		6 38 4 50 3 17
3	S	1869, Dr. Bayne died, aged 53. 1740, Toplady born.		6 39 4 49 4 35
4	Sun	THE SON OF MAN IS LORD ALSO OF THE SABBATH.—Luke vi. 5.		6 40 4 47 5 53
5	M	1704, (4th), London Missionary Society formed.		6 42 4 46 SETS.
6	Tu	1860, Ab. Lincoln elected President of U. S.		6 43 4 45 5 11
7	W	1856, First mar. of Hindoo widow cel. at Calcutta.		6 44 4 44 6 00
8	Th	1674, Milton died. 1841, Prince of Wales born.		6 45 4 42 6 55
9	F	1691, Declaration of Wm. III. in favor of Presb'ns.		6 47 4 41 7 59
10	S	1483, Martin Luther born.		6 48 4 40 9 05
11	Sun	THE FIRST DAY OF THE WEEK THEY CAME TO THE SEPULCHRE.		6 50 4 39 10 11
12	M	1615, Richard Baxter born. [Mark xvi. 2]		6 51 4 38 11 16
13	Tu	1618, Synod of Dort convened.		6 52 4 37 A.M.
14	W	1851, (13th) Sub. Teleg. betw. Dover & Calais opd.		6 53 4 36 0 19
15	Th	1735, John Howie, auth. of "Scot. Worthies," born.		6 55 4 35 1 21
16	F	1847, Partition of Poland by Rus., Prus., and Aus		6 56 4 34 2 24
17	S	1558, Queen Mary died. Queen Elizabeth's Day.		6 57 4 33 3 28
18	Sun	THE FIRST DAY OF THE WEEK JESUS CAME AND STOOD IN THE MIDST.		6 58 4 32 4 35
19	M	1839, Jno. Williams died at Erromanga. [Jno. xx. 19]		7 00 4 31 5 45
20	Tu	1863, Lord Elgin died.		7 01 4 30 RISES.
21	W	1840, Princess Royal born.		7 02 4 29 4 39
22	Th	1638, General Assembly met at Glasgow.		7 03 4 29 5 35
23	F	1872, Sir John Bowring died.		7 05 4 28 6 41
24	S	1572, John Knox died, aged 67.		7 06 4 27 7 56
25	Sun	AND AFTER EIGHT DAYS CAME JESUS AND STOOD IN THE MIDST.		7 07 4 27 9 14
26	M	1857, (25th), Sir H. Havelock died. [John xx. 26]		7 08 4 26 10 31
27	Tu	1846, Wreck of Steamer Atlantic.		7 10 4 26 11 49
28	W	1859, Washington Irving died		7 11 4 26 A. M.
29	Th	1847, Massacre of Missionar's by Oregon Indians.		7 12 4 25 1 04
30	F	1862, Sheridan Knowles died. St. Andrew's Day.		7 13 4 25 2 20

DECEMBER—1877.

MOON'S PHASES.

D. H. M.

D. H. M.

New Moon..... 4 4 46 P.M. *Full Moon*..... 20 6 34 A.M.
First Quarter 12 4 17 P.M. *Last Quarter* 27 1 02 A.M.

D. H. M.
20 5 02 P.M.
27 4 48 P.M.

Sun Sets.	Moon Rises.
4 51	2 00
4 50	3 17
4 49	4 35
4 47	5 53
4 46	SETS.
4 45	5 11
4 44	6 00
4 42	6 55
4 41	7 59
4 40	9 05
4 39	10 11
4 38	11 16
4 37	A.M.
4 36	0 19
4 35	1 21
4 34	2 24
4 33	3 28
4 32	4 35
4 31	5 45
4 30	RISES.
4 29	4 39
4 29	5 35
4 28	6 41
4 27	7 56
4 27	9 14
4 26	10 31
4 26	11 49
4 26	A. M.
4 25	1 04
4 25	2 20

REMARKABLE EVENTS.		Sun Rises.	Sun Sets.	Moon Rises.
1 S	1844, Princess of Wales born.	7 14	4 25	3 36
2 Sun	THE FIRST DAY OF THE WEEK WHEN THE DISCIP'S GAME TOGETHER.	7 15	4 24	4 52
3 M	1557, 1st cov'e't. signed by Lords of Congregation. Acts xx. 7.	7 16	4 24	6 08
4 Tu	1808, The Inquisition abandoned.	7 17	4 24	SETS.
5 W	1611, Authorized version of Eng. Bible issued.	7 18	4 24	4 42
6 Th	1837, Rebellion broke out in Canada.	7 19	4 24	5 43
7 F	1642, Mary Queen of Scots born.	7 20	4 24	6 49
8 S	1691, Richard Baxter died in London.	7 21	4 24	7 52
9 Sun	UPON THE FIRST DAY OF THE W'K LET EV'Y ONE LAY BY HIM IN STORE. [1 Cor. xvi. 2.]	7 22	4 23	9 02
10 M	1868, Rev. D.: Krummacher, Potsdam, died.	7 23	4 23	10 06
11 Tu	1840, 7 ministers in Presb. of Strathbogie suspen.	7 24	4 23	11 07
12 W	1718, (11th), Charles XII., of Sweden, killed.	7 25	4 24	A. M.
13 Th	1868, Dr. Cook, Belfast, died, aged 80.	7 26	4 24	0 10
14 F	1861, Prince Albert died.	7 26	4 24	1 12
15 S	1799, Washington died.	7 27	4 24	2 17
16 Sun	I WAS IN THE SPIRIT ON THE LORD'S DAY.—Rev. i. 10.	7 28	4 25	3 26
17 M	1792, First Lower Canada Parliament met.	7 28	4 25	4 36
18 Tu	1778, (17th), Sir H. Davey born.	7 29	4 25	5 48
19 W	1813, Battle of Niagara.	7 29	4 26	6 59
20 Th	1817, Rev. John Newton died.	7 30	4 26	8 01
21 F	1736, First attempt at steam navigation.	7 31	4 27	RISES
22 S	1811, Archbishop of Canterbury born.	7 31	4 27	6 57
23 Sun	THERE REMAINETH THEREFORE A SABBATH TO THE PEOPLE OF GOD.	7 32	4 28	8 19
24 M	1870, Rev. Albert Barnes died, aged 70. [Heb. iv. 9.]	7 32	4 28	9 39
25 Tu	1642, Sir Isaac Newton born. [Christmas Day.]	7 32	4 29	10 55
26 W	1853, (27th), Rev. W. Jay, Bath, died.	7 33	4 30	A. M.
27 Th	1829, Rev. Dr. Mason died.	7 33	4 30	0 10
28 F	1859, Lord Macaulay died.	7 33	4 31	1 25
29 S	1809, William E. Gladstone born.	7 33	4 32	2 40
30 Sun	KEEP THE SABBATH DAY TO SANCTIFY IT.—Deut. v. 12.	7 34	4 32	3 55
31 M	1384, John Wickliffe died.	7 34	4 33	5 08

Papers on Presbyterian Topics.

GOD'S RULE FOR GIVING.

BY THE EDITOR.

It is one of the strange and startling facts of our day, that there are so few Protestant Churches that can boast of a sound and scriptural system of finance. Each Church has a system of doctrine, and a system of government, which it professes to find somewhere in the Bible, but where is the Church that ventures to assert that its system of raising money is founded on Divine authority? The fact is, that the great and good men who reformed the Church in the sixteenth century were so engrossed with illustrating and defending the fundamental articles of our common faith, the weightier matters of the law, such as Justification and Regeneration and Sanctification, that they were led to depreciate the positive ordinances of Christianity, such as the Sabbath, and more especially systematic beneficence, as dealing with money which they knew to be the root of many of the evils from which they laboured to deliver the Church. It is only lately and especially in connection with the call to extended missionary work, that the voluntary churches of Britain and America (roused also by the appeals and expositions of such men as Rev. Mr. Harris, Rev. Mr. Ross, and Rev. W. Arthur, the modern apostles of systematic benevolence) have turned to the Word of God for light on the relation in which gold stands to the gospel. This great truth is now therefore beginning to assert itself very generally (a new era for Protestantism) the truth, viz: that, in the Bible Christians can find, not only a complete system of doctrine, and a definite system of government, but also a *clear and comprehensive system of finance.*

EDEN.

It would be strange if God, who has fixed so definitely the proportion of time, should leave indefinite the proportion of substance. That some portion of our substance is demanded, is clear from the way God fenced in one tree in the Garden of Eden as belonging to Himself. One tree belonged to the Lord of the garden. It stood for God as evidence of His lordship over this earth; and to man it stood as evidence of his vassalage to his Creator and God. Unless God was prepared to abrogate His sovereignty over the earth and man, there must needs be some visible token of His claim, some share assigned to Him of the produce of Eden. For man to touch that tree was therefore not only to do a thing forbidden, but to rob God. And just as the Sabbath was enjoined on man after his expulsion from paradise, so also did God continue to claim a certain share of man's substance, as is clear from the words used in regard to Abel's worship: "He brought of the firstling of his flock." Why firstling? And what is the precise idea conveyed here? By firstlings, Deut. xiv. 23, compared with Num. xviii. 17, are meant tithes

animals. God cannot abandon, therefore, the claims he made in Eden, for he claimed there, as to time and substance, only what is eternally and immutably His due. The firstling of the flock is therefore the fee-duty which man as God's feudatory owes his Lord. Cain's departure from this order in bringing not a fixed share, but whatever came to hand was, Tertullian thinks, the first step in the sad apostacy which ended by his "going out from the presence of the Lord," and abandoning altogether set times and forms of worship. A similar law of order and proportion Noah seems to have followed when anew he set up Divine worship after the flood (Gen. viii. 20), and from him, as Selden in his learned treatise on Tithes shews, the practice of consecrating to the gods the tenth of the fruits of the earth, and the spoils of war, spread out among all the nations of antiquity. This law of giving, Abraham observed, when he as the representative of the saints, till the end of time, gave tithes to Melchizedek, the representative of Christ. This law of giving, which Isaac probably allowed to fall into disuse, (this is generally a marked feature of a back-sliding Church,) Jacob, at Bethel, speaking for his Spiritual seed, till the end of the world, vowed to re-establish as soon as God brought him back to his father's house,—“And of all that thou shalt give me I will surely give the tenth unto Thee.”—(Gen. xxviii. 22.)

MOSES.

Moses, therefore, did not establish the law of the tithe any more than he did the law of the Sabbath; he only restored, re-established, and accommodated to Jewish use, what was from the beginning, and what was intended to be to the end, of perpetual and universal obligation. The tithing system of the Jews, like the Jewish Sabbath, was in many of its details of a transient and local character. In fact it would seem that according to Mosaic institution there were two if not three orders of tithes, which would be equivalent to three-tenths of the people's income, but let us remember that this included the tax for maintaining their poor, and for maintaining their municipal and general governments, which were in the hands of their spiritual rulers. In this aspect the Jewish mode of tithes are no more binding on Christians than is the Jewish mode of the Sabbath; but the great duty which underlies the tithe (a fixed proportion of the substance to God) is as binding on Christians as is the other great duty (a fixed proportion of our time to God) which underlies the Sabbath.

CHRIST.

Christ came not to destroy, but to establish the law. He came to re-affirm and re-establish God's claim to the whole heart, God's claim to the whole Sabbath, and God's claim to the whole tithe. He establishes no Sabbath, for it was established already; He establishes no system of finance for His Church, because it was established already. Is it possible that the Jewish Christians who clung so tenaciously to the Jewish ritual, that it needed a vision from heaven to reconcile them to admit Gentiles to membership, would cling thus to every thing Jewish, and yet let go the very foundation of the Church's outer life—the tithe? Instead of rebelling, as many Christians do in our day, against the doctrine of giving the tenth to Christ, they said, “that is too little,” and many of them sold all their possessions and laid them at the Apostles' feet. Like the fabled Minerva who sprang fully armed from the brain of Jupiter, so the early Christian Church came into existence with

a complete system of finance, which enabled the early Jewish missionaries at once to take the field in every direction for Christ, sustained by the tithes of the Jewish converts, while Paul, the Apostle of the Gentiles, (who had no such system) was forced to labour with his own hands. But while thus labouring in Corinth, he entered his emphatic protest against the selfishness of the Gentile converts, who allowed this thing, and he boldly proclaimed (1 Cor. ix. 13, 14,) that the law of tithes which the Jewish converts honoured, was binding also on the Gentile church. "Do ye not know that they which minister about holy things live of the things of the temple, and they that wait at the altar are partakers with the altar? EVEN so hath the Lord ordained that they which preach the Gospel should live of the Gospel. "EVEN so." What is the force of that conjunctive clause? It means that there is some point of similarity between the institution of Moses and the institution of Christ, ament the sustenance of the ministry. What is that point? It is simply this. That, as under Moses a certain proportion of the people's substance belonged to the temple, so under Christ ("even so,") a like proportion, at least, belongs to the Church for its ministerial and missionary work. In Corinth it ought to be done, *even so* as in Jerusalem.

BENEFITS.

The recognition of this truth as to its general outline, (for among a commercial and a professional people it is difficult at times to decide what the increase of a year really is) by the Christian Church would bring these solid advantages. It would (1) increase largely the income of our missionary societies. It is true that generally the Christian ministry is underpaid, but it is not in the interests of ministers we write, and that is indeed a very small evil compared with the awful condition of the heathen world for lack of liberality on the part of the Church. It does not, on the whole, do great harm to ministers to be poor, but it does do harm for whole countries to be altogether without the Gospel. It would (2) set free at once the hands of ministers from the toil of raising funds by devices which are unscriptural and detrimental to the church's well-being and their own spirituality of mind. It would (3) render it unnecessary for the Church to ask the money of ungodly men who are tempted to despise the eagerness with which their means are sought, as contrasted with the carelessness shown as regards their souls' salvation. It would (4) infuse moderation and caution into the business of the country. There is a goddess haste to be rich, a precipitate race for gold which plunges, at recurring intervals, the commercial community into depression and ruin, which breaks hearts, scatters families, and causes many to make shipwreck of their faith. Would not the state of mind that leads to this, be cured by holding all our goods in trust for God, by making each year an inventory of our prosperity, and by consecrating to him a portion of our gains before we rushed into any speculation? It would (5) bring down on the community temporal and spiritual blessings. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and in offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open upon you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it," (Mal. iii. 8, 9, 10.) It is unfortunate that through its connection

with the state, and its association in the minds of many with inquisition and force, the very name of "tithe" is odious; while to others it is odious because it makes a demand on their means, too large for their narrow hearts, which leads them to cry, "What meaneth this waste?" but there are many who are sincerely anxious for light on this duty; to such we commend this subject as one of the pressing questions of our day, believing that a new era would dawn on home and foreign missions, and that a new joy would arise to our religion did we begin to deal more honestly with God in the simple affair of money.

CONCLUSION.

In conclusion we remark (1), That God's system of finance, if generally adopted, would revolutionize Christendom. Here is what the *Baptist Weekly* says as to its bearing on that denomination in America: "The average daily income of each man, woman and child in the country is 55 cents. There are 1,915,300 Baptist Church members, whose aggregate daily income, by that estimate, would be \$998,415. One tenth of this multiplied by 312 working days of the year would give, if all good Baptists gave a tithe to the Lord, the noble offering of \$31,150,548." We remark (2), That the doubts with which many meet this subject is no discouragement. All great reforms were met with doubts. There are pleasing indications on every side that the Churches of Christ are about to enter on a new era of liberality and work for the Lord. The *science of Christian economy*, as this subject may be called, is being studied by practical men, and the more men examine it the more they are amazed at the position in which the Reformation Churches have allowed this great question to rest, and the more they see how untenable it is. And (3), it is to be borne in mind that in a question of this kind ministers of the Gospel must come to the front. The Levites paid tithes, and so ought ministers of the Gospel to be foremost in thus devoting a fixed portion of their income to the work of the Lord. It is wise for them to educate by their example and spirit, the flock that expects from them *example* as well as precept.

"The amount of money," says Dr. Speers, "which a definite proportion of the incomes of the ministry alone would afford, to aid the work of the Church, far surpasses the imagination of most persons. The salaries of 5000 Presbyterian Ministers (of the U. S. A.) amount to about \$4,000,000 per annum. The one-tenth of this sum would be equal to the present total average contributions of the whole Church to the Foreign or Home Mission Boards. If distributed among the several boards it would support one-fourth of their entire work. We know, however, that the contributions of the ministry form a large part of the present revenues of the boards, and are, proportionally, greatly in advance of those of the laity." The total amount of stipend paid to the Ministers of the Presbyterian Church in Canada for the year ending 1876, was over \$442,000, the tenth of which gives the sum of \$44,200, which is very nearly twice the income of the Home Missions (east and west) of the church, and more than three times the income of its Foreign Missions.

We believe that, in Canada also, a large proportion of the Missionary income of the Protestant Churches is derived from the gifts of its ministry. But it is doubtful, however, whether any large number of the ministry of these Churches have come up to the full requirements of Paul's rule, and to the full responsibilities of their position as examples to the flock. This may be one reason why so many pulpits are silent, not as to giving in general, but

as to the proportions and periods in which the giving should be. To obtain a proper stand-point from which to view broadly and truly this important subject, let ministers of the Gospel, and members of the church, ponder the sufferings through which the early teachers and disciples of Christianity had to pass, when they were made "a spectacle unto the world, and to angels and to men," "when they suffered hunger and thirst and nakedness," "when they laboured working with their own hands," and let them also remember "Him who though he was rich, yet for our sake became poor, that we, through His poverty, might be rich."

THE OFFICE OF EVANGELIST—HAS IT CEASED?

BY REV. GEORGE M. ORANT, M.A., HALIFAX, N.S.

According to one of St. Paul's classifications, the officers of the ministry, consist of Apostles, Prophets, Evangelists, Pastors and Teachers.* The Church holds very generally that the first two were extraordinary and that they have ceased; and that the last two were ordinary and intended for all time,—pastors being our stated ministry, and teachers including officers as wide apart as Professors of Theology and Sunday School Teachers. But the Church does not seem to be so clear about the office of Evangelist. It holds a middle place between the two extraordinary and the two ordinary offices, some authorities class it with the former, while others class it with the latter. Stewart † considers that evangelists were assistants or vicars of the Apostles; that they like the Apostles were needed only in primitive times; that their work was to instruct the people in the first principles of Christianity, to explain and institute the scriptural form of church government, and to superintend the infant Churches for a time; and that when the Apostolic office ceased, that of the Evangelist ceased also. The Presbyterian Church (South) in the United States, one of the most orthodox and conservative of Churches, on the other hand acts on the supposition that the office was intended to be perpetual. In a recent report of its committee on Evangelistic Labour, the evangelist is classed with the pastor, and Presbyteries are exhorted to diligently and prayerfully seek out men qualified for evangelistic work, and call them to it. In Euchologion, the book of common order issued by the Church Service Society of the Church of Scotland, a volume much used by the younger clergy, the office of Evangelist seems to be considered as identical with that of Foreign Missionary. A form of prayer is given to be used at the institution of a pastor, a different form when the person ordained is appointed to the office of "an Evangelist or Missionary," and a third form for the institution of a Teacher or Doctor in a School of Theology. In the Presbyterian Church of Hungary, the office has been preserved as Stewart supposes it to have existed in the primitive Church, the evangelist being a sort of superintendent or semi-bishop.

Looking at the question practically, let us consider whether we need in Canada a class of men distinct from pastors and teachers, in order to the more efficient ministry of the word, and what their authority and relations to our existing organization should be.

* Eph. iv. 11.

† "Scriptural form of Government," p. 52.

The first thing that strikes us, is, that such a class has already grown up in America, and that their services are in great demand abroad as well as at home. Since the success that attended the preaching and singing of Moody and Sankey in Great Britain, the Churches in the Old Country are predisposed to listen to American Evangelists; and several are now at work in different places, of whom Major Cole of Chicago is perhaps the most noted. England has given to the Church several representatives of the same class. Of these English evangelists, Henry Varley's name is best known in America. The eagerness of the Church to receive and welcome the co-operation of such men is astonishing. Hundreds of cities clamour for Moody. Visits from men like Needham, Earle, and others are sought for only less eagerly.

Beside those men, who are not closely connected with any one denomination, we all know ministers who are not successful pastors, but who are singularly blessed in evangelistic work. They like to go from place to place preaching the Gospel, and they get invitations enough from their brethren to keep them employed the whole year, invitations which they cannot accept while settled over congregations. The Church has given them work that they are not suited for, and it ignores their special gifts. Is the work that they are specially qualified for needed among us?

A very good answer at hand, is that there is a great demand for this ministry among our Christian people. And if it is needed in the Old World, where the ordinary ministry is so efficient and numerous, and in the cities of Canada and the States, how much more is it needed among our country congregations, many of which are often vacant, while others are suffering from poverty, isolation, low ideals of Christian life, and many other difficulties and discouragements. A new voice, the voice of an earnest gifted man is almost sure to evoke deep feeling in those congregations. And such a man would also be able to guide the awakened and anxious ones. He has had a larger experience than the ordinary pastor, in dealing with all phases of spiritual experience. And the times of refreshing, likely to result from his labours would benefit pastors as well as people.

Some Christians are prejudiced against evangelists or revivalists,—a hateful name by which they are sometimes known—because of objectionable features in the conduct or the services of one or other with whom they have come in contact. One has been known to put the ordinary ministry in false positions before their own people, by lording it over them, making them confess their shortcomings abjectly in public, or even attacking them by innuendo or outrightly. Another has preached doubtful doctrine, a third has simply worked upon the feelings, and his visit to sections of the country can be traced like fire that has swept over a prairie; there was a great blaze for a little moment, and then blackness and barrenness for a long time. A fourth has shewn undue anxiety about the collection; while apparently Christ-like, he takes good care to make at least ten thousand dollars a year out of his itineratings.

No doubt. But is it not evident that these evils have arisen from the Church not taking official oversight of this class of workers? There is a place for them. The Head of the Church supplies them. The leading ministers of the Church know them, inside and outside their own communion, and invite their co-operation. Ministers from all parts of the country write imploring a visit from one or other of them. But as the Church we ignore

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their existence, and are thus powerless to check their irregularities or supplement their deficiencies.

The office should be revived by the Church. Our very best men are required for it, and as the committee of the Presbyterian Church (South) says, we will not get these, and no progress will be made in the matter "until the dignity and importance of this office and work are recognized."

To whom should the appointment of such men be entrusted? Why not to our Synods? This and various other matters should be committed to Synods, not merely to provide them with distinctive work, but because it will be simply impossible for our General Assembly to grapple with everything in a Church, so widely extended as ours is. It would not do to entrust the ordination of such men to Presbyteries or to any Board or Committee. The Synod should call them, and not call broken down men, but men whom the general voice of the Church has already pointed out as having the requisite gifts. When one has been so called and set apart, a fixed stipend should be secured to him, paid either from a district fund, or through the Home Mission Board. He should be connected with some Presbytery and have all the rights and privileges of other qualified members in that Presbytery. At the Synod his work for the year could be mapped out. While within the bounds of Presbyteries other than his own, he would be subject to them, and would have only the right to sit and deliberate. This sketch of his relationship to our existing Church organization, is submitted merely as a suggestion. Let the propriety of reviving the office be conceded, and there will be no difficulty in defining his place. The one danger to be guarded against is too rigid definition at the outset. Our Church is free. It has all power in itself. It can check evils when they appear or make rules as they are called for.

What does the Church exist for? To save the souls of men, to extend the kingdom of Christ, to develop Christian character to the highest possible point, and to all its rightful issues. In order to accomplish these high ends, it must fearlessly use every agency that God blesses. "Where the Spirit of the Lord is, there is liberty." If new modes of working, new agents or agencies are needed in new lands and new generations, let the Church acknowledge them, and do so not timidly but trustfully. In this as in similar cases it may be found that what we call new is really old.

OUR TRINIDAD MISSION.

BY DR. P. G. M'GREGOR, HALIFAX.

This Mission has for its object the evangelization of natives of India who are living either temporarily or permanently in the West Indies, and more especially in the Island of Trinidad. The mission originated in a visit to that island by Mr. Morton for health some ten years ago. He there saw a large body of Asiatics, chiefly Hindoos, from India, indentured to labour for five years, with the privilege of return at the expiration of that time. The British Government took care that they should be treated as men, not as slaves, and that wholesome food and medical attendance should be provided,

While the body was thus cared for, no provision appeared to be made by either Church or State for their souls. The spirit of the young traveller was stirred within him, and on returning home, he laid the facts before his Synod, and asked them to send the Gospel to the Coolies of Trinidad.

After the delay of a year for full inquiry, the information gathered, and the providential indications all pointing in the same direction, the Synod unanimously determined to send a missionary, and Mr. Morton went forth, and commenced at once to lay the foundations on which he and others should build. After three years of devoted and successful labour, the mission was strengthened by the arrival of Rev. K. J. Grant, and two years ago Rev. Thomas Christie went forth as the third missionary.

In estimating the importance of the work done in the Island of Trinidad, among the Coolies, it must be remembered that at the date of the inception of the mission, there was no organized Christian Mission in Trinidad, and no missionary labouring among the Coolies. There was no public opinion in favour of such an effort, the prevalent idea being that the attempt to christianize the Coolies was hopeless; more especially as, generally speaking, they were not a permanent part of the population. At first the public looked on with undisguised scepticism, but Mr. Morton went to work as "one called of God," and when six years had passed, and he was about to enjoy his furiough of one half-year at home, the following results could be shewn:—

For six years service of Mr. Morton, and three years service of Mr. Grant.....	£2250 0 0
For building of Church; passages of Missionaries, and incidental expenses.....	750 0 0
	Stg. £3,000 0 0

RESULTS.

1st. Twelve Schools with 323 Asiatics and 145 Creoles, in all 468, receiving a Christian education, under the superintendence of the Missionaries.

2nd. A band of nine native teachers, some of whom were evangelizing, as well as teaching, the children of their fellow countrymen.

3rd. The public awakened and co-operating. His Worship, the Mayor of San Fernando, presiding, at a public examination of the chief school, expressed the thanks of the community and of the Government, for the public benefits conferred by the Missionaries.

4th. A flourishing little Church of twenty-three members who were nearly all, three years previous, in a state of heathenism. These had been individually instructed and impressed, and in response to their own application, had been examined, trained, and received. Farther, they had not only been baptized, but persecuted, confirmed, and established in the faith.

5th. A house for public worship for the use of Asiatics had been built, dedicated, and occupied every Lord's Day by a congregation varying from 20 to 100, and by Sabbath School and Bible Classes.

6th. A small book of hymns had been published and in daily use by Hindoos of all ages.

7th. School houses built by proprietors of estates, and \$4500 per annum paid for the support of teachers, chiefly by proprietors.

Lastly. A *third Missionary* just located and his entire support provided

by Christian proprietors who thus shewed themselves deeply interested in the spiritual and general welfare of the Coolies on their estates.

Two years more have passed, when £2000 have been expended, but we know not where more valuable returns could be shewn for the money. No increase in the number of Missionaries appears from the latest report, but we find that each Missionary has a native assistant whose time is devoted to teaching and evangelizing. We find the schools have increased to sixteen, and the enrolled pupils to 491, and that an energetic young Nova Scotian of good education is employed, and successfully prosecuting his work as Superintendent of Schools. A young lady teacher has just sailed from Halifax to take charge of the San Fernando School.

We close the outline by presenting the concluding paragraphs of the last report.

It will thus be seen that in the Trinidad Mission there are three Missionaries, each having charge of his own district, and all acting in concert for the common good. Each has an assistant native evangelist. Mr. Morton is aided by Joseph Annagee, Mr. Grant by Lal Behari and Mr. Christie by Benjamin Balarum. There is one superintendant of schools, and twelve teachers. There are about 450 scholars in these schools, all learning to read the Holy Scriptures, and to sing the songs of Zion, and some being instructed in other branches. We have a building for public worship for Asiatics, one of the first in America. We have a regularly organized Church. We have volunteer labourers from among these Asiatics. We have the buildings of Christian liberality. What element of prosperity is there that we have not reported to us?

On the part of our devoted Missionaries, we have another year of work, of successful work, in the Lord's vineyard,—another year during which all the Missionaries have been able to do the work of Evangelists, another year of mercy to their families and assistants as well as to themselves, fever and sickness prevailing, but not permitted to destroy.

While the Church should note these causes of gratitude presented in the review of the year, it should also consider the encouragements to extend the work. One of the most promising of these is the *cordial co-operation of most of the proprietors of estates*. About one-third of the whole expense of the mission is provided by them. Mr. Christie's salary is thus furnished entirely, including house rent, amounting to about \$1500 per annum; and if we estimate the aid furnished to schools in the three districts at \$1700, we have in all a contribution to our funds of about \$3,200 a year.

And there is room for double the number of Missionaries as quickly as they can be furnished. The Coolies are increasing. Hundreds arrive annually, and of late years few have left, so as their numbers grow, Trinidad, unless evangelized, will certainly be heathenized.

There are large districts containing Coolies which remain untouched, and in fact there is about one-half of the Coolie population among whom no missionary labours. And beyond Trinidad, are the 70,000 Coolies of Demerara, and beyond these are the millions of people of Venezuela, Brazil, and other priest-ridden countries of South America, who by their dissatisfaction with papal rule and sacerdotal ritualism, are indirectly inviting the evangelical Churches on this continent to send them the Gospel. The question should at least be well considered, *whether Providence is not directing us to our own continent for our main mission field.*

THE MAINTENANCE OF OUR THEOLOGICAL SEMINARIES.

BY THE REV. PRINCIPAL CAVEN, D.D., TORONTO.

The Presbyterian Church has always deemed the education of its ministry an object of the highest importance; nor have the Colonial branches of that Church shewn less appreciation of their duty in this regard, than the stock from which they sprang. In view of the great efforts on behalf of ministerial education, which, considering their comparatively limited resources they have been willing to make, we might even say, that they have furnished evidence of the value they set upon ministerial training still more emphatic than it has been permitted the mother churches, at least for a considerable period, to furnish.

In the matter of securing an educated ministry, the record of our own Church in all the sections of it previous to union, is extremely honourable. With very limited means and in very unpretentious edifices, the Church began to train a native ministry. In the growth of Presbyterianism in Canada, it has, however, been found necessary to give the work larger proportions, and to prosecute it under conditions which entail a much larger expenditure than sufficed in the earlier days of these Colonies. Neither censure nor regret should be expressed on this account.

There is much in the present state of our Theological Seminaries to be regarded with devout gratitude, and to afford the highest encouragement to still further efforts on their behalf. We should be grateful for the goodly number of promising candidates for the ministry, who are presenting themselves, and for the acceptance which those already trained among us, have met with in the Church. The efforts put forth to secure suitable buildings for the Theological Seminaries have been very successful; and in a short time we may expect to see these respectable edifices free from debt.

But a matter which it now behoves the church to consider with much earnestness, is the best method of providing funds for the *efficient maintenance* of her theological schools. Their financial position is in the mean time far from satisfactory. The last two years have shewn a serious deficit in the ordinary revenue of several of the Colleges; and it has become imperatively necessary to direct our attention at once to this question. The Church cannot be allowed, in any of its schemes, to go deeply into debt.

Obviously it were here out of place to discuss the question of consolidating our theological work and reducing the number of our institutions; for however desirable this may seem on various grounds, no person who has carefully considered the matter will suppose that were it effected, the present expenditure could be much, if anything, reduced. The main advantage would be in the possibility of having more adequate teaching staffs in the consolidated institutions.

There are two methods in which the seminaries may be supported:—*Annual Collections* or Subscriptions, and *Endowment*. As to the first of these methods, we shall not forget that it has been already followed with very remarkable success, considering the many schemes which the Church has had on hand—all equally claiming support from annual collections. Pro-

bably no churches, in proportion to their means, have given at a higher rate for theological education, than have those now embraced in the Presbyterian Church in Canada. In some of these Churches no other method of supporting the seminaries was perhaps possible; nor would it be hard to shew that, in their peculiar circumstances, much benefit accrued to them from the earnest appeals to congregations, which it became necessary to make for the maintenance of the Colleges.

It must, however, be allowed that while the Church has done what entitles her to great credit, something farther is required in order to put our Colleges on a satisfactory financial basis. The present state of things with ourselves, and the history of Theological Seminaries in other countries, equally lead to this conclusion. The most eminent of the Theological Schools of the Presbyterian Church in America, have had to pass through this very struggle with poverty which we ourselves are so familiar with; nor did they escape from it until endowment, coming in the shape of gifts and bequests, began to give them a securer position. The prediction may be hazarded, that it will not be otherwise with the Church in Canada.

For whilst it is perfectly clear to those who intelligently weigh the case, that our Theological Institutions are not less essential to the welfare of the Church, than our Home and Foreign Missionary operations, yet, a very large proportion of our people have no adequate conviction that such is the fact. Hence, to the bulk of our Church members the appeal on behalf of Missionary work can be made with much greater success, than that on behalf of Theological education. Now this would seem to point to the conclusion, that *Endowment*, supplied by those members of the Church who can best appreciate the importance of the Seminaries, is the true remedy for our present embarrassments. Not to speak of strengthening and developing the work in our colleges, we can see little prospect of proceeding in our present way, without a constantly accumulating debt.

We would not confine the duty and privilege of taking part in such a work to the wealthier of our people; though the obligation of providing endowment would rest especially upon them. For many of our members who are not wealthy, are not inferior either in zeal or in knowledge of the Church's wants, to those who are. Every contribution for such a purpose given by those who are desirous of seeing our candidates for the ministry—those who shall explain the mysteries of the Kingdom of God, and defend the truth against its adversaries—receive the best possible preparation for their great work, will be highly valued. Were the Church sufficiently alive to the importance of this matter, no long time need elapse before the Colleges would have their head at least above water: and it would be unnecessary to plead their cause in a manner which may almost appear to put them in competition with the Missionary schemes of the Church.

A *beginning* has already been made in the endowment of the Colleges; enough has indeed been accomplished to shew the possibility of having our entire Theological work placed before long on surer financial foundations. The recent endowment scheme of Queen's College (Arts and Theology), has now realised about \$100,000,—raising the entire endowments of that Institution to more than \$130,000. The generosity of the late Wm. Hall of Peterboro', and of his heirs, has put Knox College in possession of \$40,000, and the Montreal Presbyterian College of \$15,000—raising the endowment of these Colleges respectively, to \$46,000 and \$40,000.

We may surely expect that the Church will look favourably upon the object here proposed; and that we shall have among us many like Mr. Hall, who, in the final disposition of their property, will remember a department of the Church's work, which, at present, is sadly hampered through inadequate support; and many who, during their life time, will not be unwilling to devote a portion of their means to an end so important—so intimately connected with the prosperity and growth of our Church—as the strengthening of our Theological Colleges. We would appeal on behalf of our "Schools of the Prophets," to those who can come to their assistance. Whatever opinion may be entertained as to the desirableness of *complete* endowment, it can hardly be matter of debate, that endowment to such extent as to make the annual collections an adequate supplement of revenue, is greatly to be wished. Were this obtained the Church would be free, as she is not now, to throw her strength into the missionary enterprise. There is little danger indeed that the constant spontaneous liberality of our people would not still have channels sufficiently large and numerous in which to flow. Is there not a loud call addressed to us to attempt work on behalf of the heathen world, on a scale far transcending anything that we have yet thought of?

From a variety of circumstances, a general canvass of the Church for College Endowment could not well be undertaken at present, nor for some time to come: we are not sure, indeed, that the method of a general canvass of families, such as has been made in connection with the building of the Colleges, would in any case be desirable in connection with endowment. Should the more wealthy and liberal members of our Church entertain this subject according to its importance, a house-to-house canvass among the hundreds of our congregations would never be required. In no very lengthened period, by gifts and bequests, as above indicated, sufficient endowment might be accumulated;—sufficient, that is, to relieve the present annual pressure and distress, and to enable the Church to equip the Colleges in a way of much greater completeness. For let it be borne in mind, that the endowment of Professorships is not all that the Colleges need; the system of Scholarships in connection with our theological classes and with the University course of theological students, might, with great advantage, be more fully developed; and the libraries of the Colleges, to make them anything like what such libraries ought to be, would require large appropriations from year to year, which as things are, cannot be made.

To conclude: our Church has not hitherto neglected the training of her ministry, but in the times of Colonial infancy and feebleness, has made exertions which God has been pleased greatly to bless—exertions without which she could never have had the place in the land, which she has to-day; let it not have to be said, that we, to whom greater means are being entrusted, have lost the wide views, the generous impulses, the wise liberality, springing from love to Christ, and from confidence in the truth given us to maintain, which so distinguished the Presbyterian Church in Canada, in its earliest history.

ROMANISM IN THE PROVINCE OF QUEBEC.

BY THE REV. PRINCIPAL MACVICAR, LL.D., MONTREAL.

The limits set to this paper allow me to present only a few leading facts touching the history and present position of Romanism in this Province, and the efforts which are being made to deliver the people from its oppression and darkness. Popery was early and strongly established here by the King of France; and many things at the outset and subsequently conspired to promote its growth and permanency. A large number of the early settlers were from among the ranks of the nobility, and these stamped religious and other institutions with influence and respectability; while the zealous efforts of the Jesuits, who established themselves in Quebec as early as 1635, speedily banished all the Huguenots from the country, and left it entirely in the hands of Papists and specially of the Jesuits, who have since become thoroughly dominant, and now rule both Church and State in this Province. Charlevoix relates that soon after the arrival of a certain number of Jesuits and monks, there was not a single Calvinist to be found in the colony. They were all speedily expelled. Ample provision was also made to secure the propagation of Romanism among colonists of all classes and particularly among the aboriginal tribes. As an illustration of this, we find it distinctly stipulated in the charter granted in 1664, to the West India Company, which was formed to trade with New France, that the requisite number of Ecclesiastics "to preach the Holy Gospel," should be brought to the Colony. It was also provided that Churches should be built for them, and that they should have all necessary facilities for the prosecution of their work. The utmost care was taken that with the increase of population there should be abundant spiritual supervision, and that the material development of the country should not surpass the growth and prosperity of the Church. Accordingly large grants of lands were made by the King to the Jesuits, Recollets and other religious orders, for the establishment and maintenance of Seminaries, Colleges and other religious institutions. For the support of the ordinary clergy tithes were imposed on the people by Royal Edict, and to these they have tamely and patiently submitted for over two hundred years. At first the thirteenth part of everything the ground produced spontaneously or by tillage, together with the same proportion of live stock, belonged to the Church; nothing was to be omitted. The Priest must get his share of all, of grain, flax, hemp, root crops, garden fruits and tobacco. It is not surprising that such a large percentage was found to be burdensome and crushing to the spirit and industry of the people. Relief was accordingly granted in some measure by another Royal Edict in 1667.

By this ordinance tithes were limited to grains alone, and reduced to one-twenty-sixth of the whole. The law thus amended continues still in force, and all the *Habitants*, or farmers, belonging to the Romish Communion, are compelled to give this proportion of their annual income to the clergy. But this by no means represents the entire cost at which popery is sustained. There are numerous additional Church dues, connected with baptism, marriage, the burial of the dead and the offering of innumerable masses for the deliverance of their souls from Purgatory. There are heavy and oppressive

assessments levied on real estate, at the will of the clergy, for building and repairing Churches, *Poslyters* or Manses, and other ecclesiastical edifices. Under this compulsory system it is easy to see how all parts of the country are adorned with magnificent religious structures, while the people dwell in hovels, eat scanty or unwholesome food, and wear coarse and home-made fabrics. No country however fertile, no people, however industrious and frugal, can prosper under these conditions. It is true that the people are supposed, under certain limitations as to a majority of them being agreed, to have a voice in determining the amount of such assessments, but when we take into account the almost universal ignorance in which they are kept, and the overwhelming power of the clergy exercised through spiritual penalties and otherwise, and the fact that all such assessments and dues are recoverable by legal process, in the same manner as municipal or school taxes in Ontario, the rights of the people and their ability to resist the will of the priesthood become purely nominal. Protestants may feel little or no force in the spiritual penalties of Rome, they may ridicule the thought of being stripped of their property and reduced to want through fear of purgatory, because they have no confidence in this Pagan institution. But to a people who fully believe in it, and are convinced that the sacraments are the only channels of grace, and that these are entirely in the hands of the clergy, and may be granted and withheld at their pleasure or caprice, nothing can be more terrible than ecclesiastical censures and the fear of being eternally ruined for lack of these sacraments. Romanism is thus doubly fastened on the necks of this people, both by civil and by spiritual jurisdiction, which is most absolute and potent. This was the state of things established under French rule; and the conquest of the Province by Britain did nothing to unsettle it. On the contrary the British Government sanctioned and confirmed the claims of the Hierarchy. By the Articles of Capitulation in 1759 and 1760, by the treaty of peace in 1763, and by the Act of the Imperial Parliament in 1774, all previous rights and powers of the clergy were conserved, and the Church regarded as virtually established by law. In the Act of 1774 it is expressly declared, that "the Clergy of the said Church (of Rome) may hold, receive, and enjoy their accustomed dues and rights with respect to *such persons only as shall profess the said religion.*"

The exemption from tithes, etc., thus secured to Protestants is satisfactory; and under the provisions of this Act Papists, too, have been allowed to free themselves from such payments by serving a written notice on their priests to the effect that they have abjured Romanism; and thus not a few have escaped from bondage, and are to-day prosperous citizens enjoying the freedom of Protestants and British subjects.

But this boon has been accompanied with a counterbalancing drawback. Through the skill and persistent efforts of the clergy, and the negligence, if not something worse, of our legislators, one of the provisions of this same act has been most flagrantly set aside, and that to the serious detriment of the country. The ninth clause stipulates, "That nothing in this act shall extend, or be construed to extend, to any lands that have been granted by His Majesty, or shall hereafter be granted by His Majesty, his heirs and successors, to be held in free and common socage." In utter defiance of this guarantee, the Romish Church has secured legislation by which she has extended the parish system, with all its machinery and impoverishing disabilities, over many portions of the province previously free, and is thus

enabled to pursue with crushing tithes, taxes, and other church dues, any of her children who may escape beyond the original limits. This is surely worse than the conservation of vested rights. It is favouritism on the part of our legislators shown to one denomination over all the rest. It is the assumption that one sect may and should be established by law. It places civil power in the hands of the clergy, or, what is worse, it makes the civil magistrate the servant and subordinate of the church in collecting tithes and other religious dues. That Protestant legislators should consent thus to bind by legal enactments their fellow-citizens to the feet of the priests seems unaccountable.

