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CONTENTS.

<p>Missions in India.....113 Sabbath-School International Lessons..... 116 Our own Church.....118 Meeting of Presbyteries.....119 Obituary..... 123 Ecclesiastical News.....123 The New Hymn-book..... 124 Our Home Missions.....125</p>	<p>Prince Albert.....125 Manitoba..... 126 New Hebrides..... 127 Trinidad Mission..... 129 Woman's Foreign Mission Society.....130 Solomon's Fall.....131 Literature..... 131 Page for the Young.....133</p>
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No. IV.

Missions in India.*

"Oh! doomed victorious from thy wounds to rise,
 Dejected India, lift thy down cast eyes;
 And mark the hour, whose faithful steps for thee,
 Through times' pressed ranks, bring on the Jubilee!"

THE AREA of India is about 1,558,254 square miles, or half the size of the Dominion of Canada. From the northern extremity of the Punjab, to Cape Comorin in the south, it measures 1830 miles. Its greatest breadth is about the same. Its population is estimated at from 240 to 250 millions. The prevailing religions are Buddhism, Brahmanism, and Mohammedanism. The first contains many excellent moral precepts and maxims but, practically, it is utterly powerless to beget wisdom or virtue. It is a religion of atheism. Its doctrines of merit teaches its devotees to believe in the transmigration of souls. "If any man sin," it tells him to build a pagoda or carve an idol. It threatens him with degradation into a soulless brute. It leaves him without hope and without God in the world. Brahmanism is idolatry in its most debasing forms. It has 330 millions of gods, but no creed. Sun, moon, and stars are deified. Stocks and stones, or a lump of clay smeared with red paint, are converted into objects of superstitious reverence. The rites which it imposes are impure and sensual, and the effect produced upon the mind utterly debasing.

* BROWN'S HISTORY OF MISSIONS: 3 vols, 1864. LIFE OF ALEX. DUFF, D. D., by Rev. Dr. Smith: 2 vols, 1879. Toronto, J. Campbell & Son. MISSIONS OF AMERICAN BOARD, by Dr. R. Anderson, Boston, 1874. THE MISSIONARY REVIEW, Princeton, N. J., edited by Rev. R. G. Wilder, formerly of Bombay. THREE QUARTERS OF A CENTURY OF MISSIONARY EFFORTS IN BENGAL, a lecture by Rev. Dr. Jardine, of Chatham, N. B., formerly of Calcutta.

Mohammedanism differs from the other two in that it is not idolatrous. It professes a reverence for the Supreme Being. But like all human systems of religion it is unsatisfactory. It does not meet the wants of the soul. It recognizes no divine mediator between God and man. Maintained by the sword, it exercises a cruel and despotic sway over the minds of its votaries. It is remorselessly intolerant and persecuting, deprives men of liberty, upholds slavery and polygamy, and degrades women to the level of the brutes. It is one of the most powerful Anti-Christian systems in the world, holding under its iron sway 176 millions of the human race.

A tradition prevails that Christianity was first introduced into India by St. Thomas the Apostle. However that may be, when the Portuguese arrived in India, A. D. 1500, they found a large body of professing Christians, with upwards of a hundred churches, who traced their history for thirteen hundred years through a succession of bishops to the Patriarch of Antioch. These Hindus resisted all attempts of the Portuguese priests to convert them to the Romish faith. "We are Christians," said they, "and do not worship idols." Some of them were seized and put to death as heretics. Their bishop, Mar Joseph, was sent a prisoner to Portugal, yielded subjection to the Pope and was sent back to India. Divisions soon afterwards arose among the people. The churches were scattered. After a time the inquisition was established at Goa. Many were compelled to embrace the religion of Rome, though a remnant still remains, retaining their ancient rites, liturgy and ministry, and are known by their former name—"The Syrian Christians of Malabar." In 1542 the famous Francis Xavier arrived at Goa, at that time the Portuguese seat of Government in India. He

was born of a noble family in Navarre, in 1506, a friend and coadjutor of Loyola, and was one of the earliest members of the Society of Jesuits, and a man of genuine piety and extraordinary zeal and devotion. To the warning that he would certainly lose his life if he went to heathen lands, Xavier replied,—"that is an honour to which such a sinner as I am may not aspire; but this I will say, that whatever form of torture or death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul." In Travancore, he baptized 10,000 heathens in a single month. He visited Ceylon, where he found 20,000 Syro-Christians, and baptized 40,000 natives. In the capital of Japan he baptized 3000. He died in the island of Sancian, near China, in 1552, ten years after his arrival in India, and was buried with great honours at Goa. It is said that there are now about a million of R. Catholics in India. Many of the priests are natives, but most of their "converts," are ignorant of the word of God, no part of the Bible having ever been published by the missionaries of that church in any of the languages of India.

To the Danish Lutheran Church belongs the honour of having been the first to plant Protestant mission in India. Dr. Mullens says of their early missionaries,—“They were the first to find out what Hinduism really is; the first to oppose caste; the first to meet the difficulties by which the work in India is beset. They lived not in the days of missionary reports and platform speeches. No magazines chronicled their difficulties or sought sympathy on their behalf. Scarcely a man of them ever returned to Europe. They came to India young; in India they lived; in India they died. They lived in an age of gross indulgence, and fought manfully to the last. Honour to their memory!” During the first hundred years they sent out fifty missionaries, and their converts amounted to more than 50,000. ZIEGENBALD and PLUTSCHAU were the pioneers of this noble band. They embarked in 1705. The success which attended their first efforts were speedily followed by bonds and imprisonment. After three years, Grundler, another famed missionary, joined them, and laboured for eleven years with great zeal. By 1711 they had the New Testament translated into Tamil. Numerous conversions took place, and so great was the interest excited in their work in Britain, that the Society for the Propagation of the Gospel took them under its wing, and George I. addressed a letter to the missionaries in acknowledgment of their eminent services,—“not only because the work undertaken by you of converting the heathen to the Christian faith doth, by the grace of God, prosper, but also because that in this our Kingdom such a laudable zeal for

the promotion of the Gospel prevails.” Zeigenbald died in 1719. But the work was carried on by Schultze and Duhl and other faithful men. In 1726, the mission numbered 678 converts. In 1733, the first native pastor was ordained.

CHRISTIAN FREDERICK SCHWARTZ was ordained by the Danish Lutheran Church, at Copenhagen, in 1749. In July, 1750, he arrived at Tranquibar under the patronage of the S. P. G. Society. Four months later, he preached his first sermon in the Tamil language. In 1766, he removed to Trichinopoly where he was appointed chaplain, and where a church was erected for him, seated for 2000 persons. The government of Madras gave him a salary of £100 a year, the whole of which he devoted to the erection of a mission-house and school-room, and for the relief of the poor. In 1769, he was introduced to the Rajah of Tangore, who held frequent conversations with him on religious subjects, and before his death committed to him the education of his adopted son and successor. The Madras government appointed him a private embassy to Hyder Ali, who also was delighted with the missionary and presented him with a sum of money to defray his travelling expenses, but which he used for founding an orphanage at Tangore. After forty-eight years of self-denying labours, he died, 13th February, 1798, full of years and honours. His success was perhaps greater than that of any other protestant missionary in India before him, or even since his time. By his Christian example, as well as by his preaching, he became instrumental in the conversion of 10,000 natives from idolatry. His great influence drew him into politics, but no public man has ever won more universal esteem and reverence. “Mohammedans and Hindus vied with his converts and countrymen in extolling his virtues and deploring his decease.” The Rajah erected a monument in the mission church in which he is represented as grasping the hand of the dying missionary and receiving his benediction. The East India Company also erected a splendid monument to his memory at Madras.

At this point may be noticed some of the hindrances to the spread of Christianity in India. One of the most formidable is the division of the people into *castes*, by which the station of each individual is unalterably fixed. By this system all motives to exertion and improvement are extinguished among Hindus. A stupid contentment takes the place of enterprise. For a Hindu to lose caste, means that no one may eat with him. No one will marry into his family. His wife and children, even, disown him. He is disgraced for ever; and, to embrace Christianity is to lose caste. The Hindu is a fatalist. He believes that the fate of every man is written

on his forehead; that all sin is predetermined, and therefore cannot be avoided. This produces the utmost indifference as to futurity. Hereditary veneration for a system believed to have existed for hundreds of thousands of years is another barrier very difficult to overcome. Then there is the difficulty which meets missionaries in all heathen countries, that of language; but in India there are 243 spoken and written languages, and 296 dialects of those which have to be mastered before those who use them can do much good. To these must be added another difficulty, incredible though it may seem, namely, that up to the year 1813 missionary efforts in India were treated with pronounced hostility by the East India Company, ostensibly on the ground, that interference with the religious rites of the natives would conduce to create a spirit of disloyalty to the government, but in reality because it was supposed to be inimical to interests of trade and commerce.

The year 1793 was an important one in the history of Indian Missions. In that year Dr. Thomas, a medical man who had previously practised in India, and the Rev. William Carey, an enthusiastic young minister, arrived in Calcutta, the first agents of the Baptist Missionary Society then newly formed. Thomas, from his luxurious habits, was not well suited for the practical work of a missionary, but his influence with the government, his knowledge of the country, and his genuine goodness of heart rendered him in many ways serviceable to the cause. Carey, on the other hand, threw his whole soul into the work at the very outset, though, to the disgrace of the government, the greatest difficulty was found in establishing a mission. They were forced to leave Calcutta, but obtained permission to commence a mission at Serampore, a Danish Station on the Hugli, a few miles above the capital. Here a church, a school, and a printing press were established, and Serampore in course of time became an important centre of education and literature. In 1799, the mission was strengthened by the arrival of Messrs. Ward, Marshman, Brunson, and Grant. In 1801, the New Testament in Bengali, translated by Carey, issued from the mission press. Soon after this, Carey was appointed professor of Oriental languages in the College of Fort William founded by the Marquis of Wellesley. Thenceforth his life was chiefly devoted to literary work, the most important of which was the translation of the Bible into no less than *twenty-four* different dialects, all edited by himself. Carey died at Serampore in 1834, aged 73, in the forty-first year of his mission in India. Despite the ridicule heaped upon "the consecrated cobbler" and his associates, the word of God grew and prevailed, and the

name of William Carey will be had in grateful remembrance when that of his detractors are forgotten. As for the society he represented, its subsequent career in India, and elsewhere, has been highly honourable and successful. The American Baptists established a mission at Nellore, in 1840. In 1871, their converts numbered 5400; they had 64 preachers and teachers. They have lately had great success among the Telugus. At one point, Ongole, Mr. Cough reports that more than 5000 were received in three weeks. "In three months 9147 were baptized, and the work is still progressing."

But we are slightly anticipating the order of events in India. On the 6th of February, 1812, the then newly formed American Board of Missions ordained five missionaries and designated them to Calcutta. These were Messrs. Hall, Judson, Newell, Nott, and Rice. Their departure produced a great effect on the Christian community in America. They received a hearty welcome from Carey and his companions, but the East India government no sooner heard of their arrival than they ordered them to leave the country. Where to go, they knew not. Judson and Newell managed with difficulty to escape to the Isle of France (Mauritius.) The others eventually reached Bombay. Judson soon after this joined the Baptist Church and founded a mission at Rangoon, in the Burman Empire. Rice also joined the Baptists and returned to America to report the state of affairs and to enlist the Baptist churches in Foreign Missions, which he succeeded in doing. This missionary band was indeed broken up, but in the providence of God it was overruled for good. How it came about we have not room to tell, but a new era was at hand. Wilberforce and a few other noble men took a determined stand in the British House of Commons, the result of which was that the restrictions against sending missionaries to India were rescinded on the 13th July, 1813, by a vote of 54 against 21. Shortly after, the American Board began their mission to the Mahrattas in the presidency of Bombay, and they have carried it on with much success ever since. A church was erected in Bombay in 1822. Schools were opened, and a printing establishment set on foot which became one of the most complete in India. The Bible was printed and circulated in the Mahratta language, spoken by twelve millions of people. Hall died of cholera in 1822, but a new band of missionaries was sent out in 1827, another in 1829, and from time to time fresh relays. Some fifty American missionaries in all have gone to this field. The next mission of the American Board was in Ceylon, in 1815, where nearly eighty missionaries have since laboured.

To be continued.

The Sabbath School.

INTERNATIONAL LESSONS.

JESUS AND THE YOUNG.

MAY 7th.

MATTHEW XIX : 13-26.

THE LESSON opens with an episode in the life of our Lord, in words unspeakably precious to parents and teachers, containing as they do the Saviour's explicit recognition of the church-membership of children. Compare Mark 10 : 13-27 and Luke 18 : 15-27. Vs. 13-15. *Then were brought*—by their parents, presumably. *Little children*—infants, Luke 18 : 15, that he might bless them in patriarchal fashion, Gen. 48 : 14-15. *The disciples rebuked them*—as being officious and troublesome. This they did in other cases, on several occasions, but always against His mind, as in ch. 15 : 23, and Luke 18 : 39. But Jesus turns their rebuke upon themselves. He was "much displeased"—Mark 10 : 14. *Suffer them to come*—the same words as in Mark and Luke. *For of such*—not only of child-like persons, Matt. 18 : 3-4, but children in the literal sense : infants even. *Is the Kingdom*—it belongs to such, until by actual transgression they disinherit themselves. *Laid his hands on them*—an encouragement to parents to dedicate their children to Him in infancy. V. 16. The person now introduced is a young man : in a high social position, (Luke 18 : 18) ; very rich, (v. 22) ; of irreproachable moral character, (Mark 10 : 21) ; an anxious enquirer, (Mark 10 : 17), believed in eternal life, and was anxious to obtain it. He recognizes Christ as a good Teacher. V. 17. Jesus does not decline the appellation "good." He means rather, "Do you recognize me as the good—divine Teacher?" That question he did not answer. *If thou wilt enter*—Eternal life is life in Christ, upon which believers enter now, John 3 : 36. *Keep*—it is not enough to know the commandments. *Which?*—as much as to say, shew me one I have not kept? Vs. 20, 21. *All these have I kept*—The secret leaks out ; he is trusting to his self-righteousness. *What lack I yet?*—He has some qualms of conscience. *If thou wilt be perfect*—In Mark and Luke it is,—*one thing thou lackest*—Ah ! that one thing is a fatal lack. *Go and sell all*—Riches were his idol. He must part with them, 1 John 5 : 21. This Christ says substantially to all his disciples, ch. 6 : 24. *Follow me*—If property interferes with following Christ it must be given up, ch. 16 : 24. *He went away*—sorry to part with Christ, but preferring the comforts of earth to the treasures of heaven. He never came back ! The remainder of this chapter and the parable that follows in the next, form an instructive commentary on this remarkable interview.

LEARN, first, The duty of bringing children to Christ. They may become true Christians at a very early age. Second, Morality, however respectable will not secure heaven. Great wealth cannot secure peace of mind, and is only valuable when used for the glory of God. Christ demands from all his followers absolute subjection of the heart. Everlasting life will more than compensate for all the sacrifices we can make now.

The Marriage Feast.

MAY 16.

MATTHEW XXII : 1-14.

THIS PARABLE is different from that of the great supper, in Luke 14 : 15, and is recorded by Matthew alone. In it Christ reveals himself in his exalted character as "the King's Son"—the Son of God. Gospel privileges are represented as a feast ; so in Isa. 25 : 6. They include church-membership, many precious promises, the comforts of the Spirit, pardon of sin, and assurance of eternal life. V. 3. *Sent forth his servants*—beginning with John the Baptist, then the twelve, afterwards the seventy. *Them that were bidden*—more particularly the Jews, so often invited by the prophets, and now by the Apostles, and Christ Himself. *They would not come*—said regretfully, as in other places, ch. 23 : 34-37, John 5 : 40. Vs. 4-6. *Other servants*—a testimony to the long-suffering and patience of God in repeating the Gospel invitation. *All things are ready*—The crucifixion was nigh at hand, and this points to the great sacrifice by which every provision for salvation was completed, 1 Cor. 5 : 7, 8. John 6 : 51, 53. *Come unto the marriage*—The gracious invitation is pressed upon all to enter into the mystical union existing betwixt Christ and his believing people. *They made light of it*—some, from sheer indifference, pursued their worldly avocations ; others began a course of open persecution. V. 7. *When the king heard thereof*—Kings are supposed to be well-informed about their subjects, Acts, 26 : 26. But God is omniscient, Ps. 139. *He was wroth*—at the affront put both upon His Son and Himself, Ps. 7 : 11. *Sent forth his armies*—a reference to the Roman invasion, 40 years later. *Destroyed those murderers*—over 1,100,000 were slain during the siege of Jerusalem, "the city of the Great King." V. 9. *As many as ye shall find, bid*—Jews and Gentiles, without any distinction. *Both bad and good*—none are so good that they do not need to come to Christ. V. 11. *When the King came*—as Christ will come in the final judgment. *He saw*—detected at a glance. *A man*—The judgment of individuals is here referred to : national judgment in the former part. *Had not on a wedding garment*—see Zeph. 1 : 7, 8. He might have had one, for it would be offered ; therefore he was inexcusable ; we cannot enter into heaven in the "filthy rags" of our own righteousness, Isa. 64 : 6. "Worthiness" consists in "putting on the Lord Jesus," Rom. 13 : 14. Vs. 12, 13. *How camest thou?*—Ingratitude and presumption are implied in coming without the wedding garment. *Speechless*—the terrible silence of self-conviction. *Bind him, &c*—a picture of the doom that awaits unbelievers !—utter helplessness : the blackness of darkness for ever, Jude 13 : *Weeping*—"Tears then extorted will be vain, the hour of mercy past,"

MANY ARE CALLED : FEW CHOSEN—is the practical moral of the parable. Many hear the Gospel call. How few, comparatively, accept the great salvation ! It is not owing to God that sinners perish, but to their own unbelief. We may and ought to come to God "just as we are : " but we may not remain as we are, Rom. 4 : 21-32.

