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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA

VOL. VII.

JUNE, 1882.

No. 6.

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Women's Missionary Societies.

A short sketch of the rise and progress of Woman's Foreign Mission work in the United States and Canada.

BY MRS. L. J. HARVIE, TORONTO.

MORE than twenty years ago a missionary's wife in the city of Calcutta, sat working a pair of slippers for her husband. A Hindoo gentleman sees, admires and wonders how they are made, and, in the end, in answer to the inquiry, whether he would not like to have *his wife* taught to make a pair of slippers for *him*, the missionary's wife is invited, for this express purpose, to his house. The fact is noised abroad, similar invitations follow, and in the glowing words of Miss Britton, a *pair of slippers* has become the instrument of letting in a ray of light upon thousands of women, who, for ages, had been sitting in the darkness of the shadow of death. But a score of years has passed, and hundreds, yea thousands of heathen homes are open to the Christian woman, who with the Bible in her hand visits them, either as the physician or teacher.

In the year 1861, almost simultaneous with the "opening" just recorded, "*The Woman's Union Missionary Society of America for Heathen Lands*," the pioneer woman's society of the United States, was organized in Boston. Soon after, a second organization followed in the city of New York, which became the headquarters of the general society, the first President being the late beloved Mrs. Doremus, who retained this responsible position until her death. This Association was the result of an earnest appeal to the christian women of America, by the wife of Rev. Francis Mason, Baptist Missionary to Burmah, who, on her way to America, had visited Calcutta, and

become thoroughly interested in the new "movement," viz., the christian education of the women and girls living in zenanas. In twelve years after its establishment, "*The Woman's Union Missionary Society of America*," had received and expended more than \$260,000, and though these organizations have multiplied on every hand, it is still full of life and vigour, supporting missionaries in Japan, China, Greece, &c. It publishes a missionary periodical monthly, called "*The Missionary Link*."

Second in order of establishment was the "Woman's Board of Missions, (Congregational) auxiliary to the A. B. C. F. M. formed at Boston, 1868. The Congregational Church in the United States has also two additional boards, viz., "*The Woman's Board of Missions of the Interior*," organized October, 1868, with its headquarters at Chicago, and the "*Woman's Board of Missions of the Pacific*," organized in 1873. The first-mentioned of these raised last year \$97,492, the second, \$26,105, and the third, \$2,300, total from the women of the Congregational Church last year, \$125,897. The number of missionaries supported by each is about in the same proportion as the receipts, and they labour in the same fields as do the American Board. Their missionary periodical, "*Life and Light*," is published monthly. In March, 1869, followed "*The Woman's Foreign Missionary Society of the Methodist Episcopal Church in the United States*," was formed at Boston. The ladies of the Methodist E. Church find it easier to work through *one* organization. This Society has 2,578 auxiliaries, with a membership of nearly 66,000; the receipts last year were \$107,932. It sustains 38 missionaries, 200 Bible-women and teachers, 6 hospitals, 15 boarding schools, with 800 pupils, 125 day schools, with 3,000 pupils, girls and women, 3 orphanages with 400 orphans, one home for

friendless women, and through its agencies visits systematically, 1,000 zenanas. Missionary publication, "The Heathen Woman's Friend."

In the year 1870, "The Woman's Foreign Missionary Society of the Presbyterian Church in the United States," was organized in Philadelphia. The Presbyterian Church in the United States has also six additional Societies, viz., "The Ladies' Board of Missions," New York, "The Brooklyn Society," "The Woman's Presbyterian Board of Missions of the North West," with its head-quarters at Chicago, "The Woman's Presbyterian Board of Missions of the Synod of Albany," "The Woman's Missionary Society," and "The Woman's Board of Missions of the South-West," its centre being at St. Louis. These seven Societies have in the neighborhood of 3,000 auxiliaries, and last year their receipts amounted to more than *four hundred and seventy-six thousand dollars*, and as nearly as we can ascertain, they support in the foreign field 164 missionaries, 217 Bible-readers, 241 day-schools and 550 scholarships, together with orphanages, hospitals, &c. "Woman's work for Woman," the organ of the Presbyterian Societies, is published monthly at Philadelphia, and the field of their operations is world-wide. "The Woman's Baptist Foreign Missionary Society," was organized at Boston, April, 1871. There are also two additional Baptist Societies, viz., "The Woman's Baptist Foreign Missionary Society of the West," headquarters Chicago, organized 1871, and "The Woman's Baptist Foreign Missionary Society of the Pacific Coast," (San Francisco). We have not at hand the statistics of these societies, but believe they are working in the same ratio as those already mentioned. Missionary periodical, "Helping Hand."

In passing to the missionary work of women in Canada, we quote the following passage from a paper read before the Union Meeting of Woman's Foreign Missionary Societies, held at Kingston in June last, by Miss Agnes Machar:—"It is interesting for us Canadians to remember that the first Woman's Foreign Missionary Society in America, was formed at Quebec, A.D. 1639, by those noble and devoted ladies who left home and friends and civilization, that they might—in teaching the young and ministering to the sick—labour for the conversion of the North American Indians."

In January, 1871, "The Canadian Woman's Board" of Foreign Missions was organized. This Society represents various evangelical churches. It has now four auxiliaries, the total receipts since its formation, to January, 1882, being \$10,166.50. It is pledged to support a girl's school in Madura, India, and a scholarship in the Seminary for girls at Beirut, Syria, also a girls' high caste

school in Calcutta. In addition to these pledges it contributes various amounts to several other missions each year, in accordance with the undenominational character of the Society.

In connection with the Presbyterian Church in Canada we have at present three Societies, viz., "The Woman's Foreign Missionary Society of the Presbyterian Church in Canada," (Western Section), "The Woman's Foreign Missionary Society of the Presbyterian Church in Canada," (Eastern Section), and "The Woman's Foreign Missionary Society of the Presbytery of Kingston"; also, previous to August 1879, "The Woman's Foreign Missionary Society of the Presbytery of Hamilton," was an independent organization, but since that period has been affiliated with the Society of the Western Section. The first named of these societies was established in April 1876, headquarters in Toronto; number of auxiliaries, 57; Mission Bands, 12; amount raised last year, \$5,629.86. Total raised since its establishment, \$20,478.99. Last year this Society supported two lady missionaries in Central India, one Bible-reader and 3 day schools, with other incidental expenses connected with the work of the Canadian Mission, Indore. The second was formed in October, 1876, headquarters at Halifax; total amount raised since that period, \$3,051.93 number of auxiliaries, 7. This Society is engaged in evangelistic work among the women and children of the Island of Trinidad.

"The Woman's Foreign Missionary Society of the Presbytery of Kingston," was organized in April 1876; number of auxiliaries, 8; amount raised last year \$371.97; total amount raised since organization, \$1126.58. This Society has no special laborer in the field, but divides its contributions between the Formosa Mission, and Mrs. J. F. Campbell's work at Mhow, India. There are other societies connected with the Presbyterian Church of whose work we regret that we cannot present statistics, viz., "The Indore Society," Quebec, and "The Women's Missionary Society," Winnipeg, also the "Woman's Missionary Society, Montreal. There are also two Societies in Newfoundland, viz: the "Woman's Foreign Missionary Society," St. John's, and the "Woman's Foreign Missionary Society," Harbour Grace. These are included in the auxiliaries reported in connection with the Eastern Section.

Our sisters of the Baptist Church in the Maritime Provinces, have had established in each Province, a Missionary Aid Society, since the year 1871, and are doing a good work. In 1876 the Baptist women of Ontario, organized "The Woman's Foreign Missionary Society of the Baptist Church in Canada," (Western Section), having its headquarters at Toronto, while at the same time a similar Society was formed in the Eastern

Section, having its headquarters at Montreal. Total amount raised since the formation of the Society in Ontario, \$6,169; number of "Circles," 50, which support Rev. A. V. Timpany, a girls' school in Coconada, two Bible women, several village schools, besides special objects. The Society of the Eastern Section, which we believe includes all the churches east of Belleville, has 22 "circles," and last year raised \$325.00. These have assisted in the support of Mr. and Mrs. Timpany, Telugu, India, also in the building of mission premises, &c. "The Missionary Link," a valuable little paper, is published by the Society in the Western Section. Within the past year a Woman's Board of Missions, in connection with the Methodist Church in Canada, has been organized, branches in the various towns and cities are being rapidly formed, and the amounts already realized are large. This Board has become responsible for Mission work in Japan, also in our own North West. The Episcopal Church is rapidly falling into line. We are aware of at least two local Societies which have been recently formed, viz., "The Church of England Zenena Society," Peterborough, and one in Lindsay, having in view the same objects. The work of these Societies shows that the "Woman's Foreign Missionary Society," is now a recognized and appreciated department of church work.

British Columbia.

REV. ROBERT JAMIESON, *New Westminster, B. C.* The following is the substance of Mr. Jamieson's annual report to the Presbytery for the year 1881,—

All the usual services have been continued throughout the past year without interruption. The sabbath services have been, on the whole, well attended. There was quite an increase of occasional attenders,—nearly all strangers and non-residents. The Sabbath-school was attended by 50 children, and six teachers. The "International lessons" have been followed, the Introductory and Shorter Catechisms taught, and a weekly Sabbath-school paper given out. The prayer-meeting has been well attended every Thursday evening. Besides the elders, some of the members always take part in the exercises. Numerically, the congregation has continued about the same as the year 1880. There has been six names added to the communion roll, which now contains the names of 38 members resident in the bounds. The communion is observed quarterly. I believe I may, on the whole, report encouraging evidences of increasing spiritual life in the congregation. While there is much to lament, there is also not a little to lead us "to thank God and take courage" in the consistent walk and conversation of, comparatively, so

many of our people. I conduct services at the Penitentiary every Sabbath and Wednesday. Along with part of salary promised (\$800.00), and the usual incidental expenses, the congregation have contributed through the Ladies' Missionary Association, to the schemes of the Presbyterian Church in Canada as follows:—Widows and Orphans fund \$16.50; Aged and Infirm Ministers, \$15.00; Foreign missions, \$69.00 (about \$25.00 of this, were net proceeds from printed circular sent to members of our Church; in other districts.) Home missions \$34.75; French Evangelization, \$26.00, and \$5.50 from Sabbath-school, Total \$166.75. The total congregational receipts were \$1,126.75, all of which was raised by the ordinary Sabbath collections, and the Ladies' Association subscription lists. We have no pew-rents. The envelope system is partly adopted. Were it agreed to by all the congregation, there would be a great improvement in our financial affairs. We do not, however resort to any of the usual "mean and questionable methods of raising money," as Dr. John Hall, describes them. We take 50 copies of the "*Presbyterian Record*," and take care that every one is supplied with a copy. Although not directly connected with my own work, the Presbytery will please allow me to report on some services in other districts where we have no minister, in which I have been much interested, and towards which I have given what little encouragement and assistance I could. At Clinton, about 230 miles up country and less than 30 miles from the Pacific railway, services have been conducted every Sabbath evening by Messrs. Foster, Sues, and J. F. Smith, who alternately conduct the devotional exercises and read a sermon. The average attendance is 35. A Sabbath School is taught by Mrs. McLennan, and Messrs. Smith and Bell. There are 16 pupils including one Chinaman. The Introductory and Shorter Catechisms are taught. There are five subscribers to the "*Record*." It is very cheering to know that we have such zealous and useful members of our church in that central and important locality. They are worthy of every encouragement and assistance. At Nicola Valley they have not yet commenced a service, but a Sabbath-school has been organized by Mr. John Clapperton, and it is to be hoped that our handsome church in the Valley will soon be occupied again by a minister of our church. Mr.—on—*island* is doing a good work quietly, by conducting a Sabbath-school and service weekly, attended by about 30. The laudable spirit in which he is working, may be judged from this sentence in a recent letter from him,—“The little that I do, is so little that I look for or expect no reward here. God grant that I may be the means of bringing one soul to my Redeemer, and I shall have my reward indeed.” He does not wish his name mentioned.

The Transfiguration.

JUNE 4.

MARK IX: 2-13.

Golden Text, Matthew 3: 17.

COMPARE Matt. 17: 1-13. Luke 1: 28-36. John, who was an eye witness, gives no account of the Transfiguration, though he possibly alludes to it in ch. 1: 14. V. 2. *After six days*—Luke says, "about an eight days," meaning six whole days and part of two other days. *Take with him*—the three chosen disciples who so often accompanied him, who witnessed the raising of Jairus' daughter, ch. 5: 37, and were with him during his agony in the Garden of Gethsemane, Matt. 26: 37. *Up into a high mountain*—not necessarily to the top of it; we may rather infer to some sheltered place on the mountain's side. The precise mountain is not mentioned. Though long supposed to be Mount Tabor, it is now generally believed to have been *Hermon*, one of the Lebanon range, to the north of Cæsarea Philippi, whose snow-clad summit rises to a height of 10,000 feet, (see map). *Apart by themselves*—far enough for seclusion from vulgar gaze. *Transfigured*—Such a change came over his bodily frame as he shall ultimately make in the bodies of his believing people, Phil. 3: 21. Not only was he irradiated with the external glory which fell upon him, but the inherent light of divinity shone through his humanity, Ps. 104: 2. V. 3. Three different terms are used to describe the brilliancy of his raiment, see Dan. 7: 9. The height of the fuller's art was to remove every stain and produce a web of dazzling whiteness. V. 4. *Moses and Elias*—representatives of the Law and the Prophets; the one the founder, the other the defender of the Old Dispensation which Jesus came to fulfil. Both of them had been favoured by personal interviews with God, both had endured, as Christ did the supernatural fast of forty days, and both had been mysteriously removed from earth. Their presence proved to the disciples the reality of the future state. *Talking with Jesus*—see Luke, 9: 31. Vs. 5, 6 *Tabernacles*—tents or booths such as they were used to make during the feast of Tabernacles. The inconsiderate remark was allowed to pass unnoticed. *Wist not*—knew not, *afraid*, see Exo. 3: 6, and 20: 19. V. 7. *A cloud*—luminous, like that which veiled the mercy seat, supposed to be emblematical of the Holy Spirit. *A voice*—the same as at the baptism. ch. 1: 11, and again later on, Jn. 12: 28. *Hear Him*—see Heb. 1: 1, 2. V. 8. *Suddenly*—at the touch of Jesus they quickly rose up, astonished to find that the heavenly visitant had disappeared, Matt. 17: 6, 7. V. 9. *Tell no man*—because it would be misunderstood. Even the favoured three did not as yet fully understand it. *Till, etc.*—After the resurrection Peter did proclaim it, 2 Pet. 1: 16. V. 10. *The rising from the dead should mean*—this referring not to the general resurrection, which was an article of belief in the Jewish Creed, but to the intimation of his own resurrection as though they inferred that it was to be in some way exceptional. Vs. 11-13. The question of the disciples shewed that they did not know how much significance was attached to the Transfiguration. By his answer Christ gave the true meaning of the passages, Mal. 3: 1 and 4: 5, which the Scribes had misinterpreted

The Afflicted Child.

JUNE 11.

MARK IX: 14-32.

Golden Text, Mark 9: 23.

COMPARE Matt. 17: 14-23; Luke 9: 37-45. The Transfiguration seems to have taken place during the night. V. 14. *When he came to his disciples*—on the morning of the next day, Luke 9: 37. When he came down from the Mount with Peter, James, and John, he found the other nine disciples engaged in controversy with the Scribes, surrounded by a crowd of people, in the midst of whom was a poor demoniac boy brought hither by his father in the hope that Jesus would heal him. Not finding him, he had applied to the waiting disciples who, however, had to confess their inability to do anything for the lad. It was a very bad case, and this failure on their part doubtless gave rise to the dispute in question, as it would give the Scribes an opportunity of twitting the disciples and of challenging the power even of their Master to effect the cure of so aggravated a case. It was a moment of deep humiliation to the disciples, and only a moment of exultation to the Scribes. V: 15. The people less sceptical than the Scribes, hailed the unexpected but reasonable return of Jesus with evident satisfaction. They felt sure that in some way or other He would settle the controversy. Their amazement might be caused by the effects of the Transfiguration still visible in his countenance. Vs. 16-18. *What question ye?* Before the Scribes could answer, the agonized father told him the whole story, V. 19. *Raithless generation*,—the rebuke was meant not only for the multitude and the disciples, but also for the whole nation whom they represented. *How long?* Will you ever believe my divine mission? It seemed as though all his past miracles and teaching had been in vain; for even the faith of the disciples had wavered. *Bring him unto me*—The end of all preaching and teaching is to bring sinners to the Saviour, Acts 4: 12. Vs. 20-23. Things often come to the worst before they mend. Man's extremity is God's opportunity. *But if thou canst do anything*—struggling betwixt hope and despair there was at least the germ of faith in this exclamation. *If thou canst believe*—using his own form of speech, Christ made him understand that his son's cure turned on his own confidence in the Healer. *All things possible*—Matt. 17: 20; Acts 16: 31, V. 24. *Help mine unbelief!* In this brief sentence, which has been repeated since by countless millions, there was both a confession of unbelief and a prayer for help against it. It was the best evidence he could give of a change of heart. His prayer was doubly answered (1) in his own enlightenment; (2) in the healing of his son. vs. 28, 29. *Why could not we*—plainly because of their little faith, which may be partly accounted for by the frame of mind in which they then were—excited and discouraged. Instead of wrangling with the Scribes they had been better employed in prayer. vs. 30-32. Christ's passage through Galilee at this time was not devoted so much to public instruction as to teaching his disciples what was very difficult for them to understand—the necessity of his approaching death and resurrection. *Were afraid to ask him*—lest further details might increase their reluctance to become reconciled to the announcement.

