



# THE HOME & FOREIGN RECORD

OF THE  
CANADA PRESBYTERIAN CHURCH.

No. 7.

MAY, 1868.

VOL. VII.

## CONTENTS:

Meeting of Synod.....	193	Montreal College. Close of session.....	203
Kankakee Mission.....	194	Calls, &c.....	204
Attractive Worship.....	195	PROCEEDINGS OF PRESBYTERIES.	207
MISSIONARY INTELLIGENCE.			
Letter from Rev. J. Nisbet.....	197	Home Mission Committee.....	213
Missions of United Presbyterian Church.	201	COMMUNICATIONS.	
"    Free Church.....	201	The late Mr. A. Shaw.....	215
GENERAL RELIGIOUS INTELLIGENCE.		The late Mr. W. Denovan.....	216
HOME ECCLESIASTICAL INTELLIGENCE.		Obituary notice of Mrs. S. Livingston...	216
Knox College. Closing of Session.....	202	Kankakee Mission Accounts.....	217
		Moneys received.....	219

*As* In consequence of the amount of space occupied this month with money receipts, we are reluctantly obliged to defer several communications which are in type, also receipts for Record-

## MEETING OF SYNOD.

The Synod meets at Montreal, and within Erskine Church there, on the Tuesday after the first Sabbath of June, being the 9th day, at half past seven, P. M. It is hoped that there will be a large attendance of Ministers and elders. Arrangements will be, as usual, made with the railway authorities so as to obtain the reduction of fares granted to members of Synod. According to the arrangements in former years, certificates have been sent to members travelling by the Grand Trunk Railway, before the meeting of Synod; for the Great Western and Northern, they have been given to members at the Synod. We presume the arrangements will be the same this year. If any minister does not receive a certificate for the Grand Trunk Railway by the 25th May, he should write to Rev. W. Reid, Toronto. Certificates will be sent for the elder and minister together.

In connection with the meeting of Synod, we have received a communication from a highly respected Minister, intimating that a number of the office-bearers of the church have expressed the desire that the last Tuesday of May be set apart, as far as possible, as a day of prayer on behalf of the Synod. Prayer is always of importance on such occasions, and it is especially necessary at present when so many weighty, and in some aspects, perplexing matters may be expected to be before the Synod. We recommend this proposal. We hope that the suggestion may be attended to by many, and that earnest prayer may ascend to the Father of Lights, for his gracious presence, and the abundant outpouring of His Spirit on the assembled brethren.

## KANKAKEE MISSION.

The financial statement, which appears elsewhere, will be better understood by the following generalization of the items contained in it, of the sources of its receipts and objects of its expenditure :—

Collected by Rev. C. Chiniquy :

In Ontario .....	\$1863 00
In Nova Scotia .....	1428 00
In New Brunswick .....	243 00
In Prince Edwards' Island .....	465 00
Received from Scotland .....	30 00
do. Ireland .....	840 00
do. Synod's Committee.....	450 00
Premium on Exchange.....	1570 00
Balance due Mr. Chiniquy .....	461 04
	\$7,370 04

Expended :

For support of Students .....	\$860 00
do. School .....	1493 59
do. Church and Missions .	1043 00
For Law Expenses .....	3763 45
Expenses of Collecting.....	200 00
	\$7,360 04

It will be observed that the amounts received are put down in Canadian money, but the premium is added, whereby the sum total is converted into American Currency. The disbursements are in American money.

It will also be noticed that more than one half of the whole expenditure has been for law expenses, but as mentioned in the statement of disbursements—one lawyer's account goes back over a period of ten years—and we are informed by Mr. Chiniquy that only a small amount of expenses of this nature now remains to be paid.

The congregations that have not yet contributed to the support of the Mission, as appointed by Synod, are earnestly requested to send their contributions to the Treasurer, the Rev. Mr. Reid, as early as possible, that the Committee may be enabled to pay the portions of salaries now due to Mr. Chiniquy, the Missionaries and Teachers. The funds which have been received from Mr. Chiniquy's personal visits and from congregational collections are now exhausted. The Synod appointed Mr. Chiniquy's stipend to be \$1,000, and as, owing to the failure in last years harvest, his congregation will not be able to raise much if any of this, the Mission Fund will have to meet it. The half of this amount has been paid by the Committee, and Mr. Chiniquy is looking to it for the other half also. And besides the stipend of the Pastor, and the salaries of the Teacher in the school at St. Anne, there is the stipend of the Rev. Mr. Demars to be met. He was in January last, ordained over the portion that adheres to the Canada Church, of the original congregation in Kankakee City, and promised a stipend of \$500, only \$100 of which is to be raised by the people to whom he ministers. Liberality towards the mission is therefore urgently called for.

JOHN SCOTT,

*Convener.*

## ATTRACTIVE WORSHIP.

“We are losing our young people,” we are told, “Unless the service of the Presbyterian Church is made more attractive they will go to other churches.” What do you then propose? How can our worship be made more attractive? The answer is on the tongue-tip—“Shorten your services, so as not to exceed an hour and a quarter altogether. Give up the long prayer and let us have two short ones in stead. Do not read long screeds of the Bible. Make the sermon *interesting* by its eloquence, research, intellectual power, pathos, poetic beauty. Avoid theological terms and scripture phrases, and use more popular language. Get a new psalmody, so as to supersede the *uncouth* Rouse’s version. Introduce hymns which young people like and will sing with enjoyment, and” these friends would add as “further improvements to please the young, Let us have organs and good music. Build fine churches which it will be a pleasure to enter. Form associations where the young people can meet and make religion pleasant. Relax the severity of Puritan notions regarding innocent amusements. If you do these things, the Presbyterian Church will be as attractive as any other, and instead of losing you may gain from other churches.”

Let us examine this commonly advocated theory of improvement. We at once concede, nay, we assert strongly that services should not be protracted so as to weary out devotion; that sermons and prayers ought not to be a jumble of unpremeditated and irreverent speech; that our service of praise should be improved; that churches should be distinguishable from barns, and should be decently arranged and cared for; that Christian society should care more for the young in their pastimes and recreations: that the young should find something to do for Christ. We have no wish to hide the faults of our Church in these and other respects. By all means let these things be corrected. But our zealous reformers are asking far more than the correcting of faults. They plead for the introduction of *attractions* into worship. Here we are forced to disagree with them. We may have short sermon and prayers, a choral service, and a rare musical entertainment, and thereby may attract to the church a crowd, part of which will leave before sermon, and the other part give it a listless hearing. In place of an old fashioned Gospel sermon, we may have an eloquent or interesting lecture on science or history, a very gem of literary excellence; or a patriotic oration full of impassioned eloquence, and the church may be crowded to hear it. We may have an exquisitely finished church, with every comfort and convenience, the sittings in which are readily taken up, and where there enter no poor to have the Gospel preached to them. We may have all that and yet fail to draw our young people. Men prefer the *reality* to the *imitation*. Better, if it is only entertainment they are looking for, to have a concert, a theatre, a Shakespearian reading, than a mongrel performance savouring only of nature and earth, and spoiled by the overshadowing of conscience. If it is only pleasure that is sought, better to seek it in the gay saloon, or a pleasure walk or drive, than have enjoyment interrupted by a form of religion. The introduction of such attractions, and experience has proved it, is to produce irreligion, make sensible men withdraw from the church altogether, and to foster a mere æsthetic sentimentalism which entirely supplants true Godliness. If a man has no relish for wholesome bread, you cannot produce that relish by feeding him on dainties. Such feeding only increases the disease. The fault is not in the bread, but in the man. Make him healthy and he will prefer bread to dainties. So let our youth be in spiritual health; then hungering for the bread of life, they will relish

it and be attracted to it, whether presented in style on a silver salver, or more plainly on the homely wooden platter.

We do not believe that the Presbyterian Church, where it has been properly sustained, is losing its young people. There are districts where under able and faithful pastors, instead of losing she has been gaining, and in many places she has fully held her own. Still many of our young people throughout Canada have become Methodists and Episcopalians. Many prominent ministers members in both these churches were originally Presbyterians. We rejoice thus to be leavening other denominations. But was it attractive worship which drew them into these churches? By no means. In many places where no Presbyterian Church could be found, our best people attended Methodist and Episcopal places of worship, and their children remain among them. But these good people deplored the attractions and were not charmed by them. They joined these churches rather than remain without ordinances. They did well. In other places a cold Moderatism or unfeeling Orthodoxy repelled the youth, while the warm companionship of Methodism attracted them. In other cases discipline wisely or unwisely administered sent discontented persons out of our church, and they were welcomed where no questions would be asked, and their children remain in these churches of refuge. But in the majority of cases which are intended when the above language is used, that is where men holding places of prominence and possessed of wealth have left us, the attractive power was not worship but Fashion. The Presbyterian Church was vulgar in their eyes, had no society, was too particular in forbidding innocent pleasures, and a church which had these things was preferred. What care these discontented people how the worship in the church of their adoption is conducted! We cannot compete for such persons without relinquishing our Presbyterian simplicity of manners. It is still true of our large cities, as of Ephesus and Corinth: "Not many wise men after the flesh, not many mighty, not many noble" are in the true church. The reproach of Christ has not ceased. And although we rejoice that amid corruptions and want of discipline very many true christians are found, yet we expect to see the great mass of fashionable worldly-minded professors preferring another church than the Presbyterian.

But what do people mean when they speak of an *attractive service*? Public worship is a service only in so far as the will of God is done. Any addition of will-worship for the purpose of attracting, is not service. The word is, however, a misnomer. Presbyterian worship is not a service. We go to church "to hear what God will speak," "and to pour out our heart before him," to have communion spiritually with God. We go there not to be pleased, but to meet with God. Do we meet with God? Do we learn his will? Do we render him the homage of a loving heart? Is our worship acceptable to him? Are we profited? These are the questions which should be asked; not—Was it an interesting service? How were you pleased?

"How then," it will be asked, "can you expect people to come to your church which has no attractions, while other churches are doing all they can to draw people? Presbyterian worship is notoriously unpopular, and there are so many disagreeable things in your churches." We answer, we desire to avoid everything offensive or disagreeable to the worshipper. Awkward or ungrammatical speaking; bad singing, a vicious taste in ornamentation; and such things are to be condemned. These distract the mind and should be carefully avoided. Let everything be removed which can possibly attract or divert attention from the one great object of worship, and let everything be provided which will serve to help fix attention on it. We must have a bodily medium, but let us seek to have it

simple and pure, bringing God in upon the soul, and the soul out to God without interruption. Further than this all is unessential. An effort, however, to attract by eloquence, or fine music, or chanted prayers, or an imposing ceremony, or grand display, is inconsistent with the simple idea of worship. Attention is drawn to the accessory, and is withdrawn from the object. Communion with God is interrupted. The man may be saying "That was grand! a perfect treat! I enjoyed it as much as a play!" Still there may have been no worship. It is a grand mistake to try to render God's worship attractive to those who are not reconciled to God. It cannot be done. So far as æsthetic accessions attract attention, so far it is *distracted* from God. *An attractive service is distractive worship.* We have a better way. Long may the Presbyterian Church abide in it, and resort to no human device for attractiveness in worship. "If I be lifted up I will draw all men unto me." A full exhibition of a crucified and glorified Saviour with His saving benefits, possesses the only real charm for a worshipper. To a sincere worshipper, all else is solemn trifling. It was this that Paul used, and he drew crowds to hear him. Spurgeon: to-day, Whitfield and his contemporaries, the Haldanes, all great preachers who moved the masses, attracted them by this alone. Men have a conscience; let us seek to attract it. They rejoice to hear the good news. It has an attraction for a guilty sinner, which no eloquence, or music, or ceremonial can possess. Wherever the gospel is preached men will be attracted, whether that be in the grand cathedral or, on the roadside. Where the gospel is wanting, any church will lose its attractive power. Hankering after outward attraction is the result of a dearth of the gospel; religion is on the decline there. Showy eloquence or the moral essay has taken the place of the gospel, and Bible truth. Pleasure is regarded rather than profit. Excitement of feeling is aimed at more than the calm of holy devotion. The form of worship is sought after rather than the reality. Conscience is silenced but the soul is not satisfied.

