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# THE HOME & FOREIGN RECORD

OF THE  
CANADA PRESBYTERIAN CHURCH.

No. 4.

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Vol. XII.

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## MY AIN COUNTRIE.

I am far frae my hame, an' I'm weary aftenwhiles,  
For the langed-for hame-bringing an' my Faither's welcome smiles;  
I'll ne'er be fu' content until my een do see  
The gowden gates o' heaven, an' my ain countrie.

The earth is flecked wi' flowers, mqny-tinted, fresh an' gay;  
The birdies warble blitheily, for my Faither made them sae;  
But these sights an' these soun's will as naething be to me,  
When I hear the angels singing in my ain countrie.

I've His gude word o' promise that, some gladsome day, the King  
To His ain royal palace His banished hame will bring,  
Wi' een an' wi' hearts running owre we shall see  
The King in His beauty, an' our ain countrie.

My sins hae been mony, an' my sorrows hae been sair,  
But they'll never vex me 'nor be remembered mair,  
His bluid has made me white, His hand shall dr' mine ee'  
When He brings me hame at last to my ain countrie.

Like a bairn to its mither, a wee birdie to its nest,  
I wad fain be ganging hame to my Saviour's breast;  
For He gathers in His bosom witless, worthless lambs like me,  
An' carries them Himsel' to His ain countrie.

He's faithfu' that has promised, He'll surely coe e again,  
He'll keep his tryst wi' me 't what hour I dinna ken;  
But He bids me still to watch, an' ready aye to be  
To gang at any moment to my ain countrie.

See I'm watching aye an' singin' o' my lame as I wait,  
 For the soundin' o' his footfa' this side the gowden gate,  
 God gie His grace to ilk ane wha listous noo to me,  
 That we a' may gang in gladness to our ain countrie. AMEN.

## OUTLINE SKETCH OF THE HISTORY OF PRESBYTERIANISM IN CANADA.

Presbyterians make their appearance in Canadian history a short time after its discovery by Jacques Cartier in 1534. These were Huguenot settlers, who had fled from the persecutions and restrictions to which they were subjected in their native land. Many of them held high positions, both in Acadia, or Nova Scotia, and Canada proper. During the reign of Henry of Navarre, (1589-1610), they enjoyed not only royal protection, but a great measure of favor; and when it was proposed to send Jesuit missionaries to the western world, ostensibly for the purpose of converting the Indians, their influence was sufficiently great to prevent this being done. But as soon as the good King Henry, although he was a time-serving apostate, was in his grave, the restorers of the Romish faith came in like a flood, and French Presbyterianism was fain to hide its head in the New England States, there to be free from Rome's tyranny. In 1629, Sir David Kerkt, a French Protestant in the employ of the British crown, took possession of Quebec and left an anti-Romish impress there; for when, shortly afterwards this conquest was ceded back to France, the authorities "took stringent measures to prevent the spread of heresy in their Transatlantic possessions." In 1713 Newfoundland and Nova Scotia were ceded to Britain by the treaty of Utrecht, but the period that followed was one of war, and little was done for the spread of religion. The Moravians, however, landed on the Labrador coast in 1752, and began their good work there. The year 1759 is memorable as that of the conquest of Canada. There were at this time chaplains with the various regiments and divisions of the army, who ministered to the spiritual wants of the soldiers, as there had been before this in Nova Scotia. It was not, however, until 1765, or six years later, that Presbyterianism gained a footing in the country, in the person of the Rev. G. Henry, of Quebec, who was followed in 1784, by the Rev. Alex. Spark. The year after that in which Mr. Henry's name first appears as the representative of the Church of Scotland, was signalized by a missionary effort on the part of the Burgher and Anti-Burgher Synods, into which the Associate Synod of Seceders had split in 1747. These young and struggling bodies, foremost among the Churches of Britain in missionary effort, sent each a missionary to Nova Scotia in that year. One of these was drowned in the discharge of his duty, and the other returned. In 1768 the United Synods of New York and Philadelphia, now the American Presbyterian Assembly, sent a missionary to the same Province; and the year following, the Burgher or Associate Synod of Scotland renewed its attempt to evangelize a land bearing the same name as that of its birth. Messrs. David Smith and Daniel Cock commenced in earnest to build up the Presbyterian cause in Nova Scotia. Seventeen years passed away, and then the Anti-Burgher or General Associate Synod, sent out the celebrated Dr. James McGregor. From this nucleus, and the additions made from time to time grew up the Presbytery of Truro (Burgher), in 1786, and that of Pictou (Anti-Burgher), in 1795. In 1817 these united, forming their Presbyteries, and the Synod of the Presbyterian Church of Nova Scotia.

It is worthy of note that the union was effected three years before that which gave to Scotland the United Secession.

Meanwhile in Canada proper, Presbyterianism was growing. That of Nova Scotia had originated in the Secession Church, which has ever had the strongest representation in the Lower Provinces; but the Presbyterianism of Canada was at first an offshoot directly from the Church of Scotland. We find in addition to the Quebec ministers already mentioned, the Rev. John Bethune, first in Montreal in 1780, and afterwards in Glengarry. St. Gabriel's Church still standing, and which we trust may be permitted to remain as a Presbyterian monument, was built in 1792, being the first edifice for Presbyterian worship erected in the colony. In 1803 the first Presbytery of Montreal, in connection with the Church of Scotland held its sittings. But in the meanwhile laborers had come into the west from many Churches, the Dutch Reformed and American Presbyterian, the Irish Synod of Ulster (now the Irish Presbyterian Church), and the Scottish Secession and Relief Churches. In 1818 these scattered missionaries united to form the Presbytery of the Canadas, sinking all differences and holding by the standards of British Presbyterianism.