The Child-like Believer.

JUNE 18.

MARK IX, 33-50.

Golden Text, Isaiah 57: 15.

COMPARE Matthew 18: 1, 4; Luke 9: 46-50. After leaving Caesarea Philippi, Jesus crossed the Jordan into the northern part of Galilee, remained there a short time, and then returned to Capernaum, intending thence to go to Jerusalem. On his arrival at Capernaum he was called upon to pay the temple tax, when he sent Peter to find the money in the fish's mouth, Matt. 17: 24-27 vs. 33-37. *Being in the house*—Peter's house, probably, he took the opportunity privately to teach his disciples an important lesson. He knew what they had been disputing about by the way. Evidently their ideas of the nature of his Kingdom were altogether wrong. They still imagined it was to be a temporal one and already they were canvassing their claims for promotion to "office." Sitting down, he gave them an "object lesson" which doubtless they never forgot. Matthew renders it more fully, ch. 18: 3. It was not the comparative ignorance of childhood that was commended; they were to cultivate the purity, truthfulness, simplicity, sincerity, and docility of little children. 1 Cor. 14: 20. vs. 38-41. John's incidental remark suggested by the use of "my name" in v. 37, gives a new turn to the conversation and was quickly seized upon by Christ as the ground of another lesson needed by the disciples, one of universal application, but which professing Christians in all ages have been very slow to apprehend—namely, that bigotry and exclusiveness are contrary to the mind of Christ. *Forbid him not.* The man in question, for all John knew, was a disciple of Christ. The success that attended his ministrations in the form of casting out devils should have convinced John that he was no imposter, but rather one whom he should have encouraged as a co-laborer, see Matt. 23: 8-10. The spirit of true religion is shown in a readiness to recognize good done by others, whether belonging to our own denomination or not. Guard against the habit of fault-finding, vs. 42-50. What follows has no necessary connection with the reproof addressed to John, but is rather a continuation of the subject previous to his interruption. *Whoever shall offend*—shall cause to stumble: referring to the bad effect which such disputes as they had been engaged in would have upon others who naturally looked to the disciples for an example of humility. *Letter that a mill stone &c.*—thus he would at least escape the responsibility of causing others to sin, and the world would be better without him. *If thy hand offend thee*—objects dear as a right eye and useful as a right hand are to be parted with if they interfere with the complete surrender of ourselves to Christ. Sins of the hand, such as forgery, stealing, murder; sins of the eye—lust and coveting; sins of the foot—going into forbidden ways, must all be abandoned if we would enter into life eternal. *Every one must be salted with fire*—"Every follower of mine must expect to undergo an ordeal of suffering"—No cross, no crown! 1 Peter 4: 12, 13. *Have salt in yourselves*—cultivate those graces that will keep you from temptation and that will make you a blessing to all with whom you come in contact.

A Lesson on Home.

JULY 1.

MARK X: 1-16

Golden Text, Psalms 101: 2.

COMPARE Matt. 19: 3-14; Luke 18: 15-17. Four months probably intervened between this lesson and the last one, during which many of the most important events in our Lord's history transpired. Some of these are mentioned by John; e. g. the visit of our Lord to Jerusalem, ch. 7: 8-10: the cure of a blind man, 9: 1-41; the raising of Lazarus, 11: 11-46. V. 1. *From thence*—i. e. from Capernaum. This was his final departure from the city where he had wrought so many of his "mighty works." It is noticed in Matt. 19: 1, and there is a beautiful reference to it in Luke 9: 51. *The Coast of Judaea*—anciently called Perea, on the east side of Jordan, extending from the Dead Sea to the Sea of Galilee. *As He was wont*—a fine tribute to Him who ever went about doing good. V. 2. *Tempting Him*—seeking to entrap Him into some expression of opinion whereby they might accuse Him of heterodoxy. "Among the questions of that time none was debated more freely by the rival schools of the Rabbis than the subject of divorce. One party contended that a man could put away his wife for any cause,—if he had seen some one he liked better, or even because of her having cooked a dinner badly; the other, held that divorce could only be obtained for a breach of the seventh commandment. If it were possible to get Jesus to pronounce in favour of either, the hostility of the other would be roused." Jesus refers them to the Mosaic law. They reply that the law of Moses was not so strict after all, Deut. 24: 1. V. 5. Our Lord's answer does not justify the alleged laxity. In the peculiar state of society at that time, the particular clause cited was the best that could be enforced upon a confessedly immoral people: that is all. "But from the beginning it was not so," Matt. 19: 8. V. 6. God never intended that the family relationship should be a mere matter of convenience or caprice, to be dissolved at the pleasure of a heartless husband, it was designed to be permanent, and a blessing to the human race as long as the world should last. V. 10. To his disciples, at their own request, he expounds the matter more fully in private, re-iterating what he had said in his sermon on the Mount, and what has always been the law of God. Vs. 13, 14. The conversation takes a pleasant change. A beautiful custom led parents to bring their children at a very early age to the synagogue that they might receive the blessings of the elders. They were thus brought, also, to any Rabbi of reputed sanctity, in accordance with old patriarchal usage. Gen. 48, 14, and before this had likely been brought to Jesus for his benediction. The disciples, as they had often done, rebuked the intrusion, as they deemed it. *Jesus was displeased*—or as in N. V. "was moved with indignation." It was an affront put upon the children. The disciples thought they could get no good from him. He dispels that delusion, and accords even infants a status in his church, thus teaching a principle we are too apt to overlook—that the children of Christian parents are, as such, members of His Church, Acts 2: 39. V. 15. Nay, more, the Apostles themselves must shew a humble, trustful, child-like spirit.

Our Own Church.

WE ARE GETTING UP IN YEARS! THE EIGHTH SESSION of the General Assembly of the Presbyterian Church in Canada meets in the city of St. John, and in St. Andrew's Church there, on Wednesday the 14th inst., at 7.30 p.m. This town is as noted for its hospitality as it is for its high tides and its fogs, its suspension bridge and its wonderful falls. The Rev. Dr. Macrae is convener of the committee on "accommodation," which is a sufficient guarantee that the convenience of the Assembly and the comfort of the commissioners will be well attended to. We have every reason to anticipate a pleasant and profitable meeting. Rev. Dr. Cochrane of Brantford, Rev. Kenneth McLennan of Charlottetown, Principal McKnight of Halifax, and Rev. Dr. J. M. King of Toronto have been respectively nominated by Presbyteries for the Moderatorship. As will be seen from our Acknowledgments, the receipts for the different funds of the Church are considerably larger than in any previous year. Nearly all the schemes are out of debt. The vexed question of the "Temporalities Fund," which has been a matter of litigation for years—although it has not occasioned a moment's dispeace in the United Church—has been virtually settled by the recent action of the Dominion Parliament confirming the provisions of the Act of the Quebec Legislature which were declared to be *ultra vires* by Her Majesty's Privy Council. It is a pity that so much ado was made, and so much money spent, in regard to what is scarcely more than a mere technicality. This experience, however, has done us no harm; indeed, in view of the sympathy which has been everywhere evoked and freely expressed, it may safely be accounted one of the "all things" which work together for the good of the Church.

ORDINATIONS AND INDUCTIONS.

QUEBEC:—Mr. James Allard was ordained and inducted as pastor of the French Presbyterian Church on the 13th of April.

TILSONBURGH AND CULLODEN: *Paris:*—Mr. M. McGregor was ordained and inducted on the 2nd of May.

CORUNNA: *Sarnia:*—Rev. James McKutcheon, for a number of years missionary

at Corunna and Mooretown, was inducted as pastor of these congregations on the 25th of April.

LION'S HEAD: OWEN SOUND:—The Rev. D. D. MacLennan, ordained missionary, was inducted to the pastoral charge of Lion's Head and adjoining stations in the Indian peninsula on the 16th of May.

CALLS:—The Rev. D. M. Gordon of Ottawa has accepted a call to Knox Church, Winnipeg, *Manitoba*. Rev. J. M. Boyd, late of Demorestville, has accepted a call to Beauharnois and Chateauguay, *Montreal*. Rev. John C. Cattenach of Dundee has received a call to Sherbrooke, *Quebec*. Rev. D. L. McCrae of Osnabruck is called to Cobourg, and Rev. Mr. James to Norwood and Hastings, *Peterboro*. The Rev. A. Stirling of Scotsburn, N.S., has accepted a call to Clifton and Granville, P.E.I. Rev. J. Penman, of Carp and Kinburn, has received a call to N. and S. Missouri, *Stratford*.

THE COLLEGES.

PRESBYTERIAN COLLEGE, Halifax. The session closed on Thursday, 27th April. The closing services were held in St. Matthew's Church. The attendance of ministers and of the public was unusually large. Dr. Burns presided. Principal Macknight, Dr. Pollock, and Professor Currie gave in the reports of the session's work. Professors and students had enjoyed good health, and a great deal of hard work had been performed. Three students complete their course, Messrs J. M. McKenzie, Robert Nairn, and J. R. Fitzpatrick. Dr. Macknight stated that three others who had taken two years in this college were about completing their third year in other colleges. Rev. A. Burrows and Rev. H. H. McPherson addressed the students and congregation on subjects appropriate to the occasion. Dr. Macknight intimated that the Senate proposed to form new regulations for the library, by means of which a much larger number of new books would be secured and the benefits of the library be more widely diffused—the calendar will shortly be published.—At a meeting of the College Board, measures were adopted for collecting as rapidly as possible the outstanding subscriptions to the endowment Fund. Thirty thousand dollars are still required. The difference between current receipts and expenditure is still about \$2,000 a year. It is hoped that every member of the Church in the Maritime Provinces will make a note of this, and do something to lessen the adverse balance.

QUEEN'S UNIVERSITY AND COLLEGE AT KINGSTON.—The ceremonies connected with the closing of the forty-first session extended

over several days, the annual "Convocation" being held in the College Hall, on the 26th of April, when there was a large attendance of interested spectators. A pleasant variety in the distribution of the prizes was that the prize in chemistry was for the first time in the history of the college, carried off by a lady. The Chancellor, Mr. Sandford Fleming, addressed the graduates in well chosen words of encouragement and sound advice. During the past session there were 203 students registered in the Arts and Divinity classes, of whom sixty have the ministry in view. Sixteen of these attended the theological department. Seventeen received the degree of B.A.; three of M.A.; and fifteen of M.D. Professor George Paxton Young, of Toronto, received the honorary degree of L.L.D., to which he responded in appreciative terms. The Rev. James P. Sheraton, president of the Protestant Episcopal Divinity School, Toronto, and editor of the *Evangelical Churchman*, received the degree of D.D. A numerously attended conversation was held in the evening, under the auspices of the *Alma Mater* Society. The principal guest of the evening was the venerable Professor Williamson, L.L.D., who has been connected with the University for full forty years, and who now, on the eve of his retiring from active professional duty, was presented with an address, accompanied by a cheque for \$1,000, in testimony of the high esteem in which he is held by the alumni of Queen's. At the annual meeting of trustees, proposals were considered for increasing the teaching staff and adding to the endowment fund. In the meantime, the Rev. Donald Ross, B.D., of Lachine, was appointed lecturer on Natural Science, and Rev. Robert Campbell, of Renfrew, Lecturer on Political Economy. Principal Grant stated that two additional professors were greatly needed, and that a further sum of \$7,500 per annum would be required to put the college in a reasonably good position. It was decided to appeal to the friends of the college throughout the country to guarantee that sum for six years and committees were appointed to carry out the proposal. Dr. Williamson's resignation as professor of Natural Science, was accepted, but his services are still retained as astronomer and observer of the University, with the status of professor. During the week, the annual meeting of the University Council was also held, at the close of which Principal Grant delivered a lecture, on "Our Political Duties."

MORRIN COLLEGE, QUEBEC.—The number of students in Art and Divinity during the past session was twenty. Four attended the Divinity classes. Three others have the ministry in view. Rev. Dr. Cook is Principal and Professor of Homeletics and Moral Philosophy; Dr. Weir is Professor of Classics, Hebrew, Logic, &c. Rev. Dr. Mathews, of Systema-

tic Theology; Rev. W. B. Clark, of Church History; Rev. A. N. McQuarrie, of Mathematics and Natural Philosophy. Professor Miller teaches the Modern Languages—French and German, and Dr. Gale lectures on Chemistry.

DALHOUSIE COLLEGE, Halifax. The Synod of the Maritime Provinces supports three professors in this institution and is therefore specially interested in its prosperity. During the session which closed on the 26th April the attendance of students amounted to 113. An advertisement on another page shows that there are some peculiar attractions about Dalhousie College.

MEETINGS OF SYNODS.

The Synod of Hamilton and London met in Knox Church, Ingersoll, on the 10th of April. The opening sermon was preached by Rev. John Thompson, of Sarnia, the retiring Moderator. The Rev. Walter Inglis, of Ayr, was elected Moderator for the ensuing year. The chief subjects of discussion during the session were (1) an overture from the Presbytery of Paris anent the introduction of the Bible as a class-book in the public schools; (2) the report on Sabbath observance. In regard to the first, as there is room for a considerable difference of opinion, a very long and keen discussion ensued, Messrs. McMuller, Inglis, McAlpine, Ballantyne, Laing and others being in favor of transmitting the overture; Messrs. Lyle and Robertson opposing. It was carried in the affirmative, only three voting against it. On the Sabbath observance question the Synod gave forth no uncertain sound. Strong speeches were made on the subject by Messrs. Burson, McPherson, Gray, and Grant, and various suggestions offered for securing a better observance of the Lord's Day.

TORONTO AND KINGSTON: This Synod met in St. Paul's Church, Peterboro, on the 2nd of May. Rev. John Smith, of Erskine Church, Toronto, the retiring Moderator, preached the opening sermon, and the Rev. A. A. Drummond, of Newcastle, was elected Moderator in his stead. Principal Caven and Hon. Alexander Morris called attention to the heavy costs connected with the defence of the Temporalities Fund Board, putting the same at about \$10,000 as falling upon the members of that Board individually. The Synod agreed to ask the General Assembly to commend this matter to the practical sympathies of the Church, and appointed Dr. Caven and Mr. Morris to represent them in this matter. The report on the State of Religion given in by Rev. W. M. Rogers, of Ashburn, gave rise to a very interesting conference. That on Temperance, by the Rev. D. Fraser of Mount Forest, was also discussed at great length, shewing that the Synod was fully impressed

with the propriety of using every legitimate means to encourage the temperance cause. An overture was introduced recommending the use of the Bible in the public schools. The report on Sabbath Observance was given in by Rev. Andrew Wilson and adopted. Rev. J. Cameron gave in the report on Sabbath Schools, which contained a number of valuable recommendations and suggestions that were discussed in an able and profitable manner.

MONTREAL AND OTTAWA : The Synod met in Stanley Street Church on the evening of the 9th of May, and was opened by a thoughtful discourse on Prayer by the retiring Moderator, Rev. Dr. Moore of Ottawa. Rev. Robert Campbell, M.A., of St. Gabriel Church, Montreal, was elected Moderator for the ensuing year. The report on Temperance was given in by Rev. W. J. Dey, and was discussed at considerable length. In the absence of Rev. D. M. Gordon, convener, Dr. Moore read the report on the Mission to the Lumbermen, which showed that a great deal had been done by visitation and the circulation of literature for the benefit of the shantymen. The consideration of the report on the State of Religion, given in by Rev. C. A. Doudiet, occupied a whole evening. Committees were appointed in each of the Presbyteries to watch over the interests of education in the Protestant common schools throughout the Province of Quebec. Last of all, but not the least important, was the report on Sabbath Schools given in by Rev. James McCaul, and which formed the subject of an interesting conference. The ladies of Stanley Street Church invited the Synod to a social entertainment on the Wednesday evening, and the arrangements were altogether such as made the meeting a very pleasant one.

WOMEN'S MISSIONARY SOCIETIES.