The following sentences from Dr. Wayland are of weighty import. "If the kingdom of Christ is to rely for its existence and extension upon the gratification of taste and imagination, and in general, on the love of the beautiful, is it not strange that the Son of God, when on earth did not discover it? Music and architecture and ceremonies, have their own effect, but it is not the effect of the Spirit of God, nor is the voice of taste as powerful as the voice of conscience; and it is by the action of the Spirit on the conscience that we expect the world to be converted. I know that by splendid ceremonial we may attract the gay and the thoughtless, who go to church as they would go to an opera; but let a house of worship be ever so plain, even like the upper chamber of Jerusalem, *if its attendants be really holy men*, if it be known that the Spirit is in the midst of them, making men new creatures in Christ Jesus, the multitude will come together, you cannot keep them away, they will begin to cry out 'Men and brethren, what shall we do?' Conscience will compel men of all classes to attend such meetings, and nothing can resist its urgency. They will come, not to display their personal adornment, not to gaze upon stained glass windows, not to listen to artistic music, but to know what they shall do to be saved."

L.

### Missionary Intelligence.

#### LETTER FROM REV. J. NISBET.

Mr. Nisbet in the following letter gives a summary of his work for the

year at Prince Albert mission station. The letter is dated January, 1868.

REV. WM. McLAREN, Belleville, C. W.

MY DEAR BROTHER,—The last two letters that I sent to the committee were addressed to the Rev. Mr. Reid, as I did not know who had been appointed to the convenership of the committee in the room of Dr. R. F. Burns. You may be sure that I am gratified to know that one has been appointed to that office whose acquaintance I have enjoyed for about twenty years, and one who has always been an advocate for missions to the heathen on the floor of the Synod. I trust and pray that under your leadership all our missions may grow and prosper, and that the missionary spirit may be more and more developed in the church at large.

At this time last year I gave a kind of review or report of the year's proceedings, and of the then state of the mission. It may be well to continue the practise as there is not always a certainty of getting letters sent in the spring. This may be regarded then as my *annual report*.

#### BUILDINGS AND IMPROVEMENTS.

As yet we have much to do with things physical about the mission—so with them I begin. At this time last year we had got two small houses made habitable in a rough way, and we had one stable just put up. These two houses have been made pretty comfortable, and one of them which we occupy ourselves—has been divided into three apartments; to these houses there have been three additions made for kitchen, bed-room for work men, and temporary school-room—which serves also for a bed-room for the boys attending school. A building has been put up which contains a work shop, meat store, and milk-house, with an ice cellar. The principal building of the square 48 feet by 24 feet with walls 14 feet high—is up and the roof ready for the sheeting. A well has been sunk in the middle of the square, and water was got at a depth of 16 feet.

There was ten acres of land ploughed in the spring, from which was obtained a fair crop of barley, wheat and potatoes—considering that the ground was ploughed only once. Three acres were inclosed for a park for calves and ten additional acres of land were ploughed in the summer, so that there are now twenty acres of land ready for spring work besides a small garden.

#### THE SCHOOL.

The English school has been in full operation since the month of August last. Mr. Black selected Mr. Adam McBeath for teacher. He is well qualified for the office, and besides giving full attention to his special duties he makes himself useful in other departments of work about the mission. The largest number that has ever been in attendance is 21. Of these four belong to Indian families now off on their winter hunt, and six belonged to the families of settlers who live nearly three miles from the mission, and they find the distance too great in the severity of winter. At present there are in attendance only those who live at the mission—eleven in number. Five of these are boarders whose education is being paid for—two belong to the mission families, three are Indian children that we have taken to bring up, and one is the daughter of one of the Company's servants at Carleton, but was living here as a settler when we arrived, we took her to be away from the evil influences that prevail at the fort. Three of the pupils are somewhat advanced, but the others are in the lower forms.

Twenty pounds sterling a year, is the amount we have determined on for board and education, or twelve pounds ten shillings, if the parents

send provisions at the same rate as allowed by the Company. In connection with this subject I lately submitted a question for the consideration of the committee, and to which I hope to receive an answer by the winter packet, viz., whether the committee would give us permission to receive pupils at lower rates than those above named. There are servants of the Company whose wages would not allow of their paying the full fee, and whose children are growing up in ignorance—would the committee think it right that we should receive such children—say for such a sum as would pay for their provisions? This would be doing really missionary work; for as a general thing such uneducated children are little better than Indians, and as they grow up, their influence on the Indian population is most injurious:—whereas if they were properly educated they might be very useful to the Indians, among whom their lives are chiefly spent. I may mention that for day pupils we have fixed on a fee of two shillings per month to be paid either in money or work.

Before leaving the subject of education, I may mention that for a very short time I had six Indian youths learning the syllabic characters. Had they remained a few weeks longer, they would have been able to read and write in their own language. I hope they will return after the winter hunt and complete what was well begun.

#### RECEPTION OF CHILDREN.

I trust that expected letters will bring the views of the committee on the subject of receiving Indian children to be brought up and properly educated. Without any particular authorization from the committee the three already referred to have been received and baptised. Application has been made on behalf of others, which we have been obliged to refuse for want of accommodation, and because I do not know that the means will be furnished to maintain them at the mission. So far as we can calculate at present, we think that ten pounds sterling will be sufficient to feed and clothe an Indian child at the mission, and it would not be difficult for many of your Sabbath schools and bible classes to provide for the support of one each without interfering with their present efforts for other objects.

I hope that the appeal made to Missionary associations and Sabbath schools through the *Record* a short time ago, will be largely and liberally responded to, and that the Treasurer will have a large consignment of clothing and other useful articles to forward in the spring. None need be afraid of sending unsuitable articles, for what may not be entirely suitable for the mission purposes can be disposed of to the settlers or to the H. B. Company for their servants. Your numerous merchants might find a good way of disposing of their *old stock* by forwarding packages to Mr. Reid: better far than disposing of their goods at auction for a mere trifle, or allowing them to rot on their shelves. We have been assured by some of the chiefs and leading men who have visited us, that there are many of the Indians in the plains who would gladly send their children to be brought up at the mission. If we are permitted to receive any considerable number of Indian children, we shall make separate provision for teaching them, using the *cree* alone, but taking advantage of the English school for such as may manifest an aptitude for acquiring our language. We shall this winter make such preparation for erecting Indian quarters as we may be able; on which we shall go to the least possible expense.

#### APPLICATION FROM PLAIN CREES.

In former letters I informed you that several of the principal men among the plain Crees have been here to consult with us on the subject of becoming settlers, and to learn what encouragement we would give them. We have



told them to lay up as much provisions as possible during the winter, to come here in the spring bringing their provisions with them, and we shall assist them as far as we are able in ploughing the land, and that we shall furnish them with such seed as we can spare. We have also promised to lend them oxen to haul timber, and that we shall direct them in building houses. We have reason to believe that a beginning in this department will be made in the spring, and we must be prepared to implement our promises.

Since May last we have never been without some Indians about the mission, and at times a considerable number, and I am glad to be able to report that prejudice is fast giving away; there are many who would not come near our meetings at the first, who now come every time that they are in the neighborhood: and on New Year's-day the old man who for many months would not come within hearing of prayer or preaching attended our religious service with his whole band of followers. At that meeting there were fifty present, of whom more than half were Indians. This is the largest number we have had at any single service.

#### SABBATH SERVICES, &c.

I continue to have two services every Sabbath, and a class for the young people. Cree is always given when any are present, who do not understand English. I also continue my visits to Carleton. I have been there nine times during the year. I have services both in Cree and English—the most of the people about the fort attend.

During the year I have baptised three adult Indians on the profession of their faith in Christ; I have also baptised five Indian children, and four other children, twelve baptisms in all during the year. On two occasions we enjoyed the sacrament of the Lord's supper. On the first of these occasions there was *one* Indian at the table of the Lord, and on the last there were *two*.

#### ENCOURAGING REVIEW.

I think I have now completed the information I have to communicate, and I trust it will be found satisfactory by yourself and the committee. Great results could not be expected in so short a time, yet there is surely cause for gratitude to God that a not unfavourable commencement has been made. For my own part I did not expect that the Indians generally would be found so friendly in so short a time—nor did I dare to hope that even three *Indian* children would be found in the mission family within less than a year from the time of our pitching our tents here; much less did I anticipate that an English school would be in full operation within thirteen months of that date; nor did I expect to find so many of the Indians so favourable to settlement as I have found. I trust that my anticipations on this last point will be realized, for only by this means can we expect much improvement.

In all these I see indications that God has graciously directed us thus far, and that if we are only faithful in the work that He has put to our hands we may expect His blessing thereon and much good to be the result. But if all the departments of work are to be fully carried out another missionary should be sent out without delay. To attend to all the work at the mission station, and to itinerate to the extent that is desirable is more than can be accomplished by one missionary.

Before I send off this letter I hope to hear the result of your conference with the Wesleyan committee in regard to Edmonton. But as I stated in a former letter, even without Edmonton, we could easily give employment to more than one additional missionary.

If I have anything to add when the packet arrives, I shall write an additional note. Meantime with Christian regards.

I am yours most truly,  
JAMES NISBET.

---

### MISSIONS OF UNITED PRESBYTERIAN CHURCH.

**CAFFRARIA.** The United Presbyterian Record for April, gives an account of the opening of Henderson Church on the 4th August last. There were three services on the Sabbath, the first conducted by Rev. J. Laing, of Burnshill, Free Church Station; the second by Rev. Tiyo Soga; and the third by Rev. R. Birt of the London Missionary Society. The services, especially that of the afternoon, were very largely attended.

There was a Congregational Festival on the following Wednesday, attended by all the people in the neighborhood, chiefs and common people, children and old men. Contributions were sent from all sides, so that it was even necessary to say that there was more than enough. Cheering and encouraging speeches were delivered by missionaries and other friends. The Rev. Mr. Girdwood had arrived, and was engaging with energy and success in the missionary work.

---

### MISSIONS OF FREE CHURCH.

**INDIA.** Dr. Murray Mitchell has arrived in India. He met with a warm reception from friends at Calcutta. He was to write home particularly with reference to the missions by the next mail.

The Rev. Jagad Ishwar Bhattacharjya of Mahanad gives an interesting account of the conversion and baptism of Babu Mati Laj Gupta. He had been a student for several years in one of the Mission Schools. He states that for a considerable time his mind had been fully convinced of the truth of Christianity but his heart was after the world. He holds a responsible situation in the Agra Bank at Calcutta.

---

## General Religious Intelligence.

**DEATH OF MINISTERS.**—We have just heard of the death of Rev. Dr. Bannerman, one of the professors in the New College, Edinburgh. He was a man of high attainments and good judgment. Dr. Robert Lee, of Edinburgh, is also dead. His name has often appeared of late in connection with various innovations in public worship. He was Professor of Biblical criticism in the University of Edinburgh.

**RETURN OF DR. McLEOD FROM INDIA.**—Dr. McLeod is on his way home from India. His health had given way, but he was recovering. At the leading cities he and his colleague addressed large meetings on missionary subjects.

**UNION PROSPECTS.**—The union question still excites much interest in Scotland. In most of the Presbyteries, a decided majority is in favour of union; but a class, including a number of influential ministers, among whom are Dr. H. Bonar, Dr. J. Buchanan, Dr. Begg, and Rev. Mr. Main, of Edinburgh, are seeking to postpone the matter.

**THE CHURCH OF IRELAND.**—A majority of the House of Commons,

having voted for the introduction of Mr. Gladstone's resolutions in favour of dis-establishing the church in Ireland, great changes may soon be looked for, not terminating in Ireland, but likely to involve established churches elsewhere.

**RITUALISM.**—Ritualistic movements and questions still attract public attention. A decision has recently been given in the celebrated case of St. Alban's, London. The decision was a long and minute one, occupying about four hours in its delivery by the judges, but it is not likely to determine the matter. The decision, in its various points, seems to oscillate between the two sides. Each party has something both for and against.

**PROPOSED ROMAN CATHOLIC UNIVERSITY IN IRELAND.**—A large and influential meeting was recently held in Belfast, to protest against the proposal to erect a Roman Catholic University.

**PRINCETON, N. J.**—The Rev. Dr. Green has been appointed President of Princeton Theological Seminary, in consequence of the resignation of Dr. McLean.

**FENIAN OUTRAGES.**—It is only a few weeks since we were startled by the intelligence of the Hon. T. D. McGee, at Ottawa. Tidings have just reached us of an attempt on the life of Prince Alfred, in Australia. These outrages, coming so closely after the Clerkenwell tragedy, cannot but arouse in every properly constituted mind, irrespective of political leanings, a feeling of deep detestation. Fenianism, by such outrages, is setting the mark of blood on its brow, which cannot but draw down the reprobation of every civilized government, and the condemnation of every law abiding citizen in every land.

