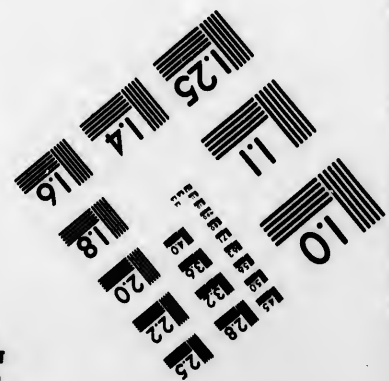
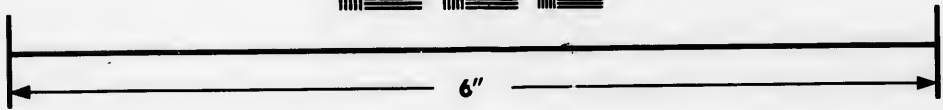
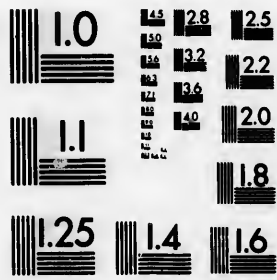


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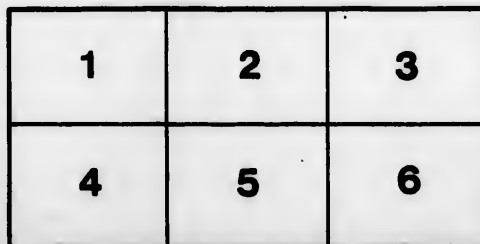
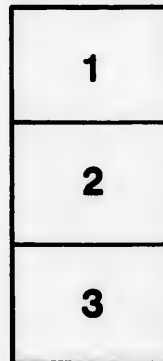
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PRESBYTERIAN
YEAR BOOK

FOR THE
DOMINION OF CANADA,
AND
NEWFOUNDLAND.



EDITED BY. REV JAMES CAMERON, CHATSWORTH.

TORONTO:
C. BLACKETT ROBINSON, 5 JORDAN STREET.
1879.

PREFACE.

WHILE the main features of this YEAR BOOK continue from year to year the same, it is sought to give prominence, in each issue, to some *special features*. Last year a special and prominent feature of our record of Presbyterianism was a *general survey* of the whole Presbyterian field *throughout the world*. In such an effort as this, no prominence could be given to any particular Church in that enumeration. This year we confine our record to the American continent, so as to be able to give our readers, as our special point, a close view of the chief doings of the large and influential Assemblies of the United States, in whose Act, Proceedings, Work, and Statistics there is much for our encouragement and instruction.

JAMES CAMERON.

CHATSWORTH, Dec. 21st, 1878.

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CALENDAR—1879.

CHRONOLOGICAL CYCLES.

Golden Number - 18	Dominical Letter - E
Epact - 7	Roman Indiction -
Solar Cycle - 12	Julian Period - 6593

EPOCHS.

The year 5640 of the Jewish Era begins Sept. 18 - - 1879	The 43rd of Queen Victoria's Reign begins June 20 - - 1879
The year 1297 of the Mahome- tan Era begins Dec. 15 - 1879	The 13th of the Dominion of Canada begins July 1 - - 1879
The 104th of the Indep. of the U. S. begins July 4, 1879.	

ECLIPSES.

In the year 1879 there will be two Eclipses of the Sun and one of the Moon.

I.—An annular eclipse of the Sun, January 21-22, 1879, invisible in Canada.

II.—An annular Eclipse of the Sun, July 18, 1879, invisible in Canada.

III.—A partial eclipse of the Moon, December 28, 1879, invisible in Canada.

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JANUARY—1879.

MOON'S PHASES.

D. H. M. | D. H. M.
 Full Moon..... 8 0 30 A.M. | New Moon..... 21 0 33 A.M.
 Last Quarter 15 5 41 A.M. | First Quarter 30 0 27 A.M.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1	W.	7 34	4 34	11 40
2	T.	7 34	4 35	pm 04
3	F.	7 34	4 36	0 32
4	S.	7 34	4 37	1 06
5	Sun.	7 34	4 38	1 50
6	M.	7 34	4 39	2 44
7	T.	7 33	4 40	3 4
8	W.	7 33	4 41	4 59
9	T.	7 33	4 42	6 13
10	F.	7 33	4 43	7 28
11	S.	7 32	4 44	8 43
12	Sun.	7 32	4 45	9 57
13	M.	7 32	4 46	11 12
14	T.	7 31	4 47	a.m.
15	W.	7 31	4 49	0 28
16	T.	7 30	4 50	1 45
17	F.	7 29	4 51	3 02
18	S.	7 28	4 52	4 15
19	Sun.	7 28	4 54	5 21
20	M.	7 27	4 55	6 16
21	T.	7 27	4 56	7 00
22	W.	7 26	4 58	7 34
23	T.	7 25	4 59	8 02
24	F.	7 25	5 00	8 25
25	S.	7 24	5 02	8 45
26	Sun.	7 22	5 03	9 05
27	M.	7 21	5 05	9 23
28	T.	7 20	5 06	9 43
29	W.	7 20	5 07	10 05
30	T.	7 19	5 08	10 31
31	F.	7 18	5 10	11 02

FEBRUARY—1879.

MOON'S PHASES.

	D. H. M.		D. H. M.
Full Moon.....	0 8 24 P.M.	New Moon.....	20 10 45 P.M.
Last Quarter.....	13 1 36 P.M.	First Quarter.....	29 2 41 A.M.

MEMORANDA.

	Sun Rises.	Sun Sets.	Moon l. l. - es.
1 S.	7 17	5 11	11 41
2 Sun.	7 16	5 12	pm 30
3 M.	7 14	5 14	1 29
4 T.	7 13	5 15	2 36
5 W.	7 12	5 16	3 50
6 T.	7 11	5 18	5 06
7 F.	7 10	5 19	6 24
8 S.	7 08	5 21	7 39
9 Sun.	7 07	5 22	8 58
10 M.	7 06	5 23	10 15
11 T.	7 04	5 25	11 34
12 W.	7 03	5 26	a.m.
13 T.	7 02	5 27	0 51
14 F.	7 00	5 29	2 06
15 S.	6 59	5 30	3 14
16 Sun.	6 57	5 31	4 11
17 M.	6 56	5 33	4 58
18 T.	6 54	5 34	5 35
19 W.	6 53	5 35	6 04
20 T.	6 51	5 37	6 29
21 F.	6 50	5 38	6 50
22 S.	6 48	5 39	7 09
23 Sun.	6 47	5 41	7 28
24 M.	6 45	5 42	7 48
25 T.	6 43	5 43	8 09
26 W.	6 42	5 44	8 33
27 T.	6 40	5 46	9 02
28 F.	6 38	5 47	9 37

MARCH—1879.

MOON'S PHASES.

	D. H. M.		D. H. M.
Full Moon.....	8 7 52 A.M.	New Moon.....	22 3 47 P.M.
Last Quarter.....	14 10 23 P.M.	First Quarter.....	30 7 47 P.M.

MEMORANDA.

		Sun Rises.	Sun Sets.	Moon Rises.
1 S.		6 37	5 48	10 20
2 Sun.		6 35	5 50	11 13
3 M.		6 33	5 51	pm 15
4 T.		6 32	5 52	1 25
5 W.		6 30	5 54	2 39
6 T.		6 28	5 55	3 56
7 F.		6 26	5 56	5 14
8 S.		6 25	5 57	6 32
9 Sun.		6 23	5 58	7 52
10 M.		6 21	5 59	9 13
11 T.		6 19	6 00	10 35
12 W.		6 18	6 01	11 53
13 T.		6 16	6 03	a.m.
14 F.		6 14	6 05	1 05
15 S.		6 12	6 06	2 07
16 Sun.		6 10	6 07	2 57
17 M.		6 09	6 08	3 36
18 T.		6 07	6 09	4 08
19 W.		6 05	6 11	4 33
20 T.		6 03	6 12	4 55
21 F.		6 01	6 13	5 15
22 S.		5 59	6 14	5 34
23 Sun.		5 57	6 16	5 53
24 M.		5 55	6 17	6 14
25 T.		5 54	6 18	6 37
26 W.		5 52	6 19	7 04
27 T.		5 51	6 20	7 37
28 F.		5 49	6 21	8 16
29 S.		5 47	6 23	9 05
30 Sun.		5 45	6 24	10 02
31 M.		5 43	6 25	11 07

APRIL—1879.

MOON'S PHASES.

	D. E. M.		D. E. M.
Full Moon.....	6 5 07 P.M.	New Moon.....	21 8 36 A.M.
Last Quarter.....	13 8 52 A.M.	First Quarter.....	29 8 50 A.M.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises
1	T.	5 42	6 26	pm17
2	W.	5 40	6 27	1 30
3	T.	5 38	6 29	2 45
4	F.	5 36	6 30	4 02
5	S.	5 34	6 31	5 22
6	Sun.	5 33	6 32	6 43
7	M.	5 31	6 33	8 06
8	T.	5 29	6 35	9 29
9	W.	5 27	6 36	10 47
10	T.	5 26	6 37	11 56
11	F.	5 24	6 38	a.m.
12	S.	5 22	6 39	0 52
13	Sun.	5 21	6 41	1 36
14	M.	5 19	6 42	2 10
15	T.	5 17	6 43	2 37
16	W.	5 16	6 44	3 00
17	T.	5 14	6 45	3 21
18	F.	5 12	6 46	3 40
19	S.	5 11	6 48	3 59
20	Sun.	5 09	6 49	4 20
21	M.	5 07	6 50	4 42
22	T.	5 06	6 51	5 08
23	W.	5 04	6 52	5 39
24	T.	5 03	6 54	6 16
25	F.	5 01	6 55	7 02
26	S.	5 00	6 56	7 56
27	Sun.	4 58	6 57	8 57
28	M.	4 57	6 58	10 03
29	T.	4 55	7 00	11 13
30	W.	4 54	7 01	pm25

MAY—1879.

MOON'S PHASES.

	D. H. M.		D. H. M.
Full Moon.....	6 0 54 A.M.	New Moon.....	21 0 32 A.M.
Last Quarter	12 9 18 P.M.	First Quarter	28 6 19 P.M.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1	T.	4 52	7 02	1 39
2	F.	4 51	7 03	2 54
3	S.	4 50	7 05	4 13
4	Sun.	4 49	7 06	5 32
5	M.	4 47	7 07	6 57
6	T.	4 45	7 09	8 21
7	W.	4 44	7 10	9 35
8	T.	4 42	7 11	10 37
9	F.	4 41	7 12	11 28
10	S.	4 40	7 13	a.m.
11	Sun.	4 39	7 14	0 07
12	M.	4 38	7 15	0 38
13	T.	4 36	7 16	1 03
14	W.	4 34	7 17	1 25
15	T.	4 33	7 18	1 45
16	F.	4 32	7 19	2 04
17	S.	4 31	7 21	2 25
18	Sun.	4 30	7 22	2 47
19	M.	4 29	7 23	3 12
20	T.	4 28	7 24	3 41
21	W.	4 27	7 25	4 17
22	T.	4 26	7 26	5 00
23	F.	4 26	7 27	5 52
24	S.	4 25	7 28	6 50
25	Sun.	4 24	7 29	7 55
26	M.	4 24	7 30	9 03
27	T.	4 23	7 31	10 13
28	W.	4 23	7 31	11 25
29	T.	4 22	7 32	pm 37
30	F.	4 22	7 33	1 50
31	S.	4 21	7 33	3 09

JUNE—1879.

MOON'S PHASES.

Full Moon..... D. H. M. 4 8 18 A.M. New Moon..... D. H. M. 19 3 01 P.M.
 Last Quarter D. H. M. 11 11 38 A.M. First Quarter D. H. M. 27 0 38 A.M.

	Moon Rises.
2	1 39
3	2 54
5	4 13
6	5 32
7	6 57
9	8 21
0	9 55
1	10 37
2	11 28
3	a.m.
4	0 07
5	0 38
6	1 03
7	1 25
8	1 45
9	2 04
21	2 25
22	2 47
23	3 12
24	3 41
25	4 17
26	5 00
27	5 52
28	6 50
29	7 55
30	9 03
31	10 13
31	11 25
32	pm 37
33	1 50
33	3 09

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1 Sun.	.....	4 21	7 34	4 28
2 M.	.....	4 20	7 35	5 50
3 T.	.....	4 20	7 36	7 09
4 W.	.....	4 19	7 37	8 19
5 T.	.....	4 19	7 37	9 16
6 F.	.....	4 18	7 38	10 01
7 S.	.....	4 18	7 39	10 38
8 Sun.	.....	4 18	7 40	11 04
9 M.	.....	4 18	7 41	11 28
10 T.	.....	4 18	7 42	11 49
11 W.	.....	4 17	7 42	a.m.
12 T.	.....	4 17	7 42	0 09
13 F.	.....	4 17	7 42	0 28
14 S.	.....	4 17	7 43	0 51
15 Sun.	.....	4 17	7 43	1 15
16 M.	.....	4 17	7 44	1 43
17 T.	.....	4 17	7 44	2 09
18 W.	.....	4 17	7 44	2 57
19 T.	.....	4 18	7 44	3 46
20 F.	.....	4 18	7 45	4 43
21 S.	.....	4 18	7 45	5 47
22 Sun.	.....	4 18	7 45	6 55
23 M.	.....	4 18	7 45	8 05
24 T.	.....	4 19	7 46	9 16
25 W.	.....	4 19	7 46	10 27
26 T.	.....	4 19	7 46	11 39
27 F.	.....	4 20	7 46	pm 54
28 S.	.....	4 20	7 46	2 10
29 Sun.	.....	4 20	7 46	3 28
30 M.	.....	4 21	7 46	4 46

JULY—1879.

MOON'S PHASES.

	D. H. M.		D. H. M.
Full Moon.....	8 4 20 P.M.	New Moon.....	19 8 48 A.M.
Last Quarter.....	11 3 36 A.M.	First Quarter.....	26 5 18 A.M.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1	T.	4 22	7 45	5 57
2	W.	4 23	7 45	7 01
3	T.	4 24	7 45	7 53
4	F.	4 24	7 45	8 32
5	S.	4 24	7 44	9 03
6	Sun.	4 25	7 44	9 29
7	M.	4 26	7 43	9 52
8	T.	4 27	7 43	10 18
9	W.	4 28	7 42	10 33
10	T.	4 28	7 42	10 54
11	F.	4 29	7 42	11 17
12	S.	4 30	7 41	11 44
13	Sun.	4 31	7 41	a.m.
14	M.	4 32	7 40	0 14
15	T.	4 33	7 39	0 53
16	W.	4 34	7 39	1 38
17	T.	4 35	7 38	2 32
18	F.	4 36	7 37	3 35
19	S.	4 37	7 36	4 43
20	Sun.	4 38	7 35	5 54
21	M.	4 40	7 34	7 05
22	T.	4 41	7 33	8 17
23	W.	4 42	7 32	9 30
24	T.	4 43	7 31	10 43
25	F.	4 44	7 30	11 59
26	S.	4 45	7 29	pl 14
27	Sun.	4 45	7 28	2 32
28	M.	4 46	7 27	3 45
29	T.	4 46	7 26	4 49
30	W.	4 47	7 26	5 44
31	T.	4 47	7 25	6 23

AUGUST—1879.

MOON'S PHASES.

	D. H. M.	D. H. M.
Full Moon.....	2 1 54 A.M.	New Moon..... 17 2 52 P.M.
Last Quarter.....	9 8 51 P.M.	First Quarter..... 24 9 54 A.M.
Full Moon.....	31st, 1H. 40m., p.m.	

H. M.
3 48 A.M.
5 18 A.M.

Sun Sets.	Moon Rises.
7 45	5 57
7 45	7 01
7 45	7 53
7 45	8 32
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7 43	9 52
7 43	10 18
7 42	10 33
7 42	10 54
7 42	11 17
7 41	11 44
7 41	a.m.
7 40	0 14
7 39	0 53
7 39	1 38
7 38	2 32
7 37	3 35
7 36	4 43
7 35	5 54
7 34	7 05
7 33	8 17
7 32	9 30
7 31	10 43
7 30	11 59
7 29	1 14
7 28	2 32
7 27	3 45
7 26	4 49
7 26	5 44
7 25	6 28

MEMORANDA.

	Sun Rises.	Sun Sets.	Moon Rises.
1 F.	4 48	7 24	7 02
2 S.	4 49	7 23	7 30
3 Sun.	4 50	7 21	7 54
4 M.	4 51	7 20	8 16
5 T.	4 53	7 18	8 37
6 W.	4 54	7 17	8 57
7 T.	4 55	7 16	9 19
8 F.	4 56	7 15	9 44
9 S.	4 57	7 14	10 19
10 Sun.	4 58	7 12	10 48
11 M.	5 00	7 11	11 30
12 T.	5 01	7 10	a.m.
13 W.	5 03	7 08	0 21
14 T.	5 04	7 07	1 20
15 F.	5 05	7 06	2 25
16 S.	5 06	7 04	3 35
17 Sun.	5 07	7 03	4 48
18 M.	5 08	7 02	6 02
19 T.	5 09	7 00	7 16
20 W.	5 10	6 58	8 30
21 T.	5 11	6 56	9 47
22 F.	5 13	6 54	11 04
23 S.	5 14	6 52	pm 21
24 Sun.	5 15	6 50	1 35
25 M.	5 16	6 48	2 44
26 T.	5 17	6 46	3 39
27 W.	5 18	6 44	4 25
28 T.	5 19	6 42	5 02
29 F.	5 20	6 40	5 33
30 S.	5 21	6 39	5 57
31 Sun.	5 22	6 38	6 19

SEPTEMBER—1879.

MOON'S PHASES.

	D. H. M.		D. H. M.
Last Quarter	8 24 P.M.	First Quarter	22 4 02 P.M.
New Moon.....	16 0 39 A.M.	Full Moon.....	30 9 59 A.M.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1	M.	5 23	6 37	6 41
2	T.	5 24	6 33	7 02
3	W.	5 25	6 31	7 23
4	T.	5 26	6 29	7 46
5	F.	5 27	6 28	8 14
6	S.	5 29	6 27	8 47
7	Sun.	5 30	6 26	9 25
8	M.	5 31	6 25	10 11
9	T.	5 32	6 23	11 06
10	W.	5 33	6 21	a.m.
11	T.	5 35	6 19	0 08
12	F.	5 36	6 17	1 15
13	S.	5 37	6 15	2 26
14	Sun.	5 38	5 13	3 39
15	M.	5 39	6 11	4 53
16	T.	5 40	6 09	6 10
17	W.	5 42	6 07	7 27
18	T.	5 43	6 05	8 46
19	F.	5 44	6 03	10 07
20	S.	5 45	6 01	11 23
21	Sun.	5 46	6 00	pm35
22	M.	5 47	5 59	1 35
23	T.	5 48	5 57	2 24
24	W.	5 49	5 55	3 03
25	T.	5 50	5 53	3 36
26	F.	5 51	5 51	4 00
27	S.	5 52	5 49	4 23
28	Sun.	5 54	5 47	4 45
29	M.	5 55	5 45	5 06
30	T.	5 56	5 43	5 27

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OCTOBER—1879.

MOON'S PHASES.

	D. H. M.	D. H. M.
Last Quarter	8 8 26 A.M.	First Quarter
New Moon	15 10 51 A.M.	Full Moon
		22 1 00 A.M. 29 8 52 P.M.

M.
02 P.M.
59 A.M.

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37 6 41
33 7 02
31 7 23
29 7 46
28 8 14
27 8 47
26 9 25
25 10 11
23 11 06
21 a.m.
19 0 08
17 1 15
15 2 26
13 3 39
11 4 53
09 6 10
07 7 27
05 8 46
03 10 07
01 11 23
00 pm35
59 1 35
57 2 24
55 3 03
53 3 36
51 4 00
49 4 23
47 4 45
45 5 06
43 5 27

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1	W.	5 57	5 12	5 49
2	T.	5 58	5 40	6 16
3	F.	5 59	5 38	6 47
4	S.	6 00	5 36	7 22
5	Sun.	6 01	5 35	8 06
6	M.	6 03	5 33	8 56
7	T.	6 04	5 31	9 54
8	W.	6 05	5 29	10 58
9	T.	6 06	5 27	a.m.
10	F.	6 08	5 25	0 06
11	S.	6 09	5 23	1 17
12	Sun.	6 10	5 22	2 29
13	M.	6 11	5 20	3 43
14	T.	6 13	5 19	4 59
15	W.	6 14	5 18	6 20
16	T.	6 15	5 16	7 41
17	F.	6 16	5 14	9 02
18	S.	6 17	5 13	10 18
19	Sun.	6 19	5 11	11 25
20	M.	6 20	5 09	pm22
21	T.	6 21	5 08	1 03
22	W.	6 22	5 06	1 37
23	T.	6 24	5 04	2 05
24	F.	6 25	5 03	2 29
25	S.	6 27	5 01	2 50
26	Sun.	6 28	5 00	3 11
27	M.	6 30	4 58	3 32
28	T.	6 31	4 56	3 54
29	W.	6 32	4 55	4 20
30	T.	6 33	4 54	4 49
31	F.	6 34	4 53	5 28

NOVEMBER—1879.

MOON'S PHASES.

	D. H. M.		D. H. M.
<i>Last Quarter</i>	7 0 38 A.M.	<i>First Quarter</i>	20 1 38 P.M.
<i>New Moon</i>	13 7 21 P.M.	<i>Full Moon</i>	28 3 40 P.M.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon l.i. es.
1	S.	6 36	4 52	6 04
2	Sun.	6 38	4 51	6 52
3	M.	6 39	4 49	7 47
4	T.	6 40	4 48	8 47
5	W.	6 42	4 46	9 52
6	T.	6 43	4 45	10 59
7	F.	6 44	4 44	a.m.
8	S.	6 46	4 43	0 08
9	Sun.	6 47	4 42	1 18
10	M.	6 48	4 40	2 32
11	T.	6 50	4 39	3 49
12	W.	6 51	4 38	5 07
13	T.	6 52	4 37	6 30
14	F.	6 53	4 36	7 50
15	S.	6 55	4 35	9 05
16	Sun.	6 56	4 35	10 08
17	M.	6 57	4 34	10 58
18	T.	6 59	4 33	11 36
19	W.	7 00	4 32	pm06
20	T.	7 01	4 31	0 32
21	F.	7 02	4 30	0 56
22	S.	7 04	4 30	1 16
23	Sun.	7 05	4 29	1 38
24	M.	7 06	4 29	2 00
25	T.	7 08	4 28	2 24
26	W.	7 09	4 28	2 48
27	T.	7 10	4 27	3 24
28	F.	7 11	4 27	4 03
29	S.	7 12	4 26	4 48
30	Sun.	7 13	4 26	5 41

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DECEMBER—1879.

MOON'S PHASES.

	D. H. M.		D. H. M.
<i>Last Quarter</i>	6 2 26 P.M.	<i>First Quarter</i>	20 5 58 A.M.
<i>New Moon</i>	13 5 47 A.M.	<i>Full Moon</i>	23 10 53 A.M.

Moon Rises.	MEMORANDA.	Sun Rises.	Sun Sets.	Moon Rises.
6 04	1 M.	7 14	4 25	6 42
6 52	2 T.	7 14	4 24	7 45
7 47	3 W.	7 15	4 24	8 50
8 47	4 T.	7 16	4 24	9 57
9 52	5 F.	7 17	4 24	11 04
10 59	6 S.	7 18	4 24	a.m.
a.m.	7 Sun.	7 19	4 24	0 13
0 08	8 M.	7 20	4 23	1 25
1 18	9 T.	7 20	4 23	2 40
2 32	10 W.	7 21	4 23	3 58
3 49	11 T.	7 22	4 24	5 18
5 07	12 F.	7 23	4 24	6 37
6 30	13 S.	7 24	4 24	7 47
7 50	14 Sun.	7 25	4 24	8 44
9 05	15 M.	7 26	4 24	9 28
10 08	16 T.	7 27	4 24	10 05
10 58	17 W.	7 28	4 25	10 32
11 36	18 T.	7 29	4 25	10 53
pm06	19 F.	7 30	4 25	11 19
0 32	20 S.	7 31	4 26	11 42
0 56	21 Sun.	7 32	4 26	pm03
1 16	22 M.	7 32	4 27	0 26
1 38	23 T.	7 33	4 27	0 53
2 00	24 W.	7 33	4 28	1 23
2 24	25 T.	7 33	4 28	2 01
2 48	26 F.	7 33	4 29	2 45
3 24	27 S.	7 33	4 29	3 35
4 03	28 Sun.	7 33	4 30	4 35
4 48	29 M.	7 33	4 31	5 37
5 41	30 T.	7 34	4 32	6 42
	31 W.	7 34	4 33	7 49

POSTAL GUIDE.

LETTERS.

LETTERS addressed from or to places in Canada and United States.—Not exceeding $\frac{1}{4}$ oz. in weight, 3 cents; not exceeding 1 oz., 6 cents; not exceeding $1\frac{1}{4}$ oz., 9 cents; not exceeding 2 oz., 12 cents; and so on.

Great Britain (whether sent or received by Canadian or New York Mail Steamers).—Not exceeding $\frac{1}{4}$ oz. in weight, 5 cents; not exceeding 1 oz., 10 cents; not exceeding $1\frac{1}{4}$ oz., 15 cents; not exceeding 2 oz., 20 cents; and so on.

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

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

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

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

NEWSPAPERS AND PERIODICALS.

Newspapers and Periodicals addressed to places in Canada, Newfoundland, or the United States.—When posted from the office of publication, or news-agency, to actual subscribers or news-agents (*including*

Exchanges), are subject to a rate of one cent per pound, gross weight, which must be pre-paid by publisher at the time of postage.

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

Newspapers and periodicals weighing *less than one ounce* may be posted singly; if prepaid by postage stamp, $\frac{1}{4}$ cent each.

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

PARCEL POST.

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

MISCELLANEOUS POSTAL MATTER.

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

PATTERN AND SAMPLE POST.

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

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

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

THE QUEEN AND ROYAL FAMILY.

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

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

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

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

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

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

Her Royal Highness Louise Carolina Alberta, born March 18th, 1848;

married to the Marquis of Lorne, eldest son of the Duke of Argyle, March, 1871.

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

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

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

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KNOX COLLEGE,

TORONTO.

STAFF OF INSTRUCTORS.

Rev. W. CAVEN, D.D., Principal and Professor of Exegetics and Biblical Criticism.
Rev. W. GREGG, M.A., Professor of Apologetics and Church History.
Rev. W. McLAREN, Professor of Systematic Theology.
Rev. J. J. A. PROUDFOOT, D.D., Lecturer in Homiletics and Pastoral Theology.
J. M. HIRSCHFELDER, (in University College), Oriental Languages.
Elocution will be taught by J. W. TAVERNER, Esq.

Instruction in Classics is given by Tutors. The Tutors for the present year are F. R. BEATTIE, M.A., and D. TAIT, M.A.

COURSE OF STUDY, SCHOLARSHIPS, Etc.

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

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

ACCOMMODATION FOR STUDENTS.

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

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

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- REV. PRINCIPAL GRANT, M.A., D.D., Glasgow, Primarius Professor of Divinity.
REV. JOHN B. MOWAT, M.A., Professor of Hebrew, Biblical Criticism, and Church History.
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JOHN WATSON, M.A., Glasgow, Professor of Logic, Metaphysics and Ethics.
ALEXANDER MELVILLE BELL, F.E.I.S., Watkins' Lecturer on Elocution.
REV. ALEXANDER B. NICHOLSON, B.A., Tutor in Classics.
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The Thirty-ninth Session will be opened in the Faculty of Arts, on the first Wednesday of October, 1879, and in the Faculty of Theology, on the first Wednesday of November, 1879.

In the Faculty of Arts there are about twenty competitive scholarships, varying in value from \$32 to \$100. Nominations exempting from class fees can be obtained on timely application to the Registrar. In the Faculty of Arts, Six Gold Medals are offered for competition—one for honour work in each of six subjects.

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

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

The Calendar for the Session containing full information as to Entrance Examinations, Ordinary Courses of Study, Courses of Honours' Graduation in Science, Arts, Medicine, and Theology; Scholarships, Bursaries, University Prizes, Fees, etc., etc.; also Examination Papers for Session 1878-79 and List of Students and Graduates, may be obtained on application to the Registrar, PROF. MOWAT.

REV. PRINCIPAL

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Papers on Presbyterian Topics.

SYSTEMATIC GIVING

BY THE REV. J. LAYTON, NOVA SCOTIA.

Giving is to be regarded both as a duty and a grace—as an exercise in which God is glorified and the giver blessed. The design of this article is to notice briefly the rules and rewards of acceptable giving. Before proceeding I would remark that the doctrine of giving is one of those subjects that are brought out with greater prominence in the Old Testament than in the New. The duty is there more frequently referred to—its principles more fully illustrated, and its practice more forcibly urged. At the same time, it is to be considered altogether independently of any peculiar form which it assumed under the Levitical Dispensation. It belongs to the original constitution of the Church, and was practised long before the Jewish nation had an existence. Many of the formal regulations of the Jewish Church, however, are worthy of attention and imitation.

The whole word of God is of use to direct us in this matter, and looking in the light of its teachings, at the general principles which underlie giving, and which apply to it in every age of the church, I observe:—

(1) That all gifts should be brought to the place of worship, and presented there as a part, and an act of worship. This law is very explicitly and emphatically stated in Lev. xvii. 3, 4, 9; and Deut. xii. 5, 6. Giving, as worship, is indicated in the prediction respecting the Messiah; "To Him shall be given of the gold of Sheba, prayer shall be made for Him continually, and daily shall He be praised" Ps. lxxii. 15,—with regard to the order in which these three devotional exercises are here stated, it is worthy of note that giving is the first act of worship recorded in the word of God: Gen. iv. The same priority is also indicated in the command: "Bring an offering and come into His courts," 1 Chron. xvi. 29. So important, indeed, was this exercise that on some occasions unless the worshipper brought his offering, his worship was unacceptable, "*None shall appear before me empty.*" Many passages might be cited to illustrate this fact, that the act of giving symbolizes the same ideas that other modes of worship express in words.

It is only an intelligent and exclusively religious view of it that will lead men to "abound in this grace." So far as we can learn there existed no means of enforcing the payment of the tithes; but no man who had any religion or conscience would be guilty of wilful and habitual neglect. The sacredness of the ordinance was the strongest motive to its performance. The principle was plainly laid down; "Every devoted thing is most holy unto the Lord," Lev. xxvii; 26-30. When we say that giving should be a voluntary, spontaneous act, we do not mean that it is

altogether optional. On the contrary we hold that it is strictly and universally obligatory.

Many allow themselves to be misled on this point by assuming a false ground of distinction between these tithes and free-will offerings. Of course, there is a distinction, but it lies merely in this: that in this one case the amount is prescribed by law, but in the other case, it is left to the conscience and heart of the giver. The duty of giving, however, was as binding in the one case as in the other. God required both. As the Proprietor of all things he claims one as a matter of justice; as Redeemer, he looks for the other as a proof of love.

(2) The Scriptures teach that all should give, "None shall appear before me empty: every man shall give as he is able." The same rule is enjoined by the apostle: "Let every one of you lay by him in store." None are exempt; the poor as well as the rich are "to perform the doing of it." There is a sort of current sentimentalism which teaches that the poor ought not to be expected to give, but the occasions and instances of liberality which the Scriptures have most carefully recorded are those in which the "deep poverty" of the givers has made their gifts more rich.

(3) But another important Scriptural rule of giving, is that all shall give in proportion to their increase: "Every man shall give as he is able, according to the blessing of the Lord thy God upon thee." The motive urged is the fact of our dependence upon God, and our debt of gratitude to Him. I am not prepared to discuss fully the permanent obligation of the tithe. There are many arguments, however, in favor of the view that it is still binding as the minimum measure of giving. It is of divine appointment. The first Scriptural notices of the ordinance show that it was prior to the Levitical institution. Besides the custom was observed by nations who had no acquaintance or communication with the Jews. It cannot be proven that ever the law has been repealed. Then, an additional argument more practical and pressing than any other, is the fact that the wants of the church can never be met, or the church's duty to the world never fulfilled until Christians come systematically to devoting at least a tenth of their increase to the Lord. And when that point of liberality is arrived at, it will soon be exceeded. It must be remembered there were two regular tithes paid by the Jews: (1) for the maintenance of the Levites, which was in lieu of their inheritance in the land, Numbers xviii. 20, 21: and also for hire, or reward for their service in the tabernacle. (2) There was also another tithe which was to be expended in sacrifices, solemn feasts and gifts to the poor, Deut. xii. 6, 7, and xiv. 22, 23, As distinct from that paid to the Levite, this is generally spoken of as a second or additional tithe, but it is in fact, the original tithe which had existed from time immemorial. There was also a third tithe to be levied every three years, but about which we have not much definite information. They were all, however, exclusive (1) of the first-born of the flocks, and the first-fruits of the field: (2) of any singular vow, or special devotion which any one might make on any special occasion. If so much then was required to sustain the ordinances of religion in one nation, ought we to give less whose privileges are so much greater, and upon whom the whole world has claims?