HALIFAX WOMAN'S FOREIGN MISSIONARY SOCIETY.—The fifth annual meeting of this society was held on the 7th April. The Report showed that the society is progressing surely though not very rapidly. Miss Blackadder is supported as teacher at Princetown, Trinidad. Her report for the year was read, showing a great deal of very successful labour. It will be remembered that last summer Trinidad was fearfully scourged with fever. Miss Blackadder was laid aside for some weeks with the prevailing sickness, and she was urged to return home in order to insure her recovery. She, however, clung to her post. While she was laid aside, her school was continued by Mr. and Mrs. Macleod. The average attendance was, 60. She has succeeded in obtaining 30 female pupils, showing thus a very marked change in the feelings of the Coolies who were

went to scorn the idea of female education. Miss B. is expected in Nova Scotia this summer, a six months furlough having been granted her by the Board. This rest she has amply earned. Miss B. has established a Home for little girls in Princetown. She has 12 under her care. The Halifax Society expect that Miss B's return will do much to rouse the missionary spirit among the women of the churches. The Society has six Auxiliaries,—two in Newfoundland (one each in St. John's and Harbor Grace), and four in Nova Scotia, viz.: Pictou, Antigonish, Merigonish and Windsor. Miss Blackadder's visit, it is hoped, will lead to the formation of many more. Since the formation of the Halifax Society \$2,000 has been sent to Trinidad; over \$1,300 to India and \$100 to other places. Besides money, the Society forwarded boxes of clothing, books, &c. to Trinidad. The receipts for last year were about \$800. The Report referred to a pleasant meeting in May of last year with Rev. Kenneth J. Grant, and a still more remarkable one in July to welcome Dr. McKay of Formosa. On the 14th April, Rev. J. W. Mackenzie of Efate, New Hebrides, addressed a crowded meeting of the Society and other friends. The first hour was spent socially and then Mr. Mackenzie explained in a plain and very impressive way the progress and the news of the work in the New Hebrides. On the 17th April Mrs. Mackenzie, the wife of our devoted missionary, delighted a large audience with the deeply interesting story of life in the New Hebrides. The officers of the Halifax Society are: President, Mrs. R. F. Burns; Vice Presidents, Miss Fairbanks, Mrs. Duncan; Secretaries, Miss Campbell, Miss Thompson; Treasurer, Mrs. John Costley.

The "Woman's Foreign Missionary Society of the Presbyterian Church in Canada," (Western Section) held its annual meeting at Peterborough on the 11th and 12th of April. There was a large attendance of delegates and friends, and no lack of ardor and enthusiasm in the cause, although, it was observable this year that the section of country west of Toronto was not so fully represented as the east. Ladies were present from the Presbyterian Board of Missions, North-West. The Church of England Zenana Society, Peterborough; the Baptist Woman's Association of Ontario, and Mission Circle of Peterborough; the Presbyterian Society of Kingston; and the Canadian Woman's Board of Missions, Montreal, through its branch in North Georgetown and English River, and letters of friendly interest in the work were read from similar societies in the United States and Canada. The address of welcome, and reply, together with another practical address occupied the morning of Tuesday, and in the afternoon the reports of the society were presented in the following order, Home work, Foreign

work, Presbyterian Societies, Mission Boards, and Board of Managers. The Reports, both local and general, were deeply interesting, and furnished evidence that this department of work has taken a firm hold upon the women of our church. The following summary speaks for itself. Twelve "Life Members," (each paying \$25.00 at once); 668 ordinary members (each paying \$1.00 yearly.) Total number of members, including the auxiliaries, 1690; Presbyterian Societies, three, namely: Hamilton with six auxiliaries, and six Mission Bands; Whitby, ten auxiliaries and one Mission Band; Peterborough, three auxiliaries. Total number of auxiliaries, *fifty-seven*, contributing \$3,792.37; of Mission Bands, *twelve*, contributing \$944.45. The total contributions for the year were \$5,732.54.

At a social meeting held in St. Paul's church on the Monday evening, addresses were delivered by Professor Maclaren and Rev. D. J. Macdonell. The following is a list of the officers:—President, Mrs. Euart; Vice-Presidents, Mrs. Maclaren, Mrs. Reid, Mrs. Macdonnell, Mrs. McLachlan, and the Presidents of each of the Auxiliary Societies; Recording Secretary, Mrs. MacMurchy; Home Secretary, Miss Topp; Foreign Secretary, Mrs. Harvie; Treasurer, Mrs. King.

"The Woman's Foreign Missionary Society of the Presbytery of Kingston." The Annual Meeting of this society was held at Kingston on the 22nd of March. Rev. James Cumberland, of Amherst Island, occupied the chair. The Annual Report was read by Rev. T. S. Chambers, of Sunbury, who expressed his sympathy with the Society's work and referred to the interest recently awakened at Sunbury, where an auxiliary had been lately formed by means of the information circulated by the Society. The Report stated that another new auxiliary had also been formed at Amherst Island, which had been in active operation since last June, and also that the Society this year divides its contributions between Dr. McKay's work in Formosa, and Mrs. J. F. Campbell's work in Mhow. It referred also to the pleasant and profitable union meetings of the various W. M. Societies of our church which "took place by its invitation and under its auspices during the sittings of the Assembly last June, and which, besides being a happy and stimulating reunion of christian workers, brought the work of the women before the Church, as a whole, and made each Society better acquainted with the work, the difficulties and the encouragements of sister Societies." The Report also referred to the loss which the Society had sustained, during the year, in the death of two beloved and valued members, Mrs. Kelso, President of the Roslin Society, and Mrs. Macdonnell, a member of the central Society at Kingston. The Rev. M. W. Maclean, and the Rev. D.

Mitchell, of Belleville, addressed the meeting in earnest and stirring speeches, commending the work of our own Missionaries to the active sympathy and support of Christian women.

Meetings of Presbyteries.

LUNENBURG AND YARMOUTH: April 25:—The congregation of New Dublin was recommended for a supplement of \$150. An ordained missionary is asked for Riversdale, where the people are ready to do all in their power. The congregation of Carleton and Chebogue, as well as Yarmouth, expressed a desire to be transferred to the Presbytery of Halifax. Intimation from the Presbytery of Halifax was received expressing willingness to receive the congregations named. The matter is accordingly left to Synod and Assembly. The financial report shows an increase of \$103 in the receipts for the schemes of the Church as compared with last year. Mr. Brown having resigned his commission to the General Assembly, Mr. Fraser was appointed in his place. D. S. FRASER, *Clk.*

WALLACE: May 2:—The demission of Rev. F. W. Archibald, of Amherst, was accepted on the ground of ill health. The congregation concurred with extreme regret. The Presbytery recorded their sense of the great loss sustained by Mr. Archibald's removal, and of the good done in Amherst during his very brief ministry. Application was made to the Supplementary Committee for \$100 for Springhill. Rev. C. G. Glass applied for leave to retire from the active duties of the ministry by reason of age and infirmity. Agreed to apply for leave to the General Assembly. Mr. Gillies was appointed commissioner to the General Assembly in room of Mr. Archibald. The Clerk introduced an overture to the effect that Synod should not remit its appellate and judicial functions to a committee. The overture was adopted and ordered to be transmitted. T. SEDGWICK, *Clk.*

PICTOU: May 2:—The bi-monthly meeting of Presbytery was held at New Glasgow. Mr. Stirling accepted the call to Clifton and Granville, P.E.I.; his connection with Scotsburn to cease on the 28th May. Moderation in a call was granted to Vaie and Sutherland's River. In regard to West River difficulties, Presbytery recommended the congregation to make such arrangements with respect to the place of holding public worship in the congregation as will meet the desires of the petitioners who had wished to be restored to their previous status. Philip Brial, catechist, sent by the Foreign Evangelization Board, reported work done at Stellarton, &c. A public conference on Temperance was held in the evening. E. A. McCURDY, *Clk.*

TRURO: May 2:—The Presbytery agreed to apply to the Hunter Church Building Fund for a grant of \$500 to Parrsboro. Agreed to memorialise Synod to take into consideration the increasing disregard to the Lord's Day, especially on the Government railway and other public works, with a view to secure the peaceful enjoyment of the Sabbath throughout the Dominion; and that the Synod be requested to forward a similar memorial to the General Assembly. Arrangements submitted by a committee for celebrating the fiftieth year of Rev. J. J. Baxter's ministry were approved, and the committee reappointed. It is proposed to hold a public meeting at Onslow early in July, at which addresses will be delivered and other interesting exercises engaged in. The Committees on the College Endowment Fund were enjoined to proceed with their work without delay. J. H. CHASE, *Clk.*

SYDNEY: April 25:—The following commissioners were appointed to the General Assembly: David Drummond, D. McMillan, G. L. Gordon, *ministers*, and D. McLennan, Dr. McGillivray, and Robert Gentle, *elders*. Rev. T. Sedgwick was nominated for Moderator of the Synod, and Dr. Cochrane for the General Assembly. A. FARQUHARSON, *Clk.*

ST. JOHN: MAY 9: Dr. Bennett, adhering to his resignation, it was agreed that it should take effect on Aug. 1. The congregation of Jerusalem was separated from that of Nerepis and Clarendon. A call from Glassville and Florenceville to Rev. H. Crawford, and also a petition against the call was laid on the table. Dr. Bennet was appointed Moderator of St. Andrew's Church Session, and also to declare the pulpit of that church vacant on the first Sunday of July. The following is a corrected list of commissioners to the General Assembly: Messrs. J. C. Burgess, Kenneth Mackay, J. M. Sutherland, A. J. Mowatt, J. McG. Mackay and Dr. Macrae, *ministers*; A. Cockburn, Judge Stevens, J. W. Johnston, J. Stewart, J. W. McAllister and W. Crockett, *elders*. JAMES BENNETT, *Clk.*

VICTORIA AND RICHMOND:—Rev. Dr. Mc Knight was nominated for Moderator of the General Assembly, and Dr. Burns for Moderator of Synod. The following were appointed commissioners to the General Assembly: Revs. K. Mackenzie and Alex. Grant, and Messrs. John Matheson and Wm. Dunbar, *elders*. The Presbytery expressed preference for a Sustainment Fund. Rev. Mr. Stewart tendered the demission of his charge of Whycomah. K. MCKENZIE, *Clk.*

OWEN SOUND: April 25:—The following were elected commissioners: Messrs. D. Morrison, McDiarmid, McKenzie and Scott, *ministers*; Messrs. R. Murray (Halifax), Creasor, Harkness and McGill, *elders*. A

call from Lion's Head in favour of Mr. D. D. MacLennan was sustained and accepted and arrangements made for induction. A report on Temperance was submitted and adopted, and the Clerk was instructed to transmit it to the General Assembly. J. SOMMERVILLE, *Clk.*

QUEBEC: April 12:—The examinations of Messrs. Carriere and Morrison, graduates of the Presbyterian College, Montreal, were sustained. In connection with their application for licensure it was resolved "that this Presbytery will not, in the future, take on trial for licence any student who has not been connected with it, or who is not transferred to it in a regular way." It was agreed to apply to the General Assembly for leave to licence Mr. John Pritchard, B.A., although his theological course is not yet completed. The principle of a Sustainment Fund was approved without the Presbytery committing itself to the details of the scheme. Dr. Cook, Dr. Wier, Dr. Mathews and Mr. J. McDonald were appointed a standing committee on the examination of students, and to submit a scheme for examination at next regular meeting. Mr. C. E. Amaron read an encouraging report on the state of religion within the bounds. F. M. DEWEY, *Clk.*

OTTAWA: May 2:—Messrs. E. H. Brouse and A. Drummond were elected commissioners instead of Messrs. Gibson and Gourlay, resigned. A call from Knox Church, Winnipeg, with relative papers, to the Rev. D. M. Gordon, was taken under consideration and the congregation of St. Andrew's cited to appear for its interests. The Committee on Remits reported through its convener, Mr. Gordon, on Sustainment and Supplemental scheme, and the following recommendations were unanimously adopted: (1) That in view of the annually increasing requirements of the mission fields of the Church, and in view of the other claims at present laid upon those congregations that would be expected to contribute to a supplemental fund or to be aiding congregations under a sustainment scheme, it is not expedient as yet to create a separate fund for the augmentation of small stipends. (2) That before a special scheme be adopted for the augmentation of small stipends, Presbyteries shall use all diligence to secure from congregations not complying with the terms proposed in the supplemental scheme submitted, a rate of contribution at least equal to that therein proposed. (3) That neither scheme submitted be adopted in its present form. (4) That the supplemental scheme submitted by the Committee with the view of meeting the case of those congregations that under it might be disposed to reduce their rate of contribution in order to secure a supplement: also of making provision for deficit of revenue and of suggesting

a method of dealing with congregations not giving the minimum rate of contribution. II: On the Fund for Aged and Infirm Ministers. That the modification in the regulations submitted be approved, and that the Presbytery take into consideration the whole subject with the view of informing the members of Presbytery concerning it and of securing a heartier support of the fund. The Report of Statistics was read by Mr. Caven: on Sabbath Schools by Mr. Munro: on the State of Religion by Mr. Whillans. These reports were all received and adopted and conveners thanked for their diligence. J. WHITE, *Clk.*

TORONTO, April 18.—Dr. King was congratulated anent the degree conferred on him by the senate of Knox College. The presbytery recorded its deep sympathy with the Rev. H. M. Parsons anent his recent bereavement. Reports from sessions were considered as to the memorial from certain members who meet for worship in Temperance Hall, Toronto. A motion to congregate said memorialists yielded to an amendment, appointing a committee to confer with them and report to next meeting. On report of a committee as to the examination of seven students who had finished their curriculum, it was resolved to ask leave of the Synod to take said students on probationary trials. Reports on Temperance and Sabbath-school work were read and adopted.

May 2nd and 3rd. In room of Dr. King, Rev. D. J. Macdonnell submitted and read the annual report of the presbytery's Home Mission Committee, showing a total of \$6025 of Home Mission contributions, or an increase of \$578 raised within the bounds during the past year, and a free contribution of nearly \$5000 to the Home Mission Fund of the Assembly. Rev. Dr. Reid reported for the committee appointed to meet with the memorialists of Temperance Hall, Toronto, that they had conferred with them, but to no effect. The report was received, and on motion made by Dr. Caven, seconded by Rev. J. Hogg, it was resolved as follows: In view of the desirability of having a matter which may affect the interests of several congregations in the city of Toronto decided in a meeting of Presbytery as large as possible, the Presbytery appointed a committee, with instructions to consider all the elements in the case, and to report to the next regular meeting or deliverance which may be adopted by this court; a committee was then appointed. The remit of Assembly anent the Aged and Infirm Ministers' Fund was read, together with modifications proposed by the Assembly's committee. On motion made, a committee was appointed to consider the whole matter, and report to next ordinary meeting. Said meeting was appointed to be held in the usual place on the 6th of June, at 11 a.m. R. MONTEATH, *Clk.*

WHITBY: 18th April.—The following commissioners were appointed: Messrs. Atkinson, Fraser, Abraham, and Little, *ministers*, Messrs. McDonald, Buchan, Steele, and Beith, *elders*. Dr. Cochrane was nominated Moderator of the General Assembly. A. A. DRUMMOND, *Clk.*

MANITOBA:—The following are the commissioners to the General Assembly for this year: Messrs. Alexander Smith, James Douglas, A. H. Cameron, John McKay, James Robertson, Professor Hart, W. R. Ross, Alex. Matheson, and Alex. Campbell, *ministers*, Professor Bryce and Dr. N. Agnew of Winnipeg; James Croil, Montreal; Hon. A. Vidal, Sarnia; J. Sutherland, Kildonan; Matthew Lindsay, St. John, N.B.; Mr. Bulmer, Oakville, Ont.; Judge Stevens of New Brunswick, and Rev. Dr. Reid of Toronto. T. HART, *Clk.*

Ecclesiastical News.

THE REV. J. P. Mackie, senior minister of Elgin parish Church, Scotland, is dead; and the Rev. Dr. Wadsworth of Philadelphia, one of the most popular and accomplished ministers in the United States has passed away at the age of sixty-eight. The Edinburgh Free Presbytery, by a vote of 27 to 15, has declined to transmit to the Assembly an overture urging a re-adjustment in the relations between Church and State, on the ground that it was considered expedient to have the Church severed altogether from the State. From the opposite point of view, a correspondent, whose opinion is entitled to consideration says,—“Disestablishment is to the front here. But the Auld Kirk is neither moved nor moving. The agitators are, by their differences and ill-judged tactics doing our work so well that we can afford, for the present at least, to follow calmly the even tenor of our way. Preparations are matured, however, for prompt and vigorous action should circumstances arise to require it.” Professor Flint in a recent lecture made some remarks on the present ecclesiastical condition of Scotland which have attracted a great deal of notice. For one thing, he says that representatives of the various divisions of the Free Church should endeavour first of all to arrive at a common understanding as to what concessions and guarantees on the part of the State the Free Church was pledged by her distinctive testimonies to demand, and that the laity should be fully and freely consulted. Then should come the question,—“Shall we seek re-establishment on Free Church conditions or disestablishment?” Professor Flint scouted the idea that the Free Church was bound to make impracticable demands on the State, and repudiated the principle that Mr. Gladstone

should be asked to disestablish the Church in Scotland, merely because he had done it in Ireland. He further expressed the opinion that unless its claims were of an extravagant and unjust character, the Free Church would not only have the heartiest good wishes of the Church of Scotland, but her aid as far as aid was desired. The whole Free Church, he thought, was in consistency bound to move in the direction pointed out by Dr. Begg and Dr. Kennedy. The annual meeting of the Synod of the Presbyterian Church of England was held in Regent Square Church, London, in the end of April. Dr. Bruce, retiring moderator, whose appointment to that office had been objected to on the ground that he was a "Lay elder," nevertheless preached the opening sermon. It is fair, however, to state that Dr. Bruce is a "licentiate," and the question that ought to be considered and decided by the Churches is, not whether such men as Dr. Bruce and professors in colleges, and ministers out of charge should be allowed to preach and preside, but rather, whether they should be allowed at will to call themselves "elders" and act in the capacity of "laymen"—improperly so called though it may be. Rev. W. McCaw of Manchester, who was appointed moderator, reviewed the history and progress of the Church during past years and shewed that it had made fair progress. He was not quite sure that the children of the Church were being instructed in the shorter catechism as they were wont to be, nor that the teaching in the Sunday-schools was as efficient as it ought to be. The Home Mission report was encouraging. Referring to evangelistic work, it shewed that there were 100 weekly mission services for adults throughout the Church, with an average attendance of over 10,000; and 123 mission Sabbath-schools with an average attendance of 1,000. There are in all connected with the Church, 587 Sabbath-schools with 6,208 teachers and 64,780 pupils. The Foreign Mission statistics show that there are at Amoy 685 communicants, at Swatow 713, and at Formosa 1,172; in all 2,570. The American Episcopal Church in Rome, in which last September the Count Campello publicly renounced Romanism, has again been the scene of a similar transaction on the part of Signor Cruciani, late Rector of Porte San Georgio, who, with nine priests under him, had the oversight of a parish containing some 500 souls. "It is sincerely to be hoped," says the informant in Rome, "that this conversion will prove more satisfactory than the one which was the indirect cause of it." It now appears that Campello had some sinister purpose in connecting himself with the Methodist Church, and that before the term of the stipulated probationership had expired he was expelled from that Church of which he must have proved himself to be an unworthy member. The well-known Scottish revivalist, Rev. Dr. A. N.