Several Ministers of the Church of Scotland now appeared in the Lower Provinces; and in 1825, when the Glasgow Colonial Society, in connection with which the late venerable Dr. Burns rendered such signal service, began its labors, large accessions were made to the ranks of the representatives of the parent Church in both colonies. New Brunswick also developed Churches of its own, answering to the two in existence in Nova Scotia. A good deal of unhappy strife hindered the progress of the truth in the Lower Provinces.

In 1831, the Presbytery in connection with the Church of Scotland, developed into the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland, and at a later period a similar body was formed in Nova Scotia. The year following, however, (1832), the heterogeneous Presbytery of the Canadas acquired sufficient strength to call itself the United Synod of Upper Canada. For eight years longer it maintained an independent existence, and then, in 1840, merged in the Presbyterian Church of Canada, in connection with the Church of Scotland. Thus united and strengthened, the Church determined to carry on its own work of education, and in 1842, founded Queen's College, Kingston.

Meanwhile another Church had made its appearance. Several ministers of the United Secession of Scotland, who had come out as early as the year of the formation of the United Synod of Upper Canada, did not fall in either with that Synod or with the body representing the Church of Scotland in which it merged. In 1834 these ministers (nine in number) formed the Missionary Presbytery of the Canadas. We have thus in existence in what is now the Dominion, prior to the disruption, five Presbyterian Bodies, not to speak of the representatives of the Reformed Presbyterian and American Presbyterian Churches. These were the three Churches of Secession origin, known as the Presbyterian Churches of Nova Scotia and New Brunswick, and the Missionary Presbytery of the Canadas, and the two Churches in connection with the Church of Scotland in Canada and in the Maritime Provinces.

The year of the disruption in Canada was 1844. A Free Church at once appeared in Nova Scotia, and at the same time, the Presbyterian Church of Canada took six out of the seven students of Queen's College, and founded Knox College, Toronto. In the same year the Missionary Presby-

tery of the Canadas became the Synod of the Canadas; and in 1847, when the United Secession and Relief Synod, united in Scotland, it took the name of the United Presbyterian Church of Canada. The number of Presbyterian Churches was now increased to seven.

The period of union, which had its forerunners in Nova Scotia in 1817, and in Canada in 1840, really began in the former Province in 1860. In that year the Presbyterian Church of Nova Scotia, representing the Scottish secession, united with the Free Church Synod, retaining the old name; and in 1866 the Synods of Nova Scotia and New Brunswick united with 130 congregations and 110 settled ministers. This reduced the Presbyterian Churches of the Lower Provinces to two—the Presbyterian Church of the Lower Provinces and the Synod of the Maritime Provinces in connection with the Church of Scotland.

One year after the first of these missions occurred one of a larger and still more important character, that of the Presbyterian Church of Canada, representing the Free Church of Scotland with the Synod answering to the United Presbyterian Church of the same mother country. The number of ministers forming the united Synod, known as the Canada Presbyterian Church, consisted at the union of 226. In 1870, when this number had increased to about three hundred, the Synod became the General Assembly of the Canada Presbyterian Church, with four district Synods and a Presbytery, that of Manitoba, possessing Synodical powers.

At the union, in 1861, the United Presbyterian Divinity Hall, in Toronto, was merged in Knox College. In 1864 an overture was presented to the Synod by the Presbytery of Montreal, recommending the establishment of a College in that city, and in 1867 the College began its work. The Presbyterian Church of the Lower Provinces has had for some time a college in Halifax; and the Presbyterian Church of Canada, in connection with the Church of Scotland, has two, Queen's College in Kingston and Morin College, Quebec.

There are thus, at the present time, four distinct Presbyterian Churches in the Dominion. Two of these are the result of union between the Free and United Presbyterian Churches, namely, the Canada Presbyterian Assembly, and the Presbyterian Synod of the Lower Provinces. The other two have still a nominal connection with the Church of Scotland, being the Synod of the Presbyterian Church of Canada and of the Maritime Provinces. The two first, forming by far the larger body, or more than two-thirds of Canadian Presbyterianism, possess three Colleges at Toronto, Montreal, and Halifax. The latter have two institutions of the same nature at Kingston and Quebec. Both of the Churches in the Lower Provinces have missionaries in the New Hebrides, and the larger Church has also a mission in Trinidad; while the Canada Presbyterian Church has missions to China, and among the Indians on the Saskatchewan. Three of the Churches also carry on the work of French evangelization. We are not aware that the Synod of the Maritime Provinces are engaged in this work.

Our readers are familiar with the union movement and negotiations which have been carried on of late, and which it is hoped may result in a satisfactory combination of resources and efforts for carrying on the great work that lies before the Presbyterianism of Canada.

## THE LATE REV. DR. GUTHRIE.

In our last issue we briefly adverted to the death of Dr. Guthrie, intelligence of which had just been received. His death took place at an early hour in the morning of the 24th Feb. For some time previous he had been sinking, and, while no hopes were entertained of his recovery, the reports as to his condition, which were published from time to time, were received with the greatest anxiety. On the Friday before his death a telegram was received from Her Majesty the Queen, desiring information as to Dr. Guthrie's condition. He died in great peace, surrounded by the members of his family.

