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THE HOME & FOREIGN RECORD

OF THE
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THINGS ESSENTIAL TO A REVIVED RELIGIOUS LIFE IN THE CHURCH.

Abstract of an address delivered before the Synod of Toronto, by the Rev. Wm. Donald, of Port Hope, and published by order of the Synod.

"We all unite in deploring the low state of religion, at the present time, in the community and even in our own Church. There are grounds for lamentation. Myriads are perishing. Vast numbers within the Church's pale are apparently satisfied with a fruitless and lifeless orthodoxy. To many of them a sound and scriptural creed has become a mere body of death. Those of us who have been ordained to the sacred office have often to ask ourselves, 'Where are the seals of our ministry? where are the many conversions to God for which, as ambassadors of Christ, we ought to look? We see almost everywhere in our Churches a large measure of conventional propriety. There is also going on in many places a great deal of valuable Christian work, and for this we thank and praise the God of grace as for one of His best and choicest blessings. But we have still to confess mournfully that the religious life of our time and country is low and weak. Is it to remain so? Are we content to go on week after week with our somewhat mechanical activities, while the Lord's arm remains unrevealed? Are we here of the Canada Presbyterian Church to rest satisfied with the poor dying rate at which we have for so long been living? There are many signs that seem to answer—No. These conferences in our Church

Courts, important movements in different Presbyteries both within the bounds of this Synod and beyond it, the concern on the subject in the minds of Christian people, all seem to echo the prophet's words, "There is a sound of abundance of rain." Some of us think that, like the waiting king, we hear "the sound of a going on the tops of the mulberry trees"—that perhaps the Lord thus announces to us that the time to favor Zion is come—and that He thus calls upon us to push our advantage and go forward. If we interpret the signs aright, clearly we ought, like David, to bestir ourselves; for the Lord goes out before us. The present, therefore, seems a suitable time to enquire what are the things essential to a revived religious life in the Church. I venture, as the result of some thought and reading on the subject, to express the belief that four things, of which I wish to speak in this paper, are the certain and invariable preludes or accompaniments of every great work of grace. Wherever these things have been wanting, there the Church's life has been low. Wherever they have existed, there mighty victories for Christ have usually been won. It will be admitted also that the things to which I refer are within the reach of all, and that, therefore, it ought to be the ambition—the fixed, invincible determination of all, by God's grace, to possess them.

"1. The first essential to a revived religious life amongst us of which I would speak, is a *previous expectation of the blessing and some previous desire for its coming*. I do not know that any great revival has ever taken place without these signs preceding. The expectation might be very vague, and the desire limited to a very small-number; but such desire and expectation seem always to have preceded any new era of spiritual life and victory. As a case in point I have but to mention Pentecost. The Disciples wait for the promise of the Spirit; they earnestly desire His coming. They return to the upper room, and continue expecting the fulfilment of His promise. That heaven-born desire is a prophecy—that attitude of high and rapt expectancy is a pledge that a true revival is coming. Each one in the long succession of awakenings with which the church has been blessed furnishes like proof."

Mr. Donald then proceeded to give illustrations of this truth, from the life of W. C. Burns, the story of the Welch revivals, &c. He went on to say:

"Devoid of this expectation and desire, we cannot magnify, we cannot even justify our office. If we are to be true to our King and true to ourselves, we must, as ministers and elders, attain to such views of the Spirit's work and of the exalted possibilities of the Church's future as shall make us look and long for breaking clouds, for copious showers, and for a consequent revival of the Lord's heritage when it is weary. And let it be remembered that the connection between the expectant desire of the blessing and the reception of it is not casual or accidental. It is a law founded in the nature of things. As the warm current of the Gulf stream modifies the temperature of the region through which it flows, so this expectant desire of sovereign awakening grace, appears to raise the temperature of the soul, to dissolve the frost and snow of the heart, and to make it possible for God's spiritual works to come forth in vernal freshness and beauty.

"2. A second element, vital and altogether essential to a revival, is *genuine care for souls*—a consuming anxiety respecting their salvation. This anxiety is born of love and knowledge. The knowledge I mean is that of the soul's value and of its extreme danger. Every one must see that this combined love and knowledge ought to fill all Christian people and especially all Christian a ministers, as with a hunting passion, with a high

and constant enthusiasm for saving souls. It is safe to say that where this enthusiasm is wanting, there has never been, and probably from the nature of the case, there never can be, any great revival of the Lord's work."

This head of the address came to a conclusion, with the experience of Mr. Spurgeon, who after a season of illness, when the wants of souls pressed heavily upon him, having set apart a portion of time for meeting with enquirers, was cheered with a great ingathering.

"This experience of Mr. Spurgeon's confirms the momentous truth that if we are to expect an awakening for a slumbering Church and a dead world, we also, as ministers and elders, must have an infinite compassion, an insatiable hunger for souls. If we were imbued with that compassion, if we were to feel the sharp pangs of that hunger, what prophets of God, what heralds of the Invisible and the Eternal might we not become.

"3. A third element, also vital and altogether essential to a revival, is the *abundance of prayer*. Prayer must not be hindered. There must be the simplicity of a constant dependance on God. The strength of workers for Christ is born of earnest and habitual prayerfulness. The only success that is worth much, the only success, indeed, that is worth anything, is won at the mercy-seat. I have read a monkish story of a famous preacher whose sermons converted great numbers, and to whom it was revealed that not one of the conversions was owing to his eloquence or talents, but to the prayers of a poor lay brother who sat during the sermon on the pulpit steps, groaning before the Lord and praying incessantly for the divine blessing on the preacher's labors. In form, this story is but a Romish legend, but it enshrines a precious truth. That truth is confirmed and illustrated by the history of all genuine awakenings, and by the experience of all those whose labors the Lord has most signally blessed. As I write thus there rises before my mind the thought of Knox pleading, "Give me Scotland, or I die;" of John Welsh wondering "how a Christian could lie all night in his bed and not rise to pray;" of Joseph Alleine exclaiming, at four o'clock in the morning, when he heard the first noise of workmen going to their daily toil, "How this noise shames me! Does not my Master deserve more than theirs?" Of Edward Payson gaining his theology on his knees. We all know the great work which each of those men were permitted to do for Christ and His Church, and these words of theirs show how well they had learned the true secret of success in working for the Lord."

We regret that space does not allow us to give the whole of Mr. Donald's interesting and highly instructive remarks under this and the following head, as well indeed as those under the first two. He concluded the consideration of the third requisite: "Those of us who desire to see a revived religious life in the Church, and who believe that the low measure in which the gift of the Spirit is now enjoyed is her greatest affliction, should be incessant in our pleading till the Spirit comes to us in His boundless wealth of blessing.

"4. Of the Fourth Essential I must speak very briefly. It may be thus expressed:—Those of us who are called upon to teach others must endeavor with great directness and tenderness to deal with the hearts and consciences of our hearers in regard to the great truths of the Gospel. There must be greater *directness of aim*. This seems to have characterized all who have been markedly successful in winning souls for Christ. Probably we could all be justly convicted of having often wearily beat the air instead of making a direct and successful aim. But with the directness must be tenderness. "Were you able to preach on that text tenderly?" asked McCheyne of a

brother minister who had preached on a very awful subject. There is a most important connection between sowing in tears and reaping in joy.—Those who over the perishing have been tender almost, or altogether, to weeping, have often become the joyous as well as grateful winners of souls. And this directness and tenderness must be exercised in pressing the essential truths of the Gospel home on the heart and conscience."

In conclusion, Mr. Donald said: "Whilst holding these four things as essential to success in winning souls, and as certain, according to the teaching of experience, to result in enduring work, such as will abide the fire—we are yet to remember that the issues of our labors are all with God; that He sitteth King in Zion; and that believers "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." I do not introduce this thought at all for the sake of maintaining a form of orthodoxy, but as a truth urgently needed at the present time, and one of weighty practical importance in connection with our present theme. There are many reasons why all workers for Christ should seek to obtain and keep hold of the great doctrine that God is sovereign. Whatever our faithfulness may be, if we forget that "it is not him that willet, nor of him that runneth, but of God that showeth mercy," we shall find that the heavens are like brass and the earth like iron. In the midst of earnestness, diligence and fidelity, God may, by withholding His Spirit and by other terrible things in righteousness, teach us and compel us to cease from man whose breath is in his nostrils. It is irreligion—it is destruction to forget that it is God's inviolable prerogative to grant the Spirit. The intelligent appreciation of this truth will assist us mightily in our office as ambassadors for Christ. It will help to make us zealous, patient, and selfdenying. It will prompt the prayer in its right sense and just emphasis,—“Wilt Thou not revive us again, Lord God of Hosts?” And thus we are brought to the fundamental principle of all true religion, that God is all in all; that of Him and through Him and to Him are all things; to whom be glory for ever. Amen."

Missionary Intelligence.

OUR MISSION IN CHINA.

To the Editor of the Record:

DEAR SIR,—The accompanying letters from Rev. G. L. Mackay, our missionary in Formosa, will, I am sure, be read with interest and thankfulness by the whole Church. We can scarcely doubt that the Church has been led in the right way, to select the very promising field where such encouraging tokens of success have been already obtained.

In reference to the earnest appeal which Mr. Mackay makes for a medical missionary, I may say that the subject has received careful attention from the committee, and we were not without hopes that we might have been able to recommend a suitable man to the General Assembly for this most important department of the work. It would be worse than useless to send any but the right kind of man. It is not necessary that he should be trained for the ministry and ordained. But it is necessary that he should have a thorough medical training, and that he should be filled with a passion to win souls for Christ.

Hugh M. Matheson, Esq., convener of the English Presbyterian Board, in a letter which I received from him some time ago indicates very clearly,

at once the importance of such an agency and the kind of men we require. He writes, "It is with very great satisfaction we view your Church's mind towards this field (Formosa), and we shall greatly rejoice, if you see your way to reinforcing Mr. Mackay in the north of the Island. I quite agree that you would do well to appoint a medically trained man, provided he has emphatically the heart of an evangelist. Our experience and that of those who have most used the agency of medical missions, is decidedly in favor of employing Christian medical men of zeal and devotedness, not trained for the ministry and not ordained. The fact is those men are chosen because of their thorough evangelistic spirit, and go out as evangelists, subordinating their medical knowledge and skill to the great primary object of saving souls. If you receive from the Head of the Church the gift of such a man as I have described, you will be to be warmly congratulated."

Surely, there are some such men in Canada. If there are, the foreign mission committee earnestly desire to hear from them. There is a noble field ready for them. I remain, my dear Sir, yours truly,

OTTAWA, 12th April, 1873.

WM. McLAREN

LETTER FROM REV. G. L. MACKAY.

China, Formosa, Tamsui, Nov. 6th, 1872.