Having noticed the rules of acceptable giving, we may refer very briefly to its rewards. These rewards are realized both in our temporal and

spiritual concerns; we enjoy them in the present life; we can anticipate them for the future. "Honor the Lord with thy substance and with the first fruits of a'1 thine increase, so shall thy barns be filled with plenty." There is a connection between our fidelity towards God, and His favor towards us; between the due devotion of our property to God, and its increase. But we should consider chiefly the spiritual results which flow from the exercise of Christian liberality. It has an effect both upon the feelings and the character of the giver. He is made happier and better in the performance of his devotions. How glad indeed some are when they can give! The Israelites were commanded when they brought their offerings, tithes and choice vows, to rejoice before the Lord: Deut. xii. 10-12. And on the occasion of the formal presentation of the material for the building of the temple; "then the people rejoiced, for that they offered willingly; because with perfect heart they offered willingly unto the Lord. They did eat and drink before the Lord on that day with great gladness."

Giving promotes happiness inasmuch as we are permitted to witness the good that is accomplished by our gifts, specially in what is done for the support and spread of religion. And how much better it would be for the rich to make donations than bequests. How much more blessed to give than to leave.

But giving not only increases happiness, it really improves character. It increases our faith and deepens our love. It leads us to take a deeper interest in Christ's cause, and to make greater efforts for its advancement. There are also higher future rewards to which we might refer. To the rich young man the Lord said, "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven." We have regarded giving as a means of grace. It is both a cause and an effect of revival. A low state of religion must necessarily result from a lack of liberality. God's terms of reviving a church in such a case, and his time for doing it is stated thus: "Bring ye all the tithes into the store-house that there may be meat in my house, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Let our people try to fulfil the conditions we have noticed: (1) that all give as to the Lord; (2) that all really give, in proportion to their ability; (3) that they ask the divine blessing to accompany their gifts; and we may confidently anticipate the promised blessing. Our chief motive in giving should not be that we may get so much but because we have received. All should aim at proving the sincerity of their love. "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that ye through His poverty might be made rich."

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FOOTPRINTS OF THE PRESBYTERIAN PIONEERS.

BY H. S. M'COLLUM, ST. CATHARINES.

One of the truest of American poets thus wrote of the pioneers of agriculture and commerce—the men who felled the forests, lived in rude cabins and voluntarily suffered hardship and privations. that the wilderness might blossom as the rose, and the hunting grounds of painted savages be made to wave with ripened grain to feed the teeming peoples of the world:—

“ Our hardy pioneers, the men who, nursed
 Amid the blooming fields of cultured lands,
 Forsook the scenes of infancy, and first,
 With hearts of lofty daring and strong hand,
 Pierced old primeval groves, by hunter bands
 And beasts of carnage tenants a one,
 Deserve the bard's high lay, the sculptor's proudest stone.”

How much more worthy of, at least, historic commemoration are they, who, at the call of their Divine Master, left home and kindred and culture and congenial associations, to carry the gospel of salvation to scattered forest homes, and to plant the banner of the cross amid the waving branches of primeval woods! It certainly cannot be an unpleasant task for the readers of the YEAR BOOK to trace together some of the footprints of some of the pioneers of Christianity and Presbyterianism in this loved and favored land. Of all Upper Canada, in no section were such footprints earlier seen than on

THE NIAGARA PENINSULA,

and no section has a more interesting or more honorable Pioneer Presbyterian history. Here, within five miles of the Falls, the congregation of Stamford was gathered for public worship as early as 1785, and here, before the beginning of the present century, the Presbyterian settlers—mostly United Empire Loyalists—had erected numerous comfortable, but comparatively rude, houses for public worship, in which, in the absence of the living preacher, they gathered, from Sabbath to Sabbath, for prayer and praise, and for the catechetical instruction of their children. Here, among Presbyterian Churches, were held some of the earliest revival meetings in Canada, and here, during several years, was witnessed an almost continuous out-pouring of the Holy Spirit, resulting in the organization of numerous congregations, and the “gathering in” of many, who, in their respective spheres, have honored their profession, and faithfully served the Master. Not a few of the elders composing the sessions of existing churches, and several pastors and missionaries now in active work, date the commencement of their Christian experience from those “times of refreshing” which preceded the McKenzie rebellion, and which, for almost Pentecostal power, have scarcely been equalled even under the

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ministrations of the most successful of modern evangelists. And here, at one time, was a Presbytery having supervision of twenty-five organized churches and numerous preaching stations, which, having accomplished its pioneer mission, surrendered the ground to other Presbyterian organizations. It was composed mainly of "American Ministers," who came in answer to earnest and continued appeals for help, and left an impress of consistent, practical piety upon the field of their self-sacrificing labours.

FIRST "SETTLED" MINISTER.

Except John Dunn, a licentiate of the Presbytery of Glasgow, who officiated at Niagara and Stamford for two years, commencing in 1794, Rev. DANIEL WARD EASTMAN was the first Presbyterian minister to preach on the Peninsula, and only Rev. Mr Bethune, at Williamstown, and Rev. Mr. McDowall, on the Bay of Quinte, were permanently "settled" in the Province before him. A licentiate of the Presbytery of Morristown, he left his New Jersey home with his bride, in May 1801, and, after a tedious, but not unpleasant, horseback journey, continuing over four weeks, preached his first sermon to a Canadian audience, the first Sabbath in July, at the Beaver Dam, a few miles from the site of the present city of St. Catharines. He immediately made arrangements to supply the congregation at Stamford on stated Sabbaths, and set about the work of prospecting all the country between Lakes Erie and Ontario, preaching in private dwellings, in school houses, and, when the weather would permit, in barns, in the woods, or by the road-side, as well as in the primitive churches already erected. Everywhere the people welcomed his arrival and heard him gladly, listening to his words with the earnest attention of those who had been long fasting, and were hungry for the bread of life. For nearly thirty years, the records of Mr. Eastman's labours are the history of Presbyterianism in this section, and his footprints are now traceable from the Niagara River to Brantford, and over in the "New Purchase," in nearly every township. For over a quarter of a century he had but one co-labourer in all this extended field, back from the river, and, during a number of years, the people heard the glad tidings of salvation from his lips alone.

PERILS IN THE WILDERNESS.

His labours were continuous and exhaustive, with experiences not unlike many of those recorded of himself by Paul, in the eleventh chapter of his second Epistle to the Corinthians, the catalogue being appropriately completed in the words of the Apostle, "Besides those things that are without, that which cometh upon me daily, *the care of all the churches.*" A granddaughter furnishes this incident of his perils in the wilderness. "In those early days, when the long, unbroken miles of forest stood between the homes and the hamlets of the inhabitants, the wolves and other wild beast were a terror to the belated traveller failing to reach his home before night-fall. At one time, as Grandpa was coming through the ten mile woods between Barton and Grimsby, in the evening, the near approach of wolves became painfully evident. He put spurs to his horse, but the hungry creatures came howling on apace, gaining upon him every instant. Many times that evening, the anxious mother looked

out into the intense darkness, and offered up an earnest prayer for the safe return of the father of her children. Meantime the faithful steed, with his master's feet curled upon his neck as the only means of escape from those hungry jaws, pressed forward, and at length returned his precious burden in safety to the dear waiting ones at home."

COTEMPORARIES AND CO-WORKERS.

In 1802, Rev. John Young, then recently pastor of St. Gabriel's Church in Montreal, commenced a ministry of only two years at Niagara, where he was succeeded in 1804 by Rev. John Burns, a minister of the Scotch Secession Church, from Edinburgh. Neither of these persons extended their labours far back into the country, but Mr. Burns laboured faithfully and successfully along the river until February 1822, when "God took him." In 1808, Rev. Louis Williams arrived from Wales, and locating his residence at "The Twelve" (now St. Catharines.) became at once co-pastor with Mr. Eastman of the entire Peninsula. He was an earnest and efficient worker, and his "memory is fragrant" wherever he preached. He too rested from his labours in 1822. In that year, and for a brief period before and after, a Rev. Mr. Wright, of whom nothing more is now known, preached at Stamford and elsewhere "along the lines." The same year the church at Stamford was visited by a deputation from the Associate Synod of North America, and in 1825 Rev. John Russell (afterwards Dr. Russell) was inducted by the Associate Presbytery of Albany as the first pastor of that congregation. Dr. Russell was a very able and very useful man, greatly beloved through all the surrounding country. His ministry was terminated by death in 1854. In 1829, after varied experiences with temporary "supplies" the church at Niagara received Rev. Robert McGill, a missionary sent out by the Glasgow Colonial Society, as its first inducted pastor, and the congregation then became a part of the Church of Scotland in Canada. Dr. McGill was, for many years, one of the foremost men of that branch of the Presbyterian family, and the recollections and records of his life and ministry are the cherished property of the united Church. Neither Dr. Russell nor Dr. McGill laboured to any considerable extent in places remote from their respective churches, and Mr. Eastman was still (from 1822) practically alone in his chosen field. In the latter part of 1830, however,

THE "AMERICAN MINISTERS"

began to arrive, and in them Mr. Eastman found willing and efficient aid. Four churches were organized on the Peninsula within a year, and preaching stations were supplied more frequently and with more regularity. In October 1831, the first of the series of wonderful revival meetings to which reference has been before made was held with the church at Gainsboro, (now St. Ann's) and was immediately followed by a similar meeting at the church in Louth—these two churches being the first organized by Mr. Eastman, (in 1809) and being both then under his pastoral care. In May 1833, "The Niagara Presbytery of Upper Canada" was organized, consisting of three ministers, and having under its care six churches. A year later it had four ministers serving fifteen churches, and the number of churches increased to twenty-five in 1837-8, when the McKenzie re-

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bellion interrupted "the regular operation of the means of grace," in a considerable degree "along the whole frontier from Detroit to Montreal," and the American ministers generally withdrawing, the work of the Presbytery was necessarily suspended. It was revived in January 1842, continued for about eight years thereafter, and then informally disbanded. Mr. Eastman was one of the founders of this Presbytery and one of its most active ministers until its suspension in 1838, when he returned to the Presbytery of York, in connection with the "United Synod," of which he was also one of the early members, and from which he had transferred his relations in 1833. He went with the United Synod into union with the Church of Scotland in 1840, and did not resume his connection with the Niagara Presbytery. Among the American Ministers who thus laboured in Canada previous to the Rebellion, the chiefest were Rev. A. K. Buell, of St. Catharines, and Rev. Edwards Marsh, of Hamilton and Barton, both of whom have gone to their reward. The latter was a sort of bishop in the Presbytery, efficiently and judiciously guiding and superintending its missionary operations. It is an interesting fact that Stephen Blackstone and Mr. Macklem, both of whom were converted under his preaching at Barton, in January 1832, and were afterwards ordained as ruling elders by him, heard Mr. Marsh's last sermon, and sat at the Lord's table the last time he administered the sacrament, at Apple River, Illinois, July 5th, 1874. Among the others, the names are recalled of Rev. Charles E. Furman, who laboured two years at Hamilton, and now resides at Rochester, N.Y.; Rev. W. F. Curry, who subsequently acted as secretary of the Canada Home Missionary Society, at Montreal; Rev. Samuel Sessions, now awaiting his Master's summons at St. Johns, Michigan, and whose field of labour extended from the Niagara river far over into the "New Purchase;" Rev. Josiah Partington, who was installed at Drummondville, and often walked twenty miles and preached to three congregations in one day; Rev. Charles Jones, (a step-son of Rev. Mr. Smart, of Brockville) whose clear statement of Gospel truth and powerful appeals to the impenitent are gratefully remembered by many converts under his ministry, here and in the vicinity of Belleville, and who "still lives," at Saxonville, Massachusetts; Rev. Jothan W. Goodell, brother of the missionary to Constantinople; Rev. Joseph Marr, who laboured at Gore and Trafalgar, and afterwards at Beamsville and Grimsby, and who, a few months since, was living at Russell, Russell County, Kansas; Rev. E. B. Coleman who laboured at revivals about 1832-3, was acting pastor at Gainsborough and Clinton in 1844, and who died at Olivet, Michigan, June 25th, 1856, his Canadian co-labourer, Rev. Samuel Sessions, appropriately preaching his funeral sermon; and Rev. R. H. Close, pastor at St. Catharines and afterwards at Gainsborough, a son-in-law of Rev. Mr. Eastman, and now resting from his labours at his home in Elmira, N. Y. These were all sound, safe, earnest, orthodox, educated men, who laid broad and deep the foundations of Presbyterianism, and each of whom had Enoch's "testimony that he pleased God."

FOUR PENINSULA PRESBYTERIES.

During the period from 1833 to the commencement of the Rebellion, four Presbyterian organizations wholly independent of each other, were represented, by resident ministers, on the Peninsula. The Associate

Synod of North America had Rev. Dr. Russell at Stamford and Port Robinson; the United Synod Rev. George McClatchey at Clinton; the Niagara Presbytery of Upper Canada the "American Ministers," and the Synod of Canada in connection with the Church of Scotland Rev. Dr. McGill at Niagara, Rev. Alexander Gale at Hamilton, and Rev. Angus McIntosh mainly in missionary work. Besides these, Rev. Mr. Proudfoot of London, and Rev. Mr. Christie, of Flamboro, missionaries of the United Associate Synod of Scotland, extended their missionary tours, with more or less frequency, to the Niagara river. Differences in reference to customs, which seem trivial in the light of subsequent experiences, and in reference to Governmental support of religion, with the aid of imported or *immigrated* prejudices, kept these branches of the Presbyterian family, for a long time, apart; and, even now, the church at Stamford—the first born in all Ontario—stands aloof from the other children, claiming nearer kinship, and seeking closer association with strangers in another country. It is sincerely to be hoped that, the door of union standing wide open, this congregation, with the congregations farther west which are associated with it in the Presbytery of Stamford, may yet come in, and that, at length, there may be but one fold for the one Shepherd's Presbyterian flock in all our Dominion.

Many of the Pioneers of Presbyterianism have been forgotten on the field of their most faithful labours. Their footprints have been washed out by the swift-flowing stream of time, or are but faintly traceable in the dim and glimmering light of human memory. But they are not forgotten "up yonder," and though Church and Presbytery records here may be lost, their names and their deeds are indelibly written in God's imperishable book, for preservation through the eternities. Like their Divine Master, they were poor here, oft-times having not where to lay their heads; but they were heirs to great riches and highest honours in their homes "beyond the river." A few are patiently waiting the call of the boatman to ferry them over, but most of them, having already crossed the dark waters, have entered into their inheritance, and are wearing radiant crowns bedecked with jewels many of which were gathered, with toil and faith, in the cabins and forests of wilderness Canada.

THE SABBATH.

BY THE REV. W. T. M' MULLEN, WOODSTOCK, ONT.

Not Sunday, but the Sabbath, or the Lord's Day, is the name which Christian people should use when speaking of this day of Divine institution, of holy rest, and of hallowed associations. The term Sunday may serve well enough for the mere secularist, who knows this day only as one of the days of the calendar; but it is a term far too ignoble in origin, and too impoverished in its significance and associations to gain the preference with those who recognize this day in the light of Scripture. Those whose knowledge or whose creed on the subject has been gathered from the Almanac alone, may be allowed to escape criticism for saying

Sunday instead of Sabbath or Lord's Day. But those who profess to hold the Scriptural view of the Sabbath institution, those who venerate the day and desire to see it revered by others, should be careful to speak of it by its proper title.

In reply to those who attach so much importance to this distinction, it has been urged that the term Sunday has lost all its heathen associations, and has thus become an unobjectionable designation of the first day of the week. Let it be conceded that the word has lost its heathen associations, this concession does not imply that the term Sunday has the wealth of meaning that Sabbath or Lord's Day has; and why should Christian people give it the preference? It is not the Scriptural name of the institution, and is a not less objectionable substitute for the Scriptural term than *Christening* is for baptism. The Scriptures attach no small importance to the maintaining and using of "sound words," and that Sabbath or Lord's day is the sound expression, and Sunday the unsound one, admits of no doubt. That very many who commonly use the term Sunday do it thoughtlessly is highly probable or even certain; but such thoughtlessness is closely akin to lax views on the Sabbath. Those who make it a day of visiting and feasting and pleasure, sedulously avoid such a form of statement as, "We are getting up an excursion into the country for pleasure and amusement next Lord's Day." There would be a felt self-administered rebuke in such language, and that Sunday is the term they use in such connections is both notorious and easily understood. Why, then, should not all Christian people leave Sunday to be the shibboleth of those who deny or set at defiance the Scriptural obligation of the Sabbath? I am not disposed to go the length of those who charge all the Sabbath-breaking abroad throughout Christian lands to the common use of the name Sunday; the adoption of the term may be an effect brought about by a previous Sabbath-breaking spirit which inclines the person more and more to speak of the Sabbath by a name that barely distinguishes it from the other six days of the week and keeps its sacredness and divine obligation out of view. But though in this point of view an effect, it may, and I have no doubt does, operate as a cause, of lax views of the Sabbath. Mild names for vicious doings have a tendency to popularize vice, and secular names for sacred things tend powerfully to secularize the sacred. The paramount sacredness assigned to the Sabbath in Scripture is illustrated by the weighty penalty attached by Divine appointment to its violation. The disregard of even circumcision involved only forfeiture of membership in the visible Church, but of the Sabbath it is said—Ex. xxxi. 14—Every one that defileth it shall surely be put to death. The sin of Sabbath-breaking is as heinous in the sight of God now as under the theocracy; and the cause of religion stands or falls with the Sabbath now as really as then. A nation without the Sabbath is a nation without religion; and consequently the Sabbath-breaker assails Christianity as a whole, and is giving his influence to break down its power throughout the land in which he lives. This species of assault on the Sabbath institution is by far the most formidable. All the arguments against the Sabbath that can be put on paper will never accomplish much. The Sabbath cannot be written down; those with whom written arguments in that direction have any weight are persons who in spirit and practice are Sabbath-breakers al-

ready. The written argument is merely accessory after the fact. Abounding forms of Sabbath-breaking must precede the pen and prepare the way. Let the Christian people throughout the Dominion bear in remembrance that steamboat excursions, the running of railway trains, because of the so-called "exigencies of commerce," the labour done on public works, and in connection with the postal service, in addition to the innumerable other forms of Sabbath profanation of a more limited and personal kind, are more to be dreaded in their depraving power and undermining influence, than any other form of assault whatever on the Sabbath institution.

The question now arises, How can this evil be most successfully dealt with? Very much may be done by the Christian people in the way of seeing that the civil law against Sabbath labour and Sabbath profanation is put in force, and not allowed to become a dead letter in any locality. Those who cannot be reached either through reason or conscience, may thus be constrained to respect the Christian sentiment of the nation and the sacred rights of others around them. A few infidels here and there will denounce all this as bigotry, intolerance, and persecution; but what of that? Society has a right to protect itself against and impose limitations upon those who would spread small-pox, plague, or pestilence. But the man who assails the public health is not more to be dreaded than the man who assails the moral and spiritual life of the nation. The public Sabbath-breaker is one of the worst enemies of his species. And although it were as absurd to try to make a better man of him by civil law, as to try to cure a man of small-pox by act of parliament, yet it is neither absurd nor oppressive in the one case or the other, to compel respect for the safety and rights of others. And how often is it the case that the very persons who are found working on Sabbath are the most anxious to see the law put in force so that they may be protected in their civil right to the sacred day of rest and privilege, and that the powerful corporations who demand such labour may be restrained from tyrannizing over the consciences of their servants.

But, after all, it is on the leavening power of the truth, a revived domestic piety, and the influence of good example on the part of Christian people that we must mainly depend for bringing about anything like a proper sanctification of the Sabbath throughout the Dominion.

THE ENDOWMENT OF OUR COLLEGES.

BY ACADEMICUS.

More than three years have elapsed since the union of Presbyterians in Canada was effected. During the earlier part of the period which has passed since the consummation of that event, various theories were abroad as to the future of the colleges connected with the Church. The feeling was general that too many of these existed in the Provinces of Ontario and Quebec. With a view to reduce the number and thus lessen the cost

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of their maintenance, several schemes of amalgamation, involving the dismemberment or extinction of one or more of these institutions, were broached more or less publicly. It was for the time overlooked that there may be more important ends and higher interests to be secured than the mere reduction of expenditure. The saving of money is a desirable object; but this economy may be purchased at the cost of what is vital. Doubtless things might have been different, if the Church had had no past—if it had been *commencing* its career and thus had a clean sheet before it. But when a Church is composed, as ours is, of several uniting bodies, each having a history—each bringing in institutions that have been the growth of years and are deep in the affections of a large number of supporters, true statesmanship shows itself, not in cutting or carving after one pattern—not moulding according to the pet theory of even a numerical majority, but in reconciling divergent interests—in so arranging matters as to do violence to the feelings of as few as possible. It does not advance the interests of the body ecclesiastic to alienate or produce sullen discontent among large and influential sections, especially when the several component parts have not had time thoroughly to coalesce. For ourselves, we have not had much sympathy with the view that one or even two colleges were sufficient to meet the wants—to raise the status of a Church so large as is the Presbyterian Church in Canada and covering an area so extended as is embraced in the Dominion. We are of opinion it will be found that each of the existing institutions is needed—meets a special want—does a work peculiar to itself, besides giving backbone to our cause in a large surrounding district. The craving for centralization has arisen from looking too exclusively to England and not the countries where Presbyterianism is strongest. Concentration may harmonize with Episcopacy but diffusion consorts best with Presbyterianism. Look at Scotland, Ulster, Germany, Holland, the United States of America, where our system of Church government predominates or thrives. These favour a multiplicity and variety of colleges, occupying different centres. Scotland three or four centuries ago, when its population was not half that of Ontario, had its four Universities, fully equipped. These, by the acknowledgement of some of the leading organs of London opinion, have done much more for the northern part of the Island than its Universities and colleges and halls have done for the southern portion. The Free Church, which has been governed with rare administrative skill, has planted colleges at three of the University seats. The Irish Church, covering a comparatively limited area, has colleges at Belfast and Londonderry. The Church in the States possesses at least nine Theological Seminaries besides Arts' Colleges, in which it has a special interest or controlling influence. Of late, especially as indicated by the tone of the last two Assemblies, public opinion throughout our Church seems to be settling down to two conclusions, viz:—1st. That all the Colleges, which came into the Union and are recognized in the Basis, must be maintained; and 2nd. That these should, at the earliest practicable moment, be permanently endowed. We desire in this paper to suggest a few considerations supporting the latter proposition.

1. The harmony of the Church demands this. These institutions are now in great measure dependent for their support on the proceeds of an annual collection. This method is found to be unsatisfactory, as it fails

to yield a revenue sufficient to meet the expenditure of the several colleges. The territorial principle, at present in operation, does not elicit the full sympathy of all the congregations. A very considerable portion of the strength of the late Synod connected with the Church of Scotland has been set apart to contribute to the maintenance of Montreal College. For upwards of a generation their associations have been linked with—their sympathies have been enlisted in favour of Queen's and it takes time to divert these into a new channel. They cannot at once wrench themselves from the old and transfer their allegiance to the new. Hence they do not give as largely as they might be expected to do and as they probably would do, if they were permitted to move on in the old groove. So also, we find the obverse of this in the constituency marked off for the support of Knox and Queen's. In the western part of Ontario, beyond Hamilton, the mass of Presbyterians were connected with the late Canada Presbyterian Church. Those belonging to the Kirk were inconsiderable in number compared with the adherents of the other body. As a consequence, many of these deem it irksome to be called on to contribute to the maintenance of Queen's, even though the quota which it requires is so much smaller than that devoted to Knox. Thus, though Presbyterians all the world over appreciate and insist on a highly-educated ministry—though those of all shades in this country have, notwithstanding its newness, put forth noble efforts and made glorious sacrifices in the cause of higher education, yet an annual deficit seriously affects the finances of the several colleges, inasmuch as the present scheme does not develop to the full the sympathy and interest of the varied branches composing the United Church in favour of a suitable equipment of our Theological Halls.

Two other schemes have been suggested, the authors of which claim to be more likely than the present to raise an adequate revenue for all by means of the annual collection. One is to abolish the territorial line of the St. Lawrence and Ottawa Railway and have a common Fund for the maintenance of the three colleges in question. One good end might thus be accomplished. It would apparently remove the main occasion for unseemly wrangling and heartburning about insufficiency of territory, which now disturbs the harmony of the deliberations of the Assembly's Committee on colleges. We say *apparently*, because we think that in reality it would not do so. The ground would simply be changed. A conflict of opinion would inevitably arise as to the basis on which this one fund should be distributed. On their respective claims? What constitutes these? The age of the institution, or the number of its students, or the quality of its training? Or must the necessities of each be the basis of apportionment? This standard implies that the equipment of all should be alike—that the staff of professors in the several seminaries should be equally strong or equally weak. Another objection to this scheme has been mooted. At present the *local* element largely contributes to swell the revenue. Remove this stimulus, and each centre might fail to work its giving power to the utmost and might thus throw on all sections of the Church generally, whether more or less benefited, the support of the various colleges. A falling off from the present revenue, inadequate as it is, would thus certainly result.

The other scheme, which has been proposed in some quarters, is this:

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Appoint an annual collection in each congregation and allow the Session to send the proceeds to such college or colleges as it might choose. Each institution would thus be thrown directly on the liberality of its friends and each congregation would thus have free scope for the gratification of its preference. Old associations previous to the Union would in most cases decide this point. This method would undoubtedly increase the revenue of all, would probably enable them to report annually to the Assembly a surplus instead of a deficit. But mark the consequences certain to result. The old dividing lines would thus be perpetuated. The Union would be an aggregation, not an amalgamation. Moreover, it would cause many Sessions, especially those of charges formed recently by the union of two or more formerly distinct congregations, to become a scene of strife as to the destination of their collection.

Thus all these schemes, which deal with an annual collection, produce one or other of two very undesirable results, either the perpetuation of the old dividing lines or an insufficient income. Both these results are perilous to the peace and prosperity of the Church. That we may effect the great ends for which Union was consummated—that we may go forward as an unbroken phalanx against the enemies of Christ, it is essential that we advance with united front, enthusiasm pervading the whole mass—sullen holding back nowhere. Hence it is the duty of all to forget the things that are behind, and look with kindling eye to those that are before. All distinctions, that once separated, must be wholly obliterated. Every wellwisher of our Zion must pray and work for the hour, when measures shall be discussed and decided simply on their merits, without regard to the former connection of the proposers; when the keenest observer shall be unable to discern whether the members once belonged to Ephraim or Judah—hail from the east or the west. The great progress to this blessed goal already attained was one of the most gratifying and hopeful features of last Assembly. So also, a chronic deficit in the income of any or all of the colleges tends to mar the harmony—to disturb the settled loyalty and attachment to the Union which should prevail. It gives occasion to dreamers to revive their speculations, to quacks to reproduce their nostrums. It creates uneasiness and awakens fears in the minds of those who are warm friends of a particular college as to its safety. Thus they become lukewarm—yea, cold in other departments of the Church's work. It is true that the tie which binds graduates to their Alma Mater, which attaches to a college a host of enthusiastic supporters, is a sentimental one. But that is no disparagement of it. Is not patriotism a tie of sentiment? Are not sentimental, rather than material or self-interested motives, proof of an advanced rather than a low civilization? But be they what they may, there they are; and every true statesman, whether in Church or state, must take account of them as important factors in the settlement of any measure. That our Church may not merely walk but run, yea, mount up on wings in zeal for the cause of Christ in this land, this fertile source of division and alienation must be eliminated as soon as possible. Thus we are driven to Endowment as the true solution of the difficulty—as the only escape from this threatened evil.

Objection may be taken to this measure on the ground that it throws too much on one generation, and that, too, while the country is in a com-

paratively early stage of its growth. But the Presbyterians of Canada have shown that they can appreciate a great object and are prepared to make sacrifices, if need be, for its attainment. Once let them fairly realize how much the prosperity of the Church demands this measure and they will rise to their duty in the premises. What has already been done for all these colleges previous to Union, the marvels which Principal Grant is now achieving fully attest this. Let us put forth one grand effort to accomplish this end and we will only be doing that which should have been done in 1875 and 1876. Then we should have raised a Memorial of Union and in this imitated our American friends across the lines and our English brethren on the other side of the ocean. As a token of gratitude for the consummation of their Union, the Presbyterian Church in the United States contributed a thank-offering of \$7,000,000; and the Presbyterian Church in England, moved by a similiar spirit, are rapidly advancing to the amount they set before themselves, viz.: £250,000. A large portion of both these Funds is destined for the fuller equipment of their colleges. Even though we secure a sum that, when invested, shall yield interest adequate to the present wants of these Institutions; the circle of these wants shall go on widening decade by decade. Posterity will have ample scope for generosity in extending and increasing the educational appliances of these. Each generation produces new needs, and the supplying of these will afford abundant room for the donations and bequests of benefactors. The Yale of to-day with its fifty professors, lecturers and tutors is a very different thing from the Yale of Timothy Dwight's *regime*. The Princeton Seminary and College of New Jersey of Witherspoon's age were humble institutions compared with what they are in these days of Hodge and McCosh, when professorships are subdivided so as to deal more effectively with each new phase of error that Satan pushes to the front. Moreover, as the country advances in wealth, the percentage of interest must gradually fall and endowments, now made, shall then prove a less remunerative investment and thus require to be supplemented from time to time.

2. The efficiency of the colleges, and, as a consequence, their usefulness to the Church will be greatly promoted by Endowment. Opinions may differ whether *other* advantages arise from the establishment of supernumeraries attached to cathedral stalls in the Church of England and Fellowships connected with her colleges. But *this* advantage is universally conceded. They furnish a body of men, possessed of learned leisure, who may embody the results of their researches and studies in valuable commentaries, elaborate dissertations on Scriptural topics, and exhaustive treatises in vindication of the truths of Christianity. All denominations are ready to acknowledge the obligation which the Christian Church at large owes to the aforesaid Church for the able works which have proved bulwarks of the faith, published by her pious and scholarly men. These comparative sinecures are not enjoyed by the Scottish Churches. They have but toilers and these of two classes—Professors and Ministers in charges. As the latter are so occupied with a multiplicity of parochial duties, they have not as a rule time to devote themselves continuously to that deep research, which issues in a masterly Apologetic work. Hence the task of defending the truth against the numerous forms of error that are ever arising largely devolves on the former.

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They have *one* subject to which to address themselves. Their winter's labours and summer's studies are concentrated on this one department. Hence they know it thoroughly and can treat it exhaustively. Thus their talents, tastes and time may be laid under contribution by the Church to forge weapons and engines of defence, which may be wielded by Ministers and Missionaries in their conflicts with those sceptics of every shade whom they encounter in their daily rounds. A similar service to the Church in Canada must be rendered by our Colleges. But, as circumstances are at present, this cannot be done. Our Professors, while working with trowel in one hand, must have sword of defence in the other. Their thoughts during the session are distracted by anxieties regarding the future of their loved Institution. Their vacation hours must be devoted either to collecting for the purpose of wiping out a debt or to canvassing for increased support. In fact, so far from having leisure to go down into the bowels of their Professorial work and search deep veins of thought so as to bring up precious ore for the enrichment of their students, even the prelections from the desk have sometimes to indicate from hand-to-mouth preparation in the study. Endowment is the true remedy for this mischievous condition of affairs. Relieve the Professors' minds from worry and anxiety concerning either inadequacy or uncertainty of income—enable them to give their leisure hours to uninterrupted study and undistracted thought, and they will in this country maintain the true Apostolic succession of defenders of the faith. Let the Church supply the means of founding the Professorships—let our wealthy men provide buttresses in the form of special lectureships in imitation of the Baird or Cunningham or Croall Lectureships in the North, or the Bampton and Hulseton on the South of the Tweed, and our praise will go forth among the sister Churches for championship of the truth. This is especially desirable in a new country like ours. In an old land, where the population is homogeneous, uniformity of opinion is more likely to prevail. But in a new country, into which various conflicting currents are pouring, collision of opinion is the result, and the seething mass tosses up any quantity of froth—produces various *isms*. Hence the necessity of having a body of watchmen, observant of these currents of thoughts and both able and ready to divert them into a proper channel.

It is possible that some wedded to a mistaken conception of the Voluntary principle may object to Endowment and insist on an annual collection as the proper method of support. The advocates of this view are, we hope, few and far between. All the British Churches welcome permanent benefactions for their Colleges. The Presbyterian Church in the United States, the most Voluntary Church on earth—encourages its members to give princely donations for the foundation of Professorships and Lectureships. That our great missionary schemes should mainly depend on annual collections we frankly admit—yea strenuously advocate. These schemes are the life of the Church. The support accorded to these is a true test of their vitality. Thus only do we truly prove that, in thinking of others, we are followers of the Master who gave Himself for others. In watering the souls of our brethren, we water our own souls. But our College, Widows' and Orphans', as well as Aged and Infirm Ministers' Funds are in a different category. They do not win general support. They do not take with the general masses. They do not gain the popular

ear. Hence, to be adequate to the demands on them, they must appeal largely for gifts and bequests. We must stimulate our members to every form of giving. Ought the Church not to revere the memory of a man like Mr. John McBean, who, a liberal giver in his lifetime, desired that the Schemes of the Church should not suffer by his death and made provision accordingly? Should we not highly esteem a man like the Rev. Dr. Spence, who, requiring his limited means to supply him with a competence in his old age, dedicated these when set free by his death, to the prosperity of these Funds in which he had a special interest? Should the Church not furnish facilities, whereby these classes of worthy givers may gratify their liberal desires? Take also a case of common occurrence. A wealthy adherent, who has lived to himself rather than to his God, who has been niggardly in his contributions to the cause of Christ and has heaped up riches towards the close of his days, sees the great error of his life and resolves to make up in his will what he omitted to do during the years of health. Should we not accept his late repentance? Should the Church not accept in a lump sum what should have been hers in detail, covering a period of perhaps forty years? For all such cases the Church should provide. And in no better way can provision be made than by setting forth the desirableness of permanently endowing and equipping our Colleges. Rich man! are you ever tormented with that gnawing worry so graphically described by the royal preacher: "I hated all my labour which I had taken under the sun, because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured and wherein I have showed myself wise under the sun?" Which result will you contemplate with most satisfaction? Which thought will give more abiding pleasure? The thought that what you saved by littles shall in the hands of a worthless heir all melt away in profuse extravagance—that every cent of the hard earnings of your lifetime shall be squandered in saloons or haunts of vice? Or the assurance that a portion of your goods devoted to the perpetuation of a Professorship in one of our Colleges shall be productive of untold good to the Church and the country through long ages in educating a series of godly ministers, who shall go forth to save successive generations of immortal souls? The choice lies before you. Make it and that wisely, ere death deprive you of the power.