In most of the newspapers of the day, lengthened notices have appeared of Dr. Guthrie. A lengthened article appeared in the *Edinburgh Scotsman* on the day succeeding his death, giving a full account of his life, labors, and character, adding to its own remarks, those of a correspondent, who was, at the same time, a personal friend of the eminent divine. We quote these last:

"The leading and most essential and characteristic peculiarity of this great man is that he was deeply, earnestly, intensely Christian. All other qualities of mind and heart and life were merged in the intensity of Christian feeling. In his studies, his pursuits, his family—in his social habits, his warm-hearted friendships, his zealous philanthropy—in his pastoral labors and his pulpit ministrations—in his work and in his life, love for "the Master" was the pervading, animating, sustaining power which upheld him. That Master has now called his servant home. He had no fear of death. He had long known and felt that his life was precarious, and that his death might be sudden. Yet the tranquillity, the trustfulness, even the joyfulness of his walk, was not disturbed by the conviction that he held life by a very feeble tenure. In a spirit of serene and devout trust, he awaited his call. As he himself once expressed it, in speaking of a departed friend, "death was to him like the chariot which Joseph sent to bear his brethren home." In the crisis of his alarming illness in Edinburgh, some months ago, he was, by himself and his weeping family, believed to be at the point of death, and at the gates of the eternal kingdom. Turning his tender eye to the dear ones around, he said, "it may be that, before the morning dawns, I shall see my mother, and my Saviour." Few things could more sweetly and touchingly illustrate the rare combination of the childlike tenderness of human love, and the devout simplicity of Christian faith. He was spared for a season. That call was a call for preparedness. Another call has come, and been obeyed.

"While health and strength remained, Dr. Guthrie was almost unrivalled as a pastor. Both before the disruption and since, he devoted himself to unremitting pastoral labor, especially among the poorest, the most wretched, the most guilty of the community. He was the bearer of the Gospel message to the lost—truly a home missionary. His name and memory will ever be associated with the system of ragged schools, especially the "original ragged schools of Edinburgh"—of which, indeed, he was the proposer and the founder. This is not the time or the place to explain or defend the principles of those schools. That they have been eminently efficient as a means of juvenile reformation is beyond a doubt, and that, for their efficiency as well as for the amount and earnestness of public support, they were chiefly indebted to Dr. Guthrie, is equally clear. There are not a few worthy and intelligent citizens, not a few useful members of families and members of Christian Churches, who owe to Dr. Guthrie their rescue from ignorance

and misery, from degradation and vice. There are other schools—the “United Industrial Schools”—engaged in the same field of labor. The days of jealousy and rivalry have passed away. It is now felt that there is room for the work, and benefit from the labors of both societies.

“How deeply and how universally the character of Dr. Guthrie, and the value of his services have been cherished in Edinburgh, may be in some degree understood from the fact that on the 20th of February 1865, a testimonial was publicly presented to him on his being compelled by the state of his health to retire from public life. On that occasion a silver tea service was handed to Mrs. Guthrie, bearing the following inscription:—

Presented  
to MRS. GUTHRIE,  
along with a Silver Tea and Coffee Service,  
in Commemoration of a Gift  
to THOMAS GUTHRIE, D.D.  
of a sum exceeding Five Thousand Pounds,  
Contributed on his retirement from Public Life,  
by a large number of Subscribers  
of all Classes and Parties,  
and different Religious Denominations,  
in Token of their Admiration and Regard for  
his Personal Worth,  
his Distinguished Endowments as a Preacher of  
the Gospel,  
and his Inestimable Services  
as a Large-Hearted Christian Philanthropist.  
Edinburgh, 1865.

“One of the speakers at that meeting was the late lamented Dean Ramsay, a warm friend of Dr. Guthrie’s and of all good men. As a preacher, Dr. Guthrie, notwithstanding some excellent published discourses, can scarcely be appreciated by those who have not heard him. None who have heard him could readily forget him. Few heard without deep impression. To a rugged nobleness, a majestic simplicity of figure, voice, and manner, was added a vivid imagination solemnised by the sacredness of his theme, a fine poetical feeling, and a wealth of varied illustration from the world of nature and the experiences of life. He combined the highest rhetorical power, with simple and earnest evangelical preaching, in the sound and stable theology of our old Puritan divines. There is probably no instance of a man who, for nearly 30 years, sustained, in so signal a manner, the high reputation and great popular acceptance of his pulpit ministrations. His church, wherever it was, and whether within or without the establishment, was uniformly crowded to the doors; and many a man has stood in the passage to hear him, and with streaming eyes and throbbing heart has bowed before the power of his soul-stirring eloquence.

“Dr. Guthrie was unwilling to engage in Church controversies, and seldom took part in ecclesiastical discussions. When he did so he always spoke and voted on the side at once the most evangelical and the most liberal. As a systematic or exegetical theologian—searching into the depths, or rising to the heights of spiritual capacity and sensibility—he was not equal to Dr. Candlish; but all men have not the same gifts. He had a great work to do, and a burning desire to reach the true ends of a Gospel ministry, and he devoted himself to that work and to those ends with all the energy and intensity of his nature. His extraordinary and most successful efforts in starting and establishing the “Manse Fund” for the Free Church can never be forgotten.