REV. WM. McLAREN:

MY DEAR BROTHER,—On the morning of the 8th ult., I left Tamsui—went into the interior and spent three weeks there. I travelled across the same table land, over which we passed in the spring, remained the first night at Tiong-lek, and the second in Tek-chham, a walled city with 50,000 inhabitants. The third day I proceeded along a winding path, not far from the waters of the Formosan channel, and towards evening arrived at Sin-Kang, which I desired to visit. It is in a fertile plain three miles from the shore, along which extends a bed of sand. During the southwest monsoon, this sand rises like snowdrifts, but the plain is protected by intervening hills. On the eastern side five mountain ranges (densely wooded), rise one above the other, amongst these are roaming tribes who approach so near at times that the smoke of their fires can be seen. In the plain are three Sek-hoan villages, viz: Tang-sia Sai-sia and Lam-sia. In all, more than a 1000 aborigines who speak the Chinese language submit to Chinese teaching, and bow before Chinese objects of worship. The young and middle aged are attracted by the outward display of Chinese idolatry, but the aged are not satisfied with this vain and worthless servitude, and I believe would cast tablets and idols into the flames, but at present there exists the fear of man. They are evidently afraid of the mandarin, and thus trample upon their own consciences and quietly submit. Whilst amongst them I enjoyed the hospitality of an old man who seemed anxious to embrace the gospel, and declared that his forefathers worshiped the *true God*. The appearance and disposition of himself and many more with hoary locks reminded me of Scotch Highlanders in their native land and Canada. On Sabbath I preached twice, forenoon 40 were present and in the evening the room was crowded with men, women, and children, and not a few around the door. After distributing portions of the Bible in the three villages, I left fully persuaded that the Lord in His own time and way will open a door of access to the hearts of these perishing ones, which all the despisers of His Eternal Truth can never shut. Finding that one

day's journey would take me to Lai-sia (which was visited in Spring) I set out, and passed through a very interesting part of the north, which was not unlike a new settlement in Canada. The stumps of Camphor trees were quite numerous in the fields, and all the surroundings told the passer-by that a few years ago it was the hunting ground of the roaming savage. Indeed, though thus driven back, there was evidence of their presence in the vicinity. For Chinese laborers in their fields were guarded by armed men, who stood watching lest the hated foe should rush down upon them from their mountain retreats. Arriving at Lai-sia I received a hearty welcome from the Christians there, and before leaving had the pleasure of meeting Dr. Dickson and Mr. Campbell, who came up from Tai-wan-foo. Returning to Tek-chham I was invited by a Sek-hoan in the employ of the mandarin to preach in his house that evening. Thirty Chinese were present, and many came again the following morning, and the same day I distributed tracts in that city which is "wholly given to idolatry." A few months ago, a man came from a Chinese village up the river about 10 miles, and attended worship several evenings, then returned and began to tell the villagers about the gospel. A few weeks afterwards ten came and from that time till the present, from six to twelve have been here every Lord's day. They come down the river in the village junk every Sabbath morning. I went to their village and read the Commandments in the house of one who appeared to exert considerable influence there, he immediately removed a picture of Confucius from the wall and pasted a Commandment sheet up, in the presence of twenty villagers. He was here last Sabbath and 15 more with him. And as I have only a small space covered over, in which people can assemble, and as it was raining several were quite wet. I need scarcely state that I am in need of a chapel in Tamsui. This is the rainy season however, and I must wait until spring, then I trust the way will be clear to build, otherwise the cause must suffer. As month succeeds month, I become more and more convinced of the necessity of medical work amongst the people, in order to remove prejudices and thus pave the way for the reception of the everlasting Gospel. Is there in our Church a young man of medical skill who will volunteer to come to this needy part of the heathen world and labor for our Lord and Redeemer Christ Jesus? If so, I know yourself and the committee will send him forth and means will be forthcoming, for the Lord will provide. I have several times referred to the importance of this work, and I am glad to know that men who have been long in China lay great stress upon the same. Not long ago the Rev. Geo. Smith, of Swatow (of E. Pres. Ch.) wrote thus to me: "I think you should not cease to urge upon your Mission Committee the appointment of another Missionary to come out *at once*. I would advise you to plead for a medical man."

There is another part of the work which must not be overlooked. Very few of the people can read the character; but in five or six months men, women and children can learn to read and write the Roman colloquial, and by the labors of Dr. Maxwell the whole Bible in the Roman colloquial will soon be in their hands. To teach young and old to read the blessed gospel or Jesus will continue to be an important work in Formosa. And owing to the secluded custom which prevails amongst Chinese women, female teachers would doubtless be able to reach this class with the Word of Life better than other laborers. Several young men here are able now to read and write the colloquial, and I trust next summer will be employed to teach others, but the work cannot be carried on without materials such as copies

and pens. Will some one who 'loves the Lord Jesus, and desires His Kingdom to advance amongst the benighted heathen send out a supply? They are needed now. Praise be to God for the encouraging statements contained in your last letter, respecting another laborer for the scattered tribes in our own land in the north, and for those who have offered their services for India, and for the brethren who are looking forward to labor in the e ends of the earth, where there are thousands of famished souls going down to everlasting woe without hearing of Him who came to save—died to save—arose to save—ascended to save—lives to save—and commanded His servants to go forth in His name to save, for whosoever believeth in Him *shall be saved*. I thank God for bringing me to this spot, and although I am shut out from Christian fellowship, I am not lonely, no, for I enjoy the goodness of the Lord from day to day. Jesus is faithful to His promises. I love to declare it. "Go ye into all the world, and lo, I am with you always." He is, blessed be His glorious name for ever. Without His guidance, what could an erring creature do? Without His power, what could a helpless sinner do? Without His presence, what could a poor worm of the dust do? My dear brother you pray for Northern Formosa and the cause of Jesus here. I do ask for the prayers of God's people in Canada. I need the prayers of our Church continually. And now may the Great Head and King of His Church *guide and direct* in everything done for the advancement of His own cause in Northern Formosa. Remember me kindly to Mrs. McLaren and family—to your elders and others I met in Ottawa,—and to all who love the Lord Jesus. May God bless your labors in Ottawa.

I am ever yours sincerely,

GEO. L. MACKAY.

LETTER FROM G. L. MACKAY.

China, Formosa, Tamsui, Jan. 15th, 1873.

REV. WM. MCLAREN:

MY DEAR BROTHER,—In Nov. I wrote to you about Sin-kang where there are more than a thousand aborigines in three villages. At that time they were not prepared to cast away their idols and worship the true God; but He who promised to give the ends of the earth to His Son for a possession, broke down the barriers and opened a door for His own everlasting truth. About the middle of December, two men came to Tamsui and gave me the names of twenty families who desired to worship the Lord and to know more of Jesus. On the morning of the 26th ult., I left this place, accompanied by Commander Bax, of H. M. S. "Dwarf," and on Saturday, at 6 p. m., arrived at the house of the old man whose hospitality I enjoyed on the previous occasion. No idols or ancestral tablets could be seen, all had been destroyed soon after my first visit to the place, a decalogue sheet was pasted on the wall, a bible and hymn-book were placed on the table. On Sabbath I preached twice to attentive hearers, and in the evening the room was crowded. Many manifested deep interest in the Gospel of salvation, and told me that sixty families had already moved inland about a day's journey, that more than twice that number will join them as soon as convenient, and that all were eager to hear the Gospel. Monday morning we started, turned at once eastwards and in a few hours passed beyond the bounds of the Chinese settlement, then began to ascend an exceedingly high and steep mountain range, and on reaching the summit had a commanding view of the country to a great distance. The high hills around appeared

like hillocks beneath our feet. The top of this range forms the dividing line between the savages on the eastern, and Cantonese on the western side; the latter have a fort on the highest peak to guard the pathway. The descent was sudden, and no sooner made than we began to ascend another range, and thus continued ascending and descending successively, until 5 p.m., then entered a long valley with wooded ranges on each side. Twelve savages approached with loaded guns, but after a few words of explanation, we were told to pass on. In half an hour we were sitting on a log within the enclosure of the new settlers, who were overjoyed to see us. A few moments afterwards the savages came up and presented us with oranges and a kind of cake made of mountain rice. At dark, a fire was kindled in front of the settlement, which resembled an encampment of soldiers. Seventy aborigines and fifteen savages stood around, and I had the privilege of preaching Jesus and Him crucified where His name had never been proclaimed. And for the first time from that heathen valley praises ascended to the Lord Most-High. We sung in Chinese the familiar hymn, "I'm not ashamed to own my Lord, or to defend his cause." During the night a savage tribe in the neighboring wood killed a Chinaman, and in the morning sent a messenger to state that after three days they would gladly receive us, as they intended to feast over the fallen foe during that time. Capt. Bax could not wait, so we endeavored to see as much as possible of their mode of living. It is important to know the customs, names and habits of a people, civilized or savage, so as to present the gospel to their hearts for reception. With a savage as guide, we travelled in the woods to see their dwellings. These was on high ground, with several acres cleared all around, and presented the appearance of cleanliness in and outside. Their store-houses were built on posts three feet above the ground, and near them I observed plum and orange trees. One man, noble in appearance, showed us what he doubtless considered interesting, such as Indian corn, skulls of wild animals, mountain rice, and last of all the tails of twelve Chinese, whose heads his own hand carried in triumph to his native village. Travelling along we approached within two hundred yards of the house in which the Chinaman's head was placed for exhibition. We could hear loud voices as though hundreds were assembled. In a few moments several came running towards us, and bade us go and see the head, which we declined to do, as we had no desire to countenance their mode of procedure. Even the chief in his war dress came and pleaded with us to go, as his tribe would not injure us. Of that however, I had not the least fear, because in the woods of Formosa or quiet habitation of Canada "God is our refuge and our strength." We returned to the settlement about dark. The rain descended in torrents, and we were obliged to crowd into one of the camps for worship. A fire was placed in the centre for light, and all sat around while I told them of the love of Jesus. The commander sat on the ground in the capacity of an humble Christian (may God add to the number of such men in the British navy), without any weapon in his hand save the sword of the Spirit. On my left sat the Chief of a savage tribe, who understood the Chinese language remarkably well, and in front, the first Chinese convert in Northern Formosa—the young man who has been with me since April last. I felt thankful to the Lord our God for enabling me to enter that valley, and make known to perishing souls the *only way* of salvation, before the settlers had carried an idol across the mountain ranges. The day following, we returned to Sin-kang, and on Saturday in the afternoon, arrived at Go-kokin, a Chinese village up the Tamsui river. There, thirty families have

already cast out tablets and idols. An aged woman came up and said that she threw the old idols into the river, although she bowed before them sixty years. From fifteen to thirty have attended service here regularly since I wrote last. There is a chapel there in the course of erection, which I expect will be complete in a month. I am persuaded, the Lord is preparing the way for the entrance of the Gospel in different localities. It is our duty to enter in *without delay*, and take possession. I thank God for the prospect of a medical missionary this year. Then, if means be forthcoming to carry on the work, and if all the brethren in Canada will plead, yea, plead day and night for Jehovah's blessing, we will have abundant reason ere long, to bless the Lord for gathering famished souls within the fold of Jesus in Northern Formosa. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," Psalm ii., 8.

I am ever yours,

G. L. MACKAY.

FREE CHURCH MISSIONS.

The *Free Church Record* for April contains the gratifying announcement that the Government of Bengal has decided to abandon its attempt to educate the women of India by means of schools of a purely secular character, and to promote the education of India through the religious societies. A general Missionary Conference was held at Allahabad, on the 26th of last December, continuing its sittings for a week, and discussed many points of interest in connection with Indian evangelization. Nineteen societies were represented by the 118 deputies, the society for the Propagation of the Gospel supported by the High Church element in the Church of England holding aloof, but the more evangelical Church Missionary Society being mutually represented. Mr. Stevenson, of Madras, contributes a letter to the *F. C. Record* containing an account of his visit to various stations in the south of India, most of which are under the charge of Missionaries of the S. P. G. He found that the leaven of Christian truth was working gradually, but effectively through the mass of population among whom it has been planted, although the actual conversions to Christianity are few. The Nagpore Institution of the Free Church has been doing good service in the cause of education. The following information in regard to evangelization in Rome is interesting:—

"The religious aspect of Rome at present is sufficiently striking. On the one hand, the Pope confines himself to the Vatican, and the Government and Parliament are strenuously seeking to reduce the number of convents and religious houses with which the city is so largely stocked, and to introduce a popular education exempted from priestly control. On the other we see a large number of Protestant visitors and residents from foreign countries openly meeting for worship within or without the walls, organizing Mission Agencies, and fostering various native evangelical movements. One disturbing element is, that so many of the various branches of the evangelical Churches are represented that the supporters of the Papacy are not slow in repeating the old taunt of "the divisions of Protestants." Thus the American Episcopalians have just laid the foundations of a large church in a central part of Rome; and the American "Union" church is attended by Baptists, Independents, and various non-episcopal Protestants from the United States. Outside the walls are two English Episcopal churches—one High Church, one Evangelical, the latter having secured ground for a

new church in the centre of the town. There are also French and German services and till this year there were two Scotch Presbyterian services; but fortunately, this season, an example of unity is given in our own Church, where all sections of Presbyterians and many other Nonconformists, have worshipped in harmony, and with much edification, joined occasionally by Episcopalians and by English and Americans, attracted by the admirable pulpit gifts of Dr. Kerr, Mr. Miller and Dr. M'Gregor."

UNITED PRESBYTERIAN MISSIONS.

The United Presbyterian Church like other Churches in Britain and America, is turning its attention to Japan as a field for missionary effort. Speaking of the young men whom the Japanese Government has sent abroad for their education, Dr. Ritchie, of Dunse, says:—

"Some of these Japanese youths discover a remarkable ingenuousness in considering Christian truths; and the Lord is opening their heart to receive them in faith and love.