But it is not surprising to any who know the history of Romanism and of legislation in this Province. Concessions of all sorts have been readily made by our rulers to the Romish Hierarchy, and from recent appearances it is difficult to say to what extent they are soon destined to go in this direction. A glaring instance occurred in 1839, when the Governor, Sir J. Colborne, and special council, confirmed the title of the Sulpicians as Seigneurs of the Island of Montreal. By this means they have drawn enormous revenues—millions of dollars—from the commutation of the *lods et ventes*, or fines for the sale of real estate in the city. And at the present moment, through clerical influence and control over the Parliament of Quebec, there is nearly twelve million dollars worth of ecclesiastical property—chiefly Roman Catholic—in Montreal, which pays no taxes, yields nothing for the improvement of the city or the administration of its civic affairs. The fact is, that the Quebec Parliament seems now ready to concede any claim or demand by the Hierarchy, and to place itself in complete subjection to the clergy and the pope. What other interpretation can be placed upon the extraordinary terms inserted in the recent Act 38 Vic., Cap. 29, regarding the erection of certain parishes in Montreal? The words are, "Each parish thus recognized is so recognized subject to the provisions contained in the decree of erection relating to it, *as amended by the Holy See*, and published in 1874 in such parish." And the meaning and force of this is strikingly summarized in the margin of the statute in these terms: "Decrees amended by our Holy Father the Pope are binding." So it seems that our statutes are to be hereafter revised and amended by a foreign Potentate; that we are no longer under British rule, but under the sway of an Italian ecclesiastic who has been stripped of temporal power in his own country, and is now to wield it over our heads. Our legislators are no longer to express and promulgate in law the mind and wishes of the people who send them to Parliament, but they are to be the humble servants of the Pope, to make ready to his hand something which he may change, improve, or utterly reject. This may seem an exaggerated view of the matter, but it is easy unfortunately to support it by documentary evidence of a recent date, and to prove beyond doubt that the Ultramontane or dominant party in the church will never be satisfied with anything else.

In the well known "*Syllabus Errorum*," issued by authority of the Pope, Dec. 8th, 1864, doctrines are laid down, which are now being faithfully carried out in this Province. For example; in sec. 42, the opinion, "that in the case of conflicting laws between the two powers, the civil law ought to prevail," is condemned and anathematized. This is clearly to place the civil power in subjection to the Church, and to accord to the Pope the full right to revise our statutes and control the decisions of the courts of law.

In four successive sections, the 45th, 46th, 47th, 48th, it is emphatically declared that "the laws relating to Education do not belong exclusively to the State." And in strict accordance with this view the Legislature of Quebec has recently handed over the education of our entire Roman Catholic population to the sole care and control of the Church, a measure which will speedily plunge the people into lower depths of ignorance and superstition than they have yet reached. The doctrine of sections 55 and 78 is, that Church and State should be united, of course on the Romish theory that the latter is subordinate to the former, and that the Catholic faith should be held as the only religion of the State to the exclusion of all others. Consistently with this view and as its logical consequence section 78 denounces toleration, and strongly condemns the opinion "that it has been wisely provided by law in some countries called Catholic, that persons coming to reside therein, shall enjoy the public exercise of their own religion." And section 80 crowns the whole with a statement of what is to be expected from the Infallible Roman Pontiff, viz., "that he cannot and ought not reconcile himself to, and agree with progress, liberalism and civilization." But are the doctrines of this Syllabus being adopted and enforced in this Province? They are. It seems incredible that such darkness should prevail anywhere on this continent, but so it is, and here is the proof of it.

At the fifth Provincial Council of the Hierarchy held at Quebec, in 1873, and approved by the Pope in Sept. 1874, the following deliverance was adopted respecting the relation between Church and State:

"We assert that the Church is a perfect Society," (a doctrine which Jesus Christ never taught) "independent of the civil power, and superior to it. Between the religious authority of this Society, the fulness of which authority resides in the Roman Pontiff, and the political power of the Christian ruler, there exists from the very nature of things, such a relation, that the latter is to the former, not only negatively but also positively subordinate, although indirectly so."

The decree then proceeds to recite that this is the doctrine of Boniface the Eighth, in the Bull *Unam Sanctam*, and of the Fathers who teach that the temporal sword should be subordinate to the spiritual sword—thus affirming the principle, that the Theology, the Spirit, and the Legislation of the Church are always the same. Many Protestants refuse to believe this. They think that Popery in our day, and especially in this country, is not identical with Popery in the past and in other lands. They could not offer a greater insult to intelligent and zealous Romanists than this opinion expresses. But still they believe that the spirit of toleration is abroad in the world, that persecution and inquisitorial tortures are now impossible; that the arrogance of the Church of Rome has disappeared; that she would not now, if she could, put her foot on the necks of Kings, or usurp civil authority. And those who are unable to entertain such benevolent notions, are charged with bigotry and accused of reviving dead issues, importing into our country old historic strifes and controversies, instead of cultivating the spirit of unity and peace among a people composed of many nationalities and diverse creeds.

I submit that we have not to travel back into the distant past, or to look to Spain or Italy, or any other country, for facts in refutation of this pleasant delusion. The decisions of a Council held in this Province three years ago,

are not a dead issue or an old controversy. This is certainly not the view entertained by those who framed its decrees. The language is to them plain, intensely important, and turned to practical account, acted upon in the most direct manner. Bishop Bourget, of Montreal, for example, carries out the judgment of the Council in his Pastoral of May 5, 1875, when he says, "We have first told you, our very dear brethren, with the full liberty accorded us by the sacred Ministry which we exercise, who are the candidates for whom you ought to vote on account of their good principles. We will now instruct you as to who are those who do not merit your confidence.

Assuredly, our very dear brethren, those do not deserve your suffrages, who show themselves hostile to religion and to the divine principles which it teaches; who advance and maintain in their speeches and writings, errors which the Church condemns; who in order to secure their election at all costs make use of corruption, lies, frauds and the excess of intemperance; who refuse their Cures the right to give instructions with regard to the conscientious duties devolving upon the candidates as well as the electors, pretending that they ought not in any way to mix themselves up with elections; who would have the Church separated from the State; who support doctrines which are condemned by the Syllabus; who oppose all intervention of the Pope, Bishop or Priests in the affairs of the Governments, as if these Governments were not subject to the principles that God has revealed to the Church for the good government of the people; who presume to teach that the Church has nothing to do with political questions, and that she errs when she meddles with them; who criticize and blame the Pastors of the Bishops and the instructions of Pastors relative to elections; who in spite of their protestations in favour of religion, effectually favour and openly praise the papers, books and associations of men which the Church condemns," etc., etc.

— Thus the Bishop assumes the right to control elections, and recent events show conclusively that he is not alone in this conviction. His action in the notorious Guibord case is also most significant as to what he conceives to be his functions and those of the Church in relation to civil law. In its strictly religious aspect, this case was utterly destitute of interest to Protestants. We could feel in no way anxious to compel the celebration of certain superstitious burial rites known to be unscriptural. But in its civil aspect this case involved momentous issues, both to Catholics and Protestants. With respect to the former, the question was, shall the Church be allowed to enact Canons and Laws, and to place her people under them, and then, in defiance of all civil authority and solely at the instance of her caprice, to disregard these canons and laws in order to doom persons claiming and exercising personal freedom, to perpetual disgrace and infamy? With regard to all, the question was: shall the Civil Authorities of the Land and of the British Empire be supreme or must they submit to Ecclesiastical Jurisdiction?

This was a momentous issue; and the decision of the Privy Council, delivered Nov. 21, 1874, was adverse to the pretensions of the Bishop and the Church, and had, as is well known, to be carried out by military force. The spirit which rendered it necessary that the Queen's mandate should be enforced in this manner, and that the body of Joseph Guibord after five year's delay and litigation should be interred by armed men, cannot be mistaken. The *London Times* referring to this event, remarked:—

"Lower Canada, the scene of the quarrel, is noted for the tenacity with

which it has clung to the Catholicism of its early settlers. The Jesuit Missionaries, who were among the first leaders of the French Colonists, left imperishable memories of their energy, and some of the worst elements of their zeal seem still to live in the Canadian priests. Nor have the descendants of the early settlers fallen away from Catholicism like the French of the present day. The cynical criticism of Voltaire never reached Lower Canada, and the faith of the Colonists is pretty much what it was when Louis XIV. dipped deep into his privy purse to pay for the missions by which he helped to soothe the memory of his sins. As the religious fervour of the people has been quickened by the influx of Irish, the Pope has good reason to be pleased with the devotion of Lower Canada. It would be difficult to find a more instructive example of the inevitable collision between the civil authority and the Roman Catholic Church, wherever that Church feels itself powerful. What has happened in Canada, might easily occur in Ireland, or even in England."

But the *Times* must be now aware that the little Parliament of Quebec has taken effectual means, as it supposes, to prevent such collision in future. Soon after Guibord's remains were interred, and sufficiently cursed by Bishop Bourget, as well as the dust in which they rest, and the cemetery was placed for ever under the guardian care and protection of the Virgin Mary to prevent the recurrence of such scenes, his Lordship hastened to express his opinion emphatically, of the decision of Her Majesty's Privy Council, and soon after his opinion was formulated as Law. He declared, "The Gallican Liberties which have been appealed to to that end, being now considered even in France, as real servitudes, which deprive the Church of her legitimate liberties, cannot be set up as giving any one the authority here in Canada, to encroach upon the Holy Church."

Accordingly, and in obedience to the Bishop's wish to prevent the possibility of such sovereign jurisdiction, as that put forth by the Queen in the Guibord case being hereafter exercised in this Province, the Legislature of Quebec, at its last session enacted as follows:—

"Whereas it is expedient to prevent all conflict between the Ecclesiastical and Civil authorities, respecting Roman Cemeteries in this Province,—Her Majesty, by and with the advice and consent of the Legislature of Quebec, enacts as follows:—

"First, It belongs solely to the Roman Catholic Ecclesiastical Authorities, to designate the place in the cemetery, in which each individual of such faith shall be buried after death, and if the deceased according to the canons, rules and laws, in the judgment of the Ordinary cannot be interred in ground consecrated by the Liturgical prayers of such religion, he shall receive civil burial in ground reserved for that purpose and adjacent to the cemetery.

"Second, This Act shall come into force on the day of the sanction thereof."

Such is the extraordinary step recently taken which amounts to the creation of an ecclesiastical court independent of the Sovereign, having civil jurisdiction, and from which there is no appeal. In fact, the will of the Ordinary is made supreme, and it is put in his power to cover the memory of any Romanist with the utmost disgrace. This tyrannical Act has been pronounced by persons learned in the law to be unconstitutional, and it remains to be seen whether the Governor-General in Council, will in terms of

the provisions in this behalf of the British North America Act, declare it to be null and void. Meanwhile it is the law of this Province, and the same parliament which enacted it, is manifestly capable of similar legislation to any extent.

Nor should it be forgotten that this power to legislate and to rule is supported and upheld by various forces. The monetary resources of the Church are enormous. No man can tell the millions that are at her disposal. Then there are purely Educational and Ecclesiastical appliances, which exert untold influence and power all in one direction. According to statistics furnished in 1874, there were in this Province, 2,120 Romish Schools, 40 Academies, 25 Hospitals and Asylums, 140 Convents, 31 Religious Communities, 18 Colleges, 9 Seminaries, 246 young men in training for the Priesthood, 1,025 Priests, 716 Churches and Chapels, 8 Bishops, 5 Dioceses and 2 Arch-bishops. All these, according to the census of 1871, to provide for a population of 1,019,850!

I have thus dwelt somewhat at length on the political and civil aspects of Romanism, because it would be inappropriate and needless to discuss it, in a paper of this sort, as a system of doctrine or Theology. In this sense it is pretty well understood. But as it affects us practically, as it blights our institutions, controls our rulers, retards the progress of the country, has caused this Province to stand still in many respects for two centuries, and now threatens the extinction of rights and liberties which we hold as dear and sacred as life, it deserves far more consideration than it has yet received. It is in these respects that we have to look for a speedy and an effectual remedy. But where is it to be found? Not with political men, or in their platforms and intrigues. Not by a change of the party in power. All political sects are alike useless to reach the root of the evil. They know that the balance of power is in the hands of ecclesiastics in this Province, that they can effectually embarrass and even destroy any government that displeases them, and hence the party in power finds it necessary always to conciliate the Romish Clergy by yielding to their wishes.

The true remedy is to enlighten the masses of the people who are now enslaved, to give them the Word of God, as the charter of their liberty, and then we may see a Reformation such as swept over Scotland more than three hundred years ago and deeply affected and revolutionised civil as well as religious institutions.

I shall therefore close this paper with a brief notice of what we are doing as a Church in this respect.

For three quarters of a century after the cession in 1763, little or nothing was done to evangelize this people. A Wesleyan Minister from Guernsey, sent out by some London Society, seems to have been the first to enter the field. He laboured from 1815 to 1823. The Baptists were next in order, and commenced operations in 1834, and formed what is now known as the Grand Ligne Mission. The French Canadian Missionary Society was founded in 1839. It is non-denominational in character, and in no sense Presbyterian either in its constitution or management, although it has drawn its income largely from Presbyterians. It is governed by a committee annually selected by the retiring members and appointed at the public anniversary meeting. For a time it sought to foster and direct the formation of Churches, but it has recently abandoned this, and limited its work to Colportage and Education. The Churches which have grown out of its labours have a total

or aggregate membership of about 150, and have formed themselves into the *Union des Eglises Evangeliques*.

Episcopalians have a small mission at Sabrevois, where they conduct a school; and during the special success which attended the labours of Father Chiniquy last winter at Montreal, they opened a station in this field.

Prior to 1875, the several Presbyterian Churches of the Dominion carried on separate French Missions. The Acadian Mission was under the care of the Presbyterian Church of the Lower Provinces. The Presbyterian Church of Canada in connection with the Church of Scotland, conducted its work chiefly in the city of Montreal.

In 1863, the Canada Presbyterian Church received the Rev. Charles Chiniquy along with his congregation and mission at Ste. Anne, Kankakee County, Illinois. This was from the first a large and prosperous mission. In 1870 the same Church initiated the work of training French and English speaking Missionaries and Ministers, by the appointment of the Rev. D. Coussirat, B.D., as Lecturer in French Literature and Theology in the Presbyterian College, Montreal. By this means, a band of from twelve to eighteen French students were put in course of preparation for the field, and are employed during College recess, as Missionaries and Colporteurs.

After the union of the Churches in 1875, the First General Assembly of the Presbyterian Church in Canada resolved:

"That the work of French Evangelization hitherto carried on by these Churches be united under a General Assembly's Board of French Canadian Evangelization, whose office shall be in Montreal.

"That the training of French Ministers and Missionaries in the Presbyterian College, Montreal, be made, as heretofore in the Canada Presbyterian Church, a first charge upon the fund for French Evangelization.

"That schools and mission stations be planted wherever openings can be made for them, throughout the wide extent of the French Canadian and Acadian fields."

At the General Assembly of 1876, the Board appointed in terms of these resolutions, presented a report showing most gratifying progress. The total number of Missionaries, of all grades, under its care is twenty-six. The total annual income \$19,504.04. Over two thousand persons were reported as having abjured Romanism during the year, through the efforts of the Missionaries of the Board, and specially of the Rev. C. Chiniquy. Into the details of the work, it is impossible here to enter. Two new churches and three mission school-houses are now in course of erection, and many more are needed in different parts of the field.

I close with the concluding words of my report to the Assembly. "A great work has been accomplished, and should be followed up by increased prayer, energy and liberality. God has set open to us a wide door, and has given us in Mr. Chiniquy, and our vigorous and devoted band of French Ministers and Students, the right agents to take possession of the land in the name of the Redeemer. It is unnecessary and unwise to attempt to create and foster a French Church, separate from the great Presbyterian family, to which this people naturally and historically belong. Ours is the Church which owes so much under God to the great and godly Frenchman, John Calvin, and his pupil John Knox; and it possesses pre-eminently the elements of doctrine, discipline and stability, which this people require."

History of Congregations.

PRINCE STREET CHURCH, PICTOU, NOVA SCOTIA.

BY DR. PATERSON.

At the time of Dr. McGregor's arrival in Pictou, in 1786, there was not a house on the site of the present town. His first days preaching was in Squire Patterson's barn, less than a mile further up the harbour, but afterward the few settlers at "the Harbour," as it was then called, attended his ministrations at the East or West River, where churches were erected, going in boats or canoes in summer, or on the ice in winter. When the Rev. Duncan Ross arrived in 1795, the town had commenced, and from that time both ministers occasionally preached there, service being held in summer usually in a shed connected with Capt. Lowden's shipyard, and in winter in private houses. They continued jointly ministers of all Pictou, till the year 1801, when it was resolved to form the district into three congregations, the East River to form one under the ministry of Dr. McGregor, the West River a second under the ministry of Mr. Ross, and "The Harbour," to form a third, to be supplied by the two ministers, till they should obtain one of their own. This arrangement continued till the year 1803. In November of that year, the Rev. Thomas (afterwards Dr.) McCulloch arrived in Pictou with his family on his way to P. E. Island, to which he had been commissioned by the General Associate Synod of Scotland. Owing to the lateness of the season, he was unable to obtain a passage thither that season, and in consequence was engaged to supply "The Harbour" congregation for the winter. In the following spring he was called to be their pastor, and inducted on the 6th June, the very day that parties arrived from P. E. Island to take him over.

At that time the town, as it was beginning to be called, consisted of fourteen buildings, including houses, barns and blacksmith's shop, closely environed by the woods. There was no church, and the preaching was, as before in summer, in Capt. Lowden's shed, which had been fitted up with a rough desk for the minister, and planks laid as seats for the congregation, and in winter in the "big room" of McGeorge's tavern, then one of the institutions of the rising town. That fall (1804) the frame of the church was erected on part of the same lot, on which Prince Street Church now stands. It fronted however on Church Street. It was not finished for some time. It was a two-story building with windows on each story, and was surmounted by a neat spire, in which was placed a bell, we doubt not the first ever used in a Secession place of worship, and which in after discussions was regarded as a great piece of presumption in a dissenting congregation.

For twenty-one years Dr. McCulloch continued minister of the congregation, but during the greater part of that time his labours were largely directed to the promotion of education. From inadequacy of support he for some years taught a Grammar School, but as early as 1805, he had projected an institution for the higher branches of education, in which at that time no dissenter could obtain instruction in the Province, and when the Pictou

Academy was established for the purpose in 1816, he became its first principal.

In the year 1824, he resigned his charge of the congregation, that he might devote his whole time to the Academy, and the Rev. John McKinley, who had previously been his assistant in the Academy, was called to be his successor in the congregation, and was inducted on the 11th of August of that year. Mr. McKinley was distinguished by accurate scholarship, methodical habits, and a well disciplined mind. In private life he was much beloved, in the discharge of all his ministerial duties he was regular and diligent, and in all measures for the promotion of the general interests of the Church, or the welfare of the community, he bore an honourable part.

Previous to his induction a number of persons, originally from the Church of Scotland, but who had hitherto generally worshipped in the old church, formed themselves into a congregation, in connexion with that body, which has been known since as St. Andrew's Church, and in the same year, the Rev. Kenneth John McKenzie arrived and became their first minister.

During the greater part of his ministry, Mr. McKinley preached in the old church, which though considered a good one at the time of its erection, was at length regarded as behind the age. Accordingly in the year 1846, a new building was commenced in rear of the old, but facing on Prince Street, from which the congregation has since taken its name. This was finished in the year 1848, and the old church taken down. It is a handsome Gothic building, and its erection gave a great impulse to the cause of improved church architecture in this part of the church.

Mr. McKinley died on the 20th October, 1850, after a short illness, having been only one Sabbath laid aside from public duty. His death called forth universal expressions of esteem and regret in the community. In the following spring, the Rev. James (now Dr. Bayne) was called to be his successor, and inducted on the 24th June. He continues to minister to them. During his ministry the church accommodation has been increased by an addition to the gallery, a church has been built at Fisher's Grant, on the opposite side of the Harbour, and those resident there connected with Little Harbour, under the ministry of the Rev. Wm. Maxwell. At the same time the membership of the original congregation is larger than ever.

ST. ANDREW'S KIRK, ST. JOHN, N.B.

St. John was originally settled by Loyalists from the old colonies in 1783. A number of these were Scotchmen and Presbyterians. Soon after their settlement, their attention was directed to obtaining the ordinances of religion according to the forms of their fatherland. The year after their arrival, they petitioned Governor Parr for a grant of land for a place of worship, and on the 29th day of June 1784, a grant was issued under the great seal of Nova Scotia, with which New Brunswick was then connected, granting a block on the north side of Queen street, extending east and west from Sydney to Caermarthen Street, a distance of 400 feet, and extending back from Queen Street, a distance of 100 feet, to John Loggs and seven others, their heirs and assigns in trust, "for the erection, building and accommoda-

tion of a meeting house or public place of worship for the use of such of the inhabitants of the said Town as now or shall hereafter be of the Protestant profession of worship approved of by the General Assembly of the Church of Scotland * * * and further for the erection and building and accommodation of a dwelling house, outhouse, easements and conveniences for the habitation, use and occupation of a minister to officiate and perform divine service in the meeting house aforesaid, according to the form and professing aforesaid * * * and further for the building and erection of a public school house and public poor-house, with proper accommodation and conveniences for the use of the inhabitants of the said township of Parr, forever."

No steps were taken however for the erection of a church till towards the year 1815, by which time all the eight original trustees were dead except one. In the meantime it was found, that the site was not sufficiently central to meet the wants of all interested, and about that year the lot on Germain Street on which the present church stands, was purchased by "a committee for the erection of a meeting house for the use of such of the inhabitants as are of the General Assembly of the Church of Scotland," at a cost of £250. The church was completed in 1815, Government having contributed £250 towards its erection. It is a plain, unpretentious wooden structure, dear to those connected with it, only from its past history, and the many associations connected with it. The first sermon preached in it, was by the Rev. John Waddell of Turo, but Dr. George Burns was its first settled minister. Hugh Johnston, Esq., then a leading merchant went to Scotland in the fall of 1815, with instructions to procure a minister, and Mr. Burns then an assistant minister in Aberdeen, was obtained. He was only twenty-six years of age at the time, but previous to his departure, the University of St. Andrews conferred upon him the degree of Doctor of Divinity.

On the 25th of May, 1816,* Dr. Burns arrived in St. John, and on the evening of the same day, being Sabbath, preached his first sermon from Psalm cxxii. 1. Dr. Burns, from the commencement of his ministry, was recognised by all classes as a man of ability, and continued to minister to the congregation, beloved and respected, till the year 1829, when he returned to Scotland, and became minister of the parish of Corstorphine, in which he continued till the disruption, when he became the Free Church minister of the same place. He died in Edinburgh on the 5th February last, at the advanced age of eighty-six.

After the arrival of Dr. Burns, the Presbyterians gathered under his ministry, and the Kirk became a centre of great influence. All the congregations of St. John and neighbourhood, may be said to have originated from it, some directly by division, the others more indirectly. These are

St. John Church	Rev. James Bennett.
Reformed Presbyterian	" A. M. L. Stavely.
Saint Stephen	" D. M. Rae.
Saint Davids	" Dr. Waters.
Calvin	" Dr. MacIise.
Carleton	" J. C. Burgess.

* We have taken this date from an article in the *St. John Telegraph*, to which also we are indebted for much of the information contained in this paper, but think that there is an error in it.

The original lot granted was still retained by the congregation, and in the year 1818, an act was obtained from the Legislature, giving its minister and elders full powers to purchase, receive, take, hold and enjoy lands and tenements, and to improve and use the same for the purpose of supporting and maintaining the building erected in St. John for a place of public worship, and of its minister for the time being, such rents with the rent of pews not to exceed £500. This act was afterward amended, so as to separate temporal and spiritual matters, by transferring these powers from the minister and elders to trustees. Under these acts the property has been built upon, and the rents form a large part of the income of the congregation.

The second minister of the "Scotch Kirk" was the Rev. Robert Wilson, who continued from 1830 to 1842. He was succeeded by the Rev. Andrew Halkett, who officiated from 1842 to 1848, when he went to Brechin in Scotland, where he died in the autumn of 1875.

The fourth minister was the Rev. Dr. William Donald. He was ordained in Aberdeen in May, 1849, and on the 18th June, he arrived in St. John, and immediately assumed the charge of St. Andrew's. For twenty-two years he laboured successfully among his people, until the 20th Feb., 1871, when he was called to his rest. During his residence in St. John, he had won a high place in the esteem of the whole community, and all classes combined to express their respect for his memory.

Previous to Dr. Donald's death, the Rev. Robert J. Cameron, a native of Pictou County, was ordained as his colleague and successor, and on his death became sole minister. He resigned his charge during the present season, and the congregation is now vacant.

Footsteps of the Presbyterian Pioneers.

WONDERFUL DELIVERANCE.

Through the kindness of Dr. Paterson, Green Hill, N. S., we are enabled to give the following incident in the life of the late Rev. John Campbell, one of the Pioneers of Presbyterianism in the Maritime Provinces.

In his early labours he met with many incidents, some ludicrous, some serious and some even dangerous. We shall give one which he regarded as the most remarkable deliverance from death, which he experienced during his life. It occurred a year or two after his ordination.

He had been engaged to assist the late Rev. Mr. Patrick at his communion in Merigomish, in the month of March. The winter had been stormy and the snow lay heavy on the ground. He proceeded thither by way of Antigonish, travelling as usual on horseback. He reached that place the first day, and spent the night at Rev. Mr. Trotter's. At that time there were only two routes thence to Merigomish, the one by the post road round the Gulf shore, the other over the Antigonish mountains. The latter was over steep hills, and the road extremely rough, but it was at least ten miles shorter, and this circumstance induced many travellers to prefer it, as they could generally ac-

compish the distance in a shorter time and with less fatigue to their horses than they could by the other. Mr. Campbell was led to choose this route on this occasion, and the next morning started after breakfast. He had however, not proceeded far on his journey till snow commenced falling. Not anticipating danger, he still pressed onward, but the snow continued even more heavily than at first, and the wind rose, till he was involved in a regular snow storm. He was by this time too far on to think of turning back, or at all events he was so accustomed to go through with what he undertook, that he thought only of going forward. The road having been but little travelled was somewhat deep and difficult even at starting, but as the snow continued it became worse and worse; ere long he found it impossible to continue riding, and he was obliged to dismount, take the bridle in his hand and go ahead tramping the snow before the horse. On the most level spots the snow was deep, so that this involved an amount of toil, which those only who have tried to go any distance in deep snow or storm, can understand; but then came bank after bank, in which for a time his horse would sink, so that it required great exertions on the part of both to extricate him. Thus he continued all day, and night came upon him when little more than half of his journey had been accomplished. There were very few settlers on the mountain, and owing to the failure of crops for some years, some of them had left. He had therefore toiled all day without meeting a place where he could obtain shelter for either himself or his horse.

About half way across is a deep valley where the road made a long and rather steep descent on the one side, to mount by as long and steep an ascent on the other. Night came upon him as he reached this place, and the storm was scarcely, if at all, abated. The strength of both himself and his horse was by this time nearly gone. He managed, however, to descend the valley, but on attempting to ascend the other side, the snow had accumulated to such a depth under the shelter of the hill, that with a few plunges, the horse got so deeply immersed in a snow bank as to be utterly helpless to extricate himself, and his owner was equally unable to do anything for his relief.

His case now seemed desperate. He was utterly unable to rescue his horse, and his own strength, from the toil of the day and want of food, was so nearly gone, that he could scarcely proceed farther, even if the road were passable. His only hope of safety was to find a house. And now, with what energy he could rally, leaving his horse so nearly buried in the snow bank that only his head and part of his neck were visible, he started in the hope of finding some human habitation. Hope revived as he came to a fence and a small clearing, but following the fence he was soon filled with utter dismay, as the first view he got of a house showed all the windows out, giving too plain indications that the inhabitants had left. Now he gave himself up entirely. He had struggled all day with efforts the most fatiguing that can be conceived—there was no hope of any person passing by to relieve him, as little of his finding any house near, and if there were, he would scarcely have been able to reach it. In these circumstances he sank down in utter exhaustion of body and blank despair of mind. And then he began to think of his condition. After such storms there was no hope of that road being travelled till the melting of the snow in spring. He was to die, that was now certain, his body was to be buried in snow, and then he began to picture the finding of his body in spring, perhaps half consumed. With such thoughts a horror of thick darkness came over him. But one resource remained, and accordingly

he addressed his earnest prayers for help to Him who rules the storm, and at the same time gave a loud call for help. He told us that the cry was uttered more from horror at his situation than from any expectation of relief, but to his amazement the next instant he heard the bark of a dog. He used ever after to give it as an example of speedy answer to prayer, and to him it was a practical demonstration that God hears the supplications of his children, as convincing as any experiment in Professor Tyndall's laboratory would be of a truth in Physical science. Such was his desperate condition at the time, that he could scarcely believe it possible that he had really heard the welcome sound, but still he believed he could not be deceived. It was enough to rally his remaining strength, and he again started up and proceeded in the direction of the sound. Soon he saw a light and soon again he reached a little hut. The door was opened by an Irishman, who looked at him with an almost startled look, and who after a little exclaimed "what a fool you are to be out such a night as this." "Fool or not," was the reply, "I am here, and my horse is in a snow bank, and I want something to eat for myself and some help to get him out."

The family, who were Irish Romanists, did not object to giving him the shelter he asked, but it was with difficulty he could persuade the men to go to attempt to relieve his horse. However, at his urgent solicitation, two men started with a little hay, he promising to follow, as soon as he had eaten and rested a little. They had no food in the house, but potatoes and a little milk. Having partaken of this and rested a little, he started on his return to where he had left his horse, but had only proceeded a short distance when he met the men returning without his horse. "A hundred men wouldn't take that horse out of there to-night," was their exclamation. He could not, however, consent to give up the poor brute in that way, and urged them to accompany him to make another effort to extricate him. They were very unwilling to do so, but yielded to his solicitations. On arriving at the spot only the horse's head was above the snow. He had however eaten some of the hay that had been brought to him, and refreshed, he was ready to make a new effort. The storm, too, had now abated. With their united exertions, the horse was at length relieved, and he was taken to shelter for the night.

It appeared afterward that the dog was an old useless creature that usually lay about the chimney. On this occasion the man had gone out to see if the storm was abating. He came in and shut the door without observing that the dog was out, but almost immediately after heard the bark, and by this simple incident occurring just at that instant Mr. Campbell's life was saved.

The next morning he was ready to proceed on his journey, but it was hopeless for him to attempt to take his horse the rest of the way. He therefore obtained a pair of snow shoes, but in order to fasten them on his feet he was obliged to use his pocket handkerchief for the one, and his neck handkerchief for the other. Fitting himself out in this way he proceeded to cross that part of the mountain still lying between him and Merigomish, and in due time reached the house of the late Joseph McDonald, Barney's River, which stood at the end of the Mountain road, where it comes out upon the Barney's River road. Here he was hospitably entertained, and arrangements were made to have his horse brought round by the gulf.

PIONEERING IN PRINCE EDWARD ISLAND, SEVENTY YEARS AGO.

When Dr. McGregor first visited, and preached in Princeton, P. E. I., in 1791, there were present several persons nineteen years of age who had never heard a sermon. Twenty years after, the Rev. John Keir was settled in this place. Here is an account of the ordination in June, 1810, and some incidents in Dr. Keir's ministry.

"The members present were Dr. McGregor, the Rev. Duncan Ross, Dr. McCulloch and the late Mr. Mitchell of River John. They arrived by way of Bedeque late in the week. Dr. McGregor preached on Saturday from Phil. iii. 8,—'I count all things but loss for the excellency of Christ Jesus my Lord.' But the ordination did not take place till the following day, (Sabbath.) An ordination was then an event entirely new in that part of the Island, and excited great interest. There were many doubtless who rejoiced in the event, as realizing their long disappointed expectations, of having the ordinances of religion regularly dispensed among them. But the novelty of the event excited the curiosity of many others. So that the whole population not only of Princetown, but of New London, Bedeque and the west side of Richmond Bay, able to attend, assembled on the occasion. The audience for those days, when population was sparse, was considered immense."

Their knowledge of Church order may be judged of by an incident, which took place shortly before Dr. Keir's settlement, which we have heard related by those who witnessed it, of whom some are still living. A member of the church had been guilty of something of which the elders felt it their duty to take cognizance. After due deliberation they resolved, that he should be "put out of the church." Accordingly on the first Sabbath after, on which there was preaching, on his entering the church, one of the Elders sprang from his seat, and beckoned to a brother Elder to come to his assistance, when both proceeded to the spot where the unfortunate sinner was, and seizing him by the collar, they dragged him to the door, and then hurled him as far from the sacred precincts of the building as their united strength enabled them to do. We are afraid that such rigid discipline was ineffectual in subduing the refractory spirit of the offender, for while the Elders stood guarding the sacred portals, he went away muttering, that they might turn him out of the church on earth, but they could not turn him out of the church in heaven.

The creeks sometimes required him to make a long circuit to go round their head, or had to be crossed sometimes in canoes, sometimes on horseback, when the water would be well up the horse's sides, and we have heard him tell of crossing a stream in the neighbourhood of Belfast in the following curious mode. It was too deep to be waded, and there was neither boat nor canoe in the neighborhood. The man in company with him was a good swimmer, but Dr. Keir could not swim at all. In these circumstances, the only plan they could devise to gain the other side was to tie the clothes of both in a bundle, and his companion to swim over with them on his head, and then return to assist Dr. Keir across. This was accordingly done, and they proceeded on their way. In these journeys he was not only for days but for weeks from home, and often exposed to piercing cold and wintry storm,

with very inadequate protection against their inclemency, and often partaking only of the homely fare and the rude accommodation afforded by the hut of the new settler. But no murmur escaped his lips. He also found the people in many instances very ignorant and careless. We have heard him tell of there being such talking when he began preaching, even after he had spoken to them to be silent, that he had to read the Psalm at the top of his voice to drown their clamour.

He also visited among the people, but found them so ignorant in religious matters, that he could not conscientiously dispense to them the sacraments.—As a specimen of this he mentioned to us the following incident.—One man having applied to him on the road to baptize his child, he told him that he must have some conversation with him first. On their way the Dr. happened to ask him who baptized his last child. He replied "the minister and an old woman." "How is that," the Dr. asked. The man replied "The child was very sick, and we sent down the river for the minister, but he was not to be had, and as the child was very sick, the old woman baptized it." The Dr. pressed him to come into Mr. Henderson's house, where he was lodging, that he might converse farther with him. "No," said the man at last, "I will not come in, but if you will baptize my child I will give you thirty shillings, and if you wont take that I must do without."

On his way down to the place from which he sailed, he and his companions were nearly plunged into the river. Their craft was a species of canoe called a Laplander, very long and very sharp, made out of a single tree, and so tender, that a keg which was at one end happening to roll to one side, was sufficient to destroy its equilibrium, and in connection with some carelessness or unskilfulness on the part of one of the men, almost capsized it. One man was thrown into the river, and they were with some difficulty saved by the skill of the person in command. We believe that he afterwards visited Miramichi and some other parts of New Brunswick. He mentioned to us one occasion he left Miramichi in a gale of wind. But it was right after them, and though it was such as to cause him great anxiety, yet they had a very quick run. They sailed from Miramichi in the evening, and early next morning were at Bedeque. But the most remarkable instance of the preserving care of divine Providence which he ever experienced, was on a visit to the same place in the year 1817, in company with Dr. McGregor, with whom he was sent to induct the Rev. James Thomson. They took passage from Bedeque in a new vessel which was going to Miramichi to take in cargo. The vessel had not sufficient ballast, but they had a pleasant voyage over, and dreamed not of danger. But scarcely had they landed from her till she capsized in the river, filled and sunk to the bottom, and was afterwards raised only with great difficulty.

Prince Edward Island in which Dr. Keir was for many years the only Presbyterian Minister, has now a Presbytery numbering, this year (1876.) twenty ministers.

FIFTY YEARS AGO IN UPPER CANADA.

The following is from a letter by the Rev. Mr. Bell written from Perth, Ont., to a friend in Scotland:—

I have already hinted that the morals of a considerable portion of our

population would bear amendment. The vice most common in this settlement is Sabbath profanation, though it is much less practiced now than formerly. When I came to the settlement there was little difference made between that day and other days, excepting that there was more drinking, quarrelling, fighting, and less work done; but since that time the worst part of the population has gone away, and among those that remain, much reformation has taken place, though with some there is still room for improvement.

You may easily conceive how I felt on coming hither, when I compared the morals of this country with those of that which I had just left. But I was determined to attempt a reformation, at least as far as my own influence extended, for I soon found that I must expect little co-operation. It appears to be a prevailing sentiment in this country, that every man may do just as he pleases, provided he does not injure his neighbor so as to bring him under the lash of the law. So feebly are the restraints of the law of God felt, that many, if reproved for swearing or Sabbath-breaking, will boldly inquire, What harm is there in it? I began the endeavor to reform Sabbath-breakers, by preaching a sermon on the duty of remembering the Sabbath day to keep it holy; and showed that the neglect of it tended, not only to incur the displeasure of God, in whose favor all happiness consisted, but to sap the foundation of public morals, on which the happiness of society must always depend. The most culpable part never entered a place of worship, and therefore did not hear my admonition; but I determined they should hear it, and, therefore, in company with one of my elders, visited them at their own houses, pointed out the duty of observing the Sabbath, told them that a reformation was to be attempted, and requested their assistance. In the discharge of this duty, I met with more encouragement and civility than I expected. Though we visited every house, hut and tent, both in the village and the neighborhood, we met with nothing but attention, and even thanks, for our visit, excepting from one family, to whom our message was evidently disagreeable, for what reason you may easily guess. Since that time, reformation has been gradually advancing, some of the more respectable inhabitants setting the example to their inferiors.

When the settlement was formed, money was plentiful, and with some of our youths who were not kept hard at labor, frolic was the order of the day, and sometimes of the night. Take the following as an instance. On the morning of the 26th of March, 1818, it was found that all the signs in the village had changed their places, and most houses had caricatures of some sort or another fixed against their front. A tavern sign was fixed over a shop, and the shop sign over the tavern. The sign from the stage-house was fixed on the Superintendent's office, and a merchant's sign attached to the residence of the Catholic priest, etc., etc. A reward was offered for the discovery of the actors in this comedy, but no direct proof was ever adduced, though few had doubts about who they were.

On the 10th of July, 1820, the first election for a member to represent the county in the Provincial Parliament took place. Several candidates had offered themselves, and every morning for some days before the election, caricatures and placards were exhibited to the no small amusement of the inhabitants, to many of whom an election was quite a new thing. When the day arrived, all were in motion at an early hour, hurrying to the village on the tip-toe of expectation. At ten o'clock a number of gentlemen proceeded

to the house of the returning officer, and accompanied him to the hustings. Business was just about to commence, when the floor of the hustings, being overloaded, gave way, and precipitated the whole company to the ground. Little damage, however, was sustained, beyond a few slight scratches, the discomposing of dresses, and the splashing of ink. The only fracture I observed was in the board of a volume of Burns' Justice, which a magistrate was gravely consulting at the moment the accident happened. Carpenters in abundance being at hand, the hustings were speedily repaired, and business commenced.

Considering the mixture of worthless persons which our population formerly contained, it is astonishing how few crimes have been committed. There has been only one murder in the settlement; and though there have been several instances of stealing, I have not heard of a single robbery being committed.

For some time after the settlement was formed, the brute creation suffered even more from hunger than the human. In the summer they could pick up a scanty subsistence from the leaves and bushes, but in the winter many of them perished for want of food. The rage for acquiring stock was so prevalent, that many purchased cattle and pigs, for which they had no food, and turned them adrift to shift for themselves, though there was not then a blade of grass in the settlement. When enraged with hunger scarcely any fence could keep them out, and those having crops had them destroyed by the cattle and pigs of those who had none. In this way I had three acres of fine wheat half ruined by a flock of pigs belonging to one of my neighbors. It was against the law for them to run at liberty; but at that time none minded what was law but what was most convenient for themselves. I remonstrated with my neighbor, but being one of the clerks in the Government Office, he thought he might do as he pleased, and I could obtain no redress. His eldest son was even heard to threaten to shoot some of my cattle if he fell in with them in the woods. Of this I took no notice, thinking it was not at all likely that he would dare to carry his threat into execution; but I was mistaken. On the following Sunday, April 16, 1820, he shot the best cow I had, not above a quarter of a mile from the house. On hearing what had happened, I went directly to his father's house, but as neither of them were to be found, I left word what was the object of my call. Next morning, both the father and son came to my house, and expressed both indignation and astonishment that I should suppose either of them capable of doing me any injury. I told them the threat which had been held out was sufficient ground on which to prosecute the young man, which I was determined to do. After solemnly protesting that he had not a gun in his hand during the preceding day, they left me; but after consulting some of the friends, they returned, confessed the fact, and promised to make good the damage. But this they afterwards declined to do till compelled by the fear of a prosecution.

Being once on my way home from Brockville, I fell in with a farmer on the road, who knew me, and invited me to his house. On our way thither, he said if I would stay with him all night and preach a sermon in the evening, he would send to let his neighbors know. To this I agreed, and preached accordingly, to about fifty people, whom he had collected. When the sermon was over, a man came forward and told me, in the presence of the congregation, that he had a few words to say respecting the doctrine I had preached. I told him to say on. "Well," said he, "you told us there was no such a thing as absolute perfection in this world." "And does not the scripture say

the same?" I replied. "I do not hold your doctrine," said he, "for the Scripture says that Job was a perfect and an upright man." I replied "that Job might be relatively perfect, but not absolutely so; or he might be perfect in his own estimation, though not in the estimation of God." "O," said he "I do not understand these distinctions, I take the Scriptures just as it stands; it tells me that Job was perfect and upright." I replied, "In your sense of the word there is not a just man upon earth that sinneth not, and that is the Scripture just as it stands. That you have formed an erroneous opinion of Job's character, is evident from his own words: 'I abhor myself and repent in dust and ashes.' Now if he had no sin as you suppose, of what did he repent, or why did God, who is just in all his ways, and holy in all his works, suffer Satan to afflict him?" To this question he could make no proper answer, and the conversation dropped. In that quarter Methodists are numerous, and this was one of their leaders. From the specimen I have given, you will be able to form some idea of what a minister has to encounter, for this is no solitary instance of ignorant presumption. A place of sermon among these people is often converted into an arena of dispute, and more attend for the purpose of criticizing or calling in question the correctness of what they hear, than to receive instruction.

The Presbyterian Church in Canada.

SECOND GENERAL ASSEMBLY.

I.—ITS PROCEEDINGS.

Thursday, June 8th.—The General Assembly met at Toronto, June 8th., 1876, and was opened by the retiring Moderator, the Rev. John Cook, D.D., Quebec, who preached from Ephesians iv. 13.—"Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." After the roll had been made up, Dr. Alexander Topp, minister at Toronto, was chosen Moderator. Committee on Bills and Overtures appointed. Report on *The State of Religion*. Congratulatory addresses from other bodies.