Sommerville, has received a very cordial invitation to visit South Africa from a committee representing all the Protestant churches in the Cape Colony. It is said that Moody and Sankey have declined the proposal that they should devote a whole year to evangelistic work in London. "The Salvation Army" continue to attract notice. Though mobbed and villified by certain of the class whom they are seeking to save, and ridiculed by others who look upon the "great unwashed" with stoical indifference, thoughtful people in all the churches have all along felt, and now do not hesitate to acknowledge, that these rough and ready evangelists are becoming "a power," which cannot be crushed, but which true wisdom should rather seek to control and guide. Even such different men as Mr. Spurgeon and Professor Calderwood, of Edinburgh University, are so far agreed. The latter says,—"It must be admitted that the persons referred to were the auxiliary troops of a great army, and though it was but a guerilla warfare they conducted they should have sympathy and aid." The first anniversary of the entry of the Salvation Army into France was celebrated on the 27th of March by an all-day meeting in Exeter Hall. Miss Booth had brought with her several French *ouvriers* attired in their blue blouses, all of whom, in their native tongue, bore unaffected testimony to what God had done for their souls through this instrumentality. One of them, after squandering 25,000 francs in riotous living, was on the point of suicide, when he was led to attend a meeting which resulted in his conversion. Miss Booth spoke of the difficulties they had to contend with in France. Many said that young women could not speak there without the protection of an elderly lady: but they did. The Lord was their "elderly lady"; and when they had no counsellor they got upon their knees and prayed to Him for light. Mr. T. A. Denny, who had visited the work in France, spoke of Miss Booth's connection with it as "the noblest and sublimest instance of self-sacrifice that ever came under his notice."

The Census of 1881

THE second numbering of the people of Canada since Confederation was taken last year. The first instalment of the result which deals with the religions, the origins, and the birth-places of the inhabitants of the Dominion is a volume of great interest and which has evidently been prepared with great care. It is impossible to attain absolute accuracy in a matter of this kind, but there is reason to believe that the difficult work of taking the census in a sparsely settled country like this, and the laborious task of classifying and engrossing the information obtained by the

enumerators, have both been done in good faith, and that this published report may be regarded as a very close approximation to the actual state of the matters of which it takes cognizance. In reality, this is the *first* complete census of the Dominion; for the figures of 1871 did not include, Prince Edward Island, nor British Columbia, nor Manitoba and the North-West Territories. They only covered Nova Scotia, New Brunswick, Quebec, and Ontario. The population of these four, in 1871, was 3,485,761; or adding, say 200,000 as the population of the other provinces named, the total population of the Dominion in 1871 was about 3,685,761. In 1881 it was found to be 4,324,810—a net gain in ten years of 639,049, equal to about 19½ per cent—not 25 per cent as is commonly asserted in the press. Whether the different denominations are satisfied or not with their respective “ratings,” the very fact that the State concerns itself to ask what the religious beliefs of the people are, and how many make no profession of religion at all, is in itself a commendable thing. Indeed, in this regard we may congratulate ourselves on being several steps in advance of the mother country, where, for reasons which we cannot comprehend, public sentiment is so much opposed to the numbering of the people by religions that no administration has yet been found bold enough to ask for such a return in the columns of the census of Great Britain. The following table shows the numbers of the different denominations as far as they have been ascertained. How far it may be correct to call the Methodists “Baptists,” and the Bible Christians “Methodists,” we don’t profess to know, except that they are so classed respectively in the census:—

ROMAN CATHOLICS.....	1,791,982
METHODISTS.....	742,981
Church of Canada.....	582,963
Episcopal.....	103,272
Bible Christian.....	27,236
Primitive.....	25,680
Other Methodists.....	3,830
PRESBYTERIANS.....	676,165
Church in Canada.....	629,287
Church of Scotland.....	32,834
Reformed.....	12,945
Other.....	1,106
CHURCH OF ENGLAND.....	574,818
BAPTISTS.....	296,525
Baptists.....	225,236
Free Will.....	50,055
Tunkers [Mennonites].....	21,234
Lutherans.....	46,350
Congregationalists.....	26,900
Disciples.....	20,193
Adventists.....	7,211
Quakers.....	6,519
Protestant.....	6,553
Universalists.....	4,591
Pagan.....	4,478
No Religion.....	2,634
Episcopal Reformed.....	2,596
Jews.....	2,393
Unitarians.....	1,126
Other denominations.....	14,269
Not given.....	86,769
Total Population	4,324,810

For the reason already given it is needless to institute minute comparisons of the relative growth of the several denominations, although it is evident that their respective ranks, numerically, have undergone very little alteration in the last decade. The Methodists seem to have increased the most, and next in order the Presbyterians, the Baptists, the Congregationalists, and the Church of England. The Roman Catholics number more than one-third of the entire population; the ratio of their increase, however, has been considerably less in ten years than that of the others. In the Province of Quebec they constitute rather more than four fifths of the population. The Adventists are to be found in largest numbers in Nova Scotia and Quebec; the Baptists, in Nova Scotia, New Brunswick and Ontario. The Mennonites and Tunkers are confined to Ontario and Manitoba. The Brethren make their headquarters in Ontario. The Methodists, Presbyterians, Episcopalians, Congregationalists, Baptists, and Lutherans spread themselves pretty evenly over the whole Dominion. The Quakers nearly all reside in Ontario. The Unitarians, chiefly in Ontario and Quebec, although there are 140 in New Brunswick. The Universalists seem to thrive best in the Province of Quebec, where they are nearly twice as strong as in Ontario. They have also a comparatively large following in Nova Scotia, and a fair show in New Brunswick. The “Pagans,” represented, we presume, exclusively by the Indian tribes, are not found in the eastern provinces. A good many occupy settlements in Ontario, but the most of them roam on the prairies of Manitoba and the North-West. Quebec and Ontario seem to present greater attractions for the Jews than any of the other Provinces. The Disciples are strong in Ontario, where there are 16,051 of them. The honest people who profess no religion are almost equally distributed among all the provinces.

St. Anne's, Lankakee.

LETTER FROM REV. C. CHINIQUY.

For the Record:

ST. ANNE'S, 2nd APRIL, 1882.

THE friends of our dear Missions of Illinois, now in Canada, will, I hope, be interested in the good news I have to give them to-day. Some people think that the great Evangelical movement by which so many Roman Catholics were wrenched from the iron grasp of Popery, here, in 1858-1859 and '60, is dying away. They are mistaken. If it had been Chiniquy's work, as too many supposed it was, it would have been the case.

But it was the Lord's work, and He has taken care of it. He has blessed and increased it daily since its very beginning. Oh! I wished you could have been here yesterday with all our benefactors of Canada, when nearly two hundred of our dear converts from Rome received the Holy Communion with sentiments of piety which surpassed anything I have ever seen. What a cheering spectacle it was to see our large chapel crammed by that multitude of happy people, when I know that every one of them was a conquest over Rome. How sweet were the melodies of the French hymns, sung to praise the Lamb who had redeemed them with his blood.

Our Canadian friends will like to know that these last twelve months have brought us an accession of more than forty new communicants. It is a fact that not less than twelve hundred converted families have left this colony these last fifteen years, to go farther west. At first, I feared lest these newly converted people might forget the gospel truth they had just received. But now, I cannot bless God enough, when I see that, far from forgetting what they have learned, they were evidently called to scatter the gospel light every where they are going. Almost every one of these new converts have been turned into Apostles of Christ towards some of their Roman Catholic countrymen whom they have met on our western prairies. The God of the gospel has so much blessed their efforts, that we do not count, now, less than thirty congregations of converts from Rome. You will not be able to go to any of the States of Kansas, Arkansas, Iowa, Missouri, Nebraska, Utah, New Mexico, California, Colorado, Oregon or Washington Territory without finding some of them. I cannot remember a single week, since my return from Australia, without hearing the interesting story of some conversion by the instrumentality of some of our converts from St. Anne. I do not exaggerate when I tell you that the number of these new converts can not be less than 10,000 in the western part of the United States. If God spares me, and if I get the means to visit them, it is my intention to do it before the end of the year. You will like to know also that our humble collegiate institution is, more than ever, thriving. Not less than 150 boys and girls are on the list of those who receive a good Christian education within its walls. The Rev. M. Lafontaine, one of the priests whom God has granted me to help to exchange the heavy yoke of the Pope for the sweet one of Jesus Christ, is still its principal teacher. The average attendance of our Sabbath-school is between 130 and 150, under 15 teachers. The great blessings the "Good Master" has given to my last evangelical labours among my French Canadian emigrants

in the States of New York and Massachusetts have induced me, lately, to secure the help of the young Mr. Misach Paradis, one of the 17 zealous ministers of the Gospel given to the Church by our converts of St. Anne. I will now be more free to accept the invitations I receive to preach the Gospel to the half million of my countrymen who have emigrated to this country. Besides that, I am very near my 73rd year of age, and the work trusted to me by the "Master" is daily increasing. It was almost a necessity to engage the help of that young minister of the Gospel. Perhaps you will ask me how I will support Mr. Paradis, when my people can hardly support one minister. I will answer that: in this as in every other thing, my trust is in my Heavenly Father. He knows that it is only for His glory, and the good of the precious souls He loves so much, that I put this new burden on my too weak shoulders. He will help me to carry it. Yes! it is my hope that He will continue to support his old unprofitable servant as He supported him when he was younger. Can He not command even the ravens of the wilderness to feed the one He has chosen here to publish His mercies, as He did in the days of old? Please allow me to ask my dear Christian brethren and sisters in Canada to remember me and my missions in their fervent prayers. These missions among the French Canadian Roman Catholic emigrants are the most important and successful of this whole continent. There is not a spot in America which can show such a rich crop of precious souls wrenched from the dungeons of Popery, as St. Anne in Illinois. There is not a modern people who has fought such a long and fierce hand-to-hand battle with Popery as this people. No! there is not a people who has lately suffered such persecutions. But, at the same time, there is not any modern people who has gained such a glorious victory against the common foe. Twice we have seen the incendiary torch of Rome destroying our church, and our college, and our schools. Many times our lives have been in great peril, and more than once our blood has reddened the ground. We have not only been tried by the malice of man, but we have been also tried by every kind of calamity. Three times we have suffered bread famine, when early frosts or deluges of rain had entirely destroyed our crops. For eighteen years I have been a prisoner under bail in the hands of the sheriff, dragged thirty-four times before the criminal courts, when I was innocent. But, in all these tribulations, the Lord was our strength, our hope, and our refuge. He has tried us as a Father tries the children whom he loves. He has spoken to His most faithful servants and they have come to our help. Will they forsake us now, when we are old, and when we are fighting our last battles on this glorious battle

field? No! they will again come to our rescue, and the Lord will bless them again.

I make no appeal to anybody, my appeals are addressed only to our Heavenly Father. But I know I have still kind and noble hearted friends in our dear Canada who will not remain indifferent to my present position. The favour I ask from the christian brothers and sisters who will help me to keep that young soldier of Christ by me, when I am fighting my last battles, is that they give me their names and the names of their post offices well written; for I want to send them, as a feeble token of my gratitude, the two last small books I have published, "Papal Idolatry" and "Rome and Education." These last works are the fruits of many years of thought and experience. They will go to the families of my benefactors, to give a new life to their Christian Protestantism; with the help of God, they will make the gospel people of our day understand why their heroic ancestors have shed their blood and sacrificed their own lives to forever break the ignominious yoke of the Pope. Those humble books will also, I hope, make my benefactors bless God for this new opportunity which is given them of doing again something for His glory.

Trinidad.

LETTER FROM REV. J. MORTON.

For the Record.

Tunapuna, April 1st, 1882.

If, as proposed, letters are to be written monthly from Trinidad for the RECORD, some freedom must be allowed, or interest and variety will be endangered, and I propose to indulge in such freedom. The Hindus have a proverb: "you cannot draw water from a dry well," and monthly reports may exhaust the supply and prove in the end dry reading not much better than circulars. For four months scarcely a shower of rain has fallen and the pastures are as brown as in winter with you, save where a stream flows or irrigation is provided, and then how beautiful the green! After four services and twenty miles on Sabbath, one wonders how it is that amid such continued heat and dust and work he too is not dried up both in body and mind. But I suppose there is some hidden spring and the promise is fulfilled, "as thy day thy strength." The hindrances to the success of our work arise from several causes which I propose to note:

1. *Ignorance.*—I now write out a sketch of a sermon and strike off, say, 40 copies on the gelatine pad, to be given after service to all who can read. I use the written character, which is the one most commonly read. Yet lately, among a company of 60 people I found

that only one could read. Trinidad is not responsible for this state of things, as nearly all these 60 people had been less than five years in Trinidad. To get such people to think and act otherwise than they have been accustomed is very difficult, but our schools will make it different with the next generation.

2. *Strong Drink.*—This is a stumbling-block in different ways. Some abhor strong drink and point to the licensing of its sale by the Government, and selling and drinking it on the part of Christians, as an illustration of what Christianity is. Others sell it for gain and justify themselves by the example of the Government and Christians. Others still, and I am sorry to say a greatly increasing number, learn to drink it with the usual results, improvidence, poverty, sickness, and general demoralization. Empty-handed poverty finding a sensual solace on Saturday nights in red wine and mixed rum, sees little to attract in the pure life of Christ and in his law of happiness in self sacrifice. In no spirit of fanaticism, but as the dictate of purest common sense we are total abstainers and do our utmost to get everyone connected with the mission to renounce strong drink as a beverage.

3. *Conservatism.*—There are thousands who do not think of defending image worship, and even the worship of deotas is felt to be indefensible by a goodly proportion. The character of these deotas and of their incarnations is felt to be a most vulnerable point. Brahmab was a liar, Vishnu an adulterer, Siva a drunkard, Krishna shameless and even Ramchandra, one of the best, violent and murderous. While the character of Christ is our strong point. The evidence for the mission of Christ to the world is also felt to be strong on every side. What then follows? An open renunciation of Hinduism and acceptance of Christianity? In a large number of cases not at all. "Do as your fathers did." "Follow the custom," comes in to solve the difficulty. In all matters, even to the cutting of the hair, the custom is followed. Our fathers were wiser than we. It is disrespect to them to adopt anything new. And so in spite of new ideas and beliefs the old religion is frequently followed, though the service has become as lifeless as the image and as incapable of elevating as the deota worshipped.

4. *A low Sense of Sin.*—Where the gods are unholy and unclean there can be little sense of the evil of sin. Where the tales of lust and crime committed by them are the favorite reading of the people, their heart and conscience must become insensible to the demerit of evil. And this lack of sensibility makes it all the easier for a man to stop short and follow the custom where better light has been revealed. This barring all progress, religious, social, and civil, by idolatry of the past, almost persuades one to become a radical.

Of course schools will tend to change all this. The young born here will not be burdened with the traditions of India. Arrangements on the estates do not recognize caste distinctions, or the notion that a man can only do one kind of work. The teaching of the missionaries extends to what is right in every department of action, and Western ideas, as they are called, will supplant the Oriental. In noticing these hindrances to the Gospel I am not forgetting the unbelief and hardness of the natural heart, nor indecision, nor worldliness which meet one in every land; but I have singled out some that are special in our case.

LETTER FROM REV. K. J. GRANT.