**INTELLIGENCE FROM DR. LIVINGSTONE.**—All doubts as to the safety of the celebrated traveller and missionary, Dr. Livingstone, appear now to be removed, intelligence having been received directly from himself, by way of Zanzibar.

---

## Home Ecclesiastical Intelligence.

### KNOX COLLEGE—CLOSING OF COLLEGE.

The session of 1867-8 was closed on Wednesday 1st April, the final lecture being delivered by the Rev. J. J. A. Proudfoot, who had been lecturing on Homiletics and Pastoral Theology during the latter half of the session. The subject of the lecture was 'Pulpit Eloquence,' an interesting and important subject, which was well and ably discussed. We should have been glad to have transferred it to our pages, and thus given ministers and people an opportunity of perusing the practical remarks which the lecturer made on the subject chosen. The attendance of ministers and others was fully above the average, and all seemed interested in, and pleased with the proceedings of the day.

Nine students go out this season after having completed their studies. Two have spent the last session in Scotland, one of them in Edinburgh and the other in Glasgow. Both, we believe, will return. Principal Willis, in the close of the remarks which he made on the occasion, mentioned the names of the following students who had successfully competed for scholarships and bursaries:—A. G. Foster who obtained the *John Knox* Bursary; G. Burnfield and J. Breckenridge, the *George Buchanan* Bur-

sary; J. Gray, the *Bayne* Scholarship. In addition to these, various scholarships were awarded without competition.

The following students of University College, having the ministry in view, obtained scholarships, after competition; in first year, Alex Hamilton; 2nd year, Wm. Armstrong, P. T. Drummond and T. Ewen; 3rd year, R. M. Thornton; 4th year, J. E. Croly. These scholarships varied from \$50 to \$60. Various sums were awarded to other students who had made a creditable appearance at the examination. It is gratifying to know that the class of young men taking a full University course, before entering the Divinity Hall is increasing in number, while it is decidedly superior in point of literature.

It is pleasing to state that during the late session of College, several gratifying circumstances have taken place. We have already in our pages recorded the liberal donation of \$4000 as the commencement of an endowment fund from W. C. McLeod Esq., of Woodstock. The College has also received four or five additional scholarships from friends in different parts of the country, benefactions which are of great value to a church in any country, and especially important to a church such as ours. What is of even still greater importance, we find an increasing number of young men, of good education and talents, consecrating themselves to the work of the ministry, and offering themselves for the wide field which we are called upon in this land to cultivate. May the blessing of the great Head of the church rest upon the candidates for the ministry, and may many of them be permitted to go forth and be honoured labourers in the work of the Lord.

---

### MONTREAL COLLEGE—CLOSE OF SESSION.

The first Session of the Presbyterian College of Montreal was closed on Wednesday the 1st of April. The meeting was held in Erskine Church. There was a good attendance of the members of the church in the city, but the attendance of ministers was not so large as was expected, chiefly because the annual meeting of the Board of City Missions was inadvertently appointed for the same evening.

The chair was occupied by the Rev. Dr. Taylor, chairman of the Senate, by whom, and by the Rev. D. H. McVicar, the devotional services were conducted.

The chairman stated that the classes had been attended by 10 students; three of the second year, and five of the first year, and two were admitted by the special votè of the Senate. For the first three months of the course, the students were under the care of the Rev. W. Gregg, of Toronto, who conducted classes in Apologetics, Systematic Theology, and Church History. For the remaining three months, they were under the care of the Rev. W. Aitken of Smith's Falls, who conducted classes in Systematic Theology, Church History and Exegetics. The students also read with him in the original Greek, the doctrinal part of the epistle to the Ephesians, the epistle to the seven churches in Asia, and part of the first epistle to Timothy. Both Professors unite in testifying that the deportment of the students was highly satisfactory.

The chairman said they were under special obligations to those two brethren for undertaking the duties of the Professorship at the request of the Senate, and for the zeal and ability with which they had discharged them. Above all, it was a cause of thankfulness to God, that, though disappointed of obtaining a permanent Professor, the work had been so successfully accomplished, and the first Session of the College brought so happily to a

close. He hoped the friends of the Institution would be encouraged thereby to persevere in their efforts to sustain and establish it.

He added that the Senate had applied to the Corporation of McGill College to be affiliated with the University, and from an answer he had lately received, he had no doubt this would be granted at the first meeting of the Corporation.

The Rev. Mr. Aitken delivered the concluding lecture. We are sorry we cannot give a full report of this able discourse, which was admirably adapted to the occasion, and bore evidence of the Reverend gentleman's well known ability. He spoke of the varying phases of unbelief, as manifested in the Science and Literature of the times, and inculcated on the students the necessity of being well acquainted with them, and with the best methods of meeting them. He referred in particular to the doctrine of the plenary inspiration of the holy Scriptures, and that of the sacrificial character of the death of Christ;—doctrines which have ever been distasteful to the natural reason of man, and are assailed with great learning, and great perseverance, especially in our own times. If it were possible that these fundamental articles could be destroyed, we would be left without a Bible, and without a Saviour. The discourse was listened to with deep attention by the audience.

**CALLS.** *Ashburn and Utica.* The Rev. A Dawson has received a call from the congregations of Ashburn and Utica.—*Camden &c.* Rev. W. Scott has received a call to Camden, &c.—*Parkhill, &c.* Rev. D. Duff has received a call to Parkhill and McGillivray. He however, accepts the call to Brant, in the Presbytery of Grey.

**COLUMBUS AND BROOKLIN.** The Rev. J. B. Edmondson was, on the 24th March, inducted as Pastor of the Congregations of Columbus and Brooklin. The Rev. J. Douglas of Uxbridge, preached from John 1: 7. The questions were put by Rev. W. C. Windell, who afterwards addressed the minister. The Rev. J. R. Scott addressed the people on their duties. After the services the congregation repaired to the Town Hall, where the ladies of the congregation had prepared an ample and sumptuous entertainment. After partaking of the refreshments provided, the congregation again filled the church, and listened to addresses appropriate and eloquent, from Dr. Thornton, Messrs Scott and Jamieson of the Canadian Presbyterian Church, J. W. Whitlock Bible Christian, and Mr. Perritt of the Episcopal Methodist Church. A letter of apology was read from Rev. Mr. Saunders of the Wesleyan church, and one from Rev. J. M. King of Toronto, formerly pastor of the congregation, regretting that professional engagements prevented him from being present. One of the most pleasing incidents of the occasion was the presentation by the President, W. R. Ratcliff, of a purse containing \$100 to Rev. Dr. Thornton, as a token of gratitude and esteem, as well as of the appreciation of his long and valuable services as Moderator of Session during the vacancies.

The whole proceedings were exceedingly interesting, and could not but prove encouraging to Mr. Edmondson. It should be added that the managers did not omit to pay a half year's stipend in advance.

**STORRINGTON AND PITTSBURGH.** Although these congregations have been for some years in existence, notice has not been taken of them before in the pages of the *Record*.

Storrington was for a length of time associated as a Mission Station with Glenvale, but the distance between them rendered it necessary to sever the connection, and to form new alliances. Accordingly a station was established in Pittsburgh, and connected with the Storrington congregation. In the fall of 1859 a call was given to their present pastor, who has labored among them ever since, and who has been encouraged in many

ways. Prior to his settlement a neat, commodious stone church had been erected in Storrington, and almost completed. Since that period various improvements have been effected, such as the construction of a substantial shed 128 feet long, for the shelter of the teams during service. In Pittsburgh the people have built a very suitable frame church, and a shed 72 feet in length for the convenience of those bringing horses, and have also a good burying ground attached. Although the churches are tastefully finished, the congregations are free from the incubus of debt.

Last fall they were visited Presbyterially, and as one of the results, they voted at the congregational meetings held shortly after, an increase to the minister's stipend for the future of \$150 per annum, thus bringing it up to the minimum recommended by Synod. Without any expense to the people the pastor is provided with a free house, which serves all the purposes of a manse. For the past year the Pittsburgh people overpaid their proportion of salary, and the Storrington congregation made the minister a present of \$90. On a previous occasion the Storrington portion of his charge made their pastor a gift of a handsome buggy, which cost over \$70. Besides, both congregations have in ways too numerous to mention manifested their desire to render their minister and his family comfortable. The Presbyterian population in this region have to hold their own against many seducing influences, but they may with propriety "be steadfast and immovable," seeing that they have the good old form of Apostolic doctrine and mode of worship.

SARNIA.—We are glad to hear of the continued and growing progress of the congregation of Sarnia. Their contributions for the past year have been as follows:—

1. Contributions for congregational purposes, including	
Minister's Salary.....	\$6,921 00
2. College Fund.....	30 00
3. Home Mission Fund.....	56 86
4. Foreign Mission.....	20 00
5. Synod Fund.....	10 00
6. French Canadian Mission.....	42 00
7. Kankakee Mission.....	54 75
8. Red River Mission.....	11 00
9. Other benevolent objects.....	34 00
	<hr/>
Total.....	\$7,179 61

When it is borne in mind that the membership is not large, only 125, it must be admitted few congregations if any, have exceeded Sarnia in liberality, the average contribution per member being \$57 44. They are building a church this year, and of course have made special effort; but even last year the average contribution was \$20 per member. It would be well if other congregations would take example from the friends at Sarnia.

SCARBORO.—The missionary funds of this congregation, which amounted to \$274 for the past year, were appropriated as follows:—

Knox College.....	\$80
Home Mission.....	73
Foreign Mission.....	20
Widows' Fund.....	21
Synod Fund.....	15
French Canadian Mission.....	10
Kankakee Mission.....	10
Presbytery Fund.....	5
Beachville debt.....	40
	<hr/>
Total.....	\$274

**MEAFORD.**—On the evening of the 25th of March, a goodly number of friends of the Rev. John Gauld, Meaford, without any previous notice, met at his house, and in the course of the evening presented him with a purse, and Mrs. Gauld with various substantial tokens of esteem.

**THORNBURY.**—The friends of our cause here have labored diligently during the past six months to attain the two-fold object of completing the neat frame church they commenced years ago, and reducing by one-half their indebtedness. By steady and well directed efforts, the church is all but finished, including pewing and painting; while their indebtedness, assailed successively by such engines as Bazaar, Tea-Meeting, and subscription, has all but disappeared. Last November they owed \$330. It is further worthy of note, that the salary paid their pastor this last year is larger than on any former occasion.

**INNISFIL.**—On the evening of the 27th of March a deputation of the friends of the Rev. Mr. Wightman of Innisfil—consisting of Messrs. Wm. Goodfellow, R. G. McCrow and John Lucas, waited on their pastor, and, in name of the young people attending the Bible Classes and Sabbath Schools within his pastoral charge, presented him with the sum of one hundred and seventeen dollars (\$117), for the purchase of a carriage.

This is not the first time that Mr. Wightman's people have shown their considerate kindness and generosity, while they have regularly paid the amount of stipend promised. This notice is accompanied with Mr. W's. sincere thanks and best wishes to all concerned.

T. W.

**BRANTFORD.**—On the evening of the 12th March, a large party consisting of members of the church and others waited on the Rev. T. Lowry at the manse of the Wellington Street Church, and, after refreshments provided by the visitors, presented Mr. Lowry with a well filled purse, as a token of the esteem in which he is held by those among whom he labours. A suitable address and reply accompanied and followed the presentation.

**PUSLINCH WEST.**—The Rev. K. McDonald was lately waited on by a deputation of the young men attending his Bible Class, who, in the name of the class presented him with an address expressive of their feelings of esteem and gratitude, and also with a purse containing a goodly sum of money.

**GRAFTON AND VERNONVILLE.**—The above congregations have for the past year raised \$115.50 for the different schemes of the church, being \$15 more than in any former year.

	GRAFTON.	VERNONVILLE.
Knox College,	\$20 00	\$12 00
Home Mission,	20 00	14 20
Foreign Mission,	6 00	6 00
Widow's Fund,	4 75	4 50
Synod Fund,	3 00	4 00
French Canadian Mission,	10 05	6 00
Kankakee,	5 00	
	<hr/>	<hr/>
	\$68 80	\$46 70

**REV. DR. BURNS.**—The Rev. Dr. Burns, who has just sailed for Scotland, was, a short time before leaving, waited upon by a number of friends, who on behalf of themselves and others, presented him with an address and a check for \$600 as a token of sincere regard and esteem. The address referred to the lengthened and varied services which the Dr. had

rendered to the cause of religion, and expressed best wishes for the welfare and comfort of himself and Mrs. Burns in their visit to Britain. The doctor made a suitable reply.