Friday, 9th.—Communication from *The Reformed Episcopal Church*, also from *Toronto Women's Christian Temperance Union*. Committees appointed. Changes in Presbyteries. Applications for license. Report on correspondence with other Churches. Council of Presbyterian Churches. Reference anent use of an organ in public worship when, by a majority of 220 to 47, it was resolved, "That congregations are at liberty to introduce instrumental music in public worship, provided the harmony of congregations be not distracted." Mr. Robb and others dissented. References as to certain names on Presbytery rolls. Reports on Home Missions, remitted for consideration to a Committee. Preachers appointed for Sabbath.

Saturday, 10th.—Arrangements made for celebrating the Lord's Supper, on following Sabbath. Committee to nominate Standing Committees.

Sabbath, 11th.—Sermons were preached in Knox Church; in the forenoon, by the Rev. Alexander, N. Somerville, delegate to the Assembly, from the Free Church of Scotland; and in the evening, by the Rev. William Cochrane, D.D. In the afternoon the Sacrament of the Lord's Supper was dispensed to members of the General Assembly under the direction of the Moderator.

Monday, 12th.—Memorial presented in behalf of a new "Presbytery of Lanark." Moderator appointed "Visitor and Honorary Director" for the *Brantford Young Ladies' College*, and also twelve directors. Committee appointed on Obituary Notices. Applications for admission to the ministry of the Church referred to a Committee. Reference from the Presbytery of Toronto, arising out of the action of the Presbytery in regard to a sermon preached by the Rev. D. J. Macdonnell, on the eternity of the future punishment of the wicked. In answer to the demand of the Presbytery for explicit avowal of opinion on the doctrine in question, on the 30th of May, Mr. Macdonnell presented the following statement:—"Notwithstanding difficulties which I have regarding the eternity of future punishment, I continue my adhesion to that doctrine as implied in my assent to the Confession of Faith, formerly given." On this the following action by a majority of the Presbytery was taken, viz:—"That the statement, handed in by Mr. Macdonnell, be transmitted to the General Assembly, with an expression of the hope that the Assembly may find it a satisfactory basis for the settlement of the case; and that the whole matter be now referred to the General Assembly with the request that that Venerable Court would finally issue it." The Reference stated by Principal Caven and Mr. King.

Tuesday, 13th.—Reference from the Presbytery of Toronto. Heard, as deputy from the Free Church of Scotland, the Rev. S. N. Somerville, Glasgow, and as Deputy from the General Assembly of the Presbyterian Church in the United States, the Rev. S. A. Mutchmore, D.D., Philadelphia.

Wednesday, 14th.—Reference from Presbytery of Toronto. Agreed that the place of meeting for next Assembly, be Halifax, in St. Matthew's Church there, and the time, the second Wednesday of June at half past seven in the evening. Report of French Canadian Evangelization.

Thursday, 15th.—Application to retire from the active duties of the ministry, granted to Rev. John Cook, D.D., Quebec; the Rev. S. C. Fraser, M.A., Thorold; and Rev. W. Livingstone, Simcoe. Reference from the Presbytery of Toronto. Address from Rev. J. W. Logue, deputy to the Assembly from the United Presbyterian Church of North America. On the question of Reference from the Presbytery of Toronto, the following finding by a majority of 263 to 101 became the judgement of the Assembly:—"Sustain the Reference for judgment; find that in statements made before this Assembly, Mr. Macdonnell has declared that he does not hold the doctrine of everlasting punishment in the sense held by this Church and formulated in the Confession of Faith, nevertheless that he has adopted no doctrinal views contrary to the Confession of Faith; therefore resolved: 1. That the above twofold statement is not satisfactory to this Assembly; 2. That a Committee be appointed to confer with Mr. Macdonnell in the hope that they may be able to bring in a report as to Mr. Macdonnell's views which may be satisfactory to this Assembly." From this judgment, Dr. Snodgrass and others dissented for the following reason, viz:—"Because Mr. Macdonnell has this

evening fully and clearly stated his views to the Assembly, and because the course which the Assembly has resolved to take is not fitted, unless by undue constraint, to bring his views into full accord with the accepted doctrine of the Church."

Friday, 16th.—Report on Statistics. Committee appointed to confer with Mr. Macdonnell. Report on the constitution of Presbytery Rolls. Report on Supplements. Report of Committee to mature measures for this Assembly. Report on Foreign Missions. For Sabbath it was appointed, that in the forenoon in Knox Church, the Rev. Mr. Scrimger preach, and in the evening, the Rev. Mr. Somerville.

Saturday, 17th.—Report of Committee on Standing Committees. Report on the "Presbyterian Record."

Monday, 19th.—Reports of Committee to mature measures; on Juvenile Missions, on the Mission to the Lumbermen, on Sabbath Schools. Address of the Rev. Jos. Cargin, Dublin, delegate from the General Assembly of the Presbyterian Church, Ireland. Reports of Delegates to other churches. Report on Conference of Presbyterians.

Tuesday, 20th.—Report of Committee on Reference from Presbytery of Toronto, which, on a vote of 127 to 64 became the judgment of the Assembly, was as follows:—

"The Committee beg leave to report to the General Assembly that Mr. Macdonnell met with them and stated that, while he was desirous to meet the wishes of the Assembly in regard to conference with the Committee, he respectfully referred them to the statement made on Thursday evening before the Assembly as clearly defining his position, and that the report of that statement, which was published in the "Daily Mail," of the 16th instant, is substantially correct.

"After mature deliberation the Committee agreed to lay before the Assembly the following minute for the adoption of the Court.

"Considering (1) that this General Assembly has already declared that the statements of his views, made by Mr. Macdonnell before it, are not satisfactory: (2) That, on meeting with the Committee appointed by the Assembly to confer with him, he signified that he has at present no further statement to make, by which his position towards the doctrine in question might be modified: (3) That the doctrine of the eternity or endless duration of the future punishment of the wicked, as taught in the Confession of Faith, is a doctrine of Scripture, which every Minister of this Church must hold and teach: The General Assembly feels under obligation to continue its care in this matter.

"But, inasmuch as Mr. Macdonnell has expressed his regret for having preached the sermon which gave occasion for these proceedings, has intimated that his mind is at present in an undecided state as regards the doctrine in question, and has engaged, while seeking further light, not to contravene the teachings of the Church; the Assembly, in the hope that Mr. Macdonnell may soon find his views in accord with the Standards on the subject in question—

"Resolve, that further time be given him carefully to consider the matter; and that he be required to report, through his Presbytery, to the next General Assembly, whether he accept the teaching of the Church on the subject.

"The Assembly would commend their brother to the guidance of the

Spirit of Truth, praying that, with the Divine blessing upon further study of the Word of God, all difficulties as to the Scriptural evidence of the momentous doctrine concerned may speedily cease to perplex his mind."

Dissents from the above finding by Dr. Snodgrass and others.

Wednesday, 21st.—Report of Committee on Home Mission Report. Report of Obituary Notices. Committee on Church Property appointed, also Standing Committees. Report of Committee on Foreign Mission Report.

Thursday, 22nd.—Manitoba College. Answers to reasons of dissent. Act on behalf of the Assembly as a Representative Body. Report on changes in Presbyteries. Address to the Queen. Report on Widow's and Orphan's Funds. Report on aged and infirm Minister's Fund. Theological Hall, Halifax. Duties of the Agents of the Church defined. Replies to congratulatory addresses.

Friday, 23.—Reports on Knox College. Report on Queen's University and College. Report on the Presbyterian College, Montreal. Reception of Ministers from other Churches. Permission to become Students. French Evangelization. Report on Finance. Report on Sabbath Observance. Resolution on the Liquor Traffic. Religious Instruction in Public Schools. Address to the Governor-General. Delegates to the Council of the Presbyterian Alliance. Votes of Thanks. Closing Address by the Moderator. After prayer and praise the Moderator in these words, dissolved the Assembly:

"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 Halifax, and within St. Matthew's Church there, on the second Wednesday of June, one thousand eight hundred and seventy-seven years, at half past seven o'clock p.m."

II.—ITS ACTS.

Among the Acts of Assembly, special prominence is due to the Acts appointing officials, establishing forms of ecclesiastical procedure, defining the powers and constitutions of boards and committees. For purposes of reference, room is made here for these Acts in full, though some sections are enacted only provisionally.

ELECTION OF MODERATOR.

That it be by open nomination and vote of the General Assembly with the understanding that Presbyteries shall have a right to nominate.

APPOINTMENT OF OFFICIALS.—I. CLERKSHIP OF GENERAL ASSEMBLY.

1. That the Rev. Wm. Reid, M.A., and the Rev. Professor J. H. McKerras, M.A., be Joint Clerks of the General Assembly, and that the salary of each be two hundred and fifty dollars per annum, exclusive of incidental expenses.

2. That in consideration of the long and faithful services of the Rev. W. Fraser, he be appointed one of the Clerks of the General Assembly, with his former salary of one hundred and fifty dollars per annum.

II. PERIODICAL.

1. That there be but one Periodical for the whole Church, to be called *The Presbyterian Record*.
2. That the same be published every month, in the city of Montreal, at the rate of twenty-five cents per copy per annum, when taken in quantities.
3. That James Croil, Esq., be appointed editor, at an annual salary of \$800.

III. AGENCY.

It is recommended that the services of Rev. W. Reid, M.A., and the Rev. P. G. McGregor, be retained in connection with the general work of the Church; that the salary of each be \$2,000 per annum; and that a Committee be appointed to define their respective duties.

REGULATIONS ANENT HOME MISSIONS.

1. There shall be a Central Committee for Home Missions, dividing itself into two sections, the one embracing the Maritime Provinces and the other the rest of the Church.

2. The Assembly shall appoint annually a Home Mission Committee, consisting of forty-five members, of whom one-third shall be from the Maritime Provinces and two-thirds from the rest of the Church. Each of these divisions shall constitute a sub-committee for the carrying on of Mission work within its own territory.

Each section shall be empowered to act separately in conducting operations within its own territory.

3. The operations of the Committee shall have respect to—

- (1) Mission Stations, which, having been recommended by Presbyteries and approved by the Committee, shall be placed on the list of aid receiving Stations, and Mission Stations, directly under the care of the H. M. Committee; provided always that no application for aid shall be entertained by the Committee on behalf of any station, unless the Presbytery of the bounds shall have made arrangements with the people for contributing according to their ability to the salary of the Missionary; and the Presbytery shall see to the implementing of such engagements. The Committee shall make like arrangements in the case of stations directly under its care.

- (2) Mission Stations reported by Presbyteries, but not receiving aid.

- (3) Congregations not self-sustaining, but prepared to contribute at least four hundred dollars (\$400) per annum, at the rate of at least four dollars fifty cents (\$4.50) per communicant, and seven dollars (\$7.00) per family, and in which, in the judgment of the Presbytery, a pastor is desirable. Such congregations, having made application to the Presbytery of the bounds, and furnished satisfactory information in regard to their statistics, financial position and prospects, and having received the approval of the Presbytery, (which application and information shall also be laid before the sub-Committee), may be placed on the list of congregations receiving supplement. Cases, in which the application of this rule appears to affect injuri-

ously congregations now upon the list or seeking to be placed on it, shall be reported to the General Assembly, and supplements granted to them only when its sanction has been given.

(4) The list of Missionaries shall consist of Licentiate and ordained Ministers of this Church, also Students of Divinity and Catechists, duly approved as the Assembly may direct. Each of these Missionaries shall be commended to the Committee by some Presbytery.

(5) The Committee shall prepare and send down to Presbyteries and through Presbyteries to Missionaries, blank forms for their reports, so as to ascertain the peculiar circumstances, necessities and general state of the mission stations and supplemented congregations throughout the Church.

(6) The sub-Committees shall consider the reports thus rendered by Presbyteries, and distribute the Missionaries among the Presbyteries, as, in view of the detailed information before them, may be deemed advisable.

(7) The sub-Committees shall give to mission stations and supplemented congregations in paying their Missionaries or Ministers, such aid as, in view of the detailed information before them, may be deemed advisable.

(8) The General Committee shall prepare a full annual report of all the Home Mission and Supplemental operations of the Church, to be submitted to the Assembly, and shall publish, from time to time, such information as may serve to call forth the interests and liberality of the Church.

(9) The sub-Committees shall be empowered to establish mission stations and conduct missionary operations directly in those parts of the Dominion, which are not within the bounds of any Presbytery.

(10) In mission fields placed directly under the Home Mission Committee, and in new and destitute fields of wide extent within the bounds of Presbyteries, the sub-Committees shall be empowered—in the latter case acting in concert with the Presbytery of the bounds—to secure the services of suitable Missionaries, who may be willing to occupy them for a term of years, and to pay them in excess of the ordinary salaries paid to Missionaries.

(11) The Committee shall not be responsible for the salary of Missionaries beyond the amount of aid promised by it to the stations or congregations, and for the time during which they may have laboured in said stations or congregations.

(12) The amount of salary to be paid by each congregation, station, or group of stations, shall be determined by the Presbytery of the bounds, and specified to the sub-Committee, and there shall be paid by the Presbytery and sub-Committee conjointly for a Licentiate or Ordained Minister a minimum of eight dollars (\$8) per Sabbath with board; for a Student of Divinity, during the summer, at the rate of six dollars (\$6) per Sabbath, with board and travelling expenses to the field of labour; and for a Catechist, of five dollars (\$5) per Sabbath, with board.

(13) The amount of aid granted to any congregation receiving supplement, shall in no case exceed the amount necessary to make the salary of the Minister from all sources seven hundred dollars (\$700). But the sub-Committees are empowered to supplement, beyond that amount, the salaries of ordained Ministers engaged in mission work in towns and cities.

(14) The supplement of all aid-receiving congregations shall be calcu-

lated from the first day of the ecclesiastical year, and Presbyteries are instructed to make their reports accordingly—supplements being payable half-yearly.

4. Presbyteries are instructed, at an ordinary meeting previous to the first of October in each year, to revise the list of Mission Stations and Supplemented Congregations, and make such changes as they may deem necessary, reporting the amended list to the sub-Committees. The list, thus amended, shall form the basis of the operations of the Committee for the then current year.

5. Presbyteries are enjoined to furnish information to the sub-Committees in accordance with the requirements of the above scheme, and to cooperate with the Committee.

6. All congregations and mission stations are enjoined to make an annual contribution in the Western section of the Church to the Home Mission Fund; and in the Maritime Provinces to the Home Mission Fund and Supplemental Fund.

7. The travelling expenses of members of Committee shall be borne equally by the two funds, and the cost of all exploring and aggressive missionary work, undertaken and sanctioned by Presbyteries, shall be defrayed out of the Home Mission Fund.

8. In regard to arrears due by supplemented congregations to their Ministers, these congregations shall be required to report to the Committee, through the Presbytery, in the form provided, before the beginning of each ecclesiastical year, the amount paid by them as stipends during the previous twelve months; and in cases, where the amount falls short of the stipend promised by them, power shall be given to suspend the payment of the supplements until the arrearages are liquidated.

REGULATIONS ANENT PROBATIONERS AND VACANCIES.

1. The distribution of Probationers within the Provinces of Ontario and Quebec shall be made by a small Committee appointed by the Assembly. Within the Maritime Provinces it shall be left in the hands of the sub-Committee for that territory. The roll of Probationers, etc., shall consist of preachers who have been licensed less than five years, and Ministers who have been loosed from their charges, or who have been receiving appointments from the Committee less than four years, (reckoning, in both cases, from the date of their admission to the roll.)

2. Preachers who have been on the roll for five years, and Ministers for four years without settlement, shall have their names removed from the list; allowance being made in all cases of sickness, leave of absence, or time occupied in the public business of the Church, or Mission work, apart from fulfilling regular appointments. Provided, also, that the Assembly alone may order the retention of a Probationer's name on the list beyond the above specified times.

3. Ministers or Probationers, who have retired from the ministry, and entered on some other calling for a time, shall not have their names put on the list of distribution without the permission of the General Assembly to that effect.

4. Probationers, concerning whom complaints of inefficiency have been received from their Presbyteries by the Committee, may have their appointments withdrawn till a decision of the Assembly shall be given in the case.

5. As soon as a preacher is licensed, the Presbytery shall report the fact to the Committee on Distribution; to whom is entrusted the distribution of Probationers among the Presbyteries of the Church.

6. When a congregation desire a hearing of a particular Probationer, or a further hearing of one formerly heard, they shall communicate their desire to the Presbytery; and, if the Presbytery see it expedient to concur in it, the application shall be transmitted to the Convener of the distributing Committee, and, as soon as practicable, effect shall be given to the request; it being understood that in case any extra expense is incurred by the Probationer, it is to be defrayed by the congregation in addition to the ordinary allowance.

7. When a preacher accepts a call, he shall give notice to the Convener of the Distributing Committee, and no further appointments shall be given to him; but he shall be required to fulfil the appointments already made, unless relieved by the Presbytery to whose bounds he has been designated.

8. Missionaries and Probationers shall be required to labour in the localities, and discharge the duties assigned to them by the Presbyteries, at whose disposal they may have been placed by the Committee on Distribution. These duties comprise, generally, conducting public worship on Sabbath, and prayer meetings in the course of the week, teaching Bible classes, organizing and fostering Sabbath schools, visitation of families—and especially of the sick—so far as circumstances render advisable.

9. Missionaries and Probationers are required to submit to Presbyteries written reports of their labours.

PROPOSED REGULATIONS ANENT FOREIGN MISSIONS.

1. There shall be a central Fund, to be designated the Foreign Mission Fund, from which the operations of the Church in the Foreign Mission department of her work shall be sustained; and all the Congregations and Home Mission Stations throughout the Church shall be required to make an annual contribution to this Fund.

2. There shall be one Board appointed annually by the General Assembly for the direction of the Foreign Mission work of the Church, and it shall be the duty of said Board—1. To administer the funds provided for Foreign Mission purposes, and render an account of the same to the General Assembly at its annual meeting. 2. To take the oversight of the Missionaries now engaged, or who may hereafter be engaged, in the service of the Church, and to issue, from time to time, to said Missionaries such orders and instructions as may be deemed necessary. 3. To seek out such Ministers or others that may be willing to undertake Foreign Mission work, to judge of their qualifications, (where necessary to conduct their preparatory training), and to appoint them to their particular fields of labour.

3. The Foreign Mission Board shall, in the meantime, be divided into two sections, one comprising the members in Ontario, Quebec and the North-West, and the other the members in the Maritime Provinces, each of these sections to have special charge of the Missions now existing in connection

with the Western and Eastern portions of the Church respectively, and such other Missions as may hereafter, by the General Assembly, be assigned to any or either of them. The two sections of the Board shall, during the year, hold at least one joint meeting, and shall combine the reports of their operations in their respective sections, to be submitted, year by year, to the General Assembly.

4. The travelling expenses of members of the Foreign Mission Board, in attending meetings of the Board, with all other incidental charges connected with the transaction of the business entrusted to it, shall be defrayed from the Foreign Mission Fund.

REGULATIONS ANENT MAINTENANCE OF COLLEGES.

1. It is expedient that the territorial principle should for the present be adopted in the scheme for supporting the Theological Institutions of the Church.

2. The congregations in the Synod of the Maritime Provinces shall be the constituency for the support of the Theological Hall at Halifax.

3. The congregations in the Province of Ontario on the east side of the St. Lawrence and Ottawa Railway, shall contribute towards the support of the Presbyterian College at Montreal; and those congregations west of the St. Lawrence and Ottawa Railway, shall contribute towards the support of Queen's College and Knox College.

PROPOSED REGULATIONS ANENT (1) MINISTERS' WIDOWS' AND ORPHANS' FUND.

1. That one Fund be created for the whole Church.

2. That the terms of the Act of the Province of Quebec, 38 Victoria, chap. lxi., relating to the Ministers' Widows' and Orphans' Fund of the late Presbyterian Church of Canada in connection with the Church of Scotland, providing that in the event of the amalgamation of that Fund with the Funds of the other Churches that were parties to the recent Union, "no widow or orphan of a Minister, who had formerly belonged to the Presbyterian Church of Canada in connection with the Church of Scotland, shall receive less annuities from the Fund of the United Church, than would have pertained to them in terms of the scale in force by this Board at the date of Union, if the said Churches had not united," be accepted, and an amalgamation of the four Funds be effected.

That in addition to the revenue derived from the capital sum formed by the uniting of the four Funds presently existing, the Fund shall be maintained by an annual contribution from each Minister and congregation.

4. That, the rate of ministerial contributions shall be as follows:—Ministers of this Church at present not connected with any fund, and any Ministers who after this date shall be admitted to participate in the benefits of the Fund, under 35 years of age, shall pay into the Fund annually eight dollars (\$8); such as are between 35 and 40 years of age, ten dollars, (\$10); those who are between 40 and 50 years of age shall pay twelve dollars (\$12) per annum. The application of any minister over 50 years of age to be admitted to the benefits of the Fund shall be made the subject of special consideration,

5. That the allowances to widows from the common Fund be equal; the case of the widows of the Ministers formerly belonging to the Presbyterian Church of Canada in connection with the Church of Scotland, as already provided for, only excepted; provided also that no widow at present receiving an annuity from any of the Funds, nor the widow of any Minister of the United Church, who had formerly belonged to the Presbyterian Church of Canada in connection with the Church of Scotland, shall receive a less allowance than one hundred and fifty dollars (\$150) a year.

6. That the following be the scale of annuities payable to widows and orphans:—Each widow shall receive one hundred and fifty dollars (\$150) per annum. If a widow have children, in addition to her own annuity, she shall receive for one child twenty dollars (\$20) per annum; for two children thirty-six dollars (\$36) per annum; for three children fifty (\$50) per annum, and ten dollars (\$10) per annum for each additional child; but she shall not receive anything from the Fund for boys over 18 years of age, or for girls over 21 years of age.

7. In the event of the decease of both parents, if there be only one orphan, the Board shall pay for the benefit of such orphans one hundred and fifty dollars (\$150); if there are two orphans twenty dollars (\$20) shall be added to the allowance made for one; if there are three orphans, sixteen (\$16) more shall be paid on their behalf; and if there are four orphans fourteen dollars (\$14) shall be added to the allowance; and ten dollars (\$10) shall be given for each additional orphan; but no allowance shall be made for boys over 18 years of age, or for girls over 21 years of age.

8. That on behalf of Professors, foreign Missionaries, Missionaries under the French Evangelization Committee, Ministers on the Aged and Infirm Ministers' Fund, or who have retired from active duty with permission of the Church, and for whom no aid is sought from the Fund for Aged and Infirm Ministers, and the Agents of the Church, who shall be on the Fund of the United Church, the sum of twelve dollars shall, in addition to the personal rate, after the amalgamation of the Funds, be paid to this Fund from the Funds with which they are respectively connected.

9. Any Minister withdrawing from the Church shall continue to enjoy his rights in this Fund, on condition of his paying annually into the Fund such sum as an actuary may determine to be equitable, in addition to personal rates.

10. That it be an instruction to Presbyteries to use all lawful endeavours to secure that every Minister, when he is inducted into a charge, shall become connected with the Fund.

11. That any Minister, who may, at the time of his induction, decline to join the Fund, may be allowed to do so within four years from the date of his induction, on condition of his contributing a sum equivalent to the total payments he should have made, provided he had connected himself with the Fund at his induction, together with an addition of one dollar a year for each year he has declined to contribute to the Fund after his induction.

12. The rates of payments may be revised once in every five years.

13. That an actuary be employed to examine the Funds presently existing, and report to the Committee as to the most equitable way in which the

amalgamation can be effected, and that the Treasurers of the several Funds be instructed to furnish the data which such actuary may require.

14. That the General Assembly be asked to appoint a Committee to obtain the legislation necessary to amalgamate the four Funds now in existence in the Church, on the terms that may be agreed upon.

(2). AGED AND INFIRM MINISTERS' FUND.

1. That there shall be a Fund for the whole Church.

2. That it shall be sustained by annual congregational contributions, donations, and bequests.

3. That payments out of the Fund shall be made according to the following scale:—

(1). When a Minister is allowed by the Assembly to retire after ten years' service, he shall receive one hundred dollars (\$100) a year, and ten dollars (\$10) a year for each additional year, up to forty years' service, if the state of the Fund permits.

(2). The case of a Minister permitted to retire after less than ten years' service shall be made the subject of special consideration by the Assembly.

4. That it be an instruction to Presbyteries, when accepting the resignation of Ministers permitted by the Assembly to retire, to secure, when practicable, a suitable retiring allowance to such Ministers from the congregations which they had served.

I. QUESTIONS TO BE PUT AT ORDINATION OR INDUCTION.

1. Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only infallible rule of faith and manners.

2. Do you believe the Westminster Confession of Faith, as adopted by this Church in the Basis of Union, to be founded on and agreeable to the Word of God, and in your teaching will you faithfully adhere thereto?

3. Do you believe the Government of this Church by Sessions, Presbyteries, Synods and General Assemblies, to be founded on and agreeable to the Word of God, and do you engage as a Minister of this Church to maintain and defend the same?

4. Do you own the purity of worship at present authorized by this Church, and will you conform thereto?

5. Do you promise to give a dutiful attendance in the Courts of this Church, to submit yourself in the spirit of meekness to the admonitions of this Presbytery, to be subject to it and the superior judicatories, to follow no divisive course, but maintain according to your power the unity and peace of the Church?

6. Are zeal for the glory of God, love to the Lord Jesus Christ, and desire of saving souls, so far as you know your own heart, your great motives and chief inducements to enter the office of the ministry?

7. Have you directly or indirectly used any undue means to procure this call?

8. Do you engage, in the strength and grace of our Lord Jesus Christ, to live a holy and circumspect life, to rule well your own house, and faithfully

and diligently to discharge all the duties of the ministry to the edification of the body of Christ ?

II. QUESTIONS TO BE PUT TO CANDIDATES FOR LICENSE TO PREACH THE GOSPEL.

Numbers 1, 2, 3, 4, as above,

5. Do you engage, in the strength and grace of our Lord Jesus Christ, to live a holy and circumspect life, and faithfully to preach the gospel, as you may have opportunity ?

6. Do you promise to submit yourself in the Lord to the several jurisdictions of this Church ?

III. QUESTIONS TO BE PUT TO ELDERS BEFORE ORDINATION.

Numbers 1, 2, 3, 4, (omitting "in your teaching" in No. 2, and substituting in No. 3, "Ruling Elder" for "Minister.")

5. In accepting the office of Elder do you engage, in the strength and grace of the Lord Jesus Christ, faithfully and diligently to perform the duties thereof; watching over the flock of which you are called to be an overseer, and in all things showing yourself to be a pattern of good works ?

IV. QUESTIONS TO BE PUT TO DEACONS BEFORE ORDINATION.

Numbers 1, 2, 3, 4, (*Mutatis mutandis*).

5. In accepting the office of Deacon do you engage, in the strength and grace of our Lord Jesus Christ, faithfully and diligently to perform the duties thereof ?

FORMULA TO BE SIGNED BY ALL OFFICE-BEARERS.

"I hereby declare that I believe the Westminster Confession of Faith, as adopted by this Church in the Basis of Union, and the government of the Church by Sessions, Presbyteries, Synods and General Assemblies, to be founded on and agreeable to the Word of God; that I own the purity of worship at present authorized by this Church; and that I engage to adhere faithfully to the doctrine of the said Confession, to maintain and defend the said government, to conform to the said worship, and to submit to the discipline of this Church, and to follow no divisive course from the present order established therein."

STANDING ORDERS OF THE SUPREME COURT.

1. Reports of Ordinations, Inductions, Licensure, Deaths, Demissions, Suspensions, Depositions of Ministers, and of the erection or dissolution of congregations within the respective Synods, shall be sent up by the Clerks of these Courts so as to be in the hands of the Clerks of Assembly at least eight days before the Assembly meets.

A large portion of the second sederunt, and such portions of other diets as the Moderator of Assembly may think proper, shall be spent in devotional services.

2. There shall be a Standing Committee on Business, consisting of the Clerks of the Assembly, and of Synods and Presbyteries, who may be Com-

missioners, who shall arrange all such business as may be requisite previous to the first diet of the annual meeting of the Assembly. This Committee, together with fifteen members appointed by the Assembly, shall constitute the Committee on Bills and Overtures. The Assembly Clerks shall be joint-Conveners of these Committees. After the arrangement of business has been reported by the Committee of Bills and Overtures, and sanctioned by the Assembly, the Clerks of Assembly shall cause a docket of business to be printed for the information of members.

3. All papers shall be transmitted to one of the Clerks of Assembly at least eight days before the meeting of Assembly, and all such papers shall pass through the Committee of Bills and Overtures before presentation to the Assembly.

4. In order that all documents coming before the Assembly may be preserved in a form convenient for reference, Reports, Overtures, References, Appeals, Extract Minutes, and all other matters whatsoever, intended to be submitted to the Assembly, shall be written on foolscap paper, with sufficient margins, so as to admit of their being bound in volumes; and, for the sake of securing the ends of justice, parties having any matter to bring before the Assembly are recommended to print copies of the same in numbers sufficient for the use of members, and in a shape suitable for binding along with the printed minutes of Assembly.

5. The Conveners of Standing Committees shall give in their annual reports to the Committee of Bills and Overtures, if possible, not later than the second sederunt of the meeting of Assembly. If these are in printed form they shall be in a shape suitable for binding along with the printed minutes of Assembly.

6. The Assembly shall appoint a Committee, of not less than two from each Synod, and not more than four from any one Synod, to nominate members for the Standing Committees of the Assembly.

REGULATIONS ANENT THE RECORDS OF CHURCH COURTS.

1. The pages shall be numbered in words at length as well as in figures.
2. Every page shall be signed by the Clerk, and the Record of each sederunt by the Moderator and Clerk. In case of the death or removal of the Moderator or Clerk, the Record shall afterwards be signed by the then acting Moderator or Clerk, *cum nota* of the cause, in presence of the Court.
3. The time and place of meeting shall be minutely stated in words.
4. Every page shall have a suitable margin on which the items of recorded business, etc., shall be indexed.
5. The place and date of meeting shall be shortly indicated on the margin at the top of the page.
6. Church Courts shall take special care that their records are carefully and correctly written. All erasures or other changes in the Record shall be noted on the margin with the initials of the Clerk's name.
7. All sums of money shall be given in words as well as in figures.
8. No unnecessary vacant spaces shall be left between the minutes of sederunt.

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THE BARRIER ACT.

1. No proposed law or rule relative to matters of doctrine, discipline, government, or worship, shall become a permanent enactment until the same has been submitted to Presbyteries for consideration. Such consideration shall be given by each Presbytery, at an ordinary meeting, or a special meeting held for the purpose; and an extract minute of the Presbytery's judgment shall be sent to the Clerks of the General Assembly, before the next meeting of that Court.

The Assembly, if it sees cause, may, by a majority of two-thirds of those present, pass such proposed law or rule into an Interim Act, which shall possess the force of law until the Presbyteries have, as herein required, reported their judgment upon it to the next General Assembly.

3. If the majority of the Presbyteries of the Church express their approval, the Assembly may pass such proposed law or rule into a standing law of the Church. If a majority of the Presbyteries express disapproval, the Assembly shall reject such proposed law or rule, or again remit it to the Presbyteries.

ACT ANENT THE ASSEMBLY AS A REPRESENTATIVE BODY.

1. The General Assembly shall consist of one-fourth of the whole number of Ministers on the Rolls of the several Presbyteries with an equal number of acting Elders.

2. If the number on the Roll of any Presbytery be incapable of division by four, then the fourth shall be reckoned the fourth of the next higher number divisible by four.

3. Each Presbytery shall elect its representatives at an ordinary meeting held at least thirty days before the meeting of the General Assembly; and, in the event of any of these representatives resigning their commissions, or being unable to attend the Assembly, it shall be lawful for the Presbytery to elect others in their place at any subsequent meeting previous to the meeting of the General Assembly.

4. Each Presbytery Clerk shall forward to the Clerks of the General Assembly, so as to be in their hands at least eight days before its meeting, commissions in favour of the Ministers and Elders elected as representatives; and from such commissions the Clerks shall prepare an Interim Roll, to be called at the opening of the Assembly; which, being amended, if necessary, shall be confirmed as the Roll of Assembly.

5. Any twenty-five of these Commissioners, of whom at least thirteen shall be Ministers, being met on the day and at the place appointed, shall be a quorum for the transaction of business.

III. ITS REMITS TO PRESBYTERIES.

The Assembly ordered Presbyteries to give attention to the following remits:—

1. How many Funds shall there be for Home Missions—one or two? (*Vide Minutes*, pp. 48.)
 2. Proposed Regulations anent Ministers' Widows' and Orphan's Fund. (*Vide Minutes*, pp. 68.)
 3. Proposed Regulations anent Aged and Infirm Minister's Fund. (*Vide Minutes*, pp. 69.)
 4. Proposed Regulations as to the Rate of Annual Contribution to the Aged and Infirm Minister's Fund. (*Vide Minutes*, pp. 73.)
 5. Suggestions in the Memorial from the Whitby Presbytery anent the Aged and Infirm Ministers' Fund. (*Vide Minutes*, pp. 76.)
 6. The Barrier Act. (*Vide Minutes*, pp. 72.)
 7. Draft Act on the Constitution of the General Assembly as a Representative Body. (*Vide Minutes*, pp. 73.)
 8. Suggestions to Establish Associations for Church Extension in each Presbytery. (*Vide Minutes*, pp. 57.)
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OFFICERS OF THE GENERAL ASSEMBLY.

THE REV. ALEXANDER TOPP, D.D., *Moderator.*
 " " WILLIAM REID, D.D.,
 " " J. H. MACKERAS, M.A., } *Joint Clerks.*
 " " WILLIAM FRASER, }

BOARDS AND COMMITTEES.

SUBJECT	CONVENERS.	POST OFFICE.
Knox College Board.....	Rev. Dr. Proudfoot	London.
" " Senate.....	" Principal Caven	Toronto.
" " Examiners.....	" John M. King, M.A.	"
Presb. College, Montreal Board.....	" John Scringier, M.A.	Montreal.
" " " Senate.....	" Principal McVicar.....	"
" " " Examiners.....	" Prof. Campbell	"
Educational Board of the Presb. Ch. of the Lower Provinces.....	R. P. Grant, Esq. Rev. P. G. McGregor, } D.D., Sec.	Halifax.
Theological Hall, Halifax—Committee of Superintendence.....	" Dr. Burns.....	Halifax.
Senate.....	Prof. McKnight.....	"
Manitoba College Board.....	Hon. A. G. Bannatyno.....	Winnipeg.
Home Missions, (Ontario and Quebec) " (Maritime Provinces).....	Rev. Dr. Cochrane	Brantford.
Distribution of Probationers	" G. M. Grant, M.A.	Halifax.
French Evangelization	" R. Torrance.....	Guelph.
Foreign Missions, (Ontario and Quebec) " (Maritime Provinces).....	" Principal McVicar.....	Montreal
Juvenile	" Prof. McLaren.....	Toronto.
Buxton Finance.....	" Dr. Bayne.....	Pictou.
Supplements, (Maritime Provinces).....	" Prof. Mowat.....	Kingston.
Sabbath Schools.....	" John Scott.....	North Bruce.
Finance, (Toronto Section).....	" George Christie	Yarmouth, N.S.
" (Montreal Section).....	" John Thompson.....	Sarnia.
" (Halifax Section).....	Hon. J. McMurrich	Toronto.
Aged & Infirm Min's Fund, (Ont. & Que.) " " " (Maritime Prov.).....	J. Croil, Esq. J. S. McLean, Esq.	Toronto. Montreal. Halifax.
State of Religion.....	Rev. J. McTavish	Woodstock.
Sabbath Observance.....	" Dr. Patterson.....	Greenhill, N.S.
Widows' and Orphans' Fund of the late Canada Presbyterian Church.....	" T. Wardrope.....	Guelph.
Widows' and Orphans' Fund of the late Presb. Church, Lower Provinces	" D. Morrison.....	Owen Sound.
Mission to the Lumbermen	" R. Laird.....	Princetown.
Statistics.....		P.F.I.
Insurance of Churches of the late Presb Church of Lower Provinces.....	" W. T. McMullen.....	Woodstock.
Public Education in the Maritime Prov's.....	W. Alexander & T. W. } Taylor, <i>Joint Conv.</i> }	Toronto.
Presbyterian Record.....	Rev. Dr. Bayne	Pictou, N.S.
Protection of Church Property.....	" D.M. Gordon, M.A., D.D.	Ottawa.
Agent for the Church and Treasurer of the Schemes in Western Section, (with the exception of French Evangelization).....	" R. Torrance	Guelph.
Agent for the Church and Treasurer of the Schemes in Eastern Section, (with the exception of Widows' & Orphans' Fund)	Former Com. re-appointed Rev. C. B. Pitblado	Halifax.
Editor of the "Presbyterian Record".....	" Dr. Jenkins	Montreal.
	Dr. Bell.....	Walkerton.
	Rev. WM. REID, D.D.,	Toronto.
	REV. P. G. M'GREGOR, D.D.,	HALIFAX.
	JAMES CROIL, Esq.,	Montreal.

R O L L .

I. SYNOD OF THE MARITIME PROVINCES.

Meets at Charlottetown, P. E. I., on 1st Tuesday in October, 1877.

I. PRESBYTERY OF SYDNEY.—Clerk, A. FARQUHARSON, Sydney, C. B.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. Hugh McLeod, D.D.	Nov., 1833	Mira	Sydney, C. B.
2. Matthew Wilson	June, 1842	Sydney Mines	Sydney Mines.
3. James Ross	Sept., 1853	Grand River	Grand River.
4. Abraham McIntosh	Aug., 1856	St. Ann's	St. Ann's, C. B.
5. Donald Sutherland	June 6, 1860	Gabarus	Gabarus, C. B.
6. Alex. Farquharson	Dec. 14, 1864	St. Andrew's, Sydney	Sydney, C. B.
7. Donald McDougall	Nov. 15, 1865	Cow Bay Mines	Cow Bay, C. B.
8. David Drummond	June 18, 1872	Boularderie	Boularderie, C. B.
9. John Murray	Jan. 2, 1873	Second Pby. Cong. Sydney	Sydney, C. B.
10. Peter Clark	Nov. 12, 1873	Cape North	Cape North.
VACANCIES.			
		Glace Bay Mines	Glace Bay.
		Loch Lomond	Loch Lomond.

II. PRESBYTERY OF VICTORIA AND RICHMOND.—Clerk, K. MCKENZIE, Baddeck.

1. Murdoch Stewart, M.A.	Oct. 29, 1843	Whyoccomah	Whyoccomah.
2. Wm. Gordon Forbes	..... 1852	P't Hastings & Riv. Dennis	Port Hastings.
3. Kenneth McKenzie	Dec. 2, 1857	Baddeck and Forks	Baddeck.
4. Alex. Grant	Dec. 6, 1871	Lake Ainslie	Lake Ainslie.
5. A. F. Thomson	Sept. 8, 1874	Mabou	Mabou.

III. PRESBYTERY OF PICTOU.—Clerk, J. MCKINNON, Hopewell.

1. John Stewart	..... 1838	United Church	New Glasgow.
2. George Walker	..... 1838	United Church	New Glasgow.
3. James Bayne, D.D.	Oct. 6, 1842	Prince Street Church	Pictou.
4. A. P. Miller	May 7, 1844	French River	Merigonish.
5. D. B. Blair	Oct. 26, 1846	{ Barney's River, Blue Mountain, and Garden of Eden }	Barney's River.
6. Geo. Patterson, D.D.	Oct. 31, 1849	Salem Church	Green Hill.
7. James Thompson	July 2, 1854	Central Church	Durham.
8. Wm. Maxwell	July 13, 1854	{ Little Harbour and Fisher's Grant }	Little Harbour.
9. John Lees	July 10, 1855	Westville & Middle River	Westville.
10. George Roddick	May 11, 1858	West River	Durham.
11. Alexander Stirling	..... 1858	Scotsburn & Salt Springs	Scotsburn.
12. John MacKinnon	Sept. 29, 1858	Hopewell	Hopewell.
13. Alex. Ross, M.A.	Sept. 19, 1860	Knox Church	Pictou.
14. Peter Goodfellow	Jan. 29, 1862	Antigonish	Antigonish.
15. Thomas Cumming	Aug., 1863	Sharon Church	Stellarton.
16. E. A. McCurdy	June 20, 1866	James' Church	New Glasgow.
17. A. McL. Sinclair	July 25, 1866	East River	Springville, E. R.

PRESBYTERY OF PICTOU.—continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
18. J. F. Forbes.....	Feb. 27, 1867	Union Centre & Lochaber	{ Union Centre, Antigonish.
19. Robert Cumming	Mar. 16, 1869	{ Glenselg, Caledonia, & St. Mary's.....	Melrose, Guys- boro'.
20. H. McD. Scott, M.A.....	June 23, 1874	Merigomish	Merigomish.
21. E. D. Pelletier	May 16, 1876	Stellarton & Vale Colliery	Stellarton.
22. W. T. Bruce, M.D.	Sept. 26, 1876	Stellarton & Vale Colliery	Stellarton.
VACANCIES.			
		Sherbrooke	{ Sherbrooke, Guysboro' C'ty.

IV. PRESBYTERY OF WALLACE.—Clerk, T. SEDGWICK, Tatamagouche

1. James Watson	Oct. 15, 1830	New Annan	New Annan.
2. John Munro	Nov. 9, 1848	Wallace and Pugwash.....	Wallace.
3. W. S. Darragh.....	Nov. 12, 1850	Goose River.....	Goose River.
4. James Murray.....	Nov. 3, 1852	Wallace	Wallace.
5. H. B. Muckay.....	June 22, 1855	River John.....	River John.
6. Thomas Sedgwick.....	Sept. 10, 1860	Tatamagouche.....	Tatamagouche.
7. Robt. McCunn.....	May, 1861	River John.....	River John.
8. William Grant.....	Sept. 27, 1866	Earltown	Earltown.
9. John M. Sutherland.....	Dec. 5, 1872	Pugwash	Pugwash.
10. Thomas Talloch.....	.....1857	Amherst	Amherst.
VACANCIES.			
		Springhill	Springhill.
		Wentworth.....	Wentworth.
		Earltown.....	Earltown.