REV. K. J. GRANT, *San Fernando*, writes to Rev. J. K. Smith, of Knox Church, Galt, Ont., as follows: It occurred to me to-day in looking at the happy faces of above one hundred children, Indians and Chinese, in our Central School, that few of our home friends would be more pleased at the sight than those of Knox Church, Galt, who have done so much to fit the teacher for the position he fills. Mr. J. W. Corsbie has been much benefitted by his two years in Galt. The teacher who immediately preceded him, tho' a hard-working man, found it difficult to show an average of thirty pupils, but in his hands the school has gradually risen. Last year our daily average was fifty-seven, but the most marked change has been since the opening of the new year. It has risen from sixty to one hundred and ten without any pressure. I have been obliged to engage a third teacher and to provide additional accommodation for pupils. This increase is due in no small measure also to the gradual change effected through the whole of our operations. Prejudices are giving way. This evening I had a striking illustration of what the Gospel does accomplish. Four years ago Kasiram was a bigoted Hindu; this evening he is an applicant for baptism, bringing with him his wife and his two sons, both of whom are singularly apt in learning—the youngest, of six years, is a little prodigy. Through the school, confidence was secured and then the mind was prepared to receive the messenger with his message. His friend, Hannouman, an intelligent Babu, for seven years under regular instruction, has struggled hard against the truth. Being inquisitive, he read and examined, too much however, in a captious spirit. Sometimes we would meet him in a subdued spirit and tears would freely flow; at other times he would appear as if demoniacally possessed and then reproaches would be heaped upon that name which is above every name. For two years he has shown a devout spirit, and we trust grace has triumphed. Yesterday a Mahommedan applied for baptism for himself, wife and child-

ren. His dear boy of twelve, in one of our country schools, has been the chief instrument in inclining the parents. Our schools yield good fruit and we hence bestow much care upon them. Last year our mission had 1,139 children under instruction. In my district there are sixteen schools. Leaving at five o'clock Monday morning I visited four, returning in the evening. Yesterday, Tuesday, I visited three, besides preaching the Word. To-day I rest and prepare for evening service. Tomorrow morning I leave (D.V.) at four o'clock to visit a school thirteen miles distant. Lal-Behari is equally occupied in superintendence and preaching. We have much to dishearten and very much to cheer. Cease not to pray that God may be glorified in a rich harvest of souls here.

Presbyterian Polity.

IT IS CLAIMED by Presbyterians that their form of church government "is founded upon God's Word and agreeable thereto." While distinguished from other forms by certain well defined features, it is by no means a rigid stereotyped code of laws binding upon all the branches of the family. The system possesses sufficient elasticity to adapt itself to differing circumstances, and while carefully observant of certain fixed principles it affords considerable scope for variety of opinion in matters of detail. Its leading principles are such as these:—(1) The Lord Jesus Christ is the only Head and King of the Church; (2) The Ministers of the Church are all of one order and equal in authority. (3) The Ruling Elder is a distinct officer in the Church. (4) The people have the right of choosing their own ministers and office-bearers. (5) The act of ordination is vested in the Presbytery as distinguished from the like power exercised by a single individual in prelatic churches. (6) The congregations of the Church are not isolated from each other, but form one body and possess a common government.

The government of the Church is by Presbyters or elders. The words *Episcopos* and *Presbiteros* are used interchangeably in the New Testament, for Bishop or overseer, Presbyter and Elder; compare Acts 20:17 with Acts 20:28; Titus 1:5 with Titus 1:7; Acts 6:6 with 1 Timothy 4:14. The *theory*, therefore, is that every Bishop is a Presbyter and every Presbyter a Bishop, and every Elder a Presbyter and a Bishop. According to some of the oldest and best authorities it is wrong to speak of "clergy" and "lay elders." Technically no such distinction ought to be admitted. But as a difference does *practically* exist, it has become customary to speak of "teaching elders," or ministers, and "ruling-

ders." To the former pertains exclusively the right of preaching and administering the sacraments. It is not claimed that there is any distinct scriptural authority for the distinction betwixt the teaching and ruling elder. Originally the function of teaching and ruling seem to have belonged to all Presbyters. But, as there would be different degrees of aptitude and fitness, all did not exercise their inherent rights, and although a distinction began to be insisted upon in the 4th and 5th centuries, it was again and again condemned as unscriptural and as an innovation on the primitive apostolic order.

The Kirk Session is the lowest court of the Church. It is composed of the minister and as many ruling elders as may be judged necessary for the spiritual oversight of a congregation. In our own Church it requires a minister and two elders to form a quorum. The pastor of the church is *ex officio* moderator of the session. In case of a vacancy the Presbytery appoints one of its members to sit as interim moderator, and no meeting of session is legally held without having a minister present as moderator. In the United States, however, in exceptional cases, as in a vacancy or in the absence of the pastor, when another minister cannot conveniently attend, a ruling elder may preside." *The Kirk Session* regulates the order of worship, attends to the visitation of the sick, and exercises discipline upon the members of the congregation. But it has no power to institute proceedings against the minister. Any such complaint must be brought before the Presbytery. The session may bring any matter before the Presbytery by reference or petition, or, through the Presbytery to the Synod and the General Assembly. Where there are two ministers either of them may preside. An assistant minister has no seat in the session except by courtesy. The honorary title of *pastor emeritus*, though not used in Scotland, obtains in the Presbyterian Church of England and of the United States, and also in the Presbyterian Church of Canada. The rule in the United States is that "though he cannot claim a seat in the session nor exercise any official jurisdiction in the church, as any other member of the Presbytery, he may be invited to preside on a particular occasion."

The Presbytery is the next highest court. It is in some respects the most important court in the Church. Though not a legislative body, no important change in the constitution of the Church may be made by the supreme court without its consent. It gives effect to the laws of the Church, and it is by the Presbytery that the work of the Church is superintended and carried on. It exercises a strict surveillance over the education of candidates for the ministry; it ordains them to their sacred office, and it alone has the power

to dissolve the pastoral tie. The Presbytery is composed of the ordained ministers residing within the bounds and one elder from each pastoral charge. Following the example of the Scottish Churches, ministers of the Presbyterian Church in Canada without charge may be elected as representative elders, but in the United States a minister cannot be elected as an elder, "except in emergencies, on mission-ground." The Presbytery exercises a general oversight of all the congregations within its bounds. It reviews the records of Sessions and is the channel through which petitions, references, complaints and overtures are transmitted to the higher courts. Three members, two of whom must be ministers, form a quorum. In the Presbyterian Church of the United States, South, it is provided that one of the members at least must be an elder.

The Synod is composed of all the ministers and elders on the rolls of the Presbyteries within its bounds. In our Church there are four Synods, and one Presbytery with synodical powers. They meet once a year, shortly before the General Assembly. The Synod exercises an oversight of the Presbyteries; examines the records of their proceedings; it considers and judges references, complaints, appeals and overtures, and prepares the business to be transmitted to the General Assembly. In Churches that have not a General Assembly, such as the United Presbyterian Church of Scotland, and the Presbyterian Church of England, the Synod becomes the supreme court. Seven members, of whom at least four are ministers, constitute a quorum.

THE GENERAL ASSEMBLY is the highest court and that of final appeal. It is a representative body, its constituency varying in numbers according to the size and convenience of the Churches. Usually it is composed of an equal number of ministers and elders. The Church of Scotland, however, is an exception to this rule, the ministers predominating in the proportion of nearly two-thirds ministers to one-third elders. In the Presbyterian Church in Canada each Presbytery is allowed to send one commissioner for every four members on its roll. Twenty-five commissioners, of whom at least thirteen must be ministers, constitutes a quorum for the transaction of business. The Moderator is elected annually by open vote of the Assembly, the Presbyteries having the right to nominate any of their number to that office.

The Presbyterian system, when properly carried out, is admirably adapted for the purposes which it is intended to serve. It secures the liberty and conserves the rights of the humblest member of the Church, and presents an effectual barrier to ecclesias-

tical domination. It prevents isolation, cures selfishness, enables the strong to help the weak and encourages the rich to impart to the poor. The great enterprises of the Church, such as missions and education, are carried on through committees or Boards appointed year by year by the General Assembly. We have missions to the heathen, missions to the scattered members of our own communion, missions to the French Roman Catholics. We have colleges to support; we have funds for the benefit of Ministers' widows and orphans, and of aged and infirm ministers. All these concern in a special sense the whole Church. But we should not forget that whatever affects the life or well-being of any one congregation or member of the Church in effect, concerns all. This is the Christian theory it is the Presbyterian theory, and it should be our aim to carry it into practice.

The Presbyterian Record.

MONTREAL: JUNE, 1882.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

REMITTANCES should be made by post office orders, or in registered letters when money is enclosed. Parties who do not receive receipts for money sent to us should immediately notify us as it is our invariable custom to acknowledge the receipt of money by return of post. If the July number shall be a few days later of coming out than usual subscribers will understand that it is to enable us to report the proceedings of the General Assembly.

Literature.

LIFE OF REV. JOHN GEDDIE, D. D., first missionary to the New Hebrides; by Rev. George Patterson, D.D. W. Drysdale & Co., Montreal; D. McGregor, Halifax, and James Bain & Son, Toronto. Price \$1.50. This is a valuable contribution to the Missionary literature of the day, written by one who has had ample opportunities of information and who has made excellent use of the material at his command. With the true genius of a

good biographer, Dr. Patterson allows his hero for the most part to tell his own story, and the result is a volume of rare interest, containing an unvarnished account of the thrilling adventures, the discouragements and the triumphs of one of the most devoted and successful missionaries of this century—a man of faith and enthusiasm, and by natural endowments fitted in a remarkable degree for the work to which his life was devoted. Dr. Geddie seems indeed to have been raised up by God, not only to do a great work himself in the New Hebrides, but to be the means of awakening the whole Church, to which he belonged, to a sense of its duty and privilege in relation to the heathen world. It was a great testimony to his worth to have it said of him—“When he went to Aneityum there were no Christians, and when he went away there were no heathen.” But the influence of his life and labours extended beyond Aneityum and will long continue to stimulate and encourage the heralds of the cross in the dark places of the earth. We wish that every family in the Church had a copy of this most interesting and instructive narrative—all the more valuable that its structure and style are so simple and unpretentious.

THE FOLLOWING NEW BOOKS on missions are worthy of the notice of all who take an interest in this kind of literature, and are especially suitable for Sabbath School libraries, and may be obtained through any bookseller; *David Livingstone*, by Louise S. Houghton, the Presbyterian Board, Philadelphia, p.p., 332; \$1.25. *Modern Missions*, by Robert Young, of Edinburgh; London, Marshall Japp & Co. p.p. 406; \$1.25—a very useful sketch of the history of Protestant missions throughout the world. *The Heroes of the Mission Field*, by Bishop Walsh, author of “The Moabite Stone; London, Hodder and Stoughton, \$1.25. This volume brings to light some famous missionaries of bygone days, whose names had almost been forgotten, but who deserve to be better known. *Heroines of the Mission Field*, by Mrs. Emma Raymond Pitman; London, Cassell, Petter, Golpin & Co., \$1.75—admirably illustrates Womens' work in the mission field. *William Jackson Elmslie*, by W. B. Thompson, London; James Nisbet & Co. \$1.00—an interesting memoir of a medical missionary in India.

CALVIN AND HIS ENEMIES, by Rev. Thomas Smith, D.D.; the Presbyterian Board, Philadelphia; 60 cts—a clever sketch of the life, character, and principles of the gifted Reformer. *A Reply to Professor Robertson Smith*, by the Rev. P. Melville, B.D., of Hopewell, Nova Scotia; D. McGregor, Halifax. The title sufficiently indicates the contents of this opportune and scholarly pamphlet.

BAPTISM IMPROVED, by the Rev. W. A. Mackay, B.A., Wookstock, Ont., price 10 cents; \$8 per 100. This pamphlet of 24 pages contains an earnest appeal to parents and baptized children reminding them of their christian obligations as such. It is calculated to do much good and should be widely circulated.

Official Notices.

GENERAL ASSEMBLY.

The eighth session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of St. John, N. B., and within St. Andrew's Church there, on Wednesday, 14th June next, at 7.30 p.m.

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

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

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

Lists of Commissioners and other documents should be addressed to Rev. Dr. Reid, Toronto.

The Committee on business consisting of the Clerks of Assembly, together with those of Synods and Presbyteries who may be Commissioners, will meet in St. Andrew's Church St. John, on Wednesday 14th June, at 4.30 p.m.

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

ACCOMMODATION.

Commissioners are particularly requested to communicate with the Committee at St. John on or before 20th May, intimating whether they intend being present. Accommodation will only be provided for such as communicate with the Committee. Any who have made private arrangements will please state so, address Rev. Dr. McRae, St. John, N. B.

Arrangements will be made as usual with Railway and steamboat lines. Presbytery Clerks will please send to Dr. Reid as soon as possible the names of Commissioners, the railways they will travel by, and with stations, &c. It is of great importance that this information be sent at an early date.

KNOX COLLEGE.

The Prince of Wales' Prize (\$60 per annum for two years), and the Smith Prize (\$50), will be open for competitors; subject for the Prince of Wales' Prize, "The Evidence of the Resurrection of Christ," and of the latter, "Comparisons of the Teachings of the Apostle John on the Love of God with those of the Apostle Paul." The former is open to students of the first year of Theology and those entering the second year; the latter is open to students of the first and of the second years. Essays must be in the hands of the Senate on or before 31st Oct., 1882.

MEETINGS OF PRESBYTERIES.

Montreal, at St Paul's Church, 11th July, 11 a.m.
Maitland, at Kincardine, 11th July, 2.30 p.m.
Glengarry, at Lancaster, 4th July.
Sarnia, at Sarnia, 4th July, 2 p.m.
Chatham, at 1st Presbyterian Church, 18th July
Quebec, Scotstown, 6th September 10 a.m.
Owen Sound, Division St. Church, 4th July, 1.30 p.m.
Ottawa, at St. Andrew's Church, 1st August, 10 a.m.
Whitby, Newcastle, 15th July, 10 a.m.
Toronto, Knox Church, 6th June, 11 a.m.
Stratford, Knox Church, 11th July, 10 a.m.

ARE YOU SAFE?

Two little girls were playing with their dolls in a corner of the nursery, one day not very long ago, and as they played they were softly singing to themselves

Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o'ershadowed,
Sweetly my soul shall rest.

Mother was busy writing, only stopping now and then to listen to the little ones talk, unobserved by them.

"Sister, how do you know you are safe?" asked Nellie, the younger of the two.

"Because I am holding Jesus with both my two hands—tight!" promptly replied sister.

"Ah! that is not safe," said the other child. "Suppose Satan came along, and cut your two hands off?"

Little sister looked very troubled for a few moments, dropped poor dolly, and thought deeply. Suddenly her face shone with joy, and she cried out, "Oh, I forgot! I forgot!" Jesus is holding me with His two hands, and Satan can't cut His hands off; so I am safe!

"Yes, my dear young friends, that is the secret. If you want to be happy, you must not be thinking about yourself and your "feeling safe," but rest in the happy knowledge that Jesus has got you safe, remembering that He himself has said,—“My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand!”

A Page for the Young.

"Tick" the 'lock says, "tick, tick, tick;
 What you have to do, do quick;
 Time is gliding fast away;
 Let us act, and act to-day.
 When your mother speaks, obey
 Do not loiter, do not stay;
 Wait not for another tick;
 What you have to do, do quick."

PUZZLE NO. II. Total number of answers received, *seven hundred and seventy-five*: from boys 421, girls 324. The Province of Ontario sent 398; Nova Scotia (including 29 from Cape Breton) 212; Quebec 59; New Brunswick 58; P. E. Island 31; Newfoundland 8; Manitoba 4; the United States 5. *Fifty-six* of the answers were correct; 345 contained only one mistake; 235 had *two* mistakes; 91 had *three* mistakes, and 15 had *four* mistakes. We invited a jury of superintendents of Sabbath-schools and Bible-class teachers to examine the manuscripts. Thirteen responded to the invitation and after having carefully compared the papers submitted to them they came to the unanimous opinion that it was a most interesting occasion that had brought them together. Some even said it was the most extraordinary exhibition of the kind they had ever seen. Some of the papers are remarkable for beautiful penmanship; some for the fulness of the answers, and others for the admirable arrangement of the materials. Taking all these considerations into account, and also the ages of the writers, *twenty* papers were selected as worthy of special commendation. The writers of each of these will receive a prize; the thirty-six others whose answers were excellent, though not so elaborate as the prize papers, a diploma. *Some* also of the above named 345 may hear from us in a way that will indicate our appreciation of their efforts and may induce them to "try again." Indeed we hope that none will be discouraged but that all our young people will esteem it their highest privilege, apart from any mere worldly endowment, to "Search the Scriptures." The following are the names of those to whom prizes have been awarded, in the order of merit:—

1ST PRIZE RACH to *John F. Manson*, Paris, O. *Sophy J. R. Cameron*, Peterboro, O. *Georgy Duneson*, Halifax, N. S. *Maggie Hunter*, Norval, O. *Mattie Ryan*, Hali, Ont. **2ND PRIZE** RACH to *Duncan McKensie*, Holyrood, O. *Wellington Cameron*, Montreal. *A. W. Macrae*, Halifax. *Robert Massey*, Beechridge, O. *A. G. Bawie*, Port Hastings, C. Breton. **3RD PRIZE** RACH to *Alvin F. McDonald*, Hopewell, N. S. *James McNutt*, Malpeque, P. E. I. *Helem G. Ross*, Fern Hill, O. *Norman Macaulay*, Big Badlock, C. B. *Mima O. McCulloch*, Walton, N. S. **4TH PRIZE** RACH to *Annie Sutherland*, Fingal, O. *Daniel McLeod*, Macaulay's, C. Breton. *Allan McCush*, Lochside, C. Breton. *Ella Johnston*, Middle Stawiacke, N. S. *Bella Brodie*, Quebec.