"Among others, a touching and encouraging story is told of a young lad who, years ago, was smitten with a great thirst for knowledge in Japan, and, though in a comfortable position, hired himself into various situations in order to gain what he desired. He commended himself so much to the captain of a vessel, on board of which he worked a passage to America, that he interested several friends in his behalf. He was thus brought under Christian training and influence, and has become the hopeful subject of youthful piety. From the moment that this young man began to read the bible, and to surrender his heart to the Lord Jesus, he has been animated with the irresistible thought, of preaching the gospel to his countrymen in Japan. In the early part of his career as a student, he went to work and translated into Japanese the greater part of the Gospel by John. When he came to the 16th verse of the third chapter, it arrested his attention, and a new light began to dawn on his mind. He felt that he had never before this known aright God's love, or believed in his receiving forgiveness of sins; but now a great burden was lifted from his back, and all doubts and fears were at once and forever cleared away. The world to him appeared full of sunshine, and his soul throbbed with a Divine joy. He subsequently always spoke of this passage as *his verse*, and he has never ceased to wonder at the goodness of God, in protecting and keeping him in this happy state of mind. Thus the same word of gospel grace, that touched the heart of Kaiaruaq, the first Christian convert under Moravian preaching in Greenland, and prompted him to exclaim, 'Stop! let me hear THAT again, for I would fain be saved too!' has moved the soul of one of the earliest converts of the sons of Japan, and it may be, through the grace of the Holy Spirit, is at this hour preparing him to be soon a herald of the Cross to his native land.

"All these circumstances show that this is an hour of solicitude and of hope for Japan."

Mr. Edgerly gives an account of his itinerating labours in Old Calabar, The following is characteristic:—

"In the month of June, Mr. Thomson and I arrived in the town on a Saturday evening, under the protection of Efium. The people received us with a mixture of timidity and pleasure which soon became entire pleasure. It was here and at this time Okikpo's officer had seen us, when the messages cheered and then saddened his master. Our host was the king's brother, a sensible, friendly man, called Unyoh, who joyfully gave up his best for our comfort.

We found the people willing to listen to anything we had to say, and willing also to let us do as we liked. Hearing that a town called Ikpofia was about eight or ten miles off, after we had addressed the people, the following morning we started for it, hoping to be back before sunset. We got to Ikpofia comfortably enough, although the road was in some places not even a track, being either swampy or grass-grown. Passing through a village in which was a solitary individual, we told him to assemble the people, and we would see them on our return. When we reached the town we found it empty and silent, all the life we saw being a few lazy lizards lying in the shade. We were disappointed,—doubly so; for we had had a walk under a hot sun, and now were in need of shelter. We could easily have taken possession of any house—they were all open; but our anxiety was to do nothing to alarm the natives. Then, also, we wondered if our Sabbath was to be wasted, and our endeavours to do good prove abortive. We waited patiently for over half an hour, until an old man made his appearance. As soon as he saw us he took fright; but he summoned others, who soon called the town by beat of drum. The “deserted village” very soon teemed with life,—warriors with weapons, old men and children with raw food, and women with bundles of firewood. In they trooped, ready for a kiss or a blow, but each quite unprepared to face the two white men. The bolder among them timidly approached to bid us welcome; but the rest slunk away with bent knees, and every now and then giving a glance in our direction. Many of the women seemed horrified, and ran away with hidden faces; some could scarcely run away, their nerves got such a shock. I suppose they took us for egbo, and believed that having looked on us they would die. On the way into town the chief was told what was awaiting him, so that he came prepared, and welcomed us warmly, but appeared anxious, not as to the way he should receive us, but how we would receive him. Our first words almost were a request that he would proclaim us *men and friends*, and that we wished to see all in the town. The proclamation had a good effect,—it brought out the poor women; cautiously at first they came, but after a little they mixed freely with the men about us. The people were glad to see us, assembled readily, and listened well while he spoke of eternal things. We had purposed returning immediately after addressing the people; but while we were speaking, heavy rain fell, and continued for more than an hour. After the rain ceased, we had to wait for dinner; and after dinner we distributed a few presents, and started for Geli, not sorry that we had spoken the Word of Life to new people, but sorry that we were obliged to *endure* things that were unsabbatic. The endurance was the price we had to pay for the privilege of declaring our message. Several times we had to request abstinence from boisterous and unnecessary demonstrations, and explain that the day was holy.”

Mr. Shoobred contributes an interesting sketch of the Indian Missionary Conference, and Mr. McIntyre of Wei-Hien, in North China, tells of sympathy with his labor and hopes of success among his new Chinese acquaintances.

IRISH PRESBYTERIAN MISSIONS.

It is but rarely that the *Missionary Herald* reaches us, a fact that we regret the more on account of the generally interesting character of its contents. Mr. Wright, of Damascus, contributes the following gratifying statistical account of his important mission:—

"We have just succeeded in making out a complete Church register for the first time in the history of this Mission. The following facts from the communicant's and baptismal registers may not be uninteresting to those who are anxious to know that our labors have not been altogether in vain in the Lord. Total number of communicants received to the Lord's table, 93. Of these 57 were received in Damascus, in Rasheiya, 11; in Nebk, 10; in Deir Atiyeh, 9; and in Ain Esh Shara, 6.

"Only 5 of the 93 were received on certificate from other Churches; but 17 who have gone from Damascus are now members of other Protestant Churches by means of certificate from us. As a proof that we follow out the apostolic injunction of laying hand suddenly on no man, only two of all those who were admitted to Church membership have abandoned their profession. Of the twelve who are dead, two were murdered in the massacre. One who was suspended for alleged immoral conduct continues since his suspension to lead a moral life. The number of infant baptisms were 70, and the number of marriages 19.

"The number of Protestants in connection with us at present is about 350. These people receive from us no earthly benefit. I am every day more convinced that the policy of gaining converts by money, in whatever way, administered is a most pernicious blunder.

"The work of education, as carried on here by your mission, is of great importance. First, because the pupils get a sound education themselves, and are put in a position to judge between the merits of Christ's Gospel and the 'old wives' fables' of their own systems, and secondly, our schools have stimulated the zeal of others, so that schools are opened, and the children are instructed, out of envy and strife. And in this I sincerely rejoice, for I consider it one of the most important effects of our mission. The numbers in our schools, when last reported on, were as follows:

Damascus: Senior, Junior, Primary.....	90 Pupils.
Rusheiya: Male, Female.....	64 "
Ain Esh Shara.....	26 "
Yabroud.....	50 "
Nebk: Male, Female.....	32 "
Deir Atiyeh.....	40 "
Bluden.....	22 "

324 pupils in all.

"The expenses of your eleven schools for the half-year ending 31st December, amounted to £134 14s 2d, or a trifle over £12 each school. Perhaps the reason why our schools are managed so cheaply is that we are direct representatives of those who contribute the funds for these schools. I am convinced that the principle of *taxation and representation*, so well understood in political matters, is equally sound and deserving of attention in missionary affairs."

General Religious Intelligence.

• Bishop McIlvaine, the well known American divine, died recently in Italy, at Florence. He was 63 years of age.

Bismarck in his zeal against the Ultramontanes, is going too far, and endeavoring to bind Erastianism firmly round the necks of the German Churches.

The Irish Catholics, who were mainly instrumental in defeating the Government University Bill, are beginning to understand their folly, as it offered them better terms than they will ever get again. The British Government will not endow a Romish University for Ireland.

Guizot and Hyacinthe are indulging in fond hopes of a union between the Protestant and Romish Churches, but unhappily the latter shows no disposition to reform. The dispersion of Protestant Alsations throughout France has been beneficial, inasmuch as it has brought the Protestant element into places before ignorant of it and that in a popular manner.

It is matter of regret that the clash of sects should be heard in Italy where Protestantism ought to be on its good behavior. Besides the Waldensian and Free Churches which are working vigorously, there are Methodists, and Baptists, and other good people of the same kind doing valuable service, but giving a great deal of trouble. The undenominational or unsectarian character of our Presbyterian Church is seen in the fact that her missions develop naturally into native Churches, without a sectarian or national mark to show their origin. It is a pity the sects will not leave the Presbyterian Italian Churches alone.

Dr. Moffat, the veteran African missionary, was recently presented in London, with a testimonial of more than five thousand pounds in value. Most of the societies were represented at the meeting held on the occasion.

Liberal and Protestant ideas are spreading in Turkey, both among Mahommedans and members of the Greek Church. Dr. Jessup of Beyrout, thinks that the latter will speedily join the Protestant Church in a body.

The Indian mission to the Santhals, is one full of interest and encouragement.

“The work among the Santhals began in connection with a man whose conversion was brought about in a singular way. He had been for some time somewhat anxious about his spiritual state, when about midnight he dreamed that he should go and sit in the midst of a certain field, and wait until an order was sent to him as what he should next do. He awoke from his dream, and at once rose and went out to the field, where he patiently sat till morning. As it became clear, he noticed a tiny scrap of paper lying at his feet, and picking it up, he concluded that this must be his ‘*hukm*,’ and not knowing where else to go with it, he carried it to the missionaries and told his story. He was more perfectly instructed in the way, and soon after baptized. He then left, but in three weeks returned with half a village of inquirers, and he has since brought over an entire village of devil-worshippers. He is still full of zeal, and doing a great work for his Master.”

A later number of the *Lucknow Witness* says: “We are glad to hear of the baptism of thirteen more converts in the Santhal Mission. Inquirers attend in large numbers, but it is only after patient inquiry and a fair trial that adults are admitted to the sacred rite of baptism.”

Evangelical Christendom, from which we quote the above, contains the following paragraph:—

“The promise in Japan continues to improve. Mr. Mori, the Japanese Minister to Washington, has prepared for submission to his Government a memorial on religious liberty. A correspondent of the *Chicago Tribune* writes from Yokohama that ‘the American missionaries now here feel a strange sensation as they look about and see how ancient heathenism is melting away by the marvellous change of a national régime, and the way seems open for the extension of the best influences of Bible Christianity.’ The Government appears to be restrained from publishing a decree of

absolute toleration by three obstacles: the remembrance of what the country suffered three centuries ago from Roman Catholic aggression; uncertainty as to the manner in which such a decree will be received by the people and unfriendly nobles; and apprehension lest the prestige of the Mikado as being directly descended from the gods may be impaired."

Mexico still continues to attract attention as one of the most promising Gospel fields.

The following forms part of Dr. Candlish's address to the congregation of the late Dr. Guthrie:—

"I ask you, beloved brethren, to listen to these sentences which I am about to read, and which are not mine but another's:—"Thank God my tongue has been unloosed!" "All reserve is gone—I can speak out now." "Oh, most Mighty and most Merciful, pity me, once a great sinner and now a great sufferer." "Blessed Jesus, what would I now do but for thee!" "I am a father, and I know know what a father's heart is. My love to my children is no more God's infinite love as a Father than one drop of water to that boundless ocean out there." "Death is mining away here, slowly but surely, in the dark." "I often thought, and even hoped in past years, that God would have granted me a translation like Chalmers or Andrew Thomson. But it would appear now this is not to be the way of it." "Oh, the power yet in that arm"—the right arm stretched out with force while in bed—"I doubt it presents the prospect of a long fight. And if so, Lord help me to turn my dying hours to better purpose than ever my preaching ones have been." "The days have come in which I have no pleasure in them." "*Vanitas vanitatum!* I would at this moment gladly give all my money and all my fame for that poor body's"—(a smiling country-woman tripping by)—"vigour and cheerfulness." "A living dog is better than a dead lion." "I have often seen death-beds. I have often described them; but I had no conception till now of what hard work dying really is!" "Had I known this years ago, as I know it now, I would have felt far more for others in similar circumstances that I ever did." "Ah! my dear children you see I am now just as helpless in your arms as you ever were in mine." Of telegraphic messages about him, he said,—"I bless God for the telegraph; because these will serve as calls to God's people to mind me in their prayers." Of the Queen's inquiry—"It is very kind." Of a young attendant—"Affection is very sweet; and it is all one from whatever quarter it comes—whether from this Highland lassie or from a peeress—just as to a thirsty man cold water is equally grateful from a spring on the hill-side as from a richly ornamented fountain." Parting with a humble servant—"God bless you, my friend." I would be most willing that any man who ever wrote or spoke against me should come in at that door, and I would shake hands with him."