THE PRESBYTERIAN BLUE BOOKS FOR 1878.

In our YEAR BOOK for last year, we gave, under the title, "*A parcel of Blue Books*," a general description of the official *Minutes and Reports* issued annually by the Presbyterian Churches of America and Britain.

These books are again on our table through the kindness of Assembly Clerks, whom, during the four years of our issue, we have found uniformly obliging and very prompt, as becomes their office, in their kindness.

OUR OWN CHURCH.

The *Minutes of the Presbyterian Church in Canada* are, as usual,

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pre-eminent for terseness of style; and the *Reports* for fulness of information. Our suggestion last year, in regard to giving all the information about a congregation at one opening of the book, has been adopted, with a loss, of course, in the number of columns, but with a great gain in convenience and expense. Were the post offices placed on the same page with the statistics (as is the rule with the other churches whose Minutes are before us, and the date of ordination left out), sixteen pages might be deducted from the 288 now demanded, and an important point would be gained in the way of convenience for reference.*

The four issues of Minutes and Reports published since the union of the Presbyterian Churches in Canada will now make a handsome volume for binding, a copy of which should be on the table of every Presbytery and in the library of every office-bearer of the Church. In connection with this it might be respectfully suggested that now is a good time to begin the system in use in four, at least, of the Presbyterian Churches of the United States. In these churches, the Minutes of two years or three years or four years (there are instances of each group) are collected into volumes and paged, as, e.g., in the *Presbyterian Church, North*, from one to 998, running across two years and making one volume for binding. With our Church, the year 1879 might very conveniently begin volume II., to be paged consecutively to 1881, which would give a volume (at the present page rate) of 864 pages.

HEIDELBERG CATECHISM.

To the Minutes of the *General Synod of the Reformed Church in America (Dutch)*, we find appended this year a most interesting document. It consists of an *historical statement* in reference to the Heidelberg Catechism first issued in 1563 and which has since been translated into some eighteen languages; and further, the full English text of that Catechism, taken from the third edition, which was the text approved by the Synod of Dort.

The English divines at the Synod of Dort (G. Carleton, Bishop of Llandaff, J. Davenant, afterwards Bishop of Salisbury, Samuel Ward, T. Goad, and Walter Balcanqual), said of this *Catechism*, "That neither their own nor the French Church had a Catechism so suitable and so excellent; that those who had compiled it were therein remarkably endowed and assisted by the Spirit of God; that in several of their works they had excelled other theologians; but that in the composition of the Catechism they had outdone themselves."

To Presbyterians who claim their descent from the Scottish Church this Catechism is interesting, from the fact that in 1591 there was printed at Edinburgh a translation,—“By public authority for the use of Scotland,” and bound up with the Psalm Book and Book of Common Order. This was fifty-seven years before the Westminster Assembly (1648), issued their *Shorter Catechism*.

The Heidelberg Catechism, which consists of 129 questions with answers, is well worthy of circulation, and might with profit be studied

*The Presbyterian Church in the United States (South) with 1,117 ministers, and 114,578 communicants embodies their *Minutes and Reports* in less than 200 pages, which contains, moreover, an Alphabetical List of Ministers with P.O. address.

by side with our Shorter Catechism, from which it differs in general order and detail although the doctrine is the same in almost every point.

Its first question is: "*What is thine only comfort in life and in death?*"

Answer: "*That I with body and soul both in life and death, am not mine own but belong unto my faithful Saviour Jesus Christ, etc.*" Question 2nd: "*How many things are necessary for thee to know in order that thou, in this comfort mayest live and die happily?*" Answer: "*Three things. First, how great my sin and misery are. Secondly, how I may be redeemed from all my sins and misery. And thirdly, how I am to be thankful to God for such redemption.*"

The Catechism, then, like the *Catechism of Geneva* (1545), which is yet older than it by eighteen years, goes on to explain the Creed, Ten Commandments, Sacraments and the Lord's prayer. Now, that the Reformed Church is about to give the world a critical edition of the Heidelberg Catechism, it would be desirable to see copies of it circulated freely among all the Reformed Churches.

AVERAGE PER MEMBER.

The Minutes for 1878 of the *United Presbyterian Church, U.S.A.*, have appended to them, a *title-page* and *index* for years 1874-1878 besides the title-page and index for this present year. Four years are thus gathered into one volume of 698 pages with full index for the whole term.

By taking no account of cents in money columns and by compact arrangement of smaller type, this Church gives on one page, smaller than ours, twenty-four columns of figures, with names of ministers, congregations, and post-offices. One of these columns shows the average contribution per member for the year in each congregation in the Church. One congregation averages as high as \$72 per communicant; others are as low as \$2; but the average over the whole Church is \$10.75. In the Presbyterian Church in Canada it is \$10.42; in the Presbyterian Church (South), U. S. A., it is about \$9; in the Presbyterian (North), U.S.A., the general average is \$14.40; while in the Reformed Presbyterian Church (Covenanters), it is \$17. The Presbyterian Church (South), reserves one column to show the number of baptized non-communicants in its connection, and they, this year, number 24,968, or about one-fifth of the total number of communicants. The Reformed Church (Covenanter), under the head "Decrease," shows four columns, decrease by (1) censure, viz.: thirty-five for a membership of 10,053; (2) dismissal; (3) purging the roll; and (4) death.

So much for matters of figures and detail. It may, however, be interesting to call attention to the ways of sister Churches in regard to ecclesiastical order.

DELEGATES TO SISTER CHURCHES.

In the Presbyterian Church (North), U.S.A., the following resolution was proposed and referred to the next Assembly:—

Whereas, the different branches of the Presbyterian Church throughout the world are now associated with each other in the General Presbyterian Alliance, and *whereas*, at the Triennial Councils of the Alliance, delegates from all these Churches are present on a footing of perfect equality, and in the enjoyment of the most unreserved fellowship;

And *whereas*, under such circumstances there seems to be little necessity for retaining the custom of appointing Delegates to visit the Supreme Courts of other Presbyterian Churches—a custom involving a not inconsiderable outlay of time, money, and labour;

Therefore, *Resolved*, that the Assembly, with the most cordial esteem for the brethren of the other Presbyterian Churches, will in future decline to appoint any such Delegates, and content themselves with the appointment of Commissioners to the General Councils of the Alliance.

DECENTLY AND IN ORDER.

It is interesting to note the standing orders of the General Assembly of the largest Presbyterian Church in the world.

1. The General Assembly meet invariably on the third Thursday of May, annually, at 11 o'clock a.m.
2. The credentials of Commissioners and Delegates are to be presented at a previous hour of the same day, or of the preceding day, according to public notice, to the Stated and Permanent Clerks, acting as a permanent Committee on Commissions.
3. The Lord's Supper is to be celebrated by the Assembly on the evening of Thursday, the first day of their sessions.
4. The evening of Friday, the second day of the sessions, is assigned to a popular meeting in behalf of the Sabbath School interests of the Church.
5. The evening of the first Tuesday of the sessions is appropriated to the consideration of the Home Mission work of the Church.
6. The evening of the first Wednesday of the sessions is appropriated, in like manner, to the Foreign Mission work of the Church.
7. The evening of the second Thursday of the sessions is assigned for the Reception of Delegates from Corresponding Bodies.

ADDITIONAL.

The following Standing Orders were adopted by the Assembly of 1878:

1. That, on the Report of each Board by the Standing Committee, but one Secretary be heard, and that he be limited to thirty minutes; and that the Chairman of the Committee have only the privileges of any other member in debate which may ensue upon the Report.
2. That all discussion on Reports of Standing Committees on the Boards shall be limited to one hour, and each address to five minutes.
3. That all popular addresses by Secretaries, Missionaries and others, shall be at the evening sessions of the Assembly.

SALARIES OF OFFICIALS.

In reply to a call from the general Assembly "to readjust on an equitable basis" the salaries of officers of the Assembly, the following report was adopted:—

1. "It is entirely equitable for the Church to allow her officers no pecuniary compensation for important and sometimes laborious services. Members and officers of congregations and sessions, Presbyteries and Synods, Colleges and Theological Seminaries, owe it, we believe, to the Church and to Christ to discharge duties that may involve more or less attention, time and effort, free of charge. And it is the fact that many in the

United Presbyterian Church are gratuitously, and with apparently entire cordiality, performing services which, in secular relations, would be worth considerable compensation.

2. It may be equitable for the Church to pay some of her officers full and competent salaries. By full salaries we mean such large compensation as may be sufficient to enable them to support their families, and with economy in the course of years acquire a competence. This should be done, when such officers are required to devote all their time and energies to the work assigned them. This is done in larger denominations, in behalf, for example, of some Secretaries of Boards, and in our body, as well as in others, in behalf of Professors in Educational Institutions, financial agents, &c. It is not the fact that any of the officers, whose salaries are now in question, give all their time to their work, and accordingly it would not be equitable, we think, to pay any of them so much for their services.

3. It may be equitable for our Church to pay some of her officers, whose services are before us, nominal or partial salaries. This we think, should be done when the services of their offices require a very considerable part of their time and attention; when they may be prevented entirely, or in part, by their official obligations from engaging in other and compensatory positions, or pursuits; and when especially it may be necessary, in the limited or straitened circumstances of their worldly condition, to use all their time for a temporal support.

4. It may be equitable, we think, to regulate the amounts of such salaries paid, according to the varying measures of responsibility, of time, and of work which the offices in question may require.

With the principles in view, as conditions essential to "an equitable basis of the readjustment" of the salaries before us, we recommend that officers be paid as follows:

Corresponding Secretaries:

Board of Home Missions.....	\$800 00
“ “ Church Extension.....	600 00
“ “ Foreign Missions.....	500 00
“ “ Freedmen's Missions.....	200 00
“ “ Education.....	150 00
Treasurer of Board of Foreign Missions.....	300 00
“ “ “ Church Extension.....	75 00
Principal Clerk.....	75 00
Second “.....	200 00
Assistant “.....	25 00

\$ 2,925 00

The following preamble and resolution in reference to

PRAYER FOR THE GENERAL ASSEMBLY

are annually printed in the appendix to the minutes of Assembly of *The Presbyterian Church (South)*.

“Whereas, The General Assembly of the Presbyterian Church in the United States fully recognizes the efficacy of the prayers of God's people, and the necessity for Divine guidance in its own deliberations; therefore,

Resolved, That the General Assembly recommend to all the churches under its care to offer special prayer, during the devotions of the Sabbath preceding the meeting of the General Assembly in each year, that God would of great mercy so give the General Assembly the wisdom that cometh from above, and so direct all its plans, discussions and decisions, as to promote His own glory and advance the kingdom of Jesus in the earth."

This short glance at the *Presbyterian Blue Book* for 1878, takes in only forms of procedure and matters of minor importance. It is reserved for another place to give (and in fuller proportion than on former years), the weightier business of the Assemblies along with the statistical tables, which exhibit so fully the gains and losses of the preceding year.

Presbyterian Church in Canada.

The next annual meeting of Assembly is appointed to convene in the city of Ottawa, and within St. Andrew's Church there, on the second Wednesday of June, 1879, and at half past seven o'clock p.m.

MODERATORS OF PAST GENERAL ASSEMBLIES.

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

OFFICERS OF THE GENERAL ASSEMBLY.

- THE REV. JOHN JENKINS, D.D., *Moderator*.
 " " WILLIAM REID, D.D., } *Joint Clerks*.
 " " J. H. MACKERRAS, M.A., }
 " " WILLIAM FRASER, D.D. }

BOARDS AND COMMITTEES.

SUBJECTS.	CONVENERS.	POST OFFICE.
Knox College Board	Rev. Dr. Topp	Toronto.
" " Senate	" Principal Caven, D.D.....	"
" " Examiners	" John M. King, M.A.....	"
Pres. College, Montreal, Board ...	David Morrice, Esq.	Montreal.
" " Senate... ..	Rev. Principal McVicar, LL.D.	"
" " " Examiners.	" Prof. Campbell, M.A.	"
Educational Board of the Pres. } Ch. of the Lower Provinces... }	Hon. R. P. Grant.....	Halifax.
Theological Hall, Halifax, Com- mittee of Superintendence... }	Rev. P.G. McGregor, D.D., <i>Sec</i> }	
	" Dr. Burns	"

BOARDS AND COMMITTEES.—Continued.

SUBJECTS.	CONVENERS.	POST OFFICE.
Senate	Rev. Principal McKnight, D.D.	Halifax.
Manitoba College Board	Hon. A. G. Bannatyne	Winnipeg.
Home Missions, Ontario, Quebec } and Manitoba	Rev. Dr. Cochrane	Brantford.
Home Miss., Maritime Provinces.	" " Waters	St. John.
Distribution of Probationers.....	" R. Torrance	Guelph.
French Evangelization.....	" Principal McVicar	Montreal.
Foreign Miss., Ontario & Quebec	" Prof. McLaren	Toronto.
" " Maritime Provinces.	" George Walker	New Glasgow.
Juvenile Mission	" Prof. Mowat	Kingston.
Supplements, Maritime Provn's.	" Thomas Sedgwick	Tatamagouche
Sabbath Schools	" John McEwen	Ingersoll.
Finances (Toronto Section)	Hon. John McMurrich.....	Toronto.
" (Montreal Section)	Warden King, Esq.	Montreal.
" (Halifax Section)	J. S. McLean, Esq.	Halifax.
Aged & Infirm Ministers' Fund, } Ontario and Quebec	Rev. J. Middlemiss	Elora.
Aged & Infirm Ministers' Fund } (Maritime Provinces)	" A. McL. Sinclair	Springville, NS
State of Religion.....	" Thomas Duncan	Halifax.
Sabbath Observance	" R. Laird.....	Princeton, P.E.I.
Widows' & Orphans' Fund of the } late Canada Pres. Church ..	W. Alexander and T.W. Tay- } lor, Joint Conveners.....	Woodstock. Toronto.
Widows' & Orphans' Fund of the } late Pres. Ch., Lower Provn's.	Rev. D. B. Blair	Barney's River
Mission to the Lumbermen	" D. M. Gordon, M.A., B.D.	Ottawa.
Statistics	" R. Torrance	Guelph.
" Presbyterian Record."	" Dr. Jenkins.....	Montreal.
Protection of Church Property ..	James MacLennan, B.A., Q.C.	Toronto.

Agent for the Church and Treasurer of } the Schemes in Western Section (with } the exception of French Evangelizat'n }	REV. WM. REID, D.D., TORONTO, Post Office Drawer 2567.
Agent for the Church and Treasurer of } the Schemes in Eastern Section..... }	REV. P. G. MCGREGOR, D.D., HALIFAX.
Agent of the Board of French Evange- } lization	REV. R. H. WARDEN, 210 ST. JAMES STREET, MONTREAL.
Editors of " The Presbyterian Record."	JAMES CROIL, Esq., MONTREAL. ROBERT MURRAY, HALIFAX.

1. H.
2. M.
3. Ab.
4. Do.
5. All.
6. A. I.
7. D. I.
8. D. I.
9. Joh.
10. Pet.
11. Gav.

2. PRI.

1. M. S.
2. Wm.
3. K. M.
4. Alex.
5. A. F.
6. Alex.
7. Joh.

1. John
2. Geo.
3. A. P.
4. D. B.
5. Geo.
6. Alex.
7. Will.
8. Jam.
9. John
10. Alex.

ROLLS OF SYNODS & PRESBYTERIES.

SYNOD OF THE MARITIME PROVINCES.

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

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

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. H. McLeod, M.A., D.D.	Nov., 1833	Mira	Sydney, C.B.
2. Matthew Wilson, M.A.	June, 1842	Sydney Mines	Sydney Mines, C.B.
3. Abraham McIntosh	Aug., 1856	St. Anns	St. Anns, C.B.
4. Donald Sutherland	June, 1860	Gabarus	Gabarus, C.B.
5. Allan McLean	.....	Glace Bay Mines	Glace Bay, C.B.
6. A. Farquharson	Dec., 1864	St. Andrew's, Sydney	Sydney, C.B.
7. D. McDougall	Nov., 1865	Cow Bay Mines	Cow Bay, C.B.
8. D. Drummond	June, 1872	Boularderie	Boularderie.
9. John Murray	Jan., 1873	Falmouth Street Church	Sydney, C.B.
10. Peter Clark	Nov., 1873	Cape North	Cape North.
11. Gavin Sinclair	April, 1877	Loch Lomond, etc	Loch Lomond.
VACANCIES.			
.....	.....	Grand River, etc.....	Grand River.
.....	.....	Leitch's Creek, etc.....	Leitch's Creek, [C.B.]

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

1. M. Stewart, M.A.	Oct. 29, 1843	Whycocomah	Whycocomah.
2. Wm. G. Forbes	.....1852	Port Hastings & River Dennis	Port Hastings.
3. K. McKenzie	Dec. 2, 1857	Baddeck and Forks, Baddeck	Baddeck.
4. Alex. Grant	Dec. 6, 1871	Lake Ainslie & Station N. Margaree	} Lake Ainslie.
5. A. F. Thomson	Sep. 8, 1874	Mabou and Station of Pt. Hood	Mabou.
6. Alex. McRae	June 7, 1877	Mid. River and Little Narrows	Middle River.
7. John McLean	July 4, 1877	Broad Cove	Broad Cove.
VACANCIES.			
.....	.....	West Bay & Station St. Peter's .....	.....
.....	.....	Malagawatch and N. Mount .....	.....
.....	.....	River inhabitants .....	.....
.....	.....	Station N. E. Margaree .....	.....

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

1. John Stewart	Oct., 1834	Deliberative member	New Glasgow.
2. George Walker	.....1838	United Church	New Glasgow.
3. A. P. Miller	May 7, 1844	French River	Meregonish.
4. D. B. Blair	Oct. 26, 1846	Blue Mtain & Barney's River	Barney's River.
5. Geo. Patterson, D.D.	Oct. 31, 1849	Agent for Manitoba College	New Glasgow.
6. Alex. McLean, A.M.	Dec. 14, 1852	Hopewell	Hopewell.
7. William Maxwell	July 13, 1854	Little Harb'r & Fisher's Grant	Little Harbor.
8. James Thompson	Feb. 22, 1854	Central Church	Durham.
9. John Lees	July 10, 1855	Westville and Middle River	Westville.
10. Alex. Sterling	June, 1858	Scotsburn and Saltsprings.....	Scotsburn.

PRESBYTERY OF PICTOU.—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
11. George Roddiek	May 11, 1858	West River Congregation	Durham.
12. Alex. Ross, A.M.	Sep. 19, 1860	Knox Church, Pictou	Pictou.
13. Wm. Donald	Oct. 31, 1860	Prince St. Church, Pictou	Pictou.
14. Peter Goodfellow	Jan. 29, 1862	Antigonish and Cape George	Antigonish.
15. Thomas Cumming	Sep. 3, 1863	Stellarton	Stellarton.
16. E. A. McCurdy	June 20, 1863	James' Church	New Glasgow.
17. William Stewart	May 17, 1865	Greenville	Greenville.
18. A. McLean Sinclair	July 25, 1866	East River	Springville.
19. J. F. Forbes	Feb. 27, 1867	Union Centre and Lochaber	Union Centre, Antigonish.
20. Robert Cumming	Mar. 16, 1869	Glenelg, Caledonia & E. Riv., St. Mary's	Melrose.
21. James Quin	Aug. 11, 1873	Sherbrooke	Sherbrooke.
22. Ephraim Scott	Sep. 20, 1875	United Church, New Glasgow	New Glasgow.
23. W. T. Bruce, M.D.	Sep. 26, 1876	Vale C. and Sutherland's River	Sutherland's Riv.
VACANCY.		Merigomish	

4. PRESBYTERY OF WALLACE.—THOS. SEDGWICK, *Clerk.*

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

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

1. John J. Baxter	May, 1832	Retired	Truro.
2. Wm. McCulloch, D.D.	Feb. 14, 1839	Truro, First Presbyterian Ch.	Truro.
3. James Byers	May, 1845	Clifton	Clifton.
4. Ebenezer Ross	Oct. 31, 1845	Retired	Truro.
5. James McLean	Nov. 13, 1854	Great Village	Great Village.
6. Alex. Cameron	Sep. 16, 1867	Riverside	Portaupique.
7. Andrew Burrows, B.A.	June 29, 1864	Truro West	Truro.
8. John McMillan, B.D.	Mar. 26, 1866	St. Paul's, Truro	Truro.
9. James Sinclair	Sep. 10, 1867	Upper Londonderry	Folly Village.
10. Jos. H. Chase, M.A.	May 5, 1869	Onslow	Onslow.
11. Edward Grant	Oct. 26, 1869	Stewiacke	Stewiacke.
12. Edwin Smith, B.A.	Oct. 30, 1871	Middle Stewiacke	Mid. Stewiacke.
13. John A. Logan	Aug. 7, 1877	Acadia	Acadia Iron Mine
14. James S. Carruthers	July 3, 1878	Coldstream	Valley.
15. A. W. McLeod	Sep. 11, 1878	Parrsboro'	Parrsboro'.
VACANCIES.		Economy	Economy.
		Springside	Upper Stewiacke
		Maccan	Maccan.
MISSION STATION.		North River	North River.

6. PRESBYTERY OF HALIFAX.—JOHN FORREST, *Clerk.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. Robert Sedgwick, D.D.	Sept., 1836	Musquodoboit	Musquodoboit.
2. P. G. McGregor, D.D.	Oct., 1841	.....	Halifax.
3. Walter Thorburn .....	.....	Warwick, Bermuda	Warwick, Ber- muda.
4. R. F. Burns, D.D.	July 18, 1847	Fort Massey, Halifax	Halifax.
5. Prof. Pollock, D.D.	Dec. 15, 1852	.....	Halifax.
6. A. L. Wylie .....	..... 1852	Richmond and N. W. Arm	Richmond.
7. Thomas Duncan	Oct., 1856	St. Andrew's, Halifax	Halifax.
8. Alex. Stewart	Oct. 30, 1856	Lawrencetown, etc.	Porter's Lake.
9. Prof. McKnight, D.D.	Feb. 26, 1857	.....	Halifax.
10. Prof. Currie	Aug. 12, 1857	.....	Halifax.
11. D. McKinnou .....	.....	Little River	Little River.
12. M. G. Henry	Feb., 1865	Shubenacadie and Stewiacke	Shubenacadie.
13. Chas. B. Pitblado	Feb. 15, 1865	Chalmers' Church, Halifax	Halifax.
14. Peter M. Morrison	Sep., 1865	Dartmouth	Dartmouth.
15. Andrew J. Mowat	June 5, 1866	Windsor	Windsor.
16. Allan Simpson	Aug. 7, 1866	Poplar Grove, Halifax	Halifax.
17. John Forrest	Dec. 13, 1866	St. John's, Halifax	Halifax.
18. Samuel Bernard .....	..... 1867	Noel	Noel.
19. F. G. McNab	May 19, 1867	Newport	Newport.
20. John B. Logan	Oct. 1, 1867	Kentville	Kentville.
21. A. B. Dickie	Dec. 22, 1869	Sheet Harbor	Sheet Harbor.
22. L. G. MacNeill	Nov. 11, 1872	Maitland	Maitland.
23. Robert Laing	June 18, 1873	St. Matthew's, Halifax	Halifax.
24. James Rosborough	July 23, 1873	Musquodoboit Harbor	Musquodoboit H.
25. David Nelsh	Dec. 2, 1873	North Cornwallis	Canard.
26. Isaac Simpson .....	..... 1873	Upper Musquodoboit	U. Musquodoboit
27. Adam Gunn	Feb. 8, 1876	Gore and Kennetcook	Kennetcook.
VACANCIES.		.....	.....
.....	.....	Annapolis and Bridgetown .....	.....
.....	.....	West Cornwallis .....	.....
.....	.....	Kempt and Walton .....	.....
.....	.....	Elmsdale and Nine Mile River	Elmsdale.
.....	.....	Milford and Gay's River	Milford.
.....	.....	St. Croix and Eilershouse	St. Croix.

7. PRES. OF LUNENBURG AND YARMOUTH.—D. S. FRASER, *Clerk.*

1. William Duff .....	..... 1842	Lunenburg	Lunenburg.
2. Donald McMillan .....	..... 1861	La Have	La Have.
3. Wm. Robertson .....	..... 1865	Bridgewater	Bridgewater.
4. J. C. Meek .....	..... 1872	Carleton and Chebogue	Carleton, Yar.
5. E. D. Millar, B.A. ....	..... 1873	Shelburne and Lockport	Shelburne.
6. Thos. H. Murray .....	..... 1876	Riversdale	Riversdale.
7. D. McGregor, B.A. ....	..... 1877	New Dublin	New Dublin.
8. D. S. Fraser, B.A. ....	..... 1877	Mahoue Bay	Mahone Bay.
VACANCIES.		.....	.....
.....	.....	Yarmouth	Yarmouth.
.....	.....	Clyde River and Barrington	Clyde River.

8. PRESBYTERY OF ST. JOHN.—J. C. BURGESS, *Clerk.*

1. J. M. Brooke, D.D. ....	..... 1839	St. Paul's	Fredericton.
2. A. Donald .....	..... 1842	Retired	Campbell Set.
3. J. Bennett, D.D. ....	..... 1843	St. John's	St. John.
4. L. Jack .....	..... 1845	Springfield, etc.	Springfield.
5. W. Millen .....	..... 1846	Bocabec, etc	Bay Side, St. And.

PRESBYTERY OF ST. JOHN—Continued.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
6. D. Maclise, D.D.	1848	Calvin	St. John.
7. J. McG. McKay	1855	St. Paul's	Woodstock, N.B.
8. D. MacRae	1856	St. Stephen	St. John.
9. S. Johnson	1856	Chipman	Chipman, Q. Co.
10. J. Gray	1857	Sussex	Sussex.
11. D. Waters, M.A., LL.D.	1861	St. David's	St. John.
12. J. D. Murray	1865	Buctouche, etc.	Buctouche.
13. J. Hogg	1868	St. John	Moucton.
14. W. Mitchell, B.A.	1869	St. Andrew's	St. John.
15. J. C. Burgess, B.A.	1870	Carleton	Carleton, St. John
16. P. Melville, M.A., B.D.	1870	Stanley and Nashwaak	Stanley.
17. W. P. Begg, M.A.	1872	St. Stephen	St. Stephen.
18. K. McKay, B.A.	1872	Richmond	Richmond.
19. M. R. Paradis	1875	Grand Falls	Grand Falls.
20. W. Ross, B.A.	1876	Prince William, etc.	Prince William.
VACANCIES.			
.....	.....	St. Paul's, Fredericton	.....
.....	.....	St. James	.....
.....	.....	St. George	.....
.....	.....	Londondry & Campbell Sts.	.....
.....	.....	Harvey	.....
.....	.....	Glassville and Florenceville	.....
.....	.....	Ballie and Lower Hill	.....
.....	.....	Greenock Ch., St. Andrew's	.....
.....	.....	Fincardine	.....

9. PRESBYTERY OF MIRAMICHI.—JAMES ANDERSON, Clerk.

1. Angus McMaster	Apr. 13, 1842	Arran, Scotland	Arran, Scotland.
2. James Llw	.....	Ireland	Ireland.
3. Thomas G. Johnstone	July 21, 1855	Blackville	Blackville, N.B.
4. Wm. Murray, M.A.	Mar. 13, 1856	New Carlisle, etc.	New Carlisle, P.Q.
5. Thomas Nicholson	Nov., 1859	River Churlo	Riv. Charlo, N.B.
6. M. McKenzie	1862	Richibucto	Richibucto, N.B.
7. William McCullagh	Oct. 20, 1863	Redbank	Red Bank, N.B.
8. James Anderson	June, 1865	Newcastle	Newcastle, N.B.
9. John Robertson, M.A.	July, 1868	Black River	Black River, N.B.
10. W. Fogo	July, 1868	Tabusintac	Tabusintac, N.B.
11. S. Houston, M.A.	Jan. 19, 1869	Bathurst	Bathurst, N.B.
12. J. A. F. McBain	Mar. 18, 1869	St. John's Church, Chatham	Chatham, N.B.
13. A. Russell	Feb. 22, 1876	Dalhousie	Dalhousie, N.B.
14. J. C. Herdman, B.D.	Nov. 6, 1877	Campbellton	Campbell't'n, N.B.
VACANCIES.			
.....	.....	Bass River	Bass River, N.B.
.....	.....	St. Andrew's, Chatham	Chatham, N.B.
.....	.....	New Richmond	New Richmond.
MISSION STATIONS.			
.....	.....	Kouchibouguac	Kouchibouguac, N.B.
.....	.....	Metapedia	Metapedia, N.B.
.....	.....	Escuminac	Escuminac, P.Q.
.....	.....	New Bandon	New Bandon, N.B.

10. PRESBYTERY OF PRINCE EDWARD ISLAND.—J. M. McLeod, Clerk.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
1. R. S. Patterson, A.M.	1826	Bedeque	Bedeque.
2. Alex. Campbell	1840	Strathalbyn	Strathalbyn.
3. James Allan	1840	Cove Head	Cove Head.
4. Isaac Murray, D.D.	1850	New London	Clifton.
5. Alex. Munro	1850	Brown's Creek, Valleyfield	Valleyfield.
6. Ken. McLennan, A.M.	1852	Charlottetown	Charlottetown.
7. William Scott	1853	St. Peter's & Brackley Pt. Rds.	St. Peter's Road.
8. Henry Crawford	1853	Richmond Bay	Port Hill.
9. John M. McLeod	1853	Charlottetown	Charlottetown.
10. Neil McKay	1853	Summerside	Summerside.
11. John McKerron	1858	Georget'n, Cardign' & Montag'e	Georgetown.
12. Robert Laird	1860	Princetown	Princetown.
13. William H. Frame	1862	Mount Stewart & W. St. Peter's	Mount Stewart.
14. John G. Cameron	1867	Bay Fortune and Sour's	Souris.
15. William Grant	1869	W. & C. Rivers & Brookfield	West Rivers.
16. Samuel C. Gunn	1870	East St. Peter's	East St. Peter's.
17. Charles Fraser	1871	West Cape	West Cape.
18. Arthur F. Carr, A.M.	1871	Alberton and Tinguish	Alberton.
19. John Sutherland	1873	Woodville & Little Sands	Woodville.
20. Wm. P. Archibald, A.M.	1875	Cavendish & New Glasgow	Cavendish.
21. E. S. Bayne, A.M.	1876	Murray Harbor	Murray Harbour.
VACANCIES			
1. Belfast		Belfast	Belfast.
2. Tryon and Bonshaw		Tryon and Bonshaw	
3. Dundas		Dundas	
		Upper Pine St., Charlottetown	

11. PRESBYTERY OF NEWFOUNDLAND.—Alex. Ross, Clerk.

1. Moses Harvey M.A.		Retired	St. John's.
2. Alex. Ross		Harbor Grace	Harbor Grace.
3. J. D. Patterson		Name on Roll by leave Assem.	St. John's.
4. D. F. Creelman	April 25, 1876	Bay of Islands	Bay of Islands.
VACANCIES.			
		St. Andrew's Ch., St. John's	St. John's.
		Bett's Cove	Bett's Cove.

SYNOD OF MONTREAL AND OTTAWA.

12. PRESBYTERY OF QUEBEC.—MALCOLM MACKENZIE, Clerk.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
1. John Cook, D.D.	Dec. 25, 1835	St. Andrew's Church, Quebec	Quebec.
2. Wm. B. Clark	Sept., 1839	Without Charge	Quebec.
3. Peter Lindsay, B.A.	Oct. 12, 1853	Sherbrooke	Sherbrooke, Que.
4. James McConechy	March, 1854	Leeds	Kinnear's Mills, Q.
5. Duncan Anderson, A.M.	Dec. 26, 1854	Point Levi	Levis, Que.
6. James Hanran	July 4, 1861	St. Sylvester	St. Sylvestre, Que.
7. William Mathieson	May 1, 1862	Winslow	Stornoway, Que.
8. John Macdonald	Feb. 26, 1864	Scotstown	Scotstown, Que.

PRESBYTERY OF QUEBEC—Continued.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICE.
9. James McCaul, B.A.	Aug. 24, 1864	Three Rivers.....	Three Rivers, Q.
10. Henry Edmison, A.M.	Oct. 18, 1866	Melbourne.....	Melbourne, Que.
11. John Mackenzie.....	Feb. 13, 1877	Hampden.....	Stornoway, Que.
12. Moses F. Boudreau	Aug. 8, 1877	Danville.....	Danville, Que.
13. Finlay M. Dewey.....	Aug. 9, 1877	Richmond and Windsor Mills	Richmond, Que.
14. Malcolm McLeod.....	July 12, 1877	Lingwick.....	Gould, Que.
ORDAINED MISSIONARIES.			
1. James Hume.....	Feb. 20, 1844	Kennebec Road.....	Kennebec R'd, Q.
2. Thomas Fenwick.....	Oct. 31, 1861	Metis.....	Metis, Que.
VACANCIES.			
.....	.....	Chalmers' Church, Quebec ...	Quebec.
.....	.....	Valcartier.....	Valcartier, Que.
.....	.....	Inverness.....	Inverness, Q.
MISSION STATIONS.			
.....	.....	Lake Megantic.....	.....
.....	.....	Cacouna.....	.....
.....	.....	Riviere du Loup.....	.....
.....	.....	Coaticook.....	.....