The Judgment.

MAY 23.

MATTHEW XXV : 31-46.

HIS is not a parable, but a literal description of the great judgment day given by our Lord only two days before his crucifixion, in answer to a question put by the disciples, "when shall these things be?" ch. 24 : 3. The intervening parables are closely connected with this solemn declaration. V. 31. *The Son of man*—He who suffered for men is everywhere represented as their final judge, ch. 16 : 27, John 5 : 22. *In his glory*—majesty—that divine, essential glory which he had from eternity, John 17 : 5. *The holy angels*—the glorious retinue by which he is ever attended—see Deut. 33 : 2. Ps. 68 : 17—ministers of his justice, ch. 13 : 49, 50. *Throne of his glory*—He cometh as King and Judge, Rev. 20 : 11, 12. Vs. 32, 33. *All nations*—every individual who ever lived, Jew and Gentile. *Shall separate them*—The good and the bad lived together on earth, then they shall be parted for evermore, and each shall go "to his own place." *The sheep*—symbols of meekness and docility, John 10 : 26, 27. *The goats*—mischievous and destructive. The image was familiar to his hearers accustomed to see herds of sheep and goats under one shepherd. Different in their habits, these animals, by day and night, always keep apart. V. 34. *The King*—Christ plainly, and for the first and only time, here applies this title to Himself. *Come*—the same sweet word so often addressed to the weary and heavy-laden, Isa. 55 : 1-3. Matt. 11 : 28. *Ye blessed*—Ye who have been blessed with all spiritual blessings in ME. *Inherit*—Take possession of. *The Kingdom*—belonging to you as heirs, Rom. 8 : 17. *Prepared*—in the councils of eternity, Eph. 1 : 4. Vs. 35-36. The several virtues enumerated imply self-denial, love to the brethren, and other acts of benevolence which constitute "pure religion," James 1 : 27. V. 37. The reply forbids the supposition that men are saved on account of their good works. *The righteous answer*—express humble astonishment that Christ considered as done to Himself such trifling services as they had rendered to the brethren, Matt. 10 : 42. V. 40. *Inasmuch &c.*—what an honour that Christ calls us "his brethren"! What an encouragement to do good to *all men*—even to the poorest. Vs. 41-45. On the other hand how terrible the reckoning that awaits the selfish and miserly, who dote out with niggardly hand for the relief of suffering humanity and the cause of Christ! *Five*, whatever interpretation is put upon this word, the idea conveyed is sufficiently appalling to awaken searching self-examination, Mark 9 : 43, 44. *For I was an hungered, &c.*—It is not enough to abstain from evil, there must be well-doing, Rom. 2 : 6, 7. V. 46. *Everlasting and eternal*—These words being the same in the original can have but one meaning, that the decisions of the last day will be final, irreversible and unending.

LEARN that every one of us must give an account of himself to God. That we shall be judged by our sins of omission as well as of commission. The heart is tested by what we do for Christ in the persons of his poor disciples.

Gethsemane.

MAY 30.

MATTHEW XXVI : 36-50.

GETHSEMANE—literally the "oil-press"—in a garden, rather an orchard, stocked with olive-trees which gave name to the "Mount" or hill on which they grew. Called Gethsemane from a rock-hewn trough in it, in which the olives were trodden with the feet and the oil expressed. Eight very old olive trees may still be seen within a walled enclosure supposed to be the scene of our Saviour's agony, and of his betrayal—where "the man of sorrows," trod the wine-press alone, Isa. 63 : 3. Compare Mark 14 : 32-50. Luke 22 : 39-54. Jesus and his disciples "were wont" to come hither for prayer and meditation. V. 37. On this occasion, leaving the *eight* at the entrance, he took the three confidential disciples who had witnessed his transfiguration to a retired part of the garden, and *began to be sorrowful and very heavy*—The crushing weight of a world's sin and ingratitude lay upon his soul, Isa. 53 : 6. He foresaw the treachery of Judas, v. 21 ; his denial by Peter, v. 34 ; his desertion by all the other disciples. v. 56. He also looked forward to the physical sufferings he would endure on the cross. The fear of death did not produce this agony. For he was about to make a *voluntary* surrender of his life, John 10 : 18. V. 38. *Tarry ye here*—bear me company. Though they could neither understand nor share his agony, he would have them near him ; even their sympathy was grateful to him in that trying hour. V. 39. *A little farther*—"about a stone's cast," Luke 22 : 41, he advanced into the deeper shade, and was *alone*, with God. *Fell on his face*—overcome with sorrow beyond endurance, he sought relief in prayer. A brief, trustful, earnest prayer, expressing complete resignation to the will of his Father! V. 40. Returning to the three disciples, *he findeth them asleep*—produced by grief, Luke 22 : 45, weariness and excitement. *Saith unto Peter*—who had been foremost in his protestations of attachment to him, vs. 33, 34. "Could not ye"—my most trusted friends "Watch with me"—your Master? He had not asked them to die with him, but only to *watch*, and that only for one brief hour! alas for the weakness of human nature! V. 41. *Watch and pray*—be ever on your guard against temptation : to enter into it willingly is to be surely overcome by it. Ephes. 6 : 18 and 1 Pet. 5 : 8. *The spirit is willing*—How loving a construction he put on their infirmity! Vs. 42-44. Again, and yet again, Jesus rejoins the disciples, and returns to pray "more earnestly," Luke 22 : 44. This agonizing in prayer is referred to by Paul in Heb. 5 : 7-9. Vs. 45, 46. *Sleep on now. . . . Rise*—The seeming contradiction is explained by supposing that, in the meantime, Judas and his band were seen approaching. Vs. 48-50. *Hail master, and kissed him*—the traitor basely used the liberty Christ had allowed his followers to facilitate his heartless designs. *Friend*—rather comrade—amazing example of gentleness under the greatest provocation.

THE GREATEST battles of life are fought in the heart. Watching and praying must go together. Submission to the will of God is the truest test of religion.

Our own Church.

THE GENERAL ASSEMBLY is appointed to meet in Crescent Street Church, Montreal, on Wednesday, the ninth of June, at half-past seven o'clock in the evening. We take it on ourselves to say that the Commissioners who shall attend the Assembly will receive a hearty welcome from the citizens of Montreal. The number of representatives—lay and clerical—is about 350, being one fourth of the whole number of ministers, and an equal number of acting elders. The disposal of the remits which were sent down to the Presbyteries by last General Assembly will necessarily occupy a good deal of time. They include the *status* of retired ministers; the mode in which ministers from other churches shall be received; the question as to the validity of Roman Catholic ordination in the case of ex-priests being admitted into the Presbyterian Church. The advisability, or otherwise, of establishing a Presbyterian University for the purpose of conferring Theological degrees. The adoption of a Hymn-book for the use of the congregations. The chief business, however, will be the consideration of business arising out of the reports on the Home and Foreign Missions of the Church, and those of the Colleges; the work among the French-speaking people of Canada, and our Sabbath-schools. And it is not improbable that "The deceased wife's sister," may be introduced to the Supreme Court.

The amounts contributed for Home Missions up to 15th April are, for the Western Section, \$42,528, for the Eastern Section, \$9,428, making together, \$51,956, by far the largest sum that has been contributed by the Church since the union.

THE REV WILLIAM M. BLACK, minister of Anwoth, Kirkcudbrightshire, Scotland, is at present in Canada, and will probably remain till after the General Assembly.

THE REV. W. MASSON, late of Galt, Ont., has been unanimously elected minister of the parish of Duffus, Morayshire, Scotland, vacant by the death of late Rev. Dr. Brander.

CORRECTION: The Presbytery of Huron disapproved of the establishment of a Pres-

byterian University by a majority of one. Our report, in March, read that it had been "approved."

REV. DR. STEEL, of Sydney, N. S. W., the Superintendent of the New Hebrides Mission, is expected to visit America on his way to Europe, and will probably be in Montreal at the time of the meeting of the General Assembly. Dr. Steel has recently published a work on the South Sea Missions, with notes on the labour traffic and "Kidnapping," and of a cruise through the group in the mission ship, "the Dayspring."

THE COLLEGES. The sessions of Knox College, Toronto, and of the Presbyterian College, Montreal, were each brought to a close on the 7th of April. The Convocation Hall of Knox College was crowded on the occasion of its *thirty-sixth* annual closing. Principal Caven, after referring to the continued prosperity of the Institution, made a touching reference to the death of Dr. Topp, who in his life-time had rendered signal services to the College and the Church. After the usual academic announcements had been made, Professor McLaren delivered an elaborate and able address upon "The Rule of Faith and private judgment." The closing exercises of the Montreal College were held in Erskine Church, in presence of a large congregation. Principal MacVicar presided and announced the results of the session. The prize and scholarship men were brought to the front. The graduating class—ten in number—received their diplomas, and the proceedings, which were interesting throughout, were terminated by a brief address from the Principal. The total number of graduates is now *sixty-one*. Over *forty* of the students will go out this summer as missionaries. The number of scholarships was *twenty*. The pressing needs of the College are, additional professors, increased accommodation, and, *Endowment*.

THE GRADUATES OF QUEEN'S UNIVERSITY have elected Sandford Fleming, C.E., E.M.G., of Ottawa, Chancellor of the University for the next three years by a majority of four votes over his competitor, Hon. V. C. Blake.

ORDINATIONS AND INDUCTIONS.

TORONTO: *Knox Church*.—The Rev. H. M. Parsons, of Buffalo, U. S., was inducted on the 15th April.

ELMIRA: *Illinois, U. S.*.—The Rev. Neil McDiarmid, formerly of West Puslinch, Ont., was inducted, 21st April.

KEMPTVILLE: *Brockville Pres.*.—Rev. John M. McIntyre, of Orangeville, was inducted, 30th March.

PINE RIVER: *Bruce*. The Rev. J. McFarlane, formerly of Farnham Centre, Que., was inducted, 7th April.

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

St. James' : *St. John* :—Rev. J. Sutherland was inducted on 30th March.

LA HAVRE : *Lunenburg and Yarmouth* :—The Rev. Isaac Simpson, was inducted, 30th March.

LUNENBURGH, N. S. The Rev. E. D. Miller, was inducted on 15th April.

CARP AND KINBURN : *Ottawa* :—Mr. J. W. Penman was ordained and inducted on 5th April.

CALL. Mr. John Macdonald has accepted a call to Dundas, P. E. I.

NEW CHURCHES.

CARLISLE. — *London Presbytery* :—A very tasteful and comfortable church was opened at this place, on 21st March, by the Rev. John Smith, of Toronto, and the Rev. D. B. Whimster, of Vanneck. Size 50 x 30 feet: cost, \$3200.

TORONTO :—*West Presbyterian Church*. This beautiful church edifice was opened for divine worship on Sabbath, 18th April. The Rev. J. K. Smith, of Galt, preached in the morning, Rev. Dr. Potts, of Toronto, in the afternoon, and Rev. Dr. Cochrane, of Brantford, in the evening.

CHURCH BURN'T. We regret to record the destruction by fire of the church at Debert, in the Presbytery of Truro, which took place on Sunday night, the 21st March. The fire had made great progress before it was noticed, and no article of the furniture except a sofa was saved. The church was only a year old, and there were \$500 debt on it, and no insurance! The congregation have resolved to commence a new building without delay, but their resources will be severely taxed as they have to pay \$500 on the ashes of the late building.

MANSE. The congregation at Woodstock, N. B., a mere handful of people, are engaged in building a manse.

Meetings of Presbyteries.

Pictou : 30th March :—A call from Knox Church, Pictou, in favour of Rev. James Carruthers, was sustained and ordered to be transmitted to the Presbytery of Truro.

Mr. Brouillette submitted an interesting report in reference to the work of French Evangelization at Stellarton. His report indicated that during the term of the Mission 85 families out of about 150 had forsaken the Church of Rome, that all these had listened respectfully to the preaching of the Gospel by the missionaries, that quite a num-

ber of the French people had become members of the Presbyterian church, that by their willingness to contribute to the support of the Gospel and by their general good conduct they had manifested the power which the truth exercised over them, and that he had evidence that many of the converts who had returned to France or gone to other places, as well as those who had continued under his oversight, had maintained their integrity. Mr. Brouillette stated further, that on account of the depression of business and other causes, almost all the French people had removed from Stellarton, so that at the present time there is not sufficient employment for a permanent missionary in the field. The Presbytery agreed to record their satisfaction with the diligence of the missionary, their gratification at the measure of success which had attended his labours as well as those of his predecessors at Stellarton, and to request the Board to retain Mr. Brouillette at least three months longer. A letter from Rev. T. Cumming was read tendering his resignation of the clerkship, on account of illness. The Presbytery expressed their sympathy with Mr. Cumming in his affliction, resolved to allow his resignation to lie on the table, and to request Mr. McCurdy to act for Mr. Cumming meantime.

HALIFAX : 6th April :—The Presbytery met in Poplar Grove church, and received reports of missionary meetings held in nearly all the congregations. In all these meetings the people manifested a warm interest in the Church's work. Arrangements were made for the supply of mission stations connected with the Presbytery. Moderation in a call was granted to Sheet Harbour.

MIRAMICHI : 6th April :—The Presbytery met at Bathurst. Steps were taken for organizing Douglasstown into a separate congregation, and an *interim* session appointed, Rev. Dr. Jardine, Moderator,—Reports of missionary meetings were given in, all of an encouraging character. Interim Reports on Religion and on Sabbath-schools were given in, and ordered to be completed as soon as practicable. Escuminac applies for a catechist, and offers \$100 with board. The application was approved by Presbytery and ordered to be transmitted to the Home Mission Board. Rev. D. McRue was nominated for the Moderatorship of the General Assembly and Rev. Thomas Nicholson for that of Synod. The following Commissioners to the General Assembly were appointed,—Revs. M. Mackenzie, Dr. Jardine, T. Nicholson, S. Houston, and Messrs. Busteed, Dr. Benson, Brander, and Peebles (of Quebec). A report on congregational constitutions was considered, and it was resolved to submit it to Synod for approval.

LUNENBURGH AND YARMOUTH: 30th March:—Rev. Isaac Simpson was inducted into the pastoral charge of La Have. After the impressive services of the induction, the Presbytery called the attention of the congregation to the claims upon them of the Schemes of the Church. Two successive meetings had been appointed at La Have to bring this matter before the people, but both meetings were prevented by tremendous storms. On the last occasion the storm came immediately after the meeting.

St. John: 9th March:—The supplemented congregations came under careful review and recommendations were made from facts elicited from reports of visiting deputations. Representatives to attend the General Assembly, which meets in Montreal in June, were chosen as follows:—By rotation from roll—Rev. Dr. Waters, A. J. Mowat, and J. Hogg. By ballot—Rev. Dr. Bennett, D. McRae, Dr. MacIcise, J. C. Burgess. Elders, Messrs. D. Mitchell, J. McAllister, G. Robertson, Judge Stevens, M. Lindsay, R. Cruikshank and A. G. Bowes. Rev. D. McRae was nominated for Moderator of the ensuing General Assembly, and Rev. Dr. Waters as Moderator for the Synod.—A letter was read from Rev. W. P. Begg, demitting his charge of St. Stephen congregation, with a view of returning to Scotland. A unanimous call was laid upon the table from St. James Church in favour of Rev. J. Sutherland. The call was sustained, accepted by Mr. Sutherland, and arrangements were made for his induction on the 30th inst. Remits from the General Assembly were laid over until the next meeting of Presbytery.

Wallace: 24th February:—Mr. A. Gray was, after due trial, licensed to preach the Gospel. Mr. MacKay was appointed to moderate in a call at Earltown when he should find the congregation ready.—It was agreed that a collection be taken up in the congregations within the bounds to defray the expenses of the Presbytery's Commissioners to the General Assembly.—The Presbytery met again at Wallace on March 16th, and considered Mr. Murray's demission of the pastorate of St. Matthew's, Wallace. The congregation expressed their great regret at Mr. Murray's demission, but in the circumstances would offer no opposition to it. Presbytery agreed to accept the same, the demission to take effect on the first Sabbath of May. A minute was adopted expressing the Presbytery's very high estimation of Mr. Murray and their deep regret at having to part with him.—Mr. Sedgewick reported that he had moderated in a call at New Annan which was in favour of Mr. A. Gray. The call was sustained and ordered to be forwarded to Mr. Gray. Mr. Tallach submitted his resignation of the pas-

toral charge of St. Stephen, Amherst. It was agreed that it lie on the table in the meantime, and the congregation be cited to appear for their interests at the next meeting. The next meeting will be held at Wallace, on Tuesday, May 4th.

Quebec: 17th March:—Dr. Mathews reported on behalf of the committee to enquire into the state of the French congregation in Quebec, recommending that Mr. Duclos and his congregation be received into the Presbytery as a mission station. A petition from a number of families at Riviere du Loup, desiring to be organized as a mission station, and to receive stated supply, was read, and steps were taken with a view of acceding to the prayer of the petition. An overture to the General Assembly anent the division of the Presbytery was adopted. The following were appointed Commissioners to the General Assembly:—Messrs. John McDonald, John McKenzie, Dr. Cook, and Dr. Mathews,—*ministers*: Messrs. Aeneas McMaster, Hon. David Ross, Rev. J. E. Tanner, and J. R. Macdonald,—*elders*. Rev. Donald McRae, of St. John's N. B., was nominated as moderator of the next General Assembly. It was decided that ordination by the Church of Rome should be regarded as valid. The overture anent the mode in which ministers from other Churches, seeking admission into the Presbyterian Church, shall be received, was approved of.