These are fresh and raw death-bed utterances; true to the nature of the man who, to the last retained his genial originality; the man who, with genuine courtesy and his wonted humour, apologized for the trouble he was giving, referring to Charles the Second's begging his courtiers to excuse him for being such an unconscionable time in dying; the man who, child-like as he always was, chose "bairns' hymns," as he called them, for his solace in his weakness—"Oh, that will be joyful!" "There is a happy land"—relishing them as he relished that one of Cowper's, "There is a fountain filled with blood;" and preferring them to all other uninspired songs of praise.

Home Ecclesiastical Intelligence.

CALLS, &c.

Rev. D. McIntosh has been called by the congregation of *Markham*. Rev. Arch. Currie has been called by the congregation of *Ridgelytown*; the call has been accepted and Mr. Currie's induction took place on the 22nd ult.; Rev. D. F. Sage has been called by the congregation of *Parkhill*; Rev. Dr. Waters has been called by the congregation of *Green Point, Brooklyn, N. Y.*, in connection with the (Dutch) Reformed Church.

Rev. G. Burnfield, M.A., has been inducted at *Scarboro'*; Rev. P. Wright remains at *Ingersoll*, and the Rev. J. Robertson at *Norwich*.

MONTREAL, COTE STREET.—The annual report of the congregation of Cote Street, Montreal, shows a total of \$15,828.20, raised for the year 1872, viz.: Sustentation Fund, \$4156.74; Poor Fund, \$491.85; Montreal College including Building Fund; Endowment Fund; Scholarship and Bursary Fund and for additional Professor \$3441.66; Missionary and Benevolent Society, \$2702.44; Ladies' Visiting and Aid Society \$130.75; S. School Convention, \$186.00; Presbyterian Missions in Manitoba, \$250.00; Chalmers' Church, Mile End, \$1352.12; French Canadian Missionary Society, \$640.00; Cote St. S. Mission Fund, \$193.64; Nazareth Street Mission, \$400.00; Y. M. C. Association, \$1200.00; Bible and Tract Society, \$144.00; Canada S. S. Union, \$329.00; S. S. Association of Canada, \$210.

MONTREAL, KNOX CHURCH.—The amount raised during the year for ordinary revenue was \$3,228.30, for liquidation of debt, \$4,737.66; for missionary and benevolent purposes, \$1,242.29, in all \$9,208.19. It was agreed to add \$200 per annum to the stipend of the pastor. The membership of the Church is now 225.

ELMIRA, ILLINOIS—During the past year the amount of \$40, has been collected for China Mission, viz: Rev. John Murchison, \$9.50; Wm. Turnbull, \$5.25; Robt. Inglis, \$6; J. K. McLennan, \$4; J. C. McLennan \$6.00; Finley McBeth, \$2; sundry sums \$4.25.

MULMUR, CENTRE ROAD.—Rev. W. M. Christie, of Mono, who, by appointment of the Presbytery of Toronto, has rendered various services to the several stations in Mulmur and Melancthon, was recently waited on by a number of the Centre Road congregation, who presented him with a very substantial token of their appreciation of his services. It is pleasing to note the progress of the station referred to, and it is pleasing also to those who contribute in any manner to this progress to know that their labors are not unappreciated and unrewarded.

DEATH OF A MINISTER.—Last month we noted the death of a minister, Rev. A. T. Holmes, formerly of Brampton. We have this month to record the death of the Rev. Andrew McLean of West Puslinch, which took place on the 20th ult. His funeral which took place on the 23rd; was attended by a number of the members of the Presbytery of Guelph. Mr. McLean was a laborious and faithful minister of the Gospel.

REV. DR. WILLIS.—The venerable ex-principal of Knox College is now residing in London, England. He preaches frequently in London, and takes part at many public meetings. He has a volume now in the Press,

which, we understand, will shortly appear, containing specimens of his pulpit discourses and College prelections, with probably some of his speeches on important occasions. We doubt not many friends will be glad to procure the volume when it makes its appearance.

HOME MISSION COMMITTEE.—The Committee met on Monday, 31st March, and continued in session on Tuesday and Wednesday, 2nd and 3rd April. A large amount of important business was transacted. The reports of Mission work received from Presbytery for the last six months; an order was passed for the payment of the amounts due, amounting in all to \$4,745.25:—viz; for the Mission stations \$2,031.75, and for supplemented congregations \$2,713.50.

The list of Mission stations and of supplemented congregations was carefully revised, and several alterations made, the most gratifying of which was the removal of various supplemented congregations to the position of self sustaining congregations. †

The list of Missionaries was then made out, when there were found available for appointments during the summer season:—

Ministers and Licentiates,.....	9
Lay Catechists,	10
Theological Students, Knox College,.....	38
Literary Students,.....	17
Montreal College Students,.....	7
Queen's College Students,.....	1
Princeton Students,.....	10
New York ".....	2
Dutch Reformed Students, (U. S).....	4
Total,.....	98

Some of these are only available for a portion of the summer months.

The number of Missionaries asked for by the different Presbyteries was 102.

In addition to the above list of Missionaries, 13 students have been engaged to labor by the Knox College Students' Missionary Society; six by the Montreal College Students' Miss. Society; and a number of French students from Montreal College, by the French Evangelization Society.

The appointments for the ensuing six months were then made.

A lengthy report was received from the Presbytery of Manitoba as to the present condition and wants of the field there, and its future prospects.

From it the following interesting facts are gleaned:—

The congregations of Kildonan and Winnipeg are both self-supporting—the latter having resolved to offer a stipend of \$2,000 per annum. The various stations under the care of the Missionaries, raised for the year ending 31st March, 1872, \$206, towards the support of ordinances. For the year ending 31st March, 1873, they had at the date of the Report raised \$560.23 which they expected to increase to \$950 by the end of March.

For Manitoba College, which was incorporated at the late Session of the Local Legislature, \$946 had been raised during the year. The attendance last term was 24. For "Winnipeg Lady's School" upwards of \$700 had been raised during the year, and it is in contemplation soon to erect a building for the same at an expense of \$4,000 or \$5,000.

The Presbytery sends an urgent appeal for two other Missionaries, one to itinerate and the other to take charge of half the field now under Mr.

Matheson's care. The people in that field hope to be able to pay at least the salary of one Missionary in full.

The Report was referred to a Sub-Committee and upon their recommendation the Committee resolved to send *one* additional Missionary to Manitoba, as soon as the services of such can be secured.

The total expenditure, from the funds of the Home Mission Committee, for the work in Manitoba for the year ending 31st March, 1873, is about \$3,500.

UNION OF THE CHURCHES.

The Committees of the four negotiating Churches met as a Joint Committee, at St. John, N. B., on the 11th April, on the call of the respective Conveners. As the brethren from the Lower Provinces had come up to Montreal at the two previous meetings, it was deemed only fair and reasonable that the Committees from the Upper Provinces should reciprocate on this occasion.

The meeting was held in Calvin Church, and extended over three full days. There was a large representation of the several committees, and after very full and unrestrained interchange of sentiment, the deliverances arrived at on the various points discussed, were all unanimous.

The basis of Union in its four articles was re-adopted without change. With regard to Collegiate Education it was recommended that the Churches enter into union with the Literary and Theological institutions which they have, but that the United Church shall not be required to elect Trustees for an Arts Department in any of the Colleges. On the subject of state grants to denominational institutions, it was agreed that as uniformity of sentiment is not enforced in any of the negotiating bodies, so should it be in the United Church. A resolution was also passed expressing satisfaction with the unanimity of sentiment on the doctrine of Christ's Headship over His Church, as brought out in the documents of the Churches in the Upper Provinces.

Harmonious deliverances were adopted on these subjects, viz., modes of worship, rights of property, the temporalities fund of the Presbyterian Church of Canada in connection with the Church of Scotland; the prosecution of the Home and Foreign Missionary Schemes of the Church, and the establishment of an efficient fund for the widows and orphans of ministers.

The committee, in closing their proceedings, recorded their gratification at the agreement attained on the various subjects which have been considered, and believing that all matters claiming attention, have been discussed, resolved that the Committees, in reporting to the next ensuing annual meetings of the Supreme Courts of their respective Churches, shall submit the basis and other resolutions to them, that they may give their decision on the same, and in the hope that similar action may be taken by all the Churches.

KNOX COLLEGE—CLOSE OF SESSION.

The session closed on Wednesday, 2nd April, the final lecture having been delivered by Dr. Topp in Knox Church. The chair was occupied by Rev. Prof. Caven, chairman of the Senate, and there were present also, Rev. Prof. Gregg, and Rev. Dr. Proudfoot. There was a large attendance both of ministers and others. Prayer was offered by Rev. W. Fraser, moderator of the General Assembly. The subject of Dr. Topp's lecture was "Rationalism," and it was discussed with clearness and ability. Our space

will not allow us to give even a synopsis of it. Prof. Caven, gave a brief account of the work of the session. He stated that there had been 41 students in the theological department proper. He read a list of the students who had been successful in obtaining scholarships, which we subjoin, and, with reference to next year, stated that the bursaries would be considerably in advance of former years. There would be eighteen scholarships and prizes on theology, of course exclusive of those given for students in attendance at the university.

Prof. Caven referred to the proposal for the erection of new college buildings, and the progress made in carrying this into effect.

We may state that now the amount subscribed in Toronto exceeds \$20,000, while liberal sums are promised in other parts of the Church. A site has been secured, subject to the approval of the General Assembly, on College street, a little west of the University Park, so that in the event of the Assembly approving of the change of site, the present building can be used till the new one is ready for occupation.

SCHOLARSHIPS.

FIRST YEAR.—1. Bayne Scholarship; for proficiency in Hebrew; entrance examination—W. Frizzel. 2. George Buchanan Scholarship; for general proficiency; entrance examination—P. Straith. 3. Dunbar Scholarship; examination in Apologetics at close of Session—J. H. Ratcliff. 4. Another Scholarship in Apologetics; by examination at close—A. Stewart. 5. Scholarship in Biblical Criticism; by examination at close—J. S. Stewart. 6. Special prize in Hebrew (Lange's Commentary)—W. Frizzel.

SECOND YEAR.—1. Bonar Scholarship; by examination in Church History—T. F. Fotheringham. 2. Goldie Scholarship; for general proficiency at close—P. Nichol. 3. Lindsay Scholarship; for Greek Exegetics at close—I. Campbell. 4. Scholarship for Homiletics (junior), at close—H. Thynne. 5. Prince of Wales' prize; for the best essay on the existence of God—J. B. Fraser, H. H. McPherson, *æquales*. 6. Scholarship in Systematic Theology; by examination at close—J. B. Fraser, H. H. McPherson, *æquales*. 7. Special prize in Apologetics; by examination at close—J. B. Fraser, H. H. McPherson, *æquales*.

THIRD YEAR.—1. Gillies Scholarship; for best essay "on the doctrine of Moral Agency with special reference to the different theories of the Will"—H. H. Rennelson. 2. Loghrin Scholarship; for examination in Systematic Theology—D. B. Whimster. 3. Scholarship in Hebrew Exegetics; examination at close—A. Gilray. 4. John Knox Scholarship; examination in Homiletics (senior)—D. J. Caswell. 5. Esson Scholarship; for examination in Church History (Old Testament)—J. Scrimger. 6. Special Prize in New Testament Greek, Lange's Commentary)—J. Scrimger.

As not more than one Scholarship (special excepted) can, by the rules of the college, be held by the same students, the award of Scholarships does not necessarily indicate the students who stand first in the respective subjects. A student who stands first in more subjects than one may choose the Scholarship which he shall hold; the Scholarship not selected falling to the student next in order of merit.

