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Facts from the Census.

 "BLUE BOOK" recently issued gives facts relative to the religious denominations in this country of which we, Presbyterians, should take careful notice. The figures to which we refer suggest the question whether we are, as a Church, holding our ground as compared with other Churches, and in relation to the entire population of the country. Are we doing the work to which God has called us, and for which He has planted us in this country? There is no doubt that, numerically, the Presbyterians are a powerful body. It is clear also that they are possessed of the elements which should, with God's blessing, make a Church strong, prosperous, and benevolently aggressive.

In 1851 there were in Upper Canada (Ontario), 204,148 Presbyterians; in Lower Canada (Quebec), 33,470; in Nova Scotia, 72,924. We have no returns relating to New Brunswick or P. E. Island. The proportion of Presbyterians to 1000 of the population was in Ontario 214; in Quebec 37; in Nova Scotia 263. In Ontario the Church of England and the Methodists were more numerous than the Presbyterians; in Quebec, the Roman Catholics and the Church of England; in Nova Scotia the Presbyterians were slightly in advance of any other denomination.


Let us now come down ten years to the Census of 1861. In Ontario the Presbyterians increased to 303,374 and to 217 in every 1000 of the population. In Quebec the numbers stood 43,735, and 39 in every 1000,—a very slight increase. New Brunswick now comes in for the first time, furnishing a total of 36,362, and 145 in every 1000. Nova Scotia in 1861 stood 88,755, being 268 per 1000. Taking the four Provinces together we had in 1861 a population of 472,496, being 153 per 1000 of the whole population. We were thus in 1861 slightly in advance of every other denomination

except the Roman Catholic. In that year the R. C.'s number 444 in every 1000; the Church of England 150; the Methodists 142; the Baptists 64.

Coming to 1871 we find Presbyterians numbering in Ontario 356,449; in Quebec 46,165; in New Brunswick 38,852; in Nova Scotia 103,539,—making in the four Provinces 545,005. This is, say, a fair advance on the population. But look at the proportion per 1000, as compared with 1861. The Baptists in 1871 rise to 68 per 1000; the Roman Catholics decrease to 428 per 1000; the Church of England shows a slight relative decrease (from 150 in 1861 to 142 in 1871); the Methodists increased to 162, while the Presbyterians increased only to 156. It is true that if we include P. E. Island the Presbyterians are the largest in point of numbers of the Evangelical denominations in the Dominion. Still, as the foregoing figures show, there is at least one denomination whose rate of growth is more rapid than ours. It becomes us to be watchful lest we neglect fields of work assigned to us by the Head of the Church, and lest we should fail to adapt our measures to the exigencies of time and place.

Numbers it is true do not necessarily constitute strength. A Church may be numerically weak and yet be doing work of the greatest possible value. On the other hand a Church may be at once large and lazy, and dead. God has given us numbers: let us make good use of the trust he has committed to us. Hundreds of thousands look to our Church for the means of grace. Our Home Mission field is widening in every one of the Provinces: it is indeed co-extensive with the Dominion, and the ancient and interesting colony of Newfoundland.

Opportunities.

 THE fields for mission work at home and abroad,—all the world over,—are so numerous that the evangelizing hosts of mini-

sters and missionaries are utterly unable to occupy all. For example, how many more labourers could find ample work in connection with the Presbyterian Churches in this Dominion? We do not hesitate to say that our mission stations could profitably be doubled, and that in some of the Provinces at least the number of our congregations could also be doubled. The fields are before us; but we have not yet the means to enable us to occupy them. Were our Church financially strong enough she might with great advantage multiply her labourers throughout the Dominion, so that the Gospel might be within reach of many who now never hear the joyful sound.

But it is when we look to heathen and half-heathen lands that we are startled with the increasing opportunities presented to the Church of Christ. There is no doubt that the stations in India and China, in Africa, and in the islands of the Pacific could be doubled in a single year if money and men were available. That is to say: there are spheres of labour invitingly open in vast numbers. From every mission that we read about there come appeals for more labourers. Witness our own Trinidad Mission, our New Hebrides Mission, and our fields in India and China.

The tidings from the mission fields show that past labours are bringing forth fruit, and that God is preparing the way for a rapid extension of Christianity. The Buddhist nunneries are being closed in China. At least sixty thousand people in Southern India have placed themselves under christian instruction during the past year. Ten thousand Teloogeois have been baptized. The King of Siam is "almost persuaded" to be a Christian. He affords the missionaries the amplest freedom for their work. Asiatic Turkey is increasingly accessible; and the demand for Christian teachers comes from unwonted quarters. Bitter enemies and persecutors are becoming trusted friends of the missionaries.

Thus it appears that the prayers of the Church for great success in mission work have been remarkably answered. It has been well asked, what will the Church do should the Lord continue to answer our prayers? Must we call home our missionaries? Must we retrench in

men and money at home and abroad? Are we really prepared for the responsibilities which success involves? Is the present era of activity and success to end in wretched collapse,—or to serve as a step towards vastly greater victories? The answer depends, under God, upon the benevolence of the Christian people.

For Others.

WE are called upon to follow the footsteps of our beloved Redeemer in self-sacrifice for the sake of others. Your neighbour is a reckless and wicked man. He brings himself and his family to want and distress. He is a centre of moral contagion and of ruin. You, as a Christian, must confront this evil and manfully undo it. You must relieve distress even when it arises from wickedness and folly. And as the contagion of sin spreads it must be followed by the unfailing remedy of Divine grace and power. A world lying in the wicked one has the same claims on you as it has on the Lord Jesus. He died for the world,—even for His enemies: we are called upon to give money, thought, time, life itself if need be, for those who sit in the shadow of death. When God asks us to contribute of our means for Church purposes, or to give ourselves, or our sons and daughters, He only asks us to follow His own example.

You are a member of a struggling congregation. If all would do their share of work, there would be no difficulty in maintaining the means of grace and meeting all reasonable demands. But some are doing and giving beyond their ability, while others lag lazily behind, doing just as little as they possibly can. This is very trying to faith and patience. But after all, be very grateful to God that He has given you grace to be alive to your duty. Those who neglect their duty bring leanness upon their own souls; they degrade and weaken themselves, and forget to lay up treasure where moth and rust do not corrupt, and where thieves break not through nor steal. You may feel the burden now, but how blessed that weight in contrast with the dull and dreadful weight of selfishness and neglect which drags the miserly soul down to perdition! If you have grace to

do your own share of work and also your negligent neighbour's, give God the glory.

Again how many congregations forget their full duty towards themselves and the Church at large! How many forget or neglect to contribute their due share towards the support of our Church schemes! The result is that a considerable number have to do double work and bear a double burden. It may seem hard thus to do and to bear, but it is dutiful and Christ-like. The most discouraging thing in the aspect of our Church is the number of congregations and of individual members who neglect their duty and fail to make common cause in all efforts with the Church at large. It is a sin and a cruel shame to shirk duty and to lay on the weary shoulders of others the burdens which we ourselves should bear. O that all would learn that it is more blessed to give than to receive—to do for others rather than let others do for us!

Our Fathers on the other side of the sea toiled for us, made great sacrifices for us. Our Saviour died for us. Let it then be our delight to do what in us lies for the good of others, to send them the Gospel, to supply their lack of service, to tell them of the love of God in Christ Jesus. Possessed ourselves with the spirit of the Redeemer nothing can be more beneficial to us than that we should be mindful of the best interests of others.

The Power of Littles

The Church cannot be too deeply impressed with the "power of littles." The Lord gave the lesson very emphatically to His disciples when He directed them to gather up the fragments, that nothing should be lost. Let our Sessions, Presbyteries, Synods, and General Assembly take due measures to "gather up the fragments." Let the help of all be secured. Let us so arrange that every congregation and station however small and weak may have an opportunity of doing something towards the Church's enterprises. The reproach and weakness of the Presbyterian Church are that there are so many of her members and adherents who are satisfied to look on while others are doing the work, and bearing the burden. We must learn the lesson of the children's little verses:

Little drops of water,
Little grains of sand,—
Make the mighty ocean
And the solid land.

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

When all our people do their work as faithfully as some do it—when all our congregations learn to bear their due proportion of the Church's burdens—then may we expect better and more prosperous days, both in matters spiritual and temporal. There are within the bounds of our Church some congregations the joint resources of all the members of which would not amount to \$5000 a year, and yet who contribute regularly to all the schemes of the Church. This is the spirit we hope to see diffused throughout our bounds. Let nothing be lost, not the cents of the children, not the poor widow's precious "two mites."

A General Sustentation Fund.

THE EXAMPLES OF THE FREE CHURCH
AND PRESBYTERIAN CHURCH OF
ENGLAND.

WHEN reference is made to the example of the Free Church, and to the wonderful results achieved through the successful working of her sustentation fund, the objection immediately follows: but her circumstances were peculiar, and her sustentation scheme was carried forward on the great wave of enthusiasm, caused by her separation from the Church of Scotland. Our circumstances in Canada are entirely different. We would have no such tide on which to float off a new system of finance; but on the contrary, we would have to contend against the intense prejudices of those who for long years have managed their own affairs, as far as money matters are concerned, as they pleased, and who would look upon this new plan as an interference with their liberty. We are sure this objection will meet us at the Assembly, and it will therefore be advisable for us to meet it now by giving a short sketch of the origin and history of the Free Church sustentation fund, and drawing some inferences therefrom. In the year 1841, when it was becoming evident that the disruption was imminent, Dr. Chalmers drew up and

submitted to the judgment of several friends what he called "A Scheme for the Economies of a Free Church," which embodied all the principles of the sustentation fund afterwards adopted. This scheme fully developed, was presented to the consideration of the Convocation of November, 1842, but instead of being received with favour, it was listened to, says Dr. Hanna, with incredulity, and the prospects held out by it were regarded as the visionary anticipations of a too sanguine imagination. Not ten out of the four hundred ministers to whom it originally was broached, had much if any faith in its success. Dr. Chalmers, referring to the reception of his scheme, said "My attempted demonstration fell at the time still-born on the ears, if not of unwilling at least of unimpressed and unconvinced, auditors." After the Convocation, Dr. Chalmers, far from being discouraged by the obstacles thrown in his way by the ignorance, indifference or obstinacy of his brethren, at once took steps to establish an association in his own district of Morningside, with the hope that the example thus given would be followed, and for six weeks, he says, his association stood alone to be gazed on with a sort of gaping wonder; but by and by as the crisis drew nearer, prejudices gave way, and associations for the collection of weekly or monthly contributions to the sustentation fund were established in 687 parishes throughout Scotland. During the year 1843, the first year of the existence of the fund, a sum sufficient to provide an equal dividend of £100 to 600 ministers was contributed, but Dr. Chalmers was far from being satisfied with that result, for in the Assembly of 1844, he showed that there was much in the experience of that first year to discourage them with regard to the future. First, he dwelt on the fact that three-fourths of the congregations were aid-receiving, and that many of these were raising quite a large revenue for their own purposes, while they were thus burdening the Church with the support of their minister. Second, he pointed out how, out of the one-fourth which were aid-giving, 15 congregations contributed one fifth of the whole sum sent into the fund; and from these facts he reasoned that there was an amount of selfishness and apathy and niggardliness on the part of the people which augured badly for the future. He had a special complaint to make against the Highland congregations, which were nearly all aid-receiving, for the smallness of their contributions, and quoting the excise returns of the quantity of snuff consumed in the Highlands, he affirmed that if the Highlanders would give every tenth pinch to the fund, they would have all the money they required. But if the measure of success attained in 1843 had been the result of enthusiasm, there would have been a reaction as the excitement died away; but what were the facts? Dr. Chalmers' warning voice was heed-

ed, and his successors in the convenership of the fund were men of great financial ability as well as great energy, and the fund steadily grew as the years rolled on, until at last, 29 years after the disruption, the equal dividend of £150 was reached for every minister of the Free Church; and from that year, 1870, until the present time, the fund has kept on steadily increasing, and Dr. Wilson, the present convener, can estimate the amount which will be at his disposal from year to year, with as great accuracy as the Chancellor of Exchequer in England can estimate the amount of the income tax. But if any should still be unconvinced that the circumstances of the Free Church in 1843 were far from being favourable for the launching of the sustentation fund, let them consider for a moment the position in which that Church was placed by coming out from the Establishment, and they will admit that any gain she may have received from the enthusiasm of the people, was more than balanced by the magnitude of the task she was then compelled to face. She had 600 churches to build before her people could be organized into settled congregations. She had colleges to provide to supply her pulpits with well trained ministers. She had schools to build and equip in every parish, where her children could be educated under her supervision. She had manses to build for her ministers, who had left comfortable homes for conscience sake. She had the Colonies to think of and provide for; and she had to undertake the whole of the mission fields which had been supplied by the church before the disruption, as all the missionaries cast in their lot with her. Now surely it will be admitted that, instead of the position of our church in Canada being more unfavourable for the inauguration of a sustentation fund than that of the Free Church in 1843, we are now in infinitely superior circumstances for giving a sustentation fund a fair start. First of all, we have more congregations who would be aid-giving than aid-receiving, and in Scotland to this day it is the other way. There, the few support the many; here, the many would support the few. Second, our position is such in a new and growing country, that the burden on the fund would ever be decreasing, whereas in Scotland many of the districts of the country are becoming poorer instead of richer as the years go on. Third, we have the example of all the churches which have been before us in adopting this system, to guide us into the wisest plans for carrying out our purpose. Fourth, we have a people to deal with who are better taught in the privilege of christian giving, than those who were brought up in a state church, and a people who are giving more liberally year by year, even amidst the pressure of these hard times. But if there is no comfort for the opponents of a Sustentation Fund in the example of the Free Church of

Scotland there is utter destruction to their objections in the example of the Presbyterian Church in England. Her position in 1869, when the principle of a Sustainment fund was carried by a majority in her Synod, was in many respects analogous to ours at present. She was at that time emphatically a mission Church, making the most strenuous efforts to overtake the vast field open to her throughout the cities and towns of England, and finding the want of means the only hindrance to her progress. Her home mission fund then embraced the two objects of supplementing weak charges and providing for the opening up of new fields, and she had the same difficulty we have now of making her income and expenditure balance. In the Supplementing department it was only after years of struggle that a minimum of £100 was secured to her ministers, and never a year passed without complaints from the congregations under the Home Mission or without some special effort, such as a visit to Scotland, being necessary to provide funds to meet the expenses of the two branches of the work. She was then a Church whose members were drawn from all branches of the Presbyterian family who had taken up their residence in England, and from the English people who had been connected with the state Church or some of the numerous dissenting bodies, so that for the most part they were entirely ignorant of the working of a Sustainment fund, indeed much more so than the bulk of our people in Canada. She was then a small Church, scattered over a wide territory and, with a few exceptions, her congregations were struggling to meet their engagements and not able therefore to do much for the general funds of the Church. In this respect she was worse off than we are and had a greater task before her in entering upon a Sustainment scheme. It was in these circumstances that she decided in 1869 to appoint a Committee to draw up a plan and submit it to Presbyteries for their consideration. In 1870 this plan was adopted and sent down to sessions. In 1871 it was further approved of by the Synod and the committee empowered to send deputations to Presbyteries and congregations to explain the practical working of the fund and to aid in the formation of congregational associations. At the Synod of 1872 the report of the Sustainment fund committee was approved, the plan adopted and ordered to come into operation in January, 1874. At the same time the supplemental department of the Home Mission was placed under the care of the Sustainment fund committee. The Synod of 1873 prepared the way further for the inauguration of the fund, and in 1874, Dr. Fraser, of London, the Convener of the committee, was able to declare the fund a success and to fix the equal dividend at £155 stg. In 1875 the equal dividend was fixed at £200 and since that date every minister of the Presbyterian Church in England on

the fund has this minimum stipend secured to him. Some facts in connection with the agitation of this question in England are worthy of attention. The bitterest opponents of the scheme were found among the wealthy congregations, some of the leading ministers and elders of the Church considering the scheme utopian or worse. They even boldly affirmed that it was a good thing to keep these poor country ministers under a judicious Home Mission committee, that it was robbing the city charges for the benefit of the hinds of Northumberland and Durham, that it could never be worked in England, that there was no great enthusiasm as in the case of the Free Church to give impetus to the movement, that it was altogether impracticable because it had been voted impracticable in the Synod of 1849, and that it was a most unsuitable time to enter upon a new scheme when all the schemes already existing were in difficulty. But all these objections were completely answered, first by argument, and second by the signal success of the fund from the very outset. Doubtless the success of the scheme in England was due very much to the able advocacy of Dr. Fraser and Dr. Dykes of London, who visited the chief towns and cities and held public meetings to enlighten the people on the subject.

The results of the establishing of this fund in England have been most beneficial. The aid receiving congregations have increased their givings not only for ordinary revenue, but for the schemes of the Church. The Ministers of these congregations have been placed beyond the reach of poverty and set free to do good work for the Master. The work of Church extension has been greatly stimulated and the Home Mission Committee greatly assisted in their work. Now, having considered these examples, surely we are justified in concluding that there are no difficulties in our path which are insuperable, and surely we will demand more satisfactory reasoning than we have yet heard before rejecting the scheme as unworthy of consideration. It should be known by the Church that at the Synod of Hamilton and London which met a few weeks ago, an overture was adopted in favour of a Sustainment Fund. Hoping that the facts we have given may prove of some service, and that some definite step in advance may be taken at the Assembly we leave the subject in the meantime.

P. Mc. F. MACLEOD.

The British and Foreign Bible Society has issued an appeal for enlarged support, based upon the deficiency of its income. The deficit last year was \$75,000, and the reserve fund has been reduced to \$235,000. This state of things has resulted from the unusual drain upon the resources of the Society, during recent wars.

The Sabbath School.

INTERNATIONAL LESSONS.

THE VALLEY OF DRY BONES.

June 8th.] [Ezekiel xxxvii: 1-10.
GOLDEN TEXT:—*It is the Spirit that quickeneth: the flesh profiteth nothing: The words that I speak unto you, they are Spirit and they are life.*—John 6: 30.

HOME READINGS—M. Ezek. 34: 11-31. T. Ezek. 36: 16-38. W. Ezek. 37: 1-14. Th. Ezek. 37: 15-28. F. Eph. 2: 1-10. S. John 6: 53-71. S. 2 Cor. 3: 1-18.