V. PRESBYTERY OF TRURO — Clerk, JOHN McMILLAN, B D., Truro

1. John I. Baxter	May, 1832	Retired.....	Truro.
2. W. M. McCulloch, D.D.....	Feb. 14, 1839	Truro	Truro.
3. James Byers	May, 1845	Clifton	Clifton.
4. Ebenezer Ross	Oct. 31, 1849	Londonderry	Londonderry.
5. A. L. Wyllie	Aug. 12, 1852	Great Village	Great Village.
6. J. McG. McKay	June 26, 1855	Economy	Economy.
7. Alex. Camerou	Sept. 16, 1857	Riverside	Portaupique.
8. J. McMillan, B.D.....	Mar. 26, 1866	St. Paul's	Truro.
9. James Sinclair	Sept. 10, 1867	Springside	U. Stewiacke.
10. J. H. Chase, A.M.....	May 5, 1869	Onslow	Onslow.
11. Edward Grant	Oct. 26, 1869	Stewiacke.....	U. Stewiacke.
12. Edwin Smith, A.B.....	Oct. 30, 1871	Middle Stewiacke, & Br'kf'd	M. Stewiacke.
13. J. G. Layton	Nov. 2, 1871	Coldstream	Teviotdale.
14. And. Burrows	July 25, 1876	West Truro.....	Truro.
VACANCIES.			
		Parrsborough	Southampton.
		Acadia	Westchester.
		Maccan.....	Maccan.

MISSION STATION.

		North River.	
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VI. PRESBYTERY OF HALIFAX.—Clerk, J. FORREST, Halifax.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
1. Robert Sedgwick	Sept. 1836	Middle Musquodoboit.....	Musquodoboit
2. P. G. McGregor, D.D.	Oct. 1841	Halifax	Halifax.
3. Walter Thorburn		Warwick	Bermuda.
4. R. F. Burns, D.D.	July 1, 1847	Fort Massey	Halifax.
5. Prof. A. Pollok, D.D.	Dec. 14, 1852		Halifax.
6. James McLean	Nov. 13, 1854	Shubenacadie & Stewiacke	Shubenacadie.
7. Alexander Stuart	Oct. 1856	Lawrencetown, etc.	Lake Porter.
8. Professor A. McKnight	Feb. 26, 1857		Dartmouth.
9. Professor John Currie	Aug. 12, 1857		Halifax.
10. George M. Grant, A.M.	Nov. 1860	St. Matthew's	Halifax.
11. Alexander Falconer	Aug. 14, 1862	Dartmouth	Dartmouth.
12. J. A. F. Sutherland	May 4, 1864	St. Croix and Ellershouse	St. Croix.
13. Chas. H. Pitblado	Feb. 15, 1865	Chalmers'	Halifax.
14. A. J. Mowitt	June 5, 1866	St. John's	Windsor.
15. Allan Simpson	Aug. 7, 1866	Poplar Grove	Halifax.
16. John Forrest	Dec. 13, 1866	St. John's	Halifax.
17. John B. Logan	Aug. 1, 1868	Kentville and Wolfville..	Kentville.
18. Samuel Bernard		Noel	Noel.
19. Alf. B. Dickey	Dec. 22, 1869	Sheet Harbour	Sheet Harbour
20. J. Fraser Campbell	Oct., 1871	Missionary to India	
21. L. G. McNeill, A.M.	Nov. 12, 1872	Maitland	Maitland.
22. James Rosborough	July 23, 1873	Musquodoboit Harbour ..	M. Harbour.
23. Kenneth J. Junor	Nov. 31, 1873	St. Andrew's	Ham'tn, Bermuda
24. Ephraim Scott	Sept. 20, 1875	Milford and Gay's River ..	Milford.
25. Adam Gunn	Feb. 8, 1876	Gore and Kennetcook	Kennetcook.
26. D. Neish	Aug. 29, 1879	W. Cornwallis	Kentville.
VACANCIES.			
		Upper Musquodoboit.....	U. Musquodoboit.
		Richmond and N. W. Arm.	Halifax.
		Annapolis & Bridgetown ..	Round Hill.
		North Cornwallis	Kentville.
		West Cornwallis	Lakeville.
		Little River, etc.	Little River.
		Elmsdale & Nine Mile River	Elmsdale.
		Kempt and Walton	Kempt

VII. PRESBYTERY OF LUNENBURG AND YARMOUTH.—Clerk, P. M. MORRISON, Bridgewater.

1. George Christie		Yarmouth	Yarmouth.
2. William Duff		Lunenburg	Lunenburg.
3. Donald McMillan	Dec. 1861	La Have	La Have.
4. Matthew G. Henry	Feb. 1864	Clyde and Barrington	Clyde River.
5. Peter M. Morrison	Sept. 1865	Bridgewater	Bridgewater.
6. Ebenezer McNab	May, 1867	Mahone Bay	Mahone Bay.
7. Jno. C. Meek	Dec. 1872	Carleton and Cheboque	Carleton
8. Ebenezer D. Miller	Oct. 1873	Shelburne	Shelburne.
9. Thos. Murray	May 15, 1876	Riverdale	Riverdale.

VIII. PRESBYTERY OF ST. JOHN, N. B.—Clerk, J. C. BURGESS, Carleton, St. John.

1. John M. Brooke, D.D.	July 16 1839	} St. Paul's	Fredericton
2. W. Caven, Col. & Suc.	Oct. 26, 1865		
3. Andrew Donald	July 25, 1842	Retired	Campbell Set'm't
4. James Bennet	Mar. 30, 1843	St. John's Church	St. John.

PRESBYTERY OF ST. JOHN, N. B.—continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
5. Lewis Jack	June, 1845	Springfield & Eng. Sett'lmt	Springfield, K's C
6. Wm. Millen	Jan. 1846	Bocabec and Waweig	Bay Side, St. And.
7. David McLise, D.D.	Nov. 1848	Calvin Church	St. John.
8. Donald McRae	July 21, 1851	St. Stephen Church	St. John.
9. Samuel Johnson	May 24, 1856	Chipman	Chipman, Q'n's. Co
10. James Gray, M.A.	Mar. 6, 1857	Sussex	Sussex.
11. Dav. Waters, M.A., LL.D. ..	July 16, 1861	St. David's Church	St. John.
12. W. Richardson	Mar. 3, 1863	Greenock Church	St. Andrew's.
13. J. D. Murray	Feb. 2, 1865	Buctouche, Cocaigne, etc.	Buctouche.
14. Joseph Hogg	Oct. 1, 1868	St. John Church	Moncton.
15. J. K. Bearisto	Sept. 30, 1869	Saltsprings	S. Sps., King's Co
16. P. Melville, M.A., B.D.	April 12, 1870	New Kincardine	New Kincardine.
17. J. C. Burgess, A.B.	May 5, 1870	Carleton, St. John	Carleton, St. John
18. Kenneth McKay, B.A.	Feb. 22, 1872	Richmond	Richmond.
19. W. P. Begg, M.A.	June 28, 1872	St. Stephen	St. Stephen.
20. James Quinn	Aug. 11, 1873	St. James	St. Jas. Char. Co.
21. John Wallace, B.A.	Feb. 17, 1875	St. George	St. George.
22. M. R. Paradis	May 19, 1875	French Missionary	Grand Falls.
VACANCIES.			
		Glassville	Glassville.
		Harvey	Harvey, York Co.
		St. Andrew's, St. John	St. John.

IX. PRESBYTERY OF MIRAMICHI.—Clerk, W. M. WILSON, Chatham.

1. Angus McMaster	April 13, 1842	New Mills	New Mills.
2. J. Law, M.A.	Oct. 14, 1845	Richibucto	Kingston, Kent C.
3. T. G. Johnston	July 21, 1855	Blackville	Blackville.
4. J. Fowler, M.A.	Aug. 19, 1857	Bass River	Bass River.
5. T. Nicholson	Nov. 1859	River Charlo	River Charlo.
6. J. Anderson	June, 1865	Newcastle, St. James	Newcastle.
7. Wm. M. Wilson, M.A.	Nov. 16, 1865	Chatham, St. Andrew's	Chatham.
8. John Robertson	July, 1865	Tabusintac, &c.	Tabusintac.
9. S. Houston, M.A.	Jan. 19, 1869	Bathurst, St. Luke's	Bathurst.
10. John M. Allan, M.A.	Jan. 22, 1873	Chatham, St. John	Chatham.
11. J. P. Bryant	Sep. 29, 1875	Kouchibouguac	Kouchibouguac.
12. Alex. Russell	Feb. 22, 1876	Dalhousie	Dalhousie.
13. W. McCullagh	June 7, 1876	Redbank	Redbank.

X. PRESBYTERY OF PRINCE EDWARD'S ISLAND.—Clerk, J. McLEOD, Charlottetown.

1. R. S. Patterson, M.A. ....	.....1826	Bedeque	Bedeque.
2. James Allan .....	.....1846	Cove Head	Cove Head.
3. Alex. Campbell .....	.....1846	Strathalbyn	Strathalbyn.
4. Isaac Murray, D.D. ....	.....1850	Cavendish	Cavendish.
5. Alex. Munro .....	.....1850	Brown's Creek & Valley F'd	Valley Field.
6. Alex. McLean, M.A. ....	.....1852	Belfast	Belfast.
7. Henry Crawford .....	.....1853	Richmond Bay	Port Hill.
8. J. M. McLeod .....	.....1853	Charlottetown	Charlottetown.
9. Neil McKay .....	.....1855	Summerside	Summerside.
10. Thomas Duncan .....	.....1856	Charlottetown	Charlottetown.
11. Robert Laird .....	.....1860	Princetown	Princetown.
12. Allan McLean .....	.....1862	Dundas	Dundas.
13. Wm. R. Frame .....	.....1862	Mt. Stewart & W. St. Peters	Mt. Stewart.
14. J. G. Cameron .....	.....1867	Bay Fortune, etc.	Souris.
15. Sam. C. Gunn .....	.....1870	East St. Peter's	East St. Peter's.
16. Charles Fraser .....	.....1871	West Cape, etc.	West Cape.

PRESBYTERY OF PRINCE EDWARD'S ISLAND.—*continued.*

MINISTERS.	DATE OF ORDINAT'N	CONGREGATIONS.	POST OFFICES.
17. A. F. Carr, M.A.	1871	Alberton and Tignish.....	Alberton.
18. Jno. Sutherland	1873	Woodville & Little Sands	Woodville.
19. Wm. P. Archibald	1875	Tryon, Bonshaw & Crapaud	Crapaud.
20. Ernest S. Bayne	1876	Murray Harbor	Murray Harbor.

XI. PRESBYTERY OF NEWFOUNDLAND.—Clerk, J. D. PATTERSON, St. John's.

1. Moses Harvey	St. John's
2. Neil Forsythe	St. John's
3. Alex. Ross	Harbor Grace.
4. J. D. Patterson	St. John's.
5. D. F. Croelman, Miss'y	Bay of Islands.

II. SYNOD OF MONTREAL AND OTTAWA.

Meets at Ottawa, on 2nd Tuesday of May, 1877.

XII. PRESBYTERY OF QUEBEC.—Clerk, MALCOLM MCKENZIE, Inverness, Que.

MINISTERS.	DATE OF ORDINAT'N	CONGREGATIONS.	POST OFFICES.
1. John Cook, D.D.	Dec. 25, 1835	St. Andrew's, Quebec	Quebec.
2. William B. Clark	Sept. 1839	Without charge	Quebec.
3. Peter Lindsay, B.A.	Oct. 12, 1859	Sherbrooke	Sherbrooke, Q.
4. James McConechy	March, 1854	Leeds	Kinnear's Mills.
5. Dunc'n Anderson, A.M.	Dec. 26, 1854	Point Levi	Levis, Que.
6. John McKay	May 26, 1859	Richmond	Richmond, Que.
7. James Hanran	July 4, 1861	St. Sylvestre	St. Sylvestre, Q.
8. Malcolm Mackenzie	Feb. 12, 1862	Inverness	Inverness, Que.
9. John McDonald	Feb. 26, 1864	Winslow	Stornoway, Que.
10. James McCaul, B.A. ...	Aug. 24, 1864	Three Rivers	Three Rivers, Q.
11. Henry Edmison, M.A. ...	Oct. 18, 1866	Melbourne	Melbourne, Que.
12. Peter Wright	Aug. 23, 1870	Chalmers' Church, Que. ...	Quebec.
13. T. Brouillette	Dec. 23, 1874	Valcartier	Valcartier, Que
ORDAINED MISSIONARIES.			
1. James Hume	Feb. 20, 1844	Kennebec Road	Kennebec Road, Q
2. Thomas Fenwick	Oct. 31, 1861	Metis	Metis, Que.
VACANCIES.			
.....	.....	Lingwick	Gould, Que.
.....	.....	Danville	Danville, Que.
MISSION STATIONS.			
.....	.....	Windsor Mills	
.....	.....	Hampden and Scotstown.	
.....	.....	Lake Megantic.	
.....	.....	Cacouna.	
.....	.....	Riviere du Loup.	

Ministers within the bounds: J. Robertson, Quebec; C. A. Tanner, Richmond.

1. Arc
2. Jan
3. Jos
4. Joh
5. Joh
6. Joh
7. Jan
8. Wil
9. Joh
10. Jan
11. Joh
12. D. H
13. Dan
14. Cha
15. Rob
16. Jan
17. Dou
18. Joh
19. Will
20. Joh
21. Jan
22. Will
23. Cha
24. Jan
25. P. S.
26. Joh
27. Jan
28. Joh
29. Jan
30. Geo
31. D. W
32. J. N
33. T. B

MISS

Robert
Charles
Thomas
Hugh N

XIII. PRESBYTERY OF MONTREAL.—Clerk, JAMES PATERSON, Hommingford, Que.

MINISTERS.	DATE OF ORDINAT'N	CONGREGATIONS.	POST OFFICES.
1. Arch. Henderson, M.A.	Oct. 10, 1810	St. Andrew's	St. Andrew's Que.
2. James C. Muir, D.D.	Apr. 29, 1836	Georgetown	N. Georgetown, Q.
3. Joseph Elliot	Oct., 1836	Nazareth St. Ch., Montreal	Montreal.
4. John Jenkins, D.D.	Aug. 6, 1837	St. Paul's Ch., Montreal	Montreal.
5. John Irvine	Jan., 1846	Mille Isles	Mille Isles, Que.
6. John C. Baxter	Feb. 7, 1849	Stanley St. Ch., Montreal	Montreal.
7. James Watson, A.M.	Aug. 29, 1844	Huntington & Atholstone	Huntingdon, Que.
8. William Forlong	Oct. 11, 1853	Henry's Church, Lachute.	Lachute, Que.
9. John McDonald	June 28, 1854	Beechridge	St. Rom, Que.
10. James Patterson	Sept. 14, 1857	Hommingford	Hommingford, Q.
11. John Mackie	May 18, 1859	First Church, Lachute.	Lachute, Que.
12. D. H. Macvicar, LL.D.	Oct. 19, 1859	Presb. College, Montreal	Montreal.
13. Daniel Paterson, A.M.	Oct. 24, 1860	St. Andrew's	St. Andrew's, Que.
14. Chas. M. McKercher	Aug. 22, 1861	English Tiver and Howick	Howick, Que.
15. Robert Campbell, M.A.	Apr. 10, 1862	St. Gabriel Ch., Montreal	Montreal.
16. James B. Muir, M.A.	April 3, 1863	St. Andrew's Ch., Hunting'n	Huntingdon, Que.
17. Donald Ross, B.D.	Oct. 3, 1863	Lachine	Lachine.
18. John S. Lochend, M.A.	Sept. 21, 1866	Valleyfield	Valleyfield, Que.
19. William A. Johnston	Sept. 25, 1867	Rockburn and Goro	Rockburn, Que.
20. John Campbo'll, M.A.	Nov. 3, 1868	Presb. College, Montreal	Montreal.
21. James Fleck	Mar. 31, 1869	Knox Church	Montreal.
22. William Mitoholl, B.A.	Apr. 22, 1869	Chalmers' Ch., Montreal	Montreal.
23. Charles H. Dondiot	Aug. 23, 1869	.....	Montreal.
24. James S. Black	Mar. 31, 1870	Erskine Church, Montreal	Montreal.
25. P. S. Livingston, B.A.	Aug. 17, 1871	Russeltown	Russeltown, Que.
26. John McFarlane	Feb. 7, 1872	Farnham Centre	Farnham Cent., Q.
27. James Hully	Dec. 27, 1872	St. Theres, etc.	{ St. Theres de Blainville, Q.
28. John Scrimger, M.A.	Aug. 28, 1873	St. Joseph St. Ch., Montreal	Montreal.
29. James Wellwood	Sept. 16, 1873	Cote des Neiges	Cote des Neiges.
30. George McKay	Nov. 5, 1873	Calvin Ch., La Guerre.	St. Anicet, Que.
31. D. W. Morrison, B.A.	Nov. 19, 1873	Ormstown	Ormstown, Que.
32. J. Nichols	Sep. 28, 1876	St. Matthew's	Montreal.
33. T. Bennett	Oct. 12, 1876	Beauharnois & Chateaugy	Beauharnois.
VACANCIES.			
.....	.....	Free Ch., Cote St., Montreal	Montreal.
.....	.....	St. Louis de Gonzague.....	{ St. Louis de Gonzague, Q.
.....	.....	St. Mark's Ch., Montreal	Montreal.
.....	.....	Dundee	Dundee, Que.
.....	.....	Valleyfield.	
.....	.....	Laprairie.	
.....	.....	St. Eustache.	
MISSION STATIONS.			
.....	.....	New Glasgow.	
.....	.....	Harrington.	
.....	.....	Avoca.	
.....	.....	East End Mission, Montreal	
.....	.....	Victoria Mission, Montreal	
Robert Laing, B.A.	.....	Assistant St. Paul's Church, Montreal.	
Charles G. Glass, M.A.	.....	Ordained Missionary.	
Charles Chintiquy .....	.....	Ordained Missionary.	
Thomas Fraser .....	.....	Montreal, ordained 11th June, 1844,	} Retired Ministers.
Hugh Niven .....	.....	Herdman's Cor's., or'd 17th Feb. 1857,	

PRESBYTERY OF MONTREAL—continued.

W. Simpson.....	Retired.
John Jones.....	Minister without Charge.
R. H. Hoskin.....	Minister without Charge.
R. Wilson.....	Minister without Charge.

XIV. PRESBYTERY OF OTTAWA.—Clerk, JAS. CARSWELL, Aylmer, Que.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. William Lochead.....	Dec., 1830	Without Charge.....	Almonte.
2. Alex. Mann, D.D.....	May 14, 1840	St. Andrew's Ch., Pakenham	Pakenham.
3. James Whyte.....	Nov. 24, 1858	Manotick and Gloucester.....	Manotick.
4. George Bremner.....	Feb. 15, 1860	McNab.....	White Lake.
5. Walter Ross, M.A.....	Oct. 13, 1862	Beckwith.....	Franktown.
6. D. J. McLean, B.A.....	Feb. 11, 1863	Arnprior.....	Arnprior.
7. C. I. Cameron, M.A.....	Aug. 2, 1865	New Edinburgh.....	New Edinburgh.
8. William Moore.....	Mar. 28, 1866	Bank St. Church, Ottawa.....	Ottawa.
9. Frederick Home.....	June, 1866	Buckingham & Lochaber.....	Buckingham, Que.
10. Alexander Smith.....	Sept. 27, 1866	Chelsea.....	Chelsea, Que.
11. James Tait.....	Oct. 3, 1866	Fitzroy and Tarbolton.....	Fitzroy Harbour.
12. Robert Knowles.....	Oct. 31, 1866	Ramsay.....	Blakely.
13. James Carswell.....	Oct. 17, 1867	Aylmer.....	Aylmer, Que.
14. D. M. Gordon, B.D.....	Aug. 6, 1866	St. Andrew's Ch., Ottawa.....	Ottawa.
15. F. W. Farries.....	May 18, 1868	Knox Church, Ottawa.....	Ottawa.
16. John Bennett.....	June 29, 1869	St. Andrew's Ch., Almonte.....	Almonte.
17. James Fraser, B.A.....	Jan. 15, 1870	Litchfield.....	Bryson, Que.
18. H. Sinclair.....	Nov. 14, 1872	Ross.....	Forester's Falls.
19. H. J. McDiarmid.....	June 20, 1871	Russel and Gloucester.....	Ottawa.
20. Robert Campbell, M.A.....	Oct. 26, 1871	McNab and Horton.....	Renfrew.
21. W. D. Ballantyne.....	Sept. 6, 1870	Pembroke.....	Pembroke.
22. Robert Whillans, A.B.....	Sept. 26, 1872	Nepean.....	Ottawa.
23. James Stewart.....	Sept. 27, 1872	Victoria St., Pakenham.....	Pakenham.
24. Joseph Gandler.....	Dec. 31, 1872	Coulonge.....	Ft. Coulonge, Que.
25. Alexander McLaren.....	Mar. 12, 1873	Bristol.....	Bristol, Que.
26. John Fairlie.....	Aug. 21, 1873	L'Orignal and Hawksbury.....	L'Orignal.
27. Mark Turnbull.....	Sept. 7, 1873	Upper Ottawa.....	Des Joachims.
28. Alex. Campbell, B.A.....	Oct. 9, 1873	Westneath.....	Beachburgh.
29. Wm. Armstrong, M.A.....	May 14, 1874	Daly St. Ch., Ottawa.....	Ottawa.
30. Hugh Maguire.....	Dec. 8, 1874	Aylwin.....	Aylwin, Que.
31. A. C. Stewart.....	Oct. 13, 1875	North Gower.....	North Gower.
32. T. Muir.....		Metcalfe.....	
RETIRED MINISTERS.			
1. Alex. Spence, D.D.....			Elgin, Scotland.
2. Thomas Scott.....	Jan. 12, 1844		Curran.
3. James Sinclair.....	Oct. 24, 1853		Huntley.
ORDAINED MINISTERS.			
1. Marc Ami.....			Ottawa.
2. Joseph White.....	Aug. 7, 1862		Rochesterville.

PRESBYTERY OF OTTAWA.—continued

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
VACANCIES.			
.....	Osgoode.	
.....	Cumberland, Clarence, & Zion Ch., Carleton Place.	Cumberland. Carleton Place.
.....	Beckwith and Ashton.	
.....	{ Admaston, Douglas } { and Grattan..... }	Admaston.
.....	Wakefield.....	Wakefield, Quo.
MISSION STATIONS.			
.....	Alice and Pettawawa.	
.....	Bearbrooke & Cambridge.	
.....	East Templeton	
.....	Castleford.	
.....	Wilberforce.	
.....	Hull.	
.....	Rochesterville.	
.....	Kimburn and Carp.	
.....	Richmond and Stittsville.	
.....	Desert and Six Portages.	
.....	French Ch., Ottawa.	
.....	Cantley and Portland.	
.....	Plantagenet.	

XV. PRESBYTERY OF GLENGARRY.—Clerk, J. S. BURNETT, Martintown

1. Donald Ross.....	July 20, 1859	Lancaster Union Ch.....	Lancaster.
2. William Ross	Sept. 5, 1860	Kirkbill	Kirkhill.
3. Charles Cameron	May 1, 1861	Roxborough.....	Moore Creek.
4. Robert Blinnie	May 29, 1861	Cornwall, Knox Ch.	Cornwall.
5. J. S. Mullian	Dec. 31, 1861	Osnabruck.....	Woodland's.
6. J. S. Burnet	Mar. 6, 1863	Martintown.....	Martintown.
7. H. Lamont, D.D.	Feb. 22, 1865	Finch	Newington.
8. Kenneth McDonald	Oct. 25, 1865	Indian Lands.....	Athol.
9. N. McNish, LL.D.....	April 29, 1868	Cornwall, St. John's.....	Cornwall.
10. William Grant.....	Oct. 18, 1869	Vankleekhill.....	Vankleekhill.

VACANCIES.

.....	.....	Dalhousie Mills & St. George	
.....	.....	Dalhousie Mills	
.....	.....	Kenyon.	
.....	.....	Alexandria	
.....	.....	Martintown & Williamstown	

MISSION STATIONS.

.....	.....	East Hawkesbury.	
.....	.....	South Finch.	

XVI. PRESBYTERY OF BROCKVILLE.—Clerk, JOHN CROMBIE, Smith's Falls.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
1. John Morrison.....	May 12, 1829	Waddington, N. Y.....	Madrid Sps, N.Y.
2. John Davidson	Sept., 1844	N. Williamsburgh	N. Williamsburgh
3. Wm. Bain, D.D.....	Oct. 29, 1845	St. Andrew's, Perth.....	Perth.
4. Wm. T. Canning.....	Oct. 10, 1849	Oxford.....	Oxford Mills.
5. Solomon Mylne.....	Oct. 16, 1850	St. Andrew's, Smith's Falls	Smith's Falls.
6. James W. Chesnut.....	— 1853	Dunbar and Colquhoun's	Dunbar.
7. Robert McKenzie.....	— 1853	Dalhousie & N. Sherbrooke	M'Donald's cor.
8. John Crombie, A.M.....	Aug. 8, 1855	Union Ch., Smith's Falls...	Smith's Falls.
9. James Wilson, A.M.....	June 11, 1856	St. Andrew's, Lanark.....	Lanark.
10. George Porteous.....	Aug. 22, 1860	Matilda.....	Iroquois.
11. Wm. Cochrane	Nov. 13, 1862	Middleville and Dalhousie	Middleville.
12. Archibald Brown	Jan. 27, 1864	Lyn and Yonge.....	Lyn.
13. D. McGillivray, B.A.....	July 16, 1867	St. John's, Brockville.....	Brockville.
14. Elias Mullan	Sept. 18, 1867	N. Augusta and Fairfield...	N. Augusta.
15. William Burns	May 19, 1869	Knox Church, Perth.....	Perth.
16. George Burnfield, B.A.....	Jan. 3, 1871	First Pres. Ch., Brockville	Brockville.
17. Andrew Rowat	Mar. 2, 1871	West & North Winchester	W. Winchester.
18. John I. Richards.....	Aug. 10, 1874	Westport and Newboro'...	Westport.
19. Alex. H. Cameron	Nov. 12, 1874	St. Andrew's, S. G. & Mount	Heckston.
20. John Leishman.....	Dec. 29, 1874	S. Gower and Mountain...	S. Gower.
21. Wm. M. McKibbin, B.A.....	Oct. 7, 1875	Edwardsburgh & Iroquois	Edwardsburgh;
22. Wm. J. Dey, M.A.....	Jan. 5, 1876	Spencerville & Mainsville	Spencerville.
23. G. M. Clark	Sept. 10, 1853	Keumptville.....	Keumptville.
24. A. Henderson		Prescott	Prescott.
VACANCIES.			
.....		Kitley.....	Toledo.
.....		Morrisburgh	
.....		Colquhoun's	
MISSION STATIONS.			
.....		Bathurst & S. Sherbrooke	
.....		Lombardy & Oliver's Ferry	
.....		Merrickville.	
.....		Darling.	
.....		Palmerston.	
.....		Lavant.	

III. SYNOD OF TORONTO AND KINGSTON.

Meets at Toronto, on 1st Tuesday of May, 1877.

XVII. PRESBYTERY OF KINGSTON.—Clerk, THOS. S. CHAMBERS, Sunbury.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
1. Henry Gordon.....	July 16, 1833	Without Charge.....	Gananoque.
2. Robert Neill, D.D.....	Jan. 23, 1840	Seymour.....	Burrabras.
3. J. Williamson, LL.D.....	Feb. 25, 1845	Professor, Queen's College	Kingston.

PRESBYTERY OF KINGSTON.—continued.

MINISTERS.	DATE OF ORDINATI ^N	CONGREGATIONS.	POST OFFICES.
4. John B. Mowat, M.A....	May 2, 1850	Professor, Queen's College	Kingston.
5. Andrew Wilson.....	Jan. 29, 1851	Brock St. Church, Kingston	Kingston.
6. Wm. Snodgrass, D.D....	Sep. 23, 1852	Prin cipal Queen's College.	Kingston.
7. J. H. Mackerras, M.A....	Sep. 20, 1853	Professor, Queen's College	Kingston.
8. G. D. Ferguson, B.A....	May 16, 1855	Professor, Queen's College	Kingston.
9. Thomas S. Chambers.	May 23, 1855	Storrington & Pittsburgh.	Sunbury
10. Thomas G. Smith.....	Aug. 3, 1856	St. Andrew's Ch., Kingston	Kingston.
11. Howard D. Steele.....	Dec. 30, 1850	Amherst Island.....	Stella.
12. Alex. Young.....	Jan. 8, 1857	Napanee.....	Napanee.
13. David Wishart.....	April 6, 1857	St. Peter's, Madoc.....	Madoc.
14. David Beattie.....	April 27, 1857	St. Columba & St. Paul, Mad	Madoc.
15. J. MacMechan.....	May 26, 1857	Picton.....	Picton.
16. Walter Coulthard.....	Nov. 22, 1860	St. Andrew's Ch., Gananog'e	Gananogue.
17. John Turnbull.....	June 24, 1862	{ Melrose, Lonsdale and Shannon.....	Melrose.
19. John Burton.....	Nov. 17, 1864	John Street Ch., Belleville	Belleville.
19. M. W. Maclean, M.A....	Aug. 15, 1866	St. Andrew's Ch., Belleville	Belleville.
20. James M. Gray.....	Aug. 4, 1869	St. Andrew's Ch., Stirling.	Stirling.
21. James M. Boyd.....	July 11, 1871	Demorestvi'e & Bl'k Sett'l'	Demorestville
22. John Gallaher.....	Nov. 14, 1871	St. John Ch., Pittsburgh...	Ballantyne's
23. Robert W. Leitch.....	Sep. 10, 1874	Camden and Sheffield...	Centreville.
24. Andrew Dowsley, B.A....	Feb. 15, 1875	Lansdowne and Fairfax...	Lansdowne.
25. R. G. Craig, M.A., Ord. Mis	Apr. 27, 1876	Mill Point.....	
26. J. Cormack.....	Aug. 8, 1876	Glenvale, Harrowsmith } and Wilton..... }	Glenvale.
27. D. Kelso.....	Oct. 3, 1876	Roslin and Thurlow.....	
28. J. L. Stuart, B.A.....	Sept. 26, 1876	Trenton.....	Trenton.
VACANT CHARGES.			
.....		Wolfe Island.....	
.....		Kingston, Chalmers' Ch.	
.....		Rawdon and Blairtown..	
.....		Hinchinbrook & Bedford.	
.....		Wollaston & L'Amable.	
.....		Carlow & Mayo.....	North Hastings G.
.....		Monteagle & McLure....	
.....		Morton, Seeley's Bay, &c..	
MISSION STATIONS.			
.....		Mill Haven & Fredericks-) burgh.....)	
.....		Consecon.....	
.....		Huntingdon.....	

XVIII. PRESBYTERY OF PETERBOROUGH.—Clerk, WM. DONALD, Port Hope.

1. J. M. Roger.....	March, 1833	Pastor Emeritus, St. Paul's	Peterboro'.
2. John Paterson.....	..... 1840	Without Charge.....	Dunsford.
3. James Cleland.....	May 9, 1843	Mill Street.....	Port Hope.
4. John Ewing.....	Jan., 1846	Mount Pleasant.....	Mt. Pleasant.
5. W. C. Windell.....	Nov. 2, 1847	Cartwright.....	Lotus.
6. John W. Smith.....	March, 1849	Grafton.....	Grafton.
7. Francis Andrews.....	..... 1851	Keene.....	Keene.
8. K. MacIennan, M.A....	Mar. 8, 1853	St. Andrew's.....	Peterboro',

PRESBYTERY OF PETERBOROUGH.—continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
9. William Bennett	Sept. 1855	Springville	Springville.
10. Peter Duncan	Oct. 27, 1857	Colborne	Colborne.
11. William Lochhead	Sept. 21, 1859	Fenelon Falls	Fenelon Falls.
12. William Donald	Oct. 31, 1860	1st Presbyterian Church	Port Hope.
13. W. MacWilliam, M.A.	Sept. 23, 1863	Bethesda Church	Bownanpton.
14. William Hodnett	June, 1869	Perrytown	Perrytown.
15. W. A. McKay, M.A.	Dec. 16, 1870	Baltimore	Baltimore.
16. N. Clark	May 16, 1871	Lakelield	North Douro.
17. Don. Sutherland, M.A.	Nov. 11, 1873	Percy	Warkworth.
18. T. F. Fotheringham, M.A.	July 21, 1875	Norwood	Norwood.
19. A. F. Tully	Feb. 10, 1876	Robcaygeon	Robcaygeon.
20. James Cameron, M.A.	Feb. 29, 1876	Millbrook	Millbrook.
21. E. F. Torrance, M.A.	June 28, 1876	Peterboro', St. Paul's	Peterboro'.
22. Samuel Acheson		Minden	Minden.
23. J. Ballantine		Cobourg	Cobourg.
VACANCIES.			
		Warsaw and Dummer	Dummer.
MISSION STATION.			
		Knoxville	

XIX. PRESBYTERY OF WHITBY.—Clerk, WALTER R. ROSS, Pickering.

1. Alex. Kennedy	Sep. 30, 1835	Dunbarton and Canton	Dunbarton.
2. William White	June 24, 1857	Clark	Newtonville.
3. William Pattie	June 24, 1860	Erskine Ch. & Claremont	Claremont.
4. James Little	Nov. 1860	Bowmanville	Bowmanville.
5. Walter R. Ross	Feb. 6, 1861	Pickering	Pickering.
6. John Hogg	Aug. 2, 1864	Oshawa	Oshawa.
7. James Douglas	Aug. 2, 1865	Port Perry & Prince Albert	Port Perry.
8. Donald Stewart	Oct. 31, 1866	Enniskillen & Cartwright	Enniskillen.
9. Walter M. Roger, M.A.	Nov. 1866	Ashburn and Utica	Ashburn.
10. J. B. Edmonson	Oct. 1867	Columbus and Brooklin	Columbus.
11. Adam Sponser	Aug. 4, 1868	Darlington	Bowmanville.
12. R. Chambers	July, 1870	Whitby	Whitby.
13. A. A. Drummond	Oct. 20, 1847	Newcastle	Newcastle.
VACANCIES.			
		Newton	Newtonville.
		Clarke and Kendal	

XX. PRESBYTERY OF LINDSAY—Clerk, J. L. MURRAY, Woodville.

1. Jas. T. Paul	June 5, 1850	Balsover	Balsover.
2. A. Mackay, M.A.	Aug. 13, 1852	Eldon	Lorneville.
3. Archd. Currie, M.A.	Oct. 23, 1861	Brock	Sonya.
4. A. McLennan, B.A.	July 2, 1862	Scott and Uxbridge	Uxbridge.
5. John McNabb	Dec. 11, 1867	Beaverton	Beaverton.
6. J. L. Murray	Oct. 28, 1868	Woodville	Woodville.
7. E. Cockburn, M.A.	Mar. 18, 1873	Uxbridge and Leaskdale	Uxbridge.
8. J. McClung	Aug. 4, 1874	Wick and Greenbank	Wick.
9. J. Campbell, B.A.	Sep. 2, 1874	Cannington and Manilla	Cannington.

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11. D. McDo
12. D. McG

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MISSION

RETIRED M
ON

Jas. R. Soc

XX

1. M. Will
2. Alexand
3. William
4. James P
5. Robert
6. Wm. Gr
7. James P
8. Wm. M
9. J. Alex
10. John S
11. James A
12. Wm. Ca
13. Wm. Mc
14. W. E. M
15. J. M. Kir
16. Alexand
17. J. G. Ro
18. David M
19. J. Carm
20. Wm. Ste
21. John Ea
22. William
23. Evan M
24. D. J. Ma
25. R. M. Cr
26. D. P. Niv
27. Jas. Car
28. Jas. Bre
29. J. M. Ca
30. Robert P
31. Donald M
32. E. D. McI
33. R. D. Fra
34. Alexand
35. R. Gray
36. Peter Ni

PRESBYTERY OF LINDSAY.—continued.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
10 J. Hastie	Oct. 23, 1866	Lindsay	Lindsay.
11. D. McDonald	Nov. 26, 1872	Cambray	Cambray.
12. D. McGregor		North Mara and Longford	Uptergrove
VACANCIES.			
		Kirkfield and Victoriaville	
MISSION STATIONS.			
		Sunderland & Vroonanton	
		Coboconk and Norland..	
		Head Lake and Digby....	
RETIRED MINISTER NOT ON ROLL.			
Jas. R. Scott	June 6, 1849		Cambray.

XXI. PRESBYTERY OF TORONTO —Clerk, R. MONTEATH, Toronto.

1. M. Willis, D.D., LL.D.	1821	Ex-Principal Knox College	London, Eng.
2. Alexander Topp, D.D.	Jan. 25, 1838	Knox Church, Toronto ..	Toronto.
3. William Reid, D.D.	Jan. 29, 1840	Agent of Church	Toronto.
4. James Dick	Dec. 22, 1842	Richmond Hill, &c	Richmond Hill.
5. Robert Wallace	July 15, 1846	West Church, Toronto ..	Toronto.
6. Wm. Gregg, M.A.	Jan. 22, 1847	Prof. Knox College	Toronto.
7. James Pringle	Jan. 19, 1848	First Brampton, &c	Brampton.
8. Wm. Meikle	Sep. 25, 1848	Oakville	Oakville.
9. J. Alexander, M.A.	May 29, 1851	Union and Norval	Norval.
10. John Smith	Sep. 2, 1851	Bay Street, Toronto	Toronto.
11. James Adams	July 28, 1852	West King	Nobleton
12. Wm. Caven, D.D.	Oct. 7, 1852	Principal Knox College ..	Toronto.
13. Wm. McLaren	June, 1853	Prof. Knox College	Toronto.
14. W. F. McKay, B.A.	Oct. 29, 1856	Bethel Church, Orangeville	Orangeville.
15. J. M. King, M.A.	Oct. 1857	Gould Street, Toronto	Toronto.
16. Alexander McFaul	Mar. 17, 1858	Caledon	Caledon.
17. J. G. Robb, B.A.	June 24, 1858	Cooke's Church, Toronto	Toronto.
18. David Mitchell	Oct. 1858	Central Church, Toronto ..	Toronto.
19. J. Carmichael	Oct. 2, 1860	St. Andrew's, King	Laskey.
20. Wm. Stewart	Dec. 26, 1860	Hornby	Hornby.
21. John Eadie	March, 1862	Boston Church, &c	Milton.
22. William Aitken	Nov. 1, 1865	St. Andrew's, Vaughan, &c	Maple.
23. Evan Macaulay, B.A.	Oct. 3, 1866	Mono, &c	Orangeville.
24. D. J. Macdonnell, B.D.	Nov. 20, 1866	St. Andrew's, Toronto	Toronto.
25. R. M. Croll	May 19, 1868	Chinguacousy	Claude.
26. D. P. Niven, B.A.	Mar. 1, 1870	Georgina	Sutton.
27. Jas. Carmichael, M.A.	Nov 10, 1870	Markham, &c	Markham.
28. Jas. Breckenridge	Mar. 28, 1871	Streetsville	Streetsville.
29. J. M. Cameron	Nov. 23, 1871	East Church, Toronto	Toronto.
30. Robert Pettigrew, M.A.	Jan. 8, 1873	Weston, &c	Weston.
31. Donald Mackintosh	June 17, 1873	Brown's Corners, &c	Cashel.
32. E. D. McLaren, M.A., B.D.	Sep. 23, 1873	Cheltenham	Cheltenham.
33. R. D. Fraser, M.A.	Sep. 29, 1873	Charles Street, Toronto ..	Toronto.
34. Alexander Carrick	Oct. 14, 1873	Zion Church, Orangeville ..	Orangeville.
35. R. Gray	April 7, 1874	York Mills, &c	York Mills.
36. Peter Nichol	Oct. 27, 1874	Knox Ch., Vaughan, &c	Elder's Mills.

PRESBYTERY OF TORONTO.—continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
37. Alexander Gilray.....	Jan. 5, 1875	College Street, Toronto....	Toronto.
38. M. M. Macgillivray, M.A.	Oct. 21, 1875	St. Andrew's, Scarboro, &c	Woburn.
39. Walter Amos.....		Aurora.....	Aurora.
40. G. M. Milligan, M.A.		Old St. Andrew's.....	Toronto.
41. J. R. Gilchrist.....		Shelbourne, &c.....	Shelbourne.
VACANCIES.			
		Mono Centre, &c.....	
		Mount Albert, &c.....	
		Queensville, &c.....	
		Newmarket.....	
		Scarboro', Knox.....	
		Brampton, Knox.....	
RETIRED MINISTERS NOT ON ROLL.			
1. A. Lewis.....	Aug. 6, 1840		Mono Mills.
2. John Barclay, D.D.....	Dec. 6, 1842		Toronto.
3. R. Monteath.....	April 29, 1841		Toronto.
4. James Stuart.....	Aug. 22, 1849		Toronto.
5. William Barr.....	Sept. 28, 1848		Orangeville.
6. G. Lawrence.....	April 28, 1837		Toronto.
7. John Brown.....	May 30, 1854		Newmarket.
8. James Bain.....	Oct. 10, 1854		Eversley.
9. John Tawse, M.A.....			Eversley.
10. Archibald Cross.....	Aug. 17, 1848		Toronto.
11. W. Barnhill, B.D., O'dMis			Toronto.
12. D. Coultts.....			Brampton.
13. W. Inglis.....			Toronto.
14. W. C. Young.....			Toronto.

XXII. PRESBYTERY OF DUFFERIN.—Clerk, R. MOODIE, Stayner.

1. William Fraser.....	Sept. 2, 1834	First West Gwillimbury...	Bond Head.
2. John McLean.....	1844	Knox Church, Oro.....	Nevis.
3. W. Cleland.....	Aug. 1849	W. Gwillimbury & Innisfil	Bradford.
4. Robert Rodgers.....	Dec. 4, 1850	Collingwood.....	Collingwood.
5. John Gray, M.A.....	May 21, 1851	Orillia.....	Orillia.
6. Wm. McConnell.....	April 1854	{ Central Ch., Craigvale } & Lefroy.....	Lefroy.
7. George Crow.....	Dec., 1859	Flos and Medonte.....	Hillsdale.
8. Robert Moodie.....	March, 1863	Stayner and Sunnidale.....	Stayner.
9. Jas. A. McConnell.....	Dec., 1864	{ 1st & 2nd Tecumseth } & Adjala.....	Tottenham.
10. D. McDonald, M.A.....	Jan. 11, 1865	{ Purple Hill, E. Notta- } wasaga and Dunedin	Creemore.
11. A. McDona'd, B.A.....	Jan. 31, 1866	West Nottawasaga.....	Duntroon.
12. Allan Findlay.....	Jan. 7, 1867	{ Bracebridge, Monk and } S Falls.....	Bracebridge.
13. John Ferguson, B.A.....	April 22, 1868	S. Line Osprey & Honeyw'd	Maple Valley.
14. Thomas McKee.....	Oct. 10, 1871	Angus and New Lowell....	Angus.
15. Robert Fairbairn.....	Dec. 11, 1872	Eason & Willis' Church....	Jarrat's Corners.
16. E. W. Pantou.....	Dec. 9, 1873	{ Bradford & 2nd Gwil- } limbury.....	Bradford.
17. Robt. Scott, Ord. Mis.	Aug. 8, 1875	{ Penetanguishene, Vint } & Wyebridge & Midland.	Wyebridge.