The student who stands first in the subjects of the several years are as follows:—1st year—Hebrew, entrance examination, W. Frizzel; general proficiency, entrance examination, P. Straith; Apologetics and Exegetics, A. Stewart. Biblical Criticism, W. Frizzel, P. Straith, J. S. Stewart, *æquales*. 2nd year—Church History, T. F. Fotheringham; Exegetics and general

proficiency, H. H. McPherson; Homiletics, J. B. Fraser; essay on the existence of God, &c., Systematic Theology and Apologetics, H. H. McPherson, J. B. Fraser, æquales. 3 year—Systematic Theology, Exegetics, Church History (Old Testament), and a special prize for N. T. Greek, J. Scrimger; essay on doctrine of Moral Agency, &c., W. H. Rennelson; Homiletics, J. Scrimger, W. H. Rennelson, æquales.

The competitions for the special prizes in Hebrew and New Testament Greek were open to all the years; as was also the competition for the Esson Scholarship.

The following students attending University College, were successful competitors for scholarships offered in connection with Knox College:

Fourth year—A. Hamilton, \$50.

Third year—W. Wilson, \$60: Mr. W. Johnston, \$50.

Second year—D. C. McDonald, Mr. A. Leslie, \$50.

First year—P. Bryce, \$60: D. Findlay, A. Steele, T. Brown, \$22 each.

PRESBYTERIAN COLLEGE, MONTREAL.

CLOSING PROCEEDINGS OF THE SESSION.

On the 2nd April, the closing lecture of the present session of the above college was delivered at Erskine Church, by the Rev. John Campbell, M.A., his subject being "A plea for the historical evidences of Christianity."

We regret that our limited space prevents us from giving an outline of Mr. Campbell's able and interesting lecture.

The Rev. Dr. MacVicar presided. After praise and reading of the Word the Rev. A. Wilson, of Kingston, led in prayer.

The attendance was large, and the statements made at the close of the lecture show the rapid growth and usefulness of the college.

At the conclusion of the lecture a valedictory was read by Mr. R. Douglas Fraser, M.A.

At the close of the valedictory, the Rev. Dr. MacVicar made the following announcements and remarks:—

SCHOLARSHIPS.

The following scholarships were awarded during the session:—

I. Fifty dollars by Peter Redpath, Esq. Awarded to Wm. Gray.

II. Fifty dollars by Alex. Walker, Esq. Awarded to John Allan.

III. Fifty dollars by Mrs. P. S. Ross. Awarded to John Casey.

IV. The John Redpath scholarship. Awarded to W. J. Dey, B.A.

V. Fifty dollars by the Bible class, Cote street, Montreal. Awarded to E. F. Torrance, B.A. Mr. Torrance, having declined to accept the amount, the Senate awarded it to R. Watt, who stood second in order of merit.

VI. Fifty dollars by John McLennan, Esq. Awarded to James Cameron, B.A.

VII. Sixty dollars by Hugh McKay, Esq. Awarded to R. D. Fraser, M.A.

VIII. Sixty dollars by D. Morrice, Esq. Awarded to John Casey; T. Brouillette being second in order of merit.

IX. Fifty dollars by R. Anderson, Esq. Twenty dollars of this amount was awarded to D. H. MacLennan, B.A.

X. Fifty dollars by H. McLennan, Esq. Awarded to D. MacRae.

XI. Thirty dollars by John Mackenzie, Esq., Lennoxville. Awarded to Norman McPhie.

XII. Twenty dollars by John Mackenzie, Esq., Lennoxville. Awarded to John MacIntyre.

XIII. Forty dollars by the C. P. Sabbath School, St. Mary's, Ontario. Awarded to Calvin Amaron.

XIV. Forty dollars by the Sabbath School of Chalmers Church, Guelph, Ontario. Awarded to C. Brouillette.

XV. Forty dollars by the Sabbath School of Knox Church, Galt, Ontario. Awarded to A. Cruchet.

XVI. Twenty dollars by the Sabbath School of Knox Church, Galt, Ontario. Awarded to E. D. Pelletier.

XVII. Fifty dollars by the Bible Class and Sabbath School of Knox Church, Montreal. Awarded to R. Hamilton.

XVIII. Fifty dollars by Joseph McKay, Esq., for eminence in elocution. Awarded to R. D. Fraser, M.A.

Scholarships offered by Edward McKay, Esq., and John Stirling, Esq., were not awarded.

Gold medal, founded by the students in 1872. Awarded to D. H. MacLennan, B.A.

The aggregate number of marks in the nine subjects of examination for the medal was 1490, of which Mr. MacLennan gained more than three-fourths.

I am happy to announce that this medal, and a similar number of scholarships to those just mentioned, will be offered for competition next session, together with a silver medal founded by Alf. Sandham, Esq., of this city. The subjects of competition, will be found in the annual calendar, which will be circulated along with the May number of the HOME AND FOREIGN RECORD.

LIBRARY AND READING-ROOM.

The following additions were made to the Library during the session:—
By purchase, 67 vols.; by donation, 98 vols.—in all 165 vols.

READING-ROOM.

The reading-room has been supplied with 32 papers and periodicals. Of those 4 were daily, 10 weekly, 12 monthly, and 7 quarterly; 14 of those by purchase, and 19 by donation.

The balance in hand in favor of the library is \$143. The total value of it is now over ten thousand dollars, but some departments of it require to be considerably strengthened. We need a complete edition of the Greek and Latin Fathers. May I express the hope that some generous friend of the institution will speedily supply this deficiency.

SPECIAL LECTURERS, &C.

In addition to the ordinary staff, three special lecturers were engaged this session, viz. Rev. Wm. McLaren, three months in Apologetics; Rev. John Campbell, M.A., three months in Church History and Science of Religion; Rev. W. MacKenzie, three weeks in Pastoral Theology. Two lectures per week during the entire session were delivered on elocution by Prof. Andrew.

While special arrangements of this nature render most valuable aid in the work of the college, I am happy to state that the Board intend to urge upon the General Assembly, next June, the immediate appointment of a Professor of Church History and Apologetics, and I need scarcely add that their intention is to seek to secure such a person as was referred to by Mr. Fraser in his valedictory. It is pleasant also to be able to say that the financial arrangements for this purpose are already completed, or rather were completed a year ago.

The instruction of our French students has, as hitherto, been ably conducted by Prof. Coussirat. The number of students in this department is twelve. One of these, Mr. Chavey, is from Ohio, and is supported by friends in the United States. In connection with his name I am reminded of the remarkable fact that our college seems to be the only Protestant institution in the country which gives theological instruction in the French language.

COLLEGE BUILDINGS AND FINANCE.

I was informed by our excellent treasurer, Mr. Warden King, a few days ago, that there is a balance in favor of the College in all our funds. Our finances therefore are, as heretofore, in a sound and prosperous condition. The amount to the credit of the Endowment Fund, is \$23,863.36. The amount subscribed for the erection of our new College buildings, is \$32,595.00. These buildings, as many of you know, are being erected on an admirable site in close proximity to McGill College, and will be ready for occupation next session, and it is hoped that we shall enter them without any debt. In this connection I feel it proper to state that the marked financial success which has attended our efforts, is largely due to the liberality and energy of our College Board, and specially to the earnest and laborious exertions of the Rev. Alex. Young, who has recently undertaken the work of completing our Building Fund, and whose appeals throughout portions of the territory attached to the institution already visited, have been met by our people in a most liberal and hearty manner.

It is a matter of peculiar gratification that persons belonging to other denominations have volunteered substantial aid in our work. One gentleman has given one thousand dollars, another two hundred and fifty, another one hundred and twenty, and another has founded, as you have heard, a silver medal, which he proposes in a few years to change for a gold one.

To all our generous friends, I tender, in behalf of the college, most hearty and grateful thanks. And now that the session is closed, I shall seek, with Mr. Young, speedily to secure the whole amount required for building purposes. I wish students to observe that rooms will be granted them in the order of application.

MISSIONARY AND LITERARY SOCIETIES.

These societies, as you have heard from Mr. Fraser, are doing a most commendable work. It is no small matter that the students employ during summer vacation six missionaries, and four of these in the Province of Quebec, and all of them in destitute fields.

GRADUATES AND GRADUATING CLASS.

It is a fact upon which, I think, we may congratulate ourselves, that all our former graduates are now settled as pastors, and two of them within the bounds of the Presbytery of Montreal.

This year ten young men have completed their collegiate studies, and will apply for license to the General Assembly. And it is due to the class to state in this public manner that they have all uniformly shown commendable devotion to their work, while some of them have distinguished themselves by carrying off the highest honors in Arts and Theology.

I have only to add that during the past session 44 students have given attendance, including those in literary and theological classes, and judging from applications for rooms already received, there is the prospect of a large increase next session.

The benediction closed the meeting.

Proceedings of Presbyteries.

PRESBYTERY OF MONTREAL.—This Presbytery met at Montreal, in Erskine Church there, on the 2nd, 3rd and 4th days of April, 1873; the Rev. R. F. Burns, D. D., moderator.

Dr. Burns was nominated as moderator of the Synod of Montreal; the Rev. William Reid, A. M., was nominated as moderator of the General Assembly; and the Rev. John Campbell, A. M., was recommended for appointment by the General Assembly to be Professor of Church History and Apologetics, in the Presbyterian College, Montreal.

Overtures were adopted anent temperance, a mission to Roman Catholics in Glengarry, and designation of Principal to Presbyterian College, Montreal.

The following were appointed commissioners to the General Assembly: Wm. Ross, Daniel Paterson, James Hanran, John M. Gibson, John Jones, Donald Stewart, R. M. Thornton, Dr. Macvicar, Dr. Taylor, James Watson, John McKay, ministers; and James Court, John McLennan, James Hossack, David Aikman, Peter McLeod, Donald C. Munroe, James Brodie, James Mackie, Alex. Clarke, Warden King and John Campbell, elders.

The Rev. W. B. Clark tendered the resignation of his pastoral charge at Quebec.

It was resolved to apply to the General Assembly for leave to take on trials, in order to license the following students:—G. McKay, J. McIntyre, R. D. Fraser, A. M., M. Paradis, J. Wellwood, H. McGregor, Gustavus Munroe, B. A., F. McLeod, B. A., and D. H. McLennan, B. A.; also D. C. Johnson, conditionally.

The following minute was received and adopted by the Presbytery, viz:—
 ‘The Presbytery having accepted the resignation of the Rev. Alex. Young, of the pastoral charge of St. Joseph street Church, Montreal, unanimously agree to put on record their high estimate of his character and labors as a member of the Presbytery for over two ve years. They look back with affectionate interest on the lengthened period of their intercourse with him, during which they have had abundant opportunity to mark his genuine and unaffected piety, prudence and sound judgment. As pastor of two congregations within the bounds, he has been faithful and conscientious. When clerk of Presbytery he discharged his duties in a manner which commanded the admiration of all. In the public business of the Church, his disinterested and invaluable services have been on all occasions most cheerfully rendered. In view, both of his labors and of the spirit in which he discharged them, the Presbytery deeply regret that they are to be deprived of his co-operation in the work of the Master; and they pray that God may continue to own and bless him wherever his lot may be cast.’

Other matters of local interest were duly considered and determined.

JAMES WATSON, A. M., *Pres. Clerk.*

PRESBYTERY OF TORONTO.—This Presbytery met on the 15th ult. The attendance was not very large. The Home Mission report was presented by Rev. J. M. King, convener. It was highly interesting and encouraging, exhibiting progress in connexion with almost all the stations and recording the opening of some new stations. The report was received, the thanks of the Presbytery tendered to the convener and treasurer, and the Committee re-appointed.

A letter was read from Prof. Young, resigning his appointment as one of the Commissioners to the General Assembly. The Rev. J. Campbell was appointed a Commissioner.

An Overture was unanimously adopted in favor of the transference of Rev. Prof. Gregg to the chair of Systematic Theology, and the appointment of Rev. J. Campbell M. A., as Professor of Church History and Apologetics.

An Overture was also adopted in favor of the transference of the Kankakee

Mission to the American Presbyterian Church, and the consolidation of the efforts for the evangelization of French speaking people.

A new Church to be erected on College street, was sanctioned by the Presbytery.

PRESBYTERY OF MANITOBA.—This Presbytery met at Winnipeg, and within the church there, on the 12th day of March.