Amongst the answers from the old folks the following deserve honourable mention:

M. McC—Age 28, Framboise, C. Breton. *J. McL*—38, Chaudiere Station, Que. *W. McL*—52, Murray Harbour, South P. E. I. *D. S.*, 65, L. Barney's River, N. S.

"*The Old Judge*," of 70, sent a splendid paper, perfect in every respect—*except the parables*. The judges decided that the old folks should be ranked as "honorary competitors"—therefore they receive no prizes. But we hope, if we ever venture upon another puzzle, to have the pleasure of hearing from them again.

The only real difficulty in Puzzle No. II is to decide in the first place, what may legitimately be called a parable; and then, secondly, to ascertain how many such are to be found in the New Testament. Bible dictionaries are not to be relied upon in a matter of this kind. The best answers are from those who have gone to *The Book* itself, and who have formed their own opinion on the subject. We shall give the full answer next month, so that the seven hundred and nineteen may see "the snag" for themselves and try to avoid it in future. 52 is the number of parables asked for by the maker of the puzzle. Fifty-six of our young people agree on the number, and their answers are accordingly accounted correct. Though when we come to examine the matter closely we may find a few more.

WHAT THE OLD FOLKS SAY

R. A—, Rugby, Ont.—The puzzle has caused quite a stir here.

A. L—, Ailsa Craig, Ont.—Puzzle No. 2 is an excellent one and worth the trouble of searching for an answer.

Mrs. M. E—, Riversdale, N.S.—We are living in a locality where we have preaching only once a month, so that makes your monthly visitor doubly welcome; and I find working out these puzzles to be useful and instructive for those who are past childhood.

B. L—, River John, N.S.—I am a poor helpless cripple with one leg, and, deprived of the use of my right arm, have to write with my left hand. Thanks be to God I can see and read. I worked the puzzle without even the assistance of a concordance. I am a constant reader of the RECORD, and wish it every prosperity.

T. M—, Toronto, Ont.—These puzzles are a good thing. I am the father of four children, and yet I don't think it beneath me to hunt up these facts, simple and all as they may seem. Long life to the RECORD. I read it with delight, especially the missionary news from the different fields of labour at home and abroad. Yours, "A youth to fortune and to fame unknown."

M. D—, Nelson, Ont.—My brothers and sisters are always greatly interested in "The Page for the Young," but are not enterprising enough to undertake answering any of the puzzles. In this way the older one may have an opportunity of becoming better acquainted with the historical facts of the Bible, for in searching out the passages mentioned we are liable to read many others in connection with them. We wish the RECORD much success.

D. McL—, Ellice, Ont.—I never was a day at a Sabbath-school as a scholar, nor at a grammar or high school as a student. I have neither concordance nor Bible dictionary. With these drawbacks I have worked out the puzzle for myself. I do not expect to win a prize, but the exercise has given me more pleasure than your best prize would have done without the exercise. If my age were *three-quarters less than it is*, it would be 14 years and 9 months.

S. C—, Guyaboro, N.S.—Immediately on receipt of the puzzle I set to work at it, and gave no slumber to my eyelids until I had done my best to solve it. I had some difficulty in fixing the precise number of parables, as these appear repeated in the three Gospels. With that possible exception, I think the other answers will be found accurate. Age 70 minus 6 weeks.

The Parables.

THE term PARABLE is derived from a Greek word signifying *comparison*. Literally it conveys the idea of two objects being placed along side of each other, to discover their points of resemblance and of difference. Every similitude, therefore, or illustration of one thing by another, is a parable. It differs from an allegory in that the meaning of the parable is not self-evident. The allegory explains itself. The parable derives its meaning from the circumstances which give rise to its utterance, and may be quite incomprehensible to the person to whom it is intended to apply. Thousands may have listened to the parable of the Sower without so much as one of them recognizing its spiritual import, and yet, when explained by the Great Teacher, how exactly it illustrated the truths which it was designed to teach,—namely, that the effect of instruction in divine things is dependent on the state of the heart. The parabolic method of instruction is not confined to the New Testament. We have some striking instances of the use of the parable in the Old Testament also; as Nathan's parable of the ewe lamb, 2 Sam. 12 : 1-4; that of the woman of Tekoah, 2 Sam. 14: 6; in 1 Kings, 20: 39, where the prophet, under the parable of a prisoner, makes Ahab to judge himself; and in Isaiah 5 : 1-7, under the imagery of a vineyard, is represented the disappointment and displeasure of God on account of the unfruitfulness of his chosen people, and which finds its counterpart in Matthew 21 : 33. But our Lord made this method of teaching in a peculiar sense His own by the frequency of its use, Mark 4 : 34, His purpose being to *reveal* the truth to those who were honestly seeking for it, and to *conceal* it from those who did not desire to be instructed, but who listened to His teachings for the purpose of "entangling" Him in His talk, Matt. 22 : 15. By the first class His parables were, if not always clearly, at least in some degree understood, while to the second, they were quite unintelligible, Matt. 13 : 11-16. Many of the similitudes used by our Lord contain only the germ of the parable, leaving it to the imagination to work out the details of the comparison, and for this reason it is exceedingly difficult to decide upon the precise number of Christ's parables, different authorities varying in their estimate from *twenty-seven* up to *fifty*. The eminent scholar Dr. Schaff gives the number

as *thirty-one* in his Bible Dictionary; but as will be seen from the following list, with the help of some of our young Canadian friends we have discovered nearly twice that number.

THE PARABLES OF CHRIST.

- | | |
|---|---------------|
| 1. Wise and Foolish Builders | Matt. vii: 24 |
| 2. Children of the Bridechamber | " ix: 15 |
| 3. New Cloth and Old Garment | " ix: 16 |
| 4. New Wine and Old Bottles | " ix: 17 |
| 5. Children in the Market Place | " xi: 16 |
| 6. Unclean Spirit | " xii: 43 |
| 7. Sower | " xiii: 3 |
| 8. Tares | " xiii: 24 |
| 9. Mustard Seed | " xiii: 31 |
| 10. Leaven | " xiii: 33 |
| 11. Treasure Hid in a Field | " xiii: 44 |
| 12. Pearl of Great Price | " xiii: 45 |
| 13. Net Cast into the Sea | " xiii: 47 |
| 14. The Good Householder | " xiii: 52 |
| 15. Meats Defiling Not | " xv: 10 |
| 16. Unmerciful Servant | " xviii: 23 |
| 17. Labourers Hired | " xx: 1 |
| 18. Two Sons | " xxi: 28 |
| 19. Wicked Husbandman | " xxi: 33 |
| 20. Marriage Feast | " xxii: 2 |
| 21. Fig Tree Leafing | " xxiv: 32 |
| 22. Man of the House Watching | " xxiv: 43 |
| 23. Faithful and Evil Servants | " xxiv: 45 |
| 24. Ten Virgins | " xxv: 1 |
| 25. Talents | " xxv: 14 |
| 26. The Sheep and the Goats | " xxv: 32 |
| 27. Kingdom Divided Against
Itself | Mark iii: 24 |
| 28. House Divided Against Itself | " iii: 25 |
| 29. Strong Man Armed | " iii: 27 |
| 30. Seed Growing Secretly | " iv: 26 |
| 31. Lighted Candle | " iv: 21 |
| 32. Man Taking a Far Journey | " xiii: 34 |
| 33. Blind Leading the Blind | Luke vi: 39 |
| 34. Beam and Mote | " vi: 41 |
| 35. Tree and Its Fruit | " vi: 43 |
| 36. Creditors and Debtors | " vii: 41 |
| 37. Good Samaritan | " x: 30 |
| 38. Importunate Friend | " xi: 5 |
| 39. Rich Fool | " xii: 16 |
| 40. Cloud and Wind | " xii: 54 |
| 41. Barren Fig Tree | " xiii: 6 |
| 42. Men Bidden to a Feast | " xiv: 7 |
| 43. Builder of a Tower | " xiv: 28 |
| 44. King Going to War | " xiv: 31 |
| 45. Savour of Salt | " xiv: 34 |
| 46. Lost Sheep | " xv: 3 |
| 47. Lost Piece of Silver | " xv: 8 |
| 48. Prodigal Son | " xv: 11 |
| 49. Unjust Steward | " xvi: 1 |
| 50. Rich Man and Lazarus | " xvi: 19 |
| 51. A Servant Ploughing | " xvii: 7 |
| 52. Importunate Widow | " xviii: 1 |
| 53. Pharisee and Publican | " xviii: 9 |
| 54. Pounds | " xix: 12 |
| 55. Good Shepherd | John x: 1 |
| 56. Vine and Branches | " xv: 1 |

Acknowledgments.

RECEIVED BY REV. DR. MACGREGOR,
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Halifax Fort Massey Ch	12 00
Hopewell Union Ch	7 00
Montreal S. Gabrie. Street	15 00
Beachburg S. Andrews	3 92
Front Westmeath	1 43
Halifax S. Johns	10 00
Woodstock S. Pauls	2 00
New Antrim S. Pauls	1 25
Lake Ainslie	5 00
Richmond N.B	5 00
Halifax Poplar Grove add	7 00
North & West Cornwallis	4 00
New Castle S. James Ch	12 00
Sydney S. Andrews	5 00
Fredericton S. Pauls	12 00
Redbank add'l	1 00
Moncton S. John's Ch	4 00
Tabusintac & Burnt Ch	6 00
Lyn	2 00
Cainton	2 00
Chatham & Grenville	6 00
Montreal S. Matthews	3 00
Indian Lands	7 00
Wyoming	5 00
Royalty from Hymn Book Committee	650 00
	\$4088 15

HOME MISSION,

Received to 6th April 1882	\$31696 93
Balderson	9 00
do. S. School	9 00
Quebec S. Andrews	150 00
Orangeville S. Andrews	30 00
Rochesterville	11 00
do. S School	2 72
Clinton	5 00
Beamsville	20 00
Millbank	13 80
Millbrook add'l	1 00
Underwood	7 50
Anonymous Norwood	1 00
Floss Knox Ch	7 00
Cookstown	24 00
English Settlement add'l	23 45
Hampstead	16 90
Watford	13 00
Smithville	1 30
Malton Burn's Ch	17 00
Toronto East Ch	90 00
Ennis Killen & Cartwright	25 00
London S. James Ch	14 00
Alton	10 75
Bear Creek	30 00
Toronto West Church. S. School	25 00
Charleston Knox Ch	35 00
Craighurst	8 00
Balaclava	5 00
Stirling, S. Andrews	22 00
Roslin, Thurlow	10 00
Aylmer	10 00
Dalhousie Mills add'l	10 00
John Moffat, Kansas	5 00
Stouffville	16 00
Rosseau	5 25
Powassan	3 00
Colchester	0 06
Morris	9 85
Centre Bruce	4 00

Carlingford	18.00	do. S. School	6.00	Stewart, Vankleekhill..	60.00
West Nottawasaga	12.00	Scott and Uxbridge	23.00	Toronto East Ch S School.	33.00
Wingham	30.00	Port Colborne	10.00	Indian Lands	30.00
A Friend, Maxville	5.00	Deseronto	22.00	do do Chalmers' Ch	
Storrington	18.00	Darlington, S. Andrews	10.00	S Sch in rear of Roxboro	5.50
Pittsburgh	17.00	Maxwell	11.50	Springfield	5.60
Glenburnie	6.00	Feversham	10.00	Wyoming	15.00
North Pelham	20.00	Belleveille, John Street		Chippawa	5.00
Russell	14.40	add.	114.00	Friend in Clarke	1.00
Metcalfe	12.30	Oneida & Indiana	60.00		
McNab & Horton	120.00	Elma Centre	30.00		
Rev. John Dunbar, Dun-		Orilla, add.	30.00		
barton	35.00	West Adelaide, for Mani-			
Rylston	20.00	toba	5.00		
Durham	7.50	Embro	51.42		
Bradford	15.00	West Gwillimbury, St.			
A Student, Toronto	2.00	John's add.	12.00		
Proton	17.00	Toronto Erskine Church			
Keene	45.00	S. School	25.00		
Guelph Chalmers' Ch	100.00	Georgetown	48.25		
Tilbury Eas.	20.00	Limehouse	15.00		
Claremont at Missy. Meet-		Oro Eason Ch	2.00		
ing	3.25	Oro Willis Ch	1.00		
Fergus S. Andrews add.	27.04	Carlton Place, S. Andrews			
Monckton	8.00	and Franktown, S. Pauls	50.00		
Listowell Knox Ch	50.00	Brussels Union Meeting,			
McNab	20.00	Rev. J. Robertson	16.45		
North Nissouri	15.00	Thamesville	30.00		
Dover	15.50	Botany	31.19		
Chalmers' Church	15.45	Ramsay	25.00		
Beachburg S. Andrews	10.00	Mitchell, Knox Ch. Add.	18.10		
Front Westmeath	6.00	Belleveille, John St. Rev. J			
M. E. Fisher, Maxville	2.50	Robertson	25.00		
Lingwick	5.00	Melrose, Lonsdale & Shan-			
Crowland Missy. Ass	10.00	nonville	60.00		
Primrose	15.00	Brantford Zion Ch	370.00		
J. W. Byron, P.O.	0.50	Fingal add.	40.00		
Toronto, Cooke's Ch	158.00	Dunwich Chalmers' Ch.	35.00		
Gordon Ch. S. School	10.00	Niagara, S. Andrews	29.00		
Guelph, Knox Ch	60.00	Ingersoll Erskine Ch	33.00		
Napanee	12.41	Southampton & West Ar-			
Mount Forest, S. Andrews	22.00	ran	60.00		
Woodlands	15.00	Pittsburgh S. Johns add.	15.00		
Moorefield	4.75	Hemmingford	22.50		
Cambray	6.00	Northern Advocate, Co			
Ravenshoe add.	1.70	Simcoe add.	75.00		
Newtonville, from a mem-		Three Rivers	28.00		
ber of Cong. add.	101.00	Stratford Knox Ch	325.00		
Glenmorris	33.00	Lynedoch	7.47		
do. S. School	23.00	Birtle N.W.P.	20.00		
Castleford	19.50	Andrew Duff, Holmsville.	2.00		
Streetsville	70.00	West Gwillimbury 1st add	1.33		
Richmond Hill	51.35	Neison	21.00		
Thorhill	39.10	Burton	10.00		
Brampton	81.00	Vaughan S. Andrews	55.00		
Paris, Dumfries Street	143.00	Tiverton add.	29.00		
East Puslinch, Duff's Ch.	114.00	Kingston S. Andrews.	425.00		
Belgrave	14.00	South Plympton	56.00		
Fenelon Falls	16.00	Kirkhill	29.00		
Soumerville	4.00	Kinloss	29.00		
Dunbar	29.00	Sandhill & Caledon	9.00		
Proffine, add.	23.00	Dundalk add.	6.00		
Blyth, S. Andrews	68.00	Laclete 1st Cong	7.00		
Morricksville	4.80	C. McO Minniwashton			
Kemptville & Oxford Mills	10.00	Manitoba	5.00		
Canington	12.00	Ingersoll Knox Ch	50.00		
Paris, Dumfries St. Add.	125.00	Nepean & Bellis Corners.	15.00		
Catdoia, Argyle Street		Albion Argyle Ch	40.00		
& Allan Settlement	72.00	Consecon & Hillier	17.00		
Dundas, Knox Ch	94.00	Montreal S. Gabriel Staddl	65.00		
Kingsdine, S. Andrews	2.00	Oxford	13.60		
Millhaven & Ernestown	5.00	Beachburg, S. Andrews			
Turin	15.00	add.	2.25		
Windham	40.00	Godefrich Knox Ch.	54.67		
Norwich	30.00	Cayusa	12.00		
Belleville, S. Andrews	116.00	Collingwood add.	10.00		
Sarnia	189.00	Lyn	20.00		
Flamboro West	100.00	Cainton	17.00		
Hull	12.00	Proffine add.	3.00		
Westport & Newboro	11.00	Montreal S. Pauls on acct	250.00		
Morton & Delta	8.00	Kilsyth	6.00		
W. W., London	10.00	Cruickshank Station	3.00		
Middleville & Dalhousie.	4.40	Craighurst add.	10.00		
Chesterfield	95.00	Montreal Parkine Ch	225.00		
Port Sydney	1.60	do S. Matthew's Ch	42.00		
Hamilton, McNab Street.	396.00	Montreal Chalmers' Ch S			
Summerstown, Salema Ch.		School add.	30.00		
add.	5.00	St Hyacinthe	6.00		
Derry West	6.00	Georgetown Que	49.00		
Komoka	9.00	Exrs of the late Mr. Neil			