Montreal: 6th April:—The city ministers and elders were appointed a committee to make arrangements for the meeting of the General Assembly in June—Mr. Warden, *convener*. Revds. D. W. Morison and James Fleck, received leave of absence to visit Britain. The Home Mission report shewed encouraging progress. Rev. John Jones was appointed stated supply for Taylor Church during next six months. \$250, being one half of certain special contributions to the Assembly's Home Mission Fund, was designated to the Barrie Presbytery to aid in paying the deduction of 25 per cent, made a year ago, from grants to ministers of supplemented charges and Mission Stations within the bounds. The following were elected Commissioners to the General Assembly, viz.,—W. Furlong, C. M. McKerracher, C. A. Dou-diet, W. A. Johnston, J. Hally, J. Scrimger, J. S. Black, Dr. Jenkins, Principal MacVicar, R. Campbell, and James Patterson—*ministers*: Messrs. A. C. Hatcheson, R. H. Warden, D. Morrice, A. Macpherson, Dr. Christie, W. D. Maclaren, John Stirling, G. S. Spence, W. Darling, Junr., Warden King, and James Brodie—*elders*. Rev. J. Black,—*convener*, presented the report on Sabbath-schools. The number of such in the Presbytery is 65: teachers 527: scholars 4117: the missionary

collections were \$2115 for the year—an average of 51 cents per scholar. The catechism is taught in all the schools. The evening sederunt was devoted to a conference, with teachers and others, on the subjects of Sabbath-school Libraries, and the Relation of the Sabbath-school to Missions. Mr. John L. Morris, of St. Paul's Church, introduced the former subject, and Mr. Davis, of Erskine Church, the latter. An interesting discussion followed. The following—graduates this session of the Presbyterian College of Montreal—were examined, and the Presbytery agreed to apply to the Synod for leave to license them as preachers of the Gospel:—Messrs. J. A. Anderson, B.A.; J. K. Baillie; C. McLean; M. D. M. Blakely, B.A.; T. A. Bouchard; A. H. Macfarlane, B.A.; T. A. Nelson; J. F. McLaren; P. R. Ross, and W. Shearer. On motion of Mr. Campbell, Presbytery resolved to petition the Legislature to take no further action in regard to the Bill relating to marriage with a deceased wife's sister, until an opportunity was given the General Assembly of the Presbyterian Church in Canada to express an opinion upon it.

GLENGARRY: 9th March:—It was agreed that the names of retired ministers be retained on the roll of their Presbyteries with leave to deliberate, but not to vote. The remittant a Presbyterian University was disposed of as follows:—"That the Presbytery, without expressing its views in reference to the establishing of a Presbyterian University, recommend that the Assembly take steps necessary to put all the Theological Halls on an equal footing in reference to the conferring of Degrees in Divinity." In regard to Romish ordination, it was agreed, "That reformed priests, received into this Church, when appointed to a professor's chair in any of our Theological Halls, or called to the pastorate of congregations, be set apart in the ordinary way, by prayer, etc." The following were elected Commissioners to the General Assembly:—Messrs. W. A. Lang, J. Ferguson, R. Binnie, and Dr. Lamont—*ministers*: and Messrs. Donald Ferguson, J. Simpson, F. D. McLennan, and G. H. McGillivray—*elders*. Notice of motion was given respecting the election of Commissioners. A committee was appointed to watch the bill for legalizing marriage with a deceased wife's sister.

BROCKVILLE: 16th March:—Rev. Donald McRae, of St. John, N. B., was nominated Moderator of the General Assembly. The following Commissioners were elected:—Messrs. E. Millan, A. Rowat, J. Stewart, and Wm. M. McKibbin—*ministers*: Messrs. Hall, Wallace, Thomson and Marshall—*elders*. Respecting Romish ordination, the following deliverance was adopted,—"That inasmuch as the Church

of Rome is Antichrist, when reformed priests from that communion are received as ministers of this Church, they shall be ordained by prayer and imposition of hands." Mr. Leishman submitted an overture praying the General Assembly to authorize the publication of a Manual of Presbyterian Form of Church Government, for use in the families of our congregations and, particularly, suited for the instruction of the young.

LANARK AND RENFREW: 16th March:—Mr. Edmondson was elected Moderator. A minute was adopted in reference to the death of Professor Mackerras, expressing the great esteem and regard which the members of the Presbytery entertained towards him. The remittant on a Presbyterian University was negatived by a large majority. That on Romish ordination was decided by a vote of 17 to 13, as follows:—"That this Presbytery while admitting the validity of the ordination of the R. C. Church in general terms, yet, recognizing the fact of its growing corruption, prefers to allow the matter in each case to be decided as it comes up rather than lay down a rule or regulation which afterwards might become a matter of grave difficulty. From this decision Dr. Mann and Messrs. Lochead Bennett and McKillop dissented. The regulations for the admission of ministers from other Churches was adopted *simpliciter*. The following Commissioners were elected to the General Assembly,—By rotation, Messrs. Porteous, MacAlister, Gandier, and A. A. Scott. By ballot, Messrs. Crombie, Bennett, and Ballantyne, *elders*. Messrs. Bell, Wilson, Hart, Bryson, Clark, Frost, and J. Macdougall. Mr. Donald McRae was unanimously nominated Moderator of Assembly. A considerable portion of time was spent in the consideration of the extensive Home Mission work of the Presbytery, and an evening sederunt was devoted to a conference on Sabbath-school work. A case from the congregation of Knox Church, Perth, was appealed to the Synod.

KINGSTON: 9th March:—Messrs. G. C. Patterson and J. Cumberland applied to be taken on trials for license. An obituary minute was adopted expressing in strong terms the loss sustained by the Presbytery and the Church at large through the death of Professor Mackerras. An assessment of twenty cents per family was found necessary for the Presbytery fund. Queen's College Missionary Association have undertaken to assist the Presbytery in supplying their extensive mission field. Remittant reception of ministers was approved of. That remittant Presbyterian University was disapproved of. It was decided by a majority to leave the matter of Roman Catholic ordination to be disposed of as formerly. Mr. Boyd resigned

charge of Demorestville congregation, and Mr. Stuart, of Trenton, obtained leave of absence for four months on account of ill health.

PETERBOROUGH: 23rd March:—The usual steps were taken towards the licensing of Mr. W. A. Hunter. The delegates to the Assembly are:—ministers: Messrs. McWilliam, Ballentine, and Hodnett, by rotation; Messrs. Bell, Cameron, and Cleland, by ballot. The elders chosen by ballot were: J. F. Clarke, Port Hope; J. Sutherland, Cobourg; L. Carnegie, Peterboro'; W. E. Johnston, Grafton; John Ballagh, Port Hope; and Sheriff Hall, Peterboro'.

TORONTO: 30th March:—At a *pro re nata* meeting, arrangements were made for the induction of Rev. H. M. Parsons, to the charge of Knox Church, Toronto. It was reported that a harmonious union of the congregations of Bethel Church and Zion Church, Orangeville, had been agreed upon by all parties interested, whereupon the Presbytery declared them to be united as one congregation, with the Rev. W. E. Mackay as moderator of the united Kirk-sessions.

BARRIE: 23rd March:—The following commissioners were appointed,—Revds. D. McDonald, Dr. Fraser, G. Craw, W. Anderson, E. W. Panton, and E. W. B. Millard—*ministers*: Messrs. J. McL. Stevenson, G. Stewart, J. Cerswell, Jr., R. Little, Jas. Gow, and George Hodgetts—*elders*. Mr. E. W. Panton resigned charge of Bradford and 2nd W. Gwillimbury, to facilitate the re-arrangement of congregations. It was agreed to overture the General Assembly to make the opening and closing of Knox and Montreal colleges a month later than is customary, so as to suit better the arrangements made for the student missionaries employed within the bounds.

SAUGEEN: 16th March:—Mr. Campbell read the Home Mission report, which was received, and carefully considered. Arrangements were made for the supply of stations during the summer. The following were appointed Commissioners to the General Assembly:—*Ministers*: Messrs. Morrison and Fraser, by rotation; and Messrs. Macmillan and Campbell, by ballot. *Elders*: Messrs. Wm. Kerr, Geo. Crow, Saml. Neil, and N. D. McKenzie.

HAMILTON: 16th March:—The following were appointed Commissioners to the General Assembly,—*ministers*, Messrs. Fenton, Walker, Fletcher, Laing, McGuire, Lyle, Bruce, Goldsmith, Grant, McMecan; *elders*: Dr. McDonald, Messrs. A. Wilson, R. McQueen, David McLellan, Wm. Henderson, A. J. McKenzie, J. Charlton, Jas. Hutchison, John Stewart, A. Chapman. Leave of absence was granted

to Mr. Thynne. After much discussion, the following resolution anent the remit on a Presbyterian University was adopted by a vote of ten to three: "That the principle of the proposed Act be approved of so far as to affirm the expediency of having opportunity afforded to the students in our theological colleges of obtaining degrees in Divinity in connection with the institutions in which they have studied." An overture anent travelling expenses for Commissioners to the General Assembly, by Mr. Root, of Paris, was sent to a committee for consideration. Dr. George Bell, of Walkerton, was unanimously nominated as Moderator for the next Assembly. The remit on the validity of Romish ordination was disposed of by adopting the following resolution on a vote of nine to one. "That, in the opinion of this Presbytery, Roman Catholic ordination to the *priesthood* should not be regarded as valid in such sense as to be equivalent to ordination to the office of *minister* in a Reformed Church."

LONDON: 16th March:—The following were elected Commissioners to the ensuing General Assembly:—Messrs. I. Cameron, J. Thomson, G. Sutherland, M. Fraser, K. Macdonald, N. McKinnon, J. A. Murray, P. McDermid, G. Cuthbertson, and Dr. Proudfoot,—*ministers*: and Colin McDugal, T. Gordon, Hon. A. Vidal, A. Murray, Mr. Duff, W. Cole, A. Brodie, D. Turner; G. Telfer, and W. McLaren—*elders*. The report of the Home Mission Committee of the Presbytery was read and adopted. It told of a large amount of work done. After a very able and interesting debate which lasted for four hours, the recommendation of the Committee which makes ordination by the Romish Church valid, was carried by a vote of 19 to 13. The division of the Presbytery, and the applications of certain persons for admission to the Church as ministers, were then disposed of.

CHATHAM: 23rd March:—Arrangements were made for the induction of Rev. Neil McDiarmid at Elmira, Illinois, U. S., on 21st April. (A Gaelic congregation long in connection with the Canada Presbyterian Church.) Rev. William King tendered resignation of the Buxton mission charge. The following were appointed Commissioners to the General Assembly, viz:—Messrs. A. Currie, F. Smith, J. Becket, and J. R. Battisby—*ministers*: and Messrs. McKerricher, McLaren, Linton, and Callum—*elders*. In re Romish ordination, it was agreed "that re-ordination is not necessary on the part of those already ordained according to the rules and usages of the Church of Rome." Rev. W. Armstrong gave in the report on Sabbath-schools. Reports on the State of Religion were ordered to be sent to Rev. J. Gray, Windsor.

HURON: 9th March:—Report of Sabbath-

school Convention held in Goderich last month was adopted. There are 2,874 scholars attending Sabbath schools within the bounds of this Presbytery. The following parties were appointed members of the General Assembly, viz.: Messrs. Martley, Musgrave, Danby, A. D. McDonald, A. McLean,—*ministers*: and Messrs. Carnochan, A. Matheson, S. McCaughey, Kerr, and Capt. Gibson—*elders*.

MANITOBA: 10th March:—The matter of the re-ordination of Roman Catholic priests seeking admission into the Presbyterian Church was considered, and it was agreed that cases of this kind be dealt with by the General Assembly as they may arise. The chief business transacted was in connection with the Home Mission report and the recommendations therein contained respecting the engagement and the payment of missionaries. The salary of married missionaries was fixed at \$900 per annum, and that of unmarried, \$700. But an increased amount may be given to any missionary sent far into the interior, on the recommendation of the Presbytery. Applications were agreed to be made to the Assembly's Home Mission Committee for the re-appointment of such missionaries as the Presbytery may desire, whose terms of engagement have expired, and also for the appointment of a number of additional missionaries. Mr. W. D. Russell's arrival was reported, and his name was added to the roll of the Presbytery. Dr. Black presented a report of the Foreign Mission Committee embodying elaborate statements by Messrs. McKay and Flett. Matters affecting the property at Prince Albert were referred to the Foreign Mission Committee. The matter of the liquor traffic was brought before the notice of the court, when, after discussion, the Temperance Committee was instructed to take steps to prepare a careful and decided statement anent the following topics, and have it published, that is to say, approving of the steps taking in two of the counties of this Province to have the Canada Temperance Act adopted, and recommending ministers, elders, members and adherents of the Church to use their influence, not only in the two counties referred to, but also in the rest of the Province; (2) condemning the Beer Act of 1880; and (3) recommending all connected with the Church to abstain from the use of alcoholic liquors as a beverage. The Presbytery deliberated on a remit sent down from the General Assembly in regard to the status of retired ministers, when it decided to recommend the General Assembly to deal with cases as they arise. A remit about the reception of ministers from other Churches was approved of, with the exception of clause eleven.

Obituary.

JOHN McELROY, an elder for twenty years in the congregation of Knoxville, Township of Hope, Ont., died on the third of March, 1880, in the 72nd year of his age, after a long and painful illness. He was a native of Armagh, Ireland, came to Canada in 1831, and settled in this neighbourhood on a farm, where he resided up to the time of his death. He was deeply attached to the Church of his choice, always active in her interests, and was much respected by a wide circle of acquaintances. His end was peace.

JOHN CANNING, elder of the church at Markham, Ont., died a few weeks ago from injuries sustained by the upsetting of his carriage. He had been twenty years an elder of the Presbyterian Church, and was greatly beloved by all who knew him for his unobtrusive manner, and strict integrity. He lived in peace and harmony with all men.

MR. JOHN CAVEN, one of the oldest Scottish settlers of the Township of Fullarton, Ont., and the father of Principal Caven, of Knox College, Toronto, died on the 3d ultimo, at the age of 83 years. Mr. Caven was a native of Wigtownshire, and emigrated to Canada in 1847.

MRS. MATHEWS, wife of Rev. Dr. Mathews, of Chalmers Church, Quebec, died from pneumonia, in New York, on 3rd April.

Ecclesiastical News.

THE Rev. Dr. Matheson of Innellan, Scotland, has received a unanimous call to the congregation of Crown Court, London, vacant by the resignation of Dr. John Cumming. The Rev. J. Munro Gibson, of Second Presbyterian Church, Chicago, has had a call to London, Eng. The 17th. of March, being the hundredth anniversary of the birth of Dr. Thomas Chalmers, was made the occasion, in Scotland, of much ardent commemoration and reminiscence. The Free Church Assembly Hall in Edinburgh was filled to its utmost capacity, and glowing addresses by the leading ministers of that Church awakened pleasant memories of the great Scottish philosopher, preacher, and philanthropist. It was announced that the sum of \$25,000 had been contributed by a member of the Free Church to found a "Chalmers' Lectureship." The Rev. W. Fleming Stevenson of Dublin, is making good use of the information acquired by him in his recent missionary tour around the world. He has given Edinburgh students a comprehensive course of lectures on missions, and

has been requested to repeat them for the benefit of the citizens generally. His accounts of the mission fields of India, China, and Japan, in "Good words" for 1879, are remarkably well written, and full of interesting details respecting the progress of Christianity in these lands. In many quarters there seems to be a revival of interest in the cause of Missions. The great Missionary Conference recently held in London has called attention to the rapid extension of missionary agencies in all lands during the past year. On the question of Mission finance, the Free Church Record for April, says,— "The first collection for missions in the Church of Scotland was made in 1826, and amounted to about £390. In 1833, the annual income had risen to £1,200. And now the fabulous figure of £10,000, which Dr. Duff was thought to have lost his senses for naming, has not only been reached but far exceeded in the Free Church alone." By a Royal Charter, just granted, the Theological Faculties of the Assembly's College, Belfast, and Magee College, Derry, are empowered to confer degrees in divinity. So, henceforth, Ireland will "grow" its own doctors.

THE CATHOLIC PRESBYTERIAN for April makes the following reference to the forthcoming Council,— "We are receiving letters from time to time indicating the great interest which the Council to be held in Philadelphia is exciting in remote localities. Everything shows that the formation of the Presbyterian Alliance has not taken place a day too soon, and especially that the weaker, more distant, more struggling churches are looking up to it as the "big brother" who will back them and encourage them in their arduous struggle." The committee on the Methodist Ecumenical Council is to meet in New-York on the 6th instant and prepare the call for their great convocation which, it is said, will represent twenty millions of Methodists in all lands. Bishop Simpson expresses his confidence that, as a result, a more earnest consecration, an intenser flow of enthusiasm, a more daring purpose of Evangelism, and consequently, more powerful revivals, and larger beneficence in every department of Christian endeavour will mark the future progress of the Church.

FATHER CHINIQUY at last accounts had reached Timaru, New-Zealand, where he was received with a like enthusiasm to that which greeted his arrival in Australia. On the occasion of his first lecture he was introduced by the Rev. A. C. Gillies, formerly of Sherbrooke, N. S., who stated that Mr. Chiniquy had in view the establishment in Montreal of an unsectarian Home and Training Institution for priests who had left the Church of Rome, and that the proceeds of his lectures

and of the sale of his books were to be wholly devoted to that purpose.

MESSRS. MOODY, and Sankey have closed their labours in St. Louis. They spent five months in the City. It is admitted that the life of the Churches has been greatly stimulated by the persistent efforts of the evangelists. Numerous conversions are spoken of. Some of the most remarkable of these were of persons accidentally in the city, who went through curiosity to the meetings, and who returned to their homes "to tell wondering audiences the great joy that filled their hearts." The Rev. E. C. Hammond continues to attract large numbers to his evangelistic meetings in Montreal. Mrs. BOOTH, wife of "Rev. General Booth" has opened preaching services in St. James' Hall, London, England. Mrs. B. is said to be a preacher of unusual power and culture. Lord Cairns, the Lord High Chancellor of England, has taken a deep interest in the movement. Fashionable society has been aroused by her efforts, and ladies of rank are enquiring the way of salvation. Whatever may be said respecting the extravagances and eccentricities of "The Salvation Army," this branch of it is said to be free from every thing that could give offence.