GOULD STREET—REV. J. M. KING.—The Rev. J. M. King before leaving on a visit to Britain, was presented by the members of his Bible Classes with a purse containing upwards of \$100, in token of their warm appreciation of his efforts to promote their spiritual welfare.

COOKE'S CHURCH—MR. R. M. THORNTON. Mr. R. M. Thornton, Student of Divinity, who has conducted, for the last two years, a Bible Class for young men in connection with Cooke's Church, was lately presented with a very handsome token of their esteem and gratitude, in the shape of a writing desk, bearing a suitable inscription.

KNOX COLLEGE—REV. J. M. KING. The Students of the preparatory department who have attended classes taught by Mr. King, during the session, for reading Latin and Greek, and for Metaphysics, at the close of the session presented him with an address, expressive of their feelings of gratitude for the kindness manifested by him, and his self denying labours on their behalf. To the address, which was read by W. R. R. Sutherland, Mr. King made an appropriate reply.

The Rev. John Black begs thankfully to acknowledge the following donations for the Presbyterian Mission at Prince Albert, Saskatchewan :—

Hon. Hudson's Bay Company, Annual Grant.....	£25 0 0 Stg.
Per Rev. W. W. Kirby :—	
Mr. Hardisty, of Fort Simpson .....	2 0 0
Mr. McFarlane, do .....	3 0 0
Mr. Gardner, do .....	2 0 0
Mr. John Taylor, (B.) do .....	1 0 0
West Church Sabbath School, Toronto, per Hon. J. McMurrich .....	\$25 0 0

The last to be devoted to the Indian Mission School.

KINCARDINE WEST CHURCH.—For some time the congregation of Kincardine West Church,—connected with Pine River, has been supplemented to the extent of \$100 from the Home Mission fund of the Synod. At the recent meeting of the Home Mission Committee, the money was granted for the half-year just expired, and was shortly thereafter remitted to the pastor, the Rev. Walter Inglis. The money was returned to the Treasurer, with the following letter which speaks for itself :—“ Dear Sir, —I received your note with \$50, from the Central Fund. I am happy to say I feel it my duty to return the money. My people have come up to the mark in giving me \$600. I wrote to our Presbytery Clerk to stop the money. He from delicacy I suppose did not do so. It is what we all desire to see, one small young church after another doing without help. I think you will see that I am only doing my duty in returning the money.

Yours truly,  
WALTER INGLIS.”

### Proceedings of Presbyteries.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held in Belleville, on the 14th of April.

Rev. Patrick Gray was appointed Moderator for nine months. Mr. McMechan on behalf of the committee appointed to make certain inquiries respecting



the property of the Presbyterian Church in Demorestville, gave in a report. The report was received, and the committee continued until next meeting. Meanwhile Mr. McMechan was authorized to take the oversight of the congregation.

Mr. Scott reported that he had moderated in a call in Camden, and that the call was in favor of the Rev. William Scott. On motion made, the call was sustained, and the clerk instructed to forward it to Mr. Scott. The amount promised was \$378. In view of the inadequacy of this the Presbytery decided to make application for a supplement of \$150 from the central fund.

Mr. Lees gave an interesting sketch of his mission tour on the North Hastings road. The report was received and the Presbytery agreed to express their satisfaction with Mr. Lee's diligence in the prosecution of his work.

The Presbytery were dissatisfied, because from the last report sent for publication, a part, which had reference to Mr. William Reeve, had been expunged. The clerk was authorized to correspond with the editor of the *Record*, and ascertain why the report had been altered in that respect. (The minute referred to is as follows:—"A communication from Mr. Samuel Rollins, complaining of the conduct of Mr. William Reeve, Probationer, during the time of his supplying St. Columba Church, was read. The Presbytery had conference with Mr. Rollins and also with Mr. Elliott, one of the congregation of St. Columba, who was in the court at the same time. After deliberation, the Presbytery agreed that inasmuch as there does not appear sufficient evidence for sustaining a libel, the matter be allowed to drop.")

The Presbytery agreed to request the Rev. A. Lees to labor for a year in Wallacetown, Dungannon, Carlow and Doyle's corners, and in the event of his acceptance of this appointment, that application be made for a supplement of \$200 for that period. Mr. Lees craved time for consideration.

In response to a request for advice from Mr. Turnbull, the Presbytery considered that it might be advisable to establish a station at Shannonville, with the view at present, of giving Sabbath supply there once a month during the summer, and agreed to recommend the people at Lonsdale to forego their proportion of service once a month for that period.

Rev. Mr. Topp, of Toronto, was nominated Moderator of next Synod.

Rev. John Scott, and Mr. Samuel Gaw, elders, were appointed members of the Synodical committee on Bills and Overtures.

The remits of Synod were taken up and considered. The Draft Act for the reception of Ministers being read, the first section was approved of: the second section was changed by the omission of the words "*The Presbytery be unanimous,*" and the third section was altered by adding to it the words, "*After having signed or agreed to sign the formula when required.*" The Act as thus amended was adopted.

The subject of instrumental music in the worship of God, next engaged the attention of the Presbytery. Returns were received from the sessions of Gananoque, Breck Street church, Kingston and Storrington. On motion made, the Presbytery decided by a vote of seven to one, that the prayer of the overture should be granted.

The roll was revised, and necessary changes made. In accordance with notice given at last meeting, Mr. Wishart moved that the meetings of Presbytery be held stately henceforward in Belleville. It was moved in amendment, that the plan at present in force be continued, viz., to meet alternately in Kingston, Belleville and Picton. The vote being taken, the amendment was carried by a majority. Session records, comprising Rolls and Baptismal Registers, were ordered to be presented at next meeting.

THOMAS S. CHAMBERS,  
Clerk of Presbytery

ONTARIO PRESBYTERY.—This Presbytery met at Columbus, on Tuesday the 24th day of March. The Rev. W. C. Windel, Moderator.

The following are the principal items of business then transacted. The Rev. Alexander Dawson, B. A., was invited to correspond. The Rev. J. McTavish, was, in the room of the Moderator, who, on account of domestic affliction, had

asked to be relieved,—appointed to address the congregation at the induction of the Rev. R. Binnie. The Rev. James Douglas reported that, at the request of the Rev. J. Baird, M.A., he had, on the previous day, moderated in a call at Ashburn; and that Mr. A. Dawson was unanimously called. The moderator's conduct was approved of. The commissioners from the two sections—Ashburn and Utica—stated that, had more time been at their command, they were sure that the call would have been signed or concurred in by every member and adherent respectively. The call was sustained as a regular Gospel call. The request of Mr. Dawson, for a month to consider that call, was granted. The Presbytery proceeded to the church for the induction of the Rev. J. B. Edmondson. The congregation was large. The Rev. J. Douglas preached a good discourse from John 1. 7. The Moderator presiding, offered up the induction prayer, and delivered a suitable charge to the newly inducted pastor; and the Rev. J. R. Scott, in appropriate terms addressed the congregation. There is every reason to hope that this settlement will, in all respects, be prosperous. The Presbytery adjourned to meet at Lindsay on the 7th day of April.

On that day, the Court again met—the Rev. J. R. Scott, moderator *pro tempore*.

The Rev. J. Smith, and Mr. William Heron, were appointed to represent the Presbytery in the "Committee on Bills and Overtures." A circular letter from the Brockville Presbytery, *anent* the reception of the Rev. W. H. Hew de Bourck, was read. The Rev. John Baird, M.A., by letter resigned the pastorate of the congregations of Claremont and Erskine church; and stated that his reasons for that step, were entirely personal. The Presbytery appointed the Rev. J. R. Scott to confer with their brother, to ascertain if there is no way in which his valuable services could be further secured to said congregation and to the Presbytery. It was also agreed that, should no course seem to be open, to gain that desired object, Mr. Baird intimate to his flock, his own resignation of his pastoral charge, and cite them to appear for their interests at the next meeting of Presbytery. The Rev. John Paterson, being present, was invited to sit as a corresponding member. Arrangements were made for the dispensation of the Lord's Supper at Cambray. The Presbytery met in the church, for the services in connection with the induction of Rev. R. Binnie. The congregation was larger than any expected. The Rev. J. B. Edmondson preached an excellent discourse from 2nd Cor. V. 20: the Rev. J. R. Scott, presiding, offered up the induction prayer, and gave a solemn charge to the newly inducted minister; and the Rev. J. MacTavish, affectionately addressed the people. There is good ground for hoping that this settlement, likewise, will be the means of blessing many.

The Presbytery agreed to hold their next meeting at Whitby, on the first Tuesday of May, at 11 A.M.

GEORGE P'ODELL,

Presbytery Clerk.

THE PRESBYTERY OF HAMILTON.—The Presbytery met in Central Church Hamilton, on the 14th. day of April, Dr. Ormiston, moderator. There were seventeen ministers present, and six elders.

Since the last meeting, a congregation consisting of twenty two members had been organized at Victoria, by Mr. Inglis who had been appointed for that purpose. He also dispensed the Lord's Supper to the congregation. The congregations of Drummondville and Chippawa, gave a unanimous call to Mr. Aull on the 24th day of last month.

Mr. Topp was unanimously nominated as the next moderator of the Synod.

The Presbytery, on been informed of the death of M. Hugh Thompson, elder, Waterdown, adopted a suitable *minute*, and instructed the clerk to transmit a copy thereof to the family of the deceased.

Several Records of Sessions were examined and found to be generally kept with care and correctness.

The Report of Session on the remit of Synod respecting the use of instrumen-

tal music in public worship was called for. There were eighteen Sessions that reported. Of these seven were opposed to the granting of liberty to congregations and use of instruments, at least in the mean time, and eleven were in favour of granting the liberty sought, when congregations unanimously desire to employ their aid. The Presbytery appointed a committee to prepare an overture to the Synod, praying that body to reconsider their decision, permitting each session to be represented, when there are two or more in one charge.

It was moved by Mr. Inglis and seconded by Mr. A. B. Simpson. That the Presbytery having maturely considered the overture anent the use of instrumental music in Public Worship, as sent down by the Synod for their consideration, and having also duly attended to the returns from the Kirk Sessions in their hands, find :—

1. That while the use of instrumental music in Public Worship has not hitherto been approved or permitted, yet in the authorised standards of the Church, there is nothing that forbids its use.

2. That this subject has now for the first time been submitted to the deliberate consideration of the subordinate Courts of our Church, in a regular and constitutional manner, as directed by the laws and practice of the Church.

3. That there is on the one hand a strong and increasing conviction on the part of many congregations in the Church, not only of the lawfulness of the use of instrumental aid in the service of public praise, but of the benefit to be derived from it, when judiciously employed: while on the other hand, many of our congregations have strong and conscientious objections to this innovation.

Therefore resolved :—

1. That in view of the difficulties with which the whole subject is confessedly surrounded, it would be inexpedient in present circumstances, to pass any declarative act on the subject.

2. That the Presbytery believe it to be a question on which mutual forbearance may be exercised, and that a due measure of liberty should be granted to congregations or stations, unanimously, or by very large majorities desiring to introduce instrumental music as an aid in leading the praises of the congregation.

3. That the regulation of this matter be left with the respective kirk sessions when congregations or stations have had ample opportunity of expressing their wishes in the matter, Presbyteries being enjoined to take order that in no case shall instrumental music be allowed, except where a very large measure of unanimity prevails both in the session and congregation.

4. That the Synod be respectfully memorialised to direct the attention of kirk sessions to the evils growing out of the introduction of music unsuitable for congregational singing, in those congregations where choirs have been organized, an evil which already prevails to some extent in the Church, and which, unless guarded against, may be greatly increased by the introduction of instrumental music, and that directions be given to the sessions to use the authority with which they are invested, so as to secure that the whole congregation join in this part of divine worship.

5. That attention be also directed to the importance of encouraging and cultivating the harmonious exercise of vocal praise in all our congregations.

It was moved in amendment by Mr. Black and seconded by Mr. Wilson, that without deciding whether or not the use of instrumental music in the Public Worship of God is scriptural this Presbytery is of opinion that inasmuch as many of the ministers and members of the Church are conscientiously opposed to it, and inasmuch as Synodical sanction to its introduction would in all probability produce division in the Church, and contention in congregations, it is inexpedient in present circumstances for the Synod to give such sanction.

The members of Presbytery having fully expressed their minds on the subject, came to a vote, when it appeared that eleven approved of the motion, and two of the amendment. The Presbytery declared the motion duly carried.

Mr. Porteous, having resigned his office of clerk to the Presbytery, moved that Mr. Inglis be appointed clerk. This motion been duly seconded, the Presbytery accepted the resignation of Mr. Porteous and appointed Mr. Inglis to be their clerk.