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

1. James C. Muir, D.D.	Apr. 29, 1836	Georgetown.....	N. Georgetown, Q.
2. John Jenkins, D.D.	Aug. 6, 1837	St. Paul's, Montreal.....	Montreal.
3. John Irvine.....	Jan'y, 1846	Mille Isles.....	Mille Isles, Que.
4. James Watson, A.M.	Aug. 29, 1849	Second Pres. Ch., Huntingdon	Huntingdon, Q.
5. William Forlong.....	Aug. 11, 1853	Henry's Church, Lachute.....	Lachute, Que.
6. James Patterson.....	Sep. 14, 1857	Hemmingford.....	Hemmingford, Q.
7. John Mackie.....	May 18, 1859	First Church, Lachute.....	Lachute, Que.
8. D. H. Macvicar, LL.D.	Oct. 19, 1859	Presbyterian Coll., Montreal	Montreal.
9. Daniel Patterson, A.M.	Oct. 24, 1860	St. Andrew's.....	St. Andrew's, Q.
10. Chas. M. McKerracher.....	Aug. 22, 1861	English River and Howick.....	Howick, Que.
11. Robt. Campbell, A.M.	Apr. 10, 1862	St. Gabriel, Montreal.....	Montreal.
12. James B. Muir, A.M.	Apr. 3, 1863	St. Andrew's, Huntingdon.....	Huntingdon, Q.
13. Donald Ross, B.D.	Oct. 3, 1865	Lachine.....	Lachine, Que.
14. Robt. H. Warden.....	Nov. 15, 1866	French Evangelization.....	Montreal.
15. William A. Johnston....	Sep. 25, 1867	Rockburn and Gore.....	Rockburn, Que.
16. John Campbell, A.M.	Nov. 3, 1868	Presbyterian Coll., Montreal	Montreal.
17. James Fleck, B.A.	Mar. 21, 1869	Knox Church, Montreal.....	Montreal.
18. John Nicholls.....	May 1, 1869	St. Mark's, Montreal.....	Montreal.
19. Charles A. Doudiet.....	Aug. 23, 1869	St. John's, Montreal.....	Montreal.
20. James Fraser.....	Jan. 15, 1870	Chatham and Grenville.....	Cushing, Que.
21. James S. Black.....	Mar. 21, 1870	Erskine Church, Montreal.....	Montreal.
22. Peter Wright.....	Aug. 23, 1870	Chalmers' Church, Montreal	Montreal.
23. P. S. Livingston, B.A.	Aug. 17, 1871	Russeltown.....	Russeltown, Q.
24. James Hally.....	Dec. 17, 1872	Ste. Therese, etc.....	Ste. Therese de Blainville.
25. John Scrimger, A.M.	Aug. 28, 1873	St. Joseph St. Ch., Montreal..	Montreal.
26. James Wellwood, B.A.	Sep. 10, 1873	Cote des Neiges.....	Cote des Neiges, Q.
27. George McKay.....	Nov. 5, 1873	Calvin Church, Laguerre.....	St. Anicet, Que.
28. D. W. Morison, B.A.	Nov. 19, 1873	Orms town.....	Orms town, Que.
29. Charles Brouillette....	Oct. 21, 1875	St. Louis de Gonzague.....	St. Lou's de Gon- zague, Que.
30. Thomas Bennett.....	Oct. 12, 1876	Beauharnois & Chateaugay }	Chateaugay Basin, Que.

PRESBYTERY OF MONTREAL.—Continued.

OFFICE.	MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICE.
Rivers, Q.	81. John J. Casey	Dec. 12, 1876	Elgin and Athelstane	Kelec, Que.
urne, Que.	82. John C. Cattenach	Aug. 29, 1876	Dundee.....	Dundee Centre, Q.
way, Que.	83. Leon Dionne		Joliette	Joliette, Que.
le, Que.	VACANCIES.		Stanley St. Church, Montreal	Montreal.
ond, Que.	.....		Crescent St. Ch., Montreal	Montreal.
Que.	.....		Valleyfield	Valleyfield, Que.
	.....		Farnham Centre.....	Farnham C'tre, Q.
	.....		Taylor Church	Montreal.
	.....		St. Matthew's, Montreal.....	Montreal.
	MISSION STATIONS.		New Glasgow	
	.....		Harrington.....	
	.....		Avoca	
	.....		Arundel and De Salaberry.....	
	.....		Victoria, Montreal.....	
	.....		Tanneries, Montreal.....	
	.....		La Prairie	
	.....		Canning Street, Montreal	
	.....		St. Hyacinthe	
	RETIRED MINISTERS.			
	1. Thomas Fraser.....			Montreal.
	2. Hugh Niven			Herdman's Cor- ners, Que.
	ORDAINED MISSIONARIES.			
	1. Charles Chiniqny			Montreal.
	2. Joshua Fraser, B.A.			Montreal.
	3. Joseph Elliot.....			Montreal.
	4. John Jones			Montreal.
	5. R. Wilson.....			Montreal.

14. PRESBYTERY OF OTTAWA.—JAMES CARSWELL, Clerk.

1. Joseph White	Aug. 7, 1862	Rochesterville	Rochesterville, O.
2. C. I. Cameron	Aug. 2, 1865	New Edinburgh.....	New Edinb'gh, O.
3. William Moore	Mar. 28, 1866	Bank St. Church, Ottawa	Ottawa, Ont.
4. D. M. Gordon, B.D.....	Aug. 6, 1866	St. Andrew's, Ottawa	Ottawa, Ont.
5. James Tait	Oct. 3, 1866	Fitzroy and Torbolton	Fitzroy Harb'r, O.
6. James Carswell.....	Oct. 17, 1867	Aylmer	Aylmer East, Q.
7. F. W. Farries.....	May 18, 1868	Knox Church, Ottawa	Ottawa, Ont.
8. John A. G. Calder	April, 1871	Osgoode	Osgoode, Ont.
9. H. J. McDermid	Jan. 29, 1871	Russel and Gloucester	Ottawa, Ont.
10. R. H. Whillans	Sep. 26, 1872	Nepean and Bell's Corners	Ottawa, Ont.
11. John Fairlie	Aug. 21, 1873	L'Original and Hawkesbury	L'Original, Ont.
12. Wm. Armstrong, A.M.	May 14, 1874	Daly St. Church, Ottawa.....	Ottawa, Ont.
13. Hugh Maguire.....	Dec. 6, 1874	Wakefield	Wakefield, Que.
14. Thomas Muir.....	Oct. 24, 1876	Mc'calfe	Osgoode, Ont.
15. A. M. McClelland.....	May 1, 1877	Richmond	Richmond, Ont.
16. A. C. Morton.....	Jan. 15, 1878	North Gower	North Gower, O.
VACANCIES.		Buckingham and Lochaber	
.....		Cumberland, Clarence & Navan	
.....		Manotick and Gloucester.....	

PRESBYTERY OF OTTAWA—Continued.

MINISTERS.	DATE OF ORDINAT'N	CONGREGATIONS.	POST OFFICE.
ORDAINED MISSIONARY.			
1. Marc Ami.....		French Church, Ottawa.....	Ottawa, Ont.
MISSION STATIONS.			
.....		Bearbrooke and Cambridge...	
.....		East Templeton.....	
.....		Hull.....	
.....		Aylwin.....	
.....		Desert.....	
.....		Can'ty and Portland.....	
.....		Plantagenet.....	
.....		Carp and Kinburn.....	
.....		Chelsea.....	
RETIRED MINISTERS.			
1. Thomas Scott.....	Jan. 12, 1844	.....	Curran.
2. James Sinclair.....	Oct. 24, 1853	.....	Huntley.
MINISTERS WITHOUT CHARGE.			
1. F. P. Sym.....		.....
2. Frederick Home.....	June, 1866	.....

15. PRESBYTERY OF GLENGARRY.—H. LAMONT, D.D., Clerk.

1. Donald Ross.....	July 20, 1859	Knox Church, Lancaster.....	Lancaster, Ont.
2. William Ross.....	Sep. 5, 1860	Kirkhill.....	Kirkhill.
3. Charles Cameron.....	May 1, 1861	Knox Church, Roxboro'.....	Moose Creek.
4. Robert Binnie.....	May 29, 1861	Knox Church, Cornwall.....	Cornwall.
5. J. S. Mullan.....	Dec. 31, 1861	St. Matthew's Ch., Osnabruck.	Woodlands, Ont.
6. John S. Burnet.....	Mar. 6, 1863	St. Andrew's, Martintown.....	Martintown.
7. Henry Lamont, D.D.....	Feb. 22, 1865	Dalhousie Mills.....	Dalhousie Mills.
8. Kenneth Macdonald.....	Oct. 25, 1865	Indian Lands.....	Athol.
9. Neil McNish, L.L.D.....	Apr. 29, 1868	St. John's, Cornwall.....	Cornwall.
10. William Grant.....	Oct. 18, 1869	Vankleek Hill.....	Vankleek Hill.
11. J. A. B. Hay.....	July 22, 1873	Summerstown.....	.....
12. D. H. McLennan, B.A.....	Mar. 6, 1877	Alexandria.....	Alexandria.
13. A. McGillivray.....	Sep. 21, 1877	St. Andrew's, Williamstown..	Williamstown.
14. Finlay McLennan.....	Sep. 27, 1877	Kenyon.....	Skye.
VACANCIES.			
.....		Lunenburg and Avonmore.....	.....
MISSION STATIONS.			
.....		Summerstown.....	
.....		East Hawkesbury.....	
.....		South Finch.....	

16. PR

1. Will
2. Alex
3. Wm
4. Wm
5. Sol
6. Rob
7. Joh
8. Jam
9. Geo
10. Geo
11. Wal
12. Wm
13. D. J
14. Rob
15. J. B
16. W. M
17. Will
18. Joh
19. Rob
20. Jam
21. J. M
22. Jos
23. Rob
24. A. A
25. Cha

MI

1. Joh
2. Wm
3. Geo
4. Da
5. Eli
6. Ge
7. An
8. Joh
9. Ar
10. Joh
11. W
12. W
13. Hu

16. PRESBYTERY OF LANARK AND RENFREW.—JOHN CROMBIE, *Clerk.*

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
1. William Lochead	Dec'r, 1830 .....	.....	Almonte, Ont.
2. Alex. Mann, D.D.	May 14, 1840	Pakenham, St. Andrew's	Pakenham.
3. Wm. Bain, D.D.	Oct. 29, 1845	Perth, St. Andrew's	Perth.
4. Wm. M. Christie	Oct. 3, 1849	Westmeath	Beachburg.
5. Solomon Mylne	Oct. 16, 1850	Smith's Falls, St. Andrew's	Smith's Falls.
6. Robt. McKenzie	May, 1853	Dalhousie, etc.	McDonald's Cor.
7. John Crombie, M.A.	Aug. 8, 1855	Smith's Falls, Union Church	Smith's Falls.
8. James Wilson, A.M.	July 14, 1856	Lanark	Lanark.
9. George Bremner	Feb. 15, 1860	McNab	White Lake.
10. George Porteous	Aug. 22, 1860	Kitley	Toledo.
11. Walter Ross, M.A.	Oct. 15, 1862	Carleton Place, St. Andrew's	Carleton Place.
12. Wm. Cochrane	Nov. 13, 1862	Middleville, St. Andrew's	Middleville.
13. D. J. McLean	Feb. 11, 1863	Arnprior	Arnprior.
14. Robt. Knowles	Oct. 31, 1866	Ramsay	Blakeney.
15. J. B. Edmondson	Aug. 21, 1867	Almonte, St. John's	Almonte.
16. W. D. Ballantyne	Nov. 1, 1867	Pembroke, Calvin Church	Pembroke.
17. William Burns	May 19, 1869	Perth, Knox Church	Perth.
18. John Bennett	Jan. 29, 1869	Almonte, St. Andrew's	Almonte.
19. Robt. Campbell, A.M.	Oct. 26, 1871	McNab and Horton	Renfrew.
20. James Stewart	Sep. 27, 1872	Pakenham, Victoria Street	Pakenham.
21. J. M. Macalister, B.A.	Nov. 8, 1872	Beckwith and Ashton	Ashton, Ont.
22. Joseph Gandier	Dec. 31, 1872	Coulouge	Fort Coulouge, Q.
23. Robt. Hughes	Oct. 23, 1876	Alice and Petawawa	Pembroke.
24. A. A. Scott	Feb. 21, 1878	Carleton Place, Zion Church	Carleton Place.
25. Chas. McKillop .....	.....	Admaston, Zion Church	Admaston.
VACANCIES.			
.....	.....	Bristol .....	.....
.....	.....	Ross .....	.....
.....	.....	Litchfield .....	.....
MISSION STATIONS.			
.....	.....	Balderson and Drummond .....	.....
.....	.....	Bathurst and S. Sherbrooke .....	.....
.....	.....	Castleford .....	.....
.....	.....	Darling .....	.....
.....	.....	Lavant .....	.....
.....	.....	Mattawa .....	.....
.....	.....	Lombardy and Oliver's Ferry .....	.....
.....	.....	Upper Ottawa .....	.....
.....	.....	Palmerston .....	.....
.....	.....	Wilberforce .....	.....

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

1. John Morrison	May 12, 1829	Waddington, New York	Madrid Sp'gs, N.Y.
2. Wm. T. Canning	May 1, 1849	Oxford	Oxford Mills, O.
3. George M. Clark	Sep. 10, 1853	Kemptville	Kemptville, Ont.
4. Dan. McGillivray, B.A.	July 16, 1867	St. John's, Brockville	Brockville, Ont.
5. Elias Mullan	Sep. 18, 1867	N. Augusta and Fairfield	N. Augusta, Ont.
6. Geo. Burnfield, B.A.	Jan. 3, 1871	First Pres. Church, Brockville	Brockville, Ont.
7. Andrew Rowat	Mar. 2, 1871	Winchester	W. Winchester, O.
8. John J. Richards	Aug. 10, 1874	Westport and Newboro'	Westport, Ont.
9. Arch. Henderson	Sep. 27, 1874	St. Andrew's, Mountain, &c.	Heckston.
10. John Leishman	Dec. 29, 1874	Mountain and South Gower	South Gower, O.
11. W. M. McKibbin, B.A.	Oct. 7, 1875	Edwardsburg and Mainville	Edwardsburg, O.
12. Wm. J. Dey, M.A.	Jan. 5, 1876	Spencerville and Ventnor	Spencerville, O.
13. Hugh Taylor	Sep. 3, 1878	Morrisburg and Iroquois	Morrisburg, O.

PRESBYTERY OF BROCKVILLE—Continued.

MINISTERS.	DATE OF ORDINAT'N	CONGREGATIONS.	POST OFFICE.
VACANCIES.		Matilda	
		Prescott	
		Dunbar and Colquhoun's	
		Lyn and Yonge	
MISSION STATIONS.		N. Williamsburg	
		Merrickville	

SYNOD OF TORONTO AND KINGSTON.

Meets at GUELPH, and within St. Andrew's Church there, on the 2nd Tuesday of May, 1879, at half-past Seven, p.m.

18. PRESBYTERY OF KINGSTON.—T. S. CHAMBERS, Clerk.

MINISTERS.	DATE OF ORDINAT'N	CONGREGATIONS.	POST OFFICE.
1. Henry Gordon	July 16, 1833	Without Charge	Gananogue.
2. Robert Neill, D.D.	Jan. 29, 1840	Seymour	Burnbrae.
3. J. Williamson, LL.D.	Feb. 25, 1845	Professor Queen's College	Kingston.
4. J. B. Mowat, M.A.	May 2, 1850	Professor Queen's College	Kingston.
5. Andrew Wilson	Jan. 29, 1851	Brock St. Church, Kingston	Kingston.
6. J. H. Mackerras, M.A.	Sep. 20, 1853	Professor Queen's College	Kingston.
7. G. D. Ferguson, B.A.	May 16, 1855	Professor Queen's College	Kingston.
8. Thos. S. Chambers	May 23, 1855	Storrington and Pittsburgh	Sunbury.
9. Thos. G. Smith	Aug. 3, 1856	St. Andrew's Ch., Kingston	Kingston.
10. Alexander Young	Jan. 8, 1857	Napanee	Napanee.
11. David Wishart	Apr. 6, 1857	St. Peter's Church, Madoc	Madoc.
12. David Beattie	Apr. 27, 1857	Rylston and Marmora	Campbellford.
13. Finlay McCuaig	Novr, 1860	Chalmers' Church, Kingston	Kingston.
14. Geo. M. Grant, D.D.	Dec'r, 1860	Principal Queen's College	Kingston.
15. John Turnbull	June 24, 1862	Melrose, Lonsdale & Shan- nonville	Melrose.
16. A. McLennan, M.A.	July 2, 1862	Amherst Island	Stella.
17. John Burton	Nov. 17, 1864	John Street Ch., Belleville	Belleville.
18. Henry Gracey	March, 1865	St. Andrew's Ch., Gananogue	Gananogue.
19. M. W. Maclean, M.A.	Aug. 15, 1866	St. Andrew's Ch., Belleville	Belleville.
20. James M. Gray	Aug. 4, 1869	St. Andrew's Ch., Stirling	Stirling.
21. James M. Boyd	July 11, 1871	Demorestville	Demorestville
22. John Gallaher, B.A.	Nov. 14, 1871	St. John's Ch., Pittsburgh	Pittserry.
23. J. L. Stuart, B.A.	July, 1875	Trenton	Trenton.
24. R. J. Craig, M.A.	Apr. 27, 1876	Mill Point	Mill Point.
25. Donald Kelso	Oct. 3, 1876	Roslin and Thurlow	Roslin.
VACANCIES.		Pitcon	
		Glenvale, Harrowsmith and }	
		Wilton	
		Lansdowne and Fairfax	

PRESBYTERY OF KINGSTON—Continued.

MINISTERS.	DATE OF ORDINAT'N	CONGREGATIONS.	POST OFFICE.
MISSION STATIONS.			
.....	Camden and Sheffield	
.....	St. Columba & St. Paul, Madoc	
.....	Wolfe Island	
.....	Huntingdon	
.....	Consecon	
.....	Mill Haven & Fredericksburgh	
.....	Hinchinbrooke and Bedford	
.....	Morton and Seeley's Bay	
.....	L'Amable	
.....	Carlow and Mayo	
.....	Maynooth	

19. PRESBYTERY OF PETERBOROUGH.—W. BENNETT, *Clerk.*

1. John Paterson	1840	Without Charge	Chatham, Ont.
2. James Cleland	May 9, 1843	Mill St., Port Hope	Port Hope.
3. John Ewing	Jan'y, 1846	Mount Pleasant, Omemee } and Lakevale	Mount Pleasant.
4. W. C. Windel	Nov. 2, 1847	Cartwright and Ballyduff	Lotus.
5. John W. Smith	March, 1849	Grafton and Vernonville	Grafton.
6. Francis Andrews	1851	Keene and Westwood	Keene.
7. William Bennett	Sept'r, 1855	Springville and Bethany	Springville.
8. William White	June, 1857	Warsaw and Dummer	Warsaw.
9. Peter Dunoon	Oct'r, 1857	Colborne and Brighton	Colborne.
10. J. R. Beattie .....	.....	First Pres. Ch., Port Hope	Port Hope.
11. Alexander Bell	March, 1863	St. Andrew's Ch., Peterboro'	Peterboro'.
12. W. McWilliam, LL.B.	Sept'r, 1863	Bethesda and Aluwick	Harwood.
13. James Ballantine	April, 1866	Cobourg	Cobourg.
14. James M. Douglas	Oct'r, 1867	Foreign Missionary	Indora.
15. Wm. Hodnet	June, 1869	Perryt'wn, Oakhill & Knoxville	Perrytown.
16. Nathaniel Clarke	May, 1871	Lakefield and North Smith	Lakefield.
17. D. Sutherland, M.A.	Nov'r, 1873	Percy and Campbellford	Warkworth.
18. T. F. Fotheringham, M.A.	July, 1875	Norwood and Hastings	Norwood.
19. James Cameron, M.A.	Feb'y, 1876	Millbrook and Centreville	Millbrook.
20. E. F. Torrance, M.A.	July, 1876	St. Paul's, Peterboro'	Peterboro'.
21. F. R. Beattie, M.A. .....	.....	Baltimore and Coldsprings	Baltimore.
22. A. McFarlane	Oct'r, 1878	Bobcaygeon and Dunsford	Dunsford.

MISSION STATIONS.

.....	.....	Chandos and Burleigh	Haultain.
.....	.....	Harvey	
.....	.....	Haliburton	Haliburton.
.....	.....	Minden, Brown's Corners	Minden.

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

1. Alex. Kennedy	Sept. 30, 1835	Dunbarton and Canton	Dunbarton.
2. A. A. Drummond	Oct. 20, 1847	Newcastle	Newcastle.
3. Wm. Peattie	June 30, 1860	Erskine Church & Claremont	Claremont.
4. James Little, M.A.	Nov., 1860	Bowmanville, St. Paul's	Bowmanville.
5. John Hogg	Aug. 2, 1864	Oshawa	Oshawa.
6. W. M. Roger, M.A.	Nov., 1866	Ashburn and Utica	Ashburn.
7. Adam Spenser	Aug. 4, 1863	Bowmanville	Bowmanville.
8. R. Chambers, B.A.	July, 1870	Whitby	Whitby.

PRESBYTERY OF WHITBY—*Continued.*

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICE.
9. J. A. Carmichael.....	May 25, 1875	Columbus and Brooklin	Columbus.
10. T. Atkinson	Oct. 1, 1878	Enniskillen and Cartwright...	Enniskillen.
11. Alex. Fraser	Oct. 15, 1878	Orono	Orono.
VACANCIES.			
.....	.....	Pickering	Pickering.
.....	.....	Port Perry and Prince Albert	Port Perry.
.....	.....	Newtonville and Kendall.....	Clarke.

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

1. Dugald McGregor	May 31, 1848	Longford and N. Mara.....	Uptergrove.
2. J. T. Paul.....	July 5, 1850	Balsover	Balsover.
3. A. McKay, M.A.....	Aug. 13, 1852	Eldon	Lorneville.
4. A. Currie, M.A.....	Oct. 23, 1861	Brock	Sonya.
5. Wm. Lothead.....	Sept. 21, 1859	Fenelon Falls and Somerville	Fenelon Falls.
6. J. Hastie.....	Oct. 23, 1866	Lindsay	Lindsay.
7. J. McNabb	Dec. 11, 1867	Beaverton and S. Mara	Beaverton.
8. D. McDonald.....	Nov. 20, 1872	Cambray and Fenelon.....	Cambray.
9. D. D. McLennan	Dec. 18, 1872	Kirkfield and Victoria.....	Kirkfield.
10. E. Cockburn, M.A.....	Mar. 16, 1873	Uxbridge and Leaskdale.....	Uxbridge.
11. S. Acheson.....	Aug., 1876	Wick and Greenbank.....	Wick.
12. W. J. Smyth.....	Oct. 21, 1873	Scott and Uxbridge.....	Sandford.

VACANCIES.

.....	.....	Woodville	Woodville.
.....	.....	Cannington.....	Cannington.
.....	.....	Sunderland and Vroomanton	Sunderland.

MISSION STATIONS.

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

RETIRED MINISTER.

1. James R. Scott.....

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

1. M. Willis, D.D., LL.D. ....	.....1821	.....	London, Eng.
2. Alex. Topp, D.D.	Jan. 25, 1838	Knox Church, Toronto.....	Toronto.
3. Wm. Reid, D.D.	Jan. 29, 1840	Western Agent of Church.....	Toronto.
4. James Dick	Dec. 22, 1842	Richmondhill and Thornhill.	Richmond Hill.
5. Robt. Wallace	July 15, 1846	West Church, Toronto.....	Toronto.
6. Wm. Gregg, D.D.	July 22, 1847	Professor of Knox College.....	Toronto.
7. James Pringle.....	July 19, 1848	Brampton, Derry West, etc.....	Brampton.
8. Wm. Stewart.....	Mar. 22, 1848	Hornby	Hornby.
9. Wm. Meikle	Sept. 25, 1848	Oakville	Oakville.
10. J. Alexander, M.A.	May 29, 1851	Union and Norval	Norval.
11. John Smith.....	Sept. 2, 1851	Bay Street Church, Toronto...	Toronto.
12. Wm. Caven, D.D.	Oct. 7, 1852	Principal of Knox College.....	Toronto.
13. Wm. McLaren.....	June, 1853	Professor of Knox College.....	Toronto.
14. W. E. McKay, B.A.	Oct. 20, 1856	Bethel Church, Orangeville....	Orangeville.
15. John M. King, M.A.....	Oct. 1, 1857	Augustine Church, Toronto....	Toronto.
16. Alex. McPaul.....	Mar. 17, 1858	Knox Church, Caledon, &c.....	Caledon.

17. Jas. G.
18. David
19. Jas. O.
20. Wm. J.
21. D. J. J.
22. Geo. J.
23. J. Can.
24. Jas. H.
25. John
26. R. Pe.
27. Dona.
28. John
29. E. D.
30. Robe.
31. Peter
32. Isaac
33. Alex.
34. Malc.
ray,
35. J. R.
36. Walr.
37. R. P.
38. Wm.
39. Alex.
40. Sam.
RETI
WIT
1. Jam
2. Dav
3. Geo.
4. A. L.
5. R. M.
6. J. B.
7. Wm
8. Ach
9. Wil
10. Jam
11. Joh
12. Wm
13. Pat

PRESBYTERY OF TORONTO—Continued.

POST OFFICE.	MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICE.
.....	17. Jas. G. Robb, D.D.	June 20, 1858	Cooke's Church, Toronto	Toronto.
.....	18. David Mitchell	Oct. 1858	Central Church, Toronto	Toronto.
.....	19. Jas. Carmichael	Oct. 2, 1860	St. Andrew's Church, King,	Laskey.
.....	20. Wm. Aitken	Nov. 1, 1865	St. Andrew's Ch., Vaughan, etc.	Maple.
.....	21. D. J. Macdonnell, B.D.	Nov. 20, 1866	St. Andrew's Church, Toronto	Toronto.
.....	22. Geo. Milligan, B.A.	Feb. 4, 1868	Old St. Andrew's Ch., Toronto	Toronto.
.....	23. J. Carmichael, M.A.	Nov. 10, 1870	St. Andrew's Ch., Markham, etc.	Markham.
.....	24. Jas. Brockenridge	Mar. 28, 1871	Streetsville	Streetsville.
.....	25. John M. Cameron	Nov. 23, 1871	East Church, Toronto	Toronto.
.....	26. R. Pettigrew, M.A.	Jan. 8, 1873	Weston and Woodbridge	Weston.
.....	27. Donald Mackintosh	June 17, 1873	Melville Church, etc., Markham	Unionville.
.....	28. John M. McIntyre	Sept. 17, 1873	Zion Church, Orangeville	Orangeville.
.....	29. E. D. McLaren, B.D.	Sept. 23, 1873	Cheltenham and Mt. Pleasant	Cheltenham.
.....	30. Robert Gray	Apr. 7, 1874	York Mills and Fisherville	York Mills.
.....	31. Peter Nicol	Oct. 27, 1874	{ Knox Church, Vaughan, & } { Caven Church, Bolton... }	Elder's Mills.
.....	32. Isaac Campbell, Col- league & Successor }	Nov. 2, 1874	Richmond Hill and Thornhill...	Richmond Hill.
.....	33. Alex. Gilray	Jan. 5, 1875	College Street, Toronto	Toronto.
.....	34. Malcolm M. MacGillivray, B.A.	Oct. 5, 1875	St. Andrew's Ch., Scarboro, etc.	Benlomond.
.....	35. J. E. Gilchrist, B.A.	Oct. 10, 1876	Shelburne and Primrose	Shelburne.
.....	36. Walter Amos	Nov. 9, 1876	Aurora	Aurora.
.....	37. R. P. McKay, M.A.	Oct. 9, 1877	Knox & Melville Ch's, Scarboro'	Agincourt.
.....	38. Wm. Frizzell	Apr. 4, 1878	Newmarket	Newmarket.
.....	39. Alex. Tait	May 28, 1878	Mono East, Mono Mills, and } St. Andrew's Ch., Caledon }	Caledon.
.....	40. Sam. R. Warrender, ... VACANT.	Sep. 18, 1878	Laskey and East King	Laskey
.....	.....	.....	West King .....	.....
.....	.....	.....	Georgetown and Limehouse...	.....
.....	.....	.....	Georgina .....	.....
.....	.....	.....	Queensville and N. Gwillim- bury .....	.....
.....	.....	.....	Mount Albert and Ballantrae	.....
.....	.....	.....	Mono, Centre Road, &c. ....	.....
.....	.....	.....	Brockton .....	.....
.....	.....	.....	Leslieville, &c. ....	.....
.....	.....	.....	Melville Church, Caledon and Ballinafad .....	.....
.....	.....	.....	Sandhill and Caledon East. ...	.....
.....	.....	.....	Stouffville .....	.....
.....	.....	.....	Horning's Mills .....	.....
.....	.....	.....	Boston Church and Milton ...	.....
.....	.....	.....	1st and 2nd Chinguacousy .....	.....
.....	.....	.....	Charles St. Church, Toronto...	.....
.....	RETIRED MINISTERS WITHOUT CHARGE.			.....
.....	1. James Bain	Apr. 5, 1826	.....	Markham.
.....	2. David Coutts .....	..... 1836	.....	Brampton.
.....	3. Geo. Lawrence	Apr. 28, 1837	.....	Toronto.
.....	4. A. Lewis	Aug. 6, 1840	.....	Mono Mills.
.....	5. R. Monteath	Apr. 29, 1841	Clerk of Presbytery	Toronto.
.....	6. J. Barclay, D.D.	Dec. 6, 1842	.....	Toronto.
.....	7. Wm. Inglis	Dec. 21, 1847	.....	Toronto.
.....	8. Archibald Cross	Aug. 17, 1848	.....	Yorkville.
.....	9. William Barr	Sept. 28, 1848	.....	Orangeville.
.....	10. James Stuart	Aug. 22, 1849	.....	Toronto.
.....	11. John Brown	May 30, 1854	.....	Newmarket.
.....	12. Wm. C. Young	Sept. 6, 1854	.....	Toronto.
.....	13. Patrick Greig .....	..... 1854	.....	Yorkville

23. PRESBYTERY OF BARRIE.—R. Moodie, Clerk.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICE.
1. Wm. Fraser, D.D.....	Sept. 2, 1834	First West Gwillimbury.....	Bond Head.
2. Robert Rodgers.....	Dec. 4, 1850	Collingwood.....	Collingwood.
3. John Gray, M.A.....	May 21, 1851	Orillia.....	Orillia.
4. Wm. McConnell.....	April, 1854	Central Ch., Craigvale & Lefroy	Lefroy.
5. George Crow.....	Dec. 1859	Flos and Medonte.....	Hillsdale.
6. Robert Moodie.....	March, 1863	Stayner and Sunnidale.....	Stayner.
7. John Leiper.....	July, 1864	Barrie.....	Barrie.
8. Jac. A. McConnell.....	Dec., 1864	First & Second Teoumseth and Adjala.....	Tottenham.
9. D. McDonald, M.A.....	Jan. 11, 1865	E. Nottawasaga and Creemore	Creemore.
10. A. McDonald, B.A.....	Jan. 31, 1866	West Nottawasaga.....	Dunroon.
11. Smith Hutcheson.....	Feb. 10, 1871	Guthrie Church, Oro.....	Shanty Bay.
12. Thos. McKee.....	Oct. 10, 1871	Angus and New Lowell.....	Angus.
13. Henry Sinclair.....	Nov. 14, 1873	Knox Church, Oro.....	Rugby.
14. R. Fairbairn, B.A.....	Dec. 11, 1873	Esson and Willis Churches Bradford & Second W. Gwill- imbury.....	Jarratt's Cor's.
15. E. W. Panton.....	Dec. 9, 1873	Bradford & Second W. Gwill- imbury.....	Bradford.
16. J. R. S. Burnett.....	Dec. 16, 1874	Alliston and Carluke.....	Alliston.
17. J. J. Cochrane.....	April 4, 1876	Townline and Ivy.....	Thornton.
18. Stuart Acheson.....	Oct. 11, 1876	Cookstown and First Esson.....	Cookstown.
19. E. N. B. Millard.....	May 21, 1878	Singhampton, Maple Val- ley and Honeywood.....	Maple Valley.
20. A. Dawson, M.A.....	.....1863	Gravenhurst, Severn Bridge, and Washago.....	Gravenhurst.
ORDAINED MISSIONARIES.			
21. Allan Findlay.....	Jan. 7, 1867	Bracebridge, Monok & S. Falls Penetanguishene, Wyebr'dge, Midland, Vint, Medonte and Vesey.....	Bracebridge.
22. Robert Scott.....	Aug. 3, 1875	.....	Wyebridge.
VACANCIES.			
.....	.....	Mulmur and Tossorontio.....	Rosemount.
.....	.....	Dunroon and Nottawa.....	.....
.....	.....	Burns' Church and Dunn's.....	.....
.....	.....	W. Gwillimbury and Innisfil	.....
MISSION STATIONS.			
.....	.....	Huntsville, Allansville and Bovey's.....	.....
.....	.....	Stated, Fort Sidney & Townline Port Carling, Raymond, Dee Bank, and McIntosh's.....	.....
.....	.....	Arctrea, Untoff and N. Orillia	.....
.....	.....	Baysville, Cook's Church, Macanlay and Drake's.....	.....
.....	.....	Rosseau and Turtlelake.....	.....
.....	.....	Doe L., Beggsboro', Katrine and Emsdale.....	.....
.....	.....	Maganetawan.....	.....
.....	.....	McCrae's, Hunter's & Mivesing	.....
.....	.....	McKellar.....	.....
.....	.....	Parry Sound.....	.....
.....	.....	Collingwood Mountain, and Gibraltar.....	.....