"*Tell it not in Gath*" that a member of the Church of England in Canada, has been publicly excommunicated for the crime of partaking the Lord's supper, in a Presbyterian Church, along with his aged mother who is a member of that Communion.

The New Hymn-Book.

LETTER FROM REV. DR. GREGG, TORONTO.

AS many of your readers desire to know what the Presbyterian Hymn-book Committee has been doing, I take the liberty of giving the following information. The Committee met in Montreal last December, and completed their selection of hymns, availing themselves of the reports of Presbyteries. The number of hymns selected, not including doxologies, is 349. All these, with the exception of about 40, are found in the Hymn-books at present in use in our congregations; viz., in the Scottish Hymnal, in the English Presbyterian, and in the two United Presbyterian Hymn-books. From the Scottish Hymnal, which contains 200 hymns, 164 have been selected: from the English Presbyterian, which contains 470 hymns, besides paraphrases, 212 have been selected: from the new U. P. Hymn-book, which contains 366 hymns, 233 have been selected: from the old U. P. Hymn-book, 132 have been selected. Of the remaining 40

hymns, not found in these collections, almost all have been approved, either by all, or by a majority of Presbyteries. The hymns have been classified under seven heads, viz., I. God, II. Jesus Christ, III. The Holy Spirit, IV. Christian Life, V. The Church, VI. Death, resurrection, and heaven, VII. Miscellaneous. An alphabetical index has been prepared containing the names of authors, as well as the first lines of hymns. A suitable text, together with the proper metre, has been placed at the head of each hymn; and a committee appointed for the purpose, is engaged in selecting appropriate tunes. Applications for leave to publish, made to the authors or proprietors of copyright hymns, have been courteously and cordially granted. With a view of securing the copyright of the new Hymn-Book, as well as of being presented to the Assembly, the hymns are being printed in book form, similar in size and type to the 16mo. edition of the new U. P. Hymn-book. It is expected that an edition of 1500 copies will be ready in a few weeks. and that the sale of these will meet the expense of publication. It may be added that besides 20 hymns selected for children's services the Hymn book contains a large number suitable for Sabbath-schools—74 of them being found in Gall & Bateman's collections. A cheap edition of the psalms, paraphrases, and new hymns, together with suitable music, might be published for Sabbath-schools, in which the children might become familiar with the psalmody to be used in congregations and prayer meetings.

W. G.

Our Home Missions.

MEETING OF THE COMMITTEE.

WESTERN SECTION.

The Committee met in Knox Church, Toronto, on 30th March. Rev. Dr. Cochran, *Convener*, Rev. R. H. Warden, *Secretary*. Thirty members were present: also Professor Bryce of Winnipeg, as representative of the Presbytery of Manitoba. The Treasurer reported receipts to 29th March, as follows:—

From Congregations and S. Schools.	\$31,881
“ British Churches,	1,695
“ Legacies and Special Subscriptions,	5,302
Total to 29th March,	\$38,878
Expenditure to 29th March, \$33,630	
Liabilities to close of year,	11,400
	45,030
Balance against the Fund,	\$6,152

From this balance, however, will be deducted the contributions received before the closing of the Treasurer's books on 30th April.

It was announced that grants of £250 stg. from the Free Church of Scotland, and £100 from the Presbyterian Church of Ireland had been received—in addition to the sum already mentioned—towards the maintenance of the Manitoba College. In view of the grants, the committee resolved to apply to the General Assembly to reduce to this extent, (£250) for the present year, the obligation of this committee to Manitoba College, provided that, from these and other sources, the \$3,400 required for professors' salaries be raised. The claims of the respective Presbyteries in Quebec and Ontario for services rendered during the past six months, were carefully considered and payments authorized to the aggregate amount of \$8,658. Grants were then made to 146 supplemented congregations and mission stations of sums varying from \$50 to \$400 per annum. Mr. William Gallagher was appointed missionary at Sault St. Marie for two years at a salary of \$700, *vice* Rev. J. R. McLeod, resigned. Mr. W. D. Russell was appointed to Section B. Canada Pacific R. R., at a salary of \$1,000, to be paid by the men on the line. The Rev. James Hastie, of Lindsay, Ont., was appointed to Manitoba for three years, at a salary of \$900 per annum, and \$200 travelling expenses to the field. It was agreed to direct the special attention of the General Assembly to the growing magnitude and need of the work in the North West, and the necessity of adopting such means as will tend most effectually to draw out the liberality of the Church in Canada, and also in Great Britain, on behalf of that work. The missionaries in Manitoba whose term of service expires at this time were re-appointed for another year, and a number of additional appointments made. Besides which application was made for a number more.

PRINCE ALBERT N. W. T.

We gladly make room for the following communication from our missionary at Prince Albert, and take the opportunity of assuring Mr. Duncan that the sympathies of the church are with him in his distant and arduous field of labour. We shall always be glad to hear from him.—Eds.

DEAR SIR,—As you do not get much news from the far North West, I have come to the conclusion to send you a short letter. I have been thinking about writing several times, but now I have got a step further and have begun to give my thoughts expression. Dur-

ing the past season we had quite a number of respectable emigrants, storekeepers and tradesmen, added to our numbers, but we have room for a good many more yet. I am afraid, however, that the present land policy will retard emigration to this place during the coming season.

Prince Albert is not so distinctly Presbyterian as it ought to be considering the advantages it has received in the way of education in Presbyterian principles. The men whom the church sent out were good men—faithful energetic labourers; but the church did not support them either by its means or sympathy, nor were enough of labourers sent to the field or it would have been more Presbyterian to-day. The Church did not place the confidence in them that it ought to have done, although some of them were men of decided ability and if spared will yet become strong pillars in our Church. They have laboured and others have entered into their labours. Their salaries were not sufficient to enable them to procure the comforts of life out here; many of them started off in a hurry, late in the season, winter overtook them before they reached here, and they came without clothing or books, and had to remain so for a year, some were eighteen months before they got their trunks. Neglected by their clerical friends, mail after mail coming and no word of direction or encouragement, I do not wonder that the men soon got tired. Again, the material that they had to work upon was different from what they anticipated or had been used with. The large majority of the people here rather shun the Gospel than place themselves under its influence; but yet the Gospel finds its way to some of their hearts and makes them obedient to the faith. We have, however, a few, and perhaps they are more than we think, who are staunch Presbyterians, and good living Christians. Our cause suffers much from those who come here from older places calling themselves Presbyterians, children of Christian parents, who ought to be a help instead of the hindrance that they are; they treat with contempt the Sabbath day. Church going is to them a weariness. The Bible which a pious mother placed in their hands as a token of love and a remembrancer of her, with an injunction to read it, is forgotten, left clasped and looked in their trunk, and a pack of cards takes its place.

There are but two branches of the Christian Church here. Our own, and the Episcopal. They exceed us a little in numbers, but until last summer we had the majority of the thinking portion of the community. Last summer made them equal with us in that way. They have a great strength in the number of labourers they have in the place, having seven while we have only two, the

Rev. John McKay and myself, I shall at another time give you some idea of the magnitude of his work and answer the question that is often put "where are the Indians that were trained in the early days of the mission"? We have the whole field from Fort Ellisee to the Rocky Mountains. I made a visit to Battleford last spring, and if I am spared until spring again, it is my intention to visit as far west as Edmonton, as we have a few people there.

This has been an unusually severe winter, but we have had no deaths from exposure as we hear of in Manitoba. Our country is more undulating, not so flat, bleak and bare, it affords more shelter and our storms are not so severe. Besides the centre station at Prince Albert, I give occasional services to five other stations, and services should be held at two more points. The mission school is doing well. It is under the charge of Miss Baker, a lady whom the committee sent on last fall. She arrived here on the twenty-eighth of November, the first day of winter with us, after a long tedious journey over the prairie. She took up the school almost immediately. I visited the school accompanied by the Rev. J. McKay on the 12th instant, we found twenty-six pupils there, and all making as good progress as could be expected. We need another labourer here in order to be able to hold our own.

JAMES DUNGAN.

MANITOBA ITEMS.

Crowds of people are finding their way to the North West. Since March 1st, in forty days, Patterson, of Paris, has brought 1085 souls into the Province. The Home Mission Committee in Toronto, showed itself alive to the necessity of following these settlers to their new homes. The Ladies Aid Society, of Knox Church, Winnipeg, has voted \$100 from their working funds to Manitoba College. This amount is exclusive of the congregational collection and subscriptions to the College.

Late advices from Prince Albert are favourable. Miss Baker writes thus:—"I am glad to think the short cold days are passing away. We have had, and are still having very cold weather. I am kept very busy: scarcely a moment to myself, between household duties and school. I have not been a day out of the school this winter. I think in time the school will do well. As yet, few have availed themselves of the privilege of coming as boarders. Several are thinking of it, and all the settlement, so far as I can ascertain, are quite pleased to think there are prospects ahead for their daughters. My school roll numbers 39: they have been very

punctual and regular in their attendance. Our Mutual Improvement Society has been quite a success. Mr. Lawrence Clark, of Carlton, gave a lecture last week on the chemistry of common life. Next week we finish the session with a concert. We are to have the Sacrament dispensed next Sabbath. I trust it will be a means of grace to us all." From Rev. Mr. Duncan the news comes that a second church is being erected by the people in another part of the settlement. From Mr. Copeland, Fort Ellice District, interesting letters, March 25th, have been received. "I returned," he says, "from a ten days trip, to Shoal Lake and Ross Settlement, which I enjoyed because the Spirit was present at my service, especially was His power felt at Shoal Lake, a week ago last Sabbath. There were several out who had never been before. Settlers are already coming in." B.

Our New Hebrides Mission.

WE are favoured with the following extracts from a private letter from Mrs. Annand to a friend in Halifax.

Aneityum, 24th November, 1879.

The second volume of the Old Testament came by the "Dayspring" last trip. - It commences with Job and ends with Malachi. There is still another volume to come, containing the books from Genesis to Esther. I think you would have been amused could you have seen the people, the Sabbath after they had received their new books. Mr. Annand took his text from Ezekiel, 37 v. 1-10. There were not more than six in the church who could find the book of Ezekiel—it was all new to them. Mr. Annand gave it out three or four times, and waited, but it was no use; so I got down on the floor among them, (for you know that very few of them will set up on seats,) and found the text for some of them, and Mr. A. also was busy helping them. Just as I had got seated, I heard some one calling in a loud whisper "Missi! find the place for me." And there was one of our oldest men, Nimtiwan, holding his book out to me. After a little, Mr. A. commenced his sermon, and the good attention of the people was very marked—Mr. A. has given out 301 books.

On the 17th November, we closed our school for a time. It has been open for four months. We have taught 55 days during the four months. We gave 14 rewards to the most diligent scholars, and they all enjoyed the closing very much. We had a swing up for them and shewed them pictures, after

which each of them received a large plate full of rice and a bowl of tea. Then in the evening, we had the magic lantern views in the school-room. I think that all enjoyed themselves.

DEATH OF AN AGED CHURCH MEMBER.—On the 22nd, one of our best church members passed away. He was not very well for some time, but able to go out and fish and do his plantation work. He was at church on Wednesday, seemingly in his usual health. On Friday they sent for medicine for him, saying that he had the ague very badly. He was supplied at once and visited by Mr. Annand, but became weaker. We both went on Saturday evening and took him some beef-tea. Mr. Annand had prayer with him and though in great pain, he paid good attention, joining in the amen. The dear old man died shortly after, praying for the people of Aneityum and for us. He had no fear of death, and we feel that our loss is his gain. His poor old widow, who is very feeble, will miss him much, for he was very good to her.

SYDNEY, 21st January, 1880. THE FAREWELL. I was very sorry to leave our people on Aneityum. I did not think they cared for us as much as they do, poor things; for at least two months before we left, at all their meetings, they prayed that the Lord would make the sea calm for us, and keep us from harm, and that He would make our hearts strong, for the work, and give us bodily strength, and give us back to them again soon. They did not seem to think that we would leave them for good, of our own will, but that the Lord might take us from them. For days before we left, numbers would come round us crying and some of the old people would say, "oh missi! You will be away so long, we shall be dead before you return, and then cry like children." One old man brought us a small pig saying that it was to make soup for us on board the "Dayspring," that the big fat pigs on board were not good for soup. The day we left, a good many of the people collected to see us off, and many of them were in tears, some of them had pieces of red, blue and white print flying for flags, and just as the boat left the shore, they fired a volley of musketry. I think that it would be very hard to leave those poor people alone for good, we would not like to do it. We have left one of the teachers and his wife, and an old man to look after our premises.

STORM AT SEA.—We left Aneityum on 17th December, and landed in Sydney on the 31st. We had fine weather and smooth sea till Saturday evening, 27th, when we had a terrific thunder-storm. No one on board ever saw any thing equal to it, for the brightness and continuity of the lightning. On Sabbath evening we had what the sailors called a "southerly buster"—a fearful storm which

lasted nearly 24 hours. Once I was almost sure we were going down, but the Lord kept us all from harm. We are enjoying ourselves in Sydney very much. It is such a nice change to see something of civilized life after an absence of over six years. We have been twice to the Exhibition but it would require a month to see it properly. On Monday last we, with Mr. and Mrs. Mackenzie, spent the day with Rev. J. D. Murray and wife at Paramatta. We found Mrs. Murray better than we expected and quite resigned to the will of God in the partial loss of her eye-sight. Last Friday evening we spent at Rev. George Sutherland's. He has six children, some of them nearly grown up and has lately moved into a fine large house.

A. M. ANNAND.

LETTER FROM REV. J. W. MACKENZIE.

The following letter, dated at Sydney, N. S. W., 25th February, is addressed to the Sabbath-school of Shediak, N. S., but it has an interest for old people as well as young, and we heartily commend it for perusal to all our reader.—Eds.

MY DEAR FRIENDS,—I have to thank you most sincerely for your contribution of seven dollars and fifty cents, which came to hand through Dr. MacGregor a short time ago. It is very gratifying to find that your interest in the master's work on Efate continues. I am sure could you only realize what encouragement your sympathy gives us, to say nothing of how that sum has strengthened our hands, you would know well the meaning of the words "It is more blessed to give than to receive." No one is more in need of sympathy than a missionary, and no one can prize it more. I hope you also pray for us. Oh! how the thought that you were praying for us would cheer us in the dark hour. You must not suppose that we have no dark hours in the islands. It is not all sunshine with us. We often feel cast down. We toil on day after day and see so little fruit that at times we feel not a little discouraged. We don't find the heathen crying out "what must we do to be saved." Often their cry is "we don't want you." We tell them of a holy happy place; of a place of purity, peace and love, but to many of them such a place has no attractions. They delight in their fighting and their filth. But the thought that you are praying for us cheers us up afresh, it nerves us anew for the conflict, and by the blessing of God in our persevering efforts we feel assured that they will not be in vain.

But although, as I have been telling you, we at times feel discouraged, we have our

bright days too—yes, we have had some very bright ones. I venture to say that I have had deeper, more real joy than I could ever have experienced in any other walk in life. I believe I have felt happier in settling a teacher at a heathen village, which had for long years held out against the Gospel, than did ever a general in gaining a glorious victory. Will not some of you boys come and prove for yourselves what a blessed work it is? I am glad that God put it into my heart to give myself to it. I have now had several years experience, and I can sincerely tell you that nothing in this world would entice me away from it. I suppose you would like to know now, what I do with the money you send me. I will tell you. But first, I must try to give you an idea of our field of labour. We live on a small island called Eranyou; we find it healthier than the mainland, that is the reason we live there. The village, numbering over a hundred and twenty, is called Erakor. It was the first village of Efate to renounce heathenism and was professedly Christian for a number of years before we went there. Now if some of my young readers would like to accompany me to the different villages where we labour, you must suppose us dragging the indispensable canoe to the water's edge, and if you have no objections, I will do the paddling, for I have become, through long practice, quite expert at it. I told you that we are living on a small island, so I cannot go anywhere without paddling my own canoe. Steering in the direction of Pango we go about half a mile and reach the mainland. It is a shore village, but instead of keeping the shore and going round a long point, we strike across and have a good path all the way. A smart walk of thirty-five minutes brings us to the village. It numbers a little over ninety, and was the only other Christian village on this island when we settled here. We have a lime and wattled church, as well as at Erakor, and a small lime cottage where we spend a week occasionally. I preach here once a fortnight, and one of the most advanced church members conducts service on the alternate Sabbath.

The other Christian village is Eratap. It is also a shore village, but in an opposite direction from Pango, and twice as far away, with a population of about seventy. Before we came to the field and for several years after, the Eratap natives were very hostile. They are now very kind to us. You would not be long at their village, until you would have more food than you could carry away. I preach there every third Sabbath, and occasionally during the week. On the other Sabbaths, service is conducted by church members from Erakor. What a change the Gospel has wrought on the hearts of those poor

natives! When teachers were first settled, they had to flee for their lives, and some years before our settlement, one poor fellow was clubbed to death for daring to offer to them, the Word of God. Now when I go there a large banana leaf is spread on the mat before me, for a tablecloth, and one native comes with a cooked yam, and a piece of fish, and lays them down on it, another with a taro, and others with native pudding and a crab's claw, or a cray fish, or a piece of fowl, others with nice young cocoa nuts for me to drink, until, sometimes, very little of my nice tablecloth is left in sight.