“But though a steadfast and zealous Free Churchman, his large heart refused to be confined within the bounds of sectarian limitation. He loved

all who loved the Master, and he longed and strove to bring all within the reach and the power of the faith and the grace by which he himself walked. He had many warm friends within the established Church and other Churches; and he was earnest and unwavering in his desire for union among all Presbyterians, and in the first place, and at all events, for union among the nonconforming Presbyterian Churches. He was the zealous advocate of national education, liberal according to the enactments of the State, and religious according to the convictions of the people; and he was, under all circumstances and at all times, the friend of the principles of civil and religious liberty, which he used to speak of as 'the good old cause.'

"The distinguished abilities, attractive manners, and great popularity of Dr. Guthrie brought him frequently into the society of persons of high rank. He was there, as elsewhere, greatly liked and highly respected; but he was not spoiled. He retained to the last the simplicity of the Scottish pastor, and the manly and genial nature which endeared him to high and low.

"There are great preachers and good men left among us, but we shall rarely see one leave us for the better land who will be more widely, deeply, and affectionately remembered than Dr. Thomas Guthrie."

## THE VANITY OF THE WORLD.

A STORY FOR THE YOUNG.

Far up in northern India, in a land well watered by the tributaries of the Ganges and within sight of the many peaks of the Himalayas, many hundreds of years ago, stood a royal palace. The king, whose palace it was, had an only son, Sidhartta, whom he most tenderly loved. He was anxious to shield him from every description of danger and annoyance, and to hide from him every sight that could grieve or sadden the heart. So he placed guards at a distance of four miles all round the palace to prevent anything entering that might cause pain to the young Sidhartta.

One day, whilst living in the full enjoyment of every kind of pleasure, the prince commanded his charioteer to prepare his most beautiful chariot. Four lily-white horses were yoked to it; Sidhartta entered, and, with a great retinue, they drove to a garden not far from the palace. But, on the way, a strange object met their gaze. It was a decrepit figure with grey hair, and wrinkled skin, and broken teeth. This form was bent towards the ground and a staff supported his tottering steps as he slowly moved along the road. The young prince turned wonderingly to the charioteer and asked what this strange figure was, so unlike all he had seen before. The charioteer told him that it was an old man. "Was he born into the world like this?" asked Sidhartta. "No!" replied the charioteer, "he was once young and fresh and upright as you and I are." "Are there," said the prince, "many such beings in the world?" "Your highness," answered the charioteer, "there are many." "And shall I become thus old and decrepit?" he continued. "It is the fate of all whose lives run to the allotted span," he was told. Then Sidhartta saw that life alone was not to be desired, since all must thus decay when old age came on. He was full of sad thoughts, and commanded the chariot to be driven quickly home. His father asked him why he was thus sad, when he returned, and the prince



told him that he had seen an old man and wished to leave the world, since this was the end of all its youth and beauty. But the king told him to put away these sad thoughts, and gave orders that the guards should be doubled, and placed eight miles distant round about the palace.

Four months after this Sidhartta again called for his charioteer and drove out along the same road. The sun shone brightly down and the pleasant cooling breezes from the snowy mountain tops fanned his cheek and brow as he drove through grassy lawns and blooming gardens by the river side. Soon another object met his view. Under an over-shadowing tree by the road-side there lay an object more repulsive by far than the old man he had seen when last he journeyed there. It was a human being also his body swollen and lividly white and full of sores, and every now and then he groaned in his misery and pain. "What is this?" enquired the prince of his charioteer. "It is a leper," he replied. "And must I too become such an one as this miserable creature?" "May God forbid," the charioteer replied, "yet health and sickness are only in His hand, who sends disease and pain sometimes to kings' courts as well as to the abodes of poverty." Sidhartta was much agitated when he heard this, and drove quickly home, his heart once more full of deepest sorrow. The king saw his grief, and knew that some painful sight had met his gaze. Again he doubled the guards, and placed them twelve miles all round about the palace.

Four months again passed, and Sidhartta went out once more. The day was more beautiful than any of the preceding. Everything was full of life. The slender deer bounded through the thickets, the bright golden-green lizards played among the grass, the insects winged their flight from flower to flower, and the birds sang their songs from every tree. The heart of the young prince was full of gladness, as his charioteer drove swiftly on, his horses sharing in the lively feelings that possessed all nature. Alas! not all. The lily-white steeds stopped short suddenly, and the charioteer descended to see what was the cause of this unexpected check. He returned to the chariot with a saddened countenance, and the prince insisted on seeing for himself the reason of the change in his appearance. Before the feet of the foremost horses a body lay. It was not bent or diseased but motionless. No sigh came from the parted lips, no muscle moved, no light shone in the glazed eye; but the terrible vision met the prince's gaze of foul decay and slimy worms that crawled in and out of ear and nostril as if these were their home. "Away, away!" he cried, "let us go home!" Furiously the charioteer drove till they reached the palace gates. Sidhartta could not speak to the king, nor tell him even by signs of the dreadful spectacle which had saddened his soul; but the father knew that spite of all his precautions an object of horror had come in his son's path, and placed the guards, more numerously than ever, at a distance of sixteen miles all round about the palace.