MINI

18. J. J. Co

19. Stewart

20. S. Hut

VACA

MISSION

WITHOUT

1. Samuel

2. William

3. Wm. Joh

XXIII. E

1. D. Morri

2. R. Dewar

3. James Ca

4. A. McDi

5. D. McN

6. A. McL

7. D. J. Mc

8. E. B. Rod

9. D. B. Wh

10. Archibal

11. Jno. Som

VACA

MISSION S

PRESBYTERY OF BARRIE.—continued.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
18. J. J. Cochrane	April 4, 1876	Townline and Iv.	Thornton.
19. Stewart Acheson		Cookstown and First Essu	Cookstown.
20. S. Hutcheson		(Guthrie Church, Oro.....)	Shanty Bay.
VACANCIES.			
.....	.....	Barrie.	
.....	.....	Tosorontio.	
.....	.....	Alliston and Carluke.	
.....	.....	Burns' Ch., and Dunn's (
.....	.....	Corners Church	
.....	.....	Nottawa, &c.	
MISSION STATIONS.			
.....	.....	Baysville.....	
.....	.....	Tay, Medonte & Coldwater	
.....	.....	Washago, Severn Bridge)	
.....	.....	& Ardtree	
.....	.....	Grayenhurst, Alport &)	
.....	.....	Draper	
.....	.....	Rousseau, Port Carling, &c.	
.....	.....	Stephenson, Raymond, &c.	
.....	.....	Allansville, Stisted,)	
.....	.....	Huntville & Utterson)	
.....	.....	Russell Settlement and)	
.....	.....	Middle Medonte	
.....	.....	Mississaug and Grenfell)	
.....	.....	Wanbaushene, Port Sev-)	
.....	.....	ern, & Sturgeon Bay.....)	
WITHOUT CHARGE.			
1. Samuel Potter	Apr. 29, 1846	.....	Barrie.
2. William McKee, B.A. .	Mar. 2, 1858	Inspe'c'r of Sch'ls, S. Simcoe	Cloverhill
3. Wm. Johnson	Nov. 1852	.....	Barrie.
XXIII. PRESBYTERY OF OWEN SOUND.—Clerk, D. J. McINNES, Clarksburg.			
1. D. Morrison, M.A.	Oct. 22, 1851	Knox Church, Owen Sound	Owen Sound.
2. R. Dewar	Oct. 7, 1855	Lake Shore	Annan.
3. James Cameron	Feb. 16, 1859	Chatsworth	Chatsworth.
4. A. McDiarmid	Apr. 27, 1859	Latona	Latona.
5. D. McNaughton, M.A. .	Oct. 1868	North Keppel & Sarawak.	North Keppel.
6. A. McLennan	May 25, 1869	Knox Church, Sydenham.	Hoath Head.
7. D. J. McInnes	July 28, 1869	Thornbury and Heathcote	Clarksburg.
8. E. B. Rodgers	Oct. 19, 1870	Leith and Johnson.....	Leith.
9. D. B. Whimster	Oct. 15, 1873	Meaford.....	Meaford.
10. Archibald Stevenson.	Jan. 20, 1874	St Vincent, etc.....	Blantyre.
11. Jno. Somerville, M.A..	Aug. 25, 1875	Division Str't, Owen Sound	Owen Sound.
VACANT.			
.....	.....	Kilsyth, Derby, etc.....	Kilsyth.
.....	.....	Keady, Desboro', etc.....	Keady.
MISSION STATIONS.			
.....	.....	Colling Mount. & Ravenna	
.....	.....	Griersville	
.....	.....	Warton, etc	

XXIV. PRESBYTERY OF SAUGEEN.—Clerk, WM. PARK, Durham.

MINISTERS.	DATE OF ORDINAT'N	CONGREGATIONS.	POST OFFICES.
1. Patrick Greig	1854	Normanby	Orchardville.
2. J. MacMillan	June 29, 1857	Knox Church, Mt. Forest.	Mt. Forest.
3. R. C. Moffatt	Oct. 10, 1857	St. John's Ch., Walkerton.	Walkerton.
4. Daniel Anderson	Dec. 23, 1857	Rothsary and Palmerston.	Rothsary.
5. Wm. Park	May 18, 1859	Durham	Durham.
6. Wm. Matheson		North Arthur	Mt. Forest.
7. Daniel Duff	April 19, 1864	North and West Brant	Calcolm.
8. John Morrison	Jan. 9, 1866	Proton	Cedarville.
9. Hugh Crozier	Mar. 24, 1869	Egremont	Holstein.
10. D. D. MacLennan	Dec. 18, 1872	South Luther, &c.	Luther.
11. Robert F. Gunn	July 27, 1875	Hanover & W. Bentinck	Hanover.
12. J. A. McAlmon	Oct. 12, 1875	Markdale, &c.	Markdale.
13. R. Harkness		Osprey	Maxwell.
14. J. McIntyre		Harriston, Knox Church	Harriston.
15. John Baikie	Aug. 11, 1871	Guthrie Ch., Harriston ...	
VACANCIES.			
.....	.....	St. Andrew's Ch., Priceville	
.....	.....	St. Andrew's Ch., Mt. Forest	
.....	.....	Priceville, R Saugeen, &c	
.....	.....	North Luther and Ross.	
.....	.....	Carriak and Clifford.	
.....	.....	Arthur.	

XXV. PRESBYTERY OF GUELPH.—Clerk, R. TORRANCE, Guelph.

1. George Smellie	Mar. 18, 1836	Melville Ch., Fergus	Fergus.
2. William Harrie, D.D. ...	Jan. 4, 1843	First Ch., Eramosa	Guelph.
3. Richard Bentley	Sept. 18, 1844	Union Church	Galt.
4. Thomas Wardrope ...	Aug. 13, 1845	Chalmers' Ch.	Guelph.
5. John Hogg, D.D.	Jan. 7, 1846	St. Andrew's Ch.	Guelph.
6. Robert Torrance	Nov. 11, 1846	First Congregation	Guelph.
7. William S. Bull, A.B. ...	Feb. 28, 1849	Knox Ch.	Guelph.
8. James K. Smith, M.A. ...	Jan. 13, 1853	Knox Ch.	Galt.
9. James Middlemiss ...	June 3, 1856	Chalmers' Ch.	Elora.
10. William Masson	Oct. 9, 1856	St. Andrew's Ch.	Galt.
11. A. D. McDonald	Apr. 20, 1850	Knox Ch.	Elora.
12. William Millican	Sept. 21, 1850	{ St. John's Ch. Gara- fraxa and Mimososa }	Garafraxa.
13. Alexander McKay, D.D.	Apr. 25, 1860	Duff's Church	Morrison.
14. J. B. Mullan	July 23, 1862	St. Andrew's Ch.	Fergus.
15. John Davidson	Feb. 4, 1866	Alma and Zion Ch., Nichol	Alma.
16. Neil McDiarmid	Feb. 6, 1868	West Pusitinch	Crieff.
17. Donald Strachan	Sept. 8, 1868	Rockwood	Rockwood.
18. Donald Boyd Cameron	Dec. 16, 1869	Knox Ch.	Acton.
19. James F. Dickie	July 13, 1872	St. Andrew's Ch.	Berlin.
20. James Bryant	Jan. 26, 1875	Glenallan and Hollin	Glenallan.
21. H. H. McPherson, M.A.	Nov. 24, 1875	{ Nassagaweya & Camp- belville	Nassagaweya.
VACANCIES.			
.....	.....	{ St. Andrew's Ch., Hills- burg, & Price's Corners.	
.....	.....	Chalmers' Ch.	Winterbourne.
.....	.....	St. Andrew's Ch.	Conestoga.
.....	.....	Doon and Hespeler	Doon.
.....	.....	Erin	Erin.

PRESBYTERY OF GUELPH.—*continued.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
MISSION STATIONS.			
.....	Eden Mills	Eden Mills.
.....	Everton and Osprings.....	Everton.
.....	Moorefield.	
.....	Now Hamburg.	
.....	*Preston (English).	
.....	Elmira and Hawksville.	
.....	†Preston and New Ham- burg, (German).	

* Supplied at present in connection with Doon and Hespeler.
 † Under the charge of A. Schröder, Ordained Missionary.

IV. SYNOD OF HAMILTON AND LONDON

Meets at Woodstock, in Knox Church, on 2nd Tuesday of May, 1877.

XXVI. PRESBYTERY OF HAMILTON.—Clerk, J. LAING, Dundas.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. William Hancock	May, 1834	Pelham & Port Robinson.	Welland.
2. Samuel Fenton	Dec. 1843	Victoria, Charlotteville, &c	Victoria.
3. Alex. McLean, M.A.	Feb. 14, 1844	Nairn	Strabane.
4. James Black	Nov. 1853	{ Caledonia, Argyle and } { Allan Settlement. }	Seneca.
5. John Laing, M.A.	June, 1854	Dundas, Knox Church	Dundas.
6. Wm. Craigie	June, 1856	Port Dover, Knox Church.	Port Dover.
7. John G. Murray	July, 1858	Grimsbey & Muir's Settlem.	Grimsbey.
8. Charles Campbell	Aug. 1858	Niagara, St. Andrew's Ch.	Niagara.
9. Donald H. Fletcher	Nov. 1860	Hamilton, McNab St. Ch.	Hamilton.
10. Thomas Wilson	April, 1863	{ Caledonia, Sutherland } { Street Church	Seneca.
11. George Burson	June, 1863	St. Catharines, Knox Ch.	St. Catharines
12. Alex. Dawson, M.A.	Sept. 1863	Beausville and Clinton ...	Beausville.
13. Alex. Grant, M.A.	Jan., 1865	Oneida, Indiana, & Cayuga	Dufferin.
14. Thomas McGuire	March, 1864	Jarvis and Walpole	Jarvis.
15. James C. Smith, M.A.	July, 1864	Hamilton, St. Paul's Ch.	Hamilton.
16. ....	.....	Hamilton, Central Church	Hamilton.
17. James Little	Oct. 1866	Hamilton, St. John's Ch.	Hamilton.
18. James A. F. McBain	March, 1869	{ Drummondville and } { Chippawa	Drummondville
19. George Yeomans	Sept. 1869	Dunnville	Dunnville.
20. Malcolm M. McNeill	1870	Simcoe, St. Paul's Church	Simcoe.
21. Wm. P. Walker	June, 1872	Binbrook and Saltfleet ...	Elfrida.
22. Edward Vincent	May, 1872	{ E. Seneca, Blackheath } { & Caistor	Canfield.
23. E. Wallace Waits	June, 1873	Waterdown and Nelson ...	Waterdown.
24. S. W. Fisher	Oct. 1874	{ Waterdown and Wel- } { ington Square	Waterdown.
25. ....	.....	Kilbride	Kilbride.
26. George Bruce, B.A.	Sept. 1875	St. Catharines 1st Congreg.	St. Catharines.

PRESBYTERY OF HAMILTON.—*continued.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
27. James Frazer	Feb. 1876	St. Ann's & Wellandport.	St. Ann's.
28. I. Campbell	May 16, 1876	Beverly	Kirkwall.
29. J. Gordon		Clifton	Clifton.
30. G. Chrystal		Flamboro' West	Flamboro'.
31. J. H. Ratcliffe		Ancaster and Alberton	Ancaster.
32. J. Pullar		Lynedoch and Silver Hill	Lynedoch.
33. W. F. Clark		Welland	Welland.
34. George Cheyne, M.A.	July 1831	Retired	Taplestown.
35. M. W. Livingstone		"	"
36. A. Forbes	Jan., 1859	"	"
37. Robert G. McLaren	Aug., 1862	Ordained Missionary.	Dundas,
38. John Porteous			Hamilton.
39. John Gauld			Hamilton.
40. S. C. Fraser			Dundas.
41. J. Herald			
VACANCIES.			
.....		Dundas, St. Andrew's.	
.....		Hamilton, Central Ch.	
.....		" Knox Church.	

XXVII. PRESBYTERY OF PARIS.—Clerk, Wm. COCHRANE, Brantford.

1. Thomas Lowry	Sep. 24, 1833	Wellington St., Brantford	Brantford.
2. Thomas Alexander	March 1835	Mt. Pleasant and Burford	Mohawk P. O.
3. Walter Inglis	Oct. 1842	Stanley St., Ayr	Ayr.
4. John McTavish .....	..... 1844	Chalmers' Ch., Woodstock	Woodstock.
5. W. T. McMullen	Nov. 5, 1856	Knox	"
6. Wm. Robertson, M.A.	Jan. 26, 1859	Chesterfield	Chesterfield.
7. Wm. Cochrane, D.D.	June 9, 1859	Zion Church, Brantford	Brantford.
8. John McEwen	Sep. 8, 1859	Erskine Church, Ingersoll	Ingersoll.
9. Robert Hume, M.A.	May 22, 1860	St. George	St. George.
10. Hugh Thomson	Oct. 17, 1864	St. Andrew's, E. Oxford	Cathcart.
11. R. N. Grant	Dec. 21, 1865	Knox Church, Ingersoll	Ingersoll.
12. Hector McQuarrie	May 22, 1866	Drumbo and Princeton	Princeton.
13. D. D. McLeod	July 3, 1867	Dumfries Street, Paris	Paris.
14. J. M. Aull	May 20, 1868	Ratho and Innerkip	Ratho.
15. John Thomson, M.A.	Nov. 21, 1871	Knox Church, Ayr	Ayr.
16. John Anderson	Nov. 25, 1874	River Street, Paris	Paris.
17. William M. Martin	July 21, 1875	Norwich and Wyndham	Norwich.
VACANCIES.			
.....		Tilsonburg and Culloden.	Tilsonburg.
.....		Glenmorris	Glenmorris.
.....		Richwood, &c.	

XXVIII. PRESBYTERY OF LONDON.—Clerk, GEORGE CUTHBERTSON, St. Thomas.

1. Donald McKenzie	May, 1834		Ingersoll.
2. Alexander Sutherland .....	..... 1846	{ Guthrie's Ch. & Cooke's } Ch. Caradock	Longwood.
3. Wm. E. Sutherland	Feb. 16, 1848	Ekfrid	Strathburn.
4. James B. Duncan	July 1, 1849	Forest and McKay	Forest.
5. J. J. A. Proudfoot, D.D.	July 16, 1848	1st Pres. Church, London	London.
6. James Ferguson	Nov. 21, 1855	Alvinston and Euphemia	Alvinston.
7. John Rennie	Apr. 22, 1857	Carlisle and Ailsa Craig	Ailsa Craig.

8. John
9. Dav
10. John
11. Neil
12. Pe
13. Jam
14. Geor
15. Lach
16. Arch
17. John
18. Geor
19. J. A
20. Hugh
21. Jam
22. John
23. John
24. Dom
25. Guat
26. Robe
27. John
28. G. G
29. Robe

VACANCIE

1. Alex
2. Ang
3. Will
4. Will
5. Will
6. Arch
7. Robe
8. Fred
9. John
10. John
11. D. L
12. C. L

PRESBYTERY OF LONDON.—continued.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
8. John McRobie.....	Oct. 21, 1857	Petrolia.....	Petrolia.
9. David Camelon.....	..... 1858	St. James' London.....	London.
10. John Milloy.....	Feb. 2, 1859	Argyle Church, Aldboro.....	Cr'uan.
11. Neil McKinnon.....	Feb. 22, 1861	Belmont and Yarmouth.....	Belmont.
12. Peter McDermid.....	Nov. 6, 1861	Moore.....	Brigden.
13. James Donaldson.....	June 3, 1862	Wardsville.....	Wardsville.
14. George Simpson.....	July 21, 1862	Westminster.....	Westminst. r.
15. Lachlan Cameron.....	Nov. 5, 1862	Thamesford.....	Thamesford.
16. Archibald Stewart.....	Nov. 22, 1862	Mosa.....	Kilmartin.
17. John Thompson.....	April 25, 1866	St. Andrew's, Sarnia.....	Sarnia.
18. George Sutherland.....	Nov. 14,	Fingal.....	Fingal.
19. J. Ailister Murray.....	Oct. 9, 1867	St. Andrew's, London.....	London.
20. Hugh Currie.....	Feb. .. 1870	Napier.....	Napier.
21. James P. Baikie.....	.....	Port Stanley.....	Port Stanley.
22. John A. McDonald.....	Dec. .. 1870	Dorchester.....	Dorchester.
23. John Abraham.....	Nov. 5, 1872	Watford.....	Watford.
24. Donald Fraser Sage.....	July 23, 1873	Parkhill and McGillivray.....	Parkhill.
25. Gustavus Munro.....	Aug. 19, 1873	Zorra.....	Embro.
26. Robert Soobie.....	Aug. 20, 1873	Strathroy.....	Strathroy.
27. John Munro.....	..... 1874	New Glasgow.....	Aldboro'
28. G. G. McRobbie.....	Nov. .. 1874	Mandaamin.....	Mandaamin.
29. Robert Thynne.....	Feb. 17, 1875	{ English Settlement & } { Proof Line	Vanneck.
30. Donald McDonald.....	.....	St. Andrew's, Westminster.....	London.
31. John M. Goodwillie.....	July 13, 1875	Camlachie.....	Camlachie.
32. D. McEachern.....	Oct. 8, 1875	Glencoe and Dunwich.....	Glencoe.
33. C. D. McDonald.....	Nov. 23, 1875	Point Edward.....	.....
34. Hugh McGregor.....	.....	Kintyre.....	Kintyre.
35. Hector Currie.....	Apr. 25, 1876	Widder.....	Widder Station.
36. M. Fraser.....	Oct. 10, 1867	St. Thomas.....	St. Thomas.
VACANCIES AND STATIONS.			
.....	.....	Wallacetown.....	Wallacetown.
.....	.....	Currie Road & Chas's } Ch. Dunwich	Cronan.
.....	.....	Wyoming & N. Plympton.	Wansted.
.....	.....	Nissouri.	.....
.....	.....	Pt. Burwell and Vienna.	.....
.....	.....	Oil Springs.	.....
.....	.....	Corunna and Mooretown.	.....
.....	.....	Springfield.	.....
.....	.....	London East & Hyde Park	.....
.....	.....	Dorchester.	.....
.....	.....	E. Williams.	.....
.....	.....	Delaware.	.....

XXIX. PRESBYTERY OF CHATHAM.—Clerk, W. WALKER, Chatham.

1. Alex. W. Waddell.....	Nov. 30, 1847	Harwich.....	Rondeau.
2. Angus McColl.....	Feb. 18, 1848	Adelaide Street, Chatham.....	Chatham.
3. William King.....	May, 1851	Buxton and Raleigh.....	Buxton.
4. William Walker.....	Oct. 25, 1853	Wellington St., Chatham.....	Chatham.
5. William Forrest.....	Feb. 14, 1857	Tilbury East.....	Valetta.
6. Archibald Currie.....	Feb. 7, 1860	Ridgetown & Kilmarnock.....	Ridgetown.
7. Robert H. Warden.....	Nov. 15, 1863	.....	.....
8. Frederick Smith.....	April, 1867	Amherstburgh.....	Amherstburgh.
9. John Becket.....	May 27, 1868	Thamesville.....	Thamesville.
10. John Gray.....	Nov. 16, 1870	Windsor.....	Windsor.
11. D. L. McKechnie.....	Sept. 28, 1875	Bethwell.....	Bothwell.
12. C. Lafontaine.....	.....	Teacher, St. Anne School.....	St. Anne, Ill., U.S

PRESBYTERY OF CHATHAM—continued.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
VACANCIES.			
.....	1st Pres. Church, St. Anne	St. Anne, Ill., U.S.
.....	St. Andrew's, Chatham	Chatham.
.....	Florence and Dawn	Florence.
.....	Elmira, Illinois	Elmira, Ill, U.S.
.....	Wallaceburgh & Sydenham	Wallaceburgh.
.....	2nd Presbyterian Ch., Chic	Chicago.
.....	Dover and Rivers' Section	Oungah.
MISSION STATIONS.			
.....	Sombra	Wilkesport.
.....	Dresden and Corktown	Dresden.
.....	Tilbury West	Comter.
.....	Mersea	Blytheswood.
.....	Maidstone	Rochester, Ont.

XXX. PRESBYTERY OF STRATFORD.—Clerk, JOHN FOTHERINGHAM, St. Mary's.

1. Thomas McPherson	Oct. 10, 1836	Knox Church, Stratford	Stratford.
2. James Boyd	July 7, 1847	Wellesley	Crosshill.
3. Daniel Gordon	Oct. 1849	Harrington	Harrington.
4. R. Hamilton	June 30, 1848	Fullarton and Avonbank	Motherwell.
5. R. Hall	Apr. 17, 1860	Nissouri, N. and S.	Thorndale.
6. John K. Hislop	Nov. 19, 1862	Avonton and Carlingford	Avonton.
7. R. Renwick	Jan. 28, 1863	Elma C'tre & W. Monckton	Newry Station.
8. John McAlpine	..... 1863	St. Mary's	St. Mary's.
9. W. T. Wilkins, B.A.	Sep. 1876	St. Andrew's Stratford	Stratford.
10. J. W. Mitchell, M.A.	May 23, 1867	Knox Church, Mitchell	Mitchell.
11. Peter Musgrave	May 30, 1868	Burn's Ch., Milverton, &c	Milverton
12. J. E. Croly, M.A.	Nov. 25, 1868	Milbank	Milbank.
13. John W. Bell, M.A.	Dec. 24, 1868	Listowel	Listowel.
14. Peter Scott	Mar. 5, 1872	Hibbert	Cromarty.
15. J. Cameron, M.A.	..... 1874	St. Andrew's, N. Easthope	Shakespeare.
16. D. Mann	.....	Biddulph	Granton.
17. Daniel Allan, retired.	.....	.....	.....

VACANT.

.....	.....	North Easthope	Shakespeare.
.....	.....	Molesworth & Trowbridge	.....
.....	.....	Shakespeare.	.....
MISSION STATIONS.			
.....	.....	Burns' Church, E. Zorra.	Tavistock.
.....	.....	Ellice and Logan.	.....

XXXI. PRESBYTERY OF BRUCE.—Clerk, A. J. FORBES, Kinloss.

1. George Bell, B.A., LL.D	May 30, 1844	St. Paul's Ch., Walkerton	Walkerton.
2. William Graham	June 15, 1845	Pine River	Pine River.
3. John Fraser	Aug. 1845	Knox Church, Kincardine	Kincardine.
4. John Scott	Oct. 8, 1850	North Bruce	North Bruce.
5. Andrew Tolmie	June 2, 1853	Southampton & W. Arran	Southampton.
6. Duncan Cameron	Mar. 3, 1854	Lucknow & South Kinloss	Lucknow.
7. John Anderson	Oct. 11, 1854	Tiverton	Tiverton.
8. Peter Currie	Feb. 19, 1855	Zion Church, Teeswater.	Teeswater.
9. John Stewart	Mar. 8, 1855	Chalmers' Ch., Kincardine	Kincardine.
10. David Wardrop	June 1855	Westminster Ch., Teesw't'r	Teeswater.
11. John Straith	Jan. 13, 1857	Knox Church, Paisley	Paisley.

PRESBYTERY OF BRUCE—continued.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
12. A. F. MacQueen.....	Dec. 15 1858	Huron	Dingwall.
13. Wm. Anderson, M.A....	June 29, 1860	St. Andrews Ch. Kincardine	Kincardine.
14. ....	.....	Knox Church, Ripley	Dingwall.
15. A. G. Forbes.....	Dec. 11, 1862	Kinloss and Bervie	Kinloss.
16. Daniel Duff.....	April 9, 1864	North and West Brant	Malcolm.
17. George McLennan.....	Nov. 8, 1864	C'tre Bruce & Underwood	Underwood.
18. Donald Fraser, M.A....	Aug. 14, 1867	Saugeen	Port Elgin.
19. John Bethune.....	Feb. 15, 1872	Chesley and Salem	Chesley.
20. Duncan Davidson.....	Oct. 15, 1872	Langside	Langside.
21. Wm. Ferguson	Jan. 2, 1873	Glammis	Glammis.
22. J. B. Taylor.....	July 23, 1873	St. Andrew's Ch., Lucknow	Lucknow.
23. D. McKeracher	July 7, 1874	Prince Arthur's Landing	P. A. Landing.
24. James Gourlay, M.A....	Mar. 3, 1875	Port Elgin and Dunblane	Port Elgin.
25. W. Blain.....	.....	Tara, Allanford & Elsinore	Tara.
VACANT			
.....		Riversdale & Enniskillen.	Riversdale.
MISSION STATION.			
.....		Pinkerton	Elmgrove.

XXXII. PRESBYTERY OF HURON.—Clerk, ARCH. McLEAN, Blythe.

1. Charles Fletcher	1842	.....	Goderich.
2. Thomas Goldsmith	1845	Seaforth	Seaforth.
3. R. Ure, D.D.	Oct. 1850	Goderich, Knox Church	Goderich.
4. John Ross	Sept. 1851	Brucefield	Brucefield.
5. S. Jones	Sept. 1853	Brussels	Brussels.
6. M. Barr	Feb. 1854	McKillop, &c.	Seaforth.
7. G. Brown	Aug. 1856	Wroxeter, &c.	Wroxeter.
8. A. Grant.....	Aug. 1858	Ashfield	Kintail.
9. J. S. Sieveright, B.A....	July, 1 57	Goderich	Goderich.
10. F. McCuaig.....	Nov. 1860	Clarton, Willis Church	Clinton.
11. H. Cameron	Oct. 1862	Kippen	Kippen.
12. A. Y. Hirtley	June, 1864	Rodgerville	Rodgerville.
13. J. Ferguson	July, 1865	Brussels, Melville	Brussels.
14. Henry Gracey.....	March, 1865	Thomas Road, &c.	Farguhar.
15. H. Leask	Nov. 1865	St. Helens, &c.	St. Helens.
16. Stephen Young	Sept. 1866	Manchester, &c.	Auburn.
17. Arch. McLean.....	Nov. 1866	Plythe, &c.	Blythe.
18. James Pritchard	Oct. 1868	Bluevale, &c.	Bluevale.
19. Mark Danby	Feb. 1873	Bayfield, &c.	Varna.
20. Thomas Thompson	Nov. 1874	McKillop, Duff's Church	Seaforth.
21. J. B. Scott	Dec. 1874	Egmondville	Seaforth.
22. D. B. McRae.....	.....	Cranbrook, &c.	Ethel.
23. J. Logie .....	.....	Rodgerville, retired.	.....
24. G. Jamieson.....	.....	.....	.....
VACANT.			
.....		Wingham.	.....
.....		Bayfield, &c.	.....
.....		Brucefield.	.....
MISSION STATIONS.			
.....		Brewster.	.....
.....		Goderich, Gaelic	.....

XXXIII. PRESBYTERY OF MANITOBA.—Clerk, J. ROBERTSON, Winnipeg.

MINISTERS.	DATE OF ORDINATION	CONGREGATION.	POST OFFICES.
1. John Black, D.D.	July 31, 1851	Kildonan	Kildonan.
2. John Scott	June 29, 1853	Emerson, &c.	Emerson.
3. Robert Jamieson	June 29, 1854	New Westminster, B.C.	New Westminster
4. A. Matheson	Nov. 20, 1860	Little Britain, &c.	Lower Ft. Garry.
5. James Robertson	Nov. 18, 1869	Winnipeg, Knox Church	Winnipeg.
6. G. Bryce, M.A.	Sept. 19, 1871	Manitoba College	"
7. S. Donaldson, B.A.	July 8, 1872	Woodlands, &c.	Woodlands.
8. Thomas Hart, M.A.	July 31, 1872	Manitoba College	Winnipeg.
9. H. McKellar	Oct. 27, 1874	Prince Albert Mission	Prince Albert.
10. Allan Bell	July 14, 1875	Portage La Prairie	"
11. George Flett	Aug. 10, 1875	Ookwase Mission	"
12. A. Stewart, B.A.	Sept. 22, 1875	Battleford	Battleford.
13. H. J. Borthwick			
14. J. S. Stewart			
15. D. C. Johnson		Prince Albert Mission.	

ALPHABETICAL LIST OF MINISTERS OF THE PRESBYTERIAN CHURCH IN CANADA.

[The figures following the names denote the Presbyteries to which they belong.]

Abraham, John.. 28	Baxter, John J... 5	Bruce, G. 26	Campbell Alex. .. 16
Acheson, Sam'l. 18	Baxter, J. C. 13	" W. T. 3	" John.. 20
" Stuart 22	Bayne, James... 3	Bryant, James... 9	" Chas... 26
Adams, James... 21	Bayne, E. S. 10	Bryant, James... 25	" Isac... 26
Alexander, Thos. 27	Beattie, D. 17	Bryce, G. 33	" John .. 20
" Jos. 21	Beairsto, J. K. ... 8	Burgess, J. C. ... 8	Canning, Wm. T. 16
Allan, James... 10	Becket, John 29	Burnet, J. S. 15	Carmichael, Jas. 21
" John M. 9	Begg, W. P. 8	Burnet, J. R. S. 22	" J. 21
" Daniel 30	Bell, John W. 30	Burnfield, G. 16	Carr, A. F. 10
Ami, Marc 14	" George 31	Burns Wm. 16	Carrick, Alex. ... 21
Amos, W. 21	" Allan 33	" R. F. 0	Carswell, Jas. ... 14
Anderson, John. 27	Bennet, James.. 8	Burrows, A. 5	Caven, Wm. 8
" Daniel.. 24	" John 14	Burson, George 26	Caven, Wm. 21
" Duncan 12	" Thos. 13	Burton, John ... 47	Chambers, T. S.. 17
" James... 9	" Wm. 18	Evers, James 5	" Robt... 19
" John 31	Bently, Richard 25	Cameron, Alex... 5	Chase, J. H. 5
" Wm. 31	Bernard, Sam... 6	" John G. 10	Chesnut, J. W. ... 16
Andrews, F. 18	Bethune, John... 31	" A. H. 16	Cheyne, George. 26
Archibald, W. P. 10	Binnie, Robert. 15	" Chas. J. 14	Cbiniquy, Chas. 13
Armstrong, Wm. 14	Bluck, James ... 20	" Chas. 15	Christie, George 7
Aitken, Wm. 21	" John 38	" J. M. 21	Chrystal, Geo... 26
Aull, J. M. 27	" James S. 13	" James... 23	Clark, G. M. 16
Bain, Wm. 16	Blain, Wm. 31	" D. B. 25	Clark, W. B. 12
" James... 21	Blair, D. B. 3	" Lac'lin. 28	Clarke, Peter ... 1
Balkie, John... 24	Borthwick, H.J. 33	" John J. 30	" N. 18
" J. F. 28	Boyd, James... 30	" Dun' n. 31	" W. F. 26
Ball, Wm. S. 25	Boyd, J. M. 17	" Hugh ... 32	Cleland, James.. 18
Ballantyne, J. ... 18	Breckenridge, J. 21	" James 18	" W. 22
Ballantyne, W.D. 14	Brenner, Geo... 14	Camelton, David 28	Cochrane, Wm... 26
Barclay, John... 21	Brooke, John ... 8	Campbell, John. 6	" W. 27
Barnhill, Wm... 21	Brouillette, T... 12	" Alex... 10	" J. J. 22
Barr, W. 21	Brown, John ... 21	" R. 13	Cockburn, E. 20
" Matt 32	" Geo. 32	" John... 13	Cook, John 12
Barrie, Wm. 25	" Arch 16	" R. 14	Cornack, J. 17

Coulth
Coutts
Craig,
Craw.
Crawfo
Craig
Creel
Croll,
Croly,
Crouh
Cross,
Crozie
Cumm
Currie
Cuthb
Danby
Darr
David
Dawc
Dewar
Dey,
Dicke
Dick,
Dobie
Donal
Donal
Doud
Doug
Dow
Drum
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Dunc
Dunc
Eaki
Edm
Edin
Ellio
Ewir
Fair
Fair
Farg
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Coulthard, W. 17
 Coutts, D. 21
 Craig, R. G. 17
 Craw. George 22
 Crawford, H. 10
 Craigie, Wm. 26
 Creelman, D. F. 11
 Croil, R. M. 21
 Croly, J. E. 30
 Crombie, John. 16
 Cross, Arch. 21
 Crozier, H. 24
 Cumming, Robt. 3
 " Thos. 3
 Currie, J. 6
 " A. 20
 " Hector 28
 " Hugh 28
 " A. 29
 " P. 31
 Cuthbertson, G. 28
 Danby, Mark 32
 Darragh, W. S. 4
 Davidson, John 16
 " John .. 25
 " Dun'n. 31
 Dawson, A. ex. 26
 Dewar, Robt. 23
 Dey, W. J. 16
 Dickey, A. B. 6
 " J. F. 25
 Dick, James 21
 Doine, Robert 21
 Donald, W. 18
 " And. 8
 Donaldson, S. .. 33
 " J. 28
 Doudiet, Chas. A 13
 Douglas, Jas. 19
 Dowsley, And. 17
 Drummond, D. ... 1
 " A. A. 19
 Duff, Wm. 7
 " Daniel. 31
 " D. 33
 " J. 25
 Dunn, Charles. ... 1
 Duncan, Thos. ... 6
 " Peter. ... 8
 " Jas. B. 28
 Eadie, John 21
 Eakins, Joseph 28
 Edmison, Henry 12
 Edmondson, J. B 19
 Elliott, Joseph. 13
 Ewing, John. 18
 Fairbairn, Robt. 22
 Fairlie, John 14
 Falconer, Alex. . 6
 Farquharson, A. 1
 Farries, F. W. 14
 Fenton, Sunn. 26
 Fenwick, Thos. ... 32
 Ferguson, John. 12
 " " 22

Ferguson G. D. . 17
 " Wm. 31
 " Jas. 28
 Findlay, A. 22
 Fisher, S. W. 26
 Fleck, James ... 13
 Fletcher, Chas. 32
 " D. H. 26
 Flett, G. 33
 Fogo, W. 8
 Forbes, A. G. 31
 " Alex. 26
 " J. F. 3
 " W. G. 2
 Forlong, Wm. ... 13
 Forrest, John ... 6
 " W. 29
 Forsyth, N. 11
 Fotheringham, J. 30
 " T. F. 18
 Fowler, Jas. 9
 Frame, W. R. ... 10
 Fraser, Donald. 31
 " John. 31
 " Thos. 13
 " Jus. 14
 " R. D. 21
 " Wm. 22
 " Mungo. 28
 " S. C. 26
 " J. W. 3
 " Charles. 10
 " J. 26
 Galbraith, P. 9
 Gallaher, J. 17
 Gaudier, J. 14
 Gaud, J. 26
 Gibson, H. 32
 Gilchrist, J. R. 21
 Gilray, A. 21
 Glass, C. G. 13
 Goldsmith, Thos. 32
 Goodfellow, P. ... 3
 Goodwillie, J. M. 28
 Gordon, Daniel. 30
 " Jas. 26
 " D. M. 14
 " H. 17
 Gourley, Jas. 31
 Gracey, H. 32
 Graham, Wm. 31
 Grant, Wm. 15
 " Wm. 4
 " Ed. 5
 " G. M. 6
 " Alex. 32
 " " 26
 " Alex. 2
 " R. N. 27
 Gray, John 22
 " John 29
 " James. 8
 " R. 21
 " J. M. 17
 Greig, Pat 24

Gregg, Wm. 21
 Gunn, S. C. 10
 " Adam 6
 " R. F. 21
 Hall, Robert. 30
 Hally, James 13
 Hamilton, R. 30
 Hancock, W. M. 26
 Hanran, Jas. 12
 Harkness, R. 24
 Hartley, A. Y. ... 32
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 Hastie, James. ... 20
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 " Alex. 16
 Henry, Matt. G. 7
 Hislop, J. K. 30
 Hodrett, Wm. ... 18
 Hogg, Joseph ... 8
 " John 25
 Home, Fred'k ... 14
 Hoskin, R. H. ... 13
 Houston, S. 9
 Hume, James ... 12
 " Robert. ... 27
 Hutchinsson, S. 22
 Inglis, Walter ... 27
 " W. 21
 Irvine, John. 13
 Jack, Lewis 8
 Jamieson, Geo. ... 32
 " Robt. ... 38
 Jenkins, John ... 13
 Johnson, S. 6
 " W. 22
 " D. C. 33
 Johnston, Wm. A 13
 Johnstone, T. G. 9
 Jones, John 13
 " Sam. 32
 Junior, K. J. 6
 Kelso, D. 17
 Kennedy, Alex. ... 19
 King, John M. ... 21
 " Wm. 20
 Knowles, Robt. 14
 Lafontaine, C. ... 29
 Laing, John 26
 Laing, Robert ... 13
 Laird, Robert ... 10
 Lamont, H. 15
 Law, James 9
 Lawrence, G. 21
 Layton, J. 5
 Leask, Robert. ... 32
 Lees, John 3
 Leishuan, John 16
 Leitch, Robt. W. 17
 Lewis, A. 21
 Lindsay, Peter. 12
 Little, James ... 26

Little, James 19
 Livingston, P. S. 13
 " W. H. 26
 Lochend, J. S. ... 13
 " Wm. 14
 " Wm. 18
 Logan, John B. ... 6
 Logie, John 32
 Lowry, Thomas 27
 Macdonald, A. ... 22
 " D. 22
 " D. 24
 Macdonnell, D. J. 21
 Macfarlan, J. 13
 Mackie, J. 13
 Mackay, W. B. ... 17
 Mackeras, J. H. 21
 Mackeracher, D. 31
 MacLaren, W. ... 21
 " F. D. ... 21
 Maclean, J. 22
 Macleannan, K. ... 18
 Macpherson, T. 30
 " H. H. 15
 Maguire, H. 24
 Maxwell, Wm. ... 3
 McAlister, J. ... 12
 " Almon, J. A. ... 24
 " Alpine, J. ... 30
 " Anlay, Ewan. 21
 " Bann, J. A. F. 26
 " Caml, J. 12
 " Clung, J. 20
 " Coll, A. 29
 " Coll, Jas. 4
 " Conechy, Jas. 12
 " Connell, J. ... 22
 " Wm. 22
 " Cunn, R. 4
 " Cuaig, F. 32
 " Cullagh, W. ... 9
 " Culloch, W. ... 5
 " Curdy, E. A. 13
 " Dermid, H. J. 14
 " P. 28
 " Diarmid, A. ... 23
 " N. 25
 " Donald, A. D. 25
 " C. D. 28
 " D. 20
 " J. 12
 " Don. 28
 " J. A. 28
 " J. 13
 " K. 15
 " Douglall, D. ... 1
 " Eachren, D. ... 28
 " Ewen, J. 27
 " Faul, A. 21
 " Gillivray, J. D. 6
 " M. 21
 " D. 16
 " Gregor, P. G. 6
 " H. 28
 " D. 20

McGuire, T. 26
 " Innes, D. J. 23
 " Intosh, D. 21
 " " J. 17
 " " " 1
 " Intyre, J. 24
 " Kay, J. 12
 " " G. 13
 " " H. B. 4
 " " H. 12
 " " J. 10
 " " G. McG. 5
 " " N. 10
 " " K. 8
 " " A. 25
 " " W. A. 18
 " " W. E. 21
 " " A. 20
 " Kee, W. 22
 " " T. 22
 " Kechnie, D. L. 29
 " Kellar, H. 33
 " Keracher, C. M. 13
 " " D. 31
 " Kichan, A. J. 3
 " Konzie, D. 28
 " " M. 12
 " " K. 2
 " " R. 16
 " Kibbin, W. 16
 " Kinnon, D. 5
 " " N. 28
 " " J. 3
 " Knight, A. 6
 " Laren, A. 14
 " " R. G. 26
 " Lean, A. 26
 " " J. 6
 " " A. 10
 " " Alex. 10
 " " C. E. 1
 " " D. J. 14
 " " Arch. 32
 " " M. W. 17
 " Lennan, A. 20
 " " Alex. 23
 " " G. 31
 " Lennan, D. D. 24
 " Leod, D. D. 27
 " " J. M. 10
 " " H. 1
 " Lung, J. 20
 " Lise, D. 8
 " Master, A. 9
 " Mechan, J. 17
 " Millan, Wm. 3
 " " Jno. 5
 " " D. 7
 " " Jno. 24
 " Mullen, W. I. 27
 " Nab, E. 7
 " Nabb, J. 20
 " Naughton, D.
 H. 23

McNeil, L. G. 6
 " Neil, M. 26
 " Nish, N. 15
 " Pherson, T. 30
 " " H. H. 25
 " " L. 28
 " Quarrie, H. 27
 " Queen, A. 31
 " Rae, D. 8
 " " D. B. 32
 " Robie, J. 28
 " Robbie, G. G. 28
 " Tavish, John 27
 " William, W. 18
 " Vicar, D. H. 13
 " Mann, Alex. 14
 " " D. 30
 " Martin, W. 27
 " Masson, W. 25
 " Matheson, A. 33
 " Matheson, W. 24
 " Meek, John C. 7
 " Meikle, Wm. 21
 " Melville, Peter 8
 " Middlemiss, Jas. 25
 " Miller, A. P. 3
 " " Eban D. 7
 " Millen, Wm. 8
 " Millican, Wm. 25
 " Milligan, Geo. M. 21
 " Milloy, John 28
 " Mitchell, Wm. 13
 " Mitchell, Jas. W. 30
 " " D. 21
 " Moffat, R. C. 24
 " Monteath, R. 21
 " Moodie, Robert. 22
 " Moore, William. 14
 " Morrison, P. M. 7
 " " John. 16
 " " D. W. 13
 " " John. 24
 " " D. 23
 " Mowat, J. B. 17
 " Mowitt, A. J. 6
 " Muir, James C. 13
 " " James B. 13
 " " Thos. 14
 " Mullar, J. B. 25
 " " Jas. S. 15
 " " Elias. 15
 " Munro, John. 24
 " " Jno. 4
 " " Gus. 28
 " " Alex. 10
 " Murray, W. 9
 " " Isaac. 10
 " " John 1
 " " J. D. 8
 " " James. 4
 " " J. G. 26
 " " J. L. 20
 " " J. A. 28
 " " Thos. 7

Musgrave, Peter 30
 Mylne, Solomon 16
 Naismith, C. 4
 Neill, Robert. 17
 Neish, D. 6
 Nichols, J. 13
 Nicholl, Peter 21
 Nicholson, Thos 9
 Niven, Hugh 13
 " D. F. 21
 Panton, R. 22
 Paradis, M. R. 8
 Park, William 24
 Patterson, Geo. 3
 " F. S. 10
 " J. D. 11
 " Jas. 13
 Paterson, Dan. 13
 " John. 18
 Paul, James T. 20
 Pelletier, F. D. 3
 Pentie, Wm. 19
 Pettigrew, Robt. 21
 Pitblado, C. B. 6
 Pollock, A. 6
 Porter, Samuel. 22
 Porteous, Geo. 16
 " John. 26
 Pringle, James. 21
 Pritchard, Jas. 32
 Proudfoot, J. A. 28
 Pullar, J. 26
 Quinn, James 8
 Ratcliffe, J. H. 26
 Reid, William. 21
 Rennie, John 28
 Renwick, Robt. 30
 Richards, J. 16
 Richardson, W. 8
 Robb, J. G. 21
 Robertson, J. 33
 " " W. 27
 " " John. 9
 Roddick, Geo. 3
 Rodgers, Robt. 22
 " E. B. 23
 Roger, J. M. 18
 " Walter, M. 19
 Rosborough, Jas. 6
 Ross, James 1
 " Alex. 3
 " Ebenezer. 5
 " Alexander. 11
 " Donald 13
 " " 15
 " William 15
 " Walter 14
 " Walter R. 19
 " John 32
 Rowat, A. 16
 Russell, A. 9
 Sage, D. F. 28
 Schroeder, A. 25
 Scobie, R. 28

Scringer, John. 13
 Scott, J. B. 32
 " J. R. 20
 " Thomas 14
 " W. 9
 " H. McD. 3
 " P. 30
 " John. 31
 " " 33
 " E. 6
 " R. 22
 Sedgwick, R. 6
 " T. 4
 Siewright, Jas. 32
 Simpson, W. 19
 " A. 6
 " G. 28
 " I. S. 8
 Sinclair, James. 5
 " A. McL. 3
 " James 14
 " G. 13
 " Hugh. 14
 Smith, Thos. G. 17
 " J. C. 26
 " Alex. 14
 " John W. 18
 " J. K. 25
 " Ed. 5
 " Fred. 29
 " John 21
 Smellie, G. 25
 Snodgrass, W. 17
 Somerville, J. 23
 Spence, Alex. 14
 Spenser, A. 19
 Steel, H. D. 17
 Stevenson, A. 23
 " R. 16
 Stirling, A. 3
 Stewart, M. 2
 " John 3
 " James. 14
 " Wm. 3
 " W. 21
 " Alex. 33
 " A. C. 14
 " D. 19
 " John 31
 " J. S. 33
 " Arch. 28
 Strachan, D. 25
 Straith, John 31
 Stuart, Alex. 6
 " John. 8
 " Wm. 17
 " James 21
 " J. L. 17
 Sutherland, J. M. 4
 " J. A. F. 6
 " John 10
 " D. 18
 " D. 3
 " A. 1
 " A. 28

Sutherland, J. M. 4
 " G. 6
 Tait, James 20
 Talloch, T. 20
 Tanner, Chas. 20
 Tawse, John 20
 Taylor, J. B. 20
 Thom. 20
 " A. 20
 " J. 20
 " T. 20
 Thomson, J. 20
 " F. 20
 Thornburn, J. 20
 Thynne, R. 20
 Tolmie, An. 20

Annand, J. 20
 Campbell, J. 20
 Christie, T. 20
 Douglas, J. 20
 Frazer, J. E. 20

Miss Fairw
 N. W.