Away beyond this village is another, some eight miles distant. There is no path leading to it. We must just get along the shore the best way we can, and if is high tide you must have no objections to getting your feet wet and your shoes full of sand. Could you go like the natives, barefooted, you would be all right. You must see however that the skin on the soles of your feet, is as thick as theirs, or they will be cut very soon by the sharp coral. Now it would be quite impossible for me to go there every Sabbath. When I do go I cannot hold services at any other of the Christian villages. The next best thing I can do is to send some of my best natives, remain myself among the Christians seeking to qualify them in order that they may become efficient teachers or rather preachers. I, of course, go occasionally to see how the work is progressing. Now it would be too much to expect a native to go there day after day for nothing. Indeed, he would not be willing to go. But by purchasing clothes, or whatever he may desire, he consents to go regularly. This we are enabled to do with the money you send us. These native preachers are indispensable to the successful carrying on of the work. We will settle one of them at that village (its name is Woruntubou) as soon as the people are willing to allow him to remain among them. The same remarks apply to two other villages Fila and Bufa which some of our Christian natives visit every week, going on Saturday and returning on Sabbath. The former is the nearest heathen village and I go there nearly every Sabbath. The latter is an inland village eight or nine miles distant. Before closing I must refer to what Dr. MacGregor wrote me in respect to selecting a teacher and regarding him as yours. We have teachers assisting us in the school at Erakor who are not preachers. I mean they don't go out to any heathen village. Then there are what we call teachers, but who at present, as described above, are only preaching. They will, of course, have schools as soon as we get openings at the village which they visit. One of the latter would, I think, prove more interesting to you. But as I shall be making

some changes when I return, I think it is better that I wait a little before selecting one for you.

Trinidad Mission.

TWELFTH ANNUAL REPORT — (1879.)
OF REV. JOHN MORTON, PART I.
(SAV. GRANDE DISTRICT.)

SCHOOLS have been kept up at Savanna Grande, Jordan Hill, Mount Stewart, and Morichal and Piparo.

Savanna Grande School was conducted by Miss Blackaddar. Her report herewith submitted makes it unnecessary to enter into any details. Jordan Hill was for a time conducted by John Dharm, and is now in charge of John Gobin a former pupil. The removal of people to Crown Land Settlements, when work became scarce on estates, affected this school injuriously for a time; but it is coming up again, and closes the year with fair prospects.

Besides the day school, there is an evening class kept up for the benefit of adults and boys who are at work during the day. Mount Stewart school is now in charge of John Dharm, and closes with a good attendance, and an encouraging proportion of large boys.

Morichal.—As this school did not appear to meet the wants of Annajee's whole field, a branch school was opened in a hired room at Piparo, which drew in a number of promising boys. Here too, a goodly number of adults gathered from Sabbath to Sabbath to hear the Word preached. As the government has agreed to give fifty pounds sterling per annum for this and four other settlements for schools, we intend to build a good school-house, which will serve also as a church not very far from the present Piparo branch. Some material has been prepared and the sum of \$333, collected in Port of Spain, and some \$17, by magic lantern entertainments, for the work. Morichal and Piparo may be regarded as one school, for the two branches will be united in the new building. Sickness and bad roads for a time greatly reduced the numbers at school in that district, and injured the general average for the year.

Besides the general English branches, more or less Hindi is taught in all the schools, and religious instruction is a regular part of the school work.

SABBATH-SCHOOLS.—Wherever there is a day-school, Sabbath-schools are also kept up. The school here consisted of a Bible-class, taught by myself—an intermediate class taught by Miss Blackaddar, and a class for beginners taught by Mrs. Morton. Letely, David Mahaber has been appointed to a division of

Miss Blackadder's class. At the other schools the day teacher has seldom any help in conducting the Sunday-school. My plan has been to have as many of the younger teachers as possible at my Bible-class, and to accomplish this I have lately allowed the Sunday-school at Jordan Hill and Mount Stewart, to alternate with the service there.

PREACHING.—At Savana Grande there was public worship every Sabbath at 10 o'clock A. M., at Jordan Hill and Mount Stewart every alternate Sunday at 3 P. M., at Piparo every Sunday at 10 A. M., and at Morichal every Sunday at 1 P. M. These services were conducted by myself and Joseph Annajee, or in our absence by David Mahaber, Henry Juraman and Akbar Ali. Besides these regular services, David Mahaber and Akbar Ali, accompanied by Jeffray Subaru and Francis Mewa, frequently went out two and two to neighbouring estates and villages, and held meetings on Sunday afternoons. A good deal of time was devoted by both Annajee and myself to visiting the sick in hospitals, and the people in their homes, carrying to them the word of life. Two meetings *at least* were held in the church here weekly, but more frequently there were four. At Jordan Hill the reading class met four nights in each week, and one meeting was kept up at Mount Stewart. In the new settlements, no meetings were attempted at night.

WORK AMONG THE WOMEN.—More has been done among the women this year than during any previous one. From 4 o'clock till dark, Mrs. Morton, several days each week, visited them and taught them while I went among the men. As a result, the attendance of women at the service here and the interest shown by them have greatly increased. After the service they retire to the dwelling house to be catechised as to what they remember of the sermon, while the men sing another hymn and are catechised by me. At Jordan Hill, she has succeeded in getting a fair proportion of women to come to the service. At Mount Stewart, no women used to come to church. At first Mrs. M. had a meeting with them in some of their houses while I conducted service with the men. But when we moved into our own new school-house which is more comfortable and private, they came in with her to the regular service and in quite as large a proportion as the men. The sewing class in the school here has an excellent influence; and during the year several women have spent some time on the mission premises under instruction, and have not only received benefit themselves but will we hope exert a good influence upon others. The women as a rule are quite as wicked as the men, and more ignorant and prejudiced, and their influence for good or evil is very great.

RESULTS.—No year's results can be measured at the end of the year. We can only indicate results that are apparent. The attendance at church has increased, and more than ever before our work has assumed visibility. We have acquired a definite position both in the eyes of the heathen and Mohammedans. The latter are strong at Savana Grande, and in their pride and bigotry they were slow to admit that Christianity had taken root among them. Various things have occurred during the year to show that our little band has an influence and position which can no longer be ignored. The readiness of the government to aid us in establishing schools in Crown Land Settlements, seems to indicate that the whole mission has assumed greater visibility. This is an important result as showing that progress is being made, and as likely to gain for the Gospel message a less unprejudiced hearing. The work of our schools is telling—perhaps slowly—but surely telling. Hinduism cannot stand before the light of science and common sense, much less before the light of the Bible. Six men, six women and three children have been baptized in this field during the year, and the number might have been greatly increased had we not been anxious to avoid gathering green fruit. Again the work marked out for next year shows that our labour has not been fruitless.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

(WESTERN SECTION.)

The fourth Annual Meeting of this Society was held in Hamilton, on Tuesday, the 13th April, in the lecture-room of McNab St. Church. The meetings were largely attended, about 200 being present. Besides a large number from Toronto, there were representatives from Ottawa, London, Peterborough, Sarnia, and from a number of different points in the Western Section, also from the sister societies in Kingston and Halifax, from the Society of the Baptist Church, and from the North West Society of the Presbyterian Church in the United States. The proceedings were unusually interesting, the gathering being more representative in its character than any of those held previously, and the information imparted of an eminently practical nature. Full reports of the Society's work in all departments were presented, the Treasurer's statement showing that the sum of \$3,600 had been contributed during the year. Carefully prepared papers were read by the following ladies, Miss McIlwraith, Hamilton, on "The Life of a Missionary." Mrs. Thorburn, Ottawa, on "The Island of Fermo-

sa," and Miss Veals, on "The Evangelization of India." There was a public meeting held in St. Paul's Church, in the evening, Rev. Prof. McLaren in the chair; a summary of the Annual Report was read by Mr. McMurchy, and addresses were delivered by G. C. B. Holland, Baptist Missionary, Rev. J. A. Murray, London, and Rev. R. J. Laidlaw, Hamilton.

The Presbyterian Record.

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PAYMENT IN ADVANCE.

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

SOLOMON'S FALL.

A constant reader of the Record" requests us to answer the following questions.—

1st. Do the Scriptures give us any account of Solomon's return to his former belief concerning God, after his transgression which we find recorded in the eleventh chapter of 1st Kings? 2nd. Was it after Solomon's transgression that he wrote the Proverbs?

ANSWER. (1) The Scriptures do not expressly state that Solomon repented of his defections. But, accepting the book of Ecclesiastes, written by him in late old age, as a practical confession and recantation of the sins and follies of his earlier life, there is every reason to hope and believe that he became sincerely penitent, and that what God had said to David concerning him, in 2 Samuel 7: 14, 15, was fulfilled in his experience. (2) The date of the Proverbs is uncertain, though it is generally believed that this book and the Song of Solomon were written in the fervour of Solomon's first love to God, the

former about the year B. C. 1014, the latter possibly ten or fifteen years later. Ecclesiastes is supposed to have been written B. C. 977—seven years after the reference in 1 Kings xi: 7. and two years before his death.

Literature.

THE STANDARD SERIES of publications, by I. K. FUNK & Co., New York offers to the reading public the cream of English literature at one tenth the original cost. Among the works already issued are, Canon Farrar's *Life of Christ*, and *Life of St. Paul: Imitation of Christ*, by Thomas A' Kempis: *The Manliness of Christ*, by Thomas Hughes: *Macaulay's Essays: Carlyle's Essays: Self culture*, by Professor Blackie: *The Light of Asia*, by Edwin Arnold. Knight's popular *History of England*—a work of surpassing interest, hitherto sold at \$25— is included in this STANDARD SERIES; the eight volumes for \$2.40! They are well printed, on good paper.

THE SCOT IN BRITISH NORTH AMERICA; by W. J. RATTRAY, B. A. Vol. I. Toronto; McLEAR & Co. pp. 324: 1880. This is one of the most beautiful books that has yet come from the Canadian Press, and, if we may judge of the whole work by the volume now before us, it will be a valuable contribution to the Historical literature of Canada. The first volume is introductory, and deals chiefly with these facts in Scottish story that have made Scotchmen what they are, and which are all the better of being rubbed into their descendants in this country. And this Mr. Rattray does in a style at once vigorous and fascinating. Of the volumes that are to follow, we may be sure that they will be still more interesting than this one which shows the author to be an accomplished scholar and a forcible and chaste writer. We trust both the author and the publishers will receive the support and appreciation which a work of such distinguished merit ought to receive from the intelligent people of Canada.

THE CATHOLIC PRESBYTERIAN for April opens with an article on "The Protestant Outlook," by Dr. Donald Fraser, of London. Principal Rainy contributes a paper on "Dr. Chalmers." The subject of another, is "Patrick Hamilton," one of the heroes of the Reformation. The "Notes of the day," by the Editor, Dr. Blaikie, are always interesting. JAMES BAIN & SON, Toronto; \$3 per annum.

THE GOSPEL IN ALL LANDS, by Rev. Albert Simpson, 40 Bible House, New York. This missionary monthly magazine has been enlarged, and has now a very handsome appear-

ance. The illustrations are first rate, and the information from the mission fields is fresh and comprehensive. \$2.00 per annum.

COLTON'S MISSIONARY MAP OF THE WORLD.—price \$20. We recommend every congregation and Sabbath-school that can afford it, to get a copy. It is printed on fine linen, and, though twelve feet long, is easily packed into very small compass. For missionary meetings it is simply invaluable.

THE NEW TESTAMENT. An English firm advertizes a new edition of the Testament, containing introductory notes, three maps, and 24 illustrations, price, ONE PENNY.

Official Notices.

GENERAL ASSEMBLY.

The sixth session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of Montreal, and within Crescent Street Church there, on Wednesday, 9th. June next, at 7.30 p. m.

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

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

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

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

Rolls and other documents should be addressed to Rev. Dr. Reid (Drawer 2607), Toronto.

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

RAILWAY ARRANGEMENTS.

Arrangements will be made with the leading lines of Railway, and with the Steam-boat lines, for return tickets at reduced rates. Certificates will be sent so as to reach members by the 24th May; should any not have received them by that date, they will please communicate with Dr. Reid, Toronto.

Presbytery Clerks are requested to send to Dr. Reid, as soon as possible, lists of ministers and elders entitled to receive certificates, with their Post-Office Addresses and the

RAILWAY STATIONS from which they will begin their journey. Inattention to this will occasion great inconvenience and trouble.

MEETINGS OF SYNODS.

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

JOHN GRAY, *Clerk.*

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

JAMES WATSON, *Clerk.*

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

MEETINGS OF PRESBYTERIES.

London, at London, 18th May, 2 p.m.
Lindsay, at Woodville, 25th May, 11 a.m.
P. E. Island, at Charlottetown, 5 May, 11 a.m.
Bruce, at Paisley, 5th July, 2 p.m.
Guelph, at Guelph, 18th May, 10 a.m.
Hamilton, at ——— 18th May.
Toronto, at Toronto, 4th May.
Huron, at Clinton, 11th May, 11 a.m.
Kingston, at Belleville, 5th July, 10 a.m.
Brockville, at Spencerville, 6th July, 3 p.m.
Manitoba, at Winnipeg. 19th May, 10 a.m.
Paris, at Norwich, 5th July, 7.30 p.m.
Owen Sound, at Owen Sound, 4th May 1.30 p.m.
Saugeen, at Durham, 6th July, 11 a.m.
Lanark & Renfrew, at Smith's Falls, 4th May
Pictou, at New Glasgow, 4th May, 11 a.m.
St. John, at St. David's Ch., 11th May, 11 a.m.
Miramichi, at Chatham, 25th May, 9 a.m.
Montreal, at Montreal, 13th July, 11 a.m.
Peterboro, at Millbrooke. 6th July, 11 a.m.
Glengarry, at Alexandria, 22nd July, 10 a.m.
Chatham, at Chatham, 6th July, 12 noon.

A Page for the Young.

THE WATER-CARRIER.

"If any man thirst let him come unto Me and drink."—

JOHN vii. 37.



WATER! Soft water!" So cries the water-carrier as he bears his burden through the country town. Thrifty housewives come to their doors and buy, and lay up a store of soft water against the day that shall bring none, and children are running out with cans to procure some of the coveted liquid. By-and-by another water-carrier passes by that way,—“Water! spring water!” Now they come out again and buy. This water they will drink, so the better vessels are brought out to receive the sparkling stream as it is poured out by the carrier. Old and young are there with their pitchers—everybody wants to be served first, and they regard this water as being very precious. But another water-carrier goes up and down the same streets, and cries out all day long and through the night, too,—“Come, buy, without money and without price.” And He calls out to those who need, for all are in want of the water He offers them, “Ho! every one that thirsteth, come ye to the waters, and he that hath no money, . . . yea, come buy without money and without price” (Isa. lv. 1). He requires no payment for what He offers,—it is a free gift; and yet so few come out to take the Water of Life, that the Giver passes up and down, and is sent away hundreds of times without one accepting His gift. Not so with the Arab water-carrier; he passes along with a peculiar swing in his gait, carrying his load slung over his shoulders, or on the back of a mule, and he calls out—“Water for the thirsty! Water, cool and fresh, for the children of the sun!” You should see how the poor scorched Arabs come out with their leathern bottles and pitchers—not one in the straggling Arab village but comes out to buy. And yet they do not need the water so much as those who reject the offer of Him who gives the water of life without money or price. Fancy, on hot summer days—when the dust of the road and the heat of the way have parched our throats, to be offered a drink that shall quench our desire or thirst for ever! And this is what Jesus is holding out to us—the “cup of salvation”—just as He did to the woman of Samara eighteen hundred years ago. He is, dear child, offering *you* the cup—will you reject it? Will you send this precious gift to dusty, sin-parched souls away? No; you feel you must accept it; you feel that the loving invitation, Come, is too much for you to refuse, and so you will resolve to take the water of life, and as the Saviour

tells you, drink of it “freely.” Jessie was a small child who loved Jesus, and when I said to her, “How did you go to Jesus at first?” she said, “‘I came to Jesus as I was,’ and I found He was so good to me that I love Him better every day.” Oh, my dear child, whoever you are, Jesus wants you *now*—will you not drink of the *living* water and follow Him who has said “I am the way”?

DIP IT UP.

A ship was sailing in the southern waters of the Atlantic, when her crew saw another vessel making signals of distress. They bore down toward the distressed ship and hailed them: “What is the matter?”

“We are dying for water,” was the response.

“Dip it up, then,” was the answer. “You are in the mouth of the Amazon River.”

There those sailors were thirsting and suffering, and fearing and longing for water, and supposing there was nothing but the ocean’s brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though it seemed to them that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to “dip it up.”

Jesus Christ says:—“If any man thirst, let him come unto me and drink.” “And the Spirit and the Bride say, come, and whosoever will, let him come and take of the water of life freely.” Thirsting soul, the flood is all around you: “dip it up, then!” and drink, and thirst no more.—*British Workman*.

SEVENTY TIMES SEVEN.

HERE is an easy sum in multiplication. Reckon it up. But why choose seventy times seven? Peter once asked Jesus, “Lord, how often shall my brother sin against me, and I forgive him? Till seven times?” I dare say he thought that was a great many times. But mark the answer; it is very weighty: “I say unto you, not until seven times, but until seventy times seven.” That is to say, we *must keep on forgiving*. There is no room for ill-feeling against anybody.

When people get angry and will not speak to each other, or talk against and try to injure each other, they forget this word of the Lord. They forget also that in the Lord’s Prayer they ask God to “forgive us our sins as we forgive those who sin against us.” Think of that little word “as.” “Seventy times seven” is none too often to forgive others. How many, many more times have we sinned against and grieved our Heavenly Father! How often have we need of His forgiveness and favour!

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
2nd APRIL, 1890.

ASSEMBLY FUND.