The Presbytery of Hamilton:—

1. Have nominated the Rev. Mr. Topp, as the next moderator of Synod.
2. They have appointed Mr. Porteous, minister and Mr. Jas. Henderson, elder to represent them on the committee of Bills and overtures.

The following minute was adopted by the Presbytery; with reference to Mr. Porteous' resignation:—

"It was moved by Mr. McLean, seconded by Mr. A. B. Simpson, that the Presbytery in accepting the resignation of Mr. Porteous as their clerk, on the ground of his distance from the centre of the Presbytery, do hereby place on record their high estimate of the faithfulness and accuracy with which he has for a long period discharged the duties of that office, and of the uniform kindness and courtesy which the members of this Presbytery have experienced in all his official intercourse with them."

JOHN PORTEOUS, P.C.

PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held in Knox Church, Toronto, on the 31st. of March last when 22 ministers and 3 elders were present.

A letter was read from Mr. Peter Musgrave, declaring his non-acceptance of the call addressed to him by the congregation of Bradford and Scotch Settlement. The call was accordingly set aside, and the clerk was instructed to notify the same to the congregation.

Mr. Moodie, under call to the congregation of Tecumseth, appeared personally and asked additional time for consideration before he decided on the call, his difficulty being caused by the smallness of the proposed salary. Mr. Moodie's request was complied with, and he was allowed to consider the matter till next meeting of Presbytery.

Mr. Pringle reported in a call from the congregation of 1st and 2nd Chingua-cousy. The call was unanimously in favour of Mr. R. M. Croll, probationer; and on being sustained by the Presbytery, and put into the hands of Mr. Croll, it was accepted by him. After which he was furnished with subjects of trial for ordination.

A call was also reported on by Mr. Alexander in favour of Mr. John Aull, from the congregation of Knox Church, Brampton and Malton. This call was likewise sustained, put into the hands of Mr. Aull, and accepted by him. Whereupon the Presbytery appointed him trials for ordination.

The question of travelling expenses of members attending the Church Courts was brought up by Dr. Jennings; and on motion made and carried, a committee was appointed, consisting of the mover and the clerk, to prepare and issue a circular there anent.

The annual report of the Home Mission Committee was read by the Convener Mr. J. M. King. Said report was very full, and in most respects gratifying.

On motion made, it was unanimously agreed to receive the report, and that the thanks of the Presbytery be given to the Convener, Mr. King, and to Mr. Reid, the Treasurer, for their valuable services in connection therewith.

On report of a committee previously appointed, it was resolved to recommend to the Synod's Home Mission Committee the following students of the preparatory course, as persons who were qualified to act as Catechists during the ensuing summer, viz., Messrs. R. R. Sutherland, David L. Murray, R. Douglas Fraser, James Frazer, Alexander Gilray, and John Abraham.

There appeared and applied to be taken on trial for license the following students of theology, viz., Messrs. J. P. Baikie, J. McBain, H. Currie, A. Milne, J. E. Croly, Anson Foster, N. Clarke, E. Reeve and W. Mitchell. A certificate in favour of all those students was read from the Principal of Knox College, setting forth that they had finished their course at college, and that in the opinion of the Senate they were worthy of being proceeded with in the ordinary way. They were accordingly examined in Latin, Greek, Philosophy, Theology, and Practical Religion. And the examination having proved satisfactory, it was agreed to apply for leave from the Synod at its ensuing meeting to take them on trial for license.

A similar application was agreed on in favour of Mr. John Campbell, who has been attending the divinity classes in Edinburgh during the past session.

After very much consideration, it was resolved to dissolve the connection between Mr. McFaul and the congregation of Munsie's Corners, and to commit the care of said congregation in the meantime to the Home Mission Committee. The connection was dissolved accordingly, it being agreed however that Mr. McFaul shall continue Moderator of Session,

On application duly made, Mr. King was allowed leave of absence for four months. And Professor Caven was appointed interim moderator Foul's Street Session.

The next meeting of Presbytery was appointed to be held in the usual place, Knox Church Toronto, on the 1st Tuesday of May at 11 a. m.

R. MONTEITH,

*Presbytery Clerk.*

THE PRESBYTERY OF STRATFORD—Met at Stratford on the 24th March, the Rev. Robert Hamilton Moderator. There were eight Ministers and nine Elders present.

The Rev. Daniel Duff, late Missionary from British Columbia, was invited to sit as a corresponding Member with the Court.

A petition was received from the united congregations of West's Corners and Gamble Settlement praying for the moderation of call to a minister and the Rev. A. A. Drummond was appointed to moderate in a call at West's Corners on the 15th April at 11 o'clock a. m.

The remit from Synod was taken up respecting an overture from the congregation of Knox Church Montreal, praying that liberty be granted to such congregations as might wish the same to employ the aid of Instrumental Music in conducting public worship in their Churches. It was moved by Mr. McPherson seconded by Mr. Boyd, and agreed to. That taking into consideration the feeling existing in the Church against the use of Instrumental Music in conducting the service of praise in the public worship of God, the Presbytery do not deem it advisable that the prayer of the overture should be granted. After disposing of several other items of business, the Presbytery adjourned to meet at St. Mary's and within Widder Street Church there on Tuesday the 5th of May at 11 o'clock a. m.

WILLIAM DOAK,

*Presbytery Clerk.*

LONDON PRESBYTERY.—The usual quarterly meeting of the London Presbytery was held in St. Andrew's Church, London, on the 21th ult.

A call from Thamesville and stations to Mr. Becket, Probationer, was laid on the table and sustained.

A call from Parkhill and McGillivray to Mr. D. Duff, was also sustained.

The Presbytery took up the consideration of Mr. Troup's resignation of his charge of East and West Tilbury. After deliberation the resignation was accepted, and Mr. King of Buxton was appointed to declare the charge vacant on the 12th of April, and thereafter to act as Moderator of Session.

A petition from Forest and McKay's settlement praying for organization, was ordered to lie on the table till next meeting, and in the meantime notification of the same be sent to Plympton congregation.

Leave was granted to J. D. Chesnut of absence for three months, on account of ill health.

A committee consisting of Messrs. Walker, Kemp, and W. R. Sutherland, were appointed to visit Buxton settlement with a view to stir them up to assist in maintaining ordinances there. (Mr. Walker convener.)

Mr. Cameron, Catechist, was examined on the subjects prescribed at last meeting. The examination was highly satisfactory. Other subjects were prescribed and the Presbytery agreed to take the usual steps to ask the Synod for leave to license Mr. Cameron as a preacher of the Gospel.

Mr. McLaren, student, was also examined with a view of being guided in his studies by the Presbytery, and was also received.

The Presbytery agreed on motion of Mr. Warden to appoint the following deputations to visit the following weak congregations for the purpose of stimulating the liberality of the people so that smaller grants be required in future

from the Synod's Church Fund. As also to obtain all needed information as to the progress and increase of said congregations.

Mandaumin, Messrs. John Thompson and Robt. Scott; Harwich, Messrs. Walker, and King; Carlisle Messrs. Goodfellow and Milligan; Delaware, Messrs. Simpson and Donaldson.

The first named to be convener, and to report at next ordinary meeting.

Mr. Topp was nominated as Moderator of Synod.

The Presbytery appointed the next ordinary meeting to be held in London, St. Andrew's Church, on the First Tuesday in July next, at 11 a. m.

Adjourned meeting to be held in St. Andrew's Church, London, on the 12th May next, at 11 a. m.

Mr. Duff has declined the call from Parkhill and McGillivray.

G. CUTHBERTSON, Clerk.

**PRESBYTERY OF HURON.**—The Presbytery of Huron met at Clinton on Tuesday April 14. Sixteen ministers and nine elders were present.

A call from Elmira congregation, Stark county, Illinois, U. S., to the Rev. Alex. McKay of Tipton, was read. A special meeting of Presbytery was appointed to be held in Knox Church Kincardine, on the 6th of May next, at eleven o'clock, to consider this matter. Mr. Fraser read a very able report on Ministerial support. The report was received and the committee reappointed. The Presbytery spent a good deal of time considering a petition from Wingham, praying the Presbytery to make such an alteration in the pastoral charge of Mr. Hastie that Wingham congregation might have service every Sabbath. But while recognizing the rapid growth and great importance of this congregation, the Presbytery did not grant the prayer of the petition. Mr. Fraser gave in and read a very interesting report on the Sabbath Schools of this Presbytery. The committee was reappointed and instructed to print the report, that it may be circulated in all the congregations and Mission stations in the Presbytery. The Presbytery after disposing of a large amount of routine business, adjourned to meet again in Knox Church, Kincardine, on the second Tuesday of July next, at Eleven o'clock in the forenoon,

A. D. McDONALD,  
Presbytery Clerk.

#### MEETING OF HOME MISSION COMMITTEE.

The Committee met in Knox College, on Tuesday 31st March, and Wednesday 1st April. A large amount of business was done in a very satisfactory way. The following are the vacancies reported:—

*Montreal*..... 2.—Roxbury and Fench: Yankleekhill.

*Ottawa*..... 4.—Cumberland and Lochaber: Dalhousie: Pakenham: Ramsay.

*Brockville*..... 4.—Cornwall; Spencerville and Edwardsburgh: Osna-  
bruck: Lyn.

*Kingston*..... 4.—Trenton and Consecun; Madoc, St. Columba,  
Camden and Sheffield; Glenvale, &c.

*Cobourg*..... 2.—Campbellford: Fenelon Falls, &c., Glenvale, &c.

*Ontario*..... 2.—Ashburn and Utica: Cambray and Islay.

*Toronto*..... 5.—Newmarket and Mount Albert: Bradford and Scotch  
settlement: Tecumseh: Boston Church and Mil-  
ton: Yorkville.

*Guelph*..... 1.—Edenmills and Rockwood.

*Hamilton*..... 3.—Drummondville and Chippawa: Thorold: Dunnville.

*Paris*..... 1.—Erskine Church, Woodstock and Beachville.

*London*..... 3.—Detroit: Elmira: E. Tilbury.

*Stratford*..... 4.—St. Mary's: Mornington: West's Corners and Gamble  
settlement: Molesworth and Listowel.

*Huron*..... 2.—Seaforth; Killop 2nd.

*Grey*..... 4.—Egremont: Brant: Dumblane: Sydenham, Knox's  
Church.

## DISTRIBUTION OF PROBATIONERS.—MARCH 31st, 1868.

NAMES OF PROBATIONERS.	P. O. ADDRESS.	APRIL.					MAY.					JUNE.			JULY.																								
		19		26		3		10		17		24		31		7		14		21		28		5		12													
		S	T	K	K	Ha	S	Ha	S	Ha	S	Ha	S	Ha	S	Ha	S	Ha	L	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S
1. J. W. BELL	.....	S	T	K	K	Ha	S	Ha	S	S	Ha	S	Ha	S	S	Ha	S	L	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	
2. A. McLENNAN	.....	T	K	K	Ha	S	Ha	S	S	Ha	S	Ha	S	S	Ha	S	S	P	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	
3. J. PRITCHARD	.....	Ha	S	S	S	Ha	S	Ha	S	S	Ha	S	Ha	S	S	Ha	S	S	P	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S
4. P. MUSGRAVE	.....	S	K	K	Ha	S	Ha	S	S	Ha	S	Ha	S	S	Ha	S	S	S	P	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S
5. R. MOODIE	.....	S	K	K	Ha	S	Ha	S	S	Ha	S	Ha	S	S	Ha	S	S	S	P	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S
6. J. RENNIE	.....	Ont	K	K	Ha	S	Ha	S	S	Ha	S	Ha	S	S	Ha	S	S	S	P	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S
7. D. DAVIDSON	.....	Ont	K	K	Ha	S	Ha	S	S	Ha	S	Ha	S	S	Ha	S	S	S	P	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S
8. D. J. McINNIS	.....	Ont	K	K	Ha	S	Ha	S	S	Ha	S	Ha	S	S	Ha	S	S	S	P	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S
9. Dr. HAMILTON	.....	Ont	K	K	Ha	S	Ha	S	S	Ha	S	Ha	S	S	Ha	S	S	S	P	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S
10. J. HOWIE	.....	Ont	K	K	Ha	S	Ha	S	S	Ha	S	Ha	S	S	Ha	S	S	S	P	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S
11. W. TROUP	.....	Ont	K	K	Ha	S	Ha	S	S	Ha	S	Ha	S	S	Ha	S	S	S	P	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S
12. M. LOWRY	.....	Ont	K	K	Ha	S	Ha	S	S	Ha	S	Ha	S	S	Ha	S	S	S	P	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S	Gu	S	L	S
13. A. DAWSON	.....	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu

Probationers are requested to correspond with the following Ministers, in reference to appointments for the various Presbyteries. Any Probationer wishing to have his name removed from the List of Probationers, or who may purpose to settle in a Congregation, and so may be unable to fulfil appointments for another quarter, is requested to give intimation to the Convener three weeks before the end of the term.