In Synod
 time Pr

Hearisto, J. 20
 Boyd, J. H. 20
 " Sam. 20
 George, F. 20
 Kear, J. R. 20
 McRae, A. 20
 Melville, J. 20
 Nelson, J. 20
 Sinclair, C. 20
 Wallace, J. 20
 Wyllie, A. 20

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Sutherland, W. R. 28	Topp, Alexander 21	Wardrope, Dav. 31	Wilson, Matthew 1
" Geo. ... 28	Torrance, Robt. 25	Watson, James. 4	" W. M. 9
Tait, James 14	Tully, A. F. 18	" James. 13	" James ... 16
Talloch, T. 4	Turnbull, Mark. 14	" Peter... 14	" Andrew. 17
Tanner, Charles 12	" John. 17	Waters, David... 8	" R. 13
Tawse, John..... 21	Ure, Robert 32	Weir, George 1	" Thos. 26
Taylor, J. B. 31	Vincent, E. 26	Wells, John 9	Williamson, J. 17
Thomson, Jas. ... 3	Waddell, A. W. 29	Wellwood, Jas. ... 13	Windel, Wm. C. 18
" A. F. ... 2	Waits, E. W. 26	Whillans, Robt. 14	Wishart, David. 17
" Thos. 32	Wallace, J. 8	Whimster, D. B. 23	Wyllie, A. T. 5
" John. 28	Wallace, Robert 21	White, William. 19	Wright, Peter ... 12
Thomson John 27	Walker, Geo. 3	" Joseph. 14	Yeomans, G. A. 26
" Hugh 27	" Wm. P. 26	Whyte, James... 14	Young, A. 17
Thorburn, Wal. 6	" Wm. 29	Wi kins, W. T. ... 30	" Stephen 32
Thynne, Robt ... 28	Warden, R. H. 29	Willis, M. 21	" W. C. 21
Tolmie, Andrew 31	Wardrope, Thos. 25		

FOREIGN MISSIONARIES.

Annard, J., New Hebrides.	Grant, K. J., Trinidad.
Campbell, J. Fraser, India.	McKay, G. L. Tamsui, Formosa.
Christie, T. McC., Trinidad.	McKenzie, J. W., Fate, New Hebrides.
Douglas, Jas., India.	Morton, J., Trinidad.
Fraser, J. B., M.D., Tamsui, Formosa.	Robertson, H. A., Erromanga.

FEMALE MISSIONARIES.

Miss Fairweather, Rakkha, Futteghurh, N. W. P. India.	Miss Rogers, Rakkha, Futteghurh, N. W. P. India.
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PROBATIONERS AND MISSIONARIES.

<i>In Synod of Maritime Provinces.</i>	<i>In other Synods :</i>	Ewing, Robert.	McLeod, John.
Bearisto, J. K.	Armstrong, W. C.	Fraser, Joshua.	McRae, D.
Boyd, J. hn.	Barnhill, W.	Frazer, A.	Paterson, N.
" Samuel.	Brouillette, C.	Glendinning, A.	Porteous, J.
George, F. W.	Burr, A.	Haigh, G.	Russell, S.
Kean, J. R.	Calder, J. A. G.	Haney, G. C.	Sinclair, G.
McRae, A.	Cameron, D. W.	Hawthorne, W.	Straith, P.
Melville, P.	Caswell, D. J.	Kay, W.	Stuart, W.
Nelson, J. W.	Casey, J. J.	Marples, John.	Stevenson, R.
Sinclair, Gavin.	Christie, W. M.	McAlister, J. M.	Taylor, David.
Wallace, John.	Currie, N.	McClelland, A. M.	Urquhart, A.
Wyllie, A. L.	Dryburgh, A.	McKutchon, J.	Watt, Robt.
	Dunbar, J.	McKenzie, John.	West, J. D.
		McLeod, F. J.	Wright, W.

The following Ministers of the Presbyterian Church are Professors in Dalhousie College, Halifax:—Rev. J. Ross, D.D., Principal and Professor of Ethics and Political Economy; Rev. W. Lyall, LL.D., Professor of Logic and Metaphysics; Rev. C. McDonald, M.A., Professor of Mathematics. Dr. Honeyman, F.G.S., Superintendent of Provincial Museum.

WORK OF THE YEAR 1875-6.

The Blue Book of the *Presbyterian Church in Canada* for 1876, compares very favourably with the Blue Books, for the same year, of the ten Presbyterian Churches of the United States. As to *size of pages*, the Canadian "Book" is the largest issued on this continent. In *number of pages* it is second only to the "Book" of the General Assembly of the Presbyterian Church of the United States (North), which has 484 pages, while the Canadian Book has 348. Except in the quality of its paper, the Canadian "Book" is in no respect inferior, in mechanical execution, to the best, (and they are all got up with taste and correctness,) of the "Books" from the United States. Did the General Assembly of the United States of America (North) bind up the reports of all its Boards and Committees along with its Minutes, as the Canadian Assembly does, its Book would exceed the Canadian Book very largely. In point of fulness of information in regard to church work and clearness of statement, and arrangement, the Reports of the Canadian Boards and Committees, are not behind, one whit, the American Reports; while the Statistical Tables, Summaries, and Averages of the Canadian Church are before any thing issued in America by Presbyterian Churches, (and we might also add Europe) in point of variety and extent of information. The Free Church of Scotland collects its statistical information in twenty-one columns in all, the United Presbyterian Church of America in twenty-five columns, the Reformed Church in America (Dutch) in fourteen columns, the General Assembly of the United States of America (North) in seventeen columns, whereas the General Assembly of the Canadian Church opens forty-four columns for the collection of its annual statistical intelligence.

We begin our summary of the year's work of the Canadian Church with a brief epitome of its Statistics as reported to the Assembly.

1. STATISTICS.

There have been, during the past year, 1,265 Stations supplied by Ministers. The names of 745 Charges, with 589 ministers, have been reported.

The total number of families is reported as 541,32, and of communicants as 88,228. The additions by certificate during the year were 4,200, and on their own profession and by the action of Kirk Sessions 8,422, making a total of 12,622. After deducting a decrease of about 5,000, there remains for the year, a net increase of about 7,000 communicants. Baptisms have amounted to 9,550, of whom 8,989 were children and 561 adults.

The entire number of Sabbath scholars has been 79,204, of whom 17,099 have been in Bible Classes, and the number of teachers has been 7,139.

The number of Elders sums up to 3,412, and of other office-bearers, whether Deacons or Managers, to 4,970.

There are 153,559 volumes in libraries, of which 146,766 belong to Sabbath Schools, and 16,793 to Congregations.

The number of sittings in Churches is 249,953. The number of manses 313, and of rented houses 35. 37 Churches have been built, one in part, and one enlarged, in the course of the year. 28 manses have been erected. Annual Reports are published by 118 Congregations, and 445 have their Church property insured.

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On turning to the Financial Statements, we find the Stipend actually paid by the Congregations alone, and from other sources to be \$442,321 07.

The total amount expended in building and repairing Churches in the course of the year, was \$228,520 61.

A considerable amount has also been expended upon mansees, namely \$53,654 46. The number built or completed was twenty-eight, which would give an average cost for each one of somewhat less than \$2,000.

"Other Congregational Contributions" swelled up to \$148,668 52½; and the total paid by Congregations alone, as Stipend, for Churches, Mansees, and other purposes more immediately connected with their interests, was \$835,668 09½.

Throughout the Church, reckoned on those reporting, \$10 73 is the average Sabbath-day Ordinary Collection.

The total amount collected for the College Fund was \$15,962 69½. To the Home Mission Fund there have been contributed \$25,947 60½; to the Foreign Mission Fund \$17,832 69; to the Fund for Ministers' Widows and Orphans, and for Aged and Infirm Ministers, only \$6,460 22; to the Assembly Fund, \$5,529 11; for French Canadian Evangelization, \$11,811 30; while Sabbath Schools have raised, for Mission purposes, \$10,067; thus giving for the total contributions to the Schemes of the Church, \$93,610 62.

For the College Building Fund \$22,814 95 have been realized, of which only \$214 50 have been received from Presbyteries west of that of Montreal, including the Presbytery of Quebec. For the College Endowment Fund, \$805 have been received, \$540 of which are from Montreal; \$100 from the Presbytery of Brockville; \$100 from that of Stratford; \$50 from that of Guelph; \$10 from that of Barrie; and \$5 from that of Kingston.

The total contributions for all purposes amounts to \$982,671 81½. If the returns had been as full as they should have been, we would have had to report, at this time, more than one million of dollars.

II. HOME MISSIONS.

Under the Department of Home Missions the Canadian Church includes:—(1). The supplementing of the Stipend of *pastors* settled over Congregations too weak to pay out of their own resources the full amount: (2). The assisting of weak Congregations to sustain *Ordained Missionaries*: (3). The fostering of preaching stations by helping them to sustain Probationers, *Students* and Catechists, for short terms of service. The work under the Assembly is, for the sake of convenience, divided into Eastern and Western Sections.

1. *Eastern Home Missions*.—Regarding the field in the East, Dr. McGregor says, and we commend his words to the attention of the young men of the Presbyterian Church.

"We have a mission field down by the Sea. We have not a great North-West, we have not vast outstretching prairie lands to be filled with a teeming population; but we have a people on farm and forest, by sea and river. We have a land of some extent and of great resources, to be filled up with an active, trading, commercial and seafaring population. And this stirring people ever on the move, and visiting every clime, are wanted for Christ, and must be won to his service, for "surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with

them, into the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee."

We are not without a field; the Lord has provided that. But we do want *men*, for we have been suffering at least during all the winter from a dearth of spiritual labourers equipped for service. Our great want has been and continues to be, MEN, and we mean men of the right spirit, who, for the love of Christ and of souls, are willing to preach, every where and at some sacrifice, the unsearchable riches of Christ. We want *young men* from our Schools and Colleges, young men of piety, and we would gratefully record the fact that they are increasing in number, earnestness, and in decision for Christ; but we do want a larger proportion to give themselves to the ministry of preaching the Gospel. We know there are other ministries and modes of service, but when congregations call in vain, and wait, and cry again, "Come over and help us," only to be disappointed, and anxious parents see their children growing up without a Pastor, or the prospect of one, the look-out is for the Church dark and disheartening. But this is not an overdrawn picture of the situation, and therefore we conclude that there is a special call from the Great Master to his young and loving followers to prepare themselves to feed his sheep and his lambs."

SUMMARY.

Ordained Ministers and Preachers.....	22	
Theological Students and Catechists.....	23	
Gaelic Catechists.....	8	
		53
No. of Vacant Charges reported last year.....	28	
Stations reported.....	10	
		38
Vacant Charges at the present time.....	35	
Stations wanting Supply.....	24	
		59
Total granted Mission Stations.....	\$3,000	
Total granted Supplemented Congregations.....	6,500	

2. *Western Home Missions.*—Dr. Cochran concludes his report in these words: "The growing importance of our work, and its direct bearings upon every other department of Christian effort, must be obvious to every intelligent mind. By casting his gift into the Home Mission treasury, a man actually contributes to every good work prosecuted by the Church, as the Home Mission Committee is instrumental in adding to the Church congregations, which foster all her Christian enterprises at home and abroad. On no Scheme of the Church, therefore, will an enlightened friend of missions bestow more hearty support than on her Home Mission."

ESTIMATE 1876-7.

Estimated amount required during current year for Supplemented Congregations.....	\$13455 00
Estimated amount required during current year for Mis- sion Stations.....	17935 00
Estimated amount required during current year for Ex- penses of Committee, Printing, interest, etc., say..	2,110 00
Estimated Total Amount required for the current year..	\$33500 00

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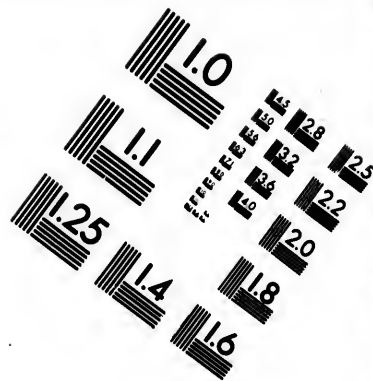
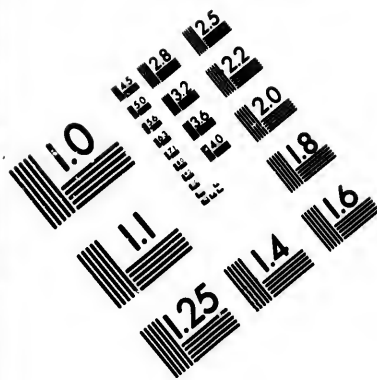
III. FOREIGN MISSIONS.

The Foreign Missions of the Assembly, although as yet on a limited scale, are however conducted over a very wide area. Their field is indeed in a very literal sense, "the world." There is a Mission to the Red men of America, another to the Mongolian race in Formosa, another to the Hindoos or Coolies, exiled in the West Indies as labourers on the plantations, another to the Islanders of the South Seas, and a fifth Mission, now originated, to England's vast Indian Empire in the east, which includes a mission to educated natives in the cities, and work in Central India. Conducting these Missions there are two ordained Missionaries in the North-West, two in Formosa, three in Trinidad, four in the New Hebrides, and to have this summer sailed for India, making in all thirteen ordained missionaries assisted by teachers and catechists. These men will never all meet on the floor of the General Assembly. Were it possible, however, the meeting would be an interesting and remarkable one, not only from the character of the men, who are second to the Missionaries of no other Church, but also from the countries represented and the languages that could be spoken. Six or perhaps eight languages would be heard in the gathering, and if along with these tongues, Mr. Chintiquy lifted up his voice in French, and the Highland ministers in Gaelic, there would be about a dozen languages heard in which, from Sabbath to Sabbath, the Gospel is preached through the instrumentality of the Presbyterian Church in Canada.

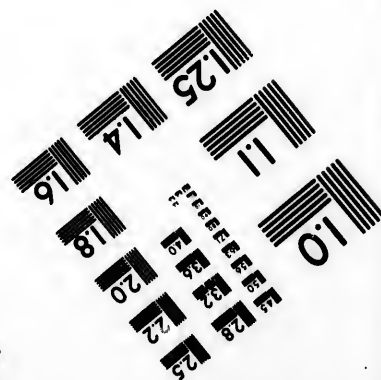
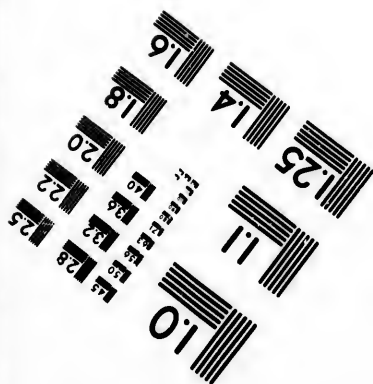
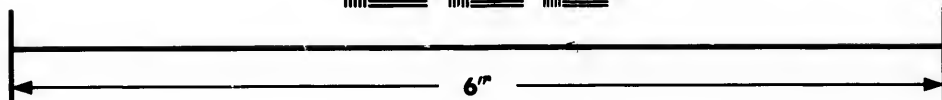
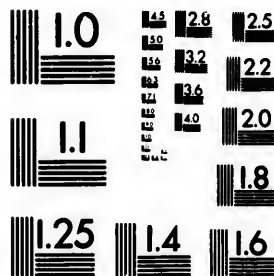
1. *The Indians of the North-West.* Prince Albert, a station that will always be associated with the name of Mr. Nisbet, is fast becoming a settlement of white people, but at certain seasons the Indian camp in the neighbourhood of their old haunts. Several Indians were baptized last year, by Mr. MacKollar, as also by Mr. Flett, who reports the number as sixteen.

2. *The Chinese of Formosa.* There is no Missionary to be found at present who follows more closely than Mr. Mackay, the simple but effective methods of the early Christian Church. In reading the following, one would suppose he had come across a page of the history of the Church in the first century, so closely do the *modes* and the *results* resemble apostolic times: "I am teaching several students and preaching twice every day. Two of them were teachers for many years, and one was a vegetarian of the strictest sect of the Buddhists. I teach them the Bible, Geography, Astronomy and History. In due time we shall have six young men, apart from the nine helpers, who will be able to go forth and tell the story of redeeming love. I might have opened more than a dozen chapels before Dr. Frazer arrived, and we might have established quite a number since, but it is important to have the work *thorough* and *compact*. Indeed this is absolutely necessary, if we would have a vigorous working church amongst such a people as the Chinese. Until now, we have had young men always at hand when needed. In this way, the different departments of the work have advanced together. Following out the same idea, we expect ere long to plant several stations and have young men *trained* to take charge of them. There is one thing about our work here which you must bear in mind: you cannot judge of the progress made, by looking simply at the number admitted into Communion. If regular hearers who have renounced idolatry were baptized, we would have a Communion roll of 400 or more. In a few weeks, we expect to commemorate





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the dying love of Jesus, and I think several will sit down with us for the first time. You will remember nine chapels are in full operation, five schools in working order, six students preparing for the great work before them, and the hospital removing prejudices. The truth is, you would require to come out and see, before you could form any conception of what the Lord has accomplished here. Why should not the General Assembly appoint a man to come out and see this needy field? I may state that I have preached the Gospel in nearly every town and village of Northern Formosa, and that the helpers are doing a good work around the chapels."

To complete the resemblance to the Missions of Primitive Christianity, we find in Formosa the *healing work* of the physician conjoined with the *healing words* of the preacher. Dr. Fraser commenced his work in the Hospital on the 15th February, 1875, so that the Reports covers only a period of ten months and a half. During that time he treated 1,489 new patients, and 1,571 old patients, making a total of 3,060. Persons of both sexes, and of all ages and occupations avail themselves of the privileges offered them in the Hospital. "Most of those who come are greatly relieved, or permanently cured. A few are hopeless cases, and have to be sent away as they came. On the whole, however, we cannot but conclude, and we do so with devout gratitude to the great Physician, that during the year, the Hospital has done much to relieve human suffering, to give the Chinese a better opinion of the skill and generosity of the foreigner whom they so universally despise and hate, and to pave the way for the reception of the Truth as it is in Jesus, which is able to save the soul. Religious services are held and the Gospel is preached every morning and evening, so that those who *will* hear *may*. In this way the missionary character of the work is fully maintained. The good seed is sown from day to day: the result will be known when the wheat is gathered into the garner. In the Hospital work, Dr. Frazer has enjoyed throughout the year the able, and entirely gratuitous aid of Dr. Ringer, a resident medical man, who has most generously given the patients of the Hospital the benefit of his skill. From the rapid extension of the work in Northern Formosa, and the marked success which has crowned it, it is most desirable that a third Missionary should be sent to that field as soon as possible.

RECEIPTS.

Balance on hand at beginning of year.....	\$8,761 58
Gross Receipts from 1st May, 1875, to 30th April, 1876	14,811 85
	<hr/>
	\$23,573 43

PAYMENTS.

Formosa.....	\$17,455 54
Saskatchewan.....	3,269 99
India.....	1,200 00
Rev. J. Campbell and Expenses of Committee.....	317 85
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Balance on hand.....	\$117 85

3. *The Hindoos of India.*—In the past the only representatives of Canadian Presbyterianism in India were two young ladies employed under American Presbyterian Missionaries, not in preaching, but in the following position

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according to the language of the Report which is compatible, as to the sphere of women, with Scripture and Presbyterian use. "They have charge of the orphanage and the superintendence of a number of schools in the neighbouring villages, which are taught by native Christian women. At suitable hours in the day they also take part in the Zenana work which is found exceedingly interesting. They find ready access to the women in their homes, and have constant opportunities of instructing the mothers of India, who are the principal associates of the youth of both sexes in their earlier years. In the course of these domiciliary visits, they are able to carry the Gospel to heathen and Mahomedan homes. The children in the schools display much aptitude in acquiring the knowledge of the Word of God, and in committing to memory the Catechism, which is regularly taught. In the singing of Gospel hymns they evince also the greatest pleasure." It is not till next year the Assembly can report as to Messrs. Campbell and Douglas who sailed last summer for India.

4. *The Coolies of Trinidad.*—On this Mission we refer the reader to the Paper by Dr. MacGregor in another part of the *Year Book*.

5. *The Savages of the New Hebrides.*—This Mission is our oldest (having been begun thirty years ago) and the most distant of the Assembly Missions, connected with it are four Missionaries. Their style of working is somewhat similar to Mr. Mackay's in Formosa. "There are about a dozen men whom I employ as assistant preachers," writes a missionary. "Before sending them forth to preach, I usually meet with them for the purpose of expounding to them the passages of Scripture which they select as texts. I have had, during the greater part of the year a class of candidates for baptism. This class has numbered twenty during the last six months. Of these, the majority were young men, thirteen of whom were recently received into the Church. There have been fourteen in all suspended on account of immoral conduct. Over against these fourteen suspensions there has been an accession of thirty-five new members. The total number of members in full communion amounts now to 312, being an increase of six on the total number of the previous year. The total number received into the Church since our settlement in 1872 has been sixty-one. The number of baptisms during the year has been forty-seven. Of these thirty-three were adults, and fourteen infants. The total number of baptisms since our settlement has been 106. Of these, fifty-eight were adults, and forty-eight children. The average attendance on public worship at the five stations is now, on Sabbath, about five hundred, and at the Wednesday prayer-meetings, about 250. Absent, as teachers and servants to the missionaries on Tana and Efate, thirteen; of these six have gone forth during the past year. Absent in N. Caledonia and Queensland, as servants to the traders, seventeen. There have been thirty-seven deaths, fourteen births and twelve marriages during the year."

SUPPORT.

The question has often been asked, has not the time come, when the Aneitumese should shew their appreciation of their privileges by pecuniary contributions? In reply it must be stated that they have no money circulation, and that contribution in money is simply impossible. Such as they have, however, they give, in proof of which the following facts are gleaned from Mr. Murray's report,

1. They have done a large amount of gratuitous work for their Pastor during the year, as an acknowledgement of their obligation to support him, in fencing, thatching and house-repairing, rendered necessary by injury to house and church from a succession of more than 200 shocks of earthquake. They also did the chief part of the work in erecting an addition to the Mission-House.

2. The School-Houses through the island are kept in repair, and two rebuilt which had been destroyed by the tidal wave.

3. They prepared and gave 4,000 lbs. of arrowroot, being their annual payment to the British and Foreign Bible Society, for the printing of their Scriptures, and

4. They have begun to make plantations for the native teachers, thus assuming their support.

The Island of Erromanga has a bloody record, calling up recollections of Williams and Harris, of George Gordon and James Gordon, all slain there at the post of duty. In spite of discouragement, more than sufficient to appal hope and courage less than Christian, the Church has persevered, and here for 1876 is the position of matters on that once savage island:

"The Sacrament of the Lord's Supper was dispensed at this station three Sabbaths ago to thirty-four persons, namely, thirty Erromangans, two Aneitymese, and two Europeans. On Saturday previous, nine adults—five men and three women, were admitted to commemorate for the first time the Saviour's death. There were five church members absent at the time, acting as teachers with missionaries of Nguna and Fate, which makes the number of Erromangan adult Church members thirty-five. Since then, another married couple, both Church members, have gone to assist Mr. and Mrs. Macdonald in their work at Havannah Harbour, Fate; and we have sent out again twelve teachers to districts over this island, and next week take another to his old district quite near us. Those thirteen teachers do not occupy as many districts, but in some places they are placed down two by two, and on Sabrath go out to as many villages as will hear the Gospel, besides their regular districts, where they teach and preach Christ to their fellow countrymen. Perhaps from 500 to 540 natives attend Church more or less regularly over this island now."

IV. FRENCH EVANGELIZATION.

Every consideration one can think of, calls the Presbyterian Church in Canada to great, we should rather say heroic efforts, for the deliverance of their French fellow-citizens, from the errors of Romanism. The loudest call in the ear of every Christian, undoubtedly comes from the religious aspect of the case. An old, gifted, and noble people is perishing at our door for lack of knowledge.

"Can we whose souls are lighted
With Wisdom from on high,
Can we to men benighted,
The Lamp of Life deny."

Are there, however, no calls to exertion arising from the social and political aspects of the case? Are we on this North American Continent secure from a Popish conspiracy, against our civil liberties? The recent election of an American Archbishop to the cardinalate is, no doubt, a step towards the

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realization of the splendid hope cherished for years, according to a recent writer in the *Fortnightly Review*, that in the year 1900 the Romanists of the United States will be able to elect their own President. How will such an issue or even an approximation to it, which is certainly going on, affect the Dominion of Canada if the Province of Quebec is allowed to remain what it now is—an Ireland in the very bosom of our land—an Ireland without its Ulster, and with its own Parliament, and that Parliament subservient to the General of the Jesuits. "A prudent man foreseeeth the evil and hideth himself; but the simple pass on and are punished."

On these and similar grounds the work of French Evangelization appeals to every sentiment of the Christian heart, patriotic as well as religious. As a discussion of the question from this stand-point, we invite special attention to Dr. McVicar's paper on "Romanism in the Province of Quebec," in another part of the Year Book.

The work of evangelization by the Assembly is carried on through twenty-six Missionaries, some of whom are ordained, others are students, Colporteurs and Catechists. There are some fourteen stations occupied, from each of which reports more or less encouraging come. We invite special attention to the record of success in Montreal which is remarkable even after we make full allowance for seed by the way-side, seed in stony ground and seed in thorny ground, which may have come to light since the report was submitted to the General Assembly at its meeting in June.

THE SHADOW OF COMING EVENTS.

We come to Montreal last in this brief review, because here our trials and our triumphs culminated. As hinted at the outset, difficulties seemed insuperable. But the Lord speedily came to our help, and "a great door and effectual was opened unto us; and there were many adversaries."

In spite of the efforts and denunciations of haughty and zealous Ecclesiastics, multitudes thronged to listen to the discourses and polemical discussions of our venerable and honoured missionary, Mr. Chiniquy. The success which followed his plain and zealous declaration of the truth may be seen from the large number of persons, who at their own request, had their names published in the *Montreal Daily Witness* as having abjured Romanism. The dates and numbers were as follows:—June 29th, 1875, 50 persons; Oct. 1st, 52; Nov. 20th, 160; Dec. 31st, 294; Jan. 21st, 1876, 450; Jan. 29th, 500; Feb. 17th, 400; Mar. 28th, 25; May 6th, 100; making a total of 2043; or, including the infants and little children of these persons, a total of far more than two thousand souls. And to give a complete estimate of those who have abandoned Romanism, in connection with the labours of Mr. Chiniquy during the year, there should be added, 30 at Stellarton, Nova Scotia; 50 at Holyoke, Mas.; 100 at Putnam, Con.; and 40 at Oxford, Con.; making a total of 2963. The places just named were visited by Mr. Chiniquy during the vacation granted him by the Board. This estimate is still exclusive of many whose names are not in possession of the Board, but who were influenced to seek the truth by reading Mr. Chiniquy's publications, or reports of the sermons and addresses."

It has been said by some one of our popular writers that no ruin is impressive and romantic till the hand of time has covered it over with ivy and moss: When age has spread its mantle over the following record of persecutions, the hearts of the children and grand-children will be more moved by their perusal, mayhap, than the hearts of their fathers.

PERSECUTIONS.

These have been numerous and bitter, directed alike against converts, missionaries and the directors of the work.

On the 9th of October, 1875, Mr. A. F. N. Rivard, student, arrived from New Brunswick at Point Lévis, with seven children on their way to the Mission Schools at Point-aux-Trembles. He left them in the Railway Station while he crossed the river to Quebec on business. On his return he found them greatly alarmed by false representations made to them by Romanists. A mob of about one hundred speedily assembled, took possession of two of the children, threatened Mr. Rivard with violence, tore his coat, heaped abusive epithets upon him, and tried to get him out of the car into which he and five of the children had with difficulty escaped. He was subjected to this sort of treatment for more than an hour, and appealed in vain for protection to two policemen. Some of the roughs came on the train with him all the way to Richmond, openly expressing their desire to throw him through a high bridge on the railway. The two children who were detained, Paul Michaud and his sister, were promptly sent to popish schools at Quebec, and are there still. Mr. Rivard made two journeys to Quebec to rescue them. Their mother forwarded an affidavit declaring that they had been placed under his care, and the matter was brought before two Judges with the issue just stated.

On the night of October 28th, the house of Regis Laprise, St. Paul de Chester, was surrounded by a mob from eleven to one o'clock. The night was unusually dark. Mr. Laprise was roused from bed by shouts of execration against himself and his family, and attempts to force in the door. Falling in this, the mob sent showers of stones through the windows and fired gun shots. This continued nearly two hours. In the morning the terror stricken family took refuge with another of our converts, and has since removed to Danville. A bucket full of stones gathered in the house was afterwards produced in Court, and one stone weighing two pounds found in the cradle of an infant a few months old.

It is scarcely necessary to add that the reason for this assault upon Mr. Laprise and his family, was the fact of his having become a Protestant, and giving a room in his house for the purposes of our Mission.

In September last on his arrival at Ha Ha Bay, Mr. Chiniquy was openly insulted and struck on the deck of the steamer. He simply remonstrated and asked his fellow countrymen to join with him in prayer for his assailant. Before the close of the prayer, they were so touched and melted, that they listened to him with patience, speaking of the love of God and the Saviour. On his return to Quebec a plot was laid to force him over the wharf into the river, and thus end his career. His friends becoming aware of it, had him safely on board of the steamer two hours before his assailants, or would-be-assassins, assembled, and thus he escaped from their hands.

During his visit to Halifax last winter, while preaching for the Rev. Dr. Burns, the Fort Massey Church was surrounded by a mob, and windows smashed with stones. At the close of the service Mr. Chiniquy and his friends were openly pursued in the streets, and obliged to take refuge in a house for a time. On venturing out again he was followed and jeered along the streets, and violence resorted to as he entered the hotel. Happily he escaped uninjured. The friends of order and freedom took prompt action in the matter, and two of the persons implicated were fined before the Police Court, and four sent up for trial before the higher court. The trial of one of these, which lasted four days, has recently come off. The jury, which was composed of nine Roman Catholics and three Protestants, failed to agree, and thus he was released.

Reference has already been made to the stoning of Mr. Chiniquy at Ottawa. He was arrested in his house at Montreal on a writ of *habeas corpus*. The two Roman Catholic bailiffs found him quite composed and ready to go with them. He informed them that as this was the thirty-fourth time of his arrest he had become quite used to it. Regretting the early hour at which they had required to perform their important business, he invited them to breakfast. After breakfast Mr. Chiniquy informed his guests that it was his custom to begin the day's work with reading the Scriptures and prayer, and requested to be allowed to perform family worship as usual. Consent was given. The chapter which came in course in the morning's reading was Acts vii., which recounts the stoning of Stephen. Each one was given a Bible, the bailiffs were not neglected, and the chapter was read verse by verse. Mr. Chiniquy then explained the chapter, showing how the world had not changed from the days of the early Christian Church. He himself, for example, was subject to arrest, and only last week he had been stoned. The whole party then knelt in prayer, in which the French-Canadians were especially remembered. After enjoying this peculiar opportunity of missionary service he accompanied the bailiffs to the office of the Attorney for the prosecution, where a hundred friends

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would have gladly given the bail required from our venerable and heroic father, that he will appear in due time to stand his trial.

FINANCE.

The total receipts for the year amounted to \$19,504.04. Of this amount there was received by the Rev. Dr. McGregor, Halifax, \$1,809.68; received by A. B. Stewart, Montreal, \$17,501.36, and by friends at Ottawa for special expenses, \$103. The total balance in hand at date both at Halifax and Montreal is \$3,436.36. It is proper to state that more than this balance will be required to meet current expenses before the contributions of next year are received. Besides, there have been no payments made as yet on Russell Hall, and the church being erected in the west end of Montreal; and at least four mission houses should be built without delay, in places already indicated. No contributions have been received during the year from Britain, and but a trifling amount from the United States. But the Board has great pleasure in reporting that the Colonial Committee of the Church of Scotland has granted £200, and it is believed that the Free Church of Scotland and the Presbyterian Church of Ireland will make similar grants.

“The Honoured Dead.”

The following named Ministers are mentioned in the Assembly Records as having died during the past ecclesiastical year. To the same source we are indebted for a few particulars in regard to each.

“OUR MEN DIE WELL.” WESLEY.

REV. JAMES SALMON.

The Rev. James Salmon was educated in connection with the English Presbyterian Church. He came to New Brunswick some twenty years ago, and was engaged for some time in Missionary work in Woodstock and Richmond. He then spent a few sessions studying medicine in Philadelphia, after which he returned and was settled as pastor in Chipman, Queen's County, administering both to the souls and bodies of men. He was kind and genial in his manner, and had a reasonable measure of success in the ministry, considering the difficulties which he had to encounter. He died on the 8th of June, 1875, quite suddenly, when at the prime of life, and a few days previous to the consummation of the Union of the Presbyterian Churches in Montreal.

REV. ALEXANDER BUCHAN.

The Rev. Alexander Buchan, during a pastorate of nearly twenty years in Stirling, in the Presbytery of Kingston, gained the sincere respect of his congregation by his pure and upright life, his punctual and regular discharge of all his public duties, and especially his diligent and careful preparation for the pulpit week by week.

Loving the ministry to which he had devoted his own life, and anxious to add to its ranks, he bequeathed for the aid and support of students for the ministry, half of the little capital he had accumulated by many years of frugality and self-denial.

REV. JAMES McINTOSH.

Early in December, 1875, there passed quietly away, at an advanced age, the Rev. James McIntosh, for twenty years pastor of the Congregation of Amherst Island in the Presbytery of Kingston.

Mr. McIntosh was a native of Forfarshire, Scotland, and in his earlier days exercised his ministerial gifts in Aberdeenshire in connection with the United Presbyterian Church. He was a singularly meek and unobtrusive Christian, a faithful and zealous preacher of the Word, and an indefatigable and loving pastor. While he was all gentleness to the sinner he was firmness itself in administering the discipline of the Church. In the quiet and isolated sphere of his labours he maintained an irreproachable character, and when "as a shock of corn fully ripe" he was awaiting the Angel Reaper, he was sustained by an unflinching faith in that Saviour, whose Gospel he had so long and so earnestly proclaimed to his fellow-men and his fellow Christian.

"Mark the perfect man, and behold the upright: for the end of that man is peace."

REV. A. J. TRAVER, M.A.

Mr. Albert Jones Traver, M.A., was a Graduate in Arts of the University of Toronto, and in Theology of Knox College, and in both institutions he stood deservedly high. For eight years he laboured in the Christian Ministry with marked devotedness and success—the first three years as pastor of St. Andrew's Church, Berlin, Ont., and the last five as Minister of the First Presbyterian Church Brockville.

A man of superior scholarship, of pleasing address and manners, methodical, too, in everything in an eminent degree, he was justly held in very high regard by all who knew him. He had already gained a foremost place among the younger Ministers of the Church, and had he been spared would have rendered still greater service. His love to preach the Gospel amounted to a very passion, and during his long illness his daily prayer was that he might be permitted to return to the pulpit for a little longer to speak for the Master. But the Lord had other work for him to do, and so at the early age of thirty-five he was called home to his reward, and died full of hope, and peace, and joy.

REV. WILLIAM H. RENNELSON, M.A.

This talented young Minister, who gave great promise of future usefulness, was called to his award at the early age of thirty, after a short ministry of two years. Mr. Rennelson was a native of Galt. At a very early age he resolved to give himself to the office of the Ministry. Having passed through the Grammar School of his native town he pursued his course of preparatory study for his holy calling at the Toronto University and Knox College. At each of these institutions he took a foremost place among his fellow-students and won very high honours.

In 1874, after rendering some valuable services in the mission field, he was ordained and inducted into the pastorate of Knox Church, Hamilton, where by his faithful, affectionate, and successful labours, as a pastor, he endeared himself very much to his own congregation, who deeply mourn their loss in his early death. About a year after his induction he was compelled by an affection of the lungs to discontinue the active discharge of his pastoral duties. Notwithstanding all that could be done by medical skill and change of air, he grew rapidly worse, until his brief career was terminated by death.

REV. J. F. A. S. FAYETTE.

The Rev. John Frederick Augustus Sykes Fayette died at London, February 27th, 1878. Mr. Fayette graduated at the Western Reserve University, Hudson, Ohio, in 1836. He was licensed by the Cleveland Presbytery—Old School—in 1839, and thence sent as a Missionary to Canada; and in 1844 he was ordained and inducted by the Presbytery of Niagara into the pastoral charge of the congregation of Ancaster. He and his congregation connected themselves with the Flamboro' Presbytery of the late United Presbyterian Church, in 1853. He was subsequently and successively, pastor of the congregations of St. Vincent, Tecumseh, and Watford. On account of failing health he was compelled to resign his charge at Watford. Although without a pastor's charge for a considerable time, his zeal for the work to which he had consecrated his life was unabated, and he gladly fulfilled appointments to the vacancies and stations in the London Presbytery to the extent of his ability.

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REV. JOHN JENNINGS, D.D.

In the death of the Rev. John Jennings, D.D., which took place on the 24th of February last, the Presbyterian Church in Canada has sustained no small loss. His manly honesty, his large-hearted benevolence, his genial manner and the purity of his character, secured for him the high esteem of all who knew him.

Dr. Jennings will be long and lovingly remembered by the people amongst whom he dwelt. Earnest and able as a preacher of God's word, and faithful in season and out of season in the discharge of all pastoral duties, the name of Dr. Jennings will long be remembered. That the deceased, when but a young man attending St. Andrew's University in Scotland, his native land, had chosen the mission-field as the future scene of his labours, and this at a time when the life of a Missionary involved much sacrifice, shows how greatly he delighted in the work of the ministry for its own sake. Dr. Jennings is to be regarded as one of the Christian pioneers of the Dominion, having been among the first to go north of Lake Simcoe, and having travelled on horseback during his first year in Canada upwards of 3,000 miles in order to fulfil his Master's work. He is better known, however, as a Minister in the City of Toronto. He was inducted in July, 1839, as pastor of a Secession congregation, which in due time became the well known Bay St. Presbyterian Church,—a Church which, while giving offshoots to several portions of the city, continues flourishing and vigorous on its own ground. During the well-nigh forty years of Dr. Jennings' residence in Toronto, he was honoured with many important trusts—prominent amongst which were three connected with Education.

REV. ADAM MCKAY.

The late Rev. Adam McKay was a native of Scotland. He began to study for the ministry at an advanced period of his life, and was licensed in Nova Scotia, where he laboured with great acceptance both as a Missionary and a settled pastor. He afterwards came to Canada, and took charge of a congregation in the village of Teeswater in the Presbytery of Bruce. This charge he finally resigned, and was inducted at Ripley by the same Presbytery only about six months before his decease.

He was one of the most popular of our Gaelic Ministers. His preaching in both English and Gaelic was distinguished for its fluency and fervour, and clear exposition of Scriptural truth. In labour he was most abundant. His name was known over a large portion of the country, and held in the highest esteem and affection. God greatly honoured him in his ministry. He was a man of a gentle spirit, full of zeal in his Master's work, and devoted to the spiritual interest of his people. The sudden removal by death of so excellent a servant of the Lord Jesus Christ, when he was in the full vigour of his life and usefulness, is a great loss to the Church.