\$39,244.00

FOREIGN MISSION

Received to 6th April 1882	\$35504.3
Balderson	6.75
do S School	6.75
Quebec S. Andrews	150.00
Ayr Stanley Street	37.00
Rochester	5.87
do S School	2.72
Clifton	5.00
Beamsville	5.00
Wrexeter S School India	11.73
Millbank	12.70
Centerville	81.00
Millbrooke	23.00
Underwood	7.50
Saint Vincent Knox Ch	22.00
Sydenham S Pauls	17.11
Gloss Knox Ch	5.00
Hookstown	12.00
Hampstead	24.00
Watford	15.00
Scotstown	6.00
Smithville	1.00
Malton Burn's Ch.	13.00
Enniskillen	10.00
Toronto East Ch	35.00
Bear Creek	28.00
Toronto West Ch S School	25.00
Princeton	12.00
Womans' Foreign Missy.	5160.00
Ass	15.00
Dalhousie Mills add.	14.00
Charleston Knox Ch	14.00
Latona	14.00
Balacklava	5.00
Roslin & Thurlow	2.00
Aylmer	23.62
Clifford	41.00
Kenyon	
Wm Thompson St Mary's	5.00
Formosa	35.00
Port Hope Mill St	4.00
Centre Bruce	7.00
West Nottawasaga	10.00
Carlingford	
A Friend Maxville For-	5.00
mosa	8.00
Storrington	9.00
Pittsburgh	5.00
Glenburnie	
Member of Knox Ch, Galt,	
to buy books for	
Young at Formosa	200.00
do do do do do	
for Rev Dr McKay to be	
used where most needed	500.00
do do do do do	
for Revds Messrs Wilkie	
and Campbell at Indore	100.00
& Mhow	11.00
Russell	6.00
Metcaif	109.00
McNab & Horton	5.00
Kylston	2.00
Bearbrook	10.25
Durham	9.00
Bradford	
St George add for Church	13.00
at Bangsh	1.00
Thamesford add.	8.00
A Student Toronto	44.00
Proton	33.00
Keene	
Guelph Chalmers' Ch	
Claremont at Missy Meet-	3.25
ing	4.00
Monckton	

Listowell Knox Ch.....	20.00	Carlton Place S Andrews & S Pauls.....	15.00	Stirling S Andrews.....	5.00
McNab.....	10.00	Ramsay.....	5.10	Woodville.....	35.01
Daver.....	10.00	Mitchell Knox Ch.....	10.00	Centre Bruce.....	4.00
Chalmers' Ch.....	7.50	Meirose Lonsdale & Shannonville.....	10.00	Simcoe S Pauls.....	7.09
do do Special for Formosa.....	5.90	Brantford Zion Ch.....	100.00	Carlingford.....	14.00
Ross & Cobden.....	11.16	Fingal addl.....	10.00	Wingham.....	25.10
Beachburg S Andrews addl.....	1.50	Dunwich Chalmers' Ch.....	30.00	Storrington.....	13.00
Front Westmeath.....	3.70	Niagara S Andrews.....	16.00	Pittsburgh.....	12.00
M F Fisher Maxville.....	2.50	Southampton & West Arran.....	18.00	Glenburnie.....	5.00
Crowland Missy Ass.....	4.00	Pittsburgh S Johns.....	5.00	Crawford Mission Station.....	2.19
Primrose.....	6.00	Manotick.....	16.10	Bradford.....	7.00
Indian Lands S School No 3.....	10.00	Northern Advocate Co of Sincere addl.....	75.00	Proton.....	12.00
do do do No 4.....	8.00	C M Copland Winnipeg.....	5.00	Guelph Chalmers' Ch.....	40.00
Toronto Cooke's Ch.....	50.00	F W Nash.....	2.00	Moncton.....	2.00
Guelph Knox.....	25.00	Stratford Knox Ch.....	200.00	Listowell Knox Ch.....	14.00
Gordon Ch S School.....	15.00	Lanark.....	28.50	McNab.....	20.00
Napanee.....	10.00	Andrew Duff Holmsville.....	2.00	Mandaamin S School.....	2.00
Mount Forest S Andrews.....	16.70	West Gwillimbury 1st addl.....	0.67	Inerkip.....	16.08
Woodlands.....	8.00	Nelson.....	19.25	Beachburg.....	2.08
Cambay.....	4.00	Buxton.....	1.00	Primrose.....	6.08
Streetsville.....	74.00	Vaughan S Andrews.....	20.00	Toronto Cooke's Church.....	176.97
Richmondhill.....	5.00	Utica Missy Ass.....	4.00	Milton Knox Ch.....	7.00
Thornhill.....	5.00	Tiverton.....	10.00	Guelph Knox Ch.....	50.00
Mount Albert.....	4.75	Kingston S Andrews.....	125.00	Owen Sound Division St.....	23.54
Brampton.....	75.00	Ottawa Daly S.....	78.50	Mount Forest S Andrews.....	15.00
Paris Dumfries Street.....	60.00	Lindsay S Andrews.....	25.00	Woodlands.....	8.00
East Puslinch Duffs Ch.....	27.00	Dunbarton.....	20.00	Cambay.....	3.00
Balsover.....	5.00	Kirkhill.....	10.90	Newtonville & Kendall.....	20.00
Belgrave.....	12.00	Kinloss.....	5.00	Streetsville addl.....	32.00
Penelon Falls.....	4.00	Dundalk.....	5.00	Richmond Hill.....	10.00
Martintown S Andrews.....	20.00	Lachute 1st Cong.....	6.00	Thornhill.....	12.60
Dunbar.....	6.00	Nepean & Bell's Corners.....	4.00	East Puslinch Duff's Ch.....	25.00
Proofine addl.....	2.00	Aldbore Argyle Ch.....	15.00	Belgrave.....	8.00
Blyth S Andrews.....	40.00	Owen Sound Division St.....	50.00	Blyth S Andrews.....	35.00
do do Formosa.....	9.58	Montreal S Gabriel St.....	35.90	Cannington.....	8.00
Kemptville & Oxford Mills.....	30.00	do do do.....	5.00	Paris Dumfries St.....	50.00
Cannington.....	10.00	Special for Formosa.....	8.25	Drumbo Willis Ch.....	15.00
Drumbo Willis Ch.....	15.00	Colquhoun Ch.....	10.00	Dundas Knox Ch.....	40.00
Newfoundland, S John's.....	184.00	Oxford.....	10.00	Kincardine S Andrews.....	2.00
Woman's Foreign Mission Society for Canada Work India.....	48.66	Beachburg addl.....	0.25	Millhaven & Earnestown.....	5.00
Newfoundland, Harbour Grace Woman's Foreign Mission Society for Zenana Work India.....	37.65	Collingwood addl.....	5.00	Botany.....	4.00
Dundas Knox Ch.....	6.00	Richmond & Lower Windsor.....	15.75	Windham.....	5.00
Kincardine S Andrews.....	4.00	Lyn.....	8.86	Norwich.....	6.00
Millhaven & Earnestown.....	15.00	Cainton.....	13.00	Belleville St Andrews.....	30.00
Windham.....	10.00	Cruikshank Station.....	2.00	Sarnia do.....	100.00
Norwich.....	10.00	North Carradoc.....	14.00	Fiamboro West.....	35.00
Belleville S Andrews.....	60.00	North Mara.....	4.00	Hull.....	3.00
Fiamboro West.....	38.90	Hespeler addl.....	4.04	Westport & Newboro.....	4.00
do do Formosa.....	5.23	Craighurst.....	5.00	Morton & Delta.....	3.00
Westport and Newboro.....	7.00	Exrs of the late Mr Neil Stewart Vankleekhill.....	60.00	Middleville & Dalhousie.....	5.00
Morton & Delta.....	6.00	Montreal Erskine Ch Addl do S Matthews Ch addl.....	162.50	Chesterfield.....	16.00
Dalhousie & North Sherbrooke.....	10.00	Montreal Chalmers' Ch S School.....	32.52	Hamilton McNab St.....	290.60
W W London.....	6.00	Georgetown Que.....	25.25	Komoka.....	4.00
Middleville & Dalhousie.....	3.00	Toronto East Ch S School.....	20.00	Hyde Park S School.....	8.00
Chesterfield.....	30.00	Ekford Knox Ch.....	28.50	Scott & Uxbridge.....	16.00
Hamilton McNab St.....	280.00	Wyoming.....	15.00	Deseronto.....	10.00
Derry West.....	5.00	Kingston Chalmers' Ch.....	12.10	Belleville John St addl.....	70.00
Hall.....	2.00	Chippawa.....	4.00	ayuga.....	6.00
Hyde Park S School.....	11.00	COLLEGES ORDINARY FUND		Oneida & Indiana.....	53.00
Komoka.....	8.00	Received to 6th April 1892.....	\$45790.85	Mima Centre.....	10.00
do S School.....	5.00	Balderson.....	4.30	Orillia addl.....	25.00
Scott & Uxbridge.....	10.00	do S School.....	4.30	West Gwillimburg S Johns addl.....	5.00
Deseronto.....	10.00	Orangeville S Andrews.....	8.00	Dresden & Knox Ch.....	9.70
Brock.....	5.00	Rochesterville.....	12.00	Toronto Erskine Ch S Sch.....	16.55
Darlington S Andrews.....	4.40	Beamsville.....	5.00	Georgetown addl.....	29.00
Maxwell.....	5.00	Millbank.....	6.00	Limehouse.....	10.00
Feversham.....	5.00	Centreville.....	14.00	Oro Esson Ch.....	1.00
Caledonia Argyle St & Alan Settlement.....	60.00	Millbrooke.....	10.70	Oro Willis Ch.....	1.00
Belleville John St addl.....	75.00	Underwood.....	7.00	Plympton, Smith Church.....	6.00
Oneida & Indiana.....	10.00	Saint Vincent Knox Ch.....	8.21	Truro.....	2.73
Elma Centre.....	10.00	Hampstead.....	6.50	Ramsay.....	5.00
Orillia addl.....	8.00	Malton Burn's Ch.....	7.00	Mitchell, Knox Church.....	30.00
Ashburn.....	77.64	Toronto East Ch.....	24.43	Brantford, Zion Church.....	100.00
West Gwillimburg S Johns addl.....	34.35	Bearbrook.....	20.00	Ingersoll, Erskine Church.....	12.00
Georgetown.....	15.00	Princeton.....	13.00	Southampton & West Arran.....	26.00
Limehouse.....	7.50	Charleston Knox Ch.....	5.00	Stratford, Knox Church.....	270.00
Oro Esson Ch.....	2.00	Balaklava.....	5.00	Andrew Duff, Holmsville.....	1.00
Oro Willis Ch.....	2.00			Nelson.....	6.00
Harwich.....	20.00			Peterboro, St Paul's, addl.....	23.23
				Vaughan, St Andrew's.....	20.00
				Tiverton, addl.....	10.00
				Ottawa, Daly Street.....	25.00
				Kinloss.....	4.00
				Aldbore, Argyle Church.....	10.00
				Colquhoun.....	8.25
				Oxford.....	5.00
				Beachburg, St Andrews, addl.....	0.25
				Collingwood, addl.....	8.50

Oraighurst	10.00
Sydenham, St Paul's	3.50
Toronto, East Church S.S.	25.00
Wyoming	8.00
—————	\$11,519.11

KNOX COLLEGE ORDINARY FUND

Received to 6th April, 1882.	\$163.00
A Friend, Maxville	5.00
North Nissouri, special.....	10.00
—————	\$178.00

KNOX COLLEGE ORDINARY FUND DEBT

Received to 5th Feb. 1882	\$ 33.02
Oncida, Indiana & Cayuga	112.00
—————	\$145.02

KNOX COLLEGE BURSARY FUND.

Received to 8th March, '82	\$420.25
M.C. Cameron, Goderich	50.00
Moss, Burns Church, add'l	8.00
Gaelic	10.00
Rev Dr. Caron, Toronto	10.00
Rev Robt Hamilton, Motherwell	20.00
Rev D. B. Cameron, Acton, Gaelic	18 (0)
Stratford, Knox Church	50.00
Toronto, do	60.00
—————	\$646.25

KNOX COLLEGE BUILDING FUND.

Received to 6th April, 1882	\$4,840.10
Janet Arnew, Whitby, —per Rev Wm Burns	5.00
Mrs R. Reid, Markham do	11.00
John Gunn, Woodville do	8.00
Archd Young, Sarnia do	120.00
Whitby do	47.00
Ashburn and Utica do	35.00
Enniskillen & Cartwright —per Rev Wm Burns	33.18
Port Perry & Prince Albert —per Rev Wm Burns	17.00
Oshawa do	14.00
Columbus do	100.34
Rev A. Dawson, Gravenhurst	5.00
Orono and Kendall, —per Rev Wm Burns	15.00
Cobourg, do	31.00
Newcastle do	7.00
Newtonville and Kendall —per Rev Wm Burns	38.25
—————	\$5,277.59

MANITOBA COLLEGE ORDINARY FUND

Received to 6th April, 1882	\$ 1,315.02
Balderson	0.95
do Sab School	0.95
Rylston	6.00
Proton	4.00
Fergus, S Andrews	11.03
Woodlands	4.00
Streetsville	8.00
Dunbar	4.63
Maritime Provinces, per H. M. Committee	250.00
Dundas, Knox Church	19.00
Westport and Newboro	2.00
Morton and Delta	1.00
Hamilton, McNab St	50.00
Oncida and Indians	5.00
Mono Mills, Mono East and Caledon, S Andrews	10.00
Storrington	1.40
Pittsburgh	2.00
Glenburnie	1.00
Nelson	2.05
Tiverton, add'l	7.00
South Plympton	4.00
Lyn	2.00
Canton	5.00
—————	\$1,707.48

WIDOWS' FUND.

Received to 6th April, 1882	\$4,109.45
Balderson	0.92
do Sab School	0.93
Clinton	2.00
Beansville	3.00
Millbrook	5.00
Centerville	5.00
Millbank	6.00
U. L. derwood	4.40
Smithville	1.00
Enniskillen & Cartwright	4.00
Toronto, East Church	5.00
Bear Creek	3.00
Princeton	3.00
Almonte, S Johns	11.12
Aylmer	7.00
Forest, Ladies' Miss Ass'n	16.00
Clifford, add'l	6.75
Centre Bruce	2.73
A Friend, Maxville	3.00
Lancaster, Knox Church	10.00
Russell	5.00
Metcalfe	5.00
Durham	6.50
Bradford	2.00
Proton	4.00
Guelph, Chalmers Church	15.00
Monckton	3.00
Listowel, Knox Church	10.00
Theford, do	5.35
Innerkip	3.35
Beachburg, St Andrews add'l	1.00
Lindsay	6.00
Primrose	2.00
Toronto, Cooke's Church	25.00
Guelph, Knox Church	20.00
Newtonville and Kendall Streetsville	10.00
Richmond Hill	5.00
Thornhill	5.00
East Puslinch, Duff's Ch Belgrave	4.00
Fenelon Falls	5.00
Blyth, St Andrews	8.00
K—mills & Oxford Mills	5.00
Cannington	3.00
Drumbo, Willis Church	3.00
Dundas, Knox Church	8.00
Millhaven and Ernestown	2.00
Sarnia, St Andrews	15.00
Flamboro West	8.00
Hull	1.86
Westport and Newboro	2.00
Morton and Delta	1.00
Dalhousie and Sherbrooke	7.00
Chesterfield	5.00
Summerstown, Salem Ch	2.00
Scott and Uxbridge	4.00
Port Colborne	2.00
Belleville, John St, add'l	7.50
Elma Centre	5.00
West Adelaide	2.00
West Gwillimbury, S Johns	1.00
Percy	3.00
Campbellford	7.50
Mono Mills, Mono East and Caledon, S Andrews	10.00
Hamilton, McNab Street	18.00
Ashburn	14.57
Ramsay	4.00
Mitchell, Knox Church	10.00
Brantford, Zion Church	25.00
Fingal	20.00
Ingersoll, Erskine Church	13.00
Southampton & West Arran	8.00
Manotick	3.95
Three Rivers	6.00
Nelson	4.00
Utica, Miss Ass'n, add'l	1.00
Kirkhill	4.00
Lachute, 1st Cong'n	7.00
Aldboro, Argyle Church	4.00
Beachburg, St Andrews add'l	1.50
Collingwood	5.00
Lyn	2.00
Canton	2.00

Indian Lands	14.00
Ashfield	9.00
—————	\$4,657.58

With rates from Revs J Rennie, D McKenzie, J Hanrahan, D Beattie, J W Bell, A Young, B Thomson, J B Fraser, G Crow, P C Goldie, \$30; J H Gregg, \$16; J Carswell, D Davidson, A Dawson, J Lishman, J M King, W Donald, \$16; do, do \$3; J Macalister.