MONTREAL ..... Rev. J. M. Gibson, Montreal.  
 OTTAWA ..... " W. Moore .. Ottawa.  
 BROCKVILLE ..... " J. Buxton .. Prescott.  
 KINGSTON ..... " A. Wilson .. Kingston.  
 COBOURG ..... " D. Waters, .. Port Hope.

ONTARIO ..... Rev. J. R. Scott, .. Whithby.  
 TORONTO ..... " J. M. King, .. Toronto.  
 HAMILTON ..... " D. Inglis, .. Hamilton.  
 GUELPH ..... " J. Middlemiss, Flora.

PARIS ..... Rev. W. Cochrane, .. Brantford.  
 LONDON ..... " J. J. A. Proudfoot, London.  
 STRATFORD ..... " W. Doak, .. Avonton.  
 HURON ..... " A. D. McDonald, Clinton.  
 GREY ..... " A. Tolmie, .. Saugeen.

J. LAING.

## Communications.

### THE LATE MR. ANDREW SHAW.

The subject of the subjoined notice, a young man of great amiability, and sterling worth, was cut down as a morning flower, in the 22nd year of his age, in the town of St. Catherines, on the evening of Sabbath the 9th February, just after he had entered on a brilliant career of usefulness. His youth and boyhood were spent amid the up-hill struggling of a most discouraging nature, owing to the few educational facilities which Woodburn, his native place, afforded, and from other reasons also. Yet he would climb, and did climb; but alas! he perished in the effort. But from the testimony he has left behind him, we have every reason to believe, that, though not permitted to carry on his abundant labors of usefulness on earth, he has gone to lead an existence of blessedness that will never terminate. He entered University College, Toronto, in 1863, taking the Arts course; attended every succeeding session till the spring of 1867, when ill health obliged him to desist. After recruiting, he became assistant teacher in the Grammar School, St. Catherines, where he gave universal satisfaction as a Teacher. He intended graduating at the University in the coming spring. He went through the Military School, Toronto, with credit, and nobly defended his beloved Canada at Ridgeway, as he was a member of the University Corps.

He identified himself with the Church of Christ on earth, in the spring of 1865, while attending the University; far away from the guardianship of friends and home associations. He stated that his observing the godlessness of some students led him to the step. "If Christians are right" thought he, "what will be the end of these?" A felt need of aid from above was the chief feature of his case, when he was admitted by the Rev. J. M. King, M.A., into his congregation. He engaged in Sabbath School work in Toronto, and was always careful to have his actions correspond with his profession, concluding that some Christians were too obtrusive with their precepts, and too lax in their conduct.

In St. Catherines he joined the Church under the Rev. Mr. Burson, and threw himself zealously into Sabbath School work there.

He stated on his death-bed that his hopes were in Christ—all in Christ," and exhorted the other members of the large family to try and meet him in heaven. He bore his excruciating agonies without a murmur, and was kind and amiable to the last.

The day before he died he sent a message to his fellow Christians of the Church, and Sabbath School Scholars, requesting them to "get an affection for Jesus, and to stand up for Jesus,"—valuable legacy, if only attended to. The Rev. Mr. Burson interwove the above request into a sermon from Psalm cviii, 1, the day on which he died, amid the tears of a sympathizing congregation, who engaged for a little, at an interval during the service, in prayer in behalf of the departing Saint.

Thus passed away, in the flower of his youth, one who promised to be so useful to his fellow men, verifying the truth of God's word—"Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known"—Psalms lxxvii, 19,—the text of his funeral sermon.

Perhaps anything further would only weaken the impress of his well proportioned character, and vigorous and well balanced mind.

He has gone from earth, but gone where? The Apostle tells us, Rev. vii, 9, 10. There that sorrowing family hope to gather, and there that family chain, it is hoped, will be united again, and made complete—not one link missing; and thus may it be with every family of God's own people.



## THE LATE MR. W. DENOVAN, OF LOCHIEL.

Died in Lochiel, Glengarry, Ontario, Canada, on Monday the 27th January, 1868, Mr. William Denovan, in the sixty-sixth year of his age. Mr. Denovan was a native of Bannockburn, near Stirling, Scotland. He was a much beloved, respected, and useful member of the congregation of Lochiel, in connection with the Presbyterian Church of Canada, commonly called the Free Church. He held, for many years, the offices of Trustee, Elder, and Superintendent of Sabbath School. In all the relations of life, as a son, a husband, a brother, and a parent, he was truly affectionate and dutiful; and his grand children, who are still very young, were always treated with the greatest affection, kindness, and tenderness.

It appeared to be his desire, by the grace of God, to be instrumental in advancing the interests of the Kingdom of Christ, and the benefit of all with whom he became related. As a friend, he was kind and wise; and to those that opposed him, he manifested the "ornament of a meek and quiet spirit, which in the sight of God is of great price."

Though he died in an advanced age, after having been laid aside from the active duties of life, his family and friends deeply lament his departure, as his counsels and example were pleasing and useful, and they appear, in some measure, to have produced good results. Those who knew him best, fondly trust that, to him to live was Christ, and that to die was gain.

OBITUARY NOTICE OF MRS. SAMUEL LIVINGSTON SENR.,  
BAYHAM.

Sarah Dancey, late wife of Samuel Livingston, senr., with her husband and three children emigrated to America in 1816, from the County of Monaghan, in the North of Ireland, and, after living for a few years in the United States, first on the Susquehanna, and afterwards at Rochester, in the State of New York, came with her husband and family to the Township and farm, where she lived to the time of her death, December 9th, 1867, in the 78th year of her age.

In early life she belonged to the Episcopal Church; but, from the time of her marriage was a member of the Presbyterian body. For many years of her residence in Bayham, there was no Presbyterian place of worship within reach—and the Presbyterian Ministers and Missionaries very seldom visited the district, which was then just merging from the wilderness. But the few visits that were made, at the request of her family—were highly prized and often spoken of.

In this neighbourhood, as in many others, the Methodists were the pioneers, and their Missionaries ever found a welcome from the deceased and her family, whose house was a home to them during their visits.

Of those pioneer Missionaries a few remain to this present, though some have fallen asleep. In the lips of one and another of the survivors, the words might not inappropriately be put, "She was a succourer of many, and of me also."

When, at length, after thirty years deferment of the hope, a Presbyterian congregation was formed at Tilsonburgh, and preaching of the Word, and ordinances established here, it was with grateful hearts that she and her husband (who was afterwards ordained an Elder of the congregation) and second son, cast in their lot with it, and ever afterwards, till within three months of her death, was regular in her attendance on Divine Ordinances. She seemed truly to love the habitation of God's house, and to have much at heart the prosperity of Zion.

A marked feature of her character was a contented, grateful, and happy disposition, ever willing to show mercy and to communicate, not exacting duty and attentions from others, even from those under deepest obligation, but ever cherishing the most grateful remembrance of their friendship, and speaking the kindest words of their persons and character.

Her last illness was borne with Christian patience and resignation, and after serving her generation, by the will of God, she fell a-sleep, "leaving an affectionate husband and family of six sons and four daughters, all of whom—except two sons in the United States—were with her in her last moments.—"Our Fathers where are they, and the prophets do they live forever?"

## KANKAKEE MISSION.

*Rev. Mr. Chiquy's Mission accounts. Receipts from 1st February 1867 to 18th January 1868.*

## PROVINCE OF ONTARIO.

Per Rev. Wm. Keid, Toronto...	50 00	Seaforth	"	34 00
" " Mr. McTavish, Woodville	12 50	Clinton	"	136 00
" " Mr. Wardrope, Bristol..	18 00	Edmondville	"	13 00
Elders of Church, Toronto....	25 00	Goderich	"	32 00
Hon. Geo. Brown.....	10 00	Watrensville	"	48 00
Acton Church.....	31 00	Bayfield	"	13 00
Galt Church.....	32 00	Francistown	"	50 00
Guelph ".....	42 00	Sarnia	"	75 00
" Sunday School.....	10 00	Windsor	"	15 00
Hespeler Church.....	20 00	Ingersol	"	44 00
Glenallan ".....	25 00	Paris	"	22 00
Williams ".....	80 00	Friends, per Rev. W. Reid.....		6 50
Berlin ".....	11 00	Miss M. Simpson, Newmarket,		
Brucefield ".....	86 00	Aug. \$4, Nov. \$5;.....		9 00
Harpurhey ".....	10 00	Miss Kellie, Vaukleekbill.....		3 00

## PROVINCE OF QUEBEC.

Various contributions and proceeds of Concert, per Mr. McKay, Montreal .. 700 00

## PROVINCE OF NOVA SCOTIA.

Per Rev. W. Murray, Halifax. \$200 00	Truro.....	30 00
New Glasgow.....	Onslow.....	15 00
Little Harbour.....	Ishgonish.....	17 00
Albion Mines.....	Folly Village.....	19 00
Hopewell.....	Great Village.....	20 00
Springville.....	Port Au Pegue.....	13 00
Barney's River.....	Economy.....	30 00
Goshen.....	Five Islands.....	12 00
Isaac Harbour.....	Noel.....	27 00
Harbour.....	Maitland.....	45 00
Glenelg.....	Clifton.....	12 00
Sherbrooke.....	New Annan.....	11 00
Goldville Mines.....	Carlton.....	8 00
Caledonia.....	Scotsburn.....	20 00
Upper Musquodoboit.....	River John.....	46 00
Middle ".....	Tatagamouche.....	47 00
Musquodoboit Harbour.....	Wallace.....	24 00
Shubenacadia.....	Pugwash.....	26 00
Gray's River.....	Amherst.....	32 00
Middle Stewiac R.....	Salt Spring.....	44 00
Springside.....		

## PROVINCE OF NEW BRUNSWICK.

Richibuctoo.....	\$130 00	St. John's, Mr. Alves' Church	16 00
St. John's, Mr. Bennet's Church	21 00	" Mr. McKay's "	76 00

## PRINCE EDWARD'S ISLAND.

Per Mr. Laird. .... \$465 00

## SCOTLAND.

Greenock Y. M. Society ..... 30 00

## IRELAND.

Bequest of the late J. Allain, Esq., Dublin, per Rev. Wm. Scott ..... 800 00

Lord Roden per Rev Wm. Scott, Dublin ..... 40 00

Committee S. Ann's Mission, O. P. C. for 1866 and '67 ..... 200 00

" " " 1867 and '68 ..... 250 00

Average of Exchange ..... 1570 00

Jan. 18, 1868. To balance due M. Chiniquy. American currency .... 471 04

Total, American currency ..... \$7360 04

\* \* The Auditors recommend that the balance should be paid to Mr. Chiniquy out of any collections made by him.

We have carefully examined all these accounts and compared them with the vouchers and found them correct.

ALEX. F. KEMP,  
ROBT. F. BURNS,  
R. H. WARDEN.