RETIRE
1. Samu
2. W. Jo
3. W. Mo

WITH
CH

24. P
1. D. Mo
2. R. De
3. Wm.
4. Jame
5. A. Mo
6. A. Mo
7. Hugh
8. Arch.
9. J. Son
10. A. F.
11. A. H.

[ORDAIN
1. E. B.

1. John
2. Robt
3. Wm.
4. Dani
5. D. W
6. John
7. Steph
8. Don
9. D. F
10. Hugh
11. John
12. J. Mo
13. John
14. A. C
15. Don

PRESBYTERY OF BARRIE—Continued.

POST OFFICE.	MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICE.
	RETIRED MINISTERS.			
	1. Samuel Porter.....			Barrie.
	2. W. Johnson, M.A.....			Barrie.
	3. W. McKee, B.A.....			Cloverhill.
	WITHOUT CHARGE.			
	Cleland.....			Bradford.

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

Bradford.	1. D. Morrison, M.A.....	Oct. 22, 1851	Pastor Emeritus, Knox Ch., Owen Sound	Owen Sound.
Millton.	2. R. Dewar	Oct. 7, 1855	Pastor Emeritus, Lake Shore	Annan.
Thornton.	3. Wm. Forest	Feb. 18, 1857	Lake Shore and Leith	Annan.
Bookstown.	4. James Cameron	Feb. 16, 1859	Chatsworth	Chatsworth.
Maple Valley.	5. A. McDiarmid	Apr. 27, 1859	Latona	Latona.
Gravenhurst.	6. A. McLennan	May 25, 1869	Knox Church, Sydenham	Owen Sound
	7. Hugh Currie	Feb'y, 1870	Keady, Desboro' & Peabody	Keady
	8. Arch. Stevenson	Jan. 20, 1874	St. Vincent and Sydenham	Blantyre.
	9. J. Somerville, M.A.....	Aug. 25, 1875	Division St. Church, O. S.....	Owen Sound.
	10. A. F. McKenzie	Mar. 6, 1878	Kilsyth and N. Derby	Kilsyth.
	11. A. H. Scott, M.A.....	Aug. 22, 1878	Knox Church, Owen Sound ..	Owen Sound
	ORDAINED MISSIONARY.			
Bracebridge.	1. E. B. Rodger			Wlarton.

25. PRESBYTERY OF SAUGEEN.—STEPHEN YOUNG, Clerk.

Resemount.	1. John MacMillan	June 29, 1857	Knox Ch., Mount Forest.....	Mount Forest.
	2. Robt. C. Moffatt	Oct. 10, 1857	Free St. John's, Walkerton ..	Walkerton.
	3. Wm. Park	May 18, 1859	Durham	Durham.
	4. Daniel Duff	Apr. 19, 1864	N. and W. Brant	Malcolm.
	5. D. W. Cameron	Oct. 22, 1865	Palmerston	Palmerston.
	6. John Morrison	Jan. 9, 1866	Proton	Cedarville.
	7. Stephen Young	Sep. 19, 1866	Clifford	Clifford.
	8. Donald Stewart	Oct. 31, 1866	Arthur	Arthur.
	9. D. Fraser, M.A.....	Aug. 14, 1867	St. Andrew's Ch., M't Forest ..	Mount Forest.
	10. Hugh Crozier.....	Mar. 24, 1869	Egremont	Holstein.
	11. John Baikie	Aug. 1, 1871	Guthrie Ch., Harriston	Harriston.
	12. J. McClung	Aug. 4, 1874	Balaklava	Mildmay.
	13. John Campbell, B.A.....	Sept. 2, 1874	Knox Church, Harriston	Harriston.
	14. A. C. Stewart	Oct. 13, 1875	Mackintosh and Belmore	Belmore.
	15. Donald McLeod	Aug. 21, 1878	St. Columba Ch., Priceville...	Priceville.
	VACANCIES.			
			Normanby	
			Hanover and W. Bentinck.....	
			Osprey	
			Markdale, Berkely & Flesher'tn ..	Markdale.
			North Arthur	
			South Luther & Little Toronto ..	Luther.
			Rocky Saugeen	Durham.

26. PRESBYTERY OF GUELPH.—R. TORRANCE, *Clerk.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICE.
1. George Smellie.....	Mar. 18, 1836	Melville Ch., Fergus	Fergus.
2. Wm. Barrie, D.D.....	Jan. 4, 1849	.....	Guelph.
3. Richard Bentley	Sep. 18, 1844	Union Ch., Galt	Galt.
4. T. Wardrope, D.D.....	Aug. 18, 1845	Chalmers' Church, Guelph ..	Guelph.
5. Robt. Torrance.....	Nov. 11, 1846	First Congregation, Guelph ..	Guelph.
6. Wm. S. Ball, A.B.....	Feb. 23, 1849	Knox Church Guelph	Guelph.
7. Jas. K. Smith, A.M.....	Jan. 19, 1853	Knox Church, Galt	Galt.
8. James Middlemiss	June 8, 1856	Chalmers' Church, Elora	Elora.
9. William Masson	Oct. 9, 1856	St. Andrew's Church, Galt.....	Galt.
10. Daniel Anderson	Dec. 23, 1857	Calvin Ch. and Moorefield.....	Rothsay.
11. A. D. McDonald	Apr. 20, 1859	Knox Church, Elora.....	Elora.
12. William Milligan	Sep. 21, 1859	St. John's Ch. and Mimosas ..	Garraxa.
13. Alex. McKay, D.D.....	Apr. 25, 1860	Duff's Church	Morrison.
14. James B. Mullan	July 23, 1862	St. Andrew's Church, Fergus ..	Fergus.
15. George Haigh	April 1863	Doon, Hespeler and Preston...	Preston.
16. J. C. Smith, A.M.....	July 1864	St. Andrew's Church, Guelph ..	Guelph.
17. David Smyth	June 7, 1865	First Church, Eramosa	Eramosa.
18. John Davidson	Feb. 4, 1866	Alma and Zion Church	Alma.
19. Neil McDermid	Feb. 6, 1868	West Puslinch.....	Crief.
20. Donald Strachan	Sep. 8, 1868	Rockwood	Rockwood.
21. D. J. McInnes.....	July 28, 1869	Eri and Osprings.....	Erin.
22. D. Boyd Cameron	Dec. 16, 1869	Knox Church, Acton.....	Acton.
23. James F. Dickie	July 13, 1872	St. Andrew's Ch., Berlin.....	Berlin.
24. James Bryant	Jan. 26, 1875	Glenallan and Hollin	Glenallan.
25. H. H. McPherson, M.A.....	Nov. 24, 1875	Nassagaweya & Campbellville ..	Nassagaweya.
26. A. M. Hamilton, A.M.....	May 22, 1877	Chalmers' Ch., Winterbourne ..	Winterbourne.
27. Robert Fowle	Oct. 25, 1877	St. Andrew's Ch. & Bethel Ch. ..	Hillsburgh.
VACANCY.			
.....	.....	Hawksville & Gale Ch., Elmira ..	Hawksville.
MISSION STATIONS.			
.....	.....	Eden Mills.....	Eden Mills.
.....	.....	Drayton .....	.....
.....	.....	Preston (German) .....	.....
.....	.....	Douglas .....	.....
MINISTERS WITHOUT CHARGE RESIDING IN BOUNDS.			
1. J. G. McGregor .....	.....	.....	Elora.
2. John Duff .....	.....	.....	Elora.
3. William Meldrum .....	.....	.....	.....

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

1. Wm. Hancock	May, 1834	N. Pelham and Port Robinson ..	Welland.
2. John Porteous	Dec. 1842	Port Dalhousie	Port Dalhousie.
3. Samuel Fenton .....	.....1843	Vittoria, &c.	Vittoria.
4. Thos. Goldsmith	Jan. 5, 1845	Hamilton, St. John's Church ..	Hamilton.
5. James Black.....	Nov. 9, 1853	Caledonia, Argyle St., and } Allan Settlement	Seneca.
6. John Laing, M.A	June 1854	Dundas, Knox Church.....	Dundas.
7. Jas. Gordon, M.A .....	.....1854	Clifton, St. Andrew's.....	Clifton.
8. Wm. Craigie	Jan. 5, 1856	Port Dover, Knox Church.....	Port Dover.
9. John James, D.D.....	.....1854	Hamilton, Knox Church.....	Hamilton.
10. J. McMechan.....	Mar. 25, 1857	Waterdown	Waterdown.
11. John G. Murray.....	July 7, 1858	Grimsby and Muir Settlement ..	Grimsby.
12. D. H. Fletcher.....	Nov. 8, 1860	Hamilton, McNab Street.....	Hamilton.

PRESBYTERY OF HAMILTON—Continued.

POST OFFICE.	MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICE.
ergus.	13. Thos. Wilson	April 28, 1863	Caledonia, Sutherland Street.	Seneca.
uelph.	14. Geo. Burson	June 6, 1863	St. Catharines, Knox Church.	St. Catharines.
alt.	15. Alex. Grant, M.A.	Jan. 27, 1863	Onesida, Indiana, &c	Dufferin.
uelph.	16. Thos. McGuire.....	May 8, 1864	Jarvis and Walpole	Jarvis.
uelph.	17. J. L. Robertson, M.A. ..	Sep. 11, 1867	Nairn Church, Strabane.....	Strabane.
alt.	18. R. M. Croll	May 1868	Simcoe, St. Paul's Ch.....	Simcoe.
lora.	19. Geo. Yeomans	1869	Dunnville	Dunnville.
alt.	20. Geo. Chrystal	1869	Flamboro' West	Flamboro'.
othsay.	21. Samuel Lyle	Feb. 12, 1870	Hamilton, Central Church.....	Hamilton.
lora.	22. Robert J. Laidlaw	1871	" St. Paul's Church.....	"
arafraxa.	23. Wm. P. Walker	Jan. 31, 1872	Binbrook and Saltfleet	Elfrida.
orriston.	24. James Pullar	1872	Lynedoch, Silverhill, &c.....	Lynedoch.
ergus.	25. Edward Vincent	1872	E. Seneca, Blackheath and } Caistor.	Canfield.
Preston.	26. S. W. Fisher	1874	Burlington	Burlington.
uelph.	27. Robert Thynne.....	Feb. 17, 1875	Beverly	Kirkwall.
ramosa.	28. Geo. Bruce, B.A.	1875	St. Catharines, 1st Church.....	St. Catharines.
lma.	29. C. D. McDonald.....	1875	Thorold	Thorold.
rief.	30. James Frazer	1876	St. Ann's and Wellandport.....	St. Ann's.
ockwood.	31. John H. Ratcliff	1876	Ancaster and Alberton.....	Ancaster.
Erin.	32. D. C. McIntyre.....	Sep. 3, 1878	Beamsville and Clinton	Beamsville.
Acton.	33. James McEwan	1878	Welland and Crowland.....	Welland.
Berlin.	34. D. Munro	Sep. 19, 1878	Port Colborne	Port Colborne.
lenallan.	M. W. Livingstone.....	1875		Simcoe.
Nassagaweya.	S. C. Frazer, M.A.	1844		Hamilton.
Winterbourne.	James Herald	1859		Dundas.
Hillsburgh.	A. Forbes	1859		Waterdown.
	R. G. McLaren	1862		Greensville.
Hawksville.	VACANCIES :		Drummondville & Chippawa.	Chippawa.
			Kilbride and Nelson.....	Kilbride.
Eden Mills.			East Ancaster	Ancaster.
			Merriton and Hayne Av. Ch..	
	MISSION STATIONS :		Fort Erie, &c.....	
			Louth	
			Kennedy's Settlement.....	
			Delhi.....	
			Barton	

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

lora.	1. Thomas Lowry.....	Sep. 24, 1833	First Church, Brantford.....	Brantford.
Welland.	2. Thos. Alexander	March, 1835	Mount Pleasant and Burford..	Mohawk.
Port Dalhousie.	3. Walter Inglis.....	Oct., 1842	Ayr, Stanley Street	Ayr.
Victoria.	4. W. T. McMullen.....	Nov. 5, 1856	Woodstock, Knox Church	Woodstock.
Hamilton.	5. W. Robertson, M. A.	Jan. 26, 1859	Chesterfield	Chesterfield.
Seneca.	6. Wm. Cochrane, D.D.	June 7, 1859	Brantford, Zion Church.....	Brantford.
Dundas.	7. John McEwen	Sep. 8, 1859	Ingersoll, Erskine Church.....	Ingersoll.
Port Dover.	8. Rob't Hume, M.A.	May 26, 1860	St. George	St. George.
Hamilton.	9. R. N. Grant	Dec. 21, 1865	Ingersoll, Knox Church	Ingersoll.
Waterdown.	10. James Little.....	1866	Princeton and Drumbo	Princeton.
Grimsby.	11. D. D. McLeod.....	July 3, 1857	Paris, Dumfries Street.....	Paris.
Hamilton.	12. J. M. Aull	May 20, 1868	Batho and Innerkip	Batho.
	13. W. A. McKay, M.A.	Dec. 16, 1870	Woodstock, Chalmers' Church	Woodstock.
	14. John Thomson, M.A. ...	Nov. 20, 1871	Ayr, Knox Church.....	Ayr.

PRESBYTERY OF PARIS—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICE.
15. G. G. McRobbie.....	Nov., 1874	Tilsonburg and Culloden	Tilsonburg.
16. John Anderson	Nov. 25, 1874	Paris, River Street.....	Paris.
17. Wm. M. Martin	July 21, 1875	Norwich and Wyndham	Norwich.
VACANCIES.			
.....		{ St. Andrew's, Blenheim, and } East Oxford.....	Cathcart.
.....		Glenmorris.....	Glenmorris.
MISSION STATIONS.			
.....		Brantford, W. Mission.....	
.....		{ East Oxford, Beachville and } Sweabourg.....	

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

1. Donald McKenzie	May, 1894	.....	Ingersoll.
2. W. R. Sutherland	Feb. 16, 1848	Ekfrid	Strathburn.
3. James B. Duncan	July 1, 1848	Forest and McKay	Forest.
4. J. J. A. Proudfoot, D.D.	July 16, 1848	London, First Church	London.
5.		Napier	Napier.
6. John Rennie	Apr. 22, 1857	Ailsa Craig and Carlisle	Ailsa Craig.
7. J. A. Murray	Oct. 7, 1857	London, St. Andrew's	London.
8. George Cuthbertson.....	Oct. 7, 1857	Wyoming and Plympton	Wyoming.
9. John McRobie	Oct. 21, 1857	Petrolia	Petrolia.
10. John Milloy	Feb. 2, 1859	Argyle Church, Alboro.....	Crinan.
11. David Camelon .....	..... 1858	London, St. James'	London.
12. Neil McKinnon	Feb. 22, 1859	Mosa	Kilmartin.
13. James Donaldson	June 9, 1862	Wardsville	Wardsville.
14. Lachlan Cameron	Nov. 5, 1862	Thamesford	Thamesford.
15. John Thompson	Apr. 25, 1866	Sarnia, St. Andrew's	Sarnia.
16. George Sutherland	Nov. 14, 1866	Fingal	Fingal.
17. Mungo Fraser	Oct. 10, 1867	St. Thomas.....	St. Thomas.
18. J. A. McDonald	Dec., 1870	Wallacetown.....	Wallacetown.
19. John Abranam	Nov. 5, 1872	Watford and Main Road	Watford.
20. Gustavus Munro	Aug. 10, 1873	Zorra.....	Embro.
21. Robert Scobie	Aug. 20, 1873	Strathroy, St. Andrew's	Strathroy.
22. John M. Munro .....	..... 1874	Nissouri	Kintore.
23. J. M. Goodwillie	July 14, 1875	Camlachie	Camlachie.
24. D. McEachern.....	Oct. 8, 1875	Glenceoe and Dunwich.....	Glenceoe.
25. Hugh McGregor.....		Kintyre	Rodney.
26. Hector Currie.....	Apr. 25, 1876	Theford.....	Theford
27. Alexander Urquhart		{ Chalmers' and Duff's Church } Dunwich.....	Cowal.
28. John Wells		Nairn and Blanchard	Nairn.
29. Alexander Henderson	Oct. 10, 1877	Hyde Park	Hyde Park.
30. Alexander Fraser		Guthrie's Church, Longwood	Longwood.
31. Peter C. Goldie	Nov. 15, 1877	Delaware.....	Delaware.
32. Far. McRae		West Williams.....	
33. John Ferguson.....		Lobo and Caradoc.....	Lobo.
34. D. B. Whimster		{ English Settlement and } Proof Line	Vanneck.
35. A. B. Beamer		Springfield and Aylmer	
36. J. H. Paradis		Port Stanley.....	Port Stanley.

1. A. W.
2. Angus
3. Willie
4. Willie
5. Archi
6. Fred.
7. John
8. John
9. D. L.
10. J. A. M.
11. W. C.
12. C. La.
13. John

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PRESBYTERY OF LONDON—Continued.

OFFICE.	MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICE.
	VACANCIES.			
burg.	Parkhill and McGillivray.....	Parkhill.
ph.	Crumlin and Dorchester.....	Dorchester
	Belmont.....	Belmont.
art.	Mandaumin.....	Mandaumin.
orris.	Burns' Ch. and Bear Creek ..	Brigden.
	Parkhill.....	Parkhill.
	Point Edward.....	Point Edward.
	London East.....	London.
	Alvinston.....	
	N. and S. Westminster.....	Wilton Grove.
	N. E. Nissouri.....	
	MISSION STATIONS.			
	N. E. Adelaide.....	
	Corunna, &c.....	
	Lucan.....	
	Oil Springs.....	

80. PRESBYTERY OF CHATHAM.—WILLIAM WALKER, *Clerk.*

1. A. W. Waddell.....	Nov. 30, 1847	Harwich.....	Rondeau.
2. Angus McColl.....	Feb. 18, 1848	Adelaide Street, Chatham.....	Chatham.
3. William King.....	May, 1851	Buxton.....	Buxton.
4. William Walker.....	Oct. 25, 1853	Wellington Street, Chatham.....	Chatham.
5. Archibald Currie.....	Feb. 7, 1860	Ridgetown and Kilmarnock.....	Ridgetown.
6. Fred. Smith.....	April, 1867	Amherstburg.....	Amherstburg
7. John Becket.....	May 27, 1868	Thamesville.....	Thamesville.
8. John Gray.....	Nov. 16, 1870	Windsor.....	Windsor.
9. D. L. McKechnie.....	Sep. 28, 1875	Bothwell.....	Bothwell.
10. J. A. McAlmon.....	Oct. 12, 1875	Dresden.....	Dresden.
11. W. C. Armstrong.....	Mar. 8, 1877	Florence and Dawn.....	Florence.
12. C. Lafontaine.....		Teacher, St. Ann's.....	St. Ann's, Ill.
13. John R. Battisby.....	Oct. 1877	St. Andrew's, Chatham.....	Chatham.
	VACANCIES.		
.....	.....	Elmira, Ill., U. S.....	
.....	.....	Wallaceburg.....	
.....	.....	Dover and Oliver Station.....	
.....	.....	Tilbury East.....	
	MISSION STATIONS.		
.....	.....	Sombra.....	
.....	.....	Wallaceburg.....	
.....	.....	Tilbury West and Comber.....	
.....	.....	Mersa.....	
.....	.....	Maldstone.....	

31. PRESBYTERY OF STRATFORD.—JOHN FOTHERINGHAM, *Clerk.*

MINISTERS.	DATE OF ORDINATT'N	CONGREGATIONS.	POST OFFICE.
1. T. McPherson (Retired)	Oct. 10, 1836	.....	.....
2. Daniel Allan (Retired)	Nov. 7, 1838	.....	.....
3. James Boyd	July 7, 1847	Wellesley	Crosshill.
4. Daniel Gordon	Oct. 1849	Harrington	Harrington
5. David Mann	Dec. 26, 1855	Biddulph	Granton.
6. J. Forthingham (Ret'd)	Feb. 26, 1856	.....	St. Mary's.
7. Robert Hamilton	June 30, 1858	Fullerton and AvonBank	Motherwill.
8. Robert Hall	Apr. 17, 1860	Nissouri, N. & S.	Thorndale.
9. John K. Hislop	Nov. 19, 1862	Avonton and Carlingford	Avonton.
10. Archibald Stewart	Nov. 26, 1862	North East Hope	Shakespeare.
11. Robert Renwick	Jan., 1863	Elma Centre & West Monckton	Newry Station.
12. John McAlpine	..... 1863	St. Mary's, 1st.	St. Mary's.
13. J. W. Mitchell, M.A.	May 23, 1867	Mitchell	Mitchell.
14. J. Edgar Croly, M.A.	Nov. 29, 1868	Millbank	Millbank.
15. J. W. Bell, M.A.	Dec. 22, 1868	Knox Church, Listowel	Listowel.
16. P. McF. McLeod	June, 1871	Knox Church, Stratford	Stratford.
17. Peter Scott	Mar. 5, 1872	Hibbert	Cromarty.
18. E. W. Waits	June 12, 1873	St. Andrew's, Stratford	Stratford.
19. J. J. Cameron, M.A.	..... 1874	St. Andrew's, North East Hope	Shakespeare.
20. T. T. Johnston	Nov. 7, 1874	Molesworth and Trowbridge	Molesworth.
21. Robert Watt	Oct. 6, 1877	Shakespeare	Shakespeare.
22. W. A. Wilson, M.A.	Nov. 19, 1878	St. Mary's, 2nd	St. Mary's.
VACANCIES.			
.....	.....	Milverton and N. Mornington	Burns.
.....	.....	Burns' Church, E. Zorra	Strathallan.

32. PRESBYTERY OF BRUCE.—A. G. FORBES, *Clerk.*

1. G. Bell, B.A., LL.D.	May 30, 1844	St. Paul's, Walkerton	Walkerton.
2. W. Graham (Retired)	.....	Edmondville.	Edmondville.
3. Alexander Sutherland	..... 1846	Knox Ch., Ripley	Dingwall.
4. John Scott	Oct. 8, 1850	North Bruce and St. Andrew's, Saugeen	Queen Hill.
5. A. Tolmie	June 2, 1853	Southampton and West Arran	Southampton.
6. Duncan Cameron	Mar. 3, 1854	Lucknow and S. Kinloss	Lucknow.
7. William Blain	July 4, 1854	Tara, Allanford, etc	Tara.
8. John Anderson	Oct. 11, 1854	Tiverton	Tiverton.
9. Peter Currie	Feb. 19, 1855	Zion Church, Teeswater	Teeswater.
10. John Stewart	Mar. 8, 1855	Chalmers' Ch., Kincardine	Kincardine.
11. David Wardrop	June, 1855	Westminster Ch., Teeswater	Teeswater.
12. J. Straith	Jan. 18, 1857	Knox Church, Paisley	Paisley.
13. A. F. McQueen	Dec. 15, 1858	Huron	Dingwall.
14. W. Anderson, M.A.	June 29, 1860	St. Andrew's Ch., Kincardine	Kincardine.
15. A. G. Forbes	Dec. 11, 1862	Kinloss and Bervie	Kinloss.
16. G. McLennan	Nov. 8, 1864	Underwood and Centre Bruce	Underwood.
17. J. Bethune (Demitted)	Feb. 15, 1871	.....	Elora.
18. D. Davidson	Oct. 8, 1872	Langside	Langside.
19. W. Ferguson	Jan. 2, 1873	Glammis	Glammis.
20. J. B. Taylor	July 23, 1873	Lucknow	Lucknow.
21. D. McKerracher	July 7, 1874	Prince Arthur's Landing	Pr'ce Arthur's L'g
22. James Gourlay, M.A.	Mar. 3, 1875	Port Elgin and Dumbane	Port Elgin.
23. J. L. Murray, M.A.	..... 1868	Knox Ch., Kincardine	Kincardine.
24. J. R. McLeod	July 5, 1878	Sault Ste. Marie	Sault Ste. Marie.
25. H. McKay	July 11, 1877	Manitoulin Islands	Manitoulin Isl'd.
MISSION STATIONS.			
.....	.....	Riversdale and Enniskillen	Riversdale.
.....	.....	Pinkerton	Elm Grove.
.....	.....	Salem Ch. Elderslie	.....

1. Cha
2. Rob
3. Joh
4. San
5. Mat
6. Geo
7. J. S
8. Ale
9. N. P
10. Hug
11. A. Y
12. J. F
13. Rob
14. H. M
15. W. J
16. J. S
17. A. M
18. P. M
19. J. P
20. M. I
21. A. M
22. R. V
23. J. G
24. D. F
25. Alex

MIS
1. Joh
2. Joh
3. H. J
4. Alex
5. Wal

33. PRESBYTERY OF HURON.—A. McLEAN, *Clerk.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICE.
1. Charles Fletcher	Nov., 1842	.....	Goderich.
2. Robert Ure, D. D.	Jan., 1845	Knox Church, Goderich	Goderich.
3. John Ross	Oct., 1851	Brucefield	Brucefield.
4. Samuel Jones	Sep., 1853	Knox Church, Brussels	Brussels.
5. Matthew Barr	Feb., 1854	McKillop and Tuckersmith ..	Seaforth.
6. George Brown	Aug., 1856	Wroxeter and Fordwich	Wroxeter
7. J. Sieveright, B.A.	July, 1857	Knox Church, Goderich	Goderich.
8. Alexander Grant	Aug., 1858	Ashfield	Kintail.
9. N. Paterson	July 19, 1859	St. Andrew's, Bayfield, &c.	Porter's Hill.
10. Hugh Cameron	Oct., 1862	Kippon	Kippen.
11. A. Y. Hartley	June, 1864	Rodgerville and Exeter	Exeter.
12. J. Ferguson	Jan., 1865	Melville Church, Brussels	Brussels.
13. Robert Leask	Nov., 1865	St. Helen's and White Church ..	St. Helen's.
14. H. McQuarrie	May, 1865	Wingham	Wingham.
15. W. J. Wilkins, B.A. ....	.....	Knox Church, Belgrave	Belgrave.
16. J. S. Lothead, M.A.	Sep., 1866	Hullett and Londesboro.	Londesboro.
17. A. McLean	Nov., 1866	St. Andrew's Church, Blyth.	Blyth.
18. P. Musgrave	May, 1868	Duff's Ch. McKillop & Winthrop ..	Seaforth.
19. J. Pritchard	Oct., 1868	Manchester and Smith Hill ..	Auburn.
20. M. Danby	Feb., 1872	Bayfield Road and Berne	Varna.
21. A. McNaughton .....	.....	Walton	Walton.
22. R. W. Leitch .....	.....	Dungannon and Port Albert.	Dungannon.
23. J. G. Thomson	Nov., 1874	Union Church, Brucefield	Brucefield.
24. D. B. McRae	June, 1875	Cranbrook and Ethel	Grey.
25. Alex. Stewart, M.A. ....	.....	Clinton, Willis Church	Clinton.
VACANCIES.			
.....	.....	Grand Bend	Grand Bend.
.....	.....	Seaforth	Seaforth.
.....	.....	Egmondville	Egmondville.
.....	.....	Bluevale and Eadie	Bluevale.
.....	.....	Thames Road and Kirkton ..	Kirkton.
MISSION STATIONS.			
.....	.....	East Ashfield .....	.....
.....	.....	Goderich (Gaelic) .....	.....
.....	.....	Chiselhurst .....	.....
.....	.....	Hill's Green .....	.....

34. PRESBYTERY OF MANITOBA.

JAMES ROBERTSON, *Clerk.*

1. John Black, D.D.	July 31, 1851	Kildonan	Kildonan, Man.
2. John Scott	June 29, 1853	Emerson, etc.	Emerson, Man.
3. H. J. Borthwick, M.A.	August, 1853	Pembina Mountain	Pembina Mountain, Man.
4. Alex. Matheson	Nov. 20, 1860	Little Britain, etc.	Little Brit'n, Man.
5. Walter R. Ross, M.A.	Feb. 6, 1861	Boyne, etc.	Boyne, Man.

PREBYTERIAN YEAR BOOK.