The first half of the book of Ezekiel relates to the sin and punishment of the Jews. The prophet utters a blast against Tyre in ch. 26, and another against Egypt in ch. 29. Then follow, beginning with this chapter, visions of peace and mercy. This prophetic vision was announced during the first half of the 70 years captivity, when the Jews were thoroughly demoralized and utterly disconsolate. They saw no prospect of deliverance. This was to give them *Hope*. While indirectly furnishing an argument for the doctrine of the Resurrection, the immediate reference is to the revival of the people from sin, their release from captivity, and the reunion of the formerly hostile members of the community—whose contentions had affected the whole—under one king, *Messiah*—vs. 15-23.

Vs. 1-2. *The valley*. No doubt the vale of Cheban (ch. 2, 22, 23) near Babylon. *Full of bones*—such a ghastly spectacle as many unburied corpses Ezekiel may actually have seen in the very valley in which he lived. *Cause me to pass by them round about*—conveys the idea that they were scattered all over the plain, symbolizing the dispersion of the Jews throughout the provinces of Babylon. *Very many and very dry*—the people had become corrupt en masse, and had long been so. V. 3. *Can these bones live?* As much as to say you do not believe such a thing possible, do you? The answer, *Thou knowest* is equivalent to, "No, humanly speaking this is impossible, but, with God, nothing is impossible." Mark 14: 30. Luke 18: 27; and all things are possible to him that believeth, Mark 9: 23. V. 4. *Prophecy*—Preach the Word of God. That is quick and powerful, Heb. 4: 12. God has put honour upon preaching, 1 Cor. 1: 21. Titus 1: 3. V. 6, 7. *Ye shall live*—The word of God is life from the dead, John 5: 24-28, Christ is *Life*, John 6: 33. The Spirit is *Life*. Rom. 8: 10. Ephes. 2: 1. *Wise, shaking*, see Acts 2: 2 and 4: 31. *The bones came together*—There first must be the spirit of union among the people. V. 8. *The sinews and flesh came upon them*—alas! how many dead Christians and churches who have the appearance of life, Rev. 3: 1. *Prophecy, Prophecy*—Preach, preach. There is no new or better way of making known the Gospel. *Come from the four winds*—that the reviving influence may reach the dispersed everywhere and breath—as at first God *breathed* into man the breath of life, Gen. 2: 7; and as Christ *breathed* upon His disciples and they received the Holy Ghost, John 20: 22. V. 10. *So I prophesied*—Ezekiel did preach to his countrymen. *And the breath*—the Holy Spirit, in His sanctifying influence, *came and they lived*. Renewed by grace, the Jews should live new lives. The last clause being distinctly applicable to the rising from the dead at the last day, implies the general belief of the Jews of that time in the doctrine of the Resurrection.

THE LESSONS HERE TAUGHT, are such as these, (1), That by nature we are dead in trespasses and sins, and utterly helpless to save ourselves (2), That our case is not hopeless (3), That God is able and willing to save to the uttermost all who come unto Him, (4), A chief instrumentality to be used in the preaching of the Gospel, (5), The Spirit of God makes the Word effectual, (6), That, relying on God, Christian workers should take courage and persevere.

THE NEED OF GOD'S SPIRIT.

June 15th.] [Zechariah ix: 1-14.

GOLDEN TEXT:—*Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Zeoh. 4: 6.*

HOME READINGS:—M. John 14: 12-21. T. John 16: 7-16. W. Rom. 8: 1-17. Th. 1 Corin. 2: 1-16. F. Zeoh. 4: 1-14. S. John 3: 1-8. S. Isa. 32: 13-20.

ZECARIAH the son of Beracliah—ch. 1: 1—began to prophesy in the second year of Darius, about 16 years after the first band of exiles returned from Babylon, B. C. 520. Haggai prophesied at the same time, and these two exercised a powerful influence in stimulating the people to go on with their work of rebuilding the temple which had been interrupted by their adversaries. The book of Zechariah contains things hard to be understood, and which have given rise to great diversity of interpretation. The first six chapters narrate eight prophetic visions rather obscure in their meaning. That in the Lesson the fifth, is the vision of a candlestick, with seven lamps surmounted by a bowl from which branched out seven pipes to supply oil to the lamps. The supply of oil is derived from two olive trees that grew immediately by the candlestick, one on either side. Under this symbol the Jews are taught that in spite of all difficulties, relying on the help of God, they should succeed in their work, and Christians are reminded of THE NEED OF GOD'S SPIRIT.

V. 1, 3. *Waked me*—Zechariah required to be roused out of his trance to comprehend the import of the vision. Christians need to be awakened, too, Ephes. 5: 14. *A candlestick*—somewhat after the pattern of that in the tabernacle, Exo. 25: 31-37—represents the Church of God, Matt. 5: 14. Phil. 2: 15. Rev. 1: 20. *All of gold*—pure in doctrine, precious and indestructible. *A bowl*—a fountain of supply. Christ the Head of His church in this fountain, "out of whose fulness all we receive, grace for grace," John 1: 16. *Seven lamps and seven pipes*—There are many branches of the Church, and many channels by which God's grace is communicated: but one candlestick: the candle is God's, *Two olive trees*—as the natural olive tree supplies illuminating oil, these symbolize the direct agency of the Holy Spirit in sanctifying the heart. V. 5. *Knowest thou? No my Lord*—The prophet did not guess at the meaning of what he did not understand, but in childlike simplicity confessed his ignorance. Vs. 6-9. Zechariah, the recognized chief of the Jews in captivity, and now their ruler, was discouraged by the opposition of Tatnai and others, Ezra 5: 3-17. These words assure him that the "great mountain" of difficulties shall be wholly removed, that as he had begun, he should certainly set the headstone upon the temple with rejoicings. When the Church of Christ is completed there will be heard "a great voice of much people" "ascribing all to the grace of God. Rev. 19: 1-6. V. 10 *The day of small things*—who despises feeble efforts?—none who are wise. Hath not God chosen the weak things of the world to confound the things that are mighty? 1 Cor. 1: 27. *The plummet*—Zechariah was no sloshy workman: they would yet see the topmost stone laid with perfect accuracy. *With these seven*—see ch. 3: 9. *Seven*, "the sacred number," is found nearly 400 times in the Bible; here used to signify the omniscience of Jehovah. Vs. 11-14. *The two olive trees*—primarily figure Zechariah the ruler, and Jesus, the high-priest, the two appointed means of restoring the temple and worship at that time. They also symbolize the two-fold office of the Holy Spirit—and further, point to THE ANOINTED ONE—in His own person both King and Priest for ever. Ps. 110: 4. Heb. 5: 5-10 and 8: 1-2.

THE INFLUENCE OF THE HOLY SPIRIT is needful for our conversion, 1 Cor. 12: 10, 11, 13. It is needed in Christian work, 1 Cor. 3: 6. Those who would be taught of God must not be above acknowledging their ignorance, v. 5. The day of small things is never to be despised. Every great work had a small beginning.

CONSEORATION TO GOD.

June 22nd]

[Malachi iii: 6-18.

GOLDEN TEXT:—*And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.*—Malachi 3: 17.

HOME READINGS:—M. 3: 8-13. T. Rom. 12: 1-21. W. Ephes. 4: 1-32. Th. Phil. 3: 7-17. F. Phil. 4: 1-23. S. Heb. 10: 14-25. S. 1 Thess. 5: 1-28.

MALACHI, the Angel or Messenger—was the last of the Old Testament prophets. His writings, though not so grand as some of the others, are intensely practical and speak more clearly of the near advent of Messiah than the rest. In ch 3: 1, he distinctly foretells the coming of John Baptist, "the messenger" announced by Isaiah (40: 3) who should "prepare the way of the Lord," as explained in Matt. 3: 3. He was contemporary with Nehemiah, and like him charged the people with apostasy. Though cured of idolatry, they had sadly fallen from grace. They were Sabbath breakers; careless about religion, mercenary, mean and niggardly in support of it. Like priest, like people. They durst not omit sacrifices, but they offered to God as little as they could, and that of the worst they had. Their formal round of observances was a weariness to them. They laid upon the altar "that which was torn, the lame, and the sick, ch. 1: 13." In other words, that which was of no value to them. This was not sacrifice. **V. 8 Will a man rob God—the giver of all good?** This would be the height of ingratitude. And then to ask, *wherein have we robbed thee?* This was adding insult to injury. Yes, they had robbed God, in their maintenance out of the tenth part of all the increase, after the "fast fruits" were paid, Exo 23: 19 and 23: 22. The tenth of income was the least a Jew was expected to give. In most cases one-fifth was given for religious uses, in addition to "free-will offerings" and special contributions. The law of Moses respecting tithes occurs in Lev. 27: 30 32, Numbers 18: 2. **Vs. 9, 10. Ye are cursed!**—Those who defraud God cheat themselves out of His blessing. Keeping back what belongs to God is robbery. This cost Ananias and Sapphira their lives. **The storehouse**—the Lord's treasury, Neh. 10: 38 and 13: 12. **Prove me**—the experiment is well worth making; try it and see. And, do it now—don't wait for better times. Many rob God and deceive themselves by plauding "hard times." Do the best you can now, and more when you are able. **Open you the windows of heaven**—the same figure in 2 Kings 7: 2. **Pour you out**—God is a bountiful giver. "Give and it shall be given unto you, good measure and running over," Luke 6: 38. "So an entrance shall be ministered to you abundantly into the kingdom," 2 Pet. 1: 11. **V. 11. The devourer**—the caterpillar. Nor one cast her fruit—by mildew. Those who serve God have the promise of temporal prosperity as well as the admiration of all people. **V. 12. Words stout**—Your conversation has been habitually defiant respecting God. You ask in what way! You have said it is vain to serve God—that it does not pay. The Jews mistook the nature of God's service, as well as of His providence. Outward observances, and a sad countenance, and long prayers, do not constitute true worship, Matt. 23: 14, 23, 27. **Call the proud happy**—you say that the heathen, subject to no such restraints and taxation, are as well off, and in a sense, better than you. They only appear to prosper. **Then they that feared the Lord**—In every age there have been such, 1 Kings 19: 18. Rom. 1: 5. **Speak often**—an example to Christians. **The Lord heard it**—He still hears His people. **The remembrance** for the righteous. Also a book of remembrance for the wicked, Matt. 12: 36. **They shall be mine**—my peculiar treasure; Jewels—sparkling and precious. They that be wise shall shine as the stars for ever. Dan. 12: 3.

PEACE WITH GOD.

July 6th.]

GOLDEN TEXT:—*Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.*—Romans 5: 1.

HOME READINGS:—M. Rom. 3: 19-31. T. Rom. 4: 1-17. W. Rom. 5: 1-11. Th. Rom. 5: 12-21. F. Rom. 6: 1-23. S. Ephes. 2: 13-22. S. Ephes. 3: 12-21.

This passage of Scripture presents a series of vitally important views of the present blessedness of true Christians. **V. 1. They have peace with God** they have peace. Justification is an act of God's free grace. Sanctification is a process, under grace, in the souls of the justified. Justification includes pardon of sin and acceptance in the beloved. Ps. 11, Rom. 8: 7; but Isaiah 12: 1, 2. **The account of justification, "Christ and Him crucified,"** Through our Lord Jesus Christ—justified by his blood, ver. 9 see also Rom. 3: 24-25. **It is by faith.** And what is saving faith? It is no part of the ground of justification, yet it is necessary from the very nature of the case. It is accepting a free and undeserved ascent to gospel truth, consent to gospel proposals, it is confiding, it works by love. "with the heart man believeth unto righteousness," Rom. 10: 10. **V. 2. Justified, they are lifted up to a gracious introduction to God in Christ.** By Christ they have access, admittance, introduction into the state of grace in which they stand. Eph. 2: 18, 3: 12; Col. 1-19, John 1: 16. They rejoice in hope of the glory of God. The Christian hope is "a lively hope," the hope of a "quickened" soul, and has in it true joy. That of souls "dead in sins" is not only "a lamp that will be put out," Prov. 13: 9, but very joyless while it lasts. But hope of the glory of God, 1 Cor. 4: 17; Col. 3: 4; 1 Thes. 2: 12; 1 Pet. 5: 10. **Vs. 3-5. A covenant God enables his people even to glory in tribulations.** Ps. 32: 10; Ps. 34: 19, but the godly have Divine support amid trials, and in due season their sorrow is turned into joy. How comes it that their glory in tribulation? They know that all things work together for good to them that love God, Rom. 8: 28, and they are enabled to feel trial blessed to their souls. "Tribulation worketh patience," Lam. 3: 26, Job 13: 15, patient endurance—and patience experience. The word translated experience conveys idea of proof of being tested. Christians are enabled to bear the test, to trust, love, persevere amid trials; and, hope becomes thereby more bright and more fully confirmed, "maketh not ashamed," never to be disappointed, Acts 5: 4; 1 Pet. 4: 18; 2 Thes. 1: 4. **V. 5-8. The love of God is shed abroad in their hearts.** The love of God to them—shed abroad—by the Holy Spirit—and so they are enabled to feel an interest in the love of God, enkindling love in return. And what a blessing that: it makes the yoke easy, the service freedom, Rom. 3: 10, and perfect love casteth out fear, 1 John 4: 8. One of the ways in which the Holy Spirit sheds abroad love in the heart is by spreading through it the influence of the precious truths contained in vs. 6, 7, 8. Christians have the blessedness of feeling that they have a most reasonable hope of glory. This is clearly set forth in vs. 9, 10, see 1 Pet. 3: 15. "Without strong faith, the death of Christ vicarious sacrifice, 1s. 53: 5—to us," 1 Pet. 3: 18. "God commendeth his love passion to us," recommends it, what condescending condescendings on sinners a consideration of its is love" and "delighteth in mercy." **V. 10. The blessedness of being under the faithful and loving care of Him who was dead and is alive for evermore.** Rev. 1: 18; John 14: 19.

1. If the people of God so blessed here, what their blessedness hereafter, is 32: 17. Rev. 7: 17. 2. How important early piety—what a loss to be in youth and middle life without enjoyment of these blessings. Besides, now ungrateful delay, now perilous. Prov. 27: 1. 3. To whom shall we go? To Jesus—the mediator, the peace-maker between God and man. Luke 1: 76-80.

Our own Church.

THE General Assembly will meet at Ottawa on the 11th inst. A fuller notice will be found on another page. It is becoming that we should remind every officer and member of the Church of the duty of praying that the Head of the Church may Himself preside over all our Assemblies and guide their deliberations and decisions.

We referred in our last issue to the last session of our Colleges. Very interesting proceedings have just taken place in connection with Queen's College, but too late in the month to enable us to make more than a passing allusion to them. The legacy of Rev. Dr. Spence to Queen's College, amounted to \$4,500. Mrs. Spence, who had a life interest in the sum, recently passed away, and the amount now goes into the College treasury.

The honorary degree of LL.D. was conferred a few weeks ago on our venerable Moderator, Rev. Dr. Jenkins, by the University of McGill, Montreal.

The movement of our people to Manitoba and to regions farther west continues. They go in twos and tens and even in scores. Many have been useful and prominent in our congregations in the older sections of the Church. No doubt they will be true and loyal to their Church and their Master in the newer districts. The burden and responsibility of founding new congregations, erecting churches, lifting high a banner for the truth, will devolve upon them. May they be found faithful amid manifold temptations! We need not assure them that they are followed by the sympathies, best wishes and prayers of those who remain behind. In a few years the Presbyterian Church west of Lake Superior will count its congregations by the hundred, and abundantly repay all the help now afforded by the older Provinces.

We note that there are applications from a considerable number of ministers of other denominations to be admitted to the ministry of our Church. It has been so at every Assembly since the union. The brethren that have cast in their lot with us have proved in most instances to be workmen needing not to be ashamed. We want no proselyting of ministers, students, or people; but we are rejoiced at all signs of vigour and of progress on the part of our Church.

We referred a month or two ago to the consolidation of congregations going on in consequence of the union of 1875. The beneficial effect is felt most palpably in the newer sections of the country, in the outskirts of towns, and in the great West.

Our own columns, and especially our table, testify that the subject of a Sustentation Fund engrosses a large share of the Church's attention. Ministers, elders, and members are think-

ing and writing about it; and it is the same pretty much in all the Synods and Presbyteries. We regret that space will not allow us to publish portions of the correspondence under our hand. Mr. MacLeod states the case for a Sustentation Fund so concisely and so forcibly that there is little need for anything more in that line.

Our Missionary intelligence is of a cheering character. Dr. Steel announces the arrival at Sydney, Australia, of Mr. Laurie and wife and child, on their way to occupy the station on Anceitum previously occupied by Mr. Inglis. The Dayspring was to sail on the first week of April, recoppered and in good trim. £200 have been received by Dr. Steel for the Martyrs' Memorial Church, Erromanga.

Rev. Thomas Christie, having arrived from Trinidad in good health, met the Foreign Mission Committee, Eastern Section, at New Glasgow on the 14th May, and will (D.V.) be present at the approaching meeting of the General Assembly.

The late Peter Ross, of Hopewell, Pictou County, has made the following bequests; To the British and Foreign Bible Society, \$500; to the Foreign Mission of the Presbyterian Church in Canada, \$400; to the French Evangelization scheme in connection with the Presbyterian Church in Canada, \$100; to the Theological Hall Halifax Endowment Fund, \$200; to the Theological Hall Building Fund, \$100; to the Aged and Infirm Ministers' Fund of the Presbyterian Church in Canada, \$100; to the Jewish Mission Fund of the Presbyterian Church in Canada, \$100; to the Congregation of the Union Presbyterian Church of Hopewell, \$400; to the Home Mission of the Presbyterian Church in Canada, \$400.

INDUCTIONS.

SOUTH LUTHER AND LITTLE TORONTO: *Saugen*—The Rev. B. J. Brown was inducted on 30th April.

CRESCENT STREET CHURCH, MONTREAL: *Montreal*—Rev. A. B. Mackay of Brighton, England was inducted on 16th May.

LEEDS: *Quebec*—The Rev. G. McKay formerly of Laguerre was inducted on 8th May.

CONGREGATIONAL REPORTS.

THE 1ST PRESBYTERIAN CONGREGATION, St. Catherine's—raised a total of about \$5000. Of this sum \$1500 were for building Fund. The contributions of the congregation and Sabbath School for the schemes of the Church amounted to over \$500.

St. ANDREW'S CHURCH, Stralford, had 90 additions to the communion roll during the year. Total membership 257. Total contributions for all purposes \$2643. For congregational purposes, \$1854.