Received to 2nd March, '80.	\$2210 96
Coldsprings	10 38
Eadies Station	5 70
Guelph, Knox Ch	18 50
Port Hope, Mill Street	3 10
Toronto, Central Ch	7 00
Grafton	2 25
Caledonia, Sutherland St	4 00
Greenbank	5 00
Springville	8 00
Bethany	4 00
Caledonia, Argyle St & Allan Settlement	11 00
Langside	3 00
Paris, River St	7 75
Markham, St Andrew's and Cedar Grove	7 11
Wingham	10 00
Ridgetown and Kilmarnock	5 00
Chatham, St Andrew's	10 00
Montreal, Erskine Ch	27 00
Bayfield Road	3 83
Berne	3 83
St Catharines, Knox Ch	13 10
Kinloss and Berrie	2 00
Millbank	5 00
St Thomas	15 00
Forest	4 00
Cranbrooke	3 00
Newtonville	2 00
Kendall	3 00
Chatsworth	11 40
Owen Sound, Division St	10 55
Laehine, St Andrew's	5 00
Brookville, 1st Plyn Ch	1 00
Ethel	2 00
Molesworth	2 00
Rockey Saugeen	1 45
Bethesda	3 50
Alnwick	2 00
Perrytown	4 00
Lyndoch	1 60
Knoxville	1 00
Bienheim, St Andrew's	1 00
Pickering	7 00
Uxbridge	5 00
Weston	4 00
Beckwith, Knox Ch	4 70
Almonte, St John's	12 00
Floss and Medonte	7 60
Pembroke, Calvin Ch	10 00
Comber	1 00
Toronto, Cooke's	20 00
Hollin	5 00
Glenallan	8 00
Hawksville	1 70
West Pustinch	5 45
Caledon, St Andrew's	1 30
Mono East	1 80
Mono Mills	2 63
Ivy	2 10
Angus and Lowell	4 50
Collingwood	8 20
Nottawa	2 00
West Gwillimbury & Innis- fil, St John's Ch	1 55
Central Ch, Craigvale and Lafroy	5 65
Oshawa	6 03
West Tilbury	1 00
Nepean and Bell's Corners	4 00
Stratford, St Andrew's	13 20
St John's Ch, St John, N B	5 83
Thornhill	3 00
Millbrook	6 03
Centerville	8 00
Little Harbour and Fisher's Grant	1 00
Lake Ainslie	3 00

Brussell's, Knox Ch	10 00
Lingwick	2 00
East Oxford, St Andrew's	3 00
	\$2647 38

HOME MISSIONS.

Received to 2nd March, '80.	\$33184 23
Coldsprings	110 00
Scarborough, Knox Ch	137 00
Westwood	22 00
Edwardsburgh & Mainsville	5 15
Camlaachie, Knox Ch, add	1 55
Alma	21 00
Nichol, Zion Ch	16 00
Mosa, Bura's Ch, add	8 00
Clinton, Willis Ch	140 00
Guelph, Knox Ch	50 00
do do Sab So	68 00
Egremont, Fairbairn Station	4 27
Beaverfon	50 45
do Sab So	9 67
Sarnia, St Andrew's Sab So	60 00
Port Hope, Mill St	10 00
Elora, Knox Ch	20 64
Allansville Station	6 00
Stiast	7 25
Stayner Sab So	5 00
Litohfield	7 00
Durham	32 20
Toronto, Central Ch	60 00
Grafton	25 00
Kincardine, Knox Ch S So	10 00
Avonton	42 77
Hespeler	3 20
North Mara & Longford, add	1 50
A student, Toronto	2 00
Ottawa, Bank St	100 00
Toronto, College St	50 00
New Edinburgh	30 87
Anonymous, Hamilton	6 08
Ottawa, St Andrew's	500 00
Scarboro, Melville Ch	35 40
Oro, Knox Ch	7 00
Chippawa	6 00
Caledonia, Sutherland St	15 00
St George	11 75
Kemble	3 00
Lake Charles	2 00
Orillia, add	9 00
Guelph, Chalmers Ch Sab S	20 00
Quebec, Chalmers Ch	154 00
Rupley, Knox Ch	12 00
Amos	9 00
West Winchester	15 00
Morewood	28 00
Alexandria	9 68
Caledonia, Argyle Street and Allan Settlement	110 00
do do Sab So	10 00
Chingacousey 1st	40 00
Langside	25 00
Essa, Towline	20 00
Paris, River St	34 00
do do Sab So	17 82
Portage La Prairie	7 70
Waterdown	25 00
Greenbank	26 60
Goderich, Gaelic Mission	5 00
Prince Arthur's Landing	36 50
Erin	15 00
do Sab So	3 00
Toronto, Knox Ch	550 00
do do for Muskoka	30 00
Parkdale	20 00
Brampton	93 00
Markham, St Andrew's and Cedar Grove	53 00
Walter Scott, Nottawa	5 00
Ridgetown & Kilmarnock	23 00
Lansdowne, add	3 25
Watford	25 00
Chatham, St Andrew's	65 00
Fort Coulonge	10 00
Brampton, omitted on 18 Nov	21 00
Montreal, Nazareth St S So	20 00
St Mary's 1st Sab So	20 00
Bayfield Road	15 00

Borne	12 00
Carlingford	15 00
St Catharines, Knox Ch	53 00
do do S So	30 00
Harwich	30 00
Ivy	4 00
Montreal, St Gabriel	34 00
do do S So	15 00
Martintown, St Andrew's	62 35
Penetanguishine and Wye- bridge	28 00
Douglas	5 00
East King	22 00
Ayr, Stanley St, add	20 25
Rockwood Sab So	3 00
York Mills	30 00
Lyn and Cainton	30 00
Sarnia, St Andrew's, add	50 00
Huntsville Station	5 15
Gravenhurst Washago and Severnbridge	40 00
Millbank	25 75
Collingwood	10 00
St Thomas	63 00
Glenallan	31 00
Hollin	35 00
St Catharines, 1st Cong	14 00
do do Sab So	45 00
South Delaware, Burn's Ch	3 00
Kilbride	6 45
Dunnville	5 00
Saugen, St Andrew's	15 85
Cranbrook	11 00
West Gwillimbury 1st, add	1 00
Roxborough, Knox Ch	4 00
Toronto, West Ch Sab So	40 00
Burlington, Knox Ch	50 00
Brckville, 1st Ch	100 98
Etcol	11 00
Molesworth	12 00
Merritt Station	8 00
East Gloucester, add	14 00
Bearbrook	10 00
Cambridge	3 00
Rockey Saugeen	2 00
Angus	15 00
Bonnytown	10 00
New Lowell	5 00
Rodgerville	65 00
Bethesda	34 00
Alnwick	23 00
Cannington	10 00
Aldborough	14 00
Elora, Knox Ch, add	30 00
Perrytown	20 00
Lyndoch	11 30
Bayfield, St Andrew's	12 56
McIntosh and Belmore	52 27
Caledon, Melville Ch	18 00
Loudesborough	5 65
Floss and Medonte	29 00
Knoxville	14 00
Oakhill	1 00
Cantley and Portland	7 00
Bienheim, St Andrew's	16 00
Berlin, St Andrew's, add	10 00
Pickering	30 00
Mountain, St Andrew's	21 00
Heckston, St Andrew's	4 29
Belleville, John St	140 00
Harrison, Knox Ch	20 25
Woodside	3 95
Golden Stream	8 30
Gladstone	31 75
Uxbridge	40 00
Weston	26 00
Woodbridge	16 00
Weston Sab So	15 25
Young man, Kingston	5 00
Beckwith, Knox Ch, add	10 00
Kildonan	3 40
Winnipeg, Knox Ch	200 00
Sarawak, &c	4 15
Almonte, St John, add	14 00
North Bruce	57 68
Embo, add	35 00
Huntingdon, St Andrew's	24 65
Rev S J Taylor, Mattawa	5 00
Caledon, St Andrew's	20 00

Mono East.....	20.00	Mosa, Burn's Ch.....	16.63	St Thomas.....	30.00
Mono Mills.....	17.00	Clinton, Willis Ch.....	31.25	Glenallan.....	10.00
Comber.....	7.00	Guelpch, Knox Ch.....	21.67	Hollin.....	10.80
Aylwin.....	16.00	do do Sab So.....	34.00	St Catherine's Ist.....	75.00
St Catherine's, Haynes Aven.	10.00	Teeswater, Zion Ch.....	8.10	do do S S, India	
Toronto, Cooke's Ch.....	169.27	Beaverton.....	38.49	Orphanage.....	15.00
Wyoming, add.....	15.00	Sarnia, St Andrew's Ch S So	45.00	South Delaware, Burn's Ch.....	2.75
West King.....	18.00	A friend, Penette, P E I ..	3.00	Wroxeter.....	32.21
Bolton, Cayen Ch, add.....	50.00	Elora, Knox Ch.....	14.00	Kilbride.....	3.95
Vaughan, Knox Ch, add.....	50.00	Cheltenham.....	4.00	Saugeen, St Andrew's.....	8.80
do do Sab So.....	10.00	Toronto, Central Ch.....	20.00	Oanabrook, St Mathew's.....	15.00
Proston Sab So.....	3.00	Grafton.....	12.00	Cranbrook.....	8.00
St Helen's.....	50.60	Kincairdine, Knox Ch Sab So	10.00	Hawkesbury.....	5.60
Whitechurch.....	50.05	North Mara and Longford ..	6.00	L'Original.....	6.40
Pine River.....	5.60	Longwood, Guthrie Ch.....	7.70	Toronto, West Ch Sab So.....	30.00
Fullarton, add.....	17.00	Carradoc, Cooke's Ch.....	3.50	Ottawa, Bank St Sab So.....	20.00
Avonbank, add.....	7.80	Ottawa, Bank St.....	83.60	St Vincent, Knox Ch.....	10.00
Perth, St Andrew's, add.....	20.00	Toronto, College St.....	25.00	Scarborough, St Andrew's.....	30.00
Floss, Knox Ch.....	4.00	Ottawa, St Andrew's.....	150.00	Burlington, Knox Ch.....	16.00
Seaforth.....	30.00	Oro, Knox Ch.....	6.00	Brookville, 1st Pbyn Ch.....	19.00
Oshawa.....	70.11	Chippawa.....	4.00	Ethel.....	3.00
Magnetawan and Doe Lake.	6.10	Caledonia, Sutherland St.....	12.00	Melesworth.....	12.00
Dalhousie Mills and Cote St		St George.....	24.00	Amos, Orchardville & Nor-	
George.....	10.00	Springville.....	13.75	manby.....	21.00
Emerson.....	5.00	Bethany.....	7.00	East Gloucester, add.....	20.00
St Ann's.....	3.18	Guelpch, Chalmers' Ch Sab S	10.00	Bearbrook.....	2.43
Welland.....	2.66	Quebec, Chalmers' Ch.....	100.00	Fitzroy Harbour & Tarbolton	8.00
Southampton & West Arran	100.00	A C M R, Mosa.....	10.00	Rockey Saugeen.....	3.00
Sherbrooke.....	1.42	Avonmore.....	7.25	Perrytown.....	1.00
Scotstown.....	1.42	West Winchester.....	20.00	McIntosh and Belmore.....	41.12
Lingwick.....	1.41	Morowood.....	17.00	Caledon, Melville Ch.....	4.40
Prbytery of Quebec returned	75.00	Chinguacousey 1st.....	25.00	Rodgerville.....	28.00
Melrose, Lonsdale & Shan-		Langeide.....	14.00	Bethesda.....	22.00
nonville.....	80.00	Huron.....	24.00	Alnwick.....	12.00
West Tilbury.....	15.00	Josiah Ball, Cayen.....	2.00	Cannington.....	10.00
Crowland Missy's Association	7.00	Markham, St John's.....	14.00	Londesborough.....	7.84
Nasagaweya Sab So.....	7.00	Paris, River St.....	8.00	Brockville, 1st Pbyn Ch S So	50.00
Aoton, Knox Ch.....	20.00	do do Sab So.....	8.00	Floss and Medonte.....	12.00
Saltfleet, Cheyne Ch.....	11.00	Pickering, Erskine Ch.....	2.91	Knoxville.....	4.00
Mrs A Wilson, Prn Cheyne Ch	3.00	Waterdown.....	15.00	Bequest of the late Alex Bis-	
Binbrook, Knox Ch.....	17.00	Greenbank.....	16.30	sett, of East Williams, per	
Florence and Dawn.....	18.00	N Plympton, Smith Ch.....	6.00	his Executors.....	50.00
Anonymous, Cornwall.....	10.00	Erin.....	6.00	Beverley.....	59.00
Nepean and Bell's Corners.....	17.29	do Sab So.....	2.00	Blenheim, St Andrew's.....	8.00
Stratford, St Andrew's.....	25.00	Toronto, Knox Ch.....	30.00	Berlin, St And. ew's.....	10.00
Friend, Canfield.....	6.00	do do Saskn.....	25.00	Pickering.....	20.00
Inverness.....	11.67	Kippen.....	30.55	Mountain, St Andrew's.....	7.00
Thornhill.....	20.00	Claremont.....	10.00	Milton, Knox Ch.....	5.00
Theford, Knox Ch.....	11.57	Lobo, Melville Ch.....	14.38	Avonton S So, for Education	
Oshawa Sab So, add.....	20.00	Teeswater, Westminster Ch.....	26.54	of Indian children at Sas-	
Dunwich, Duff's Ch.....	24.00	Brampton.....	60.00	katchewan.....	21.00
Minesing, add.....	5.79	Friend, Cote des Neiges.....	3.00	Scarborough, Knox Ch.....	38.80
Craigburst.....	6.80	Markham, St Andrew's and		Harriston, Knox Ch.....	5.00
Midhurst.....	3.50	Cedar Grove.....	20.00	Winslow.....	4.00
McCrae's Settlement.....	5.00	Hampten.....	5.50	Port Albert.....	3.00
Toronto, East Ch, add.....	37.02	Kilsyth.....	3.41	Napanee.....	8.00
A Clark, Smith's Falls.....	50.00	North Derby.....	1.00	Weston.....	25.00
Brooklin, add.....	13.00	Wingham.....	30.00	Woodbridge.....	9.00
Friend.....	2.00	Ridgetown & Kilmarnock.....	15.00	Weston Sab So.....	15.25
Toronto, West Ch, add.....	3.00	Landsdown.....	1.12	Winnipeg, Knox Ch.....	30.00
Kinloss and Bervie, add.....	2.35	Watford.....	15.00	Hornby.....	1.50
Derry West.....	14.00	Watford, special, China.....	5.00	Almonte, St John's, add.....	2.00
Penetanguishine and Wye-		Chatham, St Andrew's.....	37.20	do do Bible class.....	5.00
bridge.....	5.00	Friend, Chatham, Trinidad	1.00	North Bruce.....	39.00
Centreville.....	15.00	do do N Hbrides.....	1.00	Embro.....	60.00
Storrington & Glenburnie.....	25.00	do do China.....	1.00	Huntingdon, St Andrew's.....	30.00
Pittsburgh.....	16.00	Woodville.....	46.93	Rev S J Taylor, Mattawa.....	5.00
Brusel's, Knox Ch.....	25.00	Montreal, Nazareth St S So.	15.00	Comber.....	4.00
Wilton.....	13.00	Mille Isles.....	5.00	Dungannon.....	6.00
Lingwick.....	4.00	Mount Pleasant.....	4.25	Toronto, Cooke's Ch.....	110.00
East Oxford, St Andrew's.....	18.00	Bayfield Road.....	10.33	West King.....	15.00
English Settlement.....	30.61	Berne.....	7.00	Bolton, Cayen Ch.....	20.00
Congregational, &c, Contri-		Bayfield Road Sab So.....	3.67	Vaughan, Knox Ch.....	23.00
butions to Deficit,		Ayr, Stanley St.....	40.00	do do Sab So.....	12.00
Wakefield, special.....	20.00	Carlingford.....	10.00	St Helen's.....	17.00
	\$40256.54	St Catherine's, Knox Ch.....	80.00	Whitechurch.....	27.00
		do do S S, China.....	10.00	Fullarton.....	19.22
		do do S S, India.....	10.00	Avonbank.....	7.84
		Ivy.....	4.60	Caledon, St Andrew's.....	10.00
		Penetanguishene and Wye-		Mono East.....	10.00
		bridge.....	12.00	Mono Mills.....	5.00
		East King.....	9.50	Ayr, Knox Ch.....	52.00
		Helstein and Fairbairn.....	8.19	St George, add.....	4.00
		York Mills.....	7.89	Tilbury East.....	13.20
		North Carradoc.....	3.70	Perth, St Andrew's, add.....	13.00
		Gravenhurst, Washago and		Lunenburg.....	3.00
		Sovern Bridge.....		Floss, Knox Ch Mission Stat.	4.00
		Wick.....	10.00	Boston Ch, Esqueing.....	10.00
		Milbank.....	20.00	Seaforth.....	30.00

Point Edward	27.00
Oshawa, add	1.84
Dalhousie Mills and Cote St George	10.00
Eadie's Station	14.00
Juvenile Mission Scheme for Orphans at Indoro, India	125.00
Priceville	11.00
Brucefield, Union Ch Sab So, China	8.78
West Tilbury	10.00
Scarland Missy's Association	7.00
Corborough, Melville Ch	9.75
do Knox Ch, add.	1.00
Acton, Knox Ch	10.01
do do Sab So	5.03
Saltfleet, Cheyne Ch	8.20
Mrs A Wilson, Ptn Cheyne Ch	5.00
Binbrook	13.00
Nepean and Bell's Corners	5.70
Stratford, St Andrew's	10.00
do do S.S. India	5.00
Amherstburgh	5.00
Thornhill	10.00
Theford, Knox Ch	11.57
Oshawa Sab So, add, China	10.00
Goderich T'ship, Union Ch	4.75
Dunwich, Duff's Ch	11.00
Minesing	5.00
Craighurst	2.50
A Clark, Smith's Falls	50.00
Kincardine, Knox Ch	21.00
Sydenham, St Paul's	4.00
Osgoode	6.00
South Gowar	13.12
N Mountain	17.83
Derry West	5.00
Millbrooke	22.00
Centreville	21.00
Millbrooke S Sc, for Orphans at Indoro, India	15.00
Storrington & Glenburnie	5.00
Pittsburga	5.00
Brussel's, Knox Ch	10.00
Lacaute, Henry's Ch	15.79
East Oxford, St Andrew's	10.40
Harwich	20.00

\$6132.31

COLLEGES ORDINARY FUND.