The king now determined that he would make a great feast to draw away his son's thoughts from the three things that occupied them—old age, disease, and death. Such a festival had never been seen before in India. The tables were covered with all that could please the eye or minister to the taste. A thousand lamps, filled with perfumed oil, lit up the magnificent hall. The prince reclined upon a splendid couch, and round about him were assembled the lords and ladies of his father's court, noble and beautiful and gorgeously attired. Choristers and musicians sang and played

before him, while others danced, keeping time to the music that blended with the falling waters from many crystal fountains. Every one had been instructed to attract Sidharta's attention, and make all efforts to please him. But all their endeavors were of no avail; he paid no regard to them. His head fell upon his hand and soon he was asleep. Then the choristers and musicians and dancers and the courtiers saw that their attempts to amuse him were of no avail, they also fell asleep. After a while Sidharta awoke, and saw things greatly changed. The lamps had burned down; some were out and others flickering; the tables were overturned, and the ornaments destroyed or lying upon the floor; the music was hushed and nothing fell upon his ear but the sad sounds of the ever-flowing fountains. The appearance of the revellers too was greatly altered. Some were yawning or gnashing their teeth or crying out in their sleep. Their dresses were disordered, and they lay in unseemly postures here and there upon the floor and on the couches. All this made the young prince sadder than ever. "What," he said, "are the greatest of earthly pleasures after all? They cannot deliver the mind from painful thought while they last, and soon they themselves vanish into scenes that cause disgust and sorrow." Then the king saw that it was useless for him to set guards about the palace, since in the midst of all its joys his son found nothing but objects of pain.

Sidharta determined now that he would leave the world where he met with nothing but old age, disease, and death, and when all pleasures took to themselves wings and flew away. He would seek another world where these were unknown. So we are told that he wandered away from his father's palace, and withdrew to secret places, that he might meditate on the better world that lies beyond. Unhappily the old book from which we learn this story knew nothing of the true heaven; and of the way to it made so plain in the Word of God. We fear very much that, if Sidharta ever lived, he did not find "the resting place from sorrow, sin, and death."

Yet, although this is an old heathen story, in which the four hundred millions of Buddhists that fill Ceylon, China and Japan, and many other parts of eastern Asia only believe, it teaches us, who are Christians, a very true and valuable lesson. Let our friends be ever rich and great, let them take all the care they may that nothing should interfere to mar our pleasure in this world, they cannot shut out old age and disease and death. They cannot secure lasting pleasures for us; but a time will come when, like young Sidharta, these will no longer afford us any satisfaction. We should be wise like him and ask the question, "Where is the world in which these are unknown?" and leave all our earthly joys to find that blessed place. Happier far than he, we have it plainly set forth in the Word of God, which tells us also how we may make that place our heavenly home. Jesus, who died for our sins that brought death and sorrow into the world, is preparing, for all that love Him and find in Him the way, mansions of glory in His Father's house. He calls us to come to the place that young Sidharta sought in vain, where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." He calls us to that heaven, for He Himself that once trod the sorrowful way of this world among the sinning and the suffering ones, is now there in the highest place in His Father's kingdom. He said to His disciples, and now says to us "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

## Missionary Intelligence.

### MISSIONS OF FREE CHURCH OF SCOTLAND.

**GENERAL MISSIONARY CONFERENCE.**—During Christmas week there was held at Allahabad, one of the most sacred places of Hindu pilgrimage, a missionary conference, consisting of about 130 missionaries and laymen, besides a goodly number of ladies deeply interested in the cause of missions. Many of the leading missionaries of different societies were present, including Rev's. Dr. Wilson, M. Mitchell, Mathew and Morrison of the Presbyterian Churches; Rev's. Messrs. Robertson, Barton, Dyson and Clark of the Church Missionary Society; Rev's. Messrs. Kennedy and Budden of the London Missionary Society, &c., and of the native ministers, such men as Navayan Sheshadri of Bombay, Rajagopaul of Madras, Jagadeshwar Bhattacharjiya of Calcutta, &c. The object of the conference was to consult together as to the best methods of evangelistic work, and the guidance and development of the Christian Church. In a letter to Dr. Duff, Rev. Mr. Fordyce says, "no words of mine can fully express my deep sense of the importance of the Allahabad conference, and I believe all its members feel the same perplexity. I have never seen so fine a combination of manly discussion and brotherly love."

**CALCUTTA.—DR. DUFF'S SCHOOL.**—The fifteenth annual distribution of prizes to the girls of Dr. Duff's Female School in Calcutta came off on Saturday, the 30th November last, in the garden attached to Dr. Murray Mitchell's residence, H. H. Sutherland, Esq., presiding. There was a large and respectable attendance on the occasion, and the whole ceremony was full of interest. The girls were examined in reading, spelling, grammar, history, geography, and the Bible; and, we are glad to observe, they did wonderfully well in all their exercises. The specimens of needle-work placed on the table were very creditable; and Dr. George Smith, who happened to be present, made honorable mention of certain works that had been sent to Dr. Duff, and to which he had had the sweet privilege of drawing particular attention at the London exhibition. The average number on the roll during the year was seventy-two, marking an evident improvement in the attendance as compared with late years. Indeed, the institution had been falling off from the high prestige which it had once acquired under the fostering care of Dr. Duff and the able head-mistress-ship of Mrs. Chatterjea, when pressure of ill-health had compelled them both to retire, one after the other. Mr. Fyfe, no doubt, took much interest in the school, but he could do little without the zealous co-operation of Mrs. Chatterjea. We are glad to note, therefore, that the institution has regained its former position, under the able and zealous superintendence of Dr. and Mrs. Murray Mitchell, and through the equally able and zealous exertions of Mrs. Chatterjea.