St. ANDREW'S CHURCH, Sault Ste. Marie, reports advance on previous years by several

hundreds of dollars. The contributions average, per male member, \$59.40, or for the total membership \$21.08. The session report six baptisms, and a net increase of seven to the membership.

KNOX CHURCH, *Harriston*. has raised during the first year of its existence about \$3100 for congregational purposes.

MENAB ST., *Hamilton*. Rev. D. H. Fletcher has completed the 27th year of a successful pastorate and has had his salary increased by \$400 per annum.

MANITOBA ITEMS.

About 5000 immigrants have reached Manitoba already this spring. Our Church in that region will no doubt feel the benefit of such an influx of good citizens. The Home Mission field is widening day by day.

Two more missionaries are required on the Little Saskatchewan. Two more for West Pembina Mountains. One more for the Townships, east of Red River.

Thus, it is obvious that there is much "land to possess." Rev. George Roddick of Pictou, Nova Scotia, arrived here about the end of April. He and his company were most cordially welcomed. He intended proceeding to the Little Saskatchewan.

Rev. John Mackay, our missionary to the Crees, writes hopefully from the Saskatchewan. At his present station the Indians are pagans and number 35 families. More families are expected. Ample reserves have been set apart for the Indians by the Government. Little has been done at farming yet, and the Indians have to trap, hunt, and fish for a livelihood. This takes them from home a great deal. Many of the enlightened Indians have gone to the Reserves secured by the Episcopal Church which was earlier in the field with its missions.

The following are the contributions of the Kildonan congregation and Sabbath school to the Schemes of the Church for the ecclesiastical year just closed :

Home Mission.....	\$12,45
Foreign do	12,20
French Evangelization.....	8,90
College	6,00
Widows' Fund.....	9,07½
A. & I. Ministers' Fund.....	8,57½
S. S. to Foreign Mission.....	9,52
S. S. to French Evangelization.	9,52.

\$76,24

Meetings of Presbyteries.



WALLACE : 6th May.—Revs. C. G. Glass and H. B. Mackay, and Messrs. A. Ross and W. D. Main were elected commissioners to the General Assembly. Trials for license were presented to Mr. Bryden, who had just completed his course in College.

LUNenburg AND YARMOUTH, 6th May.—The Presbytery held a very satisfactory visitation at Mahone Bay. They resolved in favour of continuing the Committee on Sustentation in order to prepare the Church for further action.

ST. JOHN: 13th May—A call from St. Andrew's was presented to Rev. W. McCulloch and accepted. A report regarding the Hymns was adopted and ordered to be transmitted to the Assembly's Committee. Moderation in calls was asked by St. James and St. George's congregations. A report on the State of Religion was adopted. A deputation was appointed to confer with the Fredericton congregation with regard to their long vacancy.

HALIFAX: 28th and 29th April :—The Presbytery met at Middle Musquodoboit, for visitation, and found very much to encourage. At Gay's River, on the 29th, Rev. A. B. Dickie was inducted into the pastoral charge of Milford and Gay's River.

PICTOU, 6 May.—Rev. A. Ross accepted the call to Woodville, Ontario, a decision in which the Presbytery very reluctantly acquiesced. His connection with Pictou will terminate on the last of June. Dr. McCulloch was nominated for moderator of Synod. The Presbytery adopted a deliverance regarding the Hymn Book, recommending its being remitted to an enlarged committee. Rev. James Thompson tendered the demission of his congregation.

TRURO : 8th April.—Union Church, Acadia Rev. Mr. Logan reported, has been secured by the Presbyterian congregation, at a cost of \$1,900. A free loan of \$700 from the Hunter Fund was recommended. The Rev. Dr. Reid was nominated moderator for the next General Assembly, and the following delegates were chosen to attend the next meeting of the Assembly in Ottawa, viz : Rev. Messrs. Cameron, Grant, Sinclair and Logan, Messrs. J. K. Blair, Wm. Patrick, W. Y. Loughhead and Sila: Black, Elders. All congregations were directed to take collections before meeting of Assembly to defray expenses of delegates. The Assembly's remits and the Hymns were dealt with.

QUEBEC: 16th April.—Rev. D. Ross declined the call to Chalmers' Church, Quebec. Rev. G. McKay accepted the call to Leeds. Agreed to ask the General Assembly's permission to take Jas. T. Puterson on trial for license. The following Commissioners to the Assembly were appointed :—Rev. Dr. Cook, Messrs Dewy,

Edmison and Tully, and Professor Weir, R. Ross, A. McMaster, and P. Peebles.—Dr. Cochrane was nominated for Moderator of General Assembly. A deliverance respecting the Hymn Book was adopted. Mr. Lindsay being about to leave Presbytery, resigned the Clerkship. Mr. Dewey was appointed Clerk in his place.

MONTREAL : 14th May.—Rev. R. H. Warden introduced an overture in favor of a General Sustentation Fund which was adopted and transmitted to the Synod. On 16th May, the Presbytery inducted Rev. A. B. MacKay as pastor of the Crescent St. Church, Montreal.

OTTAWA : 6th May.—Deputations were received from the congregations of Metcalf and Russell, in reference to the union of these congregations. Mr. Muir handed in his resignation of the pastoral charge of Metcalf so as to allow the congregation of Russell to have a voice in the selection of a Pastor, and an adjourned meeting was appointed to be held in Knox Church, Ottawa, on the 11th June at 3 p.m. A call was sustained from the congregation of New Edinburgh in favour of the Rev. Isaac Campbell, of Richmond Hill and Thornhill. Mr. Gordon reported that the sum of \$110.00 had been contributed by ministers within the Presbytery towards making up the deficiency in the Home Mission Fund. Mr. Whillans, minister, and Hugh Allen, elder, resigned their appointment as commissioners to the Assembly, and Mr. Moore was appointed in place of the former, and Mr. Hamilton in place of the latter. Dr. Reid was unanimously nominated as moderator of the new General Assembly. In reference to the Remit and a Sustentation Fund the Presbytery resolved to approve of the principle of a Sustentation Fund, but think the time has not yet arrived for it. In the meantime it is not desirable to separate the Supplementing and Home Mission Fund. The Remit on the Hymn Book was taken up and a large number of omissions, emendations and additions made to it. It was also recommended that a large addition be made to the Hymns for children, and that these be scattered throughout the book.

An overture was adopted as to the mode of appointing the Moderator of the General Assembly. The following minute was adopted in reference to the death of the Rev. C. I. Cameron :

“The Presbytery record their deep regret at the death, on the 3rd March ultimo, of the Rev. C. Innis Cameron, A.M., late minister of New Edinburgh. During the brief period of three years, in which he was a member of this Presbytery, Mr. Cameron greatly endeared himself to his co-Presbyters. Having spent several years in mission work in India, and having subsequently labored in the Church in Australia, he brought to the discharge of his duties in the Church in Canada a wide experience of

Christian work. Faithful and conscientious in the fulfilment of his duty, and devoted to Christ and to the welfare of His Church, Mr. Cameron was ever zealous in the labors of his office and ever anxious to promote the interests of the congregation entrusted to his care. With vigorous intellect, fervent spirit and broad culture, Mr. Cameron possessed also a high poetic faculty, which it was his special desire to employ for the benefit of the Church. The Presbytery express sympathy with the congregation of New Edinburgh in their present vacancy, and the hope that they may soon secure the pastoral services of one who will be a worthy successor to Mr. Cameron.

They also record their sympathy with Mrs. Cameron and her family in their bereavement, and fervently commend them to the compassion and care of the Father of all mercy and author of all consolation.” A committee was appointed to prepare a minute anent the death of Rev. A. C. Morton, of North Gower.

WHITBY : 15th April.—Mr. Roger, Convener of the Committee on the state of religion, read the report, which was received and cordially adopted. The following are the Commissioners to the General Assembly : Ministers, Messrs Spence, Carmichael and Drummond ; elders, Messrs. Beith, Fairbairn Bingham. The Rev. Dr. Reid was nominated Moderator of the General Assembly. A sympathetic minute with reference to Mr. Chambers was adopted. Mr. Drummond drew the attention of the Presbytery to the action of the Home Mission Committee, at its last meeting, deducting twenty-five per cent. off all the grants, for the past half year and proposed that some measures be taken, that the congregation affected by this action would not suffer. Mr. Bingham, the representative of Enniskillen, announced to the Presbytery that whilst they had exerted themselves to the utmost to meet their obligations to their pastor, they had resolved on hearing of the action of the Committee, to make another effort, and had succeeded in raising the deficiency themselves.

OWEN SOUND : 18th April.—Agreed to separate Knox Church, Lake Shore, from Knox Church, Sydenham, approve of the basis of union between Knox Church, Lake Shore, and Johnston Church. The following were appointed delegates to the General Assembly at Ottawa : Messrs McLennan, Mordy and Somerville, Ministers ; and Messrs MacKnight, Christie, and Mitchell, Elders. Dr. Cochrane was nominated Moderator of the General Assembly. Mr. Stevenson presented an overture to the General Assembly on the status of retired ministers, and the Presbytery resolved to transmit it to the Assembly. The motion which Mr. Somerville gave notice of at last meeting—that Presbytery should meet on the third Tuesday of January, March, July, September,

and November, and on the first Tuesday of May, at ten o'clock a.m. was agreed to.

SAUGEEN: 8th April.—A call from Ayton and East Normarby was accepted by Mr. Alex. Nicol. A call from Waldemar in favour of Rev. J. B. Brown was sustained. Agreed to hold a Sabbath School Convention at Mount Forrest in July. The second Sabbath of May to be observed as a day for special prayer for an outpouring of the Spirit on Ministers and congregations within the bounds.

STRATFORD, Tuesday, the 22nd instant.—Present, 18 ministers and 10 elders. Rev. John W. Bell and Mr. Peter Dewar were elected additional commissioners to General Assembly. Rev. Mr. Watt's resignation was accepted, and Mr. McLeod was appointed *ad interim* Moderator of Session. It was agreed to take steps to re-arrange the ecclesiastical field in North and South Easthope, and to give Tavistock supply in the meantime. Messrs. Hamilton, Hall, Waits, ministers, and Messrs. Ballantyne and McTavish, elders, with Mr. P. McF. Macleod, convener, were appointed a committee to meet with the congregations concerned in the proposed re-arrangement.

The report on the proposed Hymn Book was received and adopted, remitting the book for modification by an enlarged committee. It was agreed to overture the General Assembly to take action in order to prevent the accumulation of debt and remove that existing in connection with the schemes of the church. Presbytery adjourned to meet for ordinary business in St. Andrew's Church, Stratford, on the first Tuesday of July next, at 9.30 a.m.

TORONTO, 6th May.—Calls were sustained from Charles St., Toronto, to Rev. J. Hogg, Oshawa; from Sutton to Rev. J. Fraser, St. Ann's, and from Queensville to Rev. J. Fraser, M.D. The latter was accepted and induction fixed for 27th inst. Annual report of Home Mission Committee was submitted by Rev. J. M. King and adopted. Messrs. J. Alexander, J. Breckenridge, and J. M. Cameron, *Ministers*; and Messrs. R. H. Hunter, and P. Crann, *Elders*, were elected Commissioners to the General Assembly. Rev. Dr. Reid was unanimously nominated as Moderator of the General Assembly.

Meetings of Synods.

SYNOD OF MONTREAL AND OTTAWA.

THIS Synod met at Cornwall, on the thirteenth day of May. The retiring Moderator, the Rev. William Ross, of Lochiel, preached an excellent sermon on Matt. vii. 22 and 23. The Rev. John Crombie, A.M., of Smith's Falls, was elected Moderator for the

current year. Three deaths were reported by the Presbytery of Ottawa, namely, those of the Revs. James Whyte, Charles Innes Cameron and A. C. Morton. Three overtures were received by the Synod and transmitted to the General Assembly, viz: one, from the Presbytery of Lanark and Renfrew, respecting the qualifications and duties of missionaries and catechists, —another from the Presbytery of Ottawa, respecting the mode of appointing the Moderator of the General Assembly, —and another from the Presbytery of Montreal respecting a Sustentation fund. The last named was adopted by the Synod. Reports on Sabbath schools and on the state of religion were submitted and discussed. Rev. W. Burns was appointed convener of the committee on the State of Religion and Rev. J. S. Black on Sabbath schools. A case of Dissent and complaint came up from the Presbytery of Brockville, and was carried by Protest and Appeal, in the name of the Presbytery, to the General Assembly. The main question involved had reference to the use of some property at Prescott by the congregation there. The Synod adjourned to meet in St. Andrew's Church, Quebec, on second Tuesday of May, 1880, at 7.30 p.m.

SYNOD OF HAMILTON AND LONDON.

This Synod met in St. Andrew's Church, London, on the 8th of April. The Rev. Robert Hamilton, the retiring Moderator, preached an able discourse from Matt. 4. 19, after which the Rev. John McEwen, of Ingersoll, was elected Moderator. The overture from the Presbytery of Stratford anent a Sustentation fund was adopted and transmitted to the General Assembly. The next meeting of Synod was appointed to be held in Knox Church, St. Catharines, on second Tuesday of April, 1880. The report of the Committee on the "Registration Act" was accepted, and the committee continued with instructions to continue their efforts until the grievance complained of is entirely removed. The following recommendations by the committee on Sabbath School work were adopted; (1) Presbyterial conferences with teachers; (2) Classes for training teachers; (3) Teachers weekly meetings for the study of the lessons; (4) the appointment by the General Assembly of a committee on books and periodicals used in our Schools. The Home Mission work was discussed and the following recommendations adopted:—(1) The formation of a missionary society in each congregation, with collectors and monthly collections; (2) Each congregation to contribute to the deficit of the Home Mission fund at as early a date as possible; (3) That the Home Mission fund be relieved from the charge of maintaining Manitoba College. (4) An immediate appeal to

congregations to reduce the large indebtedness of the Home Mission Fund. An overture on the Hymn Book was adopted, recommending more time and a larger committee in the preparation of the proposed Hymn Book.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston met in Guelph on Tuesday the 13th May. Professor Howat of Queen's College, Kingston, the retiring Moderator, preached the opening sermon, after which the Rev. Professor McLaren of Knox College, Toronto, was unanimously chosen to fill the Moderator's chair for the ensuing year.

The Sabbath School report was submitted by Rev. J. M. Cameron. It drew attention to the need of Normal Classes and the necessity of Sessions more thoroughly discharging their duty of supervising the appointment of all new teachers and officers.

The Committees on Sabbath Observance and on Temperance presented reports, and were re-appointed. It was agreed to transmit an overture from the Barrie Presbytery as to the expenditure of money in the work of Assembly.

Leave was given to the Presbytery of Kingston to take on trial for license John Ferguson, M.A. J. G. Stuart, B.A. George McMillan, B.A. and Hugh Cameron, B.A.;—to the Presbytery of Toronto, John Ross, B.A. D. Tait, B.A. S. H. Eastman, B.A. R. H. Abraham B.A. and D. M. Beattie, B.A.;—to the Presbytery of Owen Sound, John Fitzsimmons, B.A.. The report on the State of Religion which was of an encouraging nature, was submitted and adopted. An overture to the Assembly was adopted anent making good in weak Presbyteries, the 25 per cent struck from the Home Mission grants. The Synod adjourned to meet in St. James Square Church, Toronto on the second Tuesday of May, 1880 at 7.30 p.m.

Ecclesiastical News.

It has been a grievance with our brethren in the United States for many years past that their General Assembly has become so large as to be unwieldy. Numerous plans have been proposed for its reduction, but thus far without success. The overture whose prospects were so favourable two or three months ago has been rejected by an overwhelming majority.

The venerable Principal Harper of the United Presbyterian Church has passed away in the 84th years of his age, and the 60th of his ministry. He was universally beloved and respected. Other Churches unite with his own Church in sorrowing over his departure. Another venerable Scotsman who recently entered

his rest was Rev. Dr. Pollok, of Glasgow, father of Professor Pollok, D.D. of Halifax.

Misses Kippen, members of the Established Church of Scotland, recently made a donation of One Thousand pounds sterling to the Church Extension Scheme of the United Presbyterian Church. The Earl of Rosslyn is Lord High Commissioner to the General Assembly of the Church of Scotland this year. The churches are moving in favour of a religious census in 1881—The congregation of Sinclairtown have called Rev. J. C. Baxter, D.D., late of Montreal. At the recent meeting of the Free Synod of Glasgow and Ayr, Professor Candlish stated that the mission institution at Madras for some years had been a co-operative work in which several other Churches and missionary stations had joined. He also mentioned that steps were now being taken by the Foreign Mission Committee of the Free Church, in conjunction with the Established Church and missionary societies in England, to provide for further co-operation, and also for more complete joint management at home. That scheme was approaching maturity. Overtures condemning lotteries have been adopted by the Scottish Church Courts.

The Synod of the Presbyterian Church of England met in London on the 21st April. Rev. Dr. Graham was elected Moderator. Much attention was devoted to Home and Foreign Missions. £11,700 were raised for Foreign Missions during the year. The Sustentation Fund yielded a dividend of £200 sterling, but there is a balance of £1,500 on the wrong side. The Thanksgiving Fund amounts to £134,000. Rev. Professor Patton of Chicago was elected to the vacant chair in the College, London. The next Synod will be held in London.

The Sustentation Fund of the Irish Presbyterian Church gives a total of £23,000 available for the year. This yields a supplemental dividend of £22 to each commuting minister.

The United Presbyterian Synod's returns, (Scotland), show 544 congregations; members 175,000; income £367,000; average contribution per member, £1, 17s, 3d. Missionary and benevolent income, £127,000.

Messrs. R. L. and A. Stuart of New York, contributed \$80,000 to the fund of the Presbyterian Church, in the month of April.

Our New Hebrides Mission.

EXTRACTS FROM LETTER OF REV. DR. STEEL.

Sydney, N.S.W. Feb. 27, 1879.

I AM now ordering the materials for the Martyr's Memorial Church at Erromanga having received altogether over £150. but I expect to require at least £50 more. I get a few pounds occasionally still.

We have just erected a noble statue on a noble site to Captain Cook, who discovered the islands on which our missionaries labour. While I was referring to it last Sunday, there was present in church a Christian teacher from Eromanga. We had a good gathering at the unveiling.

The New Zealand Church besides paying Mr. Wall his salary of £200 has kindly sent £200 for his trip home!