## DISBURSEMENTS FROM FIRST FEBRUARY 1867, to EIGHTEENTH JANUARY 1868.

		Vouchers.	\$ cts.
1867.			
Feb. 1.	By J. Paradis, student, St. Ann's.....	1	10 00
" 5.	" Rev. C. Lafontaine.....	2	125 00
" 18.	" Miss Morin, Teacher.....	3	45 00
Mar. 5.	" Parker. School Books.....	4	8 40
" 5.	" Kérr. School Stoves.....	5	46 50
" 6.	" Rev. Mr. Therien, Teacher.....	6	84 00
" 7.	" Fraser. School charts.....	7	30 00
" 22.	" Allain Board of students.....	10	12 00
Apr. 4.	" " " ".....	11	50 00
" 8.	" Holmes School' Books.....	12	17 69
" 9.	" Durfee law expenses.....	13	28 45
" 10.	" J. Paradis, Teacher.....	14	20 00
" 10.	" Fellow, law expenses.....	15	30 00
" 11.	" Rev. C. Lafontaine.....	16	122 09
May 1.	" Rev. Mr. Therien.....	17	42 00
" 21.	" Allain, Board of students.....	18	120 00
" 29.	" Rev. Mr. Therien.....	19	35 00
June 7.	" " " ".....	20	47 00
" 7.	" J. Paradis, Teacher.....	9	120 00
" 7.	" Rev. C. Lafontaine.....	21	40 00
July 2.	" Rev. Mr. Therien.....	22	10 00
" 6.	" Allain, Board of students.....	23	70 00
" 29.	" Rev. Mr. Therien.....	24	25 00
" 29.	" Miss Doyle, Teacher.....	25	25 00
Aug. 1.	" Moore, law expenses.....	26	360 00
" 2.	" Allain, board of students.....	27	30 00
" 5.	" Rev. Mr. Therien.....	28	10 00
" 10.	" " " ".....	29	26 00
" 17.	" E. Osgoode, law expenses for ten years, and several cases, as per statement.....	30	2700 00
" 22.	" Rev. Mr. Therien.....	31	50 00
" 23.	" E. Paradis, student.....	32	50 00
" 23.	" J. Paradis, ".....	33	50 00
" 26.	" Brouillet, school repairs.....	34	32 00

	Vouchers.	\$	cts.
Aug. '26.	" E. Pellier, student.....	35	50 00
" 27.	" L. & J. Paradis, teachers.....	36	45 00
" 27.	" Parker, school books.....	87	12 00
" 28.	" Messrs. Paradis, student.....	37	50 00
" 29.	" J. Brouillet, ".....	38	50 00
" 29.	" Rev. C. Lafontaine.....	39	195 00
Sept. 2.	" Chayer, student.....	41	50 00
" 22.	" Allain, board students.....	43	40 00
Oct. 17.	" Moore, law expenses.....	45	685 00
" 18.	" Miss Doyle, teacher.....	46	107 00
" 22.	" Allain, board students.....	47	52 00
" 22.	" J. Allard, school repairs.....	44	25 00
Dec 1.	" Rev. Mr. Demars, Kankakee Mission.....	48	30 00
" 4.	" Allain, board students.....	49	13 70
" 9.	" Hebert, ".....	50	22 30
" 17.	" " ".....	51	44 00
" 23.	" Miss Doyle, Teacher.....	52	39 00
" 23.	" Travelling expenses for five Mission stations.....		50 00
" 23.	" Travelling expenses, collecting in Canada and Nova Scotia.....		200 00
" 21.	" Coal for school and church.....	53	50 00
" 22.	" Mission expenses at Kankakee.....	54	60 00
" 22.	" Lariviere, masonwork at church, repairs.....	55	110 00
" 22.	" Murvien, church repairs.....	56	87 00
" 22.	" " ".....	57	32 00
" 22.	" Postage and stationery connected with the school and Mission.....	58	100 00
1868			
Jan. 6.	" Stipend of Mr. Chiniquy for 1866 and '67.....		274 00
	" " " 1867 and '68, (from Committee C. P. C.).....		325 00
" 11.	" Allain, board of students.....	62	50 00
" 11.	" Hebert, " ".....	63	16 00
" 15.	" Whipple, law expenses.....	65	20 00
" 15.	" Miss E. Morrin, teacher.....	64	25 00
" 15.	" Rent of students' school.....	76	10 00
" 17.	" Allain, board of students.....	67	30 00

Total..... \$7,360 04

We have carefully examined all these accounts, compared them with the vouchers and found them correct.

ALEX. F. KEMP,  
ROBT. F. BURNS,  
R. H. WARDEN.

January 18th, 1868.

MONEYS RECEIVED UP TO 20TH APRIL.

KNOX COLLEGE.			
Claremont .....	\$ 5 93	Bethany .....	5 50
N. Plympton.....	7 00	West Ch., Toronto, (less dis.) ..	19 24
Fergus.....	50 00	{ Biddulph .....	8 00
Cobourg .....	75 00	{ Fish Creek.....	12 00
Prince Albert.....	4 95	Mornington .....	10 00
Chatham, Wellington Street ...	9 50	Thamesroad, &c.....	20 00
		" S. S.....	10 00

Hamilton, Knox's S. S., (less dis.)	59 84	Yarmouth	5 00
Nissouri, N. and S., (less dis.)	7 64	Goderich	29 00
Everton	1 50	Rothsay and Wallace	6 00
{ Uxbridge	9 00	Doon	3 15
{ Lenakdale	2 00	Sullivan, and Glenelg	10 00
Ayr, Knox's	55 00	Oro, Esson Church	5 00
Kankakee, St. Ann's	8 00	{ Storrington	10 00
Warrensville and Exeter	15 00	{ Pittsburg	15 00
Lucknow and Langside	15 43	Waterdown	4 00
Paris, River Street	25 00	Manvers	1 25
Molesworth and Elma Centre	14 56	Norwich, &c.	10 00
Wick and Greenbank	8 00	Paris, Dumfries Street	11 00
Caledon, Centre Road	20 00	Ainleyville, Melville Church	20 80
Milton	6 75	Peirytown, &c	4 00
{ Avonton, (less dis.)	16 49	Dundas, (less dis.)	38 20
{ Carlingford, (less dis.)	3 82	{ Binbrook	20 44
Kingston, Brock Street	17 62	{ Saltfleet	8 70
Brampton, Knox's, (less dis.)	3 92	{ Caistor	3 82
Brantford, Zion Church	25 00	Whitby	15 00
Chinguacousy, 1st, (less dis.)	15 28	Indian Lands, (less dis.)	19 10
York Mills	14 00	Mt. Forest, Knox's Church	16 50
King	18 00	" Gaelic	12 15
Thamesford, (less dis.)	19 55	Glenmorris	15 00
Guelph, Knox's	60 00	Caledonia, Sutherland Street (less dis.)	4 88
{ Innisfil Central	8 90	Port Dover and Simcoe, (less dis.)	6 21
{ Lefroy	9 12	Pickering, Erskine Church	5 00
{ Craigvale	5 26	Riversdale, &c	10 00
{ Winterbourne	10 00	Culross	30 00
{ Hawksville	5 00	Napanee	20 00
Galt, Melville	40 00	Colborne and Brighton	5 00
Elora, Knox's, (less dis.)	28 95	{ Widder	8 79
Westminster, (less dis.)	5 12	{ Arkona	2 42
Minto and Harriston (less dis.)	12 40	{ Lake Road	5 35
Jarvis	8 00	Verulam and Bobcaygeon	10 00
Woodstock, Knox's	60 00	{ Ancaster, E., (less dis.)	5 13
St. Mary's	37 84	{ Ancaster, W., (less dis.)	3 11
Drummondville	11 12	{ Ancaster Village, (less dis.)	5 83
S. Monaghan	25 00	{ Meaford	6 34
McKillop, 2nd	12 50	{ Griersville	5 34
St. George	12 43	{ Thornbury	1 00
Shakespeare and Hampstead	16 24	{ Grafton (add'l)	5 00
Pine River	1 00	{ Vernonville	12 90
Acton, (ad'l.)	9 00	Bowmanville	45 09
Sarnia	30 00	N. Bruce	6 00
Listowell	5 00	MONTREAL COLLEGE.	
Clinton	22 00	Osgoode	\$27 15
Melrose and Lonsdale	13 00	HOME MISSION.	
Wellington Square	5 00	Ayr, special payment to Paris Presbytery	18 76
Orillia	14 00	Orangeville, (not as last.)	\$13 52
S. Plympton, (less dis.)	7 01	Claremont	4 75
Nairn Church	24 50	Erskine Church, Pickering	84 00
{ Port Elgin	7 16	Brucefield	30 00
{ Amabel	3 00	Fergus	94 24
Rocky Saugeen	2 00	Cobourg	4 02
Strathroy	6 00	Prince Albert	16 70
St. Catherine's, (less dis.)	15 76	Toronto, West Ch., (less dis.)	
Port Dalhousie, (less dis.)	9 55		
Chatham, Adelaide Street	80 00		
Cartwright	1 80		
Belmont	10 00		

{ Biddulph .....	9 00	S. Monaghan .....	40 00
{ Fish Creek .....	12 00	Baltimore .....	32 16
Caledonia, 3rd line .....	11 35	St. George .....	12 56
{ Warwick .....	10 00	Shakspeare and Hampstead, (less	
{ Main Road .....	3 00	dis.) .....	10 00
Melrose and Lonsdale .....	60 00	Owen Sound, Division Street...	37 48
Ingersoll, Knox's, (less dis.) .....	12 24	Acton .....	24 00
Oshawa .....	29 00	Fisherville .....	27 52
{ Uxbridge .....	8 00	Saugeen .....	3 00
{ Leaskdale .....	4 00	Listowell .....	10 00
Waterdown .....	11 2 1/2	Clinton .....	22 00
Molesworth and Elma Centre...	9 00	Osgoode .....	14 88
Osprey .....	50 00	N. Plympton, (less dis.) .....	21 30
Montreal Erskine Church S. S. ..	10 00	Mono West .....	11 82
Kankakee, St. Ann's .....	6 00	Indiana .....	14 00
Lucknow and Langside .....	8 62	Orillia .....	18 60
Paris, River Street .....	20 00	Milbrook .....	7 00
" " S. S. ....	10 00	Ratho .....	5 19
Milton .....	17 60	Presbytery of Montreal .....	66 47
Oakville, (less dis.) .....	13 37	Colborne .....	20 00
Avonton, (less dis.) .....	19 10	Brockville, (less dis.) .....	25 79
Carlingford, (less dis.) .....	1 14	" S. S., (less dis.) .....	9 55
Kingston, Brock Street .....	35 19	Vankleekhill .....	5 50
Brampton, Knox's, (less dis.) ..	10 47	St. Catherines, (less dis.) .....	15 76
Woodville .....	108 00	Port Dalhousie, (less dis.) .....	9 55
Barrie .....	6 00	Napanee, (less dis.) .....	20 00
Chinguacousy 1st, (less dis.) .....	15 28	Cartwright .....	6 20
Georgetown, (less dis.) .....	23 88	Ayr, Stanley Street .....	13 00
Kingston, Brock Street S. S. ....	8 00	Wakefield .....	42 00
York Mills .....	25 00	Rothsay and Wallace .....	12 00
Goderich, (ad'l.) .....	13 00	Essa 1st .....	40 00
King .....	20 00	Sullivan and Glenelg .....	10 00
Guelph, Knox s. ....	40 00	Storrington .....	18 00
{ Innisfil Central .....	18 63	Pittsburg .....	26 00
{ Lefroy .....	19 11	Norwich, &c. ....	10 00
{ Craigvale .....	11 04	Paris, Dumfries Street .....	50 00
Galt, Melville, (ad'l.) .....	10 00	Bradford .....	32 00
Elora, Knox's, (less dis.) .....	48 25	Ainleyville, Melville .....	14 20
Warrensville and Exeter .....	36 00	Perrytown .....	12 00
Tara, (less dis.) .....	2 73	Columbus and Brooklyn .....	36 00
West Arran .....	4 00	Dundas, (less dis.) .....	38 20
Amherstburgh .....	14 00	{ Binbrook .....	11 80
Wallacetown, (less dis.) .....	9 55	{ Saltfleet .....	4 93
Duff's Church .....	7 17	{ Caistor .....	3 00
Napier, (less dis.) .....	4 10	Whitby .....	38 30
Brooke, (less dis.) .....	3 60	Glenmorris .....	40 00
Chatham, Wellington St., (less		English Settlement, (less dis.) ..	18 00
dis.) .....	21 46	Botany, (less dis.) .....	16 23
Madammin .....	10 59	Caledonia, Sutherland St., (less	
E. Tilbury, (less dis.) .....	20 11	dis.) .....	9 10
W. Tilbury, (less dis.) .....	12 15	Riversdale, &c. ....	5 00
Carlisle .....	6 23	Napanee .....	40 00
Ailsa Craig .....	2 40	Verulam am Bobcaygeon .....	20 00
Parkhill .....	5 37	{ Ancaster Village .....	6 91
McGillvray .....	2 11	{ " E. ....	6 48
S. Plympton, (less dis.) .....	15 00	{ " W. ....	6 02
Minto and Harriston, (less dis.) ..	7 64	Meaford .....	5 76
Beaverton .....	39 00	Griersville .....	1 02
Jarvis .....	12 00	{ Grafton, (ad'l.) .....	6 00
Woodstock, Knox's .....	45 00	{ Vernonville .....	14 00
Drummondville .....	11 12	Bowmanville .....	35 00

N. Bruce.....	6 00
Lancaster.....	21 00
Dalhousie Mills.....	15 00
Hawksbury.....	11 26
St. Sylvester.....	2 00
Laguene.....	5 00
English River.....	11 75
Knox Church, Montreal, (adl.)..	12 57
Roxborough.....	3 10