**REV. DR. MURRAY MITCHELL.**—Dr. M. Mitchell, who went out a second time to India intending to remain for two or three years, is about to return, the state of his health being such as to necessitate his early return. His visit to India has been of very great service to the mission. By his last letter he gives a very interesting account of the conversion and baptism of Amman Ali a Mussulman lad of about 18 years of age. The young man

has shown much sincerity and earnestness in the study of the Scriptures. A few weeks before, Dr. Mitchell had admitted four Hindoos—one man and three females—into the Church of Christ, by baptism.

**CAFFRARIA—LOVEDALE.**—The following are some of the particulars of the mission at Lovedale:—On the books during the year—boys and young men, 230; girls and young women, 70; total 300. Of these, there have gone out during the year—native preacher to diamond-fields, 1; teachers, 12; clerks, 1; printers, 1; waggonmakers and blacksmiths, as journeymen and apprentices, 6; on trial, but found incapable or indolent, 7; not improving their opportunities, 7; girls to various occupations, 4; ill health, 2; dismissed, 1; total, 42; Church members, 53; candidates for admission, 72. Fees paid by natives, about £350 0 0.

**PIRIE.**—Rev. John Ross, of Pirie, has completed a period of 50 years of uninterrupted service in the mission field. During all that time he has never left South Africa, but has labored continuously, with much of the Divine blessing, and with a large measure of success. It is proposed to have something of the nature of a memorial—not a merely honorary or ornamental one—but in the form of a Church, which the venerable missionary has long and earnestly desired to see erected.

### MISSIONS OF UNITED PRESBYTERIAN CHURCH.

**SOUTH AFRICA.—FIVE BAPTISMS AT ADELAIDE.**—The Rev. P. Davidson gives the following interesting account of the progress of the work at Adelaide.

The admission of five new members on Sabbath last, gathered from the heathen and baptized into the name of the three-one God, after an intelligent profession of faith in Christ, was a very joyful event, and another proof that we are building our Church with stones which we ourselves have to dig from the quarry, and which we have to prepare for their place on the wall. On the occasion above referred to, a mother and son were received together. They live at a middle point between the two—six or eight miles distant from each. Their examination gave very great pleasure to the Session; and it was deeply impressive to see the two standing side by side, and to hear them confessing Christ with much emotion, meekness, and fear. The third, S. I., is a widow—lately made a widow in a very sad and shocking way. About a year ago, when preaching at my Crumie outstation, her husband and she were deeply moved in the service, with several others, and desired me to take them under my care and lead them into the way of salvation. I put them into the enquirers' class, which they both attended for some months. He then engaged to a young farmer to go for six months to the diamond fields. Very soon after he left, we heard that he had been foully murdered by a colored person, also belonging to this district. The murderer was apprehended and put in prison to await his trial. But before his trial came on, British authority was proclaimed over that portion of the diamond fields' territory, which had up to that time been under the government of the Orange Free State, and all the prisoners, with this villain among them, were set free. Her husband's death was a heavy blow to the woman's heart, thus made a widow. Still she had not a little relief from the thought that in Providence he had been brought to seek, and, she hoped, also to find, salvation before the sad and deplorable end came.

A. M. and D. S. are two young women lately married, the former to a person evidently in a state of awakening, and the latter to one of the office-bearers of the church. A. M. was brought into a state of concern about spiritual things by a severe illness, which came upon her when, as she says, she was very sinful and wicked. D. S. was convinced of sin one Sabbath afternoon, under the preaching of the Word, and more and more by joining in the prayer at the close of the service. The evidence that they have both fled from a state of sin, and come into a state of salvation by faith in the Lord Jesus Christ, as far as we can judge, is good, and gladdens our hearts. The promise of the Master, 'Lo, I am with you always,' ought to be enough to sustain and cheer us in our work, even when laboring amid the deep darkness of heathenism; yet to be able to look to this one, and that one, these five and those five, as hopefully born there, does help us to go on steadfastly breaking up the fallow ground and sowing the good seed, believing that, as the field is the world, the time is rapidly coming round, when every corner of that field will yield an abundant harvest.

### MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

LETTER FROM REV. J. D. MURRAY.—Mr. Murray, one of the missionaries most recently sent out, gives, in a letter published in the *Record* of our sister Church for March, much interesting information with reference to the missions. We subjoin a few extracts:

#### ANEITYUM.

I have not yet seen any of the isles of this group, except Aneityum, and cannot therefore say anything about them from personal observation; and I need scarcely describe to you the character of this island, with which, of all others in these seas, you are already so familiar. I can add my testimony to those of the missionaries who were here before me to report to you that here "every prospect pleases." The island is evidently of volcanic origin, and very fertile. It seems to consist of three territorial divisions. There is, first, a strip of fruitful land round the coast, easily distinguished by the cocoa-nut trees which it yields. There is next, higher up, and a short distance inland, a narrow belt of comparatively barren land; and then the heart of the island, which rises into a great number of mountain peaks of various forms and dimensions, all exuberantly green with a most luxurious vegetation.

The native villages are to be found, for the most part, along the coast, and among the shady glens and wild, romantic highlands of the interior. The island, I am happy to say, is well watered with springs and fresh water streams. As you are aware, it produces a variety of tropical fruits, as the cocoa-nut, bread-fruit, lemon, orange, pine-apple, &c. Of the vegetables of Aneityum, that which is the most valuable as an article of food, is the taro, which grows in greater abundance and to greater perfection here than on any other island of the group.