The new missionary from Scotland, Mr. Laurie, will be here in the end of March, in time to go by the Dayspring to Mr. Inglis's station. He is not ordained, but if possessed of good ability and proves to be a devoted missionary he should be ordained by and by.

The Dayspring is to be re-coppered before sailing. I received from Dunedin £355 this year. Our church will give an extra £150, thus the expense will be met probably.

THE MARTYR'S MEMORIAL CHURCH ON EROMANGA.

(From the Sydney Presbyterian.)

THE FUND for this modest Memorial Church to the memory of the Martyrs of Eromanga is slowly advancing towards the sum proposed. There are, subscriptions, including the amount formerly collected and in the Savings Bank, which reach the sum of £153. The remaining £50 will surely be forthcoming to complete the £200. Already a few Sabbath schools have sent donations. We hope some more will help, and that private individuals who have not contributed will kindly aid in providing the balance. Mr. H. L. Elphinstone, the Architect, has very generously undertaken to prepare the plans and specifications free of cost. If possible these will be ready in time to get the materials prepared before the Dayspring sails on the first of April next.

The Rev. P. MacPherson, M.A., of East Maitland, who sailed in the Dayspring on her last voyage for the benefit of his health, has published an interesting account of his visit to Eromanga in our contemporary—*The Witness*. We make two extracts from it, one referring to the temporary Church at Dillon's Bay, and the other to the Martyr's worthy of our lasting remembrance. We hope the narrative will awaken new interest in the proposed Memorial Church.

I. THE REED CHURCH.

'The Church at Dillon's Bay is made of reeds, and may be described as semi-transparent. Those who are outside can see through the reed walls (one reed thick) all that is inside; and

those who are inside can see all that is outside. Of course the arrangement gives scope for a constant ventilation, affording a supply of fresh air. Inside is a board with memorial inscriptions on it, in honour of those missionaries who have laboured in the Gospel on Eromanga, or who have been murdered on its shores. This slender building is to be replaced, as soon as possible, by a more substantial Martyr's Memorial Church, for which subscriptions are now in course of being gathered.'

II. THE MARTYRS OF EROMANGA.

'Missionary blood has flowed freely on the Island of Eromanga. It has the dark pre-eminence attaching to the fact that its soil or waters drank the blood of the Apostolic missionary Williams, and that of his friend Mr. Harris, while its cannibal inhabitants cooked and devoured their flesh. Another pair were sacrificed in the case of the Rev. George Gordon and his wife. The details which the writer obtained on the island of the murder of Mr. Gordon give a terribly vivid picture. Far up on the heights the missionary was engaged in building arrangements. Some eight or ten assassins came to him; and, seizing his opportunity, one of them aimed a blow at Mr. Gordon with his tomahawk. The attempt was observed soon enough to enable the missionary to raise his hand, and break the blow by catching the blade of the weapon. Immediately a second assassin aimed his blow, but the doomed man intercepted this by firmly catching the handle in his other hand. Here, for a moment, was a terrible picture. Mr. Gordon was a very tall man, his height being beyond six feet. Here he was with both hands occupied in averting the death-stroke. The scene lasted only for moments. The first assassin tore his weapon out of the hand of the missionary, inflicting a terrible gash across the hand as he did so. Soon the good man was laid low in his blood, while another assassin went and despatched Mrs. Gordon with his tomahawk. To add even deepening crimson to the tragic history of missionaries on dark Eromanga, a brother of Mr. Gordon was the next on the list of martyrs. In this case, too, there was an item of peculiar character in the details of the murder. The weapon used was a heavy American tomahawk (as described to the writer on the island). Aimed with the nimbleness of a native, the blade sank into the bone of the skull across the temple from the eye, so that when Mr. Gordon spasmodically dashed away through a French window into his room, he actually carried the weapon sticking in his skull! Of course the wound was mortal; and the native, apprehending no more trouble from the missionary, followed him, and pulled out the tomahawk, which he carried away with him. The native was too shrewd to lose his tomahawk. Dark-skinned, still darker-souled Eromanga! Thus

the missionary and his friend, the husband and his wife, the brother and the brother, have all been offered in sacrifice to the Moloch spirit of dark Eromanga. Here is a stronghold of darkness, and the enemy will not surrender without contesting the battle to the bitter end. But when the standard-bearers fall in this way, who will lead the deadly onset?—for there is no neutral ground between the powers of darkness and of light. All honour to the brave missionaries and their heroic wives!

Up again, for every warrior
Slain, another climbs the barrier!

Within a few months—nay, within a comparatively few weeks from the murder of the Rev. James Gordon—another missionary and his wife were at their post on the blood-stained shores of Dillon's Bay!

DEATH OF AN EROMANGAN CHIEF.

We quote the following from a late issue of the Sydney (Australia) *Presbyterian*: NALING, the chief at Dillon's Bay, Eromanga, came to Sydney in the Dayspring, but took unwell and had to be removed to the Infirmary on the 31st December. He died somewhat suddenly on 2nd January, and was buried in the Balmain Cemetery on the 3rd. Naling was a Christian, and stood by the Missionaries in times of difficulty, and when neighbouring tribes on the island were hostile. He regularly attended the worship of God, and along with a teacher, also now in Sydney, kept up the service at Dillon's Bay during the months when the Rev. H. A. Robertson was absent in the Colonies last year. He also watched over the mission premises with great care. It was as a mark of respect for his fidelity that he was invited to visit Sydney in the Dayspring. Though he had not great force of character, his position as Chief of his people made his adhesion to the Christian cause of great importance. He will be missed by his people when the vessel returns. But we hope that the church for the district will be a present from New South Wales. His body rests here, while missionaries fell there. May many as they hear the stories of these, arise in Eromanga to follow the same Saviour.

WILLIAMU: A CHRISTIAN OF THE NEW HEBRIDES.

Rev. John Inglis, the venerable colleague in Aneityum of our beloved Dr. Geddie, has furnished a remarkably interesting account of a native Christian who has recently passed away. His name was Williamu. He accompanied Mr. Inglis to Great Britain in 1860 and enjoyed his visit thoroughly. The first attempt to introduce the gospel into Aneityum was made in 1841. On the 30th of March of that year the Rev. A. W. Murray of Samoa settled two teachers near to Aname. Williamu, then a lad of fourteen or so, attached himself to the

teachers, along with some other lads of his own age or a little older. Persecution soon began, for these lads were often scolded and beaten by some of the old chiefs and priests for their countenancing the new religion; but Williamu's heart was drawn towards the teachers, and in spite of threats and blows he still clung to Christianity.

In 1848 the Rev. John Geddie and his wife, arrived at Aneityum from Nova Scotia, accompanied by the Rev. T. Powell and his wife, of Samoa, who remained with them a year to assist in establishing a mission. Williamu attached himself to the missionaries as firmly as he had done to the teachers; and when help at boating or house-building was needed, his assistance was always forthcoming.

In 1852, when my wife and I joined the mission, after having been eight years in New Zealand, Williamu, among others, gave us a cordial welcome; and when we entered our new house—a half finished building of two apartments, the material for which I had brought from New Zealand, and which Mr. Geddie and I, with the assistance of the natives, had erected—Williamu, to show his interest in us, brought us a present of a fine large pig, weighing ten or twelve stone.

Three weeks before our arrival, during a visit of the *John Williams*, Mr. Geddie, assisted by the missionary deputation, had formed a church, and admitted thirteen members. Some time after our arrival he saw his way to baptize Williamu and another young man of kindred character named Seremona, the first fruits of the mission on my side of the Island. No more were baptized for eighteen months.

As Williamu lived near the mission-station, he availed himself to the utmost of the means of grace and the opportunities for education. At the Sabbath services, the week-day prayer-meeting, the morning school, the Bible Class, and the Teacher's Institution, he was in regular attendance; and his profiting was in accordance with his diligence. He was among the first that I placed out as teachers. He was a good singer, and acted for a long time as our chief precentor. He was one of the first band of deacons that we elected, and he subsequently became an elder. When we were building our church, which is still standing, at Aname,—though bearing the scars not only of time, but of hurricanes, earthquakes, and tidal waves,—Williamu was located as a teacher at the extremity of my district, nearly ten miles distant. But one day, when the building was roofed and nearly finished, and beginning to stand out in its proper dimensions, he paid us a visit. On going into the church, he was so astonished and delighted that he ran up and down the building, and, leaping every now and again in an ecstasy of joy, cried, "Woho! how you are working here! We at the end of

the island have been doing nothing." Williamu had wrought very well at the church in the first stage of its erection. But foundation work did not show like the finishing processes; and hence he prized the work of others more than his own.

When he arrived in this country, he was amazed at what he saw. As we sailed up the Thames he tried to count all the ships, and counted to the extent of some three hundred, but he abandoned the task as hopeless: a fleet of the Newcastle coal craft had just entered the river. When addressing the Reformed Presbyterian Synod in 1860, he said, "This is an extraordinary country of yours. I have seen so much since I came here that I am weak with wonder." We had great comfort in him during all the time we were at home. The majority of natives who accompany missionaries to this country are spoiled through the well-meant but injudicious kindness of friends: they become lifted up with these attentions, and forget themselves. Williamu entirely escaped that danger; but another trial awaited us. Just as the work was being brought to a close, his brain became affected, his mind gave way, and he became to a considerable extent insane. Most providentially, it was not till the last sheet of the New Testament was passing through the press that he entirely broke down. Acting under medical advice, we had to hurry off to the islands, as the most likely means for securing his recovery; and this course was to a great extent successful. We had some trouble with him after his return; but after a time he settled down comparatively well. A stranger could have observed nothing wrong with him; but we who knew him formerly saw that he was much altered. Our friends at home thought that, after what he had seen and learned in this country, he would on his return be a great help to the mission; and they were prepared to have allowed him a salary, that he might be fully employed as a native missionary. But God had willed otherwise, and these hopes were never realized. We felt thankful, however, that he remained quiet and continued to conduct himself with exemplary propriety. He inclined to live more secluded than he had formerly done; but there was one idea which he caught up in this country, and to which he gave practical effect all his life afterwards, and that was the duty of being industrious. "There is no idleness," he said, "in Britain; every man and every woman works, and that every day. And why should we be idle here on Aneityum?" And he practised what he preached.

He was upwards of fifty years of age at the time of his death, on the 15th August. His last illness was very short, only twenty-four hours. He was attacked with severe cramps in his feet and legs. These became dead, and

this deadness gradually crept up over his whole body till he expired. He was in Church the Sabbath before his death. Mr. Annand was round at Aname at that time for three Sabbaths. After the sermon he asked Williamu to pray, which he did. He also led one of the hymns; both of which exercises he performed well. He was not at the prayer-meeting on the Wednesday afternoon, but came to the mission premises in the evening to see how the arrow-root which they were preparing for the payment of the Bible was being attended to. He became ill in the night. Mr. and Mrs. Annand were not made aware that he was so ill till they heard the death-wail in the night.

Our India Mission.

EXTRACT FROM A LETTER FROM MISS FAIRWEATHER TO THE SECRETARY OF THE JUVENILE MISSION SCHEME.

Indore, Dec. 11, 1878.

THE HOME OR ORPHANAGE.

LAST June, after my return from the hills, I left my former home with Mr. Douglas, and came to this house, which was then a Parsee shop in the bazaar. A partition half way to the roof shuts off a portion for a bedroom, the remainder forms my drawing-room (?) Back of this shop is a long mud room with no light, save what comes through the tiles and a round hole in the roof. This is used as a store room. On the end of this is my kitchen, and beyond this is a long, narrow, but well-lighted and cheery room used as a school room and general work room. Behind this is a similar long narrow room, divided into two by a low wall running across, making at one end a dormitory for the children, and that for the teachers at the other. Attached to the teachers' bedroom is a large bath with a stone floor. For this spacious building, for there is plenty of room if the walls were only higher, we pay \$22.50 per month. A verandah runs along the whole front. The girls' beds are wooden frames, laced with a coarse kind of wide tape, and laid on mud and brick pillars or tressels, one at each end of the room and one in the middle, raising them above the floor about two feet. On this we put a bed of common grass straw, and over them a quilt. This is the covering for the cold season, and they are enabled to undress and go to bed properly. No native woman undresses, at night, but sleeps in her clothes. The teachers in the next room are accommodated in just the same way. Two long tables occupy the middle of the school-room floor. The building stands directly opposite the mission property just purchased.

The teachers are Yamoona and Anoo Barra.

Anoo is lately from Poona. She has been educated and brought up in Mrs. Beaumont's Native Girl's Boarding School.

Elizabeth, the matron, is from the same place. They are both clever and accomplished in many ways quite the equal of English girls'. These are the helpers. Two—Yamooona and Anoo—go to Zenanas beside teaching the children at home.

The pupils are :—

1st. Moongoiya. She is a quiet, motherly woman of 25 or 30 years of age, a widow with two children. She is sent to us by a kind Christian lady from a distant village for instructor in Bible truth. Her little daughter, Ghanki, is with her. On her return home she tells me she desires to send her eldest little girl to benefit by the Mission instruction. She appears to be an earnest seeker after Christ. She is of the farmer caste, a Hindoo.

Anoo Choti. A Madrassi Hindu, about fifteen years old. She was poor, ragged and friendless in the bazaar. We took her in, and she has proved herself a good, sensible, industrious girl.

The others are small. Maryan, Rosi, Anie, Eliza, Rosi, Dusera and Marian Dusera. These five are quick to learn, willing, obedient and respectful, but with not one serious thought in all their small heads, except when it concerns play. Last of all Rabka, the same as our Rebecca, and she has a history. About twelve or fourteen years ago, an English man-of-war captured a Spanish slave-ship off the coast of North Africa, overhauled her and brought the poor captives to Bombay. They were put up in the markets to be given out as servants to those who desired them. Among them was Rabka. She was taken by an English lady, who kept her for ten years. Her mistress then went home to England, and she was friendless. She afterwards was married to a renegade Christian who deserted her, and when she came here she was simply friendless and homeless. She was directed here, she said, by the people in the bazaar, who told her the missionaries would receive her. She refused to go away, saying confidently, "You are my father and mother, why should I go?" And so she is here, willing to work, utterly ignorant, glad to be taught, and the very essence of good nature. I could not let her go out into the street a waif, in the great sinful city. Mr. Douglas could not send her away. But he does say, "Money is very scarce." I ask you now what I shall do, and will keep her ourselves until we get your answer.

Anoo Barra and Yamooona are constantly associated with myself in the houses, and in addition, Anoo teaches the children in the house. Elizabeth looks after the work and is general housekeeper besides. She teaches several young lads who come regularly for Bible reading.

Then the books from the Press are all or nearly all done here, the paper cut, printed in the office, returned to be folded, sewed and covered. This is fine amusement and employment for them, and they sit and sing at their work by the hour. We teach them to do plain needle-work, and make and mend their own clothes.

Now, regarding your sending us dresses, &c. I cannot ask that conscientiously of our home people. I will try to show you why. Good, strong unbleached cotton I procured in Bombay at \$2.50 per web of from 35 to 42 yards each, that equals about 7 cents or between 7 and 8 cents per yard. Cotton cloth for dresses I procure for about the same or less. Could you do the same in Canada, plus the expense of transport, duties, &c., half way round the world? Other missions find it equally disadvantageous. In Poona, on goods sent only from Scotland they realize about from 8 to 10 shillings to the pound. It is a large and fashionable station. They sell everything and buy of the country stuffs for their people.

Christmas presents for the teachers and a few trinkets for the girls would be well enough, such as cards, doils, &c. After all, the orthodox doll here is a huge rag-baby with nose, ears, eyes, and mouth sewed in black thread, loopstitch; rings for noses and ears being made from the captured wires from discarded soda-water bottles, and very fondly loved they are.

LETTER FROM MISS RODGER TO MRS. HARTIE
SEC. W. F. M. S.

Mhow, 21st Dec., 1879.

SINCE last writing to you we have gained access to a few homes more, and although we have additional help, yet there is much for us all to do. For more than two months the daughter of the catechist had been taking charge of the school, leaving me free for Zenana work. I daily visited the school, and frequently gave the Scripture lesson to the children, but the secular part of the instruction was left to her. For the past week or more I have taken her out with me to the Zenanas, leaving the wife of the catechist in charge of the school. The girls' attendance has not been as satisfactory of late as we would wish, but those that have attended regularly have made fair progress. They have been taken over the first twenty chapters of the gospel of St. Matthew. They attend the Sunday School which is held every Sabbath afternoon in the boys' school-room, and they are much better behaved than they were at first. We have now as many as twenty-five houses which we visit regularly, and in no small number of these homes the women are taught to read Hindi or Marathi. I am sure you will rejoice to know that now I am instructing ten women and girls

who can read in one or other of these characters, and most of them are reading the New Testament with me. Two of them asked for copies of the Scriptures for themselves, so that they may read them when they choose. Last week a Hindoo invited me to visit his wife and family. When I went I was pleased to find that the former was able to read tolerably well in Hindi, and the eldest daughter, although not able to read, was anxious to learn. When we went to the house to-day, they had quite a number of women and girls collected, amongst whom were two little girls who knew the Marathi alphabet. One of the two is the interesting girl I mentioned in one of my previous letters, the daughter of a Brahmin priest.

The daughter of the catechist is a help to me amongst the Marathas as that is her mother tongue. She also speaks English and can knit, and do fancy work. We wish at present to open another school in quite another part of the bazaar than the one now in operation. In the vicinity where we were trying to have the school, the better class of the people were living, Hindoos and Marathas, who are employed in Government offices in the camp, and have themselves received some education. They will not send their children, especially their daughters, any great distance to school, and we hope by having the school directly in their neighbourhood, to secure their attendance. Since the cold weather began we have again taken up the village work. We generally go out in the morning, for the women can be gathered together then. Sometimes in the larger villages there are not fewer than fifty, men, women and children, all listening to the gospel. We seldom have less than twenty listeners, even in the small villages. A few evenings since, one woman told me, after I had been speaking some time, that she had never before heard of a Saviour. We have several times visited the village in which Holkar's mother lives. She always appears pleased to see us, and I thought, listened more attentively to the reading of the Testament than last time we saw her. She is at present in Indore, and will not return this month.

LETTER FROM MISS FAIRWEATHER TO MRS.

HARVIE SEC. W. F. M. S.

Indore, Feb'y 15th, 1879.

My dear Mrs. Harvie.