The following items may be of interest:—It was reported that a bill had been secured incorporating the Manitoba College; that a bill had been secured, on the basis of the Ontario act, enabling the Presbyterian and other Churches to hold property, in real estate, up to a certain amount; and that, on the petition of the Presbytery, a stringent law had been passed limiting the number of places licensed to sell intoxicating liquors. It was reported that the people of Springfield had agreed on a point between the townships of Sunnyside and Springfield, as the site of a new church, and that \$200 were subscribed on the spot, towards the building of said church. At a later diet a petition was presented from a number of the people, expressing their desire for a change in the site; a deputation, consisting of Prof. Hart and Mr. Neil Henderson, was appointed to meet with the people, and endeavor to harmonize their views as to the site of their church. It was reported that missionary meetings had been held at Little Britain and Park's Creek; \$200 being subscribed at the former place, and \$50 at the latter place, for the support of ordinances amongst them. At Headingley and Silver Heights, \$115 being subscribed at the former place, and \$25 at the latter. At White Mud River the people have been engaged putting up a building, to be used for a school house and a church, and assisting the minister in building his house.

The model church deed, prepared for Ontario, and published in the book of forms, was adopted as suited to this Province.

The Rev. Neil McDougall appeared, at the request of the Presbytery, and after conference, with the consent of the Presbytery, withdrew his application to be received as a minister of this church.

Messrs. James Nisbet, of the Saskatchewan Mission, John Black, of Kildonan, and Prof. Bryce, of Manitoba College, ministers, were appointed representatives to the General Assembly. The following elders were appointed: Messrs. John Frazer, of Kildonan. P. R. Young, of Little Britain, and James Cunningham, of Headingley. Prof. Bryce and Mr. John Frazer, were appointed as members of the committee on Bills and Oratures. The Session records of Little Britain were attested as carefully and correctly kept. The other Session books were ordered for next meeting. It was agreed to employ Mr. Moodie, assistant in the college, as a catechist. Mr. Black, Profs. Bryce and Hart, and Mr. Harper, elder, were appointed as the Home Mission committee of the Presbytery. It was resolved to establish a Presbytery fund, a collection to be taken up on the 4th Sabbath of March.

A. FRAZER, *Pres. Clerk.*

PRESBYTERY OF COBourg.—This Presbytery met at Port Hope, on the 25th March. There was laid on the table a call from the Congregation of Baltimore, and Coldsprings, in favor of the Rev. Peter Wright, of Erskine Church, Ingersoll.

The call was entirely unanimous, and was signed by 167 communicants, and 18 adherents. The stipend promised was \$800 per annum, with manse. The call was sustained and ordered to be transmitted to the Presbytery of Paris. Mr. Douglas was appointed to prosecute the call before the Presbytery of Paris.

Mr. W. C. Young tendered his resignation of his pastoral charge at Norwood and Hastings, on the ground of long continued ill-health, and mentioned that as he desired his resignation to take effect immediately, his intention to resign had been announced to his Congregation, and that Commissioners were present in their behalf. The Commissioners were heard, and stated that both Congregations, though with much regret and reluctance, acquiesced in Mr. Young's resignation. It was then decided on a division that the resignation be accepted. Against this decision Mr. Roger desired to enter his dissent.

Mr. McWilliam was appointed to declare the pulpits of Norwood and Hastings vacant on the second Sabbath of April. A committee was also appointed to draw up a suitable minute in regard to Mr. Young to be submitted at next meeting of Presbytery.

It was unanimously agreed that Rev. William Reid, M. A., be nominated as the moderator of the next General Assembly.

It was agreed that this Presbytery nominate the Rev. Professor Gregg, for the vacant chair of systematic theology in Knox College, and the Rev. John Campbell, M. A., for the chair of Church History in the same institution.

The Presbytery agreed to approve *simpliciter* of the *Interim Act*, amend the status of retired ministers, as sent down to Presbyteries.

The Presbytery appointed the following Commissioners to the General Assembly, namely, Messrs. Roger, Duncan, Lochhead, Bennet, Mitchell, and Donald, ministers, and Messrs A Singleton, Thomas Lockhart, William Douglas, Wm. Hall, J. H. Roper, and William Best, elders.

The clerk submitted the report of the Presbytery's Home Mission committee, which was adopted. There was also read a letter from Kinmount, conveying the wish of the people of that station to have a missionary apart from Minden. The Presbytery agreed, if possible, to grant the request during the latter half of the summer; the Presbytery also instructed the clerk to apply to the Home Mission committee for a grant of \$2 00 per Sabbath, for Warsaw, and for three missionaries, if possible, for this Presbytery.

Reports on the state of religion from various sessions were read. The Presbytery then held a conference on the subject, in the course of which regret was generally expressed that no queries on the state of religion had been issued this year. The clerk submitted a lengthened report on the subject, which was adopted and ordered to be transmitted to the Synod.

WILLIAM DONALD, *Pres. Clerk.*

PRESBYTERY OF HURON.—This Presbytery held a meeting at Clinton, on the 8th of April.

Mr. Grant tendered his resignation of that part of his charge known as the Huron Congregation. It was agreed that the resignation be disposed of at a special meeting, to be held on the 28th April.

The remit on the status of retired ministers was taken up. After some discussion it was agreed to amend it by the addition of the following words: "it being always understood that the persons admitted to a position in our Church Courts by such exceptional legislation shall not have the right to vote." The Rev. Mr. Reid was nominated as the next moderator of Assembly. Mr. McCuaig gave a report of his attendance at the meeting of the Assembly's Home Mission committee setting forth that he secured the services of three students for the summer, and that said committee granted aid as requested by Presbytery, to Stephen mission station, at the rate of \$2.50 per Sabbath, and to Betmany \$1.50.

The roll of Presbytery being increased by the addition to it of Mr. Danby's name. Mr. McDiarmid, and Mr. Elliott, elder, were appointed additional commissioners to the Assembly. Mr. McCaa was appointed in Mr. McCash's place, who declined the appointment. Mr. McDiarmid tendered his resignation of his pastoral charge. The resignation is to lie on the table till next regular meeting, when all parties concerned will be cited to appear for their interests.

Mr. Gracy gave notice that at next regular meeting he would move that the time for holding the April meeting of Presbytery be changed. Mr. Leask gave notice that at a meeting of Presbytery to be held at Stratford, he would bring forward an overture anent the Board of Examiners of Knox College. A committee to examine students, consisting of Messrs. Ure, Ross, McCuaig, Young, and McLean, was appointed. It was agreed to spend the evening sederunt of next regular meeting in a conference on Sabbath Schools, Mr.—Gracy to introduce the subject.

ARCH. MACLEAN, *Pres. Clerk.*

MONEYS RECEIVED UP TO 22nd APRIL, 1873.

ASSEMBLY FUND.		HOME MISSION.	
Montreal, Knox Church	\$12 00	Saint Eustache	\$4 00
Springville and Bethany	4 60	New Glasgow	7 62
London, Saint Andrew's	20 00	Mille Isles	8 00
North Easthope	4 00	Saint Andrew's	6 00
Baltimore	4 00	London, Saint Andrew's	230 00
Rothsay	2 00	North Easthope	20 00
Collingwood	5 00	Enniskillen	55 00
{ Norwich	4 00	Cartwright	8 00
{ Oxford	4 00	East Tilbury	14 00
{ Windham	4 00	Baltimore	57 00
Ingersoll, Erskine Church	6 00	Cambray	5 00
Harrington	2 00	Knox Church, Milton	12 30
Carlton Place	4 00	Boston Church	15 50
Orchardville	2 00	Dumfries St., Paris	30 00
Ratho & Innerkip	3 00	Crowland	12 00
Glenmorris	4 00	Ancaster	7 00
Port Dover	4 00	Bradford	10 00
Dundas	10 00	Wardsville	3 80
Malton, Burns' Church	2 00	Dungannon, additional	5 00
Emily and Lakevale	4 00	{ Thamesville	48 00
Cartwright	2 60	{ Botany	17 00
Ballyduff	2 00	{ Reserve	11 00
Verulam and Bobcaygeon	3 00	Kilmarnock	12 12
Hamilton, McNabb St. Church	23 00	Rothsay, Calvin Church	5 00
Chatsworth	4 00	Collingwood	30 00
{ Brussels, Melville Church	4 00	Manchester	18 55
{ Malton	2 80	Ashburn and Utica	41 00
Mitchell	12 00	Madoc, Saint Peter's, add'l	00 49
Woodstock, Knox Church	10 22	{ Norwich	40 00
Stratford, Knox Church	10 00	{ E. Oxford	45 00
Paisley, Knox Church	20 00	{ Windham	60 00
Toronto, Cooke's Church	32 00	Ingersoll, Erskine Church	50 00
Ottawa, Knox Church	24 00	Bequest of the late Robt. Smith	50 00
Bowmanville	10 00	Harrington	30 00
Port Colborne	3 60	Essa 1st	53 00
Wingham	3 00	Carl Luke	50 00
Medonte	8 00	King, Rev. G. Haigh	46 00
Toronto, Knox Church	58 59	Cayuga	5 00
{ Lucan	1 46	Chatsworth	9 00
{ Biddulph	1 50	{ Brussels, Melville Church	12 00
Gananoque	7 00	{ Malton	6 00
Centreville	6 00	Cookstown	15 00
Ridgetown	1 50	Woodstock, Knox Church	66 00
South Plympton	4 00	Stratford, Knox Church	30 00
Bristol	9 00	Toronto, Cooke's Church	200 00
Southampton	5 00	Goderich Mission Station	16 50
Rocky Saugeen	2 00	Paisley and Elderslee	50 00
Galt, Knox Church	35 00	Lyndoch	12 00
Brampton, Knox Church	5 33	Bowmanville	50 00
Brantford, Zion Church	15 00	Normanby, Head Station	7 75
Harriston, Knox Church	2 00	Port Colborne	10 00
Ashton	1 00	Medonte	50 00
Woodstock, Chalmers' Ch.	6 00	Toronto, Knox Church	500 00
Kincardine, Knox Church	8 00	Waterdown	14 93
Toronto, East Church	6 95	Hamilton, McNabb St. S. S. ...	10 00

Alnwick	\$1 75	Hamilton, McNabb Street	\$250 00
Port Colborne	5 00	Newry	8 00
{ Lucan	10 00	Ridgetown	8 00
{ Biddulph	8 34	Dover	12 95
Strathroy, St. Andrew's S. S. ..	10 00	Wallaceburgh	21 75
Gananoque	10 00	Amherstburgh	14 00
Centreville	30 60	Mersea	13 00
Melbourne	11 30	H. C.	10 00
Lizzie & Mary Gordon	2 40	Bearbrook	4 25
Crinan	9 00	Cambridge	6 00
West Tilbury	23 35	Lucknow, additional	5 12
Kintyre	6 25	Montreal, St. Joseph Street....	16 52
Shakespeare & Hampstead	33 28	South Plympton	20 00
Clifford	20 00	Bristol	33 50
McIntosh Station	25 00	Pricerville	4 00
Balaklava	12 00	Southampton, &c.	50 00
Wakefield	28 50	Ingersoll, Knox Church	80 00
{ Newton	44 50	Greenock	3 00
{ Newcastle	16 50	Demorestville	9 45
Kilbride	30 00	Galt, Knox Church	300 00
Ramsay	19 50	{ Thames Road	45 70
Woodstock, Chalmers' Church.	47 00	{ Kirkton, additional	2 50
Kincardine, Knox Church	25 00	Bayfield and Berne	11 10
{ Beckwith	12 65	Guelph, Chalmers' Church S. S.	15 34
{ Carleton Place	12 00	Brampton, Knox Church	18 00
Rocky Saugeen	5 60	Ethel	5 00
South Keppel	5 85	Scarboro'	50 00
Amabel	3 14	Milverton and Mornington....	28 00
Branford, Wellington Street...	6 00	{ Carleton	16 50
Orchardville	2 60	{ Ailsa Craig	13 50
Streetsville	88 82	{ Nairn	3 00
Alexandria	4 00	Harriston	8 00
{ Mono West	24 00	Ashton	3 00
{ Mono Centre	15 52	Proof Line	19 35
{ Alleston	10 00	Caledonia, Argyle Street	20 00
{ Burns' Church	19 00	Allan Settlement	10 00
{ Angus	20 00	Friend at Allan Settlement	10 00
Manilla	15 00	Yarmouth	4 60
Ratho and Innerkip	37 00	Guelph, Knox Church	24 00
Durham	10 00	Saint Ann's, Kankakee	10 00
Esson Church, Oro	8 31	Saint Marys	170 00
Normanby, Middle Station....	3 50	Peterboro'	110 00
Glenmorris	27 00	Toronto, East Church, add'l. ...	5 00
Carleton Centre, &c.	20 00		
Westminster	30 00		
Port Dover	10 00		
Dumfries St., Paris	50 00		
Durham Sabbath School	5 85		
Hullett	19 00		
Malton	18 60		
Weston, additional	8 75		
Melrose and Lonsdale	90 00		
Fisherville	24 00		
Emily and Lakevale	20 00		
Cartwright	10 00		
Ballyduff	5 00		
Verulam & Boboygeon	35 50		
Tilsenburgh	14 36		