#### OUR MISSION STATION

Is most beautifully and advantageously situated. We could scarcely expect to find a more lovely residence than this on the face of the earth. No description could do it justice. Nature, it is said, has done more for this station than

for any other in the South Pacific. Our house faces, and is but a few paces from the shore of a convenient and well-sheltered harbor. Near by, to the north of us, flows a small river, which supplies us with plenty of good water. The vegetable and flower gardens are extensive, and tastefully laid out. The banana plantation is a particularly valuable one. There is quite a little village-like display of houses on the premises, all pure white, and embowered in a variety of fruit and ornamental trees. The church and dwelling house are stone buildings. Seldom would you find, on any mission ground, so beautiful and substantial a church as the large edifice which adorns the Anelecahat station. The school-house, printing office, servants' houses, and all the other buildings on the premises, except that which we live in, are built of wood and plaster. All these, I am sorry to say, are at present in a state of disrepair. The cocoa-nut thatching especially is rapidly falling into a state of decay.

#### THE PEOPLE.

With respect to the natives, I may say, that they seem to be a docile, loveable sort of people, but not corresponding to that character of simple, fervent Christianity, which I have heard them described as exemplifying. Nevertheless, we have certainly cause to thank God, and take courage from the blessed change which we have seen has been affected in the condition of these natives, through missionary effort. There is here a fully organized Christian Church.

#### STATISTICS.

In connection with it, there are about 300 communicants, the majority of whom were born in heathenism, but with whom we have had the privilege, since coming here, of commemorating the death of the Saviour of men of all nations, by partaking of the appointed emblem of His broken body and shed blood. There are about 20 schools on this side of the island. These are taught, a short time every morning, by an equal number of native teachers. I have visited some of the schools, and succeeded pretty well in making myself understood, while asking them a few simple questions. There is a prayer meeting in the church once a week, which is attended on an average, by about a hundred people. They sit at prayer, and stand in singing. I am endeavoring to improve this part of the worship (the singing,) by giving lessons in music, every morning, to a few men and women, whom I am training for precentors. Meanwhile, I myself lead in singing.

#### PUBLIC WORSHIP.

On Sabbath, adhering, as yet to Dr. Geddie's plan, we hold two diets of worship, without any intermission. We meet at 9 a.m. and dismiss at about 11 a.m. At 3 p.m. we have Sabbath school, which is attended by old and young. The Sacrament of the Lord's Supper is dispensed quarterly; and on these occasions, the people of all the lands on our side of the island, and usually, also, a goodly number from Mr. Inglis' side, assemble and fill the large church. With my imperfect knowledge of the language, I have not yet undertaken to preach to the natives, except through an interpreter. I have been reading short prayers, however, on Sabbaths; and have always presided at public worship, as I could read the native Hymns and Scriptures, and ask the elders to lead in prayer, and exhort.

#### PROGRESS IN THE LANGUAGE.

I am daily adding words to my Aneityumese vocabulary, the pronunciation of the language and the formation of its sentences seem to be growing

less formidable, and we are gradually acquiring more fluency in conversing with the natives in their own tongue, independently of the crutches of signs and bits of English; which is an evident gratification to them and as oil to ourselves in our intercourse with them.

## Home Ecclesiastical Intelligence.

### CALLS, &c.

Rev. J. Robertson, of *Norwich*, has been called by the congregation of *Flamboro'*; Rev. P. Wright, of *Ingersoll*, has been called by the congregation of *Baltimore* and *Coldsprings*; Rev. P. Currie has been called by the congregation of *Cuthos*; Rev. D. G. McKay has been called by the congregation of *Port Elgin* and *Dunblene*.

Rev. G. Burnfield has accepted the call of the the *Scarboro'* congregation, and his translation has been agreed to by the Presbytery of *Simcoe*. Rev. A. McLaren has been ordained and inducted at *Bristol*, and Rev. E. Cockburn, M.A., at *Uxbridge* and *Leaside*.

**WOODSTOCK, KNOX CHURCH.**—Knox Church, Woodstock, which has been enlarged and renovated at a large expense, was opened on Sabbath, 2nd ult. Rev. Dr. Topp, of Toronto, Rev. W. Cochrane, of Brantford, and the pastor of the congregation. Rev. W. T. McMullen conducted the services. On the following evening there was a congregational soiree, which was highly successful. The Church is commodious and handsome, and reflects great credit on the congregation.

**COLUMBUS.**—The congregation of Columbus, under the pastoral charge of the Rev. J. D. Edmondson, has during the past season been engaged in the erection of a new church building. The same was opened for public worship on Sabbath, 16th ult. The services were conducted by the Rev. J. M. King, of Toronto, who preached in the morning and evening, and Rev. Dr. Thornton, of Oshawa, who preached on the afternoon. The services were highly appropriate, the congregations large, and the contributions, both on the Sabbath, and at a meeting on the evening of Monday, most liberal. The congregation of Columbus now possesses a Church, substantial, suitable, and commodious.

**KNOX CHURCH, TORONTO.**—We have received a copy of the annual report of the congregation. We give the following particulars:

|  |            |
|--|------------|
| Amount received for ordinary purposes.....           | \$7,180 85 |
| Contributions for Church Schemes.....                | 1,684 05   |
| Contributions of Sabbath School and Bible-class..... | 244 69     |
| Other contributions for benevolent purposes.....     | 412 00     |
| Total.....   | \$9,521 59 |

The number of communicants on the roll is 697. The various departments of congregational work are all in a healthy state.