You will rejoice in knowing that three more have come over from the ranks of heathenism and enlisted under the banner of our Saviour Jesus. Gunga Gher Swami Ji was a Brahmin Guru or Monk of the fourth religious Order of Hindu priests a Synassi or Ascetic, tyagin or dedicated. He is about forty years of age, clever, and well-informed. He belongs to the city of Hurdwar so celebrated as the grand

religious centre of Jahhrisin. About seven months ago at the city of Jhansi he came across a New Testament for the first time. He was much struck with its contents, and allowing himself only two hours sleep on an average, read perpetually during the night when he could be free from interruption. Gradually he seemed to see the dawn, and some person meeting him at a railway station gave him Mr. Douglas' address. He came to us and since then Mr. D. has been his unwearied teacher. The light has at last broken and freely he has confessed his belief in Christ before the highest of his own people. He goes to the Book for everything. He declares Christ and John the Baptist to have been *Pahhirs* of the highest order.

A few days since while reading, he came to the verse Christ came "not to call the righteous, but sinners to repentance." He sat thinking for a little, then closed his book, sprang up and putting on his wooden sandals, rushed away to the jungle thence returning after a short absence with a whole herd of low caste men women and children, drove them into his house, then read and preached to them. Afterwards we sang and he concluded by prayer. He wished however to teach them to pray; so speaking to them of the necessity of asking God for what we desire he said, "Do not look up at God with a brass face, but reverently join your hands and prostrate yourselves before Him this way," and he got down to show them, and then got up on his hands and knees to see if they were obeying him properly. Down they went, men, women and children. He then also prostrated himself and prayed that God would cleanse them, soul and body. After his prayer which they repeated after him, he again addressed them saying, "Now go home and make a bargain with your mouths not to lie or say bad words, rather pull all your teeth out than say wicked things, &c. &c."

Mr. Douglas conducts worship in the vernacular every morning at nine o'clock, in the lecture-room, with the school and mission agency Isai Dass takes his part in the reading and prayer in a very pleasing and satisfactory manner, as does our Minister. Isai Dass, the new christian name signifies "Servant of Jesus." At the same time a Hindu woman with her three little daughters, also received the ordinance of baptism. Mungia is a quiet sensible loving woman, with much good sense. Her little daughter is the pet of the house. Another girl of 15 years was to have been baptised also, but her friends interfered, and much to our regret she was taken from us. Poor Mungia, after her baptism, in her humility and love, before Mr. Douglas could prevent it, knelt and kissed his feet. My soldiers' Bible class still goes on. Two of the men profess to have derived much benefit from the lessons taught.

Now I must tell you of my interview with the Maharaja Holkar, and the Maharani of Indore. An invitation, accompanied by a carriage, arrived from his Highness calling us to an interview. Isai Dass, our new convert, was also invited. The carriage was the Maharani's private conveyance, a gorgeous affair, cushioned and lined with crimson satin, and finished with heavy fringe cushions, like old fashioned bolsters, covered with yellow silk velvet, for reclining. The windows were round and of stained glass. I preferred to go in our own bullock cart, so accompanied by Elizabeth and Yamoona, with Isai Dass on horseback, we took our way to the city. Arrived at the place we were met by the mounted guard, and ordered to take our gari under a tree and await His Highness' summons; calling an usher I sent my salam to Her Highness saying we awaited her pleasure. The usher immediately returned saying, "the great mother calls you." We then drove close up to the Parda or screen which separates the royal apartments from the rest of the household. The curtain being lifted we found ourselves in a long hall lined with red cloth and open above. At the upper end the curtain again opened and we were admitted into an open courtyard. In the midst of this stood an earthen dais and upon it a throne. At the four corners were low pillars, about two feet in height, the whole washed with a solution of the manure of the sacred bull in ganges water. We are asked to sit upon the pillars. Isai Dass was immediately taken into presence of the Raja. Here we were the "observed of all observers." From every window in the quadrangle were seen peeping faces.

In a few moments an English chair was produced and I was invited to follow it into the presence of Her Highness, where I was seated quite near to her. The girls, like her own ladies, sat upon the floor. Her Highness sat upon a huge cushion raised from the floor upon a wooden platform. The cushion was about four yards square with yellow strips at the edge. Cushions of all shapes, and size, were piled about her, so that she might sit or recline as pleased her. The whole was of crimson silk velvet. Over her feet, as she sat cross-legged, was thrown an ample scarf of soft sitting white cashmere. She wore the usual Marathi dress of crimson silk with gold border. On her right arm was a magnificent diamond bracelet which must have weighed an ounce without the setting, I mean the stones alone. On her neck a priceless necklet of large emeralds, diamonds, rubies and pearls. Her fingers, in contradistinction from her lady attendants, were not bedecked with jewels. On each fourth finger she wore a plain circlet of gold. She is short in stature and rather stout, a fine olive complexion and an intelligent kindly face. She seemed curious about our customs and manners, asking

about them with much good nature and affability. She said she did not desire to know anything about our religion. After a pleasant interview of about half an hour we were conducted into the presence of His Highness, at the end of the quadrangle. Here instead of a carpet was a cushion of white cambric, the entire size of the room, stuffed to the thickness of four or five inches with cotton wool. Upon this lay pillows and cushions of all sorts and sizes and among them lay His Highness. He was in ill-health and was therefore unable to rise, but he invited me to a seat near him upon the cushions. All about him, ranged against the walls, were servants, all women. His second and third queen sat at a short distance, and just as I was seated a curtain was drawn and the Maharani herself entered, and seated herself at his head. Two female servants waved large bunches of peacock's feathers above him. Almost his first words were, "You are an American." "No," I replied, "I am a Canadian." "Yes, but you are not English, what do you teach my people." "Truth as far as I know it." "You are not married, are you?" "No, I am not." "You are a nun perhaps!" "No, I am not." "Then, what are you!" "A Presbyterian," I answered. "Oh, yes, I know, Presbyterians they are Scotch and you are what they call Mees" (Miss). I assented. "You christians say we worship idols. You do not understand Hinduism," and he lay back among his cushions, and laughed in a quiet amused way. I said, "Perhaps I do not know what Hinduism is, and I do not so much care; what I wish to know is truth, and for that both you and I must search, find it where we can, and seizing upon it where we find it." "Every country has its religion, let them alone, each one likes his own best," he said. "But I deny there is any but one religion," I replied. "One God, one heaven, one earth and one religion. God is not to be circumscribed by physical boundaries, but He is the great Father, and the world's inhabitants his children. To His children He gives His law. These laws cannot contradict each other, or God is finite in intelligence. One God and one truth made visible to men, and the reason of, what you call, so many religions, is that man, departing in his pride, from God's law, seeks to substitute his own for the world's government, placing his finite reason on a par with God's. Hence error, not of God but man. Truth always agrees with truth, but error and truth are never at peace. Your work and mine is to lay aside prejudice and looking to God for guidance, search earnestly for His law and His truth wherever we can find it. Could we lift man out of religious beliefs we would find God's truth left pure." I then pointed out to him the christian salvation, the way, the truth and the life. In this way we talked for at least an hour. The girls then sang a Marathi hymn.

Poor Yamoona was very excited, and her voice trembled a good deal at first. Lizzy was perfectly composed, and Yamoona soon recovered her self-possession. Altogether I was proud of my girls. The Maharaja and Maharani then took leave us in the most flattering manner, complimenting us very much. So ended our first interview.

MARION FAIRWEATHER.

The Presbyterian Record.

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JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

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Correspondents in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

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

CROWDED OUT.

We have several Obituary Notices in type for which we regret we are unable to find room in this issue.

Official Notices.

THE GENERAL ASSEMBLY.

The fifth session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of Ottawa, and within St. Andrew's Church there, on Wednesday, 11th 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, licensures, 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 2567), Toronto.

WILLIAM REID, } Clerks of
J. H. MACKERRAS, } Gen. Assem.
W. FRASER, }

RAILWAY ARRANGEMENTS.

Arrangements will be made with the leading lines of Railway, and with the Steam-boat line, 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.

PRESBYTERIAN COLLEGE, MONTREAL.

The Annual Calendar for the Session of 1879-80 is now ready, and can be had on application to Rev. Principal MacVicar, L.L.D., Montreal.

MEETINGS OF PRESBYTERIES.

Ottawa—Tuesday, 5th August.
Saugeen,—Tuesday, 8th July, 2 p.m.
Peterboro,—Tuesday, 8th July, 11 a.m.
Huron,—Tuesday, 8th July, 11 a.m.
Kingston,—Tuesday, 8th July, 10 a.m.
Bruce,—Tuesday, 24 June, 3 p.m.
P. E. Island,—Wednesday, 2nd July, 11 a.m.
Stratford,—Tuesday, 1st July, 9.30 a.m.
Quebec,—Wednesday, 16th July, 10 a.m.
Montreal—Tuesday, 8th July, 11 a.m.
Toronto,—Tuesday, 3rd June, 11 a.m.

BOOK NOTICE.

“BOOK OF PRAYERS FOR FAMILY WORSHIP” by Rev. Dr. Gregg, Professor of Apologetics, Knox College, Toronto: James Campbell & Son, Toronto.

This volume contains Prayers for the Morning and Evening of each day for eight weeks, as also a number of forms for special circumstances in the history of families, together with a selection for individual use in private.

The prayers are marked by great fullness and simplicity and are thorough devotional in spirit. We confidently recommend the volume to all who desire such an aid to domestic worship as one of the best we have seen and as admirably adapted to the varied wants of families. Its price brings it within the reach of all.

A Page for the Young

HEAR AND TELL.

We have heard the joyful news,
Now let others hear it;
Bear the tidings to the Jews,
To the nations bear it;
They who know the joyful sound never should
conceal it.
But to all the world around far and wide
reveal it.

Joyful news the Gospel is,
And to thought confounding;
Wonder, O ye heavens at this,
Sing of grace abounding.

Grace like this was never known, till the Lord
appearing,
Making human grief his own, all our sorrows
bearing.

Spread abroad the joyful sound,
Try in all directions;
Speak to men the world around—
Men of all complexions;

All are sinners needing grace, God's own Word
has said it.
Go with speed to every place, and unwearied
spread it.

And may He whose grace it is
Give the word a blessing,
Make the conquered nations His,
Ev'ry ill redressing;

May He take the veil away while we thus are
pleading,
And His mighty power display, all our hopes
exceeding.

LITTLE ALICE'S PRAYER.

FOR THE YOUNGEST READERS.

"I don't want to say my prayer," said little Alice. "I'm tired of saying my prayer, mamma."

Mrs. M—sighed, and scarcely knew what it was best to do with her little daughter, whom she had given to God as soon as she was born, and had prayed Him daily to make her his own child. And now she was tired of saying her prayers? But she was only four years old; and the mother asked gently:

"And does my little Alice feel willing to go to bed without thanking her heavenly Father for taking care of her all day?"

Alice laughed, and kissed her mother on both cheeks and then on her mouth. This she called "a French kiss." Then she went to her auntie, who was lying sick on the sofa; and Auntie whispered—

"Who will take care of little Alice to-night, when it is all dark in the house?"

Alice dearly loved to be whispered to; and she answered in the same tone—

"Mamma will take care of me."

"No," said auntie; mamma will be asleep."

"Papa, then."

"Papa will be asleep too."

"Then auntie will," said Alice, triumphantly.

"But auntie will be up-stairs, and, perhaps asleep too," was the reply; for the invalid could not feel at all sure that sleep would come to her. "God never sleeps, though. His kind watchful eye is over us all the time; and He takes especial care of little children."

"Will he take care of me?" asked Alice, in an awe-stricken tone.

"You did not ask Him to," replied auntie; "and He has told us to ask Him for what we want."

Alice's bright eyes looked steadily at her aunt for a moment; and then she kissed her, and danced off to bed. She was asleep almost as soon as her head touched the pillow. But in an hour or two there was a dismal wail for "mamma"; and Mrs. M—hastened into the little room opening from her own, where Alice's crib stood.

"Mamma, mamma!" sobbed the little one, "I want to be taken care of."

Then auntie had to explain what this meant; and Alice knelt in the crib, and repeated the childish prayer her mother had taught her as soon as she could speak. Then she went to sleep again with a smile upon her lips; and the invalid thought of the beautiful promise: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." And she felt, in the wakeful watches of the night that she was "taken care of" too.

OUR FATHER IN HEAVEN.

A Gentleman was walking down the street one morning, when he saw a little blind boy standing on the side walk, with his head bent forward as if listening for something. Slipping up to him, he said:

"Shall I help you across the street, my little friend?"

"Oh, no! thank you sir; I am waiting for my father?"

"Can you trust your father?"

"Oh, yes! my father always takes good care of me. He leads me all the time, and when he has hold of my hand I feel perfectly safe."

"But why do you feel safe?"

Raising his sightless eyes, with a sweet smile and a look of perfect trust, the dear boy said: "Oh, sir! because my father knows the way; I am blind, but he can see. I am weak, but he is strong." And this is just the kind of feeling we should have towards God. He knows the way, and He is strong. The thought of His power should lead us to trust Him when we are afraid.

Acknowledgements.

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TORONTO,
ON 2ND MAY, 1879.

ASSEMBLY FUND.

Received to 2nd April, '79.	\$2755.97
Sult St. Marie.....	1.00
Stratford, Knox Ch.....	2.50
Whitechurch.....	4.50
Yapane.....	6.00
North Westminster.....	2.25
Edwardsburg & Mainsville	1.35
Bayfield Road.....	4.00
Berne.....	4.00
Windsor.....	10 00
Woodstock, Chalmers' Ch	11.00
Russell.....	6.50
East Gloucester.....	2.79
Seaforth, Winthrop Ch.....	3.09
Baxton.....	1 10
Little Britain.....	3.10
Millbank.....	5 00
Belleville, John St.....	20.00
Robeay, Calvin Ch.....	4 00
McNab.....	5 00
Oaledon, Knox Ch.....	2.90
Harrison, Guthrie Ch.....	5.00
Ribel.....	2.00
Wallacetown.....	6.00
Princeton.....	3.00
Green Hill, Salem Ch.....	6.34
Cartwright.....	2.32
Ballyduff.....	2.00
Erussels, Knox Ch.....	10.00
Toronto, Central Ch.....	5.00
Somerville.....	1.63
Broad Cove.....	5 00
Winnipeg, Knox Ch.....	11.75
Woodville.....	11.75
Hamilton, Knox Ch.....	25.00
Rochester.....	3.50
Tara.....	5.00
Union Centre & Lochaber	4.00
Vaughan, St Andrew's & St Paul's.....	8.25
Dalhousie Mills, add.....	4.00
Erin.....	4.00
Melrose, Lonsdale and Shannonville.....	3.00
Whitby, St Andrew's.....	10.00
Arthur.....	3.00
Brantford, Zion Ch.....	15.08
Greenbank.....	3.00
Woodville, P. E. I.....	6.00
Trenton.....	1 00
Carlton Place.....	2.00
Clarksburg, & Co.....	3.10
Oro, Knox Ch.....	2.68
Orba-wa.....	12.00
Ottawa, Knox Ch.....	11.95
Proton.....	3.00
Ingersoll, Erskine Ch.....	6 48
Royle River.....	1 50
Cambray.....	3.55
Pullarton.....	8 20
Dalhousie & North Sher- brooke.....	3.20
McNab and Horton.....	12 00
Percy.....	5 00
Campbellford.....	5.00
Bradford.....	4 00
Sydenham, Knox Ch.....	2.85
Heathcote & Thornbury.....	2.25
Meaford.....	3.50
Ingersoll, Knox Ch.....	10.10
Kingston, St Andrew's.....	15.00
Chesterfield.....	10.00
Green Sound, Knox Ch.....	8.05
Almonte, St John's.....	12.00

\$3188.71

HOME MISSION.

Received to 2nd April..	\$21502.79
Stratford.....	81.60
Seaforth.....	60.00
Derry West.....	4.30
Horning's Mills.....	7.10
St Helen's.....	17 00
Whitechurch.....	25.60
Napanee.....	14.10
North Westminster.....	39 00
Woodstock, Knox Ch.....	150.09
Edwardsburg & Mainsville	21.72
Ailsa Craig.....	29 7
Carlisle.....	28.40
East Nottawasaga, Cre- more and Dunedin.....	15.00
Fisherville.....	18.00
Teeswater.....	2 50
Bayfield Road.....	16.00
Berne.....	8 73
Barrie.....	122.00
Beeton.....	27.60
Woodstock, Chalmers' Ch	90 00
Dunwich, do.....	26 66
Russell.....	10.00
East Gloucester.....	20.00
East Williams.....	29.80
Seaforth, Winthrop Ch.....	6 00
Langside.....	19.40
Buxton.....	6 60
Little Britain.....	20.00
West Kentinck.....	5 10
Millbank.....	15.20
Grimsby.....	30.00
Muir's Settlement.....	10.80
Belleville, John St.....	35.10
Orillia.....	65.00
Woodstock, Chalmers' Ch	4.00
Infant Sab Sc class.....	8 00
Dungannon.....	68.00
Belleville, St Andrew's.....	14.00
North Brant.....	6.00
Priceville, St Columba Ch	120.00
Sarnia, St Andrew's.....	15 00
Oxford.....	18.83
Durham.....	8.74
do Sab Sc.....	5 00
West Oro.....	14.10
Perrytown.....	4.10
Oakhills.....	10.00
Knoxville.....	15.00
Longwood, Guthrie Ch.....	1.50
Carradoc, Cooke's Ch.....	3.00
Robeay, Calvin Ch.....	20 00
Caledon, Knox Ch.....	10 00
Crosshill.....	10 00
Harrison, Guthrie Ch.....	10 00
Ethel.....	22.00
Grafton.....	4 44
Wakefield.....	4.00
Alton.....	55.10
Sarnia S S Miss'y Society.	20.00
Wallacetown.....	30.00
Princeton.....	14.00
Molesworth.....	26.65
Yorkmills.....	15.00
Protolia.....	6 50
W W, London.....	15 00
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Acton, Knox Ch.....	150.00
H Elliott, Madoc.....	10.00
Paris, Dumfries St.....	22.00
C & Hibley.....	30.00
Brussels, Knox Ch.....	3 00
Toronto, Central Ch.....	2 00
Somerville.....	29 77
A friend, Belleville.....	2.40
Belmore and McIntosh.....	3 50
Esson Ch, Oro.....	
Willis Ch, Oro.....	