OFFICE

Man.
 L'ke, N. W. T
 Ipege, Man.
 Ipege, Man.
 lands, Man
 Ipege, Man.
 wood, Man.
 Bluff, Man
 la Prairie
 ase, N. W. T.
 atine, Man.
 e Alb't NWT
 eford, NWT
 e Alb't NWT
 Tall Creek,
 W. T.
 ington Bay,
 15, C. P. R.,
 t.
 e Alb't, NWT
 ingfield, Man.
 odonia, Man.
 nderly, Man.
 YTERIAN
 hey belong.)
 Alex.19
 John W.31
 George32
 Allan84
 net, James... 8
 John18
 Thos18
 Wm19
 tley, Rich'd. 26
 hard, Sam. ... 8
 nie, Robert. ...15
 ck, James27
 John34
 James S.13
 in, Wm32

Blair, D. B. 8
 Boudreau, M. F. ...12
 Borthwick, H. J. 34
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 " James31
 " J. M.18
 Breckenridge, J. 22
 Bremner, Geo.16
 Brooke, John M. ... 8
 Bronillette, T.12
 " C.13
 Brown, John22
 " Geo.33
 " Arch16
 Bruce, G.27
 " W. T. 3
 Bryant, James ... 9
 " James26
 Bryce, G.34
 Burgess, J. O. 8
 Buzuet, J. S. 15
 " J. R. S.23
 Burnfield, G.17
 Burns, Wm.16
 " R. F. 6
 Burrows, A. 5
 Burson, George. 27
 Burton, John18
 Byers, James 5
 Calder, J. A. G.14
 Cameron, Alex. ... 5
 " J. G.10
 " A. H.34
 " C. L.14
 " Chas.15
 " J. M.22
 " Jas.24
 " D. W.25
 " D. B.26
 " La' n. 29
 " J. F.31
 " Dun.32
 " Hugh.33
 " Jas.19
 Camelon, David. 29
 Campbell, John. 13
 " Alex.10
 " R.13
 " Robt.16
 " Alex.34
 " Chas.27
 " Isaac.22
 " John25
 Canning, W. T. ...17
 Carmichael, J. A. 20
 " Jas.22
 " J.22
 Carr, A. F.10
 Carrwell, Jus.14
 Carruthers, J. S. 5
 Casey, J. J.18
 Cattenach, J. C. 13
 Caven, Wm. 8
 " Wm.22
 Chambers, T. S. 18
 " Robt. 20

Chase, J. H. 5
 Cheanut, J. W. ...16
 Chiniquy, Chas. 13
 Christie, George. 7
 " W. M.16
 Chrystal, Geo.27
 Clark, G. M.17
 " W. B.12
 " Peter. 1
 " Nathaniel. 19
 Cleland, James ...19
 " W.23
 Cochran, Wm.16
 " W.28
 " J. J.23
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 Craig, R. J.18
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 Craigie, Wm.27
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 Croll, R. M.27
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 Crombie, John ...16
 Cross. Arch.22
 Crozier, H.25
 Cruickshank, W. 11
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 " Thos. ... 6
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 " A.21
 " Hector29
 " Hugh.24
 " A.30
 " P.32
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 " Dun. 32
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 Dey, W. J.17
 Dickey, A. B. 6
 " J. F.26
 Dick, James22
 Dionne, Leon ...13
 Dodds, S.27
 Donald, W. 3
 " And. 8
 Donaldson, S.34
 " J.29
 Doudiet, Chas. A. 13
 Douglas, Jas.10
 " J. M.19
 " James.34
 Drummond, D. ... 1
 " A. A. 20
 Duff, Wm. 7
 " Pantel.25

Duff, J.26
 Dunbar, J.14
 Dunn, Charles ... 1
 Duncan, Thos. ... 6
 " Peter19
 " Jas. B.29
 " James.24
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 Edmondson, J. B. 16
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 Falconer, Alex. ... 6
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 " G. D.18
 " Wm.32
 " Jas.29
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 Fogo, W. 9
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 " Alex.27
 " J. F. 3
 " W. G. 4
 Forlong, Wm.13
 Forrest, John ... 6
 " W.24
 Forsyth, N.11
 Fotheringham, J. 31
 " T. F. 19
 Fowler, James 9
 Fowle, R.26
 Frame, W. R.10
 Fraser, Donald. 25
 " Thos.13
 " Joshua.13
 " Jas.13
 " A.20
 "23
 " Wm.23
 " Mungo29
 " S. C.27
 " J. W. 8
 " Charles. 10
 " James27
 " D. S. 7
 Frizzell, W.22
 Galbraith, P. 7
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 Gilchrist, J. R. 22
 Gilray, A.22
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 " James ... 27
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 " H.18
 Gourlay, Jas.32
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 Grant, Wm.15
 " Wm.10
 " Ed. 5
 " G. M.18
 " Alex.33
 "27
 " 2
 " R. N.28
 Gray, John23
 " John30
 " James 8
 " R.21
 " J. M.18
 Greig, Pat.22
 Gregg, Wm.23
 Gunn, S. C.10
 " Adam. 6
 Haigh, Geo.26
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 Hally, James13
 Hamilton, A. M. ...26
 " R.31
 Hancock, W. M. ...27
 Hancon, Jas.13
 Harkness, R.26
 Hartley, A. Y.38
 Hart, Thos.34
 Harvey, Moses. ...11
 Hastie, James ...21
 Hay, Jas. A. B. ...15
 Herald, James ...27
 Henderson, Alex. 29
 " Alex. 16
 " Arch. 17
 Henry, Matt. G. ... 6
 Herdman, J. C. ... 9
 Hislop, J. K.31
 Hodnett, Wm.19
 Hogg, Joseph 8
 " John20
 Home, Fred14
 Houston, S. 9
 Hughes, R.16
 Hume, James12
 " Robert. ...26
 Hutchison, S. ...23
 Inglis, Walter ...28
 " W.22
 Irvine, John13
 Jack, Lewis 8
 James, John.27
 Jamieson, Geo. ...33
 " Robt. ...34
 Jenkins, John ...13
 Johnson, S. 8
 " W.23
 " D. C. ...34
 Johnston, Wm. A. 18

Johnstone, T. G. 9	McCunn, R. 4	McKenzie, R. 16	Meikle, Wm. 22	Paul,
" T. T. 31	" Cuaig, F. 13	" Kibbin, W. 17	Meldrum, W. 26	Peattie,
Jones, John 19	" Cullagh, W. 9	" Killop, Chas. 16	Meiville, Peter. ... 8	Pettig,
" Sam. 33	" Culloch, W. 5	" Kinnon, D. 6	Middlemiss, Jas. 26	Pitblae,
Kelso, D. 18	" Curry, E. A. ... 3	" " N. 29	Millard, E. N. B. 23	Pollock,
Kennedy, Alex. 20	" Dermid, P. 29	" " J. 9	Miller, A. P. 3	Porter,
King, John M. 23	" Diarmid, A. 24	" Knight, A. 6	" Eben. D. ... 7	Porter,
" Wm. 30	" " H. J. 14	" Laren, A. 14	Millon, Wm. 8	Pringle,
Knowles, Robt. 16	" " N. 26	" " R. G. 27	Milligan, Wm. ... 26	Pritch,
Lafontaine, C. 30	" Donald, A. D. 26	" Lean, A. 1	Milligan, Geo. M. 22	Proudh,
Laidlaw, E. J. 27	" " C. D. 27	" " John ... 2	Milroy, John 29	Fullar,
Laing, John 27	" " D. 21	" " A. 3	Mitchell, Wm. 8	Quinn,
" Robert. 6	" " J. 12	" " C. E. 1	" " Jas. W. 31	Ratcliff,
Laird, Robert 10	" " J. A. 29	" " D. J. 16	" D. 22	Reid, V.
Lamont, H. 15	" " K. 15	" " Aroh 38	Moffatt, R. C. 25	Rennie,
Law, James. 9	" " J. 13	" " M. W. 19	Monteath, R. 22	Renwick,
Lawrence, G. 22	" " K. 15	" " Jas. 5	Moodie, Robert. 23	Richard,
Layton, J. 5	" Dougall, D. 1	" " Lennan, D. H. 15	Moore, William. 14	Richard,
Leask, Robt. 33	" Eachren, D. 29	" " F. 15	Morrison, P. M. ... 6	Robb, J.
Lees, Joh. 3	" Ewan, J. 28	" " A. 18	" John. 17	Robert,
Leishman, John 27	" " J. 27	" " Alex. 24	" " D. W. 13	" " " " " "
Leiper, J. 23	" Farlane, A. 19	" " G. 32	" John. 25	" " " " " "
Leith, Robt. W. 33	" Faul, A. 22	" " D. D. 21	" " D. 24	" " " " " "
Lewis, A. 22	" Gillivray, J. D. 6	" Leod, D. D. 28	Morton, A. C. 14	" " " " " "
Lindsay, Peter. 12	" " A. 15	" " Donald 25	Mowat, J. B. 18	" " " " " "
Little, James 28	" " M. M. 22	" " M. 12	" A. J. 6	" " " " " "
" James. 20	" " D. 17	" " J. M. 10	Muir, James C. 15	" " " " " "
Livingston, F. S. 13	" Gregor, P. G. 6	" " H. 29	" James B. 13	" " " " " "
" M. W. 24	" " H. 29	" " A. W. 5	" " Thos. 14	" " " " " "
Lochead, J. S. 33	" " D. 21	" " J. R. 32	Mullan, J. B. 26	" " " " " "
" Wm. 16	" " D. 7	" " P. M. 31	" " Jas. S. 15	" " " " " "
" Wm. 21	" " J. G. 26	" Lung, J. 25	" Elias. 17	Roger,
Logan, J. A. 5	" Guire, T. 27	" Lise, D. 8	Munro, John M. 29	Rosbor,
" John B. 6	" Innes, D. J. 26	" Lise, D. 8	" Jno 4	Ross, A.
Logie, John 38	" Intosh, D. 22	" Master, A. 9	" D. 27	" " Al.
Lowry, Thos. 28	" " J. 17	" Mechan, J. 27	" Gus. 29	" " Do.
Lyle, S. 27	" " A. 1	" Millan, Wm. ... 3	" Alex. 10	" " " " " "
Macdonald, A. 23	" Intyre, J. M. 22	" " Jno ... 5	Murray, W. 9	" " W.
" D. 23	" " D. C. 27	" " D. 7	" Isaac. 10	" " W.
" D. 25	" Kay, J. 12	" " Jno 25	" John ... 1	" " W.
Macdonnell, D. J. 22	" " G. 13	" Mullen, W. T. 28	" J. D. ... 8	" " Jol.
Macfarlan, J. 13	" " H. B. 4	" Nab, E. G. 23	" James. 4	" " W.
Mackie, J. 13	" " H. 12	" " J. 21	" J. G. 27	Rowat,
Mackay, W. E. 22	" " J. 10	" Naughton, D. 24	" J. L. 32	Russell,
Mackerras, J. H. 18	" " J. McG. ... 8	" " Al. 33	" J. A. 29	Sage, D.
Mackracher, D. 32	" " N. 10	" Neill, L. G. ... 6	" Thos. H. 7	Scobie,
MacLaren, W. 22	" " K. 8	" Nish, N. 15	Musgrave, Peter. 33	Scrimge,
" E. D. 22	" " A. 26	" Pherson, T. 31	Myne, Solomon. 16	" " " " " "
Maclean, J. 23	" " W. A. 28	" " H. H. 29	NalSmith, C. 4	" " " " " "
MacLennan, K. 10	" " W. E. 22	" " L. 26	Neil, Robert. 18	" " " " " "
Macpherson, T. 31	" " A. 21	" Quarrie, H. 33	Neish, D. 6	" " " " " "
" H. H. 26	" Hugh ... 32	" Queen, A. F. 32	Nichols, J. 13	" " " " " "
Maguire, H. 14	" R. F. 22	" Kae, D. 83	Nicol, Peter 22	" " " " " "
Maxwell, W. 3	" John ... 34	" " D. B. 83	Nicholson, Thos. 9	" " " " " "
McAlister, J. M. 16	" Kee, W. 23	" " Farquhar. 29	Niven, Hugh 13	" " " " " "
" Alpine, J. A. 30	" " T. 23	" " A. 29	Panton, E. W. 33	" " " " " "
" Bain, J. A. F. ... 9	" Kechnie, D. L. 30	" Robbie, J. 29	Paradis, J. H. 29	" " " " " "
" Caul, J. 12	" Kellar, H. 34	" G. G. 28	" M. R. 8	" " " " " "
" Clelland, A. M. 14	" Koracher, C. M. 13	" William, W. 19	Park, William ... 25	" " " " " "
" Clung, J. 25	" " D. 32	" Vicar, D. H. 13	Patterson, R. S. ... 10	" " " " " "
" Coll, A. 30	" Kinnon, John. 10	" Mann, Alex. 16	" J. D. 11	" " " " " "
" " Jas. 4	" Kichan, A. J. 3	" " D. 31	" " Jas. 13	" " " " " "
" " Connechy, Jus. 12	" Kenzie, D. 29	" Masson, W. 26	" Geo. ... 3	" " " " " "
" " Connell, J. A. 23	" " A. F. 24	" Matheson, A. 34	Paterson, Dan. ... 13	" " " " " "
" " Wm. 23	" " M. 9	" " W. 12	" John. 19	" " " " " "
	" " K. 2	Meek, John C. 7	" Nathl. 33	" " " " " "

Annand
Christie
Grant, F.
McKenzi
Morton,
Miss Fa
" Ro

Wm22
 Wm, W.26
 le, Peter... 8
 miss, Jas.26
 d, E. N. B.23
 A. P. 3
 Eben. D. ... 7
 Wm. 8
 an, Wm. ...26
 an, Geo. M.22
 r, John29
 ell, Wm. 8
 Jas. W.81
 D.25
 tt, R. C.22
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 e, Robert.23
 n, William.14
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 t, J. B.18
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 James B.13
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 n, J. B.26
 Jas. S.15
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 o, John M.29
 Jno 4
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 Gus.29
 Alex.10
 ay, W. 9
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 " A. H.24
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 " T. 4
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 " A. 6
 " Isaac ... 6
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 " Henry.23
 " A. McL 3
 " James.14
 " G. 1
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 " J. C.26
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 " Ed. 5
 " Fred30
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 " James.16
 " Alex. ... 6
 " Alex. ...33

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 " J. A. F. 6
 " John.10
 " D.19
 " D. 3
 " D. 1
 " A.32
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 " Geo. ...29
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 " A.22
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 " John 29
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 " Robt. ...22
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 " James.13
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 " Joseph...14
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 " W. M. 9
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 Wishart, David.18
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 Wright, Peter...11
 Yeomans, G. A. ...27
 Young, A.16
 " Stephen.25
 " W. C.22

FOREIGN MISSIONARIES.

Annand, J., New Hebrides.
 Christie, T., Couva, Trinidad.
 Grant, K. J., San Fernando, Trinidad.
 McKenzie, J. W., New Hebrides.
 Morton, J., Savanna Grande, Trinidad.

Robertson, H. A., Erromanga.
 Campbell, J. F., Mhow, India.
 Douglas, J. M., Indore,
 Junor, K. F., Tamsui, Formosa.
 McKay, G. L., "

FEMALE MISSIONARIES.

Miss Fairweather, India.
 " Rogers, "

Miss Forrester, India.
 " McGregor, "

MINISTERS WITHOUT CHARGE, AND PROBATIONERS

Brown, B. J.	Eakin, J. S.	Macauley, Evan.	Reeve, W.
Burr, A.	Ewing, Robert.	Maelennan, A.	Rodgers, E. B.
Campbell, C.	Ferguson, James.	McFarlane, John.	Ross, D., M.A.
Campbell, J., M.A.	Fletcher, Collin.	McKay, D. G.	Russell, A., M.A.
Cameron, M. O.	Fraser, J. B., M.D.	McMeod, F. J.	Sage, D. F.
Chesnut, J. W.	Fraser, Joshua.	McNaughton, D.	Scott, J. B.
Oull, G., M.A.	Geddes, John.	McQueen, John.	Stevenson, R.
Coulthard, Walter,	Glendinning, A.	Mullan, J. S.	Thomson, Hugh
Currie, Niel.	Hawthorne, W.	Nelson, J. W.	West, J. D.
Dunbar, John.	Kippan, A. H.	Nicol, Alex.	Wright, Walter.
Eadie, John.	Logie, John.	Niven, D. P.	

IN MARITIME PROVINCES.

Boyd, John.	Fitzpatrick, Jas.	Gunn, A.	Roberts, E.
Bearisto, J. K.	George, F. W.	Layton, J.	Russell, S.
Crockett, D. R.	Gray, W. H.	McKeen, J. R.	Sutherland, J. A. P.

I.—PROCEEDINGS AND ACTS OF ASSEMBLY.

For the convenience of general readers, here follow the more important Acts and Proceedings of the Assembly of 1878. For further details reference must be made to the authorized Minutes of Assembly, to be had from Dr. Reid, Toronto, or Dr. McGregor, Halifax, general agents of the Church.

DELIVERANCE ON HOME MISSION REPORTS.

1. The warm thanks of the Assembly are hereby accorded to the Church of Scotland, the Presbyterian Church in Ireland, and the Free Church of Scotland, for their liberal contributions in aid of the Home Mission work of the Church.

2. Thanks are hereby given to the Home Mission Committee, the Committee on Supplements for the Maritime Provinces, etc., etc.

3. The sum of three hundred dollars (\$300) is hereby granted to Dr. Cochrane, the Convener of the Western sub-Committee.

4. The Assembly re-appoint Dr. Cochrane to the Convenership of the Western Section of the Home Mission Committee, and grant to him for the future an allowance of six hundred dollars (\$600) per annum, so that he may be enabled to employ such aid as he may require in the discharge of his duties as Convener of said sub-Committee.

5. The congregation in British Columbia under Mr. Jamieson's care is hereby instructed to furnish regularly to the Home Mission Committee a statement of its affairs.

6. The existing arrangements regarding the payment of Missionaries in Manitoba are continued, viz.:—That a salary of nine hundred (\$900) and seven hundred dollars (\$700) be paid to married and unmarried Missionaries respectively, irrespective of other sources of income.

7. Presbyteries are earnestly recommended to see that Missionary Associations are formed in each congregation under their care.

8. In regard to localities where assistance may be needed from the Board of French Evangelization and the Home Mission Committee, arrangements shall be made for a joint meeting of sub-Committees of the Board of French Evangelization and the Home Mission Committee, in order to secure the necessary co-operation.

9. Presbyteries are recommended to use due diligence in making a thorough investigation of every new application, which may be presented to the Home Mission Committee, for support.

10. The Assembly express approval generally of the scheme for the continuous supply of Mission Stations for the Western Section.

11. Congregations collecting their contributions to the Mission Schemes by monthly or quarterly subscriptions, are recommended to send forward their contributions to the Treasurers of the Church without unnecessary delay.

12. All congregations and Mission Stations are hereby enjoined to contribute to the Home Mission funds of the Church.

13. The Assembly, in recognizing the important services rendered by the Students' Missionary Associations, renew the advice tendered to such Associations by the General Assembly of 1876.

14. The Assembly refer to the Committee on Statistics for consideration the recommendation of the Committee on Supplements anent the opening of a new column in the Statistical Tables for contributions to the Supplementing Scheme of the Synod of the Maritime Provinces.

15. The Assembly continue the Committee on Supplements in the Maritime Provinces, and earnestly commend the Scheme to the increased liberality of the Church in that Section.

16. The Assembly express their gratitude to the Great Head of the Church for the large measure of success which has been accorded to the Home Missionary operations of the Church during the year.

REPORT ANENT HYMNOLOGY.

The report, as finally amended and adopted, is as follows, viz.:

"Whereas the use of hymns was allowed in each of the four Churches, that now compose the Presbyterian Church in Canada, prior to Union; and whereas several Hymn books, especially 'The English Presbyterian Hymn Book,' 'The Scottish Hymnal,' 'The United Presbyterian Hymn Book,' and the 'Free Church Hymn Book,' are in use in congregations of this Church; and whereas the variety of Hymn-books now in use tends to impair that uniformity in worship which the Overtures recognize as desirable; and whereas the prayer of the Overtures is that steps be taken to provide one Hymn-book which may be allowed by the Assembly for such congregations as desire the use of a Hymn-book in their service of praise; and whereas the Overtures do not contemplate restricting the liberty of congregations now using Hymn-books, but consider it practicable to make a selection which may commend itself for general adoption; the Assembly, therefore, resolve to appoint a Committee to provide a selection chiefly from the four Hymn-books already mentioned, and to send down the book compiled by them to Presbyteries in order to be examined by them, and report-

ed on to the next General Assembly, so that the collection may be made as acceptable as possible to the Church."

REGULATIONS ANENT MINISTERS' WIDOWS' AND ORPHANS' FUND.

1. That one Fund be created for the whole Church.
2. That the terms of the Act of the Province of Quebec, 88 Victoria, chapter lxi., relating to the Ministers' Widows' and Orphans' Fund of the late Presbyterian Church of Canada in connection with the Church of Scotland, providing that, in the event of the amalgamation of that Fund with the Funds of the other Churches that were parties to the recent Union, "no widow or orphan of a minister, who had formerly belonged to the Presbyterian Church of Canada in connection with the Church of Scotland, shall receive less annuities from the Fund of the United Church, than would have pertained to them in terms of the scale in force by this said Board at the date of Union, if the said Churches had not united," be accepted, and an amalgamation of the four Funds effected.
3. That, in addition to the revenue derived from the capital sum formed by the uniting of the four Funds presently existing, the Fund shall be maintained by an annual contribution from each minister and congregation, and the interest of such donations and bequests as shall from time to time accrue.
4. That the rate of ministerial contributions shall be as follows: Ministers at present connected with the Funds in Ontario and Quebec shall continue to pay the same rates as hitherto, and those connected with the Funds in the Maritime Provinces a uniform rate of eight dollars per annum. Ministers of this Church at present not connected with any Fund, and any ministers, who after this date shall be admitted to participate in the benefits of this Fund, under thirty-five years of age, shall pay into the Fund annually eight dollars (\$8); such as are between thirty-five and forty years of age, ten dollars (\$10); those who are between forty and fifty years of age, shall pay twelve dollars (\$12) per annum. The application of any minister over fifty years of age, to be admitted to the benefits of the Fund, shall be made the subject of special consideration.
5. That the allowances to widows, from the common Fund, be equal; the case of the widows of the ministers formerly belonging to the Presbyterian Church of Canada in connection with the Church of Scotland, as already provided for, only excepted; provided also that no widow, at present receiving an annuity from any of the Funds, nor the widow of any minister of the United Church, who had formerly belonged to the Presbyterian Church of Canada in connection with the Church of Scotland, shall receive a less allowance than one hundred and fifty dollars (\$150) a year.
6. That the following be the scale of annuities payable to widows and orphans:—Each widow shall receive one hundred and fifty dollars (\$150) per annum. If a widow have children, she shall receive, in addition to her own annuity, for one child, twenty dollars (\$20) per annum; for two children, thirty-six dollars (\$36) per annum; for three children, fifty dollars (\$50) per annum; and ten dollars (\$10) per annum for each additional child; but she shall not receive anything from the Fund for children over eighteen years of age. The claim of the widow shall date from

the beginning of the half-year in which the death of her husband occurred, and the annuity shall cease at the end of the half-year following her death or re-marriage. In the event of her re-marriage the children's claims shall continue.

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

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

9. Any minister withdrawing from the Church shall continue to enjoy his rights in this Fund, on condition of his paying annually into the Fund twelve dollars, in addition to the rates previously paid by him.

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

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

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

13. That an actuary be employed to examine the Funds presently existing, and report as to the most equitable way in which the amalgamation can be effected, and that the Treasurers of the several Funds be instructed to furnish the data which such actuary may require.

DISTRIBUTION OF PROBATIONERS.

I. Probationers and Ministers now on the Roll.

(1) The names of Probationers and Ministers on the Roll for the past four years shall be continued on said Roll for three months longer—thereafter, if not settled, to be removed from the Roll.

(2) Those on the Roll for the past three years shall be continued six months longer—thereafter, if not settled, to be removed from the Roll.

(3) Those on the Roll for two years shall be continued for another year and then removed.

II. Probationers and Ministers hereafter to be placed on the Roll.

- (1) Probationers shall be allowed three years on the Roll.
 - (2) Ministers, who resign their charges, shall be allowed two years on the Roll after each resignation.
 - (3) The above regulations, so far as they can be applied, shall refer to Ministers and Licentiates, who come from the Presbyterian Churches in Great Britain and Ireland.
 - (4) Ordained Ministers, who have been received from other Churches, with leave of the Assembly, shall be placed on the Roll for one year.
- III. Probationer's Salary
- Presbyteries are hereby recommended to induce congregations to pay Probationers as liberally as possible—it being understood that the minimum be eight dollars (\$8.00) per week, with board.
- IV. Supply of Vacancies.
- (1) Presbyteries are hereby instructed to regard Probationers as having a prior claim to be heard in vacancies and to secure such hearing for them.
 - (2) Presbyteries are hereby instructed to consider the propriety of appointing Probationers to vacancies for not less than two weeks, in order that the duties of the pastoral office may be attended to by them, as laid down in Minutes of Assembly, 1876, pp. 59, clause 8.
 - (3) Students shall not be appointed to vacancies save in exceptional cases.
 - (4) Presbyteries are enjoined not to report as a vacancy any congregation not prepared to call.
 - (5) Presbyteries are instructed to place all their vacant congregations prepared to call on the list of vacancies, and congregations are allowed to procure their own supply through the Presbytery for half the time, when they so desire.
 - (6) Employment shall hereafter be given by the committee to none but those whose names are transmitted to this Committee through some Presbytery of the Church.

MEMORIAL ON TEMPERANCE.

1. The General Assembly is devoutly thankful to God for the advance made in the direction of Temperance reform in this and other countries and commends the practice of total abstinence to the prayerful consideration of all connected with its congregations, especially the office-bearers thereof.
2. The Assembly expresses its desire to co-operate in all well-directed efforts to mitigate or remove, if possible, the evils of intemperance and prays the Great Head of the Church to bless and prosper all such efforts.

II.—THE WORK OF THE CHURCH.

The ecclesiastical year closing April, 1878, has been a busy year in all departments of Christian work, and a year fruitful beyond previous years.

HOME MISSIONS.—WESTERN SECTION.

The Home Mission Report presented to last General Assembly con-

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tained the following Statistics of the Missionary operations in the Western Section of the Church:—

Mission Fields, 142; Preaching Stations, 355; Supplemented Congregations, 80—representing 89 Churches; Attendance at Mission Stations, 15,345, and at Supplemented Congregations, 9,055.—making a total of 24,400. Families represented in Mission Stations, 5,009, and in Supplemented Congregations, 2,897,—making a total of 7,906. Communicants in Mission Stations, 4,717,—in Supplemented Congregations, 4,436,—making a total of 9,153.

Amount of Stipend contributed by these Mission Stations and Supplemented Congregations towards the support of Ministers and Missionaries, \$46,651, in addition to their annual contributions to the various schemes of the Church.

During the last six months many new fields have been entered, which materially increase the demands made upon the fund. The already large staff of labourers in the North West, and the Ordained Missionaries in British Columbia, Prince Arthur's Landing, Sault Ste Marie, Bracebridge, and the Indian Peninsula, have been increased by appointments to Silver Islet, the Manitoulin Islands, the Maganetawan, Parry Sound, and other important districts. The Rev. Donald Ross, of Lancaster, has also accepted an appointment to the Prince Albert Mission, and leaves for his distant field early in the Spring. Many other applications for additional Missionaries to Manitoba and special fields, have for the present been refused for lack of funds.

At the close of the financial year ending April 30th, 1878, there was a debt of \$5,867 resting upon the Committee.

EASTERN SECTION.

In 1876 the report showed thirty-five vacant charges with only thirteen preachers to supply them; in 1877, thirty-one vacancies and seventeen preachers; and last year but twenty-six vacant charges with thirteen preachers. Of the seventeen preachers reported in last year's statement, three have withdrawn to other fields, one has been an invalid, two remain on the list, and eleven have been inducted as pastors, or located in missionary centres.

Of late years the greater part of our missionary work has been done by young men from the theological schools, with a few lay evangelists, under direction of the Presbyteries. During the summer of 1875 twenty-one were employed; in 1876, thirty-two; in 1877, twenty-six; and now, in 1878, thirty-nine.

FOREIGN MISSIONS.—WESTERN SECTION.

The work assigned to the care of the Western Committee is embraced under three departments:—

1. *Mission to the Indians in the North West Territory.*—"During the year," says the report, "a very encouraging commencement was made near Fort Ellice, of a mission to the Sioux or Dakota Indians, who, some years ago, fled from the United States to British territory. They are among the most intelligent, as well as the most warlike and vigorous of

the Indian races. Rev. Solomon Tunkansuicye, an ordained missionary of the Presbyterian Church, U.S., himself a Sioux, was secured to labour among this branch of his tribe. He arrived in November last, and was well received by the Indians at the Sioux Reserve. The brethren who have met with him have been very favourably impressed with his character and ability. It is too soon to look for fruit, but from the promising auspices under which this mission has begun, we may hope that many of the savages who, goaded on by the wicked treatment of evil men, become a terror to their civilized neighbours, will, under different treatment, listen to the gospel message, and in due time be found sitting at the feet of Jesus, clothed, and in their right mind."

2. *Mission to China.*—The following extract from Mr. McKay's report of work in Formosa, gives a good idea of the way the work is being carried on in that Island.

To-day there are *two hundred and fourteen* names on the communion roll. There are also *thirteen* chapels with a trained native preacher in each, *six* students, *five* elders, and *two* deacons, *two* Bible women, and *seven* schools with about *one hundred* children in all. The schools never seemed so prosperous as to-day. Taking for granted that nothing could be done without the constant aid of the Great Head of the Church, allow me to state the mode of operation here, which I consider brought about the above grand results.

First—*Travelling and dispensing medicines.*—Although the hospital did much in the way of removing prejudices, I am convinced that far more was accomplished in the country, travelling as I did from town to town, from village to village, and in many instances from door to door, endeavouring to heal the sick. Foolish and absurd ideas of foreigners, with innumerable prejudices, were thus actually swept away during the past *six* years.

Second—*Travelling and preaching the Gospel.*—I generally visited a place several times, giving medicines to the people, before saying much about the gospel. When the way was somewhat paved, I went from street to street, from household to household, and often from individual to individual, making known the gospel of salvation. As I thus travelled through town and city, over hill and valley, even into the woods where the savages roamed, I was sneered at as *the crazy barbarian*. Pioneer work in Northern Formosa is finished, as I have preached the everlasting gospel throughout its length and breadth many times.

Third—*Travelling and training young men.*—Wherever I proceeded the young men accompanied me and received almost daily instruction, whether travelling on the road, wandering at the sea-side, or sitting in a chapel. They, too, told the story of redeeming love wherever we chanced to take our stand.

Fourth—*Travelling and appointing a trained helper to take charge of a chapel wherever opened.*—Whenever people in any locality desired further instruction, a native helper was sent to them to follow up the work already accomplished. In this way every step gained was held, and in due time another station was established, and so on until to-day there are *thirteen*.

3. *Mission to Central India.*—The centre of operations is at Indore, a city of nearly 200,000 inhabitants. A glimpse of the work going on there we have in the following words of Mr. Douglas:—"For months," he

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says, "our afternoons and evenings have been occupied in reading the Scriptures, and conversing with native gentlemen on religious subjects. Although many debate the claims of Christianity, yet nearly all who visit us seem to have lost confidence in their own systems. Many are deeply interested, and are studying the Bible in private. The caste influence is the great barrier in the way of all. The educated classes feel it to be a clog to their social and national progress. They acknowledge their bondage, and are longing to be free. In this work we have been greatly aided by our lady assistants, who, after returning home, jaded with the toil of the day, have in the presence of these enquirers, renewed their strength and borne witness to the truth as it is in Christ Jesus."

FINANCES.

"Last year," the Report says, "the total receipts from all sources were \$15,039.18, this year they are \$21,170.74, or an increase of \$6,131.56. It is true, that of this sum, \$1,164 are a donation for a special object, and \$360 will probably appear also in the financial statement of another Committee, but after deducting these items there is an increase from ordinary sources, including the Women's Foreign Missionary Societies, of \$4,807.54.

It may seem strange that notwithstanding this largely augmented revenue the Committee are under the necessity of reporting at the commencement of another year, a debt of \$1,008.83, but this arises from the large amount expended upon the outfit and travelling expenses of missionaries and their families. The item may in future be expected to figure annually in the Foreign Mission Reports, but during the past year \$6,008.32 were thus expended in connection with the missions to India and China, a sum so exceptionally large, that it may be hoped the like will not be reported for some years to come."

EASTERN SECTION.

New Hebrides.—"This mission," says the Report, "has entered on its fourth decade. More than thirty years have passed since its inception by the Presbyterian Church of Nova Scotia, with Dr. Geddie as its first missionary. The first decade had its dark and its bright portion, its time of trial and peril, when the work was one purely of faith and patience and hope, followed by the dawn of a better day, and the gathering in of the first-fruits of a coming harvest. The second was a time of marked success and great progress, more especially on the Island of Aneityum. The third was a time of persistent conflict with the powers of darkness on the surrounding islands, of efforts in great measure baffled, not by unaided heathenism, but by a system of iniquity which quickly developed into gigantic proportions and extending its influence to the whole group, has proved Satan's grand barrier against Christianity. The labour traffic has been and still is carried on under the flags of Christian nations, our own among the number. The death of the devoted Bishop Patteson and of Commodore Goodenough by the exasperated natives in retaliation for the wrongs inflicted by traders, has led to the prohibition of the kidnapping part of the business, and the employment of armed cruisers to enforce

the law; but as these recognize the right of the trader to carry off all whom he can *induce* to go, it gives him a permit to carry off the wife, child and subject who may incline to depart from husband, parent and chief. The terrible wrongs which have thus been committed against the people of all these islands during the last ten years, have come from those who speak the language and profess the religion of the missionaries, and have done more to hinder the work of missions in the New Hebrides and other Polynesian groups, than fifty missionaries could undo in double the time. It is against this horrible system, demoralizing to the natives, destructive to social order and purity, and tending to convert each of those isles of the sea into a miniature pandemonium, that our missionaries have been contending; and the work done has been accomplished against fearful odds—Satanic influences in heathendom itself, and the virulent hostility of the offscouring of Christendom, sustained and rewarded by unrighteous Mammon."

Trinidad.—This mission has entered on its second decade. In 1867 the Rev. J. Moreton opened his school for Hindoo children. Years passed before one convert was baptized. During the past year 70 adults and 25 children have been baptized. The year closed with a debt of \$3,993 against the Foreign Mission work of the eastern section.

MISSION TO LUMBERMEN.

One ordained missionary, (the Rev. Mr. Gandier,) was employed in this work during the lumbering season. He visited 35 shanties, 13 stopping places, 8 depots, and 24 families, preaching 75 times, and finding access to 1,160 persons.

JUVENILE MISSION.

It is the object of this Committee to get the children of our Sabbath Schools interested in the Foreign Mission Work of the Church, trained, as the Report says, "to be earnest lovers of missions, and helpers to the Church in the various branches of her Foreign mission work." The Treasurer, (Miss Agnes Machar) reports receipts during the year (including a small balance from former year,) as \$1,243, and reports also a balance on hand of \$221, after disbursing aid in different directions.

COLLEGES.

The Presbyterian Church in Canada has a chain of Colleges, from Halifax to Manitoba, to be completed, we trust, at no distant day, by a College on the Pacific. At present some are inclined to complain that the Colleges are too many for the membership and wealth of the Church. A good way to ease the burden is that suggested by *Academicus* in his paper in another place in this Year Book. When these Colleges are all endowed, it will be found in after years, that there is around each of them an appropriate field; and that their influence on the future of the Presbyterian Church and of the Dominion also, is destined to be highly beneficial.

Halifax College.—This College has been fortunate to secure for its site ten acres of land on the North West Arm, the "finest property in the immediate vicinity of Halifax," with new building and terraces, walks and grounds, in excellent order, all for \$25,000, about the third of its original

cost. The scheme for raising \$70,000 for the endowment of its chairs, is making good progress. There were 18 students in attendance during last year; but the ordinary revenue shews a deficit of \$1,161.

Montréal College.—The endowment fund for this College amounts to \$42,792, and is yearly increasing, but only at a slow rate. The number of students in training during the past year was 72, of whom 33 were in theology, and 39 in the literary departments. The number of French students has been 16; of whom one has finished his studies for the ministry. There is still a balance of \$5,993 against the ordinary revenue.

Queen's College, Kingston.—For the complete endowment of the University and the Theological Hall, an effort is being put forth, with marked success, to raise \$150,000, of which sum \$60,000 is for theology, \$40,000 for buildings, and \$50,000 for Arts. There were 45 students last session preparing for the ministry. In the ordinary revenue there is a deficiency reported of \$1,930.

Knox College, Toronto.—The Endowment fund of this College now stands at \$51,492. The whole amount collected on the Building fund is \$92,566, leaving yet to be collected, \$38,433. In theology there were in attendance 40 students; in the literary department 27; in the University, preparing for the ministry, 30; which is in all 97, with pastoral work in view. In the ordinary revenue, there is reported a deficiency of about \$1,000.

Manitoba College.—To the secular there has been added a theological department, under Dr. Black and the Rev. James Robertson. In the senior department there were 24 students; but the number studying for the ministry is not specified, any further than that two were prepared to be taken on trial for license. In the ordinary revenue there is a balance of \$96 against the College Local Fund.

FRENCH EVANGELIZATION.