## FOREIGN MISSION.

Ekfrid, (less dis.).....	\$13 30
Fergus.....	50 00
Boston Ch., (less dis.).....	11 58
Cobourg.....	25 00
Hamilton, McNab Street.....	45 47
Beaverton.....	19 30
Westwood.....	3 00
Cobourg S. S., for Mr. Nesbit... 10 00	
{ Warwick.....	10 00
{ Main Road.....	3 00
Chippawa.....	4 53
Tilsonburgh, &c.....	7 28
Ingersoll, Knox's, (less dis.)... 12 40	
Kincardine West.....	3 00
Biddulph S. S., for Mr. Nesbit.. 5 00	
Everton.....	1 30
Knox's Church, Scarboro'.....	20 00
Toronto, Knox's.....	55 00
Uxbridge.....	3 00
Oshawa.....	9 67
Kankakee, St. Ann's.....	18 00
Paris, River Street.....	20 00
" " S. S.....	5 00
Montreal, Erskine Church.....	40 00
" " S. S.....	10 00
" Petite Cote, for Red River.....	9 00
Osprey.....	10 00
Elma Centre.....	3 00
Keene.....	4 00
Belleville.....	40 00
Waterdown.....	11 20
Oakville, (less dis.).....	10 51
Avonton, (less dis.).....	3 82
Kingston, Brock Street.....	11 72
Brampton, Knox's, (less dis.)... 1 68	
Brantford, Zion Church.....	20 00
Chinguacousy Ist, (less dis.)... 8 01	
Georgetown, (less dis.).....	5 73
Milton, (less dis.).....	3 78
Markham, Brown's Corners.....	6 25
York Mills.....	3 00
King.....	16 00
Guelph, Knox's.....	40 00
Caledonia, Argyle Street S. S., for Rev. J. Black.....	13 00
{ Inisfil Central.....	8 90
{ Lefroy.....	9 12
{ Craigvale.....	5 26
Winterbourne.....	9 29

Hawksville.....	4 29
Galt, Melville.....	20 00
" S. S.....	20 00
Owen Sound, Division St. S. S.. 9 48	
Elora, Knox's, (less dis.).....	18 43
Warrensville and Exeter.....	25 00
Tara, (less dis.)..	5 08
West Arran.....	4 15
Inverness.....	6 17
Minto and Harriston, (less dis.).. 4 78	
Woodstock, Knox's.....	30 00
Elora, Knox's S. S. and Bible Class, Red River.....	12 00
Bayfield.....	17 00
Drummondville.....	7 00
S. Monaghan.....	13 00
Baltimore.....	7 14
St. George.....	9 20
Shakespeare and Hampstead... 11 46	
" S. S., Mr. Nesbit..	6 70
Harrington.....	7 00
Paisley.....	8 00
Pine River.....	1 30
Owen Sound, Division Street... 13 73	
Brantford, Rev. T. Lowry's.... 5 48	
Acton.....	4 00
Sarnia.....	20 00
Fisherville.....	5 70
Saugeen.....	3 00
Coldsprings.....	9 00
Osgoode.....	25 94
Thank offering for College Mercies 5 00	
Proof Line.....	8 85
Orillia.....	12 00
Ratha.....	5 18
S. Plympton.....	5 62
Lancaster.....	4 00
Colborne.....	5 00
Dalhousie Mills.....	8 42
Rocky Saugeen.....	2 00
Vankleek Hill.....	5 50
Strathroy.....	5 00
St. Catharines, (less dis.).....	15 76
Port Dalhousie, (less dis.)... 9 55	
Napanee.....	10 00
Ayr, Stanley Street.....	8 54
Moore, Bear Creek.....	10 00
Rothsay and Wallace.....	8 00
Essa Ist.....	18 00
Bristol.....	21 00
Friend, per Rev. D. Wardrope.. 10 00	
Wardsville.....	5 10
Sullivan and Glenelg.....	10 00
{ Lakefield.....	3 00
{ N. Smith.....	2 50
{ Storrington.....	2 25
{ Pittsburgh.....	2 75
Brucefield.....	18 00
Norwich.....	15 00
Paris, Dumfries Street.....	20 00
Perrytown.....	4 00

Columbus and Brooklin.....	17 00
{ Manilla .....	5 01
{ Vroomanton .....	2 35
{ Cannington .....	1 70
Dundas, (less dis.).....	19 10
{ Binbrook.....	5 67
{ Saltfleet .....	3 11
{ Caistor .....	3 88
Whitby .....	15 00
Mount Forest (less dis).....	7 02
Mount Forest, Gaelic.....	5 07
Caledonia, Sutherland St.....	6 67
"                    "          for Mr.	
Nesbit .....	3 35
Percy .....	5 00
Claremont.....	9 13
Pickering, Erskin Church.....	4 00
"                    "          S. S. (Mr.	
Nesbit) .....	2 00
Riversdale, &c .....	10 00
Camden, 5th Con .....	12 00
Verulam and Bobcaygeon .....	20 00
Kilbride .....	4 00
{ Ancaster Village.....	8 35
{ "          East .....	7 40
{ "          West.....	4 63
Moore, Burns's Church .....	17 00
Thames Road and Kirkton ....	11 50
Edmondville.....	6 00
Thornbury.....	1 00
Grafton .....	6 00
Vernonville .....	6 00
Bowmanville ..	35 00
N. Bruce .....	4 00

WIDOW'S FUND.

Fergus.....	30 00
{ Ebernonville .....	5 30
{ Grafton .....	4 75
Fergus (aged and infirm fund)..	30 00
Cobourg .....	10 00
Prince Albert.....	6 32
Uxbridge .....	6 00
Bowmanville.....	13 00
Paris, River st.....	10 00
N. Bruce.....	3 00
Montreal, Erskine .....	32 50
St. Vincent, Knox's.....	6 00
Osprey.....	7 00
Belleville .....	10 00
Molesworth and Elma, C .....	7 00
{ Avonton (less dis) .....	4 64
{ Carlingford (less dis).....	1 64
Kingston, Brock St.....	6 36
Brampton, Knox's (less dis)....	4 54
Brantford, Zion St.....	20 00
Georgetown, (less dis) .....	3 30
Guelph, Knox's.....	30 00
Minto and Harriston, (less dis).	4 78
Woodstock, Knox's.....	26 00
St. George .....	16 05

Acton, (ad'l).....	4 00
Ashfield and Huron .....	16 00
Osgoode .....	4 80
Orillia .....	14 00
Lancaster .....	2 39
Dalhousie Mills .....	2 78
Rocky Saugeen .....	1 00
St. Catherines, (less dis).....	15 76
Mille Isles.....	2 00
Rothsay and Wallace .....	3 00
Doon .....	3 50
Sullivan and Glenelg.....	10 00
Norwich .....	10 00
Dundas (less dis).....	19 10
Caistor, (less dis) .....	2 57
Whitby .....	10 00
Caledonia Sutherland St. (less	
dis) .....	2 44
Riversdale, &c.....	4 00
Colborne and Brighton .....	5 00
Verulam and Bobcaygeon.....	10 00
With rates from Rev. John Stewart:	
Rev. J. Scott (London) Rev. John	
Smith: Rev. A. Wilson: Rev. J.	
Thompson: Rev. J. James: Rev. J.	
A. Thomson: Rev. W. Lohead, jr.:	
Rev. McMechan: Rev. W. Barrie:	
Rev. J. Whyte: Rev. J. Anderson:	
Rev. A. Grant, Ashfield: Rev. J.	
McTavish: Rev. G. McLennan: Rev.	
J. Laing: Rev. R. Ewing: Rev. T.	
Wilson: Rev. R. Torrance: Rev.	
Joseph White: Rev. T. Lowry: Rev.	
T. MacPherson: Rev. W. McKenzie.	

SYNOD FUND.

{ Grafton .....	3 00
{ Vernonville .....	4 00
St. Vincent, Knox's.....	9 00
Sullivan and Glenelg.....	3 00
Fergus.....	20 00
Cobourg .....	10 09
Prince Albert.....	4 71
Uxbridge .....	2 00
Paris, River Street ..	10 00
Montreal, Erskine .....	26 28
Molesworth and Elma Centre..	8 00
Kingston, Brock Street.....	9 47
Minto and Harriston, (less dis.)	3 82
Brampton, Knox's, (less dis)...	1 68
Mille Isles.....	2 00
Brantford, Zion Church.....	10 00
Guelph, Knox's .....	10 00
Woodstock, Knox's .....	26 00
St. George.....	3 30
Listowell.....	2 00
Osgoode.....	4 80
Orillia .....	10 00
Lancaster .....	2 00
Dalhousie Mills .....	1 42
Colborne .....	5 00



St. Catherine's, (less dis.)	9 70
Rothsay and Wallace	4 50
Berlin	4 00
Oro, Esson Church	2 00
Ainleyville, Melville Church	8 00
Dundas, (less dis.)	19 10
Caistor, (less dis.)	2 55
Whitby	5 00
Glenmorris	9 00
Indian Lands	5 00
Caledonia, Sutherland Street, (less dis.)	2 93
North Bruce	3 00
Riversdale, &c	3 00
Verulam and Bobcaygeon	8 00

## BURSARY FUND.

Cobourg S. S.	\$16 14
Per Rev. J. Scott, London	75 00

## BEACHVILLE CHURCH DEBT.

Hon. J. McMurrich	\$50 00
Hon. G. Brown	50 00

## MUSKOKA MISSION.

Brampton, Knox's	\$ 1 00
Orillia S. S. and Bible Class	10 00
Paris, Dumfries St., Building	10 00

## JEWISH MISSIONS.

Shakespeare & Hampstead S. S.	\$ 5 97
Friend	5 00

## FREE CHURCH FOREIGN MISSIONS.

A. Duff, Blackwood & Bro., for India, (less dis.)	\$10 30
--	---------

## FRENCH CANADIAN MISSION.

Fergus	\$50 00
Warwick	5 00
Oshawa	9 66
Uxbridge	6 00
Kankakee, St. Ann's	8 00
Paris, River Street	20 00
Brampton, Knox's, (less dis.)	1 43
King	10 00
{ Innisfil Central	2 54
{ Lefroy	2 61
{ Craigvale	1 50
Galt, Melville S. S.	10 00
Elora, Knox's, (less dis.)	9 65
English Settlement, (less dis.)	10 32
Minto and Harriston, (less dis.)	4 78
Woodstock, Knox's	20 00
Elora, Knox's S. S. and Bible Class	12 00
S. Monaghan	20 00
St. George	1 72
Shakespeare S. S., (less dis.)	6 70
Acton	6 00

Orillia	7 00
Boston Church, (less dis.)	7 84
Vankleek Hill	5 00
Port Dalhousie, (less dis.)	9 55
Scarboro'	10 00
Wakefield	12 00
Rothsay and Wallace	4 00
Norwich, &c	5 00
Metis	3 25
Perrytown, &c	4 00
Dundas, (less dis.)	9 55
{ Binbrook	4 30
{ Saltfleet	2 49
{ Caistor	2 55
Whitby	5 00
Glenmorris	15 00
Caledonia, Sutherland Street	1 95
Riversdale, &c	3 62
Beaverton	12 82
{ Widder	6 59
{ Lakeroad	4 55
Verulam and Bobcaygeon	20 00
{ Grafton	10 05
{ Vernonville	6 00

## KANKAKEE MISSION.

Fergus	\$25 00
Cobourg	65 57
Oshawa	9 67
Leaskdale	2 25
Warwick	5 35
Montreal, Erskine Church	47 55
Paris, River Street	20 00
Georgetown, (less dis.)	3 82
Brantford, Zion Church	10 00
Kingston, Brock Street	12 23
King	10 00
Innisfil Central	3 39
Lefroy	3 47
Craigvale	2 00
Owen Sound, Division Street	18 00
Elora, Knox's, (less dis.)	14 48
Minto and Harriston, (less dis.)	4 78
St. George	15 25
Osgoode	23 58
Orillia	7 00
Peterboro'	200 00
Scarboro'	10 00
Ayr, Stanley Street	3 00
Rothsay and Wallace	6 00
Mr. Jos. Johnson—Newry	5 00
Perrytown	4 35
Glenmorris	10 00
St. Ann's, Kankakee	30 00
Per Rev. W. Murray, Halifax	100 00
Riversdale, &c	5 00
Napanee	10 00
Verulam and Bobcaygeon	25 00
Florence, (less dis.)	6 38
Grafton	5 00
Bowmanville	21 67