Thamesville.....	36.25
Reserve.....	14 30
Donor, Perth.....	25.00
Mono Mills.....	8.40
Kildonan.....	6.73
Winnipeg, Knox Ch.....	200.00
West Nottawasaga & Dun- tron.....	4.23
Indian Lands.....	6.00
Brookville, 1st Ch.....	5.00
Kirkmill.....	35.00
John McDiarmid, West Nottawasaga.....	4 00
Hamilton, Knox Ch.....	146.49
Walton.....	15.00
Wyebridge.....	50.10
A friend, Toronto.....	40 00
Rochester.....	19.50
do Sab Sc.....	4.00
Goderich, Union Ch.....	6.50
Bradford.....	20.00
Elma Centre and West Monkton.....	40.00
Toronto, Central Ch S So.	30.60
Springville.....	12.75
Bethany.....	6.25
English River & Howick.	10.00
Longford.....	1.00
Tara.....	8 00
Vaughan, St Andrew's & St Paul's.....	30.00
Elsinore.....	2.00
Port Dover, Knox Ch.....	20 00
Comber.....	16 70
Brook.....	12 00
J Patterson, Port Hope.....	2 50
Dalhousie Mills.....	10.80
Narwich.....	15.00
Windham.....	12.00
Arnprior.....	12.88
Bristol.....	4.62
Bryson.....	2.40
Fort Coulonge.....	7.95
Portage du Fort.....	3 80
Chatham, Adelaide St.....	93.25
A Clark, Smiths Falls.....	50.00
West Mornington, add.....	1.00
Erin.....	10.00
Amherstburgh.....	19 25
Morewood.....	17.50
Melrose, Lonsdale and Shannonville.....	75.00
Smith's Falls, St Andw's, add.....	12.00
Storrington & Glenburnie	26.00
Pittsburg.....	15.00
Wilton.....	12 25
Warwick.....	50.00
Carlton, St Andrew's and Zion Chs Miss'y Meeting	20.76
Almonte, St Andrew's and St John's Miss'y Meet'g	10.64
Pakenham, St Andrew's & Victoria St Miss'y M'tg	16 58
Clayton & Rosebank, do	15.00
Whitby, St Andrew's.....	12 00
Arthur.....	17.55
Mrs Barbara McLennan, Elmira, Ill.....	20.00
Essa first.....	29.00
Floss and Medonte.....	20.00
Trenton.....	5.00
Sunnidale.....	6 00
Stayner.....	2.00
do Sab Sc, add.....	5.00
Sunderland & Vroomanton	20.10
Springfield.....	4.00
Collingwood.....	36.00
Kintyre.....	9 00
An Elder, Cobourg.....	2.00
Kildonan.....	12.45
Streetsville School.....	18.00
Essa Towaline.....	15.00
Carlton Place.....	10.00
Balantrae.....	8.22

Cookstown.....	21.77
Centreville.....	26.00
Millbrook.....	20.00
Fenelon Falls.....	10.00
Belgrave, Knox Ch.....	19.30
Oshawa.....	40.00
Ottawa, Knox Ch.....	100.00
Froton.....	8.40
Jackson.....	2.50
Fingal.....	45.00
Dunwich, Chalmers' Ch.....	4.00
Dalhousie, St James Ch.....	1.50
Ayr, Stanley St Sab So.....	4.63
Russelltown Flats.....	8.00
Strathroy, St Andrew's.....	22.45
Gravenhurst.....	4.00
H K C.....	4.00
Cambray.....	3.00
Ottawa, Bank St.....	75.70
West Port and Newboro.....	9.30
Montreal, Nazareth Mission Sab So.....	7.50
English Settlement.....	28.00
Prices Corners, Bethel Ch.....	6.00
Brantford, Zion Ch.....	260.00
Bowmanville, St Andrew's.....	7.50
Nassagaweya.....	11.00
Wm Leslie, Hornby.....	1.00
McNab and Horton.....	100.00
Quebec, Chalmers' Ch.....	175.00
Riversdale.....	16.00
Lachute, Henry's Ch.....	18.05
McNab.....	11.40
Indian Lands, add.....	8.00
Lucan and Biddulph.....	12.50
Moore, Burn's Ch.....	57.00
Ivy.....	5.00
Peroy.....	35.00
St Mary's Ist, add.....	32.00
St Vincent, Knox Ch.....	5.16
Sydenham, St Paul's.....	10.00
Oseida.....	38.00
Ingersoll, Knox Ch.....	70.00
Kingston, St Andrew's.....	358.00
C B E, London.....	7.00
Chesterfield.....	66.00
Napier.....	5.10
Windsor, St Andrew's.....	25.00
Orillia.....	10.00
Glenmorris.....	60.00
Richmond Hill.....	33.95
Bracebridge, South Falls.....	13.62
Blyth.....	50.00
Inniskillen.....	8.00
Zorra, Barn's Ch.....	4.00
Montreal, St. Gabriel add.....	25.00
Woodville Sab So.....	20.00
Nepean.....	4.00
Bell's Corners.....	5.00
Glenmorris Sab So.....	5.09
Dundas, Knox Ch.....	25.00
Goderich Township, Bethany Cong.....	2.00
Bowmanville, St Paul's.....	20.00
Thamesville.....	26.36
North Pelham.....	15.00
Peterborough, St Paul's Sab So.....	90.00
Proffing.....	33.25
Caledonia, Argyle St and Allan Settlement.....	45.00
Chatsworth.....	20.09
Stouffville.....	22.45
Queen Hill.....	13.00
Crinan, Argyle Ch.....	10.00
Lorne do.....	5.00
Mrs Skinner, Ailsa Craig.....	5.00
Almonte, St John's Ch.....	20.00
Kingston, Chalmers' Ch.....	3.10
Bethesda and Alnwick, special for deficit.....	7.80
McKillop, Duff's Ch, do.....	10.00
Thamesford, do.....	32.13
Burlington, do.....	22.00

Petrolia, special for deficit.....	6.00
Newcastle, do.....	2.60
Bethesda, add, do.....	1.50
Wingham, do.....	18.00
Hollin, do.....	5.00
Port Albert, do.....	4.85
Dungannon, do.....	6.15
Dwon and Hespeler, do.....	13.00
Orangeville, Bethel Ch, do.....	8.00
Williamstown, do.....	7.00
\$28136.19	

Ministerial Contributions for Deficiency Home Mission Fund.

Rev Walter Inglis.....	20.00
William McWilliam.....	15.09
Arch Stewart & Cong.....	15.00
Robt Hume & do.....	10.00
John Cook, D D.....	50.00
F Dewey.....	5.00
Professor Weir.....	4.00
J Thompson.....	25.00
Robt Hamilton.....	25.00
John McNab.....	10.00
John Ferguson.....	10.00
George Bruce.....	15.00
D J McDonnell.....	50.00
William Cochrane.....	50.00
D H McLennan.....	15.00
John M King.....	50.00
R P McKay.....	10.10
Joseph Alexander.....	10.00
John Smith.....	10.00
Walter M Roger.....	5.00
Adam Spencer.....	5.00
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Alex Tait.....	10.00
James Breckenridge.....	10.00
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Peter Nichol.....	10.00
James Carmichael.....	5.10
John Brown.....	2.00
Joseph Eakins.....	5.00
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J M McAlister.....	5.10
C McKillop.....	5.00
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Robt Campbell.....	20.00
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Dr Bell.....	10.00
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William Armstrong.....	20.00
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F W Farries.....	25.00
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Malcolm Macgillivray.....	15.00
James Little.....	20.00
John Hogg.....	10.00
J A Carmichael.....	5.00
Alex Leslie.....	5.00
A A Drummond.....	5.00
James Bryant.....	10.10
Phillip Peables.....	10.00
A D Ferrier.....	5.00
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R H Warden.....	25.00
J McCaul.....	20.00
W R Cruickshanks.....	10.00
Principal McVicar.....	10.00
Professor Campbell.....	10.00
Dr Muir.....	10.00

Rev Donald Ross.....	10.00
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Robert Campbell.....	10.00
C A Doudiet.....	10.00
J Springor.....	10.00
J Fleck.....	10.00
Peter Wright.....	10.00
James Patterson.....	5.16
J J Casey.....	3.00
James Fraser.....	5.00
James Watson.....	5.00
Chas Brouillette.....	5.70
John Irvine.....	5.00
P S Livingston.....	4.00
Daniel Patterson.....	4.00
J Wellwood.....	2.00
A B Cruchet.....	2.00
W Forlong.....	2.00
R Hamilton.....	2.00
Chas Cameron.....	10.00
Professor McLaren.....	25.00
E D McLaren.....	10.00
Donald McIntosh.....	6.00
W T Canning.....	5.00
John Crombie.....	10.00
\$1154.50	

FOREIGN MISSION.

Received to 2nd April.....	\$15452.18
Sault Ste Marie.....	4.30
Stratford, Knox Ch.....	50.00
Derry West.....	1.00
Hornby.....	3.00
Ratho.....	17.00
St Helen's.....	8.50
Whitechurch.....	13.00
Napanee.....	8.00
North Westminster.....	19.00
Woodstock, Knox Ch S Se.....	
China.....	27.00
do do Indore.....	27.00
do do Saskn.....	27.00
do do.....	100.00
Edwardsburgh & Mainsville.....	4.50
East Nottawasaga, Creomore and Dunedin.....	15.00
Fisherville.....	9.00
Holstein.....	7.42
Fairbairn.....	2.71
Fairwater, Westminster Ch.....	28.25
Dover, Chalmers' Ch.....	14.00
Bayfield Road.....	7.80
Berne.....	5.00
Barrie.....	85.00
Beeton.....	5.40
Woodstock, Chalmers' Ch.....	70.00
Mount Pleasant.....	5.65
Burford.....	1.78
Dunwich, Chalmers' Ch.....	13.34
Hawkesbury.....	4.55
L'Original.....	4.45
Hamden.....	4.00
Mrs Blackwood, W Lorne.....	10.00
Montreal, Chalmers' Ch SS.....	
Miss Fairweather salary.....	30.00
Russell.....	9.00
East Gloucester.....	12.00
East Williams, St Andw's.....	24.60
Seaforth, Winthropo Ch.....	4.00
Langside.....	6.00
Claremont.....	6.15
Buxton.....	2.00
Little Britain.....	10.00
West Pentinck.....	8.00
Millbank.....	13.50
Grimsbay.....	25.00
Muir Sottlomont.....	8.00
Orillia.....	8.00
Asfield.....	6.00
Galt, Union Ch SS, China.....	14.30
do do Saskn.....	14.30
Dungannon.....	4.00

10.00	Belleville, St Andrew's...	40.00
10.00	North Brant	16.00
10.00	Janesburg, Willis Ch...	3.00
10.00	Sarnia, St Andrew's...	34.00
10.00	Orford	8.00
10.00	Durham	8 35
10.00	do Sab So	8.74
10.00	North Brant Sab So	3.50
5.00	West Oro	5.00
3.00	Ferrytown	7.00
6.00	Knoxville	11.90
5.00	Longwood	7.00
5.00	Warradoo	1.50
5.00	Rothsay, Calvin Ch...	3.00
4.00	White Lake or McNab	10.00
4.00	Caledon, Knox Ch	4.10
2.00	Edie's Station	11.66
2.00	Gracefield	7.00
2.00	Crosshill	10.00
2.00	Harriston, Guthrie Ch	7.00
10.00	Achel	2.00
25.00	Stratford	14.00
10.00	Wakefield	14.83
6.00	Alton	1.00
5.00	Wallacetown	10.00
10.00	Erin and Athelstane	40.00
54.50	Princeton	12.00
	Molesworth	14.00
	Herkmills	8.00
	St W, London	4.00
	Melville Ch, Scarboro	14.00
	Sydenham, Knox Ch	4.50
	Deoglas Ch, Garafraxa	4.00
	Lackey	3.50
	Acton, Knox Ch	23 86
	do do SS, Formosa	8.00
	Edmundville	8.00
	Artwright	3.21
	Ballyduff	1 95
	Paris, Dumfries St...	60 01
	Brussels, Knox Ch	8.00
	Toronto, Central Ch	10 00
	Womans' Foreign Mis-	
	sion Society, Formosa	2235.70
	Belmore and McIntosh	35.95
	Bacon Ch, Oro	1.50
	Willis Ch, Oro	3.10
	Door, Perth	25.00
	Lenox	10.00
	Soco Mills	5.00
	Winnipeg, Knox Ch	50.00
	Indian Lands	14.00
	Kirkhill	12.00
	John McDermid, West	
	Nottawasaga	8.00
	Woodville	49.80
	Hamilton, Knox Ch	81.00
	Wasa	16.00
	Wyebidge	10.00
	Excheaterville	3 28
	do Sab So	3.89
	Exford	10.00
	Zma Centre & W Moneton	18.00
	Toronto, Central Ch Sab So	13.49
	do do Indore	10.00
	Elfrid, Knox Ch	9.00
	Springville	10.00
	Esbayha	5.00
	English River & Howick	10.00
	Mrs Farlinger, Morris-	
	burgh	10.00
	Sara	8.60
	Vaughan, St Andrew's &	
	St Paul's	25.00
	McA, per L T B	1.00
	Metis	3 05
	Eschburg, St Andw's Ch	4.50
	McIntosh and Belmore	4.00
	Zimoro	2.00
	Bergus, St Andw's Ch, add	3.45
	Port Dover, Knox Ch	10 00
	John Paterson, Port Hope	2.50
	Warwick	5.00
	Windham	3.00

Stratford, Knox Ch Sab So	
Indore	140.00
Carlton Place, Zion Ch	16.00
Dalhousie Mills	8.00
A Clark, Smith's Falls	50.00
Erin	7.00
do Sab So	2.50
Amherstburgh	19.25
Morowood	10.00
Storrington & Glenburnie	4.00
Pittsburgh	4.00
Arthur	6.00
Essa first	20.00
Floss and Medonte	15 00
Innenkip	15 00
Trenton	15.00
Prince Arthur Landing	7.50
Fort William	2.00
Collingwood	10.00
Juvenile Mission per Miss	
Maohar salary of Bible	
Woman at Formosa	60.00
An Elder, Cobourg	1.00
Kildonan	12.20
do Sab So	9.52
Streetsville	23.00
Essa, Townline	5.00
Avonton Sab So Education	
North W Indians	10 00
Carlton Place	5.00
Esquering, Union Ch	36 67
Clarksburg	3.00
Kilsyth	1 40
North Derby	1.00
Centreville	16 90
Millbrooke	14.00
Penelon Falls	3.00
Belgrave, Knox Ch	16.75
Cookstown	10 90
Oshawa	60.00
Ottawa, Knox Ch	75.00
Kincardine, Knox Ch	38.32
Proton	8.00
Fingal	30.00
Dunwich, Chalmers' Ch	2.00
Russelltown Flats	6.00
Strathroy, St Andrew's	11.15
Walton	6.40
Cambray	3.00
Ottawa, Bank St	85.00
Montreal, Nazareth St	
Mission Sab So	7.50
Prices Corners, Bethel Ch	2.50
Brantford, Zion Ch	75.00
Rowmanville, St Andw's	6.90
Avonbank	9.80
McNab and Horton	50.00
Amos	9.00
Quebec, Chalmers'	150 00
Riversdale	5.00
Lachute, Henry's Ch	16.83
Chatham, Grenville and	
Point Fortune	12.00
Ashburn	33.25
Ivy	4.00
Percy	21.00
St Vincent, Knox Ch	8 70
Chippawa	3 50
Oneida	38.00
Ingersoll, Knox Ch	55.66
Sydenham, St Paul's	4.25
Utica Missy A-association	8 60
Kingston, St Andrew's	7.00
Priceville, St Columba Ch	4.11
Chesterfield	40.00
Ailsa Craig	16.80
Carlisle	14.20
Guolph, St Andrew's Bible	
Class, to purchase medi-	
cine for Miss McGregor	8 00
Windsor, St Andrew's	15.00
Ottawa, Daly St Sab So,	
salary of Bible Woman,	
Formosa	36.00
Glenmorris	17.00

Richmond Hill	5.00
Blyth	30.00
do Sab So, China	23.50
Inniskillen	7 00
Owen Sound Division St.	30.66
Montreal, St Gabriel	35.00
Neapan	2.00
Bell's Corners	2 00
Dundas, Knox Ch	15.00
do do N A In-	
dians, Saskatchewan	7.00
North Pelham	5.00
Peterborough, St Paul's	50.00
Caledonia, Argyle St and	
Allan Settlement	45.00
Chateworth	6.70
Queen Hill	7.73
Criman, Argyle Ch	10.00
Friend, Ailsa Craig	5 00
Almonte, St John's	10.00
Kingston, Chalmers' Ch	2.00
	\$21362.51

COLLEGE FUND.