The Presbyterian Church is the only Church at present that has found, to any great extent, a door of entrance into the Province of Quebec for the work of Evangelization. The position and prospects of the work are briefly stated in the last paragraph of the annual report:—"Never at any former period has the work been more hopeful. The power of the priests is evidently on the wane, while there is good reason to believe that many of the better class of them are restless and uneasy under the iron yoke of Rome, and are longing for the day of their deliverance. The people generally are much more accessible, the spirit of persecution is fast disappearing, and the missionaries and colporteurs of the Board enjoy, with few exceptions, perfect immunity in carrying on their work. It must not, however, be forgotten that there still remains very much of the land to be possessed. Nearly a million and a quarter of our French-speaking fellow-subjects are yet in spiritual darkness. Self-interest, the political, social, moral and religious liberties of our children, and the future weal of the Dominion, all demand that the most vigilant and unremitting effort be put forth for their evangelization." During the year, 44 agents, including 15 regularly licensed preachers, were at work in the wide field extending from Nova Scotia to Illinois, U.S.A. The estimated expenditure for 1878-9, is given at \$27,500.

SABBATH SCHOOL

The scope of the Report under this head is wider than what is generally understood by Sabbath schools. It discusses, with cogency, what might be called with strictness the "*Religious Instruction of the young at home and in school during the seven days of the week.*" There is no doubt that it is under this wide aspect the Church should contemplate the great work of educating its children. The hour spent in the Sabbath school is not *all* the work, though it has come to be spoken about as if it were all. The Report takes a wide view of the matter, and refers thus, to the religious education of the young in the public schools:—

"Reference was made in the circular issued to Presbyteries to the wide separation existing between our excellent system of public education and anything like religious instruction from the Bible as a book. In this connection it ought to be observed that the Synod of Hamilton and London appointed a deputation to wait on the Honourable the Minister of Education for Ontario, to solicit that all barriers to the reading of the Bible in school be removed and that the Bible become a text-book. The report of that deputation at the last meeting of Synod goes to show that every possible facility in legislation and arrangement on time table is given to carry out the above petition. This Church, in honor to her convictions, her faith, and her testimony in this matter, is bound to leave no stone unturned, and no legitimate influence unused, to render the law of reading the Bible in our public schools a reality and centre of moral influence. It rests no longer on governments, but on the people and those who are chosen trustees and teachers."

SABBATH OBSERVANCE.

From this report we learn that the sacredness of the Sabbath is well watched by the Christian people of this Dominion. These facts deserve to be noted, (1) That the first attempt to run Sabbath excursion trains in the Dominion, proved a failure. (2) That the Dominion Parliament has declared unanimously (March 4th, 1878) "that the interests of public morality and the physical well-being of the community, require that the Lord's day should be strictly observed by persons engaged in public work, under the control of the Government of Canada, so far as practicable to do so." (3) That the sailing of the Halifax steamer was changed from Sabbath afternoon to the afternoon of Saturday. (4) That the Grenville and Carillon canals have been closed on the Sabbath.

STATE OF RELIGION.

In reply to the enquires sent out, replies have been received from 400 Sessions. The result of these enquiries is the following information. (1) *Family worship* is general, but far from universal. (2) *Communicants*. There is a large number (especially among the young) who adhere to the Church, and may be considered *members* who are not in *full* communion. (3) *Care of the young*. After the age of fifteen, it would seem that the young slip out of church connections till they are found applying for communion. (4) *Special Evangelistic work*. Services have been held in seventy congregations with good results. (5) *Pastoral visitation*. It is recom-

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mended that such visits be an occasion of close personal dealings, especially, with the young about their souls. (6) *Prayer meetings.* There is only one congregation that reports having no prayer-meeting. They are very general, and the attendance varies from 10 to 300.

The report concludes in these words :—

“There is much in this survey to cheer, as there is also to humble us before God. We are growing rapidly in numbers, wealth and power in the land. The Church is being rapidly organized and equipped for her work. The throb of quickening life is being felt in every department. There is evidence that the Holy Ghost is accompanying the ministration of the Word among us with increasing power, that sinners are being converted and saints built up in faith and knowledge, Let the manifestations of Divine favour which we enjoy encourage us to gird up our loins for the great work before us and to the preparation of spirit that is needful. Let us be found with all diligence cleansing ourselves from prevailing sins by which the blessing of God may be restrained. Let us be found in the dust at His feet humbling ourselves to the acknowledgment of these, and in the recognition of our own emptiness and weakness that the power of God may rest upon us. ‘Not by might, nor by power, but by My Spirit, saith the Lord of Hosts :’ Zech. v. 6.”

WIDOWS AND ORPHANS.

There were four distinct funds for Widows and Orphans, which (by recent action of the Assembly) are now united :—

1. Late Presbyterian Church of Canada in connection with Church of Scotland.

(1) Annuitants on the roll	40
(2) Revenue from all sources	\$9,656
(3) Total assets	\$90,207

2. Late Canada Presbyterian Church—

(1) Annuitants on the roll	35
(2) Revenue	\$10,337
(3) Total assets	\$91,616

3. Late Presbyterian Church of the Lower Provinces—

(1) Annuitants on the roll	8
(2) Revenue	\$2,192
(3) Assets	\$24,000

4. Late Presbyterian Church in Lower Provinces in connection with Church of Scotland—

(1) Annuitants	2
(2) Revenue	\$874
(3) Assets	\$ 9,007

Summary of the four funds—

	ANNUITANTS.	REVENUE.	ASSETS.
(1)	40	\$9,656	\$90,207
(2)	35	10,337	91,616
(3)	8	2,192	24,000
(4)	2	874	9,007
Total....	85	\$23,059	\$214,830

AGED AND INFIRM MINISTERS.

1. Western Section.

(1) Annuitants	20
(2) Expenditure	\$4,834
(3) Revenue	3,480
(4) Assets	4,000

It will be seen from the above that this Board is drawing on its capital. Its expenditure is \$1,344 more than its income.

2. Eastern Section.

(1) Annuitants	7
(2) Expenditure	\$1,343
(3) Revenue	1,095
(4) Assets	6,124

This Board also reports a balance against the funds, in the year, of \$247.85.

PRESBYTERIAN RECORD.

The circulation of the "Record" is 33,163. Editors' salaries, \$1,000, Office expenses, \$625. Balance in Bank, 6th June, 1878, \$1,715.

GENERAL STATISTICS.

We miss this year the valuable tabulated summary which was wont to accompany the Report on Statistics, and which is an invariable accompaniment of the Statistical returns of all the Presbyterian Churches. We are left to gather these items from the Report.

Churches and Preaching Stations	1,399
Increase on last year	357
Communicants	60,746
Increase on year	458
Baptisms	9,321
Prayer Meetings	31,125
Ministers and Ordained Missionaries	618

FINANCE.

Stipend promised	\$494,470
Arrears	10,292
Stipend paid	473,188
Congregational purposes	381,687
Colleges	18,008
Home Missions	28,323
Foreign Missions	19,113
Aged Ministers and Widows	6,516
Assembly Fund	8,331
French Evangelization	13,095
Benevolent purposes	59,166
Sabbath Schools	11,586

The total increase, says the report, in all contributions for all purposes in 1877-78, as compared with 1876-77, is \$44,270.99.

"Were the Committee to allow the congregations not reporting, the number of families claiming connection with the Presbyterian Church in Canada would be upwards of 75,000, and the number of communicants nearly 125,000. More than \$615,915 would be the amount promised as stipend; more than ONE MILLION dollars have been expended for congregational purposes; and nearly \$1,300,000 for all objects. ●

"Dealing with the figures received, each family has contributed at the rate of \$8.14 on stipend promised; of \$14.25 on congregational expenditure, and of nearly \$17 for all purposes; while the average contribution per communicant for the same objects, taken in the order given has been \$5, \$8.77, and \$10.42."

"The Honoured Dead."

On the Assembly records were ordered to be put the follow memorials of ministers in the service of the Church who had died during the year.

REV. GEORGE CHEYNE, M.A.

This venerable minister, whose labours in connection with the Presbyterian Church in this country were spread over the long period of nearly forty-seven years, was called to his rest and reward on the 1st April, 1878, in the 76th year of his age. Mr. Cheyne was a native of Aberdeenshire. He was educated at Marischal College, and was ordained by the Presbytery of Strathbogie, in 1831, "to the office of the Ministry in the British Provinces of North America, wherever Providence may cast his lot." He was settled first at Amherstburgh. Thence he removed to Saltfleet and Binbrook, in 1843, where the remainder of his life was spent. In 1844, he connected himself with the branch of the Church, which then took the name of the Presbyterian Church of Canada. He was a man of amiable disposition—a faithful and successful minister of the Gospel. In his declining years he was wont to express his great satisfaction that he had lived to see the union of the churches. He was much respected and beloved.

REV. J. M. ROGER, M.A.

Mr. Roger was also one of the Fathers of the Canadian Church, and few men have left behind them a more honorable record. Mr. Roger was a son of the manse, born in the Parish of Kincardine O'Neil in the year 1807. He was educated at Aberdeen University, where he graduated both in theology and medicine. He came to Canada in 1833, as an ordained missionary, under the auspices of the Glasgow Colonial Society, and shortly after his arrival was settled at Peterborough, where he labored continuously, with more than ordinary diligence and success, for about forty-two years. Mr. Roger's labours were not confined to his own immediate neighborhood. In the early years of his Ministry they extended to

the whole district of which Peterborough was the centre, and in which he was privileged to see a number of flourishing congregations established, in addition to the large and influential one which gathered around himself in the town of Peterborough, and is now known as St. Paul's Church. Mr. Roger retired from the active duties of the Ministry in 1876, retaining the rank of *pastor emeritus*. He died somewhat suddenly on the 8th January last, in the 71st year of his age. While his family were engaged in worship, he received the Master's call. His personal religion was deep and fervent. He was blessed in his Ministry and, no doubt, much good seed sown by him will yet yield abundant fruit.

REV. JAMES ROSS.

The Rev. James Ross, of Grand River, Cape Breton, died on the 12th July, 1877. He was a native of Scotland, and came to this country a licentiate from the Free Church, in the year 1851. For a time he laboured with great faithfulness in the Presbytery of Pictou, and afterwards in the Island of Cape Breton, where he was ordained and inducted to the charge of Grand River congregation. During the twenty-three years of his pastorate, Mr. Ross was regular in his attendance upon the Church Courts, took an active part in their proceedings, and endeared himself to his brethren in the ministry, and the people under his charge, by his amiable and straightforward character.

REV. DAVID TAYLOR.

On Sabbath, 28th April, 1878, this esteemed minister died very suddenly as he was entering the hall in which he was about to preach. He had been in seemingly good health up to the very moment when he was summoned into the Master's presence. Had he been spared a little longer he would have preached from the text: "When the Son of Man shall come in His glory, with all the holy angels with Him," etc. Now, he being dead, speaketh to all of us from another text: "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Mr. Taylor came from Scotland about six years ago, when he was inducted to the charge of Spencerville, Ontario. He was one of the first ministers of our Church who resigned a charge in order to facilitate a redistribution of charges, for which the Union had opened the way. He had only been settled at Bass River, N. B., seven months, and was about fifty years of age at the time of his death, which was deeply regretted by his co-Presbyters and a much attached congregation.

REV. ANDREW DRYBURGH.

Mr. Dryburgh, minister of Hawkesville and Elmira, Ontario, died on the 6th May, last, in the 47th year of his age. He was a native of Pathhead, Kirkcaldy, Scotland, and prosecuted his classical studies at the Universities of St. Andrew's and Edinburgh. He received his theological training in the New College, Edinburgh, under Principal Cunningham. After being licensed, he was employed for a number of years in teaching. Although a man of vigorous mind and splendid scholarship, and, withal, earnestly desirous to serve Christ in the ministry of the Gospel, he never was inducted to a charge until he came to Canada, a short time ago. He was an honest and devout Christian, beloved by all who knew him.

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

For reasons, on which we do not presume to give any opinion, the officials of this Church refuse to give their roll of Synod.

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

OFFICERS OF PRESBYTERY.

REV. P. GALBRAITH, *Moderator.* REV. ROBERT McCUNN, *Clerk.*

CONGREGATIONS.	MINISTERS.	POST OFFICES.
1. Barney's River & Lochaber	A. J. McKichan	Barney Riv., Pictou, N.S.
2. West Branch, East River...	P. Galbraith	Hopewell
3. East Branch, East River...	W. McMillan	Springville, East Branch, E. R., N.S.
4. Gairloch	D. McKay	Gairloch, Glengarry, N.S.
5. McClennan's Mountain	Wm. Stewart	New Glasgow, "
6. New Glasgow	Vacant	New Glasgow, "
7. Pictou	A. Herdman, M.A.	Pictou, "
8. River John	Robert McCunn, M.A.	River John, "
9. Roger's Hill, & Cape John.	James W. Fraser	Roger's Hill, "
10. Stellarton and Westville...	Charles Dunn	Stellarton, "
11. Saltsprings	Vacant	West River Station, "
12. Earleton & West Branch, } River John	Vacant	Earleton, "

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

MINISTERS.	CONGREGATIONS.	POST OFFICES.
John Gillespie	Milton	Milton, Ont., Canada.
Robert Acheson, E.C.	Stamford	Stamford, "
W. H. Andrew	Galt	Galt, "
Wm. Findley, D.D.	Williamsford, etc.	Chesley, "

* These three Presbyteries following take rank as Presbyteries belonging to Churches outside the Dominion, and should in strict correctness appear under their own Supreme Courts, where these appear in another place. It is, however, to be noted, that though for convenience, their names appear here, their enumeration is made in the statistical tables of their respective Synods in Ireland and the United States.

**Presbytery of Stamford in connection with the
United Pres. Ch. of North America—Con.**

MINISTERS.	CONGREGATIONS.	POST OFFICE.
CORRESPONDENTS.	VACANCIES.	
Adam Telfer	Telfer	Telfer, "
John Shortreed	Walton	Walton, "
WITHOUT CHARGE.		
Thomas Hannay, D.D. ....	.....	Sullivan, "

**Presbytery of New Brunswick and Nova Scotia, in
connection with the Ref. Pres. Ch. in Ireland.**

1. Vacant..... Corwallis, N. S.
2. Robert Stewart Wilmot, N. S.
3. A. McL. Stavelly St. John, N. B.
4. James R. Lawson..... Barnseville, N. B.

“The Honoured Dead.”

THE REV. WILLIAM SOMMERVILLE.

Mr. Sommerville was born at Rathfriland, Co. Down, Ireland, on the 1st July, 1800. He was a graduate of the University of Glasgow, and studied Divinity in the same city, in the Hall of the Reformed Presbyterian Church. When licensed in 1831, he came out to Nova Scotia where he laboured until his death, September 28th, 1878. In his early years in Nova Scotia, ministers were few, and he ministered to Presbyterians generally over a very extensive district, when however others came into the field the lines were more strictly drawn. Mr. Sommerville belonged to the strictest sect of the Covenanters, and never concealed for a moment what he was. A more conscientious man never breathed. The man who differed from him, and who was manly enough to defend his position, was a man whom Mr. Sommerville respected, but he despised the man who differed and who for the sake of peace would not stand up for his differences. He was a fearless controversialist; it seemed to be meat and drink to him to meet with a man with whom he could measure swords. His pen was seldom at rest, sometimes in the newspapers, sometimes in a pamphlet, sometimes in the bound volume. Now it was the Arminian tenets of the

followers of Wesley that he was controverting, now it was the practices of the Baptists, and now he was fighting valiantly for the exclusive use of the Psalms as matter of praise in public worship. At the same time he was an eminent preacher of the truth as it is in Jesus. He was a sound scholar and was apt in illustration. His removal leaves a great gap, for he was a leader of men, and one of the pioneers of the Province. He leaves one son in the ministry, Robert McGowan Sommerville, who for some years past has been and still is pastor of one of the largest and most influential congregations of his denomination in the City of New York. Of the departed father it may be said as emphatically as Morton said of Knox, that "he never feared the face of man."

Eastern Presbytery in connection with the General Ref. Pres. Synod, North America.

1. Mr. Brownell..... Murray's Corners, N. B.
2. Samuel D. Yates .. Amherst, Goose River and Herbert, N. S.

Vacant Congregations — Shemogue, etc., N. B.; Sackville, N. B.; Nappan, N. S.

Presbyterian Churches in the United States of America.

This year we have endeavoured to have more room than usual for the American General Assemblies. In the Proceedings and Reports of these Courts there is very much that ought to be known by us in Canada. We only regret, that the limited space at our disposal will not permit us to draw, as largely as we would wish, on the abundant and interesting material that is ready for our use in several volumes of Minutes, Reports, &c., placed as usual, through the kindness of the Assembly Clerks, in our hands.

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

OFFICERS.

- Rev. Francis L. Patton, D.D., Moderator, Chicago, Ill.
 Rev. Edwin F. Hatfield, D.D., Stated Clerk and Treasurer, No.
 149 West Thirty-Fourth Street, New York, N.Y.
 Rev. Cyrus Dickson, D.D., Permanent Clerk, No. 23 Centre Street,
 New York, N.Y.

Rev. Thomas Ralston Smith, D.D.,
 Rev. Benjamin M. Goldsmith,
 Rev. Edward H. Robbins,
 Rev. John W. Dinsmore, } Temporary Clerks.

The General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the Third Presbyterian Church of the City of Pittsburgh, Pennsylvania, on Thursday, the 16th day of May, A.D. 1878, at 11 o'clock A.M., and, in the absence of Rev. James Eells, D.D., the Moderator of the last Assembly, was opened with a sermon, by the Rev. Edward D. Morris, D.D., the Moderator of the Assembly of 1875, the last Moderator present, on Ephesians i. 10: "That, in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

Among the Proceedings and Reports there occur various resolutions and statements of great interest to other churches of the Evangelical faith.

THE BAPTIZED CHILDREN OF THE CHURCH.

It was *Resolved*, That the third Sabbath of every June be suggested to the churches of the Assembly, as a day of Special services for Sabbath schools; and that it be recommended that a sermon be preached on that day to the baptized children of the church, and those connected with the Sabbath and Mission schools; also that one weekly prayer-meeting in each month be held in behalf of the baptized children.

PURE LITERATURE.

It was *Resolved*, That in view of the fact, that "the prince of the power of the air, the spirit that worketh in the children of disobedience" is, at the present day, employing, with peculiar malignity and vigor, the power of the press, in disseminating error in doctrine and the vilest impurity of morals; that his agents are spreading broadcast over the land, through the post-office, through the newsboys on the streets, and in the cars and other places, obscene and debauching prints and publications; and that the family, the counting-room, the workshop, the schools and seminaries are invaded by this instrumentality of evil, stealthily and diligently disseminated, it becomes the Church to counteract this dire evil, by providing and distributing a pure and attractive Christian literature.

DANGERS FROM ROMANISM.

It was *Resolved*, That no principle has been better established, in regard to this nation, than the entire separation of the Church and the State; and that the State has no more right to compel by taxation one of its citizens to contribute money to the building up and advancing of the Roman Catholic or any other denomination, than it has to compel us to unite with their Church; and that moneys or grants should not be appropriated to any denominational institution, or any institution of any kind which is not connected with and under the control of the State.

That at this time it behoves all our people to be watchful on this

subject, when the declared policy and principle of the Roman Catholic Church is, that a separation of Church and State is under its curse, and it is labouring to secure a union to advance its power.

SECULAR PRESS.

It was *Resolved*, That the General Assembly recognize with great satisfaction the enterprise of the secular press in obtaining and publishing religious and ecclesiastical news, and also the ability with which it discusses and advocates measures in promotion of education, sound morals, and good order. At the same time the Assembly beg leave to call the attention of those who control the secular press, to the propriety and duty of giving less prominence to the details of crime, especially of all forms of licentiousness, as their publication tends to destroy delicacy of feeling, to corrupt the public mind, and to make that familiar and less repulsive which should always be viewed with abhorrence.

ADVICE TO MINISTERS WHO HAVE DIFFICULTIES ABOUT THE STANDARDS.

While in accordance with complete freedom of conscience, the General Assembly would urge upon all fidelity to our doctrinal Standards, they would, at the same time, earnestly advise any one who may entertain views irreconcilable with our Standards, to take the authorized course, after consultation with his Presbytery, and peacefully withdraw from the ministry of our Church.

PUBLIC SPEAKING AND TEACHING OF WOMEN.

It was *Resolved*, That the Assembly holds that 1 Corinthians xiv. 33-37, and 1 Timothy ii. 11-13, do prohibit the fulfilling by women of the offices of public preachers in the regular assemblies of the Church. At the same time, the Assembly find great pleasure in calling attention to the enlarging efforts and the growing influence of the women of the Presbyterian Church, in the work committed to the denomination; and point with peculiar satisfaction and emphatic approbation to the noble record, to which these women are daily adding by their efficiency and devotion.

STATE OF RELIGION WITHIN THE BOUNDS OF THE ASSEMBLY.

The Report speaks hopefully; and takes as the motto for this year—“Then had the Churches rest... and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.” It thus speaks on

REVIVALS.

For the work to be done, one regiment of Cromwell's “Ironsides” was worth ten regiments of undisciplined levies. The Church should never forget that God in his Word lays fully as much stress upon sanctification as upon regeneration. And if it be true, as the Presbyterian reports seem to indicate, that our beloved Church, generally, the past year, has been growing in sanctification, she should give to God, through the Spirit, the highest praise; and she should gird her loins for a greater work for Christ than she has ever hitherto done.

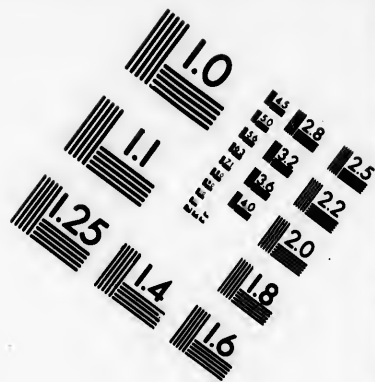
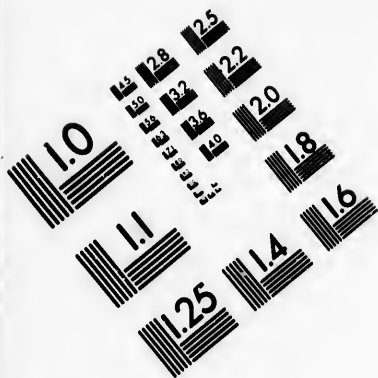
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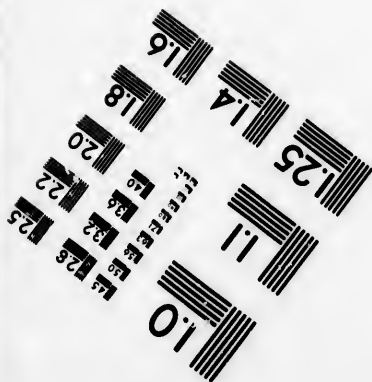
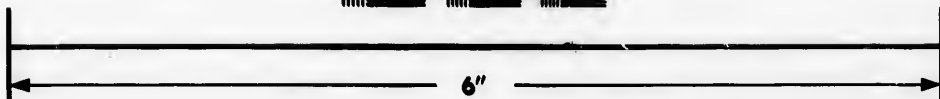
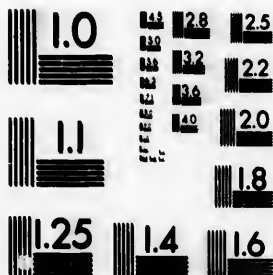
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TEMPERANCE.

Another is the great temperance revival that has swept over the land, and of which a very large number of the Presbyterian reports make grateful mention. Some of the reports speak of the temperance revivals in the congregations of their Presbyteries as the results of the religious revivals of the previous year. Others speak of them as resulting in religious revivals. And all speak of them (as cause or effect), as having a direct connection with, and an important bearing upon, religion. It thus appears that the conscience of the Church has been quickened and enlightened to an unwonted degree to the evil of Intemperance, and to the duty, in all possible, legitimate, and Christian ways, of arraying Christians individually, and the Church as a whole, against this gigantic evil. And if this shall be done, the outlook in this direction is bright and hopeful.

BENEVOLENCE.

Another is, that notwithstanding the continued stringency of the times, pressing so heavily and for so long a time upon all our people, the rich and the poor, there has been no serious diminution of the benevolences of the Church. She has continued to send the Gospel to the heathen abroad, and to the destitute at home. She has continued to help her poor sons to prepare to preach the Gospel. She has continued to help to build houses of worship for churches too poor to build for themselves. She has continued to send her colporteurs with the Bread of Life to the famishing in the wilderness. And she has continued to relieve the distress of the aged and suffering ministers and their families.

DISCOURAGEMENTS AND DANGERS.

In some places, where there have been exciting temperance revivals, there is a tendency to separate temperance from religion, or rather, to make temperance religion—the only necessary religion; and that there is a wide-spread and spreading spirit of scepticism as to the inspiration of the Scriptures, the person and work of Christ, and other fundamental doctrines of our holy religion, that bodes great danger to the Church.

Touching these two dangers, your Committee beg to say: *First*, That the only hope of the success of the temperance reformation is in its alliance with religion—the religion of Jesus Christ. Our ministers and members should firmly hold, distinctly teach, and boldly proclaim, that temperance is not religion; that a reformed man is not a saved man; that salvation is only by faith in the Lord Jesus Christ; that a reclaimed drunkard can be sure of not relapsing into drunkenness only by becoming a Christian. We believe that all compromises on this subject are dangerous in the extreme; to the reformed in tempting him to rest on a false foundation, and to the Church in weakening the integrity of her faith. *Second*, That in these sceptical times, when scepticism is in the air, and when to a degree that few of us, perhaps, are willing to admit, sceptical doubts are troubling the minds of vast numbers of the people, it behooves us who hold the faith of Jesus Christ to hold it fast. It is not a time for speculations, apologies, and compromises. The Bible is the inspired Word of God, or it is not. If it is not, it is of no more authority to us

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than the Mahomedan Koran, or the Hindoo Shasters; and Jesus Christ and redemption, heaven and hell, are delusions and lies. But if it is, its revelations and doctrines are true, and infinitely important. We believe it is—we know it is. And we, who preach its doctrines, should preach them confidently, boldly, aggressively. It is to be feared that in some of our pulpits this is not done. It is to be feared that some of our preachers ignore the bone and sinew, the marrow and fatness of the Gospel, and preach only or chiefly the glittering generalities of a sentimental religion that makes a mockery of the cross of Christ. And it is to be feared that some of our people have lost their love for and their faith in the glorious old saving doctrines of the Gospel, as they are embodied in our Confession and Catechisms; and so have lost all relish for them themselves, and all desire to teach them to their children. We call attention to this, and do most earnestly urge upon the whole Church, ministers and people, to stand fast by the Bible as the inspired Word of God, and to contend earnestly for the faith once delivered to the saints.

COMPARATIVE SUMMARY

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

	1873.	1874.	1875.	1876.	1877.	1878.
Synods	35	35	36	36	37	37
Presbyteries . . .	172	174	173	172	175	178
Candidates	770	767	676	705	672	636
Licentiates	348	309	304	324	321	331
Ministers	4,534	4,597	4,706	4,744	4,801	4,901
Licensures	156	140	167	159	152	178
Ordinations	135	159	157	137	133	157
Installations . . .	414	354	336	255	240	239
Pas. Dissolut'ns.	260	278	278	253	224	201
Min. received . . .	75	55	49	53	59	49
Min. dismissed . .	23	26	23	27	32	21
Min. deceased . . .	91	85	76	85	97	79
Churches	4,802	4,946	4,999	5,077	5,153	5,269
" organ'd.	170	174	128	113	106	164
" diss'l'd.	56	63	54	58	53	47
" received	6	11	7	3	2	6
" dismis'd	8	8	9	6	2	2
Added exam.	26,698	36,971	32,059	48,240	43,068	32,277
" certi	20,266	23,096	20,385	22,493	20,702	21,683
Communc'ts.	472,023	495,634	506,034	535,210	557,674	567,955
Baptisms ad.	8,456	11,682	10,646	15,753	15,263	11,610
" in.	16,698	18,838	17,694	18,987	18,092	19,226
S. S. mem..	482,762	516,971	520,452	555,347	531,606	599,282

CONTRIBUTIONS.

Home Miss..	\$433,522	\$416,067	\$501,608	\$314,693	\$393,294	\$383,434
Foreign " . .	392,996	508,520	412,716	399,767	418,379	370,772
Education . . .	253,583	243,952	381,424	81,182	185,656	95,847

Publication..	\$54,893	\$61,605	\$51,464	\$36,945	\$33,645	\$30,781	
Ch. Erection.	190,165	145,068	277,091	76,335	120,932	97,565	
Relief Fund.	77,726	73,927	75,642	60,845	53,851	52,268	
Freedmen...	50,538	47,419	44,592	39,810	43,016	43,583	
Sustentation	58,636	63,115	41,406	33,421	23,956	19,946	
G. Assembly	31,653	36,435	39,654	33,498	33,863	40,452	
Min. Salary..	3,151,767	.....	.....	.....	.....	.....
Congreg....	} 4,926,551	{	6,642,108	6,903,526	6,633,577	6,273,218	6,333,659
Miscel. ...			882,576	897,481	1,100,150	765,551	813,649
Total....	\$9,662,030	9,120,792	9,626,594	8,810,223	8,295,361	8,281,956	

II. PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTH).

OFFICERS.

- Rev. Thomas E. Peck, D.D., Moderator, Roanoke.
 Rev. Joseph R. Wilson, D.D., Stated Clerk and Treasurer, Wilmington, N.C.
 Rev. William Brown, D.D., Permanent Clerk, Richmond, Va.

The General Assembly of the Presbyterian Church in the United States met, agreeably to appointment, in the First Presbyterian Church, in the City of Knoxville, Tennessee, on the third Thursday, 16th of May, 1878, at 11 o'clock a. m., and was opened with a sermon by the Moderator, Rev. C. A. Stillman, D.D., on 1 Corinthians, iv. 20: "For the Kingdom of God is not in word, but in power."

LAY EVANGELISTS.

The General Assembly, whilst recognizing the fact that there are spheres of Christian labour, which private Christians as well as Ruling Elders may profitably and lawfully occupy, yet feels called upon to give its solemn protest against the practice, now becoming general, of men who have never been ordained nor licensed to preach the gospel, engaging in that peculiar function of the Christian ministry; and earnestly urge all our ministers and people to avoid encouraging the same, whether by active co-operation or otherwise.

The plain teaching of our standards is, that, "The Word of God is to be preached only by such as are sufficiently gifted, and also duly approved and called to that office."—Larger Catechism, Q. 158. Indeed, the whole doctrine of our Church as to the ministry, and the regulations under which men are inducted into it, show that in addition to the call of God, the authority of the Church is necessary to call and appoint them to this work, whether as Pastors or Evangelists—and no amount of apparent or even real good which may be connected with the labours of unauthorized preachers or evangelists can justify us in dishonouring the ordinance of Christ, and by this means undermining His Church.

BAPTISM OF DYING PERSONS.

The Presbytery of Potosi, asking: "Is it agreeable to the faith and practice of the Presbyterian Church for a minister of the gospel to administer the sacrament of baptism to an adult, *in extremis*, in case said person professes faith in Christ, without being received into church membership?"

To this inquiry it is answered:

1. That the Assembly does not question the right of pastors to administer the ordinance of baptism to any who make a credible profession of faith in Christ, but advises the exercise of great care and prudence in teaching such adult applicants as are in extreme illness the true use and meaning of this ordinance, in order that no countenance be given to the doctrine of baptismal regeneration.

2. As to use of baptism in admitting such persons into the the Church, see Larger Catechism, Q. 165, 166, especially the clause "whereby the parties baptized are solemnly admitted into the visible Church," and "Baptism is not to be administered to any out of the visible Church."

STATE OF RELIGION.

The Report says, that some painful facts are disclosed as to the spiritual condition of the churches, and the evils which beset them. The spirit of worldliness which taints the profession of so many, the greed of gain which everywhere confronts the friend of Zion, the prevalence of intemperance and its kindred vices, from which professing Christians themselves are not all free, the deplorable desecration of the Sabbath, the neglect of the prayer meeting, of family worship and of household training, the lack of the grace of giving, the mad race for wealth, the persistent indulgence in demoralizing amusements, and the marked decline of spirituality and zeal for Christ, have—not everywhere—but in far too many portions of the Church, grievously saddened the hearts of God's friends, and hindered their efforts for the advancement of His kingdom.

But on the other hand, and as a pleasing offset to this gloomy picture, the cheering report comes up from almost every quarter that *the Lord is in the midst of His Church*—not always, indeed, in the powerful outpouring of His Spirit in the awakening and conversion of sinners; not always in the signal triumphs of His grace in the overthrow of error, and the capture of the strongholds of sin; not always even in the visible enlargement and progress of His Church; but always in the unswerving fidelity to truth and duty of those whom He has placed as watchmen upon her walls; in the steadfast devotion, even amid abounding temptation, of those who have been appointed to uphold the hands of these leaders of the sacramental hosts, and in the consecrated spirit of the godly men and saintly women composing her membership; who, having given themselves to God, withhold nothing of means, or effort, or time, or prayer, or sacrifice, that will minister to His glory in the growth, purity, stability, and prosperity of His kingdom. The faithfulness and zeal of these officers and members are evinced, not only in their unflinching opposition to error and maintenance of "the truth as it is in Jesus," but also in their successful endeavours to sustain the ordinances of religion, and extend to the perishing the means of grace. Besides the testimony which they

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bear against every form of sin, the gratifying fact is emphasized in many of these reports, and distinctly stated or implied in them all, that all the outward and ordinary means which God has appointed to be used in His Church, and which He has been pleased to bless to her growth and purity, have everywhere been faithfully administered. With comparatively few exceptions, all our churches are supplied, more or less frequently, with the ordinances of God's house. Parents, more generally than heretofore, have been faithful in presenting their children for baptism. Attendance upon the services of the sanctuary is represented as improving. Efforts for the evangelization of the coloured people have been made wherever a disposition has been manifested to receive the ministration of the word from us. A growing interest in Sabbath Schools is reported by many Presbyteries; and this important nursery of the Church is not only organized in every place where it is practicable, but is industriously worked, and with gratifying results; one Presbytery (Augusta) reporting that a large proportion of those added to the rolls of its churches during the year were received from the Sabbath School. These schools are for the most part under the control of the Session, and in all of them, so far as reported, the Shorter Catechism is taught.