FOREIGN MISSIONS.	
Toronto, Bay Street (omitted last month).....	\$90 00
Do. do. S. S. (do. do.)...	10 00
{ East Gloucester	33 00
{ Russell	24 00
Montreal, Knox Church	100 00
Springvale and Bethany	19 86
London, Saint Andrew's	230 00
North Easthope	12 50
Baltimore	23 00
Cambray	4 00
Paris, Dumfries Street	25 00

Mille Isles	\$3 60	Streetsville.....	\$11 80
Crowland	12 00	North Arthur	4 00
Bradford	7 50	Streetsville S. School, China ...	11 00
{ Teeswater	9 25	do. do. Sask'n...	11 00
{ Eadies.....	6 25	Woodville	46 00
Rothsay, Calvin Church	5 00	Hespeler.....	6 50
“ “ S. S....	3 00	Mono Centre	1 60
Collingwood	10 00	{ Alliston	6 00
Manchester	10 00	{ Burns' Church	5 00
Ashburn & Utica	10 00	{ Angus.....	8 00
Madoc, Saint Peter's.....	9 80	Manilla	8 00
Pakenham S. School.....	16 00	Ratho and Innerkip..	20 00
{ Norwich.....	15 60	do. do. S. School..	5 00
{ E. Oxford	15 00	Avonton	8 00
{ Windham	10 00	Lachute, Henry's Church	20 12
Ingersoll, Erskine Church	19 00	Normanby, Middle Station.....	3 50
Bequest of Robert Smith.....	40 00	Glenmorris.....	15 00
Harington	20 00	Caledon Centre, &c.....	6 00
Ayr, Stanley Street	50 00	Westminster	22 75
{ Carluke	20 00	Mejonte	18 00
{ Essa 1st	20 00	Toronto, Knox Church	217 50
{ King	7 50	do. do. S. S., China..	79 14
{ Laskey	2 87	do. do. B. Class & do.	
Carleton Place	23 00	Saskatchewan	69 55
Rocky Saugeen	4 00	Chinguacousy 1st.	6 85
South Keppel.....	4 57	Clude	13 45
Amabel	2 80	Waterdown	7 75
Brantford, Wellington Street ..	6 00	Hamilton, McNabb Street S. S.	
Somerville	1 10	China	16 17
Shakespeare an i Hampstead ...	32 27	do. do. do. Sask'n.	16 17
Clifford	10 00	Elmira, Illinois.....	40 00
McIntosh Station.....	12 00	{ Lucan	8 00
Balaklava	5 60	{ Biddulph	6 50
{ Newton	30 00	Wellesley	12 00
{ Newcastle	12 50	Strathroy, St. Andrew's S. S....	10 00
Ridgeton	3 00	Ayr, Knox Church	40 00
Bothwell	20 00	Centreville.....	12 00
Limehouse	3 10	Walkerton S. School, Sask'n....	5 75
Montreal S. School Association.		Fenelon Falls.....	5 19
Saskatchewan	40 36	Harriston, Knox Church	8 00
Bearbrook	4 00	do. do. S. S....	4 50
Cambridge	5 75	Ashton	1 00
South Plympton	17 00	Holstein	6 05
Osgoode	40 00	Amos	10 05
Bristol	26 00	Fairbairn	3 10
Southampton, &c.	15 00	Yarmouth	3 15
Priceville	4 00	Saltfleet	3 50
Galt, Knox Church	200 00	Guelph, Knox Church.....	18 00
Kirkton	7 70	Oshawa	11 00
Guelph, Chalmers' Church S.S.	10 00	Elora, Chalmers' Church S. S.,	
Thames Road S. School, Sask'n.	21 00	Sask'n.....	7 00
Knox Church, Brampton.....	7 00	d. do. do. d. China.	7 00
Pieton.....	8 00	Killbride	15 00
{ Carlisle	8 50	Ramsay	2 50
{ Ailsa Craig.....	5 50	Kincairdine, Knox Church S. S.,	
{ Nairn	3 00	China	7 90
Howick	8 25	do. do. d. Sask'n.	7 90
Lingwick	5 00	Woodstock, Chalmers' Church.	20 00

Kincardine, Knox Church	\$25 00	{ Thames Road.....	\$33 00
Saint Mary's	60 00	{ Kirkton	11 00
Guelph 1st	6 00	Guelph, Chalmers' Ch. S. S.	10 00
Saint Ann's, Kankakee	10 00	Brampton, Knox Church.....	10 00
Paisley and Elderslie, add'l.	1 00	Brampton, Zion Ch., add'l	25 00
Union Church	20 45	Port Hope	20 00
Peterboro'	40 00	{ Carlisle	8 00
Pickering, Erskine Church.....	4 00	{ Ailsa Craig.....	5 00
		{ Nairn	3 05
KNOX COLLEGE.		Toronto, East Church	5 00
Tecumseth 1st	\$8 40	Port Dover.....	10 00
Guelph, Chalmers' Church	30 00	Owen Sound, Division Street... ..	24 16
Springville and Bethany	19 86	Acton	23 00
North Easthope	30 00	Hullet.....	11 00
W. Robertson's bequest	20 00	McKillop	5 75
Baltimore	35 00	Malton	6 00
Winterbourne	4 50	Weston, additional	1 00
Dumfries St., Paris	100 00	Fisherville	8 00
Crowland	5 00	Emily and Lakevale	15 00
Bradford.....	5 00	Cartwright.....	4 00
Warrensville & Francestown	16 25	Ballyduff	2 00
{ Thamesville	6 00	Verulam and Bobcaygeon	21 00
{ Botany	2 00	Hamilton, McNabb Street	205 00
{ Reserve	2 00	Chatham, Adelaide Street	20 00
Rothsay, Calvin Church	5 00	Tilsonburgh	4 80
Collingwood	10 00	Chatsworth	9 00
Manchester	14 00	{ Brussels, Melville Church	10 00
{ Norwich	8 00	{ Walton	6 00
{ E. Oxford	15 00	Cookstown.....	12 00
{ Windham	15 00	Mitchell	20 00
Erskine Ch., Ingersoll.....	37 00	Woodstock, Knox Church	90 00
Harrington	34 00	Stratford, Knox Church	40 00
Carluke	9 00	Paisley & Elderslie	56 00
Laskey	2 87	Toronto, Cooke's Church.....	85 00
Rocky Saugeen	4 00	Bowmanville	50 00
North Arthur	8 00	Normanby, Head Station	4 00
Brantford	6 00	Medonte	25 00
Woodville	48 20	Toronto, Knox Church	449 55
Streetsville	43 75	Claude	16 80
{ Alliston	6 00	Waterdown	20 75
{ Burns' Church	6 00	Elmira, Illinois.....	10 00
{ Angus.....	9 00	Port Colborne	5 00
Manilla	10 00	{ Lucan	7 00
Ratho and Innerkip.....	38 00	{ Biddulph	5 00
Glenmorris.....	20 00	Mackay's	5 17
Caledon, Centre Road, &c.	2 00	Centreville.....	25 00
Westminster	10 50	Shakespeare and Hampstead	34 25
Clifford	14 00	Harriston, Knox Church.....	10 00
McIntosh Station	15 00	Caledonia, Argyle Street.....	18 00
Balaklava	8 00	Allan Settlement	12 00
{ Newton	30 00	Holstein	4 72
{ Newcastle	10 00	Amos	16 00
Ridgetown	5 50	Fairbairn	2 76
South Plympton	20 00	Yarmouth.....	6 75
Priceville	4 00	London, Saint Andrew's.....	150 00
Southampton, &c.	20 00	{ Binbrook	26 65
Knox, Church, Ingersoll.....	66 00	{ Saltfleet	13 50
Knox Church, Galt	275 00	Guelph, Knox Church	30 00

Kilbride	\$10 00	Southampton, &c.....	\$8 00
Woodstock, Chalmers' Church..	27 00	Galt, Knox Church	100 00
Kincardine, Knox Church	25 00	{ Carlisle	7 62
Saint Ann's, Kankakee	10 00	{ Ailsa Craig.....	5 00
Saint Marys	64 00	{ Nairn	2 31
do. Sabbath School	21 00	Harriston, Knox Church.....	2 00
do. Infant Class	13 00	Ashton	2 00
Port Hope	20 00	Owen Sound, Division Street...	25 00
Brampton 1st.....	00 10	Harwich	2 50
Stayner	10 00	Guelph, Knox Church	18 00
		Ramsay	3 00
		Woodstock, Chalmers' Church.	10 00
		Saint Ann's, Kankakee	10 00

FRENCH EVANGELIZATION.

Springville and Bethany	\$4 60
London, Saint Andrew's	55 00
North Easthope	18 20
Enniskillen	9 08
Cartwright	2 75
Baltimore	15 00
Bradford	5 00
Rothsay, Calvin Church	3 00
Ashburn and Utica	3 00
{ Norwich	10 00
{ E. Oxford	8 60
{ Windham	15 00
Erskine Church, Ingersoll	10 00
Harrington	8 00
Ayr, Stanley Street	35 00
Carlukc	6 00
King	7 50
Carlton Place.....	4 00
South Keppel.....	3 64
Orchardville	2 00
Ratho and Innerkip	8 00
Cartwright	3 00
Ballyduff	2 00
Newry	5 00
Chatsworth	5 00
{ Brussels, Melville Church	6 00
{ Walton	4 00
Woodstock, Chalmers' Church.	10 00
Woodstock, Knox Church	25 00
Stratford, Knox Church	12 00
Paisley and Elderslie	30 00
Bowmanville	15 00
Medonte.....	16 00
Toronto, Knox Church	30 00
{ Lucan	1 00
{ Biddulph	1 50
Centreville.....	16 00
{ Newton	10 00
{ Newcastle	5 00
Ridgetown	1 25
Bothwell	6 50
Lucknow	11 92
South Plympton	4 00
Bristol	20 00
Priceville	1 37

WIDOWS' FUND.