Received to 2nd April	\$6479 02
Streetsville	40.80
Stratford	43.10
Horning's Mills	2 45
Ratho	17.00
St Helen's	16 00
Whitechurch	19.50
Woodstock, Knox Ch	80 00
Aurora	3.00
Fisherville	7 00
Bayfield Road	5.00
Berne	5.00
Barrie	22.00
Repton	5 40
Woodstock, Chalmers' Ch	35.00
East Williams, St Andw's	14.75
Cayuga	6 00
Seaforth, Winthrop Ch	4.75
Lanside	10 01
Buxton	3.63
West Bentinck	3.00
Grimsby	16.00
Muir Settlement	6.00
Millbank	6 98
Belleville, John St	25.00
Orillia	20.00
Dungannon	3 00
Belleville, St Andrew's	30.00
North Brant	10.00
Sarnia, St Andrew's	47.00
Oxford	4.00
Durham	5 12
West Oro	4 50
Perrytown	3 00
Rothsay, Calvin Ch	3.00
McNab	12.00
Caledon, Knox Ch	2 00
Crosshill	8.00
Harriston, Guthrie Ch	5 00
Grafton	16.00
Wallacetown	15 00
Princeton	12 00
Molesworth	4.00
York Mills	6 00
Petrolia	15.00
Melville Ch, Scarboro	16.00
Sydenham, Knox Ch	4.50
Douglas Ch, Garafraxa	5.68
Lasky	1 25
Cartwright	2 29
Ballyduff	2.00
Brussels, Knox Ch	10.00
Toronto, Central Ch	5 80
Belmore and McIntosh	2.00
Essex Ch, Oro	2.00
Willis Ch, Oro	2.00
Thamesville	8.57
Reserve	1.56
Vaughan	2.50

West Nottawasaga and Duntroon	4.00
Woodville	36.79
Hamilton, Knox Ch	50.00
Rochester ville	5.10
Bradford	4.00
Elma Centre and West Moncton	20.00
Springville	10.40
Bethany	5.10
Tara	8.00
Vaughan, St Andrew's & St Paul's	20.00
Elsinore	2.00
Holstein	8.72
Fairbairn	2.69
Fergus, St Andrew's	50.00
Port Dover, add	9.00
Norwich	3.40
Windham	3.00
Erin	4.00
Owen Sound, Knox Ch	21.57
Storrington & Glenburnie	17.00
Pittsburgh	9.10
Whitby, St Andrew's	14.40
Wick	11.10
Floss and Medonte	15.00
Innerkip	15.00
Trenton	2.10
Sunnidale, Zion Ch	4.85
Collingwood	10.00
Esse, Townline	5.00
Clarksburch	3.00
Cookstown	2.83
Centreville	13.01
Millbrook	8.00
Fenelon Falls	2.10
Belgrave, Knox Ch	7.65
Oshawa	31.00
Ottawa, Knox Ch	75.00
Kincardine, Knox Ch	14.25
Melrose, Lonsdale and Shannonville	5.10
Proton	7.00
Jackson	2.50
Fingal	10.00
Strathroy, St Andrew's	9.66
Ottawa, Bank St	51.00
Prices Corners Bethel Ch	4.10
Brantford, Zion Ch	100.00
Bowmanville, St Andrew's	3.50
Dalhousie & North Sherbrooke	7.00
Naasgaweys	11.00
Ivy	5.00
Percy	10.00
Onesida	38.00
Ingersoll, Knox Ch	50.00
Kingston, St Andrew's	150.00
Chesterfield	16.10
Ailsa Craig	5.83
Carlisle	5.20
Windsor, St Andrew's	5.00
Ottawa, Daly St	25.00
Richmond Hill	10.10
Guelph, St Andrew's, add	15.00
Dundas, Knox Ch	35.00
Goderich Township, Bethany Ch	1.00
Thamesville	1.23
Embro	39.73
Angus and New Lowell	8.00
Peterborough, St Paul's	100.00
Chatsworth	6.10
Queen Hill	10.54
Crimas, Argyle Ch	4.00
Almonte, St John's	10.10
Kingston, Chalmers' Ch	3.00

\$8167.47

Widows' FUND.

Received to 2nd April	\$2740.63
Stratford, Knox Ch	10.00

Ratho	4.70
St Helen's	5.75
Whitechurch	6.00
Napanee	5.00
Woodstock, Knox Ch	15.00
Bayfield Road	4.00
Berne	5.00
Barrie	33.00
Beeton	5.40
Woodstock, Chalmers' Ch	5.00
Seaforth	2.10
Lungside	3.00
Little Britain	5.00
West Bentinck	5.00
Millbank	3.67
Pelleville, John St	35.00
Orillia	6.00
Dungannon	4.10
Esse first	2.00
North Brant	3.10
West Oro	3.00
Kothsny, Calvin Ch	2.50
McNab	2.50
Caledon, Knox Ch	2.00
Grafton	2.00
Acton, Knox Ch	1.00
Wallacetown	5.00
Princeton	7.10
Galt, Union Ch	8.80
Molesworth	2.35
Belmore and McIntosh	2.74
Winnipeg, Knox Ch	15.00
Kirkhill	9.00
Woodville	10.00
Hamilton, Knox Ch	25.00
Wyebidge	5.00
Rochester ville	2.00
Bradford	5.00
Elma Centre & W Moncton	4.60
Ektrid, Knox Ch	3.13
Springville	10.00
Bethany	5.00
Tara	6.00
Elsinore	1.00
Wakefield	10.00
Port Dover, Knox Ch	5.00
Norwich	3.00
Whitby, St Andrew's	12.00
Wick	10.40
Floss and Medonte	8.00
Innerkip	5.00
Collingwood	6.00
Kildonan	9.18
Esse, Townline	5.60
Cookstown	2.45
Millbrook	5.70
Belgrave, Knox Ch	9.40
Oshawa	15.00
Ottawa, Knox Ch	20.00
Kincardine, Knox Ch	7.30
Proton	4.40
Bobcaygeon, Knox Ch	7.10
St Louis de Gonzague	3.01
Boyne River	1.60
Ottawa, Bank St	20.00
Brantford, Zion Ch	41.15
Dalhousie & N Sherbrooke	5.00
Naasgaweys	11.00
Ashburn	10.75
Ivy	5.00
Percy	12.00
Campbellford	11.00
Ingersoll, Knox Ch	15.00
Utica Missy's Association	3.00
Dundas, Knox Ch	1.50
Goderich Township, Bethany Ch	1.00
Angus and New Lowell	12.00
Thorabury, Clarksburch, & Heathcote	2.00
Caledonia, Argyle and Allan Settlement	28.00
Chatsworth	5.00
Queen Hill	1.50

Almonte, St John's 15.00
 Kingston, Chalmers' Ch 3.00
\$3411.50

With Rates from Revds W Ross, S Young, J Alexander, N Clark, T G. & Co; R Scott, Jos White, Thomson, J Turbull, A Young, W Cochrane, D D, N McDiarmid, J J Cochrane, D Sutherland, W Park, J L Murray. Thos Wardrope, D D.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd April	\$3170.50
Stratford	30.00
St Helen's	6.75
Whitechurch	4.00
Napanee	3.00
Bothwell	5.00
Beeton	9.00
Windsor, St Andrew's Ch	6.50
Woodstock, Chalmers' Ch	9.70
East Williams, St Andrew's	3.00
Seaforth	2.00
Lungside	1.65
Buxton	5.00
Little Britain	15.00
Belleville, John St	7.00
Orillia	3.00
Dungannon	3.00
Millbank	4.50
North Brant	4.00
Oxford	3.00
Melburne, St Andrew's	6.00
Rothsny, Calvin Ch	7.00
Brucefield, Union Ch	7.00
Crossbill	6.00
Grafton	11.00
Wallacetown	3.00
Elgin and Athelstane	2.75
Princeton	2.00
Molesworth	2.40
Cartwright	4.00
Ballyduff	10.00
Bussels, Knox Ch	20.00
Toronto, Central Ch	2.74
Somerville	1.50
Belmore and McIntosh	1.60
Oro, Esson Ch	25.10
Oro, Willis Ch	5.00
Hamilton, Knox Ch	6.00
Wyebidge	2.00
Rochester ville	2.00
Ekirid Knox Ch	1.00
Esse first	3.00
Elsinore	3.00
Windham	3.00
Erin	10.00
Whitby, St Andrew's	3.00
Arthur	7.00
St Louis de Gonzague	3.00
Floss and Medonte	8.57
Sunnidale	7.00
Kildonan	3.00
Carlton Place	2.57
Clarksburch	6.00
Cookstown	5.00
Centreville	6.00
Millbrook	13.00
Fenelon Falls	15.00
Ottawa, Knox Ch	3.00
Fingal	3.00
Cambury	9.00
Utica Missy's Association	14.00
Kingston, St Andrew's	15.00
Chesterfield	3.00
Blyth	2.00
Prices Corners, Bethel Ch	28.00
Embro	2.00

Chalworth	4.30
Lanville	2.00
With Ministers Rates Received to 2nd April, '79.	\$3593.74
With Rates from Revds	667.65
W J McMullin, \$7.50; J MacMechan, \$4; W Hodson, \$3; J Boyd, \$4; W Cohead, \$3; S Young, \$4; W Cohead, \$3; J Alexander, \$3.50; A Clark, \$4; R Fairbairn, \$3; R Scott, \$2.50; Jas White, \$4; W Main, \$4; G M Grant, D D \$2.50; T G Thomson, \$2.50; J Turnbull, \$3; J Mackerras, \$9.00; R Hoodie, \$3; A Young, \$4; J McIlung, 2 years, \$6; J McDiarmid, \$3; F A McLennan, \$3.75; Robt Bell, D D 2 years, \$9; B Edmondson, 2 years, \$10; Pby of Saugeen, \$8; J Canning, \$2.50; D Rutherford, \$1; J Davidson, \$1; W McWilliam, \$1.50; Arch Currie, Sonya \$5; Jao Anderson, 2 years \$2.25; Jas Pritchard, 2 years, \$8; J Hastie, 2 yrs, \$4.00; J C Smith, arrears \$7.71, also for '78, \$9; J Penton, \$2; W Park \$4; W Watt, 77-78, \$5.50; H H McPherson, \$1; W Coeh-ner, 77-78, \$3.50; J Gan-ger, \$3; J S Lohead, \$5; G Wardenrope, \$7; G Rutherford, \$5.	220.40
	\$888.05

MANITOBA COLLEGE.

Received to 2nd April...	\$1331.84
Burgas, St Andrew's	15 00
do Sab Se	5 00
Arventon Sab Se	10 00
Westborough, St Andrew's	14.50
Blackham, St John's	8 83
Clawson, Bank St	70 00
Hamilton, St Paul's	5.00
	\$1360.17

KNOX COLLEGE BURSARY FUND.

Received to 2nd April...	\$360 00
Hamilton, Knox Ch	50 00
G Cameron, Goderich	60 00
St. Knox Ch	50 00
London, St Andrew's Ch	100 00
Stratford, Zion Ch	50 00
	\$1170.00

MISSION TO THE JEWS.

Received to 2nd Feb '79.	\$55.02
Rev T Fenwick, omitted in October	1.00
Mrs Blackwood, W Lorne	5.00
	\$61.02

KNOX COLLEGE ORDINARY FUND DEBT.

Received to 2nd April, '79	\$908.70
J Roxborough	2.00
Stowell	4.00
Miss	9.00
	\$923.70

KNOX COLLEGE BUILDING FUND.

Received to 2nd April...	\$3617.43
Innerkip	14.00
Whitechurch, per Rev R Leask	56.00
Mimosa	7.10
A McTavish, Kilmartin	4.00
James Burns, Columbus	20.00
A G Mitchell, Motherwell	4.00
Malcolm Hastie, do	1.10
Jan es Mayberry, North Mornington	2.10
North Bruce, per Rev Jne Scott	83.75
Durham, per Thos Bennie Bethesda & Alnwick, per Rev W McWilliam	5.00
Rev R Hume, St George.	81.50
Simon Fraser, Bradford	10.00
J Greerson, Widder and Lake Road	5.10
10.00	
Rev N McDiarmid, West Puslinch	10.00
D Munroe, West Puslinch	1.00
Adam McKenzie, Sarnia	3.00
D Campbell, Carlingford	5.00
Proton, per Donald Bell	13 10
John Leslie, Streetsville	5.00
	\$3951 01

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO MAY 5th, 1879.

FOREIGN MISSIONS.

Acknowledged already...	\$5432.23
Little Harbour & Fisher's Grant	3 10
Loch Lomond and Framboise, C B	2.00
Newport	10.00
Boz	2 00
Maitland, Juv Miss'y Soc	10.50
A friend, Onslow	5 00
Cavendish Sec of Cong of Cavendish & New Glasgow, P E I.	38 10
James Henry, Salisbury	1.50
do children, do	0.50
Fisher's Grant	7 10
S Cornwallis & Wolfville	5.00
Alex Campbell, Annapolis	8.00
Alex Jane Matheson, per Rev J Thompson, Durham	1 50
Sharon Ch, Stellarton	10 00
Murray Harbour, P E I.	22.30
Boularderie	8 00
Scotsburn	92 00
Thanksgiver	2 00
Woodville & Little Sands, P E I.	10 00
Black River & Escuminac	6 00
Union Ch, Hopewell	90.00
Dalhousie, add	1 48
Maple Green Section	3 60
Mrs Mary Ettinger, Kennebecook	20.00
J A McCabe, Hantsport	5.10
Great Village Sab Se, for Teacher in Erromanga.	8.50
Brookfield Miss'y Society.	13.75
River John, add	4.00
Bay of Islands, Nfld.	10.27
Middle Musquodoboit	8.26
Baddeck, both sections.	10.00
Retired business man, Hants	20.00
Springside	20.00
Prince St Ch, Charlottet'n	10.00
Antigonish	50.00

Ladies Benevolent Society

Antigonish	12.00
Chalmers' Ch, Halifax	82.02
Yarmouth	14 00
Bridgewater	10.00
Sherbrooke	25.00
St Matthew's Ch, Halifax	260.26
Shediac S Sc, for support of one of Mr Mackenzie's teachers	7.50
Halifax Womans' Foreign Miss'y Society, for Miss Blackadder's salary	206 00
For Zenana Work, from Windsor Auxiliary	26.75
For Rev J F Campbell, from St John's, Nfld.	172 00
Auxiliary	
For Miss Forrester, from Harb' Grace Auxiliary.	79.75
	\$6396.96

FOREIGN MISSION DEBT FUND.

Acknowledged already...	\$1909 22
Newport	5.00
	\$1914.22

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already...	\$2470.06
Young men of Prince St Ch Pietou, 3rd qr payment of Trinidad Catechist.	30.00
Higgin's Settlement, Middle Musquodoboit	1.25
Upper Musquodoboit	8 14
Elizabeth Butler, Sheet Harbour	0.70
Bass River S Sc, Riverside	23.54
Middle Musquodoboit	1.50
Poplar Grove S S, Halifax, for one of Mr Christie's teachers	24.00
Mrs Herbert Harvey, Richmond, N B, for Mr Grant's Monitor	3 00
Belcher St Bible Class, Kentville, for Miss Blackadder's Monitor	7.75
Little Narrow's, C B	2.00
Scotsburn Sab Se	6 00
Whyecocmah, C B	12.80
Malagawatch, C B	6.60
Sharon Ch, Stellarton	10.00
Central Ch, Durham, per Rev J Thompson	11.00
Burnt Ch, Miramichi	3.00
Greenock Ch S S, St Andw	4.00
Warwick, Bermuda	26.75
Acadia Mines	32.14
Loch Lomond and Framboise, C B	1.00
Bloomfield Sab Se, P E I.	4 50
Great Village Sab Se	3.50
Annie McInnis' Missy Box per Miss McCurdy, Baddeck, C B	2.00
Prince St Ch, Charlottet'n	5.00
St Paul's Sab Se, Woodstock, N B	5.85
Newport	23 46
Sarnia Sab Se, through the Juvenile Mission Scheme per Miss Machar	35.00
	\$2769 54

HOME MISSIONS.

Acknowledged already...	\$3971 77
Lake Ainslie	4.00
Loch Lomond and Framboise, C B	2.00

Shubenacadie	15.50
Lower Stewiacke.....	11.50
Newport.....	10.00
Bedeque, P. E. I.....	17.00
Bos.....	2.00
Cavendish, Sec of Cong of Cavendish & New Glas- gow, P. E. I.....	19.30
Fisher's Grant.....	7.00
S Cornwallis & Wolfville	5.00
Alex Campbell, Annapolis	5.00
Maitland, Juv Miss'y Soc.	10.50
Whyocomah.....	5.27
Jeddore, Musquodoboit Harbour.....	1.70
Sharon Ch, Stellarton.....	4.00
Murray Harbour, P. E. I.....	22.00
Thanksgiving.....	2.00
Woodville & Little Sands, P. E. I.....	5.60
Black River & Esemuinac	9.00
Union Ch, Hopewell.....	15.80
St John's Ch, Hfx, add.....	30.00
North River, per Mr And- rew Gray.....	2.00
J A McCabe, Hantsport.....	5.10
River John, add.....	3.50
Bay of Islands, Nfld.....	5.00
Middle Musquodoboit.....	3.77
Springside.....	11.00
Prince St Ch, Charlottet'n	7.00
Yarmouth.....	15.00
Bridgewater.....	7.89
Mahone Bay.....	3.00
St Matthew's Ch, Halifax	95.00
	\$4233.50

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SUPPLEMENTING FUND.

Acknowledged already.....	\$4835.00
Little Harbour & Fisher's Grant.....	3.85
Loch Lomond and Fram- boise, C. B.....	2.80
Baddeck, both sections...	6.50
Prince St Ch, Pictou.....	76.20
Cavendish Sec of Cong of Cavendish & New Glas- gow, P. E. I.....	2.10
Mabou.....	4.00
D M W, Mabou.....	4.00
Alex Campbell, Annapolis	6.00
Whyocomah, C. B.....	5.00
Rev J Layton.....	4.00
Musquodoboit Harbour...	2.50
Sharon Ch, Stellarton.....	20.00
Murray Harbour, P. E. I.....	12.70
Woodville & Little Sands, P. E. I.....	5.00
St John's Ch, Hfx, add.....	33.21
Moncton.....	35.00
Mrs Mary Ettinger, Ken- netcook.....	6.00
River John, add.....	4.00
Bay of Islands, Nfld.....	5.00
Middle Musquodoboit.....	0.25
Springside.....	10.00
Prince St Ch, Charlottet'n	10.00
Yarmouth.....	9.00
Bridgewater.....	10.00
St Matthew's Ch, Halifax	106.00
Free Church of Scotland.	121.67
	\$5339.78

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COLLEGE FUND.

Acknowledged already.....	\$6158.07
Little Harbour & Fisher's Grant.....	3.50
Loch Lomond and Fram- boise, C. B.....	1.00
Newport.....	5.00
Bos.....	2.00

Cavendish Sec of Cong of Cavendish & New Glas- gow, P. E. I.....	5.25
Parrsboro.....	5.27
Alex Campbell, Annapolis	6.00
Sharon Ch, Stellarton.....	22.00
Woodville & Little Sands.	6.00
Mrs Mary Ettinger, Ken- netcook.....	10.00
Interest on \$1557 33. 1878	93.44
do do 1879	93.44
Bay of Islands, Nfld.....	5.60
Col in St Matthew's Ch at closing of College.....	15.43
Interest.....	23.36
Prince St Ch, Charlottet'n	7.92
Mahone Bay.....	6.00
St Andrew's, Sydney, C. B	6.00
Bridgewater.....	10.00
Greenock Ch, St Andrew's	9.00
Rev Wm McCullagh.....	1.00
St Matthew's, Halifax.....	116.50
Int. on \$2.00 at 6 p c, 1 yr	1.00
do 1300 do.....	78.00
do 300 do.....	18.00
Friend, Sheet Harbour...	2.40
Interest on \$2000, 1 year.....	60.00
	\$6919.18

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AGED AND INFIRM MINISTERS'
FUND.