Received to 2nd March, '80.	\$4672.17
Coldsprings	30.00
Scarborough, Knox Ch	108.55
Camachio, Knox Ch	3.25
Alma	17.00
Nichol, Zion Ch.	12.00
Ginton, Willis Ch.	43.10
Guelph, Knox Ch	30.00
do do Sab So	42.00
Beaverton Sab So	22.00
Elora, Knox Ch	14.03
Admaston, Barr's Settlement and Douglas	9.00
Durham	4.87
Toronto, Central Ch.	15.60
Grafton	17.00
North Mara and Longford	8.00
Longwood, Guthrie Ch	7.60
Carradoc, Cooke's Ch	2.00
Ottawa, Bank St	50.00
Toronto, College St	75.00
Ottawa, St Andrew's	30.00
Scarborough, Melville Ch.	17.00
South Plympton	5.00
Oro, Knox Ch	10.40
Caledonia, Sutherland St	16.00
St George	8.00
Springville	6.00
Bethany	21.00
Orillia, add	10.00
Guelph, Chalmers' Ch S Sc.	3.00
Boon	12.90
Chingacousy Ist	16.00
Langside	20.00
Waterdown	8.10
Greenbank	63.15
Ingersoll, Knox Ch	

Prince Arthur's Landing	6.00
Fort William	6.00
Erin Sab So	10.00
Toronto, Knox Ch	400.00
West Braut	4.40
Moore, Burn's Ch	10.00
Markham, St Andrew's and Cedar Grove	20.00
Wingham	29.60
Ridgetown and Kilmarnock	15.00
Chesley	14.00
Landsdown, add	0.10
Peterborough-St Paul's	50.00
Chatham, St Andrew's	45.00
Woodville.	38.45
Bayfield Road.	9.00
Berno	4.00
Carlingford	10.00
St Catherine's, Knox Ch	57.00
Ivy	4.00
Pinkerton	6.00
Penetanguishene and Wye-	6.00
bro	5.00
Douglas	2.00
Kinloss and Bervie	4.00
Yorkmills	4.00
Gravenhurst, Washago, and Severn Bridge	6.03
Millbank	7.00
St Thomas	48.00
Glenallan	18.00
Hollin	20.00
St Catherine's Ist	50.00
South Delaware, Burn's Ch.	2.00
De. aware, St Andrew's	2.00
Forest	12.00
Kilbride	1.45
Saugeen, St Andrew's	10.08
Craabrooke	9.00
Newtonville	9.95
Kendall	12.00
Brockville, 1st Pbyn Ch	26.70
Glammiss	10.00
Ethel	2.00
Rockey Saugeen	2.00
Hillsburgh	4.67
Bethesda	12.00
Alnwick	7.00
North Augusta & Fairfield	2.00
Perrytown	1.00
Lynedoch	4.95
North Westminster	10.00
McIntosh and Bolmore	5.75
Caledon, Melville Ch	6.00
Floss and Medonte	12.00
Knoxville	2.00
Bienheim, St Andrew's	4.00
Berlin, St Andrew's	7.10
Pickering	8.00
Bolleville, John St.	70.00
East Ashfield	2.00
Fordyce	2.00
Weston	18.00
Woodbridge	6.10
Uxbridge	20.00
Beckwith, Knox Ch.	15.00
Almorte, St John's	16.00
North Bruce	21.78
Embro	49.45
Comber	2.00
Toronto, Cooke's Ch	175.00
West King	13.12
Bolton, Caven Ch	20.00
Vaughan, Knox Ch	16.08
Caledon, St Andrew's	5.00
Monc East	2.50
Mono Mills	2.70
Kincardine, Chalmers' Ch	4.12
St George, add	0.50
Ashfield	12.00
Seaforth	50.00
Oshawa	33.42
West Tilbury	6.00
Acton, Knox Ch	20.00
Saltfleet, Cheyne Ch	6.00
Binbrook	7.50
Stratford, St Andrew's	20.00
Amherstburgh	2.50
Thornhill	8.00

Ailer, Craig	8.66
Carlisle	4.00
Minesing	2.50
Craighurst	2.00
Manchester	4.50
Smith Hill	4.50
Brooklin	6.00
Lutona	5.00
Kinloss & Bervie	3.00
Millbrooke	12.00
Centreville	15.00
Storrington and Glenburnie	15.00
Pittsburgh	9.00
Brussel's, Knox Ch	19.00
East Oxford, St Andrew's	9.00

\$720.64

KNOX COLLEGE ORDINARY FUND DEBT.

Received to 2nd March, '80.	\$192.35
Wingham, per Dr McDonald	22.00
Durban, per Rev J McMillan	16.00
Priceville, do	8.60
Holstein, do	7.80
Arthur, do	12.50
Dundalk, do	7.00
Proton, do	3.00
A member of Dunnville Cong per Rev G A Yeomans	2.00
Mr Smith, Arthur, per Rev J McMillan	1.00

\$272.25

KNOX COLLEGE BURSARY FUND

Received to 2nd March, '80.	\$473.25
Hamilton, Knox Ch, one half	25.00
Galt, Knox Ch	10.00
M C Cameron, Goderich	60.00

\$608.25

KNOX COLLEGE BUILDING FUND.

Received to 2nd March, '80.	\$1795.35
North Bruce, per Rev J Scott	43.50
Alex Kippen, N Easthope	5.00
Orono & Kendall, per Rev A Leslie	6.00
Wm Coyle, Brighton, per Rev A Young	3.00
Colborne, per Rev A Young, R Mulholland, Cobourg, per Rev A Young	13.50
John Russell, Baltimore, per Rev A Young	10.00
Bowmanville, per Rev A Y.	112.00
Mrs J S Steele, Oshawa, do	10.00
James Milligan Lindsay, per J R McNoillie	4.00
St Helen's, per Rev R Leask	25.00

\$2039.35

MANITOBA COLLEGE ORDINARY FUND

Received to 2nd March, '80.	\$1772.32
Cuesley	16.54
Hamilton, McNab St	40.00
Guelph, Chalmers' Ch S Sc.	15.83
Home Mission Committee, Maritime Provinces	100.00
Ridgetown and Kilmarnock	5.00
Kinloss and Bervie	5.49
St Catherine's Ist	20.00
Scarborough, St Andrew's	13.12
Brookville, 1st Pbyn Ch.	5.00
Bolton, Caven Ch	5.62
Vaughan, Knox Ch	6.64
Seaforth, Knox Ch	10.00
Emerson	3.00
St Helen's	5.00
Whitechurch	7.00
Nassagaweya	8.00
Campbellville	10.00
Brussel's, Knox Ch	3.00

\$2034.53

Widows' Fund.

Received to 2nd March, '80..	\$61.96
Coldsprings.....	15.00
Camlaachie, Knox Ch.....	3.70
Alma.....	12.60
Nichol, Zion Ch.....	9.00
Guelph, Knox Ch.....	10.00
Rev Wm Donald.....	11.00
Grafton.....	2 65
New Westminster Ladies' Miss's Association.....	23.00
Morewood.....	8.48
Langside.....	2 51
Chatham, St Andrew's.....	16.00
Montreal, Erskine Ch.....	32.00
Bayfield Road.....	3 00
Berne.....	3 00
Toronto, East Church.....	10 60
Millbank.....	7 00
St Thomas.....	38.00
Glenallan.....	4 60
Hollin.....	5.00
Kilbride.....	1.08
Cranbrook.....	3.00
Brockville, 1st Pbyn Ch.....	23.00
Molesworth.....	3.52
Perrytown.....	2.00
Pickering.....	9.60
Bellerille, John St.....	20.00
Uxbridge.....	4.00
Winepege, Knox Ch.....	12.36
Williamstown Hephzibah Ch	2.44
Almonte, St John's.....	11.00
Comber.....	3.00
Markham, Brown's Corners.	1.00
West Tilbury.....	1.00
Wepean and Bell's Corners.	2.30
Mining.....	2.30
Craighurst.....	2.00
Brooklin.....	5.60
Caledon, Melville Ch.....	7.04
Pictou.....	7.00
	\$399.75

With Rates from Revds P Scott, W Donald, \$16; D L McKechnie, Prof McLaren, W Scott, H Taylor, \$12; R C Moffatt, J McMechan, T Wilson R Hume, R Jamieson, J W Wellwood J Abraham, \$16; T McGuire, D McKenzie, G Crow, J L Murray, Wm Park, J Cameron, Millbrook, A B McKay, J M Macalister.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd March, '80..	\$2455 64
Guelph, Knox Ch.....	19.48
Egmont, Fairbairn Station	1.60
Darham.....	12.72
Toronto, Central Ch.....	15.00
Legacy of the late Alex Muir, T'ship of York, per his Executors.....	50.00
Lachute, 1st Ch.....	9.00
Grafton.....	5.00
Ottawa, St Andrew's.....	109.00
Oro, Knox Ch.....	3.00
Chippaws.....	4.00
Caledonia, Sutherland St.....	4 01
St George.....	7.00
Springville.....	12.25
Bethany.....	7 50
West Winchester.....	20.00
Langside, add.....	6.25
Erin Sab Se.....	3 60
Toronto, Knox Ch.....	62.00
Wingham.....	12 00
Hidgetown and Kilmarnock.	10.00
Chatham, St Andrew's.....	10.00
Rodgerville.....	11.40
Bayfield Road.....	3 00
Berne.....	3 00
Ayr, Stanley St.....	16.80
St Catherine's, Knox Ch.....	35.00
Ivy.....	4.00
Mount St Andrew's.....	12.00
Kinloss and Bervie.....	5.00

Gravonhurst, Wazhago, and

Severn Bridge.....	4.00
St Thomas.....	18.00
Glenallan.....	4 01
Hollin.....	5.00
St Catherine's 1st.....	20.00
Rorest.....	7.00
Kilbride.....	0.82
Saugeon, St Andrew's.....	2.47
Newtownville.....	2 00
Kendall.....	3.00
Kincardine, Knox Ch.....	12 00
Molesworth.....	3.00
Bethesda.....	6.00
Alnwick.....	6.00
Lynedoch.....	5.85
Loudesborough.....	3.51
Floss and Medonte.....	5 00
Knoxville.....	3.00
Berlin, St Andrew's.....	5.00
Pickering.....	9.00
Holleville, John St.....	10 00
Emmiskillen.....	2.00
Uxbridge.....	6 00
Weston.....	7 46
Woodbridge.....	3.00
Beckwith, Knox Ch.....	10.00
Williamstown, Hephzibah Ch	5.00
Almonte, St John's.....	11 00
North Bruce.....	10.11
Montreal, Knox Ch.....	20.00
Comber.....	1 01
Toronto, Cooke's Ch.....	30 00
Bolton, Caven Ch.....	7 51
Vaughan, Knox Ch.....	5.23
Caledon, St Andrew's.....	5.08
Mono East.....	2.51
Mono Mills.....	2.50
Seaforth.....	10.00
Oshawa.....	10.63
West Tilbury.....	1.00
Brucefield, Rev J Ross Cong	5.50
Acton, Knox Ch.....	7 85
Saltfleet, Choyne Ch.....	6.00
Binbrook, Knox Ch.....	7.50
Florence and Dawa.....	1 00
Stratford, St Andrew's.....	5.00
Thornhill.....	5.00
Brooklin.....	5 00
Penetanguishene and Wye- bridge.....	5.00
Millbrook.....	10.55
Centerville.....	12.00
Brussel's, Knox Ch.....	8 00
East Oxford, St Andrew's.....	1.00
Orillia.....	4.00
Dover, Chalmers' Ch.....	5 00
East Williams, St Andrew's	6.40
Cambray.....	2.62
Pictou.....	8.00
Fordwich.....	3.30
	\$3312.55

Ministers Rates Received to 2nd March, 1880.....	926.40
With Rates from Revds W Donald \$13; Jno McKenzie \$3; R C Moffatt \$3 50; N Patterson \$3.25; T Wilson \$2.5; R Hume \$2 50; J W Wellwood \$4; J Abraham \$6; W T Canning \$2.50; T Mc- Guire \$4; G Crow \$3 25; J Hastie \$5; M Danby \$3; J S Lochead \$5; W Park \$4; W Cochrane \$27; J McAl- pine \$18; Jas Cameron, Mill- brook \$4; A Glendinning \$3; J M Macalister \$3.....	119.50
	\$1045.90

MONTREAL COLLEGE ORDINARY FUND.

Received to 2nd March, '80..	\$ 5.00
West Winchester.....	10.00
	\$15.00

CONTRIBUTIONS TO SCHEMES OF THE CHURCH.

Received to 2nd March, 1880, less amounts from St Tho- mas \$225, St Catherine's 1st \$350, Chinguacousy 1st \$92, and Alma \$149 to Schemes \$816.....	719.71
Fergus, Melville Ch.....	75.00
	\$794.61

WELLAND CANAL MISSION.

Toronto, Knox Ch.....	\$10.00
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RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO APRIL 4th, 1880.

FOREIGN MISSIONS.

Acknowledged already.....	\$5353.54
St Ann's, C B, add.....	1.00
Cavendish & N Glasgow, PEI	50.00
Bequest of Mrs Thos Wil- hamson, lato of Dart- mouth.....	49.00
Shelburne.....	20.69
Little Harbour and Fisher's Grant.....	3.85
United Ch, New Glasgow.....	215.63
Blue Mountain, Pictou.....	11.00
Princeton, P E I.....	140.00
St Paul's, Woodstock.....	12.25
St Paul's Ch, Truro.....	65.00
Framboise, C B.....	2.00
Millford.....	16 00
Campbelltown, N B.....	39.00
St Andrew's Ch, Little River	6.00
New Annan.....	6.00
Zion Ch, Charlottetown.....	30.00
St Croix.....	3.00
Grand River, C B, add.....	7 25
St John's, Yarmouth.....	17.00
Whycocomah, C B.....	72.50
Bedeque, P E I.....	60.00
Greenock Ch, St Andrew's.....	8 00
St James Ch, Charlottetown	70.00
Union Centre & Lochaber, add	6 45
Loch Lymond, C B.....	3.00
Valleyfield, P E I.....	25.85
Capt Matheson, per Donald Matheson, St Peter's Road Cardigan.....	7.50
Union Ch, Hopewell.....	124.31
St Andrew's, Halifax, 1 year	62.50
Kentville & Wolfville.....	9.00
St John's P Ch, St John.....	20.00
Tatawngouche, add.....	1.00
Vale Colliery and Suther- land's River, add.....	20.90
Vale Colliery funds remain- ing from extinct Juvenile Temperance Organization.....	5.00
Bocabec and Waveig, N B.....	6.00
Clyde and Barrington.....	10.00
Nashwaak and Stanley.....	5.00
	\$6485.55

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already.....	\$308.25
Oxford, Cumberland Co, col- by Janie Hingley.....	1.05
St Paul's S S, Hamilton, Ont, for Native Teacher in the New Hebrides.....	15.00
Sab Se at Oakville, Ont, for Monitor in Trinidad.....	25.00
St Andrew's Sab S, Halifax, proceeds of Mission Enter- ment.....	10 00
Shelburne.....	25.60

SS of Zion Ch, Charlotte'tn.	53.86
Malagawatch, add	1.75
St Andrew's Ch S S Co, Missy Society, St John	20 00
Loch Lomond, C B	3 00
Spring Hill Sab Soc	12 22
Yarmouth, St John's Ch S S	22 00
Brown's Creek Sab S, P E I	14.34
Sarnia Sab S, Ont, per Miss Machler, Kingston	35.00
A friend for Trinidad Mission	10.00
1st Cong, Truro	2.26
do Stewiacke Road Sect'n do Harmony	3.33
do do	6.87
Blackville & Derby, N B	16.00
St Andrew's S S, Chatham	15.21

\$3114.14

HOME MISSIONS,

Acknowledged already	\$4585.60
Cavendish & N Glasgow, PEI	31.69
Bequest of Mrs T Williamson, late of Dartmouth	40.09
Little Harbour and Fisher's Grant	4.75
Lake Ainslie, C B	4.00
Blue Mountain, Pictou	11.09
Princeton, P E I	39.61
New Annan	4.40
Zion Ch, Charlottetown	20.00
St John's, Yarmouth	15.00
Bedeque, P E I	16.10
Greenock Ch, St Andrew's	6.00
St James Ch, Charlottetown	40.00
Loch Lomond, C B	3.00
Valleyfield, P E I	20.10
St Andrew's, Halifax, 1/2 year	40.13
Bocabec and Wawaig, N B	6.00
Clyde and Barrington	8.00
Harvey, N B	4.50
Nashwaak & Stanley, N B	4.52

\$4843.37

SUPPLEMENTING FUND.

Acknowledged already	\$4020.99
Ladies Rel. and Ben. Society Coldstream	4.50
Cavendish & N Glasgow, PEI Shelburne	10.60
St Paul's Ch, Truro, add to \$56	10.00
Campbelltown, N B, add	17.19
New Annan	6.00
Zion Ch, Charlottetown	12.34
St John's, Yarmouth	13.00
Part Bequest of Isaac Logan, Truro	150.00
Bedeque, P E I	40.00
Greenock Ch, St Andrew's	7.00
St James Ch, Charlottetown	29.00
Loch Lomond, C B	2.00
St Andrew's, Halifax, 1/2 year	22.50
Tatamagouche, add	1.00
Bocabec and Wawaig, N B	7.00
Nashwaak and Stanley	5.55
Chalmers Ch, Halifax	34.00

4405.07

COLLEGE FUND.