REV. JAMES A. THOMSON

Mr. Thomson was a native of Scotland. In infancy, he was dedicated by his father to the work of the Gospel Ministry; and in very early youth his own inclinations were seen to be very fully in accord with his father's purpose and desire. After his school days, he was, notwithstanding many difficulties, enabled, as he himself has recorded in his diary, "to finish a nine years' course of education in the University of Glasgow, and in the New College, Edinburgh." He laboured for some time as a Missionary in various parts of Scotland, and was then, by his own desire, sent to Canada by the Colonial Committee of the Free Church.

His first pastoral charge was Trenton, where he remained about four years, after which he was translated to Erin, in which place a Ministry of seventeen years has just been brought to a close. He was a great sufferer from disease; but, by the good hand of God upon him, he was enabled to prosecute his work, although often in great weariness and pain, almost to the end of his life. He took part in the services of the Communion in Erin on the last Sabbath of March; and, in one day, visited six families, only one week before his death.

REV. W. MCKENZIE, ALMONTE.

William McKenzie was born in Kelso, Scotland. His father was minister of the Old Light congregation of that town. He studied in the Free Church College, Edinburgh. After a pastorate of some years in Ramsay, he and a large part of his

congregation removed to a new church in the village of Almonte in the same township. His ministry in both places was largely blessed.

He took great delight "in Evangelistic Services," and devoted much time to them, years before they began to be very generally known among us by that name. In his own congregation, and in neighbouring congregations, by his advice and with his willing and most efficient aid, the evenings of the week before Communion Seasons were often spent in united prayer and in the preaching of the word. Many of these seasons proved to be "times of refreshing from the presence of the Lord." By multitudes in the Ottawa valley they will be long remembered. By not a few, it is believed, praise to the Lord will be given for them to all eternity.

REV. JOHN McCOLL.

Mr. McColl was a native of Scotland. He studied in Knox College, Toronto, and for several sessions during the latter part of his College course held the position of classical tutor in that institution. As a student he was diligent and conscientious in the discharge of his duties, and held an honourable place in all his classes. Finishing his College course in 1865, he was ordained and inducted in the fall of that year into the pastoral charge of the congregation of Knox Church, Dundas, and entered upon the work of the Ministry with great zeal and earnestness. The congregation flourished under his pastoral care, and though often in delicate health he worked with untiring energy and fidelity. In May, 1872, he was translated to the pastoral charge of the Central Church, Hamilton, and in his new and enlarged sphere manifested in a still greater degree those qualities which had made his pastorate so successful in Dundas. The congregation grew rapidly in numbers and efficiency, and he soon secured a strong hold upon the affections of his people. Our deceased brother gave special prominence to his work among the young, and was very successful in conducting Bible Classes.

During the summer of 1875, his health began to fail, and he was ordered by his physicians to spend the winter on the Pacific Coast in the hope that he would be able to resume his Master's work in spring. But the Master had otherwise ordered. While in San Francisco, on his way home, he prepared a sermon which he intended to deliver to his people on the first Sabbath after his return, but this last message was never delivered.

"THE FRUIT OF THE RIGHTEOUS IS A TREE OF LIFE: AND HE THAT WINNETH SOULS IS WISE."

Colleges of the Presbyterian Church in Canada.

QUEEN'S UNIVERSITY AND COLLEGE,

KINGSTON, ONTARIO.

Opens on the first Wednesday of October, and closes on the last Thursday of April.

THE COLLEGE SENATE.

Very Rev. WILLIAM SNODGRASS, D.D., Principal and Primarius Professor of Divinity.

Rev. JOHN B. MOWAT, M.A., Professor of Oriental Languages, Biblical Criticism, and Church History.

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

Rev. JOHN H. MACKERRAS, M.A., Professor of Classical Literature.

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

Rev. GEORGE
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Hours.

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

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

FACULTY OF ARTS.

ORDINARY COURSE—SUBJECTS OF STUDY AND TIME-TABLE.

Hours.

- 9. Senior Mathematics—three days per week.
 Logic and Metaphysics. }
 Junior Latin. } daily.
 Junior Hebrew. }
- 10. Junior Greek—daily.
 Rhetoric and English Literature—daily.
- 11. Natural Philosophy. }
 History. } daily.
 Chemistry. }
- 12. Senior Latin—four days per week.
 Junior Mathematics—daily.
- 2. French and German—daily in alternate sessions—French in 1877-8.
 Natural Science—daily.
- 3. Senior Greek. }
 Ethics. } four days per week.

FACULTY OF THEOLOGY.

I. DIVINITY.

Hours—10-11 A.M., and 2-3 P.M.

Lectures on Systematic Theology, the Pastoral Office, and Homiletics, with prelections and examinations on Hill's Lectures on Divinity, Butler's Analogy, Paley's Evidences, and Greek Testament for Doctrinal Exegesis. Students have opportunities of conducting devotional exercises, practising pulpit elocution, and performing missionary work.

II. HEBREW AND CHALDEE.

FIRST YEAR.	SECOND YEAR.	THIRD YEAR.
9-10 a.m.	4-5 p.m.	11-12 a.m.
Wolfe's Hebrew Grammar. Gesenius' Hebrew Grammar. Genesis I., VI.—IX. Prov. XXII.—XXIV. Translations into Hebrew.	The Messianic Prophecies. Translations into Hebrew.	Gesenius' Hebrew Grammar. Ps. I.—XXX.; Jer. VIII.—X. Translations into Hebrew. Rigg's Chaldee Manual. Daniel II.—III.; Ezra IV.

III. BIBLICAL CRITICISM.

Tuesdays, Wednesdays, and Fridays, 3-4 p.m.

Romans, in Greek. Text-book on Biblical Hermeneutics. Lectures on Old Testament Introduction.

IV. CHURCH HISTORY.

Mondays and Thursdays, 3-4 p.m.

Killen's Ancient Church. Whaley's Church History, Centuries VI.—XII. Lectures.

The Church requires the following discourses to be delivered during the course:—Homily, and Exegesis; Lecture, and Greek Exercise; Sermon and Hebrew Exercise. Two are required each session in order.

KNOX COLLEGE, TORONTO.

BOARD OF EXAMINERS.

REV. J. M. KING, M.A., *Convener.*

Revs. Dr. Hogg, Dr. Bell, John Gray, M.A., D. J. Macdonnell, B.D., R. Torrance, J. Breckenridge, William Donald, Thomas Wardrope, D. H. Fletcher; together with the Professors and Lecturers of the College.

STAFF OF INSTRUCTORS.

REV. PRINCIPAL CAVEN, D.D., Prof. of Exegetics and Biblical Criticism.
 REV. WILLIAM GREGG, M.A., Professor of Apologetics and Church History.
 REV. WILLIAM McLAREN, Professor of Systematic Theology.
 REV. J. J. A. PROUDFOOT, D.D., Lecturer in Homiletics, &c., Ch. Gov. and Past. Theol.
 Hebrew is taught by PROF. HIRSCHFELDER, in University College.
 Elocution will be taught by PROF. J. W. TAVERNER.
 W. A. WILSON, M.A., and F. R. BEATTIE, M.A., Classical Tutors.

PRESBYTERIAN COLLEGE OF MONTREAL.

OFFICERS.

Principal:—Rev. D. H. MACVICAR, LL.D.
Registrar:—Rev. Prof. CAMPBELL, M.A.
Librarian:—Mr. M. H. SCOTT.
Bookseller:—MR. DRYSDALE, 232 St. James Street.
Steward and Bedd:—DANIEL LYONS.

BOARD OF EXAMINERS.

Rev. Professor CAMPBELL, M.A., *Chairman.*

Rev. Prin. MACVICAR, LL.D.	Rev. N. McNish, LL.D.
" J. SCRIMGER, M.A.	" W. ARMSTRONG, M.A.
" W. MITCHELL, B.A.	" P. WRIGHT, M.A.
" C. A. DOUDIET.	" J. B. MUIR, M.A.
" W. BURNS.	" J. MACKAY.

Rev. J. WELLWOOD.

STAFF.

Rev. D. H. MACVICAR, LL.D., Principal and Professor of Systematic Theology and Homiletics.
 Rev. JOHN CAMPBELL, M.A., Professor of Church History and Apologetics.

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- Rev. J. SCRIMGER, M.A., Lecturer in Old and New Testament Exegesis.
 Rev. CHARLES DOUDIET, Lecturer in Sacred Rhetoric and Homiletics (French).
 Rev. W. MITCHELL, B.A., Lecturer in Sacred Rhetoric and Elocution (English).
 Rev. A. DESOLA, LL.D., Professor of Oriental Languages, (in McGill College).
 S. P. ROBINS, Esq., M.A., Lecturer in Music.
 A. C. HUTCHINSON, Esq., Lecturer in Ecclesiastical Architecture.
 Mr. A. MACFARLANE, Classical Tutor.
 Mr. A. C. MORTON, Mathematical Tutor.

MORRIN COLLEGE, QUEBEC.

The Session begins on the first Wednesday of November and ends on the first Wednesday of May.

Principal, REV. JOHN COOK, D.D.

CHAIRS.

PROFESSORS.

<i>Divinity</i>	THE PRINCIPAL, <i>Primarius Prof.</i>
<i>Hebrew and Church History</i>	REV. GEO. WEIR, M.A.
<i>Moral Philosophy</i>	_____
<i>Classics</i>	REV. GEO. WIEB, M.A.
<i>Chemistry</i>	REV. JAMES DOUGLAS, B.A.
<i>Mathematics</i>	REV. A. N. McQUARRIE, B.A.

GOVERNORS.

Rev. John Cook, D.D., <i>Chairman</i> .	William Walker, Esq.
Rev. Peter Lindsay, B.A.	Michael Stevenson, Esq.
Rev. James McCaul, B.A.	Alexander Rowand, Esq.
Rev. James Douglas, B.A.	Andrew Thompson, Esq.
	Frost Wood Gray, Esq.

THEOLOGICAL HALL, HALIFAX.

Sessions extend from the beginning of November till the second week of April.

COMMITTEE OF SUPERINTENDENCE.

Dr. Burns, Chairman; Rev. P. G. McGregor, Secretary; the Rev. the Professors, Dr. McCulloch, Dr. McLeod, Dr. Waters, Messrs. James McLean,

G. M. Grant, John Campbell, J. Cameron, Blair, Watson, J. M. McLeod, Allan Simpson, Pitblado, Falconer, E. E. Ross, Forrest, Donald McRae, James Bennett; Ministers, Messrs. A. James, J. H. Liddell, J. J. Bremner.

STAFF.

Rev. A. KNIGHT, Dogmatic Theology.

Rev. J. CURRIE, Hebrew and Biblical Literature.

Rev. A. Pollock, Pastoral Theology and Church History.

MANITOBA COLLEGE.

STAFF OF INSTRUCTORS.

Rev. George Bryce, M.A., Professor of Science and Literature; Rev. Thomas Hart, M.A., Professor of Classics and French; Rev. James Robertson, Lecturer on Philosophy; Mr. Alexander Ferguson, Elementary Tutor.

LADIES' COLLEGE, BRANTFORD, ONT.

FACULTY OF INSTRUCTION.

President—Rev. William Cochrane, D.D.

Principal—Rev. A. F. Kemp, LL.D.

Head Governess—Miss F. A. MacPhie.

Assistant Governesses—Miss Ashmore, Miss Forrester, Miss Francis, in *English*; Miss McCarroll, Miss —, in *Music*; Mdlle. Vallois Flood, in *French and Italian*.

Lecturer on Belle Letters and Elocution—Professor A. Mellville Bell.

Professor of Music—Carl Martens, of the Conservatory of Music, Hamburg, Germany.

Master in Drawing and Painting—Henry Martin, Esq., Member of the Canadian Society of Artists.

Medical Attendants—Drs. Henwood, Philip, and Nichol.

Secretary—Mr. William Sanderson. *Housekeeper*—Mrs. Clifford.

Gardener and Janitor—H. Thompson.

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Presbyterian Churches in the United States of America.

Through the kindness of their Clerks, as last year, we are again enabled this year, to give what information our space permits regarding all the ten Presbyterian Churches in the United States. Two of these reports are in MSS., there being no printed Minutes issued by the Churches whose clerks have done us this special kindness. Our only regret is, that the space at our disposal forbids us to quote, as largely as we would like, from these instructive Blue Books, which testify strongly to the rapid progress Presbyterianism is making in the Republic, to the admirable order, as usual, observed in its business, and the accurate and full record of statistics in all its departments of work.

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

The General Assembly met in the City of Brooklyn, N.Y., on May 18th, 1876. The Rev. Dr. Van Dyke, Moderator. Its next meeting is appointed to be held in the Second Presbyterian Church at Chicago, Ill., on the third Thursday of May, 1877.

WORK OF THE YEAR.

I. HOME MISSIONS.]

The report says that 6,490 "have claimed salvation" during the past year, 210 new Sabbath Schools have been organized, 72 church edifices have been erected, church debts have been cancelled to the amount of \$143,000, 63 churches have become self-sustaining, and 58 new congregations have been organized. The faithful servants who were instrumental in doing this work were, in number, 1,035, of whom 339 are pastors, and the average amount paid to each labourer was a little less than \$242. The amount realized from all sources during the year was \$287,000, being \$25,000 less than the amount raised the previous year, which is a call, the report says "not to ecstasy but to earnestness."

II. PUBLICATIONS.

Since the Re-union 380,000 copies of the Shorter Catechism were sold. "The teachings of this marvellous compend of Christian doctrine are brought home to a larger number of the young in our Church than ever before." The Board has issued 415,000 copies of the *Presbyterian at Work*, and 20,000,000 copies of the *Sabbath-School Visitor*. Colporteurs 109.

III. FOREIGN MISSIONS.

This Board of the Presbyterian Church, in the extent of its work and the amount of its yearly receipts and disbursements, is one of the chief missionary agencies of America, With an outlay for agencies and adminis-

tration, which has heretofore been shown to be the lowest of all the benevolent institutions, it carries forward an aggressive Gospel work which is at once vast, difficult, complicated, and important. It has ten great fields of mission work distributed throughout all the great divisions of the earth, and occupying between 200 and 300 stations and out-stations. It supports in this work nearly 1000 persons. Its churches include 8,567 members, who have been regularly examined as to their knowledge and piety, and admitted to the Lord's table. Its schools yield Christian education and nurture to 13,501 pupils. In all its mission fields, this Board performs the work which, in the home field, is distributed among several separate Boards. It is at once a Board of Missions, of Sustentation, of Education, of Publication, of Sunday-schools and Colportage, of Church Erection, of Relief; besides that, it has the care and cost of common schools, theological schools, Christian villages, and all the other various appliances of a Christian civilization. It has to work amid, and with reference to, ever-changing, ever-occurring questions of finance and of politics, as well as religious expediency.

IV. THEOLOGICAL EDUCATION.

One of the most remarkable features about this branch of the Presbyterian family, (and its strength and glory as one of the foremost teaching institutions in the Republic,) is its Theological Seminaries. They are thirteen in number, served by fifty-six professors, and are scattered over the country from Princeton to San Francisco. Students during past year 578; graduates, 134; Real Estate owned, \$760,000: total principal invested for Professorial fund, \$1,120,782; income from that source \$81,000; total paid to professors, \$85,423; Scholarship fund invested \$292,517, amount paid to students \$26,944, Library fund \$34,682, income \$22,000. Volumes in libraries 65,744. It appears from the above figures that to the extent only of \$4,000 are these colleges dependent on annual collections. They are in fact endowed institutions, endowed not by the state, but by the free-will offerings of the pious rich. This places in a clear light, the wisdom of the suggestions made by Principal Caven in his paper, in another place, "On the maintenance of our Theological Seminaries." It also shows how unequal the contest is between the Seminaries of the Republic and the Theological Colleges of Canada, while they offer \$26,944 in the shape of scholarships to students, being at the rate of over \$46 for each student recorded. These things we state, rejoicing that it is so in the U.S.A., and wishing that the Presbyterians of Canada would learn a lesson from the sagacious heads and liberal hearts that have made such munificent provisions for the theological training of ministers, and through them of the Church, and through it of the masses of the great Republic.

V. HOME MISSIONS.

"Reports have been received from 130 out of 173 Presbyteries. These reports indicate a general, and in a great many cases a marked work of the Spirit of God. The year has been emphatically a year of Revivals. From East, West, North and South, comes the 'sound of abundance of rain.' Some of the Presbyteries describe the work within their bounds as unprecedented.

"A note of special encouragement comes from the Presbytery of New Brunswick, relating the extraordinary work of grace in Princeton College, and among the young men in the school at Lawrenceville. How full of promise is this early consecration of youthful talent and energy to the cause of Jesus Christ! It is cause of devout thanksgiving, when such a multitude of young men, at an age

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when, and under circumstances where, scepticism is wont to be busy with their minds, take their stand, with intelligent conviction and devout enthusiasm, upon 'the faith once delivered to the saints.'

"The agencies employed in this work are not always or often specified in the reports; enough, however, is stated to show, that the regular pastors and the ordinary means of grace have been abundantly honored—a fact which deserves to be commended to the too large number of those who, practically, have ceased to accept the Spirit's baptism except through special agencies, and who thus, unintentionally or with misdirected zeal, withdraw their faith from the Church, with its ministry and ordinances—the Church, which is the appointed channel of the richest spiritual gifts—the Church, which our Lord loved and for which he gave himself, 'which is his body, the fulness of him that filleth all in all.'

"Nor must it be overlooked that, in very many instances, where no special revival has been reported, distinct mention is made of a hearty and vigorous church-life; of increase by small but steady accessions; of faithful attendance upon the Sabbath ministrations, and of interest and life in the prayer-meetings. In one place, it is as the pouring in of the spring-tide; in another, as the dropping of the 'rain upon the mown grass.' These varied reports are in beautiful confirmation of the truth, that 'there are diversities of operation, but the same spirit;' that 'the same Lord over all is rich unto all that call upon him.'"

COMPARATIVE SUMMARY

FOR THE LAST SIX YEARS.

	1871.	1872.	1873.	1874.	1875.	1876
Synods	35	35	35	35	36	36
Presbyteries	107	106	172	174	173	172
Candidates	711	707	770	767	676	705
Ministers	4,346	4,441	4,534	4,597	4,700	4,744
Ordinations	103	142	135	159	157	137
Installations	249	401	414	354	336	255
Churches	4,616	4,730	4,602	4,946	4,909	5,077
Added: examined	27,770	28,758	26,008	30,971	32,059	46,240
" certificate	22,178	21,619	20,266	23,096	20,385	22,403
Communicants	455,378	468,164	472,023	495,634	506,034	535,210
Baptisms: adults	8,568	8,825	8,456	11,082	10,640	15,753
" infants	17,420	16,781	16,688	18,838	17,694	18,967
Sab. School members	470,817	485,762	462,762	516,971	520,452	555,847

CONTRIBUTIONS.

Home Missions	\$349,558	\$419,383	\$433,522	\$416,067	\$501,608	\$314,693
Foreign "	316,682	345,870	302,996	508,520	412,716	300,767
Education	202,403	176,062	253,583	243,952	381,424	81,182
Publication	42,194	48,454	54,893	61,605	51,464	36,945
Church Erection	330,597	178,606	190,165	145,068	277,091	76,335
Relief Fund	58,701	76,896	77,726	73,927	75,642	60,845
Freedmen	48,253	46,685	50,538	47,419	44,582	39,810
Sustentation .....	.....	41,073	58,636	63,115	41,406	33,421
General Assembly	29,084	31,442	31,653	36,435	39,654	33,498
Ministers' Salary .....	.....	2,597,342	3,151,767	.....	.....	.....
Congregation	6,607,132	5,012,907	4,926,551	{ 6,642,108	6,903,526	6,633,577
Miscellaneous	1,017,102	1,110,816	.....	{ 882,576	697,461	2,100,150
Total	\$9,097,706	\$10,086,526	\$9,622,030	\$9,120,792	\$9,626,594	\$9,810,223

II. THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES. (SOUTH.)

The General Assembly met according to appointment in Savannah, Georgia, on the 18th of May, 1876; the Rev. B. M. Smith, D.D., was elected

Moderator. The next General Assembly will meet in the First Presbyterian Church in New Orleans, Louisiana, on the third Tuesday of May, 1877.

WORK OF THE YEAR.

I. FOREIGN MISSIONS.

We quote from the Report of the Board: "During two years, ending April 1st, 1875, thirty-two labourers, missionary and native, were added to our force.

We have amongst the Indians on this continent, in Mexico, in the United States of Columbia, in the Empire of Brazil, in Italy, amongst the Greeks, and in China, sixteen principal stations, with many more out-stations connected with these; we have twelve schools of various grades, embracing more than 500 pupils in all, many of whom, it is hoped, may become efficient labourers in the harvest; and we have seventy-five labourers to support and provide with means and appliances to do the Church's work.

"Let us go a step further in the statement of the case: We have these sixteen stations, these twelve schools, and 500 pupils, and these seventy-five labourers, representing our Church in the foreign field, and (to say nothing of any enlargement at all) in order to carry forward effectively the work as it now stands, and to pay the debt resting on us at present, we must have for this year \$75,000. But if we would make advances on the enemy's territory, and carry the red cross flag of Jesus our Redeemer still further on, this Church must raise this year more than \$75,000, and it must keep on raising more and more every year, until the earth be filled with the perfume, and the power, and the glory of His adorable name.

"Let us go still a step further and encourage our hearts, by noticing that during the past hard year \$19,000 more than the previous year were contributed; that 224 more of our churches than before have come upon the list of contributing ones; so that now nearly two-thirds of the whole are helping; that the aggregate of their contributions the past year is nearly fifty per cent. over those of the year before; that the number of Ladies' Associations in our churches is nearly doubled, and that they have increased their gifts by over \$3,000; that our Sunday School army of youthful supporters have raised \$6,000, being \$500 more than their givings last year."

II. THEOLOGICAL EDUCATION.

There are two Theological Seminaries connected with the Assembly. At Union Theological Seminary in Virginia, 74 Students, (three less than on previous year,) have been in attendance during the term of 1875-6, but a number of these were compelled to return to their homes during the Session "in default of the means to meet their expenses at the Seminary." At the Theological Seminary at Columbia, S.C., twenty-five Students have been in attendance which is thirteen less than the previous year.

The following resolution was passed by the Court:

"The Assembly enjoins upon the churches to observe the last Thursday of February as a concert of prayer, for the outpouring of the Spirit upon the youth of our churches and upon our institutions of learning, and for God's blessing upon this cause."

And also the following with regard to the education of coloured preachers:—

"That the Assembly, in discharge of the grave responsibility which rests upon our Church in regard to the evangelization of the coloured race, do now resolve to establish such an Institute as is proposed in the paper above referred to, for the education of a coloured ministry.

"That the instruction given in the Institute shall, in the beginning, at least, and until the way is opened for something more advanced, be limited to the ordinary branches of an English Education, together with such instruction in Church History and Government, Theology, and the rules of interpreting and expounding the Scriptures, as may be necessary to qualify the candidates for preaching the Gospel, and administering the affairs of the Church to the edification of their own people."

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III. EVANGELISTIC LABOUR.

In the *Year Book* of 1875, we quoted the following sentence, from *The Report of Committee on Evangelistic Labour*:

"The office of the Evangelist is one of Divine appointment; for, when Christ ascended to heaven, among his gifts to the Church, was the Evangelist, no less than the Pastor. . . . The nature of the work and office demands that the Evangelist shall have pre-eminant gifts and graces. . . . Men broken down, either in strength or usefulness, are unfitted for the work. . . . This office requires our very best men—men of experience and good judgment."

To show whereunto the matter has grown we quote the following paragraphs from the Report of the Committee on Evangelistic Labour submitted to last Assembly.

"Thirty-six out of the sixty-four Presbyteries in connection with this body employ evangelists. Of these, one, viz. the Presbytery of Wilmington, employs five; the Presbytery of Charleston, four; the Presbytery of Holston, (for a part of their time,) three; the Presbytery of New Orleans, three; four other Presbyteries, two each, and the rest, one each, making the whole number of evangelists actually engaged during the year, fifty-one, being sixteen more than were employed last year. The means for the maintenance of this corps of labourers are as follows: nine Presbyteries support their own evangelists in whole or in part, besides what they contribute to the general fund.

"The interchange of views, and the investigation of facts, to which your Committee have been led in the preparation of this report, have deepened and strengthened in their minds the conviction that no department of the Church's operations is of greater importance, or promises richer results, than that of Evangelistic Labor. It is really that arm of the service by means of which our advance is to be effected, and the way prepared for the permanent establishment of the Church in all parts of our territory. In many portions of the older States the population is so sparse, and widely scattered and poor, that they cannot be supplied with the public ministrations of the Gospel, except by the labours of the evangelist, and such must continue to be their condition for a great while to come. In many such localities there is but little probability of ever being able to build up strong and self-supporting congregations; but yet the Church cannot, without being recreant to her duty, abandon her poor and scattered sheep to spiritual destitution. Rather should their poverty give them a stronger claim upon our sympathies and aid; for as our Lord pointed to the fact that through Him "the poor had the Gospel preached unto them" as one of the evidences of His Messiahship, so the proclamation of the Gospel to the poor must be regarded as an essential evidence of the fidelity of His Church.

IV. SYSTEMATIC BENEVOLENCE.

The following resolutions were passed by the Assembly:

1. This court solemnly enjoins upon all pastors and other supplies their obligation to expound fully to the people the duty and privilege of giving to Christ of their substance as God has prospered them.
2. This court enjoins upon all its constituent Presbyteries to include this branch of ministerial duty in their stated conferences upon the state of religion in their bounds.
3. This court solemnly enjoins its constituent Presbyteries to require Church Sessions to send up reports in writing in case of their failure to comply with the injunctions of Presbytery, the reason for such failure; and the Presbytery shall pass judgment upon said reports. And the Presbytery shall report back to the Assembly as part of their Annual Report on Systematic Benevolence, whether they have complied with this injunction.
4. As a part of the duty of the Standing Committee on Systematic Benevolence, it shall ascertain from the reports sent up on this subject how far

the Presbyteries have complied, and report the same to the General Assembly.

This General Assembly (South) agreed "most cordially to enter on fraternal relations" with the General Assembly (North) "on any terms honourable to both parties."

V. STATE OF RELIGION.

From very many Presbyteries is heard the sad report of a decline in family religion; of household altars either not set up or overthrown; of parental authority not exercised; of catechetical instruction neglected; of children of the covenant not trained up in the nurture and admonition of the Lord, to the great detriment of the cause of Christ.

In many portions of its territory there is great destitution; fields white for the harvest, but without labourers; churches closed for lack of pastors; souls perishing through want of the bread of life.

In other portions, worldliness and intemperance, and sinful amusements are represented as having invaded the house of God, and as sapping the very foundations of piety and holy living.

Such are the sombre features of the reports which have come up. There are others, however, of a more cheerful complexion. In every instance the ministers of the gospel are declared to be faithful and diligent in the discharge of their duties. But there are encouragements:—

Attendance upon the services of the sanctuary has been very good and very encouraging. Outpourings of the Holy Spirit are reported; but in the large majority of cases the additions to the communion of the Church are represented as having arisen from the regular and stated ministry of the Word, and from the use of the ordinary means of grace. Such additions have been very general, and constant, and frequent, during the year, and indicate a healthful state of the Church.

GENERAL VIEW.

Synods	12	Deacons	3,177
Presbyteries	63	Members added on exam..	7,693
Ministers and Licentiates.	1,079	Members add. on certific'te	3,454
Candidates	189	Whole number of com....	112,183
Churches	1,821	Churches, mem. not rep'd.	92
Ordinations	47	Adults baptized	2,416
Installations	72	Infants baptized	4,656
Churches organized.....	45	Number of bap. non-com.	22,230
Churches dissolved	30	Children in S. S. and B. Cl.	76,384
Elders	5,415		

MONEYS CONTRIBUTED.

Sustentation	\$39,591	Presbyterial.....	11,886
Evangelistic Fund	15,500	Pastors' Salaries.....	543,429
Invalid Fund	9,541	Congregational	382,314
Foreign Missions	45,054	Miscellaneous	50,068
Education	32,522		
Publication	8,666		
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III. UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

The Assembly met in Philadelphia, Pa., on the 24th of May, 1876, the Rev. James Brown, D.D., Moderator. The next General Assembly is appointed to meet at Sparta, Illinois, on the 23rd of May, 1877.

WORK OF THE YEAR.

I. FOREIGN MISSIONS.

Its work in the foreign field is the strength and the glory of the United Presbyterian Church. That this is so, will be evident, if we compare the following statement with the general statistics of the Assembly.

The Mission field lies in Syria, India, Egypt and China.

Syria.—In Syria the Missionaries are the Revs. John Crawford and Dr. J. F. Patterson. Damascus is the principal mission. There are also ten stations, one having been added during the year, viz.: Dohr El Ahmar. The total number of laborers here is 20. Seven Churches have been partially organized. The whole number of communicants is 82, the increase during the year being 17. The whole number of schools is eleven, with 10 pupils in the boarding school and 407 in the day school—or 417 in all. The Sabbath school in Damascus has 100 scholars.

India.—The mission in India has five stations, viz.: Sealkote, Gujranwalla, Zafferwal, Gurdaspoor and Ihelum, with a total list of laborers for the year ending December 31st, last, of 29, viz.: 5 foreign and 24 native. Communicants are found in three of the stations, and the whole number is 153. The increase during the year was 45. The number of schools reported is three, and the total of pupils is 1,143. The Rev. Messrs. James S. Barr and Andrew Gordon, with their wives, together with Misses McCahan and Wilson, have been added to the working force of this mission since this report was made.

Egypt.—From Egypt we regret the statistical table has not yet come. The reports are very full, and show a good work doing and a rich blessing resting upon it. In all the stations additions have been made to the native churches. Several congregations have received native pastors. The girls' boarding schools at Cairo and Osiout have eleven pupils in the former, and twenty-five in the latter, living in the school and family, and being thoroughly trained for good. The training school at Osiout has been mainly under the efficient management of Mr. David Strang, assisted by four native professors and a tutor. Three of these professors were graduates of Beyrout Protestant College. The number of students is 84. The Theological School has ten; and their efficiency or success is seen in the eagerness with which their services are sought by the people as soon as they go forth for the ministerial work. The great want in this department is a suitable series of theological text-books, and during the ensuing season of vacation Dr. Hogg and Mr. Strang will devote themselves laboriously to the work of preparing some portions of them. Both these important schools have pressing need of a suitable building.

In this mission there are communicants in 20 of the 21 stations occupied, the whole number being 676. The increase during the year was 86. The whole number of pupils under instruction is 1,151. The contributions from natives for the cause of Christ was \$1,861. The tuition fees received amounted to \$797. During the year, also, 11,890 volumes of the Scriptures and of religious and educational books were sold.

China.—The mission in China was gladdened by the addition of Miss Galbraith to its force, and sadly disappointed at her withdrawal. The Rev. Mr. Nevin has steadily pursued his course, and still sows in hope. He reports four laborers, two foreign and two native. The number of pupils in the boys' school is 25. There is no girls' school. During the year one person professed faith in Christ, and one was baptised. The whole number of communicants is two. Most earnestly does this mission call for help; and surely, after such long waiting and such painful disappointment, its call ought to be heeded and acted on.

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II. HOME MISSION.

The subjoined statements, taken from the report of the Board to the General Committee, will convey some idea of the progress of the work during the year now drawing to a close.

The General Assembly granted aid to one hundred and seventy-three Stations, under the care of forty-seven Presbyteries. From eleven of these stations no reports have been received. The reports of sixty-four others are incomplete, embracing only a portion of the year. In the stations from which reports have been received, there is a membership of 9,057, with an average attendance upon divine ordinances of 15,561. The additions to the Church have been 657 on a profession of faith in Christ, and 607 by certificate, while the decrease by death and removal has been 497. In the Sabbath Schools connected with these stations there has been an average attendance of 8,531 scholars. These same stations contributed to the Boards of the Church during the year \$4,520, and for the support of their own pastors or missionaries \$45,005. The number of Church edifices reported is 124. One hundred and thirty-three missionaries have been employed during the whole or part of the year.

III. STATE OF RELIGION.

We quote from the report: As regards family religion in its two-fold aspects of devotion and instruction, the reports received show that as yet worship is general in our families; but religious instruction is much neglected. One Presbytery reports that the latter is "not observed as carefully as of old." Another reports it observed "with only moderate fidelity and thoroughness." "Partially"—"not as it should be"—"poorly," reports another. "Some families not at all," is the report from still another. It should not be disguised that such is largely the state of facts growing up in the Church. It is gratifying, then, to have from other Presbyteries such reports in answer to the question, "How is family instruction observed?" as "Very well," and "Well in most congregations." But it is apparent that the old and excellent way of family reading of the Scriptures, and catechetical instruction of the household, as a part of the observance of the Sabbath, is lacking in its proper extent in these times; and the result cannot but be detrimental to the cause of godliness. We must not be understood as blaming this on the system of Sabbath school instruction. This only affords occasion for the failure without being its cause. We can well observe the one without neglect of the other.

IV. CHRISTIAN LIBERALITY.

In the two departments of Christian liberality, the support of the Gospel at home, and its extension abroad, is to be found one of the best evidences of genuine religious life. The questions for answers, therefore, included questions on these points, and some others connected with them, as to the prevalent and most practicable method of raising funds. From the answers we arrive at these painful results: That the salaries of perhaps one-half of all those who are laboring for souls are not adequate, and that of the whole amount, about one-fourth is not promptly paid. We further learn from these reports that there is great variety, and, in some instances, an entire lack of system, in the method of raising funds, the effect of which must necessarily be to divide the amount unequally, both as to the times of collecting and the persons contributing, and thus to diminish very seriously the aggregate of contributions. The remedy is to be found in the directions given by Paul, and upon which there can be no improvement: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." These first-day contributions of the entire number, taken out of that wherewith God has prospered them, would relieve all our difficulties, and at once largely increase the Church's power for good. Whether papers be free or rented, whether cards or subscription papers be used as a basis of calculation, we cannot conceive any more practicable method along with these, than weekly giving on the Lord's day, envelopes with the givers' names endorsed being used for convenience of those who keep the accounts. "The congregations that follow the envelope system," says one report, "seem to raise the most money

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and the easiest." The same report says of the old stylo of pew rents that it "comes next," while "subscriptions are like old bad notes."

The Bible in the Public Schools.—The following resolution was unanimously agreed to by the Assembly:

The Committee to which was referred the subject of the Bible in our schools, taking into consideration the various ways in which the enemies of revealed truth array themselves against it, respectfully present the following:

WHEREAS, Earnest, persistent, and dangerous efforts are made to impair confidence in the Scriptures as the Word of God, and to destroy the salutary influence of revealed truth on the heart and hopes of men, and to deprive the children of our land of a powerful element in the formation of character; therefore,

Resolved, That this General Assembly earnestly recommends to its members the diligent perusal of the Scriptures for their personal profit, and the use of such works as may lead them to a better understanding of the truth, and so be more successful in teaching their children; to carefully practice the truth; and to use all proper means to secure the use of the Bible in the schools of our land, so that the Word of God may be glorified in the future even more than in the past.

CONDENSED STATISTICS FOR THE YEAR ENDING MAY, 1876.

Synods.....	8
Presbyteries.....	57
Presbyteries organized.....	1

MINISTERS—

Ministers without charge....	160
Pastors and Stated Supplies..	465
Total Ministers.....	625
Received from other churches	2
Dismissed to other churches..	5
Ministers ordained.....	29
Ministers installed.....	63
Ministers released.....	44
Licentiates.....	75
Licensures.....	34
Students of Theology.....	64

CONGREGATIONS—

Congregations with Pastors or Stated Supplies.....	561
Congregations vacant.....	233
Total congregations.....	794
Congregations organized during the year.....	15
Congregations dissolved or dismissed.....	7
Parsonages.....	83

MEMBERSHIP—

Members received on profession.....	4,487
Members received on certificate.....	3,288
Deaths and removals....	4,875
Total members reported...	77,414
Adults baptized.....	569
Infants baptized.....	3,938

CONTRIBUTIONS—

Salaries of Pastors & S.S. \$	453,876
Congregational expenses..	251,686
To the Boards.....	109,656
General contributions....	58,455
Total contributions.....	873,675
Average contribution per member.....	\$ 12.56
Average salary of Pastors	975.00

INSTITUTIONS—

Theological Seminaries.....	4
Students in attendance.....	97
Colleges.....	3
Total Students in attendance	646

IV. THE REFORMED CHURCH IN AMERICA, (DUTCH).

The Synod met in the City of Kingston, N. Y., on the 7th of June, 1876, the Rev. John McC. Holmes, Moderator. It adjourned to meet at New York on the first Wednesday in June, 1877.

WORK OF THE YEAR.

I. REPORT ON STATE OF RELIGION.

The committee, of which the Rev. David Ingles is chairman, says:—
 "In nearly all the Classes from whom we have received reports, there have been instances of special religious interest; while in some, nearly all the Churches have shared in the quickening and sanctifying influences. It is impossible fully to estimate the fruits of this revival. There is nothing for which men are less competent. The measurements can only be known when the Judge Himself declares them; but the following facts, gathered from the tables of statistics, are encouraging testimonies to the good, in its highest form, derived from the ordinances of the Church through the manifested power of the Holy Ghost. Last year there were 70,628 members reported as in communion with our Church, this year there are 74,597, showing a net increase of 3,969, or very nearly 4,000. Last year there were received on confession of their faith 4,423, this year there were 5,993, an increase of 1,570. Last year there were 924 adult baptisms, this year there were 1,944, an increase of 1,020. Thus, while a goodly number have been gathered in from among the baptised children of the Church, the accessions to the Church from the world have been unusually large. There have been 4,230 infants baptised.

The numbers received on certificate have been 1,973, less by 143 than those thus received last year. There were 1,933 dismissed, indicating that there were 40 more received that were dismissed. We have lost by death 1,013, and 126 have been suspended. This last particular is indeed painful in one aspect of it; but it is at the same time a testimony to the faithfulness with which the discipline of the Church is administered by our ministers and elders. Surpassing urgency and grandeur of effort are demanded of us in connection with our present position and our future destiny. Our Church must do its part in the great work. If the influences of a right mental culture, and a pure religion shall pervade the nation, if we can make this country the land of the school-house, of the Bible, of the Sabbath, and of the Sanctuary, the Republic is safe, and its future will be glorious."

II. THEOLOGICAL EDUCATION.

Studying under the Board for the work of the ministry, there have been 81 young men, during the year, in various Seminaries.

III. DOMESTIC MISSIONS.

The number of families reported as connected with our various Missions is 4,873, and the number of members who receive the means of grace at the hands of your Missionaries is 6,673; while 663 have been received on confession of faith, and 418 by certificate. There have been twelve new Sabbath schools established during the year, and 98 schools conducted, with an average attendance of 8,490 scholars; and the precious fact may be added, that, as the result of these labors, 154 conversions are reported in the Sabbath schools.

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IV. FOREIGN MISSIONS.

	CHINA.	INDIA.	JAPAN.	TOTAL.		CHINA.	INDIA.	JAPAN.	TOTAL.
Stations	1	8	2	11	Colporteurs	7	11	11
Out-stations	14	44	.....	58	Churches.....	.....	18	1	26
Missionaries	3	7	6	16	Communicants.....	537	780	125	1442
Assistant Missionaries	4	8	7	19	Academies.....	.....	2	1	3
Native Ministers	3	2	.....	5	Academies, Scholars.....	.....	04	28	122
Catechists or Preachers.....	10	19	6	35	Day Schools	4	40	3	47
Assistant Catechists .....	.....	3	.....	3	Day Schools, Scholars.....	101	1223	30	1359
Bible Readers .....	.....	20	.....	20	Theological Students.....	.....	7	.....	12
Schoolmasters	6	16	.....	22	Dispensaries, with beds.....	.....	1	.....	1
Schoolmistresses.....	.....	15	.....	15					

V. GENERAL SUMMARY.

Presbyteries.....	33	Number of Catechumens...	23,027
Churches	506	C. C. and S. S.	
Ministers	543	Number of Schools.....	574
Candidates	6	Total No. of Scholars	79,241
Number of Families	42,388		
Received on Confession	5,993		
" Certificate	1,973		
Now in Communion	74,000		
Baptized Infants	4,230		
" Adults.....	1954		
		CONTRIBUTIONS.	
		Religious and Benevolent	
		Purposes	\$210,035 88
		Congregational Purposes ...	872,804 28

V. REFORMED CHURCH IN THE UNITED STATES.
(GERMAN).

The General Synod of this body meets only once in three years. Its fifth triennial session, convened at Fort Wayne, Indiana, the 18th of May, 1875, Rev. W. K. Zieber, Moderator, and adjourned to meet at Lancaster, Pennsylvania, on May 15th, 1878.

COMPARATIVE STATISTICS.

	1863.	1866.	1869.	1872.	1875.
Synods	2	2	3	4	
Classes.....	26	29	31	35	44
Ministers.....	447	485	526	586	655
Congregations	1,099	1,141	1,179	1,312	1,342
Members.....	98,775	109,925	117,910	130,289	145,000
Baptisms, given year	11,799	11,175	12,770	12,487	13,500
" in three years	35,440	33,638	36,117	38,605	40,000
Certificates, given year	1,360	2,421	3,592	3,360	3,734
" in three years.....	4,406	6,205	8,779	9,880	10,500
Communicants	87,871	91,547	96,728	109,597	120,363
Excommunicated or erased, given year	119	196	144	318	387
" in three years	428	590	528	722	920
Dismissed, given year	552	1,244	1,037	1,454	1,750
" in three years	1,674	2,975	4,450	4,762	5,000
Deaths, given year	4,079	4,207	3,773	4,425	4,507
" in three years	12,725	13,486	11,186	12,595	14,500
Students for Ministry .....	.....	.....	.....	75	107
Benevolent contributions, given year ...	\$ 20,528	\$ 60,977	\$ 74,453	\$ 86,651	\$ 88,117
" in three years	100,000	203,718	228,818	247,387	250,000
Contingent expenses and local objects..	.....	.....	.....	.....	310,000

VI. WELSH PRESBYTERIAN CHURCH.

THE CALVINISTIC METHODISTS.

The term Methodists has reference to the Reformation in England and Wales, by Whitefield and Wesley. The epithet Calvinistic refers to the doctrine maintained by George Whitefield in opposition to John Wesley. The body was founded by Geo. Whitefield, in conjunction with Lady Huntington, Howell Harris, Esq., of Trevecca, and Rev. Daniel Rowland, of Llangeitho—the latter two taking the Principality of Wales in charge. The connexion was organized in 1810, by Rev. Thomas Charles, B.A., of Bala, one of the founders of the British and Foreign Bible Society.