Acknowledged already.....	\$1158.10
Little Harbour & Fisher's Grant.....	2.00
Newport.....	2.50
Richmond, N. B.....	8.00
Great Village.....	4.00
St James Ch, Charlottet'n	15.00
Sharon Ch, Stellarton.....	10.00
Woodville & Little Sands, P. E. I.....	5.00
Moncton.....	15.00
Loch Lomond and Fram- boise, C. B.....	0.85
Prince St Ch, Charlottet'n	10.10
Yarmouth.....	3.15
Bridgewater.....	5.00
Interest on \$520 for 1 year	31.50
Sums received by Treasu- rer in April and May, '77	17.00
Ministers' Percentage:	
Rev Gavin Sinclair.....	2.00
" R Sedgewick, D. D.....	3.40
" A Ross, 2 years.....	8.00
" K McKay, 2 years.....	7.25
" D F Creelman.....	4.00
" A MacIntosh, 2 years.....	5.00
	\$1316.35

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BURSARY FUND.

Acknowledged already.....	\$854.47
1st Cong, Truro.....	10.00
Sab So of St David's Ch, St John.....	40.00
	\$904.47

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FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER OF THE
BOARD OF FRENCH EVANGELIZA-
TION, 260 ST. JAMES STREET, MON-
TREAL, TO 8th MAY, 1879.

Received to 1 st April.....	\$16,086.09
Prompton Gore.....	4.00
Rochester ville.....	5.00
do Bible Class.....	5.00

Ottawa Bible Society.....	60.00
Mrs D O McLennan, Kirk- field.....	5.00
Knux Ch Sab So, Milton.....	3.71
Brook.....	5.00
Laguerre.....	4.00
Wakefield.....	10.46
John Paterson, Port Hope	5.10
Elsinore.....	2.00
St Andrew's & St Paul's, Vaughan.....	25.00
F R Guelph.....	26.10
Erin.....	6.50
Erin Sab So.....	2.50
Waddington.....	5.10
Bristol Sab So.....	5.58
Innerkip Sab So.....	30.00
St Andw Ch, Smith's Falls	3.00
Trenton.....	1.00
A working man, Norfolk	5.00
W Gallagher, Enniskillen	10.10
Mrs Murray, Westmount.....	360.00
Erskine h, Montreal.....	3.27
St Plyn Ch, Truro Bib Cl	10.00
Lansdowne & Fairfax.....	12.00
St Andrew's, Beckwith.....	3.00
St James S S, Dartmouth.	3.00
Penelon Falls.....	50.00
Hornbury & Heathcote.....	15.77
Knux Ch, Ottawa.....	7.46
Hodgerville.....	4.10
Eganville.....	1.00
Piston.....	5.00
A friend, New Aberdeen- B E F, London, O.....	163.10
A friend, Stratford.....	4.00
Chalmers Ch, Quebec.....	20.00
H R C, Seaford.....	20.00
Flos and Medonte.....	2.10
Bank St, Ottawa.....	3.70
Somerville.....	3.50
Bethel Ch, Prices Corners	26.70
Hesper.....	21.00
St James Ch, Charlottet'n	30.20
Percy.....	5.10
Campbellford.....	9.70
Knux Ch, Warwick.....	5.10
Nepean & Bell's Corners- Jas McLean, Aberfoyle	1916.91
Per Rev T Stevenson.....	50.00
St Paul's S S C, Peterboro	5.00
St John's, Almonte.....	5.00
Argyle Ch, Aldboro.....	1.00
A friend, Stanley St Ch, Montreal.....	1.25
A friend, Pittsburgh, O.....	9.00
Economy.....	5.00
Rylstone, O.....	3.36
Napier.....	2.00
St Andrew's, Sydney, C B	1.50
St Hyacinthe.....	27.00
Belfast P. E. I.....	13.00
St Andrew's, Martintown	16.68
Blyth.....	10.00
St Paul's, Montreal, add.....	4.00
St Valerien, Que.....	40.00
Stratford, Knux Ch.....	18.00
Framboro.....	27.10
Woodstock, Knux Ch S So	24.00
do do.....	10.37
Bayfield Road.....	5.00
Berne.....	26.00
Barrie.....	5.40
Beeton.....	13.60
Windsor, St Andrew's	34.00
Woodstock, Chalmers' Ch	3.00
Seaford, Wintthrop Ch.....	9.50
Langside.....	4.00
Millbank.....	10.00
Dungannon.....	15.00
North Brant.....	3.60
Oxford.....	8.00
West Oro.....	8.00
Rothsay, Calvin Ch.....	8.00
McNab.....	8.00

Caledon, Knox Ch.....	2 00
Harrison, Guthrie Ch.....	6 10
Ethel.....	2 00
Alton.....	1 00
Wallacetown.....	15 36
Princeton.....	10 00
Molesworth.....	9 00
Laskey.....	1 60
Cartwright.....	3 42
Eallyduff.....	2 60
Paris, Dumfries St.....	33 40
Brussels, Knox Ch.....	10 00
Toronto, Central Ch.....	10 10
Oro, Esson Ch.....	3 00
Oro, Willis Ch.....	3 50
Mono Mills.....	5 00
Winnipeg, Knox Ch.....	37 10
Fisherville.....	4 90
Woodville.....	29 25
Hamilton, Knox Ch.....	90 00
Bradford.....	2 00
Elma, Centre and West Alonckton.....	15 00
Toronto, Central Ch S Sc.....	17 00
Alex McKezie, Ekfrid A friend, Ekfrid.....	1 00
Port Dover, Knox Ch.....	5 00
Norwich.....	3 00
Windham.....	4 65
Whitby, St Andrew's.....	13 00
Arthur.....	8 00
Springfield.....	3 75
Kildonan.....	8 90
do Sab So.....	9 52
Essa, Townline.....	5 00
Esquesing, Union Ch.....	30 53
Centreville.....	19 00
Brookville.....	18 00
Pelgrave.....	15 35
Oshawa.....	30 00
Kincardine, Knox Ch.....	22 00
Fingal.....	12 75
Brantford, Zion Ch.....	25 00
Leith.....	8 25
Riversdale.....	7 60
Iry.....	5 10
Kingston, St Andrew's.....	75 00
Chesterfield.....	10 10
Glenmorris.....	10 60
Stenham, Knox Ch.....	1 50
Inniskillion.....	8 00
Day et Ottawa.....	50 10
do Sab Se, Ottawa.....	14 00
Mrs D McNaughton, North Kempel.....	2 00
Cannington.....	12 00
Ensine Ch, Montreal S S.....	40 00

Per Rev. Dr McGregor,
Halifax:

Little Harbour & Fisher's Grant.....	13 07
Loch Lomond and Fram- boise, C B.....	2 00
Mariner's Lodge, Tangier Two friends, Charlottet'n Bass River S S, Riverside Shelburne & Lockport.....	2 00 4 00 7 25
Boz.....	2 10
Richmond, N B.....	12 00
Sab Se of E R, St Mary's.....	1 88
Cavendish, P E I.....	14 25
Jas Henry, Salisbury.....	1 50
Murray Harbour.....	24 50
Woodville & Little Sands, P E I.....	5 00
Mrs Mary Ettinger, Ken- netcook.....	10 00
River John, add.....	4 60
Middle Musquodoboit.....	0 75
Prince St, Charlottetown. Yarmouth.....	7 00 6 00
Bridgewater.....	10 00
St Matthew's, Halifax.....	38 00
Georgetown.....	30 00

Loch Lomond, M I Soc... ..	1 00
Per Rev Dr Reid, Toronto:—	
Hamilton, t John's S Sc.....	15 60
Dundas, Knox Ch.....	13 25
Goderich Township, Be- thany Ch.....	1 00
Bowmanville, St Paul's.....	27 00
Chataworth.....	1 00
North Bruce.....	7 00
Scott and Uxbridge.....	4 00
Hamilton St Paul's.....	12 50
Caistorville.....	2 00
Stratton Sab Se.....	6 00
London, First Ch.....	35 02
do do Sab Se.....	31 44
Queensville.....	4 44
to Blain, Beverly.....	5 50
Oakville.....	8 10
Kinloss and Bervie.....	5 00
—————	\$20,655.54

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer,
to 17th May, 1879.
ORDINARY FUND.

Acknowledged already.....	\$2394.43
Hull.....	2 60
Knox Ch, Korborough.....	8 00
Dalhousie Mills.....	9 10
Morewood.....	10 00
West Winchester.....	25 00
Alexandria.....	10 00
Lingwick.....	2 00
St Andrew's, Mountain & Heckston.....	12 00
Mrs A Farlingor, Morris- burgh.....	5 00
Brompton & Gore.....	5 00
Erkine Ch, Montreal.....	400 00
R Langwill, St Laurent.....	25 00
Buckingham & Lochaber Chalmers' Ch, Quebec.....	21 25 125 00
Nepean's & Bell's Corners Laguorre.....	4 00 3 00
A friend, Belleville.....	1 75
St John's, Cornwall.....	15 00
Osgoode.....	7 00
Cumberland.....	10 00
English River & Howick. Lechiel.....	10 00 2 52
Avoca & Harrington.....	2 00
St Andrew's, Martintown Chalmers' Ch, Montreal.....	7 00 33 10
Lake Megantic.....	8 00
St John's, Montreal.....	3 00
St Paul's, do add.....	300 00
St Hyacintho.....	2 00
Bristol.....	11 00
Cote St Antoine Sab Se.....	19 50
Litchfield.....	5 00
St Gabriel, Montreal.....	39 28
—————	\$327.83

THEOLOGICAL CHAIR.

Acknowledged already.....	\$2525.00
D Aikman.....	20 10
Rev W R Cruikshank.....	10 00
Archibald & McCormack.....	25 00
Estate late Mr J Campbell.....	25 00
—————	\$2605 00

SCHOLARSHIP FUND.

Acknowledged already.....	\$380.75
Dumfries St, Paris Sab Se.....	10 00
Rev J Nichols.....	20 00

Peter Redpath.....	70 00
Hugh Mackay.....	60 00
George Stephen.....	50 00
John Stirling.....	50 00
Wm Drysdale.....	50 00
Hugh McLennan.....	25 00
John McLennan, M P.....	25 00
McNab St S S, Hamilton. Rev L McPherson's Cong, East Williams, (French).....	45 00 56 25
—————	\$882.00

BUILDING FUND.

Acknowledged already.....	\$60 00
Duncan McKecher, In- dian Lands.....	1 00
John Davidson, Indian Lands.....	4 00
Rev J Stewart, Prescott.....	70 00
Mrs Supple, Pembroke.....	6 00
—————	\$141.00

LIBRARY FUND.

Collection at Closing Ex- ercises.....	\$53.50
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JUVENILE INDIAN MISSION.

Miss Machar, Treas., Kingston. Milton Sab Se.....	3 71
Barriefield.....	5 00
Melville Ch, Fergus.....	10 10
Gnannoque Sab Se.....	20 00

QUEEN'S COLLEGE.

SCHOLARSHIP & BURSARY FUND. Prof. Ferguson, Kingston, Treas. Smith's Falls.....	\$12 00
King.....	9 59
St Gabriel Ch, Montreal.....	25 00
Lake Shore & Leith, add. McNab and Horton.....	10 00 41 00
Fort Coulonge.....	6 00

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARGUHA
FORREST & Co., TREASURERS,
173 HOLLIS ST., HALIFAX, TO
APRIL 30th, 1879.

Acknowledged already.....	\$4286.75
Prof Currie, Hfx, 2nd inst.....	65 00
West River, N S.....	10 00
Rev A F Thompson, Ma- bou, C B.....	15 00
Middle River, N S, Mr Lee's Cong.....	26 92
A McMillan, Mabou, C B. Late Mrs McDougall, Ken- netcook, N S.....	9 90 20 00
Jennet McDougall, Ken- netcook, N S.....	10 00
Mary Ann McDougall, Kennetcook, N S.....	10 00
Jas A Scott, Gore, N S.....	20 00
J J Brommer, Hfx, 2nd inst.....	100 00
Antigonish, N S.....	7 00
Murray Harbour, P E I.....	83 00
Wm Anderson, Musquod- oboit Harbour, N S.....	5 00
Rev D McMillan, La Have N S.....	25 00
Mrs D Drummond, Bou- laderie, C B.....	2 00
Sharon Ch, Stellarton, N S.....	116 00

Chalmers' Ch. Halifax, NS 1050. 82
East River, Pictou Co. NS 150. 00
Henry McLane, Elder, Sherbrooke, N S. 20. 00
Lochaber, Antigonish, N S Rev. A J Monteith, Windsor, N S 50. 00
Danl Matheson, Barrington, N S 5. 00
Rev M G Henry, Shubemacadie, NS 15. 00

\$44529.59

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 \$.37026.82 Kingston.

Dr Williamson, 2 on 100 250 00
Jas Richardson, 1 on 500 100. 00
W Ford & Son, 1 on 50 100. 00
L Buttner, in full 25. 00
Prof Mackerras, 2 on 750 100. 00
W Downing, in full 30 00
J McAuley, 1 on 50 12. 50
W R McRae, 1 on 500 150. 00
A friend, 1 on 100 50. 00
A H Martin, in full 50. 00

Total Kingston \$867.50

Chatham, Ont.

John Garner, 1 on 50 10. 00
H Nilsson, 1 on 100 20 00
H Malcolmson, 1 on 100 25. 00
W Nilsson, 1 on 20 5 00
Jennie McNaughton, in full 5 00
J Rutherford, do 5 00
W McNaughton, do 25 00
D McNaughton, 1 on 10 5. 00

Total Chatham \$103.00

Belleville.

J B Murphy, 1 on 100 20 00
D R Leaveses, 1 on 100 20. 00

Owen Sound.

Mr Scott, 1 on 100 25 00
J McNaughton, 1 on 100 25. 00
D Morrison, 1 on 100 25. 00
J Creaser, 1 on 100 20. 01
Hugh Ross, 1 on 20 10. 00
D A Creaser, 1 on 40 10. 00
D Durie, 1 on 40 4. 00
John Plack, 1 on 10 5. 00
R Stoddart, 1 on 10 2. 00

Total Owen Sound ... \$126.00

Lancaster.
J Mackintosh, 1 on 10 2.00
A McBean, 1 on 15 3.00
A McIntosh, 1 on 25 5.00
T Ross, 1 on 25 5.00
Jas Fraser, 1 on 10 2.00
John Grant, 1 on 5 1.00
Jes Gunn, 1 on 10 2.00
Miss Baker, in full 4 00
Jno McLean, 1 on 25 5.00
D McBean, 15.00

Total Lancaster..... \$44 00

Toronto.

Jas Michie, in full 5000.00
R Hay, do 1000.00
F McHardy, 1 on 250 50.00
A Jardine, 1 on 250 50.00
J C Gilmour, on account 25.00
Jno Macdonald, in full 10 00

Total Toronto.....\$6225.00

Warkworth.

Jno Douglass, 1 on 20 4 00
A Douglass, 1 on 20 4.00
J McAuley, 1 on 5 1.00
D Carlaw, 1 on 20 4.00
A Shaw, 1 on 5 1.00
W E Bartlett, 1 on 5 1.00
Mrs Bartlett, 1 on 5 1.00
Jane Macdonald, in full 5 00
W Beattie, 1 on 10 2 00
D Sutherland, 1 on 50 10 00
Thos Mather, 4.00
Jno ClOSSon, 1 on 5 1.00
H Buisley, in full 5.00
Chas Smith, do 1.00
F B Carlaw, do 5.00
Geo Herriott, 1 on 5 1.00
P Milne, 1 on 20 4.00
A O'Connor, in full 1.00
A Benjamin, 1 on 7.50 1.50
G Gratton, 1 on 15 3.00

Total Warkworth \$59.00

Galt.

A McGregor, in full 10.00
Thos Todd, do 15 00
James Cowan, do 5.00
G R Sylvester, do 5.00
W A Dickson, do 10 00
J Kirk, do 2 00
W A Sampson, 1 on 100 25 00
J M Lunsden, 2 on 100 75 00

Total Galt.....\$147.00

Godrich.

M C Cameron, 1 on 500 100.00

Receipts to 1st May....\$44735.82

STUDENTS' MISSIONARY SOCIETY OF THE PRESBYTERIAN COLLEGE MONTREAL.

G. D. Bayne, Treasurer.

Stanley St Ch, Montreal. \$30.00
L'Amable 31.00

J P Grant 5.00
Shanet 15.00
Mrs Wishart, Madoc 4.00
Mr Livingstone, L'Amable 2.00
John Munro 10.00
D Morrice 6.00
R McNab 5.00
St Joseph St Sab Sc 10.00
Prof John Allan, B A 10.00
P R Ross 2.00
S J Taylor 5.00
Montreal, per J Dow 18.00
Mrs J Campbell 10.00
John L Gibb, Quebec 20.00
Rev N McPhee 5.00
Coll at Gaelic Service, Stanley St 6 80
Cantley & Portland 5.00
Crescent St Ch 60.00
A Anderson 10.00
Ridge 6.00
Henry Elliott, Madoc 5.00
J Wilson, L'Amable 1.00
Hannah Spurr 1.00
M J Spurr 1.00
James Spurr 1.00
Witson Spurr 6.10
Benjamin Spurr 5.00
Mrs P Redpath 50.00
Erskine Ch, Montreal 1.00
D Lyons, 4.00
Dr Reley 4.00

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

JAMES CROIL, Montreal, Treas.
Brock \$12.00
Charlottetown, P E I 25.00
Ottawa, St Andrew's Ch. 100.00
Middleville 10.00
Perth 20.00
Dalhousie Mills 6.00
Belleville 30.00
Stratford 30.00
Seymour 3.00
Fort Coulonge 12.00
Kippen 12.00
Lancaster 8.00
Kir cardine 150.00
St Paul's, Montreal 24.94
Soarboro', St Andrew's Ch 2.96
Woodlands 5.66
St John's Ch, Montreal 20.00
London, St Andrew's Ch. 12 40
Markham 25.00
New Edinburgh 12.00
Creemore 18.00
Ailsa Craig 4.50
Oxford Mills 10.00
Trenton 12.00
Osnabruck 16.00
Carleton Place 12.00
Chatham & Grenville 60.00
St John's Ch, Cornwall 5.00
Rockwood, Manitoba 8.00
Amber, t Island 10.00
Smith's Falls, St Andw's. 10.00

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