Acknowledged already	\$5943.66
Cavendish & N Glasgow, PEI	15.00
Shelburne	15.00
Little Harbour and Fisher's Grant	1.21
Baddeck, C B, add	1.76
Forks Baddeck, add	0.41
Interest	38.19
Tabusintac & Burnt Ch, N B	6.00
Princeton, P E I	26.06
St Paul's Ch, Truro	87.00
Interest	93.44
Zion Ch, Charlottetown	10.00
Bedeque, P E I	40.00

Musquodoboit Harbour	5.00
St Stephen's Ch, St John	23.15
St James Ch Charlottetown	20.08
Union Conto and Lochaber	5.00
Loch Lomond, C B	2.00
St Andrew's, Halifax, 1/2 year	35.00
St John's Plyn Ch, St John	15.00
Bocabec and Wawaig, N B	4.00
New Kincairdine, N B	1.59
Nashwaak & Stanley, N B	2.68
Parrsboro	3.61

\$6337.47

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$1221.38
Cavendish & N Glasgow, PEI	8.00
Shelburne	4.00
Little Harbour and Fisher's Grant	3.95
Zion Ch, Charlottetown	10.00
St John's, Yarmouth	8.00
Loch Lomond, C B	2.00
Buctouche	2.00
Bocabec and Wawaig	2.00
Clyde and Barrington	1.95
Parrsboro	3.75

Minister's percentage.

Rev W Thorburne, for 1880	5.00
E D Miller, for 2 years	7.00
Joseph Hoag, for 1879	6.00
Wm Ross, for 3 years	8.25
Allan Simpson, for 1879	7.00
K McKee, do	3.61
A Ross, Har Grace do	4.00

\$1307.99

BURSARY FUND.

Acknowledged already	\$398.40
Antigonish	5.00
St Paul's Ch, Truro	15.00
St Andrew's Halifax, 1/2 year	15.60

\$433.40

The Ladies of the Congregation of Sharon Church, Stellarton, Pictou County, N. S., have forwarded a box of Clothing, chiefly for children, valued at \$49 to Rev. John Morton, Trinidad, for the benefit of his Station. Conveyed free of charge to Trinidad by G. P. Mitchell & Sons, Halifax.

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARREN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES STREET, MONTREAL, TO 12th APRIL, 1880.

Acknowledged to 10 Mar.	\$13,908.67
Oro, Knox Ch	3.03
Chippawa	4.00
Quebec, Chalmers Ch	127.86
West Winchester	50.00
North Mary and Longford	6.01
Egagactawan	1.05
Doc Lake	1.93
Spence	0.53
Leggsboro	0.45
P J G, Maitland, N S	5.00
Whitechurch	16.00
McNab	20.00
A friend, Point St Charles	5.00
Erin	8.00
Erin Sab Soc	3.00
Preoffine	7.35
West Flenboro	21.00
Montreal, Nazareth St Sab S	15.00
St Catharines, Knox Ch	68.00

Morewood	15 00
Woodstock, Ont, Children's Parlor Concert, per Mrs David White	0 40
Londonbrook, Knox Ch	8 00
Cranberry	1.85
Perrytown	4.00
do per Miss S Waddle	3.30
do per Miss B Hamill	2.60
Oakville, per A W Gray	1.52
Ridgetown	10.00
Rookey Saugen, Burn's Ch	2.40
Caledon, Knox Ch	5.09
St Andrew's, Mountain	15.30
St Andrew's, Hecksto	1.18
South Mountain	3.84
A friend, London, Ont	2.00
Cheltenham	5.00
Pickering, St Andrew's	10.69
Almonte, St John's	22.60
Per Mrs Tompleton, York	5.00
Perth, St Andrew's	13.00
Stratford, do Sab Soc	15.00
do do	5.00
Jas Neilson, Galt	1.90
Jarvis, add	20.30
Walpole	2.00
Rev R Hamilton, Motherwell	4.00
Spring Hill, N S	4.00
St John, N E, St John's Ch	5.00
Clinton, Willis Ch	17.00
Vaughan, St Andrew's & St Paul's	29.00
A MacNab, Rockwood, O	10.00
McNab, do	2.60
Laversham, Que	11.00
Corwalli, Knox Ch	2.00
North Gower	5.60
Agincourt Sab Soc	15.00
Col by Miss Cameron, Amherstburgh	7.00
Victoria	1.00
Mitchell, Dr Dunsmore's Bible class	15.00
Charlottetown, St James	20.00
Grand Falls, N B	68.00
J Mickle, Gualph	5.00
Rochesterville	5.00
do Bible class	5.06
Per C J Munro, Port Elgin, N B	10.00
Per Moses Priest, Blue Mountain, N S	17.25
R McNaughton, Riverton, NS	1.25
A friend, per Rev T Cumming Stellarton, N J	1.00
Bowmanville, St Paul's	30.00
do do S S Co	25.40
Kinloss	5.00
Winthrop	3.00
Fergus, Melville Ch	50.00
Harrington	13.68
Galanaque, St Andrew's	12.00
Port Albert	1.25
Arnprior	20.00
Toronto, St Andw, Jarvis St	15.03
Belmont	22.00
Jas Sheils, Belmont	1.00
Jas Craig, do	1.00
J Campbell, do	1.00
D Ferguson, do	1.03
Bethany, Huron	2.00
Napanee	6.00
McKillop, Duff's Ch	13.00
Guelph, Chalmers Ch	50.00
Janisil, 2nd Ch	34.00
Guelph, 1st Ch	15.00
Walkerston, St Paul's	4.00
South Plampton	8.00
Toronto, Charles St	39.00
Oshawa Sab S, add	7.25
Port E'gin, Ont	19.50
Lakefield & N Smith Sab Soc	23.00
Puslinch, Duff's Ch	20.00
Sydenham, Knox Ch	4.00
Nissouri South	15.00
Hamilton, McNab St Sab Soc	60.00
Ennisillen, Whitty	4.50
Brucefield, Union Ch	24.85

Hamilton, Knox Ch	22.00
South Kinloss & Luoknow	18.89
Rylston	10 00
Hamilton, McNab St	12 10
King, St Andrew's	17.50
Shelburne	10.00
Leaskdale	9 00
Georgina, Knox & Cooke's Chs	2.00
Toronto, West Ch	15 00

Per Rev. Dr McGregor,
Halifax:—

Canadian & N Glasgow, PEI	40.00
D McL of S, saved by giving up the use of tobacco	4.00
Shelburne	11.60
Little Harbour and Fisher's Grant	12.23
Blue Mountain, Pictou	11.65
Salem Ch, Greenhill	13.10
Truro, St Paul's Ch	15.00
Charlottetown Zion Ch	20.00
Yarmouth, St John's	13.00
Greenock Ch, St Andrew's	3 09
Halifax, Poplar Grove	42.00
Loch Lomond, E B	3 00
Capt Matheson, per D Matheson, St Peter's Road, Cardigan	7 50
Valleyfield, P E I	23.00
Halifax, St Andrew's, 1 year	12.50
Bocabec and Waweig, N B	2.00
Clyde and Barrington	1.59
Nashwaak and Stanley	1.25

Per Rev Dr Reid, Toronto:—

Camlachie, Knox Ch	5.05
Alma	12.70
Nichol, Zion Ch	12.00
do do Sab Se	4.40
Alma do do	9.57
Guelph, Knox Ch	20.05
do do Sab Se	26.00
Toronto, Central Ch	20.00
Grafton	3.00
Toronto, College St	13.00
Caledonia, Sutherland St	7.00
Ottawa	10.00
A C M R, Mosa	5.00
Lanside	6.00
Chinguacousy 1st	15 04
Paris, River St	8 00
do do Sab Se	7.00
Toronto, Knox Ch	67.85
Brampton	37.00
Markham, St Andrew's and Cedar Grove	25 09
Watford	17.70
Chatham, St Andrew's	15.00
Friend, Chatham	1.50
St Mary's, 1st Sab Se	20 09
Bayfield Road	16.00
Borne	6.04
Ayr, Stanley St	25.10
Ivy	4.00
East King	9.50
Gravenhurst, Washago, and Severn Bridge	4 00
Millbank	12.40
St Thomas	16.00
Glenalla	4.09
Hollin	10 00
St Catherine's 1st	60.00
do Sab Se	50.09
Hamilton, St John's Sab Se	15.10
Kilbride	4.95
Saugeen, St Andrew's	6.00
Toronto, West Ch Sab Se	10.35
Brockville, 1st Plyn Ch	36.00
Ethol	3.00
Molesworth	8.10
Bethesda	13.10
Alnwick	5.10
Caledon, Melville Ch	6.50
Woss and Medonte	15.60
Blenheim, St Andrew's	4 00
Bellefleur, John St	15.00
Uxbridge	15 00
Weston	18.00

Woodbridge	8 00
Winnipeg, Knox Ch	30 00
North Bruce	26.78
Cumber	1.13
Toronto, Cooke's Ch	59.00
Bolton, Cayne Ch	10.60
Vaughan, Knox Ch	28 00
Caledon, St Andrew's	10 00
Mono East	10.00
Mono Mills	5.00
Oshawa	3.42
West Tilbury	1.00
Crowland Missy Association	3.25
Saltfleet, Cheyno Ch	8.50
Mrs A Wilson, Prn Cheyno Ch	2.00
Binbrooke, Knox Ch	13 00
Florence and Dawn	7 09
Thornhill	5.95
Oshawa Sab Se	7.62
Ailsa Craig Sab Se	4.00
Minesing	5 00
Craighurst	3 00
Brooklin	3.00
Penetanguishene and Wye-bridge	5 01
Millbrook	21.00
Centerville	21.00
Brussell's, Knox Ch	14 00
East Oxford, St Andrew's	5 00

\$16,750.48

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORRESTER & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO MARCH 31st, 1890.

Already acknowledged	\$52,729.26
Ebenezer Ch, Salt Springs, N S	18.00
St Ann's, CB	12.00
R Brown, Merigomish, N S	22 25
Rev Wm Maxwell's Cong, Fisher's Grant, N S	24.00
Rev W Thornburn, Bermuda	20.00
Thos Cook, La Have, N S, 2nd instalment	5.33
Rev John McMillan, Truro, N S, 2nd instalment	100.00
M McLeod, Framboise, CB	1.00
West Bay Cong, N S	14 82
W McDonald, Mabou, C B	13.00
D Skinner McDonald, Mabou, C B	20.00
John McKeen, Clayton Farm Mabou, C B	10 00
Murd. McPhail, Mabou, C B	25.70
Hardwood Hill, N S	47.00
Blue Mountain, N S	67.95
Upper Stewiacke, N S	75.00
Rev J F Forbes, Lochaber, balance	56.00
Miss A Miller, Cocaigne, NB	1.00
Abner Crowdis, Baddeck, CB	4 00
J Skioch, St John's, N F	12.16

\$53,277.75

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

James Croit, Montreal, Treas

London, St Andrew's Ch	20.00
Beechridge, Rev John Macdonald	9.00
Londesboro, Rev J S Lee-head, add	2.85
Portb. Rev Dr Bain, add	15.49
Vaughan, Rev Wm Aitken	16.00
Charlottetown, P E I, Rev K Macleannan	25 00
Stratford, Rev E W Waits	20 00
East Williams, Rev J Wells	12.09
Lachino, Rev Donald Ross	67.25

JUVENILE MISSION SCHEME.

Miss Machar, Kingston, Treas.,

Annan Sab Se	12.00
Norwood Sab Se	25.00
Ormsdown Sab Se	25.00
Portsmouth Sab Se	15.00
St John, N B Sab Se	20.00
Scarboro' Ladies Associat'n	35.00

QUEEN'S COLLEGE ENDOWMENT.

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

Already acknowledged... \$65,193.07

Kingston.	
McKilvy & Birch	2 on 200 40.00
H Yates	2 on 250 100.00

Guelph.	
D Stirton	1 on 50 25.00
J Innes	in full 25.00
Capt Gordon	2 on 500 100.00
C Davidson	2 on 100 20.00
Rev. J C Smith	2 on 200 40.00
D Kennedy	in full 10.00
W Johnston	2 on 50 25.00
D Guthrie	1 on 100 20.00
J Davidson	2 on 15 5.00

Madoc.	
W Fuller	2 on 25 5.00

Pinkerton.	
J Mordy	2 on 10 25.00
W Clark	2 on 50 10.00

Hamilton.	
J Robertson	in full 25.00
J James	2 on 50 10.00
J Glasgow	2 on 50 10.00
J McHecker	2 on 20 10.00
D H Hunter	2 on 10 5.00
R A Bruce	2 on 200 40.00
J J Laidlaw	2 on 100 20.00
J H Park	2 on 10 25.00
A Harvey	in full 100.00
C Morrison	do 12.50

Toronto.	
Mrs E W Osler	20.00

Landsdowne.	
H Bradley	2 on 5 1.00
J McCormich	2 on 10 2.00
J Turner	2 on 5 1.00

Ottawa.	
R C Morris	bal on 150 50.00
G W Bangs	1 on 250 50.00
J Scrivner	2 on 25 5.00
Rev. A F Kemp	2 on 10 25.00
Mrs Hopkirk	in full 12.00
A A Henderson	2 on 100 20.00
W B Smillie	2 on 200 40.00
Rev. D M Gordon	2 on 100 250.00
J Roberts	2 on 100 20.00
J Simpson	2 on 100 20.00
W G Hopkirk	2 on 100 23.00

Galt.	
T Scott	2 on 100 20.00
A Hood	in full 5.00
R Wilkinson	do 10.00

Rosemount.	
Rev. W Anderson	10.00
Williamstown.	
J Y Cameron	2 on 10 25.00

<i>Pickering.</i>			S Thomson..... 2 on 50	10.00	Byers & Matthews. 1 & 2 on 100	50.00				
Rev. J J Cameron..	2 on 100	20.00	J L Patterson	1 on 19	5.00	Miss Gorham	2 on 100	20.00		
Mrs J J Cameron...	2 on 100	20.00	<i>Warkworth.</i>							
<i>Lancaster.</i>			A Douglas.....	2 on 20	4.00	R F Pegon	1 on 10	5.00		
A R McLennan.....	2 on 15	3.00	W Beattie.....	2 on 10	2.00	W McLaren	2 on 10	5.00		
A H McLennan....	2 on 5	1.00	A Runciman.....	2 on 7.50	1.50	A McLaren, Sr.	2 on 15	5.00		
D McNicol.....	1 on 10	4.00	W E Bartlett.....	2 on 5	1.00	C Anderson	5.00	5.00		
J McLean.....	2 on 25	5.00	Mrs Bartlett	2 on 5	1.00	J McFarlane	5.00	5.00		
A F McBean.....	2 on 15	3.00	J Douglas.....	2 on 20	4.00	D McFarlane.....	1 on 5	2.50		
J Gunn.....	2 on 10	2.00	<i>Belleville.</i>				A McLaren, Jr.	2 on 5	2.50	
D McLennan.....	1 on 500	100.00	Thos Ritchie.....	2 on 100	33.33	Total to 1st April, 1830... \$65,937.90				
W T McNaughton .	2 on 25	5.00	E B Fraiok.....	2 on 50	10.00	<i>Renfrew.</i>				
<i>Marham.</i>			Rev. R Campbell... 1 on 200	49.00	REV. JAMES ROBERTSON of Winni-					
Rev. J Carmichael..	2 on 100	12.50	J Mann	1 on 100	20.00	peg, acknowledges receipt of \$33				
<i>Scarboro'.</i>			C McDowell.....	1 on 100	20.00	from the Sabbath-School of Presby-				
L Armstrong.....	1 on 20	10.00	<i>Gananoque.</i>				terian Church, Barrie, in aid of the			
W Green.....	2 on 30	5.00	Jas Herbison.....	2 on 100	25.00	Foreign Mission Work of the Pres-				
J G Patterson.....	2 on 20	7.00								
Mrs G Patton.....	2 on 10	2.00								

He who says, "I will be happy some day," will never be happy at all. If we can't be happy now, with ten times the blessings that nine-tenths of God's creatures have, we shall never be happy though we live a thousand years.—KINGSLEY'

ICELAND, the region of intense natural cold, is full of religious warmth. The Word of God is the text-book of the people. Every home has its Bible, not just as an ornament, nor as the well-kept cherished marriage-gift, nor because of some undefined superstitious feeling of reverence, but for daily use. In Iceland the Bible is constantly read. As a consequence, Iceland is without a theatre or prison. There is no such office as sheriff. They own no cannon, and military drill is an unknown science.

CHRISTIANITY IN INDIA.

The *Bombay Guardian* of Feb. 7 extracts the following from the *Indian Christian Herald*:—

"The Chief Hindoo Priest in the district of Kairabon (Santhalisthan) was baptized on a profession of faith in Jesus Christ last Wednesday week. He had been an enquirer for some time before. He had lost all faith in idolatry about three years ago, but he was not brought to a knowledge of the truth as it is in Jesus till about eighteen months ago. He would have been baptized then, were it not for his unwillingness to part with his *poita*. 'Do let me,' he entreated the mission-

ary, 'become a Christian and keep the *poita*. I will take it off,' he continued, 'while I go down with you into the water, and I will put it on again.' But they felt they could not do that. It was a great trial for him to part with the sacred thread, and it took him more than a year to overcome in the conflict. Blessed be God, at last his grace conquered. He who had 'believed with the heart unto righteousness' could not remain any longer without 'confessing with the mouth unto salvation.' His relatives were very angry with him at first, and his wife threatened to destroy herself; but God has wonderfully softened their hearts since then.

"This man was, and is, held in great repute by the people of the village where he lives, and by the people of the neighbouring villages. 'Now that Bisso Nath has become a Christian,' they say, 'we also will think of the religion of Jesus.' They have proposed to hold a meeting among themselves and examine the doctrines of Christ, and if they find that it is the true religion they will come over to Christianity *en masse*."

—At the close of the last century there were just seven Protestant missionary societies; the seven have now grown to be 70. There were 170 missionaries when the century began; there are now 2,400 from Europe and America, more than 1,000 native preachers, and more than 23,000 other native helpers. Eighty years ago the whole sum raised for missionary enterprises was £50,000; now it is almost a million and a quarter.