Springville and Bethany	\$6 62
London, Saint Andrew's	25 00
North Easthope.....	9 30
Enniskillen	6 00
Cartwright	3 67
Bradford.....	5 00
Rothsay, Calvin Church	2 00
Madoc, Saint Peter's	1 25
Williamstown	2 00
Brucefield	17 50
Erskine Church, Ingersoll	10 00
Harrington	8 00
Ayr, Stanley Street	15 00
Carlton Place.....	4 00
Martintown	2 25
Orchardville	4 00
{ Alliston	6 00
{ Burns' Church	5 00
{ Angus.....	9 00
Ratho and Innerkip.....	6 00
Port Dover.....	5 00
Malton, Burns' Church	6 00
{ Cartwright.....	4 00
{ Ballyduff	2 00
Verulam & Bobcaygeon	4 00
Hamilton, McNabb Street	23 00
Newry	7 00
Montreal, Knox Church	45 00
Chatsworth	6 50
{ Brussels, Melville Church.....	5 00
{ Walton	4 00
Cookstown.....	8 00
Mitchell.....	20 00
Woodstock, Knox Church	20 00
Stratford, Knox Church	14 00
Toronto, Cooke's Church.....	80 00
Ottawa, Knox Church.....	49 03
Bowmanville	25 00
Port Colborne	3 00
Wingham	2 50
Medonte.....	18 75
Waterdown	7 00

Toronto, Knox Church	\$190 00	Bear Creek.....	\$15 25
{ Lucan	3 00	Manchester.....	8 00
{ Biddulph	3 00	Ashburn and Utica.....	3 00
Gananoque.....	7 00	Ingersoll, Erskine Ch.....	5 00
Centreville.....	7 00	Harrington.....	8 00
{ Saint Ann's	3 01	Laskev.....	2 87
{ Wellandport	5 16	Carlton place.....	3 00
Shakespeare and Hampton	1 65	Rocky Saugeen.....	4 00
Clifford	7 50	Ratho and Innerkip.....	8 00
McIntosh Station	7 50	Glenmorris.....	10 00
Newton	12 00	Hullett.....	8 00
Ridgetown	1 50	Verulam and Bobcaygeon.....	1 50
Dover	4 50	Tilsonburg.....	4 75
Wallaceburgh	2 59	Chatsworth.....	6 95
Montreal, St. Joseph Street	2 67	{ Brussels, Melville Ch.....	5 00
South Plympton	8 00	{ Walton.....	4 00
Bristol	10 00	Cookstown	5 60
Priceville.....	4 00	Mitchell.....	20 00
Southampton.....	10 00	Stratford, Knox Ch.....	12 47
Galt, Knox Church	40 00	Ottawa, Knox Ch.....	18 32
Harriston, Knox Church.....	4 00	Bowmanville	15 00
Ashton	2 00	Wingham.....	4 00
Guelph, Chalmers' Church	10 00	Medonte	10 00
do. Knox Church.....	8 00	Moore, Burns' Ch.....	10 45
Woodstock, Chalmers' Church.....	15 00	{ Lucan	1 00
Kincairdine, Knox Church	8 00	{ Biddulph.....	1 50
Saint Marys	24 20	Wellesley.....	9 00
Paisley and Elderslie	20 00	Stratroy, St. Andrew's Ch. S.S.	10 00
Peterboro'	16 26	Gananoque.....	9 70
Toronto, East Church	5 00	Ridgetown	1 50
Baltimore A. & I. M. Fund	8 00	Lucknow.....	17 04
Rothsay, Calvin Ch. do.	2 00	H. C.....	5 00
{ Norwich do.	6 00	South Plympton	12 37
{ E. Oxford	6 00	Bristol.....	8 00
{ Windham	6 00	Priceville.....	2 00
Cookstown	5 69	Southampton, &c.....	4 40
Mitchell	8 00	Galt, Knox Ch.....	50 00
Centreville	10 00	{ Thames Road.....	16 75
Newcastle	6 00	{ Kirkton.....	4 35
Guelph, Knox Ch.	25 00	Columbus and Brooklin.....	29 70
With rates from Rev. Wm. Craigie,		Harriston, Knox Ch.....	3 09
Rev. D. Anderson, Rev. A. Frazer,		Ashton.....	1 00
Rev. Thos. Lowry, Rev. J. Carswell,		Saltfleet.....	3 00
Rev. J. Lees, Rev. Jos. White, Rev. A.		Harwich.....	2 50
Young, Rev. J. McKay, Rev. W.		Guelph, Knox Ch.....	22 00
Donald, Rev. C. Cameron, Rev. W.		Kilbride.....	5 00
Cochrane, Rev. W. Peattie, Rev. G.		Woodstock, Chalmers' Ch.....	10 00
Smellie, \$16. Rev. Jno. King, Rev. W.		Kincairdine, Knox Ch.....	9 00
M. Christie.		Paisley and Elderslie.....	20 00
		St. Ann's, Kankakee.....	50 00
		St. Marys.....	22 20
		Lancaster.....	17 60

KANKAKEE MISSION.

Springville and Bethany	\$ 4 60
London, St. Andrew's.....	25 00
North Easthope	13 75
Enniskillen.....	9 09
Cartwright.....	2 75
Baltimore.....	10 00
Paris, Dumfries Street.....	30 00

FRENCH CANADIAN MISSION.

London, St. Andrew's.....	\$ 62 00
Crowland.....	4 00
Guelph, Knox Ch.....	20 00

MONTREAL COLLEGE.

Madoc, St. Columba Ch.	\$ 1 00
Ashton.....	2 00
St. Ann's Kankakee, Illinois...	10 00

FREE CHURCH OF SCOTLAND MISSION TO
JEWS.

Peterboro'.....	\$ 26 05
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ITALIAN MISSION.

Toronto, Knox Ch.....	\$ 10 00
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MUSKOKA MISSION.

Bradford.....	7 50
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RECEIVED BY WARDEN KING, MONTREAL.

ORDINARY REVENUE.

Brock St. Ch., Kingston.....	\$ 33 00
Knox Ch., Montreal.....	100 00
Lyn.....	4 00
New Glasgow.....	4 50
Carlton Place.....	32 00
Beckwith.....	24 50
Williamstown.....	3 00
McNab, (White Lake)	7 75
Lancaster.....	4 00
Spencerville.....	6 00
Roxboro' and Finch.....	25 00
Gananoque.....	10 00
Bristol.....	40 00
Melrose and Lonsdale.....	21 17

THEOLOGICAL CHAIR.

Alex. McGibbon.....	\$ 50 00
John Stirling.....	100 00
John Anderson.....	25 00

BURSARY FUND.

Robert Anderson.....	\$ 30 00
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ENDOWMENT FUND.

R. Langwell.....	\$ 25 00
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In last report St. John's congregation was credited as having paid \$100 to Scholarship Fund. It should have been credited to Ordinary Revenue instead.

BUILDING FUND.

James Walker.....	\$100 00
Collected by Rev. A. Young...	527 87
W. & R. Brodie, Quebec.....	100 00
John Lowden.....	20 00
John McLennan.....	833 32
James Ross.....	20 00
Alex. Rose.....	66 66
James Russell.....	5 00
J. W. Muirhead.....	66 66
Jonathan Hodgson.....	166 67
John Thomson.....	50 00
R. Blackburn.....	33 34
P. S. Ross.....	150 00

SCHOLARSHIP FUND.

John McLennan.....	\$ 50 00
Alex. Walker.....	50 00
Peter Redpath.....	50 00
Robert Anderson.....	20 00
John McKenzie.....	50 00
Knox Ch. Bible Class, Montreal.	50 00
Hugh McKay.....	60 00
Galt, Ontario.....	60 00

MONEYS RECEIVED BY REV. J. NESBET.

The following sums have been received by the Rev. James Nisbet for the Saskatchewan Mission, and to defray travelling expenses in attending meetings:— Anonymous, by mail, \$1; Orillia, per Y. M. C. A. \$3; do. a little boy's contribution, 25 cts.; Woodville S. S. \$25; Montreal Sabbath School Association (Trav. Exp.) \$24; Ottawa, do. \$5; Acton, collection, \$15; do. R. Little, Esq. \$5; do. a friend, per Rev. L. C. 50 cts.; Elora, (Trav. Exp.) \$2; Fergus, A. D. Ferrier,

Esq. (for bell) \$10; do. per do. Mrs. Binning, Eng. \$5; Walkerton, \$5.10; Paisley, \$8.60; Owen Sound, a friend, \$1; do. \$1; Chatsworth, \$7; Latona, \$5; Durham, \$9.58; do. S. S. \$5.85; Pricerville, \$2; A. Mc. Donald, Junr., Rocky Saugeen, per Rev. C. Cameron, \$5; Orchardville, \$2.88; Mount Forest, \$12.75; do. S. S. \$14; Oakville, \$8.53; Knox Church, Hamilton, Ingersoll, Knox Church, \$4; A. Fleming, Woodstock, \$3; Friend per Rev. S. Fenwich, \$1.25.

RECEIPTS FOR RECORD UP TO 22nd APRIL, 1873.

N. S., Whittington; J. McP., J. McH., Arkona; D. McL., A. M., A. McL., P. B., W. Y.; Mrs. B., Erin; I. T., Milbank; A. G., Ingersoll, \$14.02; Mrs. C., Toronto; Mrs. M., Toronto; I. McM., Purpleville; J. N., Westover; T. B., Mrs. J. R., Strabane; J. C., Sunnidale, \$2.40; Rev. H. T., Winterbourne; J. McG., Widder, \$15.50; A. I. C., J. C., Grantley; I. H., Aultsville; Rev. R. H., Ottawa, \$3.30; A. McK., Renfrew; Rev. W. C., Port Dover, \$6.54; S. G., Heathcote, \$2.46; A. A., D. McK., G. G., W. G., Aughrim; Dr. M. M., Alvinson; I. S., Temperanceville; I. A., Brucefield; D. McB., Madoc; Mrs. C. Cooper, J. McN., Grey; J. L., Auburn; I. F., Westfield; H. T., Collingwood; Rev. D. A., Rothsay, \$4.50; W. M., Chatham, \$13.00; A. McK., Esq., Alexandria; F. C., Rosneath, \$3.00; D. McL., Watford; Rev. T. L., Brantford, \$5.60; Rev. E. C., Uxbridge, \$9.00; G. A. P., Esq., Manilla, \$4.40; J. F., Sunnidale, \$2.40; Rev. M. F., Barrie, \$11.50; A. T., London, \$1.00; A. McC., Kirkhill, \$9.00; W. C., Milton; W. C., \$1.65; C. R., \$1.65; R. A., Mussellburgh, \$1.10; J. R., Dumblane, \$3.00; Rev. J. McL., Woodstock, \$6.70; D. S., Fisherville, \$4.50; Rev. J. H., St. Sylvester, \$5.60; Rev. D. McL., \$1.60; J. McL., H. C., Alexandria; Rev. A. C. G., Lyn; H. R., Woodstock, \$1.10; R. D., Stratford, \$5.50; Rev. W. M. C., Mono Centre, \$5.50; Rev. A. D. McD., Elora, \$16.35; A. W., Gananoque, \$3.60; Rev. D. McK., Ingersoll; W. J. S., Seaforth, \$8.42; D. McL., Elmira, Illinois; Rev. R. T., Guelph; T. D., Esq., Eramosa; J. G., Scotch Block; F. S., J. C., Orono; J. G., D. B., J. A., Leskard; Rev. J. L., Lucan, \$7.00; B. T., R. B., P. B., Brussels; A. B., Miss J., Bracebridge; C. F., Grafton, \$10.50; Mr. B., N. O. B., Mount Albert; G. P., St. Thomas; J. W., Gananoque; J. A., Eden Mills; G. McC., Howick, \$5.50; S. D., Drummondville, \$7.00; A. McB., Millbrook; Rev. A. A., Shakespeare, \$6.06; Rev. R. E., Georgetown, \$8.90; T. D., Landsdown, Rev. J. McK., G. F., Richmond; M. A. McC., Kirkhill; W. K., Bristol; W. H., \$1.20; A. McC., Clarksburgh; W. B., Birr, \$12.00; W. W., Southampton; C. G., R. Y., W. C., G. D., Primrose; J. F., J. O., Whitfield; A. McL. Castleton, \$2.50; Rev. C. C., J. McK., J. C., \$1.10; N. McC., Priceville, \$1.10; D. K., \$2.20; D. McG., \$1.65; Mrs. S., J. D., M. McP., R. McE., A. W., W. B., W. G., D. McG., J. A., Acton; A. B., W. McA., T. T., Branchton; J. B., Gresham; Mrs. J. C., Toronto; A. W., Nelson; Mrs. C., Whitby; Rev. J. E., Mount Pleasant; J. H., H. W., Lotus; J. H., Harwich, \$1.00; Dr. M., Kingston, \$1.20; J. McK., \$1.20; Rev. A. F. McQ., J. C., \$1.20; W. F., \$1.20; J. McP., Skye, \$1.20; J. M., H. S., A. F., Ailsa Craig; J. P., Hamilton; Mrs. G., Binbrook; D. G., Listowell; J. S., Prescott; Rev. M. L., Bowmanville; D. McL., West Arran, \$3.00; W. A., Galt, \$2.00; M. L., A. L., J. C., St. Marys; M. M., Omemee; G. McK., Ulster, \$10.00; J. I. P., Kincardine, \$5.60; Rev. N. McK., Belmont, \$4.00; W. M., J. B., J. R., Nairn; N. McN., Rutherford; J. McK., Bronte, \$1.25; W. R., Bowmanville; P. G. O., Toronto, \$7.00; Rev. R. P. Weston.

ARTICLES DEFERRED.—We regret that from press of matter this month, we are obliged to omit the proceedings of the Synod of Toronto, of several Presbyteries and other articles in type.