**ERSKINE CHURCH, MONTREAL.**—We have before us reports of the committee of managers of the missionary and benevolent societies of *Erskine Church*, Montreal. We are glad to see tokens of great prosperity in all the departments of the Church work. The membership is now 504, there being a net gain of 21 during the year.

The amount raised for congregational purposes is \$5,950 93; and for missionary and benevolent purposes, \$10,420 75; making in all \$16,371 68. One of the most pleasing features in the report is the liberality shown to the schemes of the Church, especially to the home and foreign mission. The handsome contribution of \$1,250 00 to the Home Mission fund will do very much towards extirpating, from its embarrassment, this most important of all our enterprises; and if the example set in this matter by Erskine Church, Montreal, were followed throughout the Church, a new era in our Church's history would be inaugurated.

**ALMONTE.**—We have received a copy of the Annual Report of this interesting congregat on. Although in consequence of removals there is a small diminution in the membership, the congregation is in a really advancing state. The income for the year was \$1802.55 as against \$1480.35 for last year. Seats rents have been discontinued, and weekly contributions introduced. The change has worked beneficially.

**DEATH OF A MINISTER.** We regret to notice the death of the Rev. A. T. Holmes, at one time minister at Brampton. Mr. Holmes died, after a brief illness, at his residence in the township of Erin.

**CORRECTION.**—An article in the January number of the RECORD, with the signature "W. McK." on the subject of the "Spiritual instruction and conversion of the children of the Church," was erroneously credited. The signature should have been "H. D. S."

**GEORGETOWN AND LIMEHOUSE.**—Moneys credited to Georgetown Sabbath School, in March number of the RECORD for Kankakee Mission, should have been credited to Georgetown and Limehouse Sabbath School.

**CLOSING OF ACCOUNTS.**—The accounts of the Church will close on 30th April. It is earnestly requested that all moneys for the financial year be forwarded by that day. Moneys received after the 30th April cannot appear in the accounts for the year.

**STATISTICAL AND FINANCIAL RETURNS.**—It is hoped that the statistical and financial returns will be duly attended to, by all parties concerned. Ministers who may not have received blank schedules, may obtain them by applying to the Clerk of their Presbytery, or to the general agent of the Church, Rev. W. Reid, Toronto.

**REV. PROF. McVICAR.**—We observe that the Rev. Dr. McVicar, of the Presbyterian College, Montreal, has been presented with the sum of \$600, by a few friends of the College, in acknowledgment of his exertions in its behalf, and the marked success that has resulted therefrom.

### MEETINGS OF SYNODS.

The District Synods will meet at the times and places noted below:—

**MONTREAL.**—At Belleville, in John Street Church, on the 1st Tuesday of May, at 7.30 p.m.

**HAMILTON.**—At Brantford, in Zion Church, on 1st Tuesday of May, at 7.30 p.m.

**LONDON.**—At Stratford, in Knox Church, on 1st Tuesday of May, at 7.30 p.m.

Certified rolls of Presbyteries, with list of all changes affecting the same, and all papers for the Synods should be sent at least eight days before the day of meeting to the clerks, viz:—



SYNOD OF MONTREAL.—Rev. Alex. Young, Montreal.

“ HAMILTON.—Rev. W. Cochran, Brantford.

“ LONDON.—Rev. Dr. Waters, St. Mary's.

Ministers and elders intending to be present at Brantford at the meeting of the Synod of Hamilton are requested to intimate the same to Rev. T. Lowry, Brantford, not later than 22nd April, in order that arrangements may be made for their reception.

## Proceedings of Presbyteries.

PRESBYTERY OF OTTAWA.—This Presbytery held its last meeting in Bristol, Quebec, on the 11th and 12th March. Thirteen ministers and three elders, were present. The following are the principal items of business that were transacted:

The Rev. A. Young, of Montreal, being present was invited to sit as a corresponding member.

The Presbytery agreed to accept of the application of Mr. Mark Turnbull to labor on the Upper Ottawa, and to make application to the General Assembly for leave to ordain him as a missionary. Messrs. John Riddle and Lewis Cuthbertson, elders, were appointed commissioners to the General Assembly, in the place of Messrs Alex. Stirling and Wm. Tait, who had failed to intimate their intention to be present. The clerk was appointed to receive all contributions raised towards paying off the arrears in connection with the Hull station.

A revised list of questions for conducting Presbyterial visitations was adopted, and 300 copies were ordered to be printed.

The evening sederunt of the first day was occupied with an evangelistic service, in which Mr. McDiarmid gave the opening address, and Mr. McEwen, Mr. McLaren, Mr. Carswell, Mr. Bremner, followed.

The Presbytery had under its consideration the propriety of opening up several new stations, and committees were appointed to visit them and report at the meeting held during the session of Synod.

The conveners of the various missionary deputations gave in a report in regard to the meetings held in their respective districts.

The following overture ament the examination of students was approved of, and ordered to be transmitted:

Whereas it seems necessary for the well-being of the Church, the efficiency of the ministry and the more diligent presbyterial supervision of students of theology, that the act ament Boards of Examiners re-enacted *ad interim* by the General Assembly, in 1871, should be enacted as the permanent law of the Church.

And, whereas, it seems to us that the proposed act admits of improvement in some respects. The Presbytery of Ottawa respectfully overtures the venerable, the General Assembly, through the reverend the Synod of Montreal, that article 6 be amended by the insertion after the word session of the words “and if satisfied with their learning and general fitness for the work of the ministry;” and that an additional article be inserted between 6 and 7 as follows:—But the Board of