GENERAL VIEW OF THE PRESBYTERIAN CHURCH (SOUTH).

Synods	12
Presbyteries	64
Ministers and Licentiates	1,117
Candidates	145
Churches	1,878
Licensures	41
Ordinations	55
Installations	71
Pastoral relations dissolved	49
Churches organized	47
Churches dissolved	24
Churches received from other denominations ..	2
Churches dismissed to other denominations ...	3
Ministers received from other denominations ...	7
Ministers dismissed to other denominations ...	5
Number of Ruling Elders	5,428
Number of Deacons	3,452
Members added on examination	6,375
Members added on certificate	3,471
Whole number of communicants	114,578
Adults baptized	2,135
Infants baptized	4,561
Number of baptized non-communicants	24,968
Children in Sabbath Schools and Bible Classes..	68,121
CONTRIBUTIONS.	
Sustentation	\$27,327
Evangelistic Fund	12,689
Invalid Fund	9,042

Foreign Missions.....	\$34,939
Education.....	85,028
Publication.....	14,226
Presbyterial.....	12,146
Pastors' Salaries.....	532,502
Congregational.....	803,814
Miscellaneous.....	50,258
Total.....	\$1,030,971

III. GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA (DUTCH).

OFFICERS.

- Rev. Jacob Chamberlain, President.
- Rev. G. H. Mandeville, Assessor.
- Rev. E. H. Fairchild,
- Rev. Abram J. Martine, } Clerks *pro tem.*
- Rev. Paul Van Cleff, Jersey City, N. J., Stated Clerk.

The General Synod of the Reformed Church in America convened in the Reformed Church, in the City of Utica, N.Y., on Wednesday, the fifth day of June, in the year of our Lord one thousand eight hundred and seventy-eight. The session continued from the fifth until the thirteenth day of June, inclusive.

The President being absent, the Synod was opened with prayer by Rev. Isaac S. Hartley, Assessor of last Synod. Rev. Rufus W. Clark, President of the last General Synod, preached the Synodical Sermon on the evening of the first day of the Session, from 2 Cor. v. 20: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

PRAYER FOR STUDENTS.

Resolved, That the last Thursday in January be observed as a day of prayer for young men who are pursuing their studies in colleges and seminaries of learning, and that on the preceding Sabbath the pastors of our Churches be requested to preach on the religious training of the young in the family.

LAY EVANGELISTS.

Resolved, That a special committee, who shall report to the next General Synod, be appointed to take into consideration the subject of a method whereby such men as show themselves to be possessed of special qualifications for the work of an evangelist, and are evidently called of God to serve in this capacity in His kingdom, may prosecute their work in connection with our Church, without investiture with the full ministerial office, but under proper ecclesiastical authorization and superintendence.

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A MACEDONIAN CRY.

The Foreign Mission Report says:—There has been an increased call from the heathen. Thousands have come, not figuratively, but literally, begging to be taught. Instead of Missionary tours to look up audiences, and find men willing to be preached to, audiences go about hunting a Missionary to preach to them. If the first consideration just presented shows the will of the Church, this *shows the will of the heathen.*

STATE OF RELIGION.

At the present moment we see a relative abatement of conversions, but yet there is vigorous progress—an average addition from the world of more than seven to each of the churches of the Synod of New Brunswick, and of nearly nine in the aggregate to the churches of the other Synods, leaving an average of eight received from the world into each church of the whole denomination. But along this average what a variety! One hundred and five churches report marked and refreshing accessions; two only specify a work of unusual magnitude, and one hundred and eighteen, by their own showing, find themselves with a communion slightly diminished. . . . It is harder to care for the golden grain than to sow the seed. We may do that beside all waters; but the harvest must be guarded from the rats, and the tender vines from the little foxes; and sheltered from the storm and kept from the mildew and the thief. Let then the churches have rest, and be trained in prayers and charity and good works, that so "Walking in the fear of the Lord and the comfort of the Holy Ghost they may be edified and multiplied," while the same may provoke to love and to good works the others, whose privilege it is to attain even a larger blessing for themselves.

The tables indicate that the turning point may have come in the contributions for religious and benevolent purposes, since the amount is 2½ per cent. in advance of the last year. Let us hope that common gratitude to God for the smallest relief from commercial depression, will lead us to see how much better it is to invest our means for Christ's kingdom by voluntary act, than to lay up our earnings for the stroke of the Sheriff's hammer, or for the Receiver's purse. Let us begin to save more money by putting it where it cannot be lost, as it has always proved too likely to be, when diverted from its best uses. Many forms of expenditure do not admit of retrenchment. A man who has laid out largely in the necessary expense of preparing, fertilizing, and planting, cannot retrench by withholding the labour needed to care for and secure the crop. Less bread cannot be bought where new children are added to the board, nor can Missions with families and schools be broken up to be resumed without evil vastly greater than that of borrowing the current funds indispensable to the continued life of the effort.

To conclude, let us think of our muster roll of to-day. More than five hundred strong of educated ministers, of organized Churches, in living union with the glorified Saviour, in vital communion with the divine Spirit. In a year in which God has opened the windows of heaven and poured out a blessing so great that there has not been room to receive it, with "our barns filled with plenty, and presses bursting out with new wine," what do we think of debts unpaid to Missionaries and to students

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of Theology, and of Missions without extension or even reinforcement. The question is not, Is it not a shame? but the question for each one should be, Where is the shame? Let every one, whether on the "walls of Zion," or in the "tents of Jacob," decide for himself his relations to that question. And who can tell how far the faithful dealing with such a question will re-act? It is not so much, where we are, as what we are. The germs and the potentialities of Waterloo were all contained in the ragged recruits and the raw regiments of Wellington, mustered for the Peninsular campaign, developed by training and fidelity to their post.

If then we do not pay what we owe to the Lord, nor gather in His wanderers, nor heal those that are hurt, it is not that we are weak or poor or the times will not allow it. We are five hundred strong, occupying in our lot the most important and privileged section of territory, in the judgment of many, under the blue sky. Let us follow marching orders and we shall see if we cannot do all things through Christ which strengthens us.

SUMMARY VIEW.

Classes or Presbyteries ..	33	Catechumens	24,445
Churches	505	Sabbath Schools	638
Ministers	542	Scholars	80,000
Families	43,000	Contributions for religious	
Communicants	78,666	and benevolent purposes	\$203,102
Received on Confession..	3,943	Contributions for Congre-	
Received on Certificate ..	1,966	gational purposes	\$788,223
Baptism—Infants	3,874	Total Contributions .	\$991,325
Baptism—Adults	1,044		

IV. ASSOCIATE REFORMED SYNOD OF THE SOUTH.

OFFICERS.

Rev. W. S. Moffatt, Ohio, Moderator.
 Rev. J. Boyce, Due West, S. C. Clerk.

The Associate Reformed Synod of the South met, agreeably to adjournment, at 11 a. m., Thursday, the 15th of August, 1878, at New Lebanon, Monroe County, W. Va., the Rev. J. H. Simpson's charge, and was opened with a sermon by the Rev. William L. Pressly, the retiring Moderator, from 2 Cor. i. 4, "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God," and was constituted with prayer by the Rev. Horatio Thompson, D.D.

The Rev. W. S. Moffatt, of the Ohio Presbytery, was chosen Moderator.

CHURCH DISCIPLINE.

On motion of Dr. J. E. Pressly, Dr. Boyce was appointed to preach at next Synod, a sermon on "Church Discipline as a Divine Ordinance, and its wise Adaptation to that End."

SABBATH SCHOOLS.

In order that the work of the Sabbath School may be kept subordinated to the Church, ministers and elders should be exhorted not only to take the general oversight of them, but to carefully examine what is taught therein.

In order that the word of God may be taught in its truth and spirit, no others than those of acknowledged piety should be employed as teachers of the children, as they are the hope of the Church.

Every effort should be made to give the Sabbath School that degree of gravity and seriousness that become the day, place, and the subject-matter of its lessons.

We reiterate our convictions as to the importance of having the youth of the church brought up in the nurture and admonition of the Lord, it not being enough that they be religiously trained in the loose sense of the term, but that that training should be just such as the Word of God warrants, such as their spiritual wants require, and such as would make them in due time reliable members of the Church.

We would warn our people in relation to the means of instruction. Some of our modern appliances are objectionable, while others are of doubtful propriety. It is to be hoped that due care will be taken with regard to the selection of books, inasmuch as some of our Sabbath School literature partakes too much of fiction and romance to make it safe to use it.

SYSTEMATIC GIVING.

It was *Resolved*, That pastors be required to preach to their congregations on the subject of giving and of systematic benevolence on the first of November next.

STATE OF RELIGION.

Cordial relations exist between pastors and people.

Pastors have been faithful in their spiritual labours, and congregations are making efforts to more punctually meet their pecuniary obligations to their pastors.

Although no remarkable outpourings of the Spirit have taken place, yet we notice an increased interest in the Word and Ordinances, and an encouraging increase of membership.

Sabbath Schools are rather in a more flourishing condition than usual. The blessings of Providence have been bountifully bestowed upon the hands of the tiller of the soil.

It is with unfeigned pleasure that we notice so many young men consecrating themselves to the work of the ministry, taking the place of those who have fallen by death, or are laid aside by disease and infirmities.

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V. CUMBERLAND PRESBYTERIAN CHURCH.

OFFICERS.

Rev. D. E. Bushnell, D.D., Moderator, San Jose, Cal.
 Ruling Elder, John Frizzell, Stated Clerk, Nashville, Tenn.
 Rev. J. M. Hubbert, Assistant Clerk, Lebanon, Tenn.
 Board of Publication, Treasurer, Nashville, Tenn.

The Forty-eighth General Assembly of the Cumberland Presbyterian Church met, according to appointment, on Thursday, the 16th of May, 1878, at 11 o'clock, a. m., in the Cumberland Presbyterian Church, at Lebanon, Tennessee, and was opened with a sermon by Rev. A. B. Miller, D.D., Moderator of the last General Assembly, from Joshua xiii. 1: "There remaineth yet very much land to be possessed."

The General Assembly was then constituted with prayer by Rev. Richard Beard, D.D., of the Presbytery of Lebanon.

The General Assembly then proceeded to the election of Moderator, which resulted in the unanimous choice of Rev. D. E. Bushnell, a Commissioner from the Presbytery of California, of the Synod of Pacific.

TEMPERANCE.

Report, as a whole, was adopted as follows:

Your Committee on Temperance respectfully report the following, viz.: We believe the manufacture, sale, and use of intoxicating liquors as a beverage, to be the giant evil of the age—the curse of curses. The entire tendency of this traffic is to debauch and impoverish the country morally, socially, intellectually, and financially; that it is the cause of nearly nine-tenths of all the crime, pauperism, and misery that curse our country. The spiritual dearth that pervades the church, is in a great measure traceable to the whisky traffic. There are one hundred and ninety thousand liquor shops in this country, filled with patrons, many of whom are members of some church. The ruin wrought by these agents of death and destruction has more than kept pace with the work of saving the poor drunkard. In spite of the grandest religious and moral effort of a half century, with its wonderful trophies of grace, these grog-shops are filled with patrons, and our courts and prisons with the fruits of the accursed traffic. They make drunkards faster than all the churches and temperance societies can save them. Indeed, the record of the whisky traffic is a record of crime. It is the more sad, when we remember that these agents of death and moral desolation are established and carried on under the authority of the Commonwealth, are clothed with legal sanction and fostered by the State. In view of the enormity of the evils of this traffic:

Resolved, That we do most heartily endorse and approve every laudable effort that is being made for its suppression, and recommend that all our ministers and members co-operate with every movement that may work for the accomplishment of this glorious end.

2. That we recognize the right of the State to make and enforce laws to regulate, modify, restrict, or abolish the whisky traffic.

3. That it is the mind of the General Assembly that no man can claim license to deal in intoxicating liquors as a beverage, as a matter of right, and that no State can grant such license as a matter of moral right.

4. That we disapprove of any and every attempt to repeal our Sunday laws, and put the whisky traffic upon an equal footing with other branches of trade or industry.

5. That we do greatly rejoice in the success of those engaged in the temperance reform, and give thanks to our Father in heaven for the good results that have attended their efforts.

STATE OF RELIGION.

That we find some things existing as great hindrances to the advancement of the cause of the Master, to which we would call your most earnest attention, viz., the large number of ministers connected with many of your Presbyteries who are wholly or partially employed in secular work, while perhaps an equally large number of congregations are wholly destitute, or but poorly supplied with the word and ordinances, and are perishing for want of the training and ministrations which the faithful minister of Christ alone can give. We will all agree this ought not to be; that every called ambassador of Jesus Christ should be consecrated wholly to the work of the ministry. Preaching Christ to lost men, and training the Church in the practical duties of our holy religion, is a proposition so self-evident that no argument is needed to establish it; and yet, for some cause, perhaps for different causes, hundreds of our preachers are in the shop, the school-room, the store, on their farms, or following some other secular calling, while an active consecrated, intelligent, and pious ministry was, perhaps, never more needful for the propagation and defence of the Christian faith than in the present age. We regret to say, also, that among the ministry of our Church, thus in whole or in part secularized, we can number some of our most talented and best educated men. If this portion of our ministry, who are comparatively idle, could be all employed in their appropriate work, we might soon realize that every laborer had a field, and, perhaps, every field a laborer, and a wonderful aggressive movement would result, winning thousands of souls to Christ, strengthening the weak, making the strong stronger, and increasing at once all our energies and resources for good. But how can this grand result be realized? This is a great and difficult question. "The matter of a sufficient support, we suppose, will be alleged as the great barrier in the way. But it is the opinion of your Committee that a mutual willingness to make sacrifices for Christ's sake, by both ministers and people, would do much to obviate even this difficulty. Another scarcely less prominent obstacle to the advancement of the Church, is the very weak tie which binds many of our congregations and their ministers. It is not uncommon, even in the oldest and best organized Presbyteries, to find congregations changing preachers every year, and twice in the year, and this has been their method for years.

We are happy to be able to report that from reliable data we believe substantial progress has been made in all, or nearly all, departments of our Church work during the past year. In many parts of Zion glorious refreshings have been realized from the presence of the Lord. Thousands

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of poor sinners have been brought from darkness to light. A large proportion of your ministry has been active and devoted to their work, and large additions have been made to the churches from the ranks of sin. The year has been one of almost unprecedented stringency in the money market; yet the various leading enterprises have received encouraging contributions. Our educational enterprises, the missionary work, and the publication cause, have all been kindly and encouragingly remembered by the people; and, upon the whole, we regard the ecclesiastical year just closed as one of decided progress, and as having been attended with such marks of Divine favor as to call for devout gratitude and thanksgiving to the great Head of the Church from your entire body. A growing interest in Sabbath school work has been very marked during the past year.

Finally, on the whole subject referred to us, we offer the following recommendations for your endorsement:

Resolved, That for that measure of success in our church work, which the Master has vouchsafed to us during the past year, we are brought under great obligations to renewed humility and gratitude to the great Head of the Church.

2. That in order to greater success in the year to come, we will strive to be more devoted and consecrated to the Master's work, knowing that the night cometh soon when no man can work.

3. That whenever such meetings may be deemed practicable and profitable, we advise a return to the old system of holding camp-meetings, a means of grace so abundantly blessed in the days of our fathers.

4. That we recommend to our ministers and people throughout the Church to remember the Sabbath day to keep it holy and that they join with all good people in using their influence in all suitable ways to stay the tide of Sabbath desecration so prevalent in our country, believing, as we do, that whenever the Christian Sabbath shall cease to exist, the Christian Church will be in great danger of destruction also.

STATISTICAL ABSTRACT.

Presbyteries.....	112	Sabbath Scholars.....	\$51,587
Ministers.....	1,315	<i>Contributions.</i>	
Congregations.....	2,347	Stipends.....	165,508
Communicants.....	106,253	Home Mission.....	7,928
Additions by Letter.....	2,248	Foreign Mission.....	8,111
Additions by Profession..	7,510	Total Contributions....	280,782
Baptisms—Infants.....	4,805	Church Property.....	1,741,347
Baptisms—Adults.....	1,377		

VI. REFORMED PRESBYTERIAN CHURCH.

OFFICERS.

Rev. C. D. Trumbull, Moderator.
 Rev. T. P. Stevenson, Clerk.
 Rev. J. C. Sproul, Assistant Clerk.

The forty-ninth session of the Synod of the Reformed Presbyterian

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Church in North America met, pursuant to previous adjournment, and was opened with a sermon by the Moderator, the Rev. J. R. Thompson, from Luke xxiv: 49—"But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

• THE SABBATH.

Resolved, Inasmuch as the church is to uphold the law of God, and to testify against the violation of it, Synod would commend all well organized and judicious efforts to enforce the general observance of the Sabbath, and calls upon our people, both by example and co-operation, to encourage the International Sabbath Association and all others in striving to do away with all Sabbath desecration by railroad companies and all other modes of Sabbath violation. And Synod would enjoin upon all our people to discourage attendance upon all public gatherings, even though they profess to be of a religious character, which invite the multitude in attendance upon them to violate the sacredness of the Sabbath day by patronizing railroads and other public conveyances on that day.

TEMPERANCE.

Adopted the Report of Committee on Temperance, as follows:

Amid the destruction on every hand by ardent spirits, no true disciple of Christ nor patriot can afford to be indifferent. Every interest precious to Christianity and humanity is retarded and imperilled by this river of fire.

The pauperism, disease, suffering, crime and death, which can be traced directly to its source are truly appalling. The facts that in the United States six hundred millions of dollars are annually expended on alcoholic stimulants, and that there are not less than five hundred thousand drunkards, and that fifty thousand go down yearly to a drunkard's grave, and not a few of these from the church and Sabbath School, and from the ranks of those occupying high places in the land, the very Senate-chamber of the nation, in a most responsible hour, presenting a scene of intoxication in some of its members, and that the rum-sellers wielded such power over legislators, may well fill the heart of the patriot with dismal forebodings, and the lover of Zion with deep concern.

In the struggle against this formidable foe, the past year has not been without its encouragements. The lines of conflict have become more sharply defined, the advocates of temperance and apologizers for intemperance have more fully thrown off disguise and delicacy, and both friends and foes are better known—the church, in its ministers and members, taking a more active interest, and in many parts of our country a deep interest has been awakened. But what is truly encouraging is that the advocates of temperance reform, to a large extent, adopt as their platform total abstinence through the grace of our Lord Jesus Christ.

We cannot lay too much stress on the fact that the hope of the temperance cause lies in the rising generation adopting the principle and habit of total abstinence, and that our great work is to guard against an appetite being formed for alcoholic stimulants, by a total avoiding of them. It has been well said that the great policy of the adversary in this

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matter, is to bind with a hair and then with a chain. The fearful certainty with which it holds its victims warns us to heed the divine commands: "Look not upon the wine when it is red." "Be not among wine-bibbers." "At last it biteth like a serpent and stingeth like an adder." Therefore:

Resolved, 1. That this Synod most emphatically condemns the use of all alcoholic stimulants, in all their forms, as a beverage, including the use of cider and wine in which is alcohol, and malt liquors in any form, as being prolific sources of intemperance, and recognizes total abstinence as the only safe and scriptural ground.

Resolved, 2. We condemn whatever ostensibly aids or encourages the manufacture or sale of alcoholic drinks. Among these the growing of hops for malt liquors, and grapes for fermented wine.

Resolved, 3. That we regard prohibition by the State as the true and effectual means of reaching this great evil—the right to do so based alike on duty to its self-preservation and the law of God.

Resolved, 4. That as a Church we are called upon in all our members and stations, to exemplify and actively encourage whatever promotes the grace of temperance.

NATIONAL REFORM.

Nothing, perhaps, has done more to awaken attention, than the Jesuitical and Communistic movements in various cities of the nation. Jesuitry, on the one hand is putting forth subtle and secret efforts to obtain control of the public schools and educate the rising generation into the superstition and despotism of Rome; while Communism is by both secret and open attempts aiming to gain control of the schools, and educate the youth into atheism and anarchy; and both these powers are seeking to obtain control of political parties. The thoughtful statesman and patriot is freed to examine the whole question in order to avoid the Scylla of Jesuitry on the one hand, and the Charybdis of Communism on the other, and intelligent men are coming to the conclusion that the only solution of this problem is that furnished by the platform on which we stand. Another encouraging feature of the times is the interest taken in this question by educational institutions. Teachers and pupils, colleges, seminaries and literary societies, are earnestly discussing the question, and the press and the pulpit are becoming more and more interested in the subject.

GENERAL STATISTICAL TABLE.

		<i>Contributions.</i>	
Presbyteries.....	9	Foreign Missions.....	\$8,242
Congregations.....	110	Home Missions.....	4,313
Ministers.....	104	Pastors' Salaries.....	80,659
Communicants.....	10,093	Miscellaneous.....	48,463
Increase by Profession....	471	Total (including sums not	
Increase by Certificate....	281	stated above).....	\$176,743
Decrease.....	691		
Baptisms.....	527		
Sabbath School Scholars..	8,613		

VII.—UNITED PRESBYTERIAN CHURCH.

OFFICERS.

Rev. S. G. Irvine, D.D., Moderator, Albany, Oregon.
 Rev. William J. Reid, D.D., Principal Clerk, Pittsburgh, Pa.
 Rev. A. G. Wallace, D.D., Second Clerk, New Brighton, Pa.
 Rev. J. A. Nelson, Assistant Clerk, Lawrence, Kan.
 James McCandless, Treasurer, Philadelphia, Pa;

The Twentieth General Assembly of the United Presbyterian Church of North America met, and after the usual devotional exercises and a sermon by the retiring Moderator, Rev. R. B. Ewing, D.D., from Prov. xiii. 23, "Buy the truth and sell it not," was by him constituted with prayer.

ON THE OFFICE OF THE DEACON.

Resolved, 1. That the General Assembly heartily approving of the teaching of its subordinate standards touching the divine institution and permanent obligation of the office of Deacon, and being persuaded also that it is of great importance for the welfare of the Church that the teaching of these standards on this subject be reduced to practice, hereby enjoin Synods, Presbyteries and Sessions to adopt measures with all becoming promptitude to have Deacons appointed in the different congregations of the Church, in the manner prescribed in the Book of Government and Discipline.

2. That Presbyteries be, and are hereby directed to report to the General Assembly from time to time, the progress made in carrying into effect, in their respective bounds, the directions just given.

3. That Synods be, and they hereby are urged to take immediate steps for securing within their respective limits such civil legislation in regard to the tenure of ecclesiastical property, as may be requisite to enable congregations to commit to Deacons the charge which now rests upon ordinary trustees.

4. That while the General Assembly does not find in Scripture sufficient authority for the ordination of women to the office of Deacon, it is convinced that pious women may, with profit to themselves, and with great advantage to the cause of suffering humanity and of Christ, be organized to act as assistants of the Deacon; it being understood, however, that those so devoting themselves and banded together, shall not be formed into sisterhoods living apart from ordinary society after the manner of certain Popish devotees, or even of some associations found in certain denominations of the Protestant Church.

TEMPERANCE.

Resolved, 1. Drunkenness is an evil of giant proportions, having inherent and appalling malignity. It is strongly entrenched by custom, cupidity and appetite. It works wide-spread ruin in society, and destroys men's souls and bodies.

2. The use of intoxicating liquors as a beverage, and the manufacture and sale of them for this purpose are evils—dishonouring to God and destructive to men.

3. To give aid or countenance to those engaged in this nefarious business, by furnishing them with the necessary materials, leasing to them property to be used in their business, signing their petitions for license, or in any other way, is to make ourselves "partakers of other men's sins."

4. While, in instances in which it results—in some measure—from inherited infirmity, drunkenness may be regarded—to some extent—as a misfortune, it is at the same time a sin—a heinous sin—against God, and a crime against society.

5. Mere human devices, whether pledge, or organization, or profession—while they may be in some degree helpful—are entirely inadequate to the complete and permanent reformation of the drunkard. The Gospel of Christ alone, introduced into the soul by the illuminating power of the Holy Spirit, can bring effectual deliverance from this and every other form of moral evil.

6. It is the duty of the Christian Church to sympathize with, and earnestly promote all proper efforts for the reformation of the inebriate, and the suppression of intemperance.

7. Individual Christians should use all proper means for the suppression of the liquor traffic. Legal prohibition, moral suasion, and the practice of total abstinence are demanded.

8. The Church of Jesus Christ is the Divinely appointed agency, and, through his strength, an adequate agency for the establishment of godliness and righteousness and temperance in the earth.

9. That Revs. J. G. Caron, D.D., &c, &c., be appointed a Permanent Committee to confer with similar Committees appointed by other Evangelical Churches with regard to the best means of securing united effort in the cause of Temperance; such Committees to meet at such time and place as may be agreed upon, on consultation with the Committees of other Churches; and report their proceedings to the next General Assembly.

UNLICENSED STUDENTS PREACHING.

There are certain ways in which it is the right and duty of all who know the gospel to publish and diffuse it. There are conceivable certain circumstances in which it might become the duty of any one possessing adequate knowledge, and fired with zeal for the salvation of souls, to conduct the exercise of public worship, even though destitute of any license by a church court. But the circumstances which would justify this course must be very extraordinary.

There can be little doubt that the common law, the use and wont, of our church is, that no student of theology, without license, has a right to lead the public worship of a congregation unless in the attitude of one who is undergoing trials before a Presbytery with a view to licensure sooner or later.

In considering this matter, it is not to be overlooked that there is a comparatively large number of licentiates and ministers in our Church, many of them not only earnest men, but acceptable preachers also, who

are unemployed. The practice of engaging or allowing unlicensed men to occupy pulpits does an injustice to those who have been formally authorized to preach.

It is of great importance, besides, in this age of lawlessness, when the elements of anarchy are to a large extent openly or secretly at work in society, that those who aspire to the ministry, and therefore to be guides of others, should be trained themselves to respect law and order. He has but scanty preparation for a post of command, who has not learned to obey. A conscientious regard for law is one of the most valuable lessons which aspirants to the office of the ministry can learn. To encourage them to do what is clearly irregular, or even what is of questionable propriety is to do them an injury, and in greater or less measure disqualify them for the work to which they look forward; and it behooves all ministers and ruling elders especially, to be wary of inflicting on them such a wrong and putting a stumbling block in their way.

In view of these considerations, and of others which our limited time forbids us to specify, the Committee submits respectfully for adoption, the following resolutions, viz.:

Resolved, 1. That the Assembly regards with disapprobation, as irregular and of injurious tendency, the condition of matters allged to exist in certain quarters, according to which unlicensed students of theology undertake to officiate as preachers in the ordinary services of public worship.

2. That Presbyteries be, and they hereby are, charged to adopt prompt measures for the suppression of the disorderly state of matters indicated, resorting, if need be, to the exercise of judicial discipline on the actual offenders, and on those who make themselves accessory to their offence by appointing or inviting them to preach.

STATE OF RELIGION.

There is need in the Church of a revival of family religion, and the *Report* recommends:—First, thorough and earnest instruction from the parent on the responsibility of heads of families for the religious teaching of their households; and second, searching and systematic visitation from house to house. It would be well if we could learn how far old-fashioned, catechetical family visitation has been given up. Such knowledge would probably discover, to the conviction of all, that there is in general, an intimate connection between the faithful performance of this kind of visitation and faithfulness in family instruction. It would likely be found that the Presbyteries which gave the most decidedly favorable answer as to the observance of family instruction within their bounds, are those in which the pastors adhere most strictly to the rule of the fathers in the character of their visitations. That this method of pastoral work has pretty widely been laid aside, will not be questioned by those who have taken any pains to inform themselves. In most cases it has been done in good faith, in the persuasion that the Sabbath School and the Bible Class, bring the pastor and the families of his charge so frequently and so closely together, as to render unnecessary the laborious household visitation practised by the fathers, and still performed by many. This persuasion is false; as many of us as have been acting upon it have abun-

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tant and painful proof of its falsity. We have been deceived, to the crippling of our strength, and the injury of the families committed to our care. Let us, while making full proof of the pastoral opportunities given us in the classes on the Sabbath, return also to the good old way of systematic, searching, family visitation, and with the divine blessing upon our labors, future reports will have a brighter page in answer to the question, "How is Family instruction observed?"

CONDENSED STATISTICS.

Synods.....	9
Presbyteries.....	56
<i>Ministers.</i>	
Pastors and Stated Supplies	471
Without charge.....	177
Not Reported.....	9

Total Ministers.....	657
Ministers deceased.....	7
Ministers received.....	3
Ministers dismissed.....	7
Ministers ordained.....	24
Ministers installed.....	66
Ministers released.....	53
Licentiate.....	56
Licenses reported.....	16
Students of Theology.....	70

Congregations.

Congregations with Pastors and Stated Supplies.....	593
Congregations Vacant.....	198

Total Congregations.....	791
Congregations organized..	9
Congregations dissolved..	6
Mission Stations.....	67
New Stations during year	21
Houses of worship erected.	21
Total cost of houses reported.....	\$149,733
Average cost.....	\$7,130
Congregations having no house.....	103
Parsonages.....	96
Parsonages built.....	3
Average cost.....	\$2,167

Membership.

Members received on profession.....	3,928
Members received on certificate.....	3,031
Deaths and removals....	4,924

Total Members reported	78,748
Adults baptized.....	559
Infants baptized.....	3,725

Sabbath Schools.

Schools open the whole year	515
Schools open part of year	194

Total schools reported..	709
Average months open....	10.7
Officers and teachers.....	6,973
Number scholars reported	59,243
Contributed by S. Schools.	\$23,210

Contributions.

Salaries of Ministers.....	\$438,748
Congregational expenses..	198,338
To the Boards.....	95,587
General contributions....	50,933

Total.....	783,666
Average per member.....	10.75
Average salary of pastors..	928
Legacies.....	10,813

Contributors.

Congregations contributing to all the funds.....	183
Congregations not contributing to any of the funds	57
Congregations not reporting	101
Membership in 1877 of congregations not reporting in 1878.....	5,831

GENERAL OBSERVATIONS ON THE UNITED STATES PRESBYTERIAN ASSEMBLIES.

It needs only a very cursory glance, at the preceding summary of the more important matters of the sister Presbyterian Churches of the Republic, to note these few points:—

1. Notwithstanding the stringency of the times, it is cheering to notice how well, as a general thing, the *income* of the various Assemblies has kept up along, early all the line of their varied and wide-spread operations. In one church, indeed (Dutch Reformed), there has been an increase of 2½ per cent. on last year's income; while in the Presbyterian Church (North) the decrease in an income of eight millions is only some four thousand dollars.

2. In several of the churches there is very apparent a reviving interest in *family religion*, *family catechising*, and *family visitation* by Pastors. There has, evidently, a reaction begun in favour of the time-honoured and God-instituted ordinance of fire-side religious training; not as running side by side with the Sabbath School, but as keeping leagues a head of it in the eye and heart of the church. It is only by reformation here the Republic can be saved from Romanism and Communism.

3. The testimony lifted by the Assemblies against the *traffic in strong drink*, and in behalf of *Gospel temperance*, is starting in its terrible loudness and vehemence; which stands in marked contrast with the feeble chirrup of our Canadian Assembly. It is plain that the deck is being cleared for a decisive action between the saloon and the church on the other side of the Lakes. On which side victory will lie, as the closing century looks down on the battle, Christians can not for a moment doubt.

4. Grave irregularities and evils are calling the attention of Presbyterians to the question of *Lay Evangelism*. There seems also a tendency to uphold the Presbyterian practice and tradition, which insists on men who go about as preachers being able to show who sent them, and how they are qualified for their work, before their mission can be endorsed. The words "*decently and in order*," seems once again running along the lines of the Presbyterian army.

5. While the reports on the *State of Religion* indicate grave dangers on every side, chiefly from drink, worldliness, infidelity, and Jesuitism, there prevails generally a spirit of hopefulness that, on the whole, the Christian army is moving its front forward on the enemies' ground. The actual increase in membership is not as large as it ought to be, in view of the agency at work; but we feel convinced from reading and re-reading these *blue books*, so severely honest in their dry, matter-of-fact style, and comprehensive in their detailed grasp, that Presbyterianism on this continent is calmly surveying the foe, wisely arranging its forces, and prayerfully bending to a great work for Christ during the last two decades of the century.

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MORE "PIONEER FOOT-PRINTS."

After the paper about "Foot-prints of the Presbyterian Pioneers" was printed, the writer learned, by a letter from Rev. S. Fenton, of Vittoria, that Rev. Jabaz Collver, a Presbyterian Minister who "was ordained in the United States in the year George III. was crowned," settled in Norfolk County in 1793, antedating the arrival in Canada of Mr. McDowall by five years, and the coming of Mr. Eastman by eight years. He preached for many years in that county and vicinity, and died in 1818, leaving a legacy of rich Christian experience to his children, and a record of faithful pioneer labours for the Master and for His Church. Who will help trace Mr. Collver's pioneer foot-prints, and furnish information in reference to his life and ministry?

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