AGED AND INFIRM MINISTER'S FUND

Received to 6th April, 1882	\$5748.74
Balderson	1.33
do Sab School	1.32
Ayr, Stanley Street	10.00
Wochesterville	5.00
Beansville	5.00
Millbank	5.00
Centerville	8.10
Millbrook	6.00
Smithville	1.25
Malton, Burns Church	5.00
Enniskillen & Cartwright	5.00
Toronto, East Church	5.00
Bear Creek	3.50
Princeton	10.00
Almonte, St Johns	15.00
Aylmer	5.75
Wingham	15.00
North Pelham	3.00
McNab and Horton	10.00
Durham	2.50
Bradford	3.00
Proton	4.00
Guelph, Chalmers Church	25.00
Fergus, St Andrews	10.75
Monckton	2.00
Listowel, Knox Church	12.00
McNab	7.00
Lindsay	6.00
Toronto, Cooke's Church	25.00
Guelph, Knox Church	20.00
Milton, do	10.00
Mount Forest, St Andrews	6.00
Woodlands	4.00
Cambury	6.00
Newtonville and Kendall	5.00
Streetsville, add'l	1.28
Richmond Hill	5.00
Thornhill	5.00
East Puslinch, Duff's Ch	9.00
Belgrave	5.00
Blyth, St Andrew's	8.00
Kemptville & Oxford Mills	5.00
Cannington	4.00
Paris, Duffries Street	30.00
Drumbo, Willis Church	5.00
Dundas, Knox Church	12.00
Kincardine St Andrews	2.00
Millhaven & Ernestown	2.00
Wingham	4.00
Sarnia, St Andrews	15.00
Percey	3.00
Flamboro West	8.00
Hull	1.00
Westport & Newboro	2.00
Morton and Delta	1.00
Dalhousie and Sherbrooke	5.00
Chesterfield	12.00
Summerstown, Salem Ch	2.00
Komoka	2.00
Scott and Uxbridge	4.00
Greenville	1.00
Deseronto	4.00
Caledonia, Argyle St, and Allan Settlement	18.00
Belleville, John St, add'l	7.50
Elma Centre	5.00
West Adelaide	2.00
Ashburn	12.00
West Gwillimbury, S Johns add'l	8.00
Percy	7.50
Campbellford	1.00
Oro, Esson Church	1.00
Oro, Willis Church	2.00

Hamilton, McNab Street.	40 00
Ramsay	6 00
Mitchell, Knox Church	10 00
Bradford, Zion Church	25 00
Ingersoll, Erskine Church	11 00
Southampton & West Arran	10 75
Quebec, Chalmers Church.	33 58
Manotick	1 50
Three Rivers	6 50
Stratford, Knox Church.	9 01
Nelson	4 25
Utica Miss Ass'n	1 00
Kingston, St Andrews.	10 00
Kirkhill	4 50
Kinloss	4 00
Nepean and Bell's Corners	1 00
Albiero, Argylo Church.	3 00
Montreal, St Gabriel St.	4 00
Oxford	6 06
Collingwood, addl	5 00
Lyn	3 00
Canton	2 00
Georgetown, Que	7 00
Indian Lands	14 00
Chippawa	4 00

\$6,465.16

Rates received to 6th April, 1882, \$1,083.90; with rates received from Revs J Kenzie, \$3; J Douglas, \$11.25; W M Roger, \$2; R Campbell, \$10; A Young, \$4; J B Fraser, \$3.50; G Crawford, \$3.25; Wm Gregg, \$20; J Carswell, \$3; D Davidson, \$2.50; T S Chambers, addl, 25c; A Dawson, \$3; J M Munroe, \$3.50; J Anderson, \$4; J M King, \$10; John Fraser, \$6; A Russell, \$2.50; W Donald, \$12.50; J M Macalister, \$3.50; total, \$1,204.65.

CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.

Fergus, Melville Church	\$100 00
Brussels do	37 55

WALDENSIAN PASTORS' FUND.

Received to 5th Aug, 1881.	\$ 36 53
R McGowan, Blyth	1 00

\$37.53

WIDOWS' AND ORPHANS' FUND.

In Connection with the Church of Scotland.

James Croix, Montreal, Treas.	
Russeltown, Rev P S Livingstone	\$ 12 00
Moorfield, Rev H Edmison	3 00
Mount Forest, Rev D Fraser	8 00
Woodland do	4 00
Cornwall, Rev Dr Maenish	75 00
King, Rev J Carmichael	12 00
Belleville, Rev M W Maclean	50 00
Desoronto, Rev R J Craig	4 00
Yanban, Rev D Cameron	14 00
Breck, Rev A Currie	12 00
Niagara Falls, Rev J Gordon	12 00
Ft Coulonge, Rev J Gandier	12 00
Oxford Mills, Rev W T Caning	5 00
Almonte, Rev John Bennett	20 00
Quelph, Rev J C Smith	50 00
Campbellsville, Rev W R Koss	12 00
Amos, Rev D P Niven	6 00
Orchardville, do	3 00
Normanby, do	3 00
Kippen, Rev Hugh Cameron	12 00

JUVENILE MISSION SCHEME.

Miss Machar, Kingston, Treasurer.	
Martintown, St Andrew's SS	\$ 20 00
Williamstown, do	20 00
Hamilton, St Paul's S S	15 00
Ladies' Miss Ass'n, Scarborough	35 00
Montreal, St Gabriel S S	20 00
Kingston, St Andrew's S S	50 00
Pictou S S	5 00

PRESBYTERIAN THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS STREET, HALIFAX, N.S. TO 29TH APRIL, 1882.

Already acknowledged	\$68,103 72
Springdale congregation, N S	58 40
Ranel Rankins, Gays River N S	50
Campbellton, N B	20 00
John McIntosh, Union Centre, N S	8 00
Hugh McIntosh, do	8 00
Donald Cameron, do	8 00
Dugald Cameron, Lochaber, N S	20 00
George Ramsey, Princetown, P E I	10 00
Shediac, N B	3 00
Boz, Pictou, N S	2 00
Knox Church, Wallace, N S	5 40
Angus Cameron, East River, St Marys	15 00
St John's Church, Halifax, N B	100 00
Middle Musquodoboit, N S	88 50
Rev D McKinnon, Little River, Musquodoboit	10 00
Predicton, N B	
Prof Rivitt, in full \$ 5 00	
John Edwards do	5 00
W McFarlan do	6 00
Dani Queen do	5 00
Miss Loyde do	3 30
Alex Gray on acct	2 50
Miss Loyde do	5 00
	\$31 80
Less for discount	25

Falmouth St Church, Sydney, N B	25 00
Robt Logan, Gays River, N S	2 00
Milford, N S	5 00
Jas J McLean, Great Village N S	10 00
David McLean do	3 00
Wendell McLean do	3 00
Lourence Peppard do	1 50
R Fulton, Middle Stewiacke N S	15 00
Capt John Waters, Pictou	50 00
J D McLeod do	40 00
Mrs Mardand do	20 00
Dan Sutherland do	25 00
Cash do	20 00
Cash do	10 00
Cash do	10 00
Rev J A F McBean, Chatham, N B (balance)	50 00
Mahone Bay, N S	25 10
John Patterson, Halifax	10 00
Lieut Towers, do	5 00
Jos E Hamilton do	4 00
Thos Johnson, Shelburne, N S (balance)	33 00
John Bowers do	3 50
David Langelle, River John, N S (balance)	2 00
West and Clyde Rivers and Brookfield, P E I	50 00
John A Steele, Wallace, N E	3 00
Julius Frame do	1 00
Moncton, N B	73 00
J E Hunter, Halifax, N S	2 00
	\$68,964.17

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEK, SECRETARY - TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES ST., MONTREAL, TO MAY 1882.	
Acknowledged to 10th April 1882	\$19,265.73
Melbourne and Windsor Mills	10 00

Bradford	8 00
Indian Lands S Sch No 3	10 00
Amurior	50 00
Mount Forest S Andrews	15 50
Woodland	8 00
Moorfield	3 00
Gordon Ch S Sch Indian Lands	10 00
Montreal Erskine Ch addl	87 53
Charlottetown S James S S	10 00
Ottawa Knox Ch	46 47
J M Pitblado Truro	4 00
Mrs A McDona J do	1 00
Nunbar	6 00
Kemptville Oxford Mills	15 00
Latona	4 00
McNab	10 72
Newcastle N.B. S James' Ch	15 00
Cannington	10 03
Blyth	15 00
Summerstown	8 00
Mr. Marquand, Southport	5 00
Kingston S Andrews	5 00
Hull	2 00
Spring Hill N.S.	3 00
Chesterfield	10 00
Belleville S Andrews	29 00
Lyn	15 90
Caintown	18 00
Perry	44 39
Campbellford	31 85
S School	4 00
Kilbride	3 00
Franktown & Carlton Place	10 00
Stratford Knox Ch	75 00
Three Rivers S Andrews	2 00
Williamstown S Andrews	20 00
Brighton	5 00
Kirkhill	12 00
Ottawa Day's St	52 50
Pointe-aux Trembles Pupils	11 77
Montreal S Matthews	40 00
O T Smith Bifbrook	10 00
Rochesterville	4 00
B Class	4 00
Montreal S Paul's addl	100 00
Montreal S John's addl	3 00
Oxford	6 00
Maxwell & Feversham	7 00
Rents & Less Repairs	190 69
Per Rev Dr McGregor Halifax	
Box Pictou	4 00
Frambois C B	4 00
Gaelic Meeting, Halifax	3 00
Richmond N B	20 00
Truro S Paul's	15 00
New London North, P E I	24 00
W River Clyde & Brookfield	15 00
Noel addl	5 00
Charlottetown S James Ch	25 00
Zion Ch	20 10
Sydney S Andrews addl	23 00
Cove Head P E I	10 03
Fredericton S Pauls	5 00
Redbank	1 00
Tasbantac & Burnt Ch	2 00
Bass River N B	10 00
Mahone Bay	5 00
Bridgewater	16 00
Georgetown	0 95
Murray Harbour	42 44
Dunbartown St Mark's Ch	4 00
Salem Ch Green Hill	11 65
Warwick, Bermuda	15 00
Newport	7 00
Friend of Missions per Rev. A. McLean, Sinclair	1 00
New Arrau	5 00
Halifax S Mathew's	58 00
New Dublin	2 00
Per Rev Dr Reid, Toronto	
Weston	10 00
Orangeville S Andrews	10 00
Ayr Stanley St	20 00
Beamsville	5 00
Willbank	10 40
Underwood	7 50
Fior Knox Ch	2 00

Cookstown.....	8.00
Watford.....	6.03
Smithville.....	0.50
Malton.....	5.00
Enniskillen & Cartwright..	6.00
Toronto East Ch.....	13.00
Alton.....	8.00
Bear Creek.....	16.00
Toronto West Ch S School..	10.00
Latona.....	12.00
Charleston, Knox Ch.....	12.00
Balasklava.....	8.50
Roslin & Thurlow.....	6.00
Centre Bruce.....	3.00
Wingham.....	22.00
Rylston.....	8.00
Durham.....	2.75
Proton.....	6.00
Monckton.....	4.00
Listowel, Knox Ch.....	22.00
Theford.....	18.70
North Nissouri.....	5.81
Dover.....	5.25
Chalmers Ch.....	5.00
Beachburg, S Andrews.....	5.10
Front Westmeath.....	0.50
Crowland.....	4.00
Primrose.....	7.00
Toronto, Cooks Ch.....	50.00
Guelph, Knox Ch.....	25.00
Forest, Ladies Miss'y Soc	3.00
Princeton.....	12.00
Cambray.....	4.00
Newtonville & Kendall.....	13.00
Streetsville.....	62.00
Richmond Hill & Thornhill.	10.00
Brampton.....	20.00
Paris, Dumfries St.....	80.00
E Puslinch, Duff's Ch.....	25.00
Belgrave.....	10.00
Wick.....	18.00
Cannington.....	10.00
Drumbo, Willis Ch.....	12.00
Dundas.....	25.00
Norwich and Windham.....	16.00
Flamboro West.....	10.00
Hamilton, McNab St.....	142.00
Westport & Newboro, Mor-	
ton & Delta.....	8.00
W W, London.....	4.00
Derry West.....	4.00
Komoka.....	4.00
Hyde Park S S.....	11.00
Scott and Uxbridge.....	8.00
Greirsville.....	2.00
Deseronto.....	5.00
Belleville.....	5.00
Oneida and Indiana.....	20.00
Elma Centre.....	15.00
Embro.....	61.22
W Gwillimbury, St John's..	8.00
Orillia.....	12.00
Oro, Esson and Willis Chs..	2.00
Mono Mills, Mono East and	
Caledon, St Andrews.....	25.00
Ramsay.....	4.00
Mitchell, Knox Church.....	15.00
Brantford, Zion Church.....	25.00
Fingal, addl.....	4.00
Ingersoll, Erskine Church..	8.00
Southampton & West Arrn	19.00
Nelson.....	12.00
Buxton.....	2.60
Vaughan, St Andrews.....	18.00
Tiverton.....	10.00
Aldboro, Argyle Church.....	15.00
Collingwood.....	5.00
Craighurst.....	4.00
Toronto East S S.....	12.00
	\$21,905.32

SPECIAL FUND

Executors of late Joseph Mackay, Esq, Montreal. \$4,000.00

POINTE-AUX-TREMBLES SCHOOLS

Rev. R. H. Warden, Montreal, Treas.

(a) ORDINARY FUND

Acknowledged to 10th April 1882.....	\$5,625.53
Roxboro S S No 4.....	1.60
M T Fisher, Roxboro.....	5.00
Miss Montgomery's S Class, Charlottetown.....	12.50
Bryson S S.....	7.00
Fembroke S S.....	10.68
W Winchester S S.....	12.50
Williamstown, St Andrews.	20.00
Alex Grant, Springville, N S	1.00
Jas Grant, do.....	1.00
D McIntosh, do.....	1.00
John A Campbell, do.....	1.00
Montreal, Crescent St Bible Class, addl.....	15.00
Montreal, St Matthews S S	25.00
Richmond, N B.....	3.37
Friend of Missions, per Rev A McL Sinclair.....	1.00
A Friend, Maxville.....	2.00
Z Lefebvre, Montreal.....	5.00
Mrs Dorion, St Eustache.....	5.00
B Byvert, Winchendon.....	2.00
G Provost, Repentigny.....	3.00
Rev C Chiniquy.....	25.00
Board and tuition.....	1361.40
Interest on investments.....	139.14
	\$7,285.72

(b) BUILDING FUND.

Acknowledged already.....\$2,411.09

(c) ENDOWMENT FUND.

Acknowledged already.....\$2,550.00

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent.	
Acknowledged to 10th Apr.....	\$3,599.52
Montreal, St John's.....	5.00
do Crescent St, addl.....	100.00
do Erskine.....	112.50
do St Paul's.....	300.00
do St Matthew's.....	25.00
Cumberland.....	10.00
Amherst Island.....	4.50
Indian Lands.....	50.00
Dunbar.....	6.00
Kemptville and Oxford Mills	13.84
Summerstown.....	3.00
Kingston, St Andrew's addl	50.00
Franktown and Carleton Plo	10.00
Kirkhill.....	27.00
St Laurent Bible Class.....	7.80
	\$4,324.16

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Montreal, Treas.

(a) THEOLOGICAL CHAIR.

Acknowledged already.....	\$2595.00
Dr Roddick, Montreal.....	10.00
A C Hutchison do.....	25.00
J H Mooney do.....	25.00
Rev J S Black do.....	13.00
Hon Justice Torrance, Montl	60.00
	\$2,725.00

(b) SCHOLARSHIP FUND

Acknowledged already.....	\$ 215 10
Rodgersville S S.....	5.00
John Maonish, Montreal.....	10.00
Montreal, Crescent St S S.....	50.00
Rev Mr Macphee, Dalkeith.....	50.00

C D, Quebec.....	25.00
Geo Stephen, Montreal.....	50.00
John Stirling, do.....	50.00
D Morris, do.....	170.00
H McLennan, do.....	25.00
Rev J J Casey, do.....	50.00
J T Donald, do.....	25.00
Hugh Mackay, Montreal.....	60.00
Hamilton, McNab St. S S.....	40.00
	\$825.00

LIBRARY FUND.

Acknowledged already.....	\$19.00
Rev C Brouillette, Alexandria	7.00
Collection at College closing.	82.57
D Lyons, Montreal.....	5.00
	\$103.57

ENDOWMENT FUND.

Acknowledged already.....	\$20.000
Edward Mackay, Montreal..	40.000
Executors of the late Joseph Mackay.....	10.000
	\$70.000

BUILDING FUND.

Acknowledged already.....	\$46.50
Rev A Internoscia, Montreal	15.00
	\$61.50

SENATE FUND.

Acknowledged already.....	\$5.00
Rev J A R Dickson, Galt.....	5.00
Rev J F McLaren, B D, Euphrasia.....	10.00
Mr J Mitchell, B D, Montreal	10.00
Executors of Neil Stewart, Vankleek Hill.....	60.60
	\$90.00

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

C. F. Ireland, Treasurer.

BUILDING FUND.

Already acknowledged.....	\$32,393.85
Jas Downing.....	20.00
	\$33,413.00

LAND AND EQUIPMENT FUND.

Already acknowledged.....\$5,200.00

ENDOWMENT FUND.

Already acknowledged.....\$75,861.92

Manitoba:

Dr Schultz.....	in full	1,500.00
A Campbell, 1 and 2 on 100		67.00

Williamstown:

D Chisholm.....	1 on 100	25.00
A McGillivray.....	2 on 100	20.00

Godrich:

D C Strachan.....	4 on 100	25.00
W Kay.....	4 on 50	10.00
J Garron.....	4 on 100	25.00
R Gibbons.....	4 on 100	25.00

\$77,558.92