It is strictly Presbyterian in doctrine, but there is a shade of difference in church discipline. In the Presbyterian Church all matters are decided by the voice of the session, whereas they are settled in the Welsh Calvinistic or Presbyterian Church, by the voice of the Church, with power in case of disagreement to refer to the Presbytery, Synod, and General Assembly.

Children of members meet weekly with the Church, repeat verses from Scripture, and are instructed by the pastor.

This Church supports no Theological College, but sends its young men to be trained in the Colleges of the sister Presbyterian Churches.

Moderator, General Assembly, REV. WM. ROBERTS, D.D. Hyde Park, Pa.

Stated Clerk, REV. M. A. ELLIS, A.M., Cincinnati, O.

Treasurer, W. W. VAUGHAN, Racine, Wis.

STATISTICS:

STATES.	No. of Churches.		No. of Ministers		No. of Deacons.		No. of Communicants		No. of Children in Churches.		No. in Sabbath School		Contributions for the Ministry.		For Home Missions.		For different Objects.	
	No.	Ch.	No.	Min.	No.	Dea.	No.	Com.	No.	Ch.	No.	Sch.	\$	c.	\$	c.	\$	c.
New York.....	30	17	68	1620	557	1348	8435	50	292	05	4058	41						
Pennsylvania.....	23	21	65	1524	691	1406	8755	82	250	53	2679	72						
Ohio.....	41	33	115	2614	1846	3777	11527	61	31	85	12177	01						
Wisconsin.....	49	40	120	2769	1802	3497	13167	73	671	70	6358	50						
Minnesota.....	12	8	24	612	467	757	3422	39	72	64	2620	05						
Total.....	155	119	392	9139	5563	10 785	45309	06	1328	77	27693	69						

Total of Contributions, \$74,531 51

VII. THE REFORMED PRESBYTERIAN CHURCH,
(GENERAL SYNOD).

The General Synod of the Reformed Presbyterian Church, met at Phil-

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adelphia, on May 17th, 1876. It will meet in the First Reformed Presbyterian Church, Cincinnati, Ohio, on the third Wednesday of May, 1877. Rev. John Alford is Moderator of Synod for the present year, and Rev. David Steele, D. D., Stated Clerk.

Two Presbyteries, the Chicago and Western, were constituted into one, called the *Western Reformed Presbytery*, at the last meeting of Synod. The Synod is now composed of six Presbyteries, embracing forty-seven congregations. One flourishing congregation was organized during the year in Ohio. There are twenty-six ordained ministers on the roll of Synod, and six licentiates, under the care of their respective Presbyteries.

For the education of young men for the ministry, there were eight hundred and sixty-nine dollars and sixty-five cents paid, leaving a balance in the Treasurer's hand of one hundred and ninety-three dollars and seventy cents. The Seminary endowment fund amounts to thirty one thousand, eight hundred and ninety dollars and eighty-five cents. The balance in the hands of the Treasurer of Foreign Missions, is one thousand four hundred and fifty three dollars and fifty-five cents. The travelling expense fund amounted to five hundred and fifteen dollars, and twenty-five cents. The Memorial Roll fund is fifteen thousand four hundred and fifty-eight dollars and fifty cents, this fund is increased since Synod adjourned. The amount paid for domestic missions was one thousand four hundred and forty-one dollars and seventy-two cents.

Rev. M. Gailey, of Philadelphia, was chosen Professor of Biblical Literature at last Synod; he has accepted the chair. A committee on Union with the Reformed Presbyterian Synod of the United States, was appointed at the last meeting of the General Synod. This was done at the request of the delegate from the other Synod, which was formed at the division of the Reformed Presbyterian Church in 1833.

VIII. REFORMED PRESBYTERIAN CHURCH.

The Synod met at Allegheny on the 23rd of May, 1876, the Rev. Joseph Bentine, Missionary to Syria, Moderator. The Synod adjourned to meet in the Central Church, Allegheny, on the 4th Tuesday of May, 1877.

WORK OF THE YEAR.

TESTIMONY AGAINST INTEMPERANCE.

Very emphatically indeed does the Synod lift up a testimony against intemperance, with the drinks and social customs that lead to it.

In view of the present strength of intemperance, and of the present condition of the temperance cause, we deem it our duty as a church—

1. To lift up the voice of protest against intemperance as the crime of crimes. We protest against the distiller and manufacturer of intoxicating drinks, against the vender, wholesale and retail, against the purchaser and consumer, against those who sip from the occasional glass, and against those who in any way use the ballot to secure legislation for intemperance. We protest against these in the name of the drunkard, in the name of his wife and children, in the name of the church and nation, in the name of humanity and of God.

2. To call the nation to issue the declaration of independence from the tyranny of King Alcohol, as the great duty of this centennial year of the Republic. This can be done by the abrogation of all laws in favor of intemperance, and the enactment of prohibitory laws against the manufacture and sale of alcoholic beverages.

3. To stimulate her membership to a greater zeal in opposing the vice of intemperance. It is the duty of the ministry to take the lead in this opposition, and to keep the vice in all its phases before the people, showing them the physiological, social, and religious damage which it produces.

4. To hold unswervingly the present high position which she has taken in the great temperance cause. Her part is before her. She has warned her people against the enticements of the social glass. She has made tipping a subject of discipline. She has cherished total abstinence as the only true principle. She has forbidden her members to rent their property to be used in the manufacture or sale of intoxicating drinks. She has directed her ministry to lift up an unmistakable voice against all intoxicating beverages; and she has recommended the sessions of her congregations to forbear in the use of intoxicating wine in the celebration of the Lord's supper. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing."

II. FOREIGN MISSIONS.

The Reformed Church has for twenty years conducted a very successful mission in Syria. The following extract from the report of that mission is full of interest in the present crisis of affairs in the Turkish empire:—

The superstitions of the Oriental Church are clearing away before the light of truth, which is preparing the way for the outpouring of the spirit.

Though our teachers are still retained by the Turkish government, there have been no further outbreaks of violence or persecution. The Mohammedans thought to crush our work by seizing and prosecuting them. This violence stirred the sympathies of Christendom, and caused the Evangelical Alliance to send a deputation of distinguished persons to the Sultan, to ask their release. The studied discourtesy and indignity shown to this deputation by the Turkish court was conclusive proof of the insincerity of Turkish promises, and occasioned in the House of Parliament such a thorough exposure of Turkish misrule, insolvency, and utter unfitness for having international privileges accorded to it, as caused the name of Turkey to be stricken from the stock exchanges of Europe as hopelessly bankrupt.

Mohammedans say of their own religion: "This is the last time," *i. e.*, the end of their religion. So the temporal and spiritual Euphrates of Mohammedanism is so dried up, that only its foul sediments remain. This coming in the wake of what has already befallen the beast and false prophet of Catholicism, is a cheering proof that now is the *Dies iræ*, the *Dies illa* of these vast systems of iniquity. Whether or not they still have power to hurt, we know that what they did against us has turned out to the furtherance of the cause they hate, and the year 1875 has been the most prosperous year in the history of our mission.

III. NATIONAL REFORM.

The Synod has taken the leading part in a very important movement, "to maintain existing Christian features in the American Government; and to secure the religious amendment of the constitution of the United States." Within the scope of the efforts of the "National Reform" are the intensely practical questions of the maintenance of the Sabbath Laws, and retaining the Bible in its present position in the public schools.

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IV. GENERAL STATISTICAL STATEMENT.

Presbyteries	10	DECREASE—	
Congregations	106	By censure	31
Ministers	101	Dismission	303
Elders	482	Purging Roll	150
Deacons	268	By death	181
Communicants	10,250	Total decrease	665
Sabbath School teachers	766	CONTRIBUTIONS—	
Sabbath School scholars	6,669	Foreign Mission	\$8,522 54
Baptisms	546	Home Missions	3,058 46
		Freedmen's Mission	3,409 81
		National Reform	2,919 51
		Theological Seminary	4,145 16
		Education Fund	2,565 98
		Church Erection	27,391 04
		Pastor's Salary	81,198 57
		Miscellaneous	57,219 58
		Total	\$190,435 45
		Average per mem.	19 00
INCREASE—			
By profession	602		
By certificate	307		
Total increase	909		

IX. THE ASSOCIATE REFORMED SYNOD OF THE SOUTH.

The meeting of this Synod is held towards the end of September, each year. As a consequence, the printed copy of the minutes reaches us, each year, too late for use the same year.

The Synod met, according to adjournment, at Hopewell, Chester County, South Carolina, on Thursday before the 4th Sabbath of September, 1875. As the minutes of that meeting have not yet come to hand, we cannot give the time and place of the next meeting of Synod, nor give information with regard to the work of the year last past.

WORK OF 1874-5.

I. FOREIGN MISSIONS.

The Associate Reformed Synod co-operates with the United Presbyterian Church in Foreign Missions, the field of co-operation being Egypt. Miss Mary Galloway offered her services for that field. Embarking at New York on the 10th of February, in company with the Rev. John Giffen, and the Rev. J. R. Alexander, new missionaries of the U. P. Church, the missionary effected her voyage over the Atlantic and Mediterranean, and her trip across the continent of Europe with safety, and landed at Alexandria in March. She is under teachers at Ramle, five miles from Alexandria, making good progress in acquiring a knowledge of the Arabic, which is so essential to a missionary's usefulness in that country.

It is due to the Ladies' Benevolent Society of Due West, to the Due West Missionary Society, to the Young Ladies' Missionary Society of the Due

West Female College, to state that Miss Galloway's outfit of \$200 was furnished by them.

The salary per annum allowed her is five hundred and fifty dollars in gold, which is in accordance with the rates paid by the U. P. Board to unmarried ladies in lower Egypt.

II. THEOLOGICAL SEMINARY.

Six students attended the Seminary—Erskine College—during the past year. Mrs. Ann I. Wallace has presented the College with fifteen thousand dollars, on condition that she receive six per cent. per annum on that amount, during her natural life. The church agreed to the condition, and the certificates securing the money have been transferred to the Trustees of the Seminary. Further :—Mrs. A. I Wallace contributed that same year a further sum of two thousand dollars to the Seminary. This Theological school is steadily gaining the prosperity and success that marked its former history.

III. STATE OF RELIGION.

We quote from the report of one of the presbyteries to the Synod, which publishes these reports, *in extenso*, in its minutes.

The Congregational Reports to Presbytery represent the ministers as having been diligent in preaching, in visiting the sick, in catechising and otherwise instructing from house to house. Nor have these labours been in vain. During the last five months, especially, there has been much encouragement. The Spring Reports for the twelve preceding months gave fifty-seven accessions, but the Fall Reports for five months gave eighty-eight additional accessions.

A comparison of the present with former times shows that our people are awaking to the importance of ministering of their carnal things to those who minister to them in spiritual things. Though none of the brethren are from this source in any danger of becoming "high-minded, or trusting in uncertain riches," and though a few are yet hard pressed to stand their ground against the temptation to turn aside to secular pursuits for a living; yet, from the progress that has been made, it does not seem visionary to hope that the time will come when all our ministers will receive such support as will, economically used, enable them to give themselves wholly to their sacred work, and thus make full proof of their ministry.

STATISTICAL TABLE, 1874-5.

Ministers	60	SALARIES—	
Churches	54		
Families	2,178	Paid	\$18,139 65
Communicants	5,680	Promised.....	18,734 55
Accessions	397		
Losses	170	CONTRIBUTIONS—	
BAPTISMS—			
Infants	356	Synod Fund.....	3,011 50
Adults	40	Endowments	3,439 05
SABBATH SCHOOLS—		Congregational	3,510 59
Pupils	2,472	Miscellaneous.....	2,244 90
Teachers.....	248		
		Total.....	\$40,345 69

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X. CUMBERLAND PRESBYTERIAN CHURCH.

The General Assembly met on the 18th of May, 1876, in the city of Bowling Green, Kentucky, the Rev. J. M. Gill, Moderator. The next meeting will be held in the city of Lincoln, Illinois, on the 17th of May, 1877.

WORK OF THE YEAR:

I. BOARD OF PUBLICATION.

The *Cumberland Presbyterian*, a weekly paper issued by the Board, has a circulation of 7680, and is found very helpful to the Church in "the work of disseminating its plans, and the building up of a live and efficient membership."

"The publication of the *Missionary Record* seems to have given unusual satisfaction to the Church throughout its whole bounds. It has proven to be a valuable means of stimulating and promoting the missionary work of the whole Church. Our plan has been to send it free for one year to any party who may contribute as much as one dollar to our Board, or to any missionary work under its care. Thus it is the paper of the missions of Presbyteries and Synods, as much as of our Board, and is used for promoting all alike."

We do not know that there is any other Presbyterian Church on this continent, that in proportion to its size and means, makes, as a church, such a use of the printing as the Cumberland Assembly. Besides the above paper, the *Medium*, the *Gem*, the *Sunday Morning*, are all issued under the auspices of the Church, and the Board is not satisfied, but says: "Although the publishing affairs of the Church may now, in truth, be said to be in a better condition, more vital, more creditable, more stable, than they have ever been in its history, yet the board would respectfully submit for your consideration, that the whole business is yet in comparative infancy. The time has probably arrived, and many sagacious minds in the Church so think, when there shall be an enlargement in this great work, by supplying the Board with every facility, in the way of presses and machinery, known to modern typography, and a house of our own. Our facilities at present are very meagre. Though an immense amount of work is turned out weekly, it is only by the most dexterous management, and by straining all our little machinery. It can not long stand such a strain. Will not the Church come forward in its majesty, and devise liberal things for the important feature?"

II. FOREIGN MISSIONS.

"Two most excellent brethren have been accepted as candidates for the Foreign field, and are now preparing for the work."

III. INDIAN MISSIONS.

"Our success in the field managed by Rev. R. S. Bell, in the Choctaw and Chickasaw nations, is remarkable and most gratifying, for the amount of money expended, which is only three hundred dollars a year. At the time of our last Assembly, the Bethel Presbytery, which is composed entirely of natives, except the missionary, had six ordained preachers and nine probationers. Since then they have ordained four others, and received six additional probationers."

IV. STATE OF RELIGION.

"From different sources we learn that there have been some gracious refreshings from the presence of the Lord. Many have found peace in be-

lieving, and a goodly number have joined the Church of your choice, thereby swelling the host of soldiers of the cross in our division of the army of the Captain-General of our salvation, who is seated upon a white horse, with a bow in his hand, and a crown on his head, 'conquering and to conquer.'"

V. EDUCATION.

In the seventeenth year of its existence it entered upon this work. It has just completed its semi-centennial year in this department of labor. Its first college has ceased to exist; but seed was early sown, which is maturing into an abundant harvest. Under the auspices of the Church are three institutions which are denominated universities, several colleges and high schools, all in successful operation, and promising to be a great blessing to the Church and the world.

Lincoln University, situated at Lincoln, Illinois, reports an endowment and property estimated at \$264,700, and liabilities at \$3,017.55. The number of students this year is nearly 300. The present faculty consists of nine professors and three tutors in the various departments. This institution is under the patronage and control of the Synods in the States of Illinois, Indiana, and Iowa.

VI. STATISTICAL SUMMARY.

In consequence of the failure to report any statistics for the current year, on the part of many of the Presbyteries, and the meagre reports submitted by others of the Presbyteries, no satisfactory statistical summary can be made.

We submit the following as approximately correct: Ministers, 1,275; licentiates, 280; candidates, 220; congregations, 2,000; elders, 6,750; deacons, 2,000; total communicants, 100,000; persons in Sabbath School, 55,000; value of Church property, \$2,250,000; contributed during preceding year, \$350,000.

SUMMARY OF STATISTICS OF THE PRESBYTERIAN CHURCHES IN CANADA AND THE UNITED STATES.

	Synods.	Presby-teries.	Minis-ters.	Congre-gations.	Total Addi-tions.	Com-muni-cants.	Total Contri-butions.
Pres. Ch. in Canada.....	4	33	*589	1,135	12,622	88,228	\$982,671
" " U. S., (North)...	36	172	4,744	5,077	70,733	535,310	9,810,223
" " " (South)...	12	63	1,079	1,821	11,147	112,183	1,138,671
U. P. Ch. in N. America.....	8	57	625	794	7,775	77,414	673,675
Ref. Ch. in America (Dutch)	1	33	546	506	7,966	74,600	1,082,899
" " U. S. (German)...	6	44	447	1,542	3,734	120,363	398,117
Welsh Pres. Ch. in U. S.....	1	.....	119	155	.....	9,159	27,693
Ref. Pres. Ch. (General Syn.)	1	6	32	47	.....	47,500	.....
" " (Synod).....	1	10	101	196	909	10,250	190,435
Associate Ref. Church.....	.....	10	60	54	397	5,680	40,345
Cumberland Pres. Church...	25	111	1,275	2,000	.....	100,000	350,000
Total.....	95	539	9,617	13,237	115,293	1,140,567	\$15,494,869

* The figures given for the Presbyterian Church in Canada are those of the returns; but, owing to the church being only recently organized, and matters being in a transition state, three whole presbyteries failed to report, as also several individual congregations in almost all the presbyteries.

† The number of communicants is given for 1875.

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REMARKS.

From the above table it will be seen that the Presbyterian Church, U.S.A., (North), is by far the largest on this continent. Next to it, in the matter of communicants, contributions, and ministers is the Presbyterian Church, (South); but close on its heels is our Canadian Church, which, on the showing even of these defective returns, although only having half the number of ministers, has contributed close on the same amount of money. In the matter of additions to the communion-roll, the Canadian Church stands *second* on the list of the above eleven churches. It gives an average of twenty additions for each pastor. In the Presbyterian Church, (North), U.S.A., the average is still greater for each settled pastor. An addition of 70,000—though many of these are not additions to the Church, only passing from one congregation to another—is a remarkable record; but it is hardly possible from the way these statistics are collected, to institute comparison with strict accuracy. In one church, for instance, ministers who have resigned their pastoral charges, and are no longer doing pastoral work, are counted as *ministers* of that church. In another church, licentiates who have never been settled as pastors are counted in the number of ministers; while a third church, *e. g.* the Canadian church, inserts in its column of ministers only those who are at the time in actual charge of congregations. One church reports its additions, but says nothing of its losses, while another reports both. It is extremely desirable that all the Presbyterian churches should come to an understanding as to the principle on which their annual *census* should be taken. This is a point of interest and some importance, and would fall very appropriately under the jurisdiction of the Presbyterian Alliance, that is to meet in Edinburgh in May of this year. If some understanding was come to with regard to, say a dozen columns which every Presbyterian church in the world would strive to fill up on the same understood principles, additional columns might be left to the tastes and necessities of the respective churches, to make them as many and as varied as they choose. Why is it that no church, save one, in America takes cognizance in its statistics of its non-communicants? Are they not members? If not, what is the meaning of baptism, and of the schools and classes in which we teach them, as if we regarded them as being within the fold?

Alliance of Presbyterian Churches.

“One of the gravest events of the time is, that the Churches are so widely separated from each other, that there is not even a temporal or human intercourse carried on between them; we may well therefore be silent as to a holy communion of the members of Christ, which is in everybody’s mouth, but no sign of which exists in the heart. This is partly the fault of the princes. The body of Christ is torn asunder, because the members are separated. So far as I am concerned, if I can be of any use, I will readily pass over ten seas to effect the object in view. If the welfare of England alone were concerned, I should regard it as a sufficient reason to act thus. But at present, when our purpose is to unite the sentiments of all good and learned

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men, and so, according to the rule of Scripture, to bring the separated Churches into one, *neither labour nor trouble of any kind ought to be spared.*"—CALVIN.

"Hitherto, it must be confessed, Presbyterian Churches have been little distinguished for their unity. Rather, disunion has been our reproach. We have passed through a long and weary era of division and of subdivision, schisms, ruptures, disruptions, and estrangements. Alas! have they not made sad work among us till the hearts of the best of us grew very sick of it! It is within the last generation that the tide turned. It is not that men hold less firmly or less conscientiously any atom of known truth, or any of those beliefs or even mere opinions which divided us. It is just that we are beginning to discover that we may differ without dividing. The more important and the less important beliefs are retiring into their several places. Let the more important step to the front. On them and over them we clasp hands. Let the less important step to the rear; in these we may differ, over these we should not wrangle. Amid such a number and variety of honest thinking men as are here represented, it is inevitable that there should be endless shades of conviction on many points, and in the exercise of our common freedom and loyalty to truth, each of us is bound to be firmly persuaded in his own mind. But why must the separate view be elevated into a shibboleth of division, where it is possible to live and to work on in harmony?—DYKES.

HISTORICAL SKETCH.

The first practical step in the direction of creating an Alliance, or Council or Confederation of all the Presbyterian Churches throughout the world was made in 1873 by the General Assembly of the United States, when it unanimously adopted resolutions in favour of such an Ecumenical Council, and appointed a Committee to carry its resolutions into effect. In the year 1873, memorable for the meeting of the Evangelical Alliance in New York, Presbyterian Ministers and Elders to the number of 150, representing the principal Churches of the United States, the Dominion of Canada, England, Scotland, Wales, Ireland, Italy, and Germany, met in that city and formed a Committee to correspond with individuals and with organized bodies, and to take such measures as might, in their judgment, promote this object.

Through the action of this Committee a preliminary Conference of British, American, Continental and Colonial Delegates, was held in London in July 1875. At that Conference a constitution was adopted which we give below. The first meeting, which was appointed to be held in Edinburgh in the summer of 1876, was afterwards changed (on account of the Centennial Exhibition at Philadelphia,) to May, 1877. That meeting, Presbyterians throughout the world will watch with deep interest, not simply as the embodiment of a beautiful sentiment, but as a meeting where may originate practical measures that may increase the efficiency of the Presbyterian section of the Protestant army in the work of subduing the world to Christ.

In this aspect of the matter it is interesting to read what Dr. Blaikie says last November in giving an account of a tour undertaken to the continent of Europe, at the request of the General Presbyterian Council, to explain the scheme and prepare the Continental Churches to take part in the gathering.

"I was asked by the Committee of the General Presbyterian Council to visit certain foreign countries in order to explain the scheme of an alliance, or confederation of Presbyterian Churches that has been formed, and interest

leading pastors and laymen in the meeting to be held next year in Edinburgh. Of course it is to that Committee that my report is to be made; but I am desirous of giving a wider circulation to certain impressions as to the state of the Reformed Churches generally. In so far as the special object of our mission was concerned, nothing could have been more gratifying and encouraging. Wherever there was any sympathy with evangelical truth and life, there was not only an approval of our alliance, and a readiness to enter into it, but a touching, wistful eagerness to do so; the eyes of many brethren sparkling at the thought that, peradventure, through closer fellowship with the Churches of America and Great Britain, there might come to them a measure of that fresh life which their sister Churches there have experienced. If I had had any doubt as to the propriety of the movement for a Presbyterian alliance, that doubt must have been altogether scattered by what was everywhere experienced. I felt called unmistakably to try to advance a movement which, from its very magnitude, has sometimes staggered me; and I am sure that if the Churches are not impatient, and do not expect too much at the beginning, our Presbyterian alliance may tell very powerfully on the advancement of evangelical religion over a great part of the Continent of Europe.

In Holland the friends with whom I was to have conferred were all from home, so I did not stay in that country. But I visited Germany (Elberfeld, Bonn, and Berlin), Bohemia, Hungary, Italy, Switzerland, and France, and had intercourse with several leading men of the Reformed Churches in these countries. I may state that though my mission was technically to the Reformed Churches, yet the line of separation between them and the Lutheran Churches in reference to government was often found to be exceedingly slight. Many of the Lutheran Churches are substantially Presbyterian in government; in fact, if we would take pains to look after our ecclesiastical kindred, we should find it embracing nearly all the Protestantism of the Continent.

One very strong impression made on my mind was, that the discouragements and depressing influences under which, in nearly all instances, the Reformed Churches labour constitute a very great contrast between their case and our own. Thus, there is the terrible incubus of Popery, in countries where it is dominant. Then, there is the undeniable evil of Erastian interference, and it is hard to say whether despotic Erastianism or democratic is the greater evil. Further, there is the neighbourhood and extensive influence of rationalism, with its spirit of contempt for faith and pietism. Then, there is the imperfect organization of the Presbyterian Church, often hindered from holding the meetings which are essential to the system. Lastly, there is the shyness of the laity to undertake Church work of a spiritual kind, and the comparatively little aid, or no aid, which, as a rule, they give to the pastors. Under these circumstances, the work of the Reformed Churches usually goes on in a timid, languid way. Men work with their heads hanging down. They are often glad just to be let alone. Anything like a bold aggressive attitude against sin and error is almost unknown. How different is the case in Great Britain and America! How rich we are in privileges and influences favourable to our Church work! If any way could be contrived by which the moral support of the strong Churches of America and Great Britain could be given to the Continental brethren, so as to enable them to hold themselves erect, lift up their voice like a trumpet, and go forth to the battle with heart and hope, it would be invaluable. I feel that, with our superabounding privileges at home, the case of the Continent has demands on us to which we have not as yet responded with a tithe of the requisite attention."

CONSTITUTION.

ARTICLES.

I. DESIGNATION.—This Alliance shall be known as "The Alliance of the Reformed Churches throughout the World holding the Presbyterian System."

II. MEMBERSHIP.—Any Church organized on Presbyterian principles which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

III. THE COUNCIL—

1. *Its Meetings.*—The Alliance shall meet in General Council ordinarily once in three years.

2. *Its Constituency.*—The Council shall consist of delegates, being ministers and elders, appointed by the Churches forming the Alliance; the number from each Church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several Churches. The delegates, as far as practicable, to consist of an equal number of ministers and elders. The Council may, on the recommendation of a Committee on Business, invite Presbyterian brethren not delegates, to offer suggestions, to deliver addresses, and to read papers.

3. *Its Powers.*—The Council shall have power to decide upon the application of Churches desiring to join the Alliance. It shall have power to entertain and consider topics which may be brought before it by any Church represented in the Council, or by any member of the Council on their being transmitted in the matter hereinafter provided; But it shall not interfere with the existing creed or constitution of any Church in the Alliance, or with its internal order or external relations.

4. *Its Objects.*—The Council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of Churches, especially such as are weak or persecuted; it shall gather and disseminate information concerning the Kingdom of Christ throughout the world; it shall commend the Presbyterian system as Scriptural, and as combining simplicity, efficiency, and adaptation to all times and conditions; it shall also entertain all subjects directly connected with the work of Evangelization, such as the relation of the Christian Church to the Evangelization of the world, the distribution of mission work, the combination of Church energies, especially in reference to great cities and destitute districts, the training of ministers, the use of the Press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance, and other prevailing vices, and the best methods of opposing infidelity and Romanism.

5. *Its Methods.*—The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied Churches and their missions, by the exposition of Scriptural principles, and by defences of the truth; by communicating the Minutes of its proceedings to the Supreme

Courts of the Churches forming the Alliance, and by such other action as is in accordance with its constitution and objects.

6. *Committee on Business.*—The Council, at each general meeting, shall appoint a Committee on Business, through which all communications and notices of subjects proposed to be discussed shall pass. The Committee appointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.

IV. **CHANGE OF CONSTITUTION.**—No change shall be made in this Constitution, except on a motion made at one general meeting of Council, not objected to by a majority of the Churches, and carried by a two-thirds vote at the next general meeting.

Until the meeting of the Alliance it is impossible to say, with certainty, what may be the names and numbers of the churches forming its Constituency. One thing, however, is already decided, and that is, that all the Presbyterian Churches in the United States and Canada will join the Alliance and be represented thereat. The numerical strength of these churches is also known, down to 1876, and is embodied fully in a table given elsewhere in the "Year Book." It is impossible to write with accuracy concerning the churches on the Continent of Europe, and it is impossible to give the statistics of the churches in Australasia for 1876, as their Supreme Courts do not meet till towards the close of the year.

The only portion, therefore, of the statistics that is strictly correct is the portion referring to the American Churches; the rest is only an approximation.

STATISTICS.

Statistics of Reformed Churches throughout the world holding the Presbyterian system:

	No. of Congregations.	No. of Ministers.
I. UNITED STATES—		
1. Presby. Ch., U.S.A., (North).....	5,077	4,744
2. " " (South).....	1,821	1,079
3. U. P. Church.....	794	625
4. Reformed Church, (Dutch).....	506	546
5. Reformed Church, (German).....	1,342	447
6. Reformed Pres. Ch., (Gen. Synod).....	47	32
7. " ".....	106	101
8. Welsh Pres. Church.....	155	119
9. Associate Reformed.....	54	60
10. Cumberland Presbyterian.....	2,000	1,725

	No. of Con- grega- tions.	No. of Minis- ters.
II. GREAT BRITAIN AND IRELAND—		
1. Church of Scotland.....	1,374	Number of Minis- ters substantially as number of Cong.
2. Free Church of Scotland.....	1,014	
3. United Presbyterian Church.....	616	
4. English Presbyterian Church.....	173	
5. Welsh Presbyterian Church.....	1,098	
6. Irish Presbyterian.....	600	
7. Synod of Church of Scotland in England.....	20	
8. Synod of Original Seceders.....	28	
III. BRITISH COLONIES—		
DOMINION OF CANADA.		
1. Presbyterian Church in Canada.....	1,135	589
AUSTRALASIA.		
1. Presbyterian Church of Victoria....	140	135
2. Presbyterian Church of New South Wales.....	80	71
3. Synod of Eastern Australia.....	12	6
4. Presbyterian Church of Queensland.....	16	15
5. Presbyterian Church of South Australia.....	.....	.....
6. Presbyterian Church of Tasmania.....	10	12
NEW ZEALAND.		
1. Presbyterian Church of New Zealand.....	58	42
2. Presbyterian Church of Otago.....	40	40
NEW HEBRIDES.		
1. Synod of New Hebrides Mission.....	10	10
AFRICA.		
1. Dutch Reformed Church, Cape Colony.....	113	69
2. Do. Do. in the Free State.....	11	10
3. Do. Do. Transvaal.....	9	8
4. Presbyterian Church in Kaffraria.....	5	7
5. Presbyterian Church in Natal.....	4	4

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IV. CONTINENT OF EUROPE—		
1. Evangelical Church of Lyons.....		
2. Belgian Reformed Church.....		
3. National Church of Geneva.....		
4. Evangelical Church of Geneva.....		
5. Reformed Church of France.....	895	
6. Union of Evangelical Church of France.....	54	
7. Evangelical Church, Neufchatel, Switzerland.....	27	
8. Waldensian Church.....	40	
9. National Church of Canton de Vaud.....		
10. National Church of Neufchatel.....		
11. Reformed Church of Hungary.....	2,004	2,017
12. Reformed Church of Bohemia.....	46	
13. Reformed Church of Moravia.....	22	
14. Reformed Church of Transylvania.....		
15. Reformed Church of Holland.....	1,595	
16. Secession Church of Holland.....	208	
17. French Protestant Churches in Holland.....	23	
18. Evangelical Church of Spain.....		
19. Church of the Rhenish Provinces.....		
20. Other German Churches.....		
21. Italian Free Church.....	37	

"I state my conviction, believing as I do that I have the authority of God's Word for it, that the existing order of things throughout the world will come to an end. I believe that our ecclesiastical organizations may have to go down into actual dissolution, so that there may arise a new church, though not new essentially, but a cosmopolitan church, bright and pure with the light and love of its Divine Head. To those who will only look on the dark side, there may seem a succession of towering mountains in the way; but with the Bible in our hands we can exclaim to one after another of these, What high mountain is this? It shall become a plain. We ought to feel, and may God help us to feel, that the Divine Saviour will level these mountains by the power of His Spirit, and pour a plentiful effusion of His Spirit and of Divine grace over a ransomed world. To the eye of sense all things may look dark, and the shadows of evening may be creeping over Christendom. The sun may be setting in a red and angry glow; yet though all around the horizon the clouds may look dark and lurid, and though in their bosom may be the tempest that will burst over and engulf the nations, yet very thankful we are that our star shines through the gloom. All this and much more there may be, and will be. But what of all that? As believers in Jehovah's holy oracles, we ought not to be dismayed by the strugglings and perplexities around us. Our cry is, 'Come, come, Almighty Saviour!

Come in the infinite compassion of Thy boundless benevolence! Come, Almighty Spirit of Grace, and let our hopes be brighter than ever, and such as they have never been.' Let there be an end to the night so dark and starless that has been brooding over the nations; and when the gloom is thickest, and the rage of Satan the fiercest, may our hope be brightest and strongest! Then, in the dawn of millennial glory, will be seen the glorious consummation of the hopes of prophets, and apostles, and martyrs, and confessors, who through the ages to come will speak His praise!"—*Duff*.

Universities of the Dominion.

The four Universities following are public institutions. The Presbyterian Church in Canada is, however, deeply interested in their efficiency, not only from the influence they ought to exert over the educated youth of the Dominion, but from the place they already occupy, and shall occupy to a great degree in time to come, in affording candidates for the ministry education in arts, previous to entering the various theological seminaries.

I. UNIVERSITY COLLEGE, TORONTO.

President—REV. JOHN MCCALL, LL.D.

Professors, &c.—*Rev. John McCaul, LL.D., Professor of Classical Literature, Logic, and Rhetoric; *H. H. Croft, DC.L., Professor of Chemistry and Experimental Philosophy; *George Buckland, Esq., Professor of Theory and Practice of Agriculture; *J. Loudon, M.A., Professor of Natural Philosophy; *Daniel Wilson, LL.D., Professor of History and English Literature; *E. J. Chapman, Ph. E., LL.D., Professor of Mineralogy and Geology; *G. T. Kingston, M.A., Professor of Meteorology, and Director of the Magnetical Observatory; R. Ramsay Wright, M.A., Professor of Natural History; *Rev. G. P. Young, M.A., Professor of Metaphysics and Ethics; *Alfred Baker, M.A., Mathematical Tutor; J. M. Hirschfelder, Esq., Lecturer on Oriental Literature; W. H. Vandersmissen, M.A., Lecturer on German; Emile Pernet, Esq., Lecturer on French; W. Oldright, M.A., M.D., Lecturer on Italian and Spanish; W. D. Pearman, M.A., Classical Tutor.

Bursar—DAVID BUCHAN, Esq.

Acting Registrar—W. H. VANDERSMISSEN, M.A.

Printer, Bookseller and Stationer—H. ROWSELL.

II. UNIVERSITY OF MCGILL COLLEGE, MONTREAL.

Faculty of Arts—The principal (*ex officio*); Professors Leach, De Sola, Dawson, Markgraf, Johnson, Cornish, Darey, Armstrong, Murray, Harrington.

Dean of the Faculty—VEN. ARCHDEACON LEACH, D.C.L., LL.D.

Librarian—PROFESSOR MARKGRAF.

* Members of the College Council.

III. DALHOUSIE COLLEGE AND UNIVERSITY, HALIFAX, N. S.

Faculty of Arts.—Very Rev. Principal Ross, D.D., Professor of Ethics and Political Economy; Rev. William Lyall, LL.D., Professor of Logic and Metaphysics; Charles Macdonald, M.A., Professor of Mathematics; John Johnston, M.A., Professor of Classics; George Lawson, Ph.D., LL.D., Professor of Chemistry and Mineralogy; James DeMill, M.A., Professor of History and Rhetoric; James Liechti, Esq., Tutor in Modern Languages.

IV. UNIVERSITY OF NEW BRUNSWICK, FREDERICTON.

Academical Faculty.—President of the University, William Brydone Jack, A.M., D.C.L.; Professor of Mathematics, Natural Philosophy, and Astronomy, William Brydone Jack, A.M., D.C.L.; Professor of Chemistry and Natural Science, Loring W. Bailey, A.M.; Professor of English Language and Literature, and Mental and Moral Philosophy, Thomas Harrison, LL.D.; Professor of Classical Literature and History, George Eulas Foster, A.B.; Acting Professor, George Roberts, Ph.D.; Professor of French Language and Literature, Francis Philibert Rivet; Instructor in German Language, Geo. P. H. Hildebrand; Examiner in Civil Law, Frederick E. Barker, A. M., D.C.L.; Examiners for Degrees, the Rev. Charles G. Coster, Ph. D., the Rev. Charles Lee, Ph.D., the Rev. John M. Brooke, D.D., the Rev. Charles Spurden, D.D.; Librarian, Philibert Rivet.

Ladies' Colleges.

I. FRENCH AND ENGLISH SEMINARY BERTHIER (en haut) QUE.

This institution affords all the advantages of a good French education. The daughters of Christian parents can here acquire an accurate knowledge of the French language without being exposed to the enticement of Popery. A thorough training will be afforded in the English and classical branches of a good education.

STAFF OF TEACHERS.

MADAM AMARON, *Directress.*
 MADAM P. A. CLEMENTS, } *Associate Lady*
 MISS CLEGG, } *Principals.*
 M^{LE}. AMARON, *Instructor in French.*
 MISS COYLE, *Music Teacher.*
 REV. E. McMANUS, *Classical and Mathematical Instructor.*

II. COLLEGE DE DEMOISELLES.

FRENCH PROTESTANT LADIES' COLLEGE, ST. HYACINTHE, QUEBEC.

This institution has been established to meet the desire so long expressed by many earnest parents, to have a first-class Protestant, non-sectarian

college, where their daughters could get all the advantages of a good French education without exposing their faith to the enticement of Popery.

A thorough training will be afforded in the classical and scientific branches of a good education.

To meet the want strongly felt by pupils, arrangements have been made to have an English Religious Service every other Sunday.

LA DIRECTION.

REV. R. R. DUCLOS, Principal; REV. F. B. RICHARD, Vice-Principal;
Gradue de la Faculte de Geneve, Suisse.

Madam B. H. Richard, Principale; Miss Munday, Miss E. Ruthven.
Mademoiselle,—— Miss.——

POSTAL GUIDE.

LETTERS.

LETTERS addressed from or to places in Canada and United States.— Not exceeding $\frac{1}{2}$ oz. in weight, 3 cents; not exceeding 1 oz., 6 cents; not exceeding $1\frac{1}{2}$ oz., 9 cents; not exceeding 2 oz., 12 cents; and so on.

Great Britain (whether sent or received by Canadian or New York Mail Steamers).—Not exceeding $\frac{1}{2}$ oz. in weight, 5 cents; not exceeding 1 oz., 10 cents; not exceeding $1\frac{1}{2}$ oz., 15 cents; not exceeding 2 oz., 20 cents; and so on.

City, or Drop Letters, for City Delivery.—Not exceeding $\frac{1}{2}$ oz. in weight, 1 cent; not exceeding 1 oz., 2 cents; not exceeding $1\frac{1}{2}$ oz., 3 cents; not exceeding 2 oz., 4 cents; and so on.

The above rates must in every case be pre-paid by postage stamp. When posted wholly unpaid they cannot be forwarded, but will be sent to the Dead Letter Office. If insufficiently paid, double the amount of the deficient postage will be charged on delivery.

REGISTERED LETTERS.—Letters intended to be Registered, when addressed to places in Canada, must be pre-paid by stamp, in addition to the postage rate, 2 cents each. To the United States, 5 cents each, and to the United Kingdom, 8 cents each. All letters for registration should be posted 15 minutes before the hour of closing the mails.

POST CARDS, for transmission to the United Kingdom, two cents, whether forwarded by the United States or by Canadian Packet. Transient newspapers to the United Kingdom, two cents per four ounce, or fraction of four ounce, to be pre-paid by postage stamp. Canada newspapers posted from the office of publication to subscribers in the United Kingdom, if sent in the mails forwarded *via* New York or Boston, must be prepaid by postage stamp at the transient paper rate of two cents per four ounce; but if sent by Canada packet, such papers may pass as now on prepayment by the publisher at the rate of posting of the ordinary domestic rate of one cent per pound. The term "book-packets," as applied to correspondence with the United Kingdom, includes all printed matter other than newspapers, and all matter permitted by the postal regulations to pass at book-post rates. On all such matter sent to the United Kingdom the rate will be two cents per two ounces, or fraction of two ounces, and must be prepaid by postage stamp. The charge on patterns and samples of merchandise will be the same as on book-packets, two cents per ounce or fraction of two ounces, to be prepaid by postage stamp. From the 1st January, 1877, the rate of letter postage from Canada to Newfoundland will be five cents per half ounce, pre-payment by stamp compulsory.

NEWSPAPERS AND PERIODICALS.

Newspapers and Periodicals addressed to places in Canada, Newfoundland, or the United States.—When posted from the office of publication, or news agency, to actual subscribers or news agents (*including Exchanges*), are subject to a rate of one

cent per pound, gross weight, which must be pre-paid by publisher at the time of postage.

Transient Newspapers and Periodicals addressed to places in Canada.—On all newspapers and periodicals other than the above, including all newspapers and periodicals published *less frequently than once a month*, the postage rate is 1 cent per 4 oz. in weight, which must be prepaid by postage stamp.

Newspapers and periodicals weighing *less than one ounce* may be posted singly; if prepaid by postage stamp, $\frac{1}{2}$ cent each.

Transient newspapers addressed to Great Britain.—Newspapers addressed to places in the United Kingdom must be pre-paid by postage stamp, at the rate of two cents per four ounces, or fraction of four ounces.

PARCEL POST.

Parcels addressed to places in Canada.—The postage on parcels continue at former rates, which must be pre-paid by postage stamp, viz.: Not exceeding $\frac{1}{2}$ lb. in weight, 12 $\frac{1}{2}$ cents; not exceeding 1 lb., 25 cents; not exceeding 1 $\frac{1}{2}$ lbs., 37 $\frac{1}{2}$ cents; not exceeding 2 lbs., 50 cents, and so on. Parcels intended to pass through the mails should not exceed 4 pounds in weight or 24 inches in length, and should be marked "by Parcel Post."

MISCELLANEOUS POSTAL MATTER.

Books and Pamphlets, Printed Circulars, Prices Current, Hand Bills, Book and Newspaper Manuscript, Printers' Proofs, Maps and Prints, Engravings, Sheet Music, Photographs, Insurance Policies, Militia and School Returns, Seeds, Cuttings, Bulbs, Roots, &c.—When posted addressed to any place in Canada or the United States, must be pre-paid by postage stamp at the rate of 1 cent per 4 oz. in weight, and must be so put up as to admit of inspection.

PATTERN AND SAMPLE POST.

CANADA.—Patterns and samples of merchandise, when posted in Canada for places within Canada, must be pre-paid by postage stamp at the rate of 1 cent per 4 oz. in weight, and put up in such a manner as to admit of inspection.

GREAT BRITAIN.—On Book-packets and packets of Patterns and Samples addressed to the United Kingdom, eight cents per four ounce, which must be prepaid. Book-packets, and packets of Patterns and Samples addressed to British Colonies and foreign countries are not forwarded by the above steamers.

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 stamp, and must not exceed 8 oz. in weight.

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.

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-Sonderburgh-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 Argyle, March, 1871.

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

His Royal Highness Leopold George Duncan Albert, born April 7th, 1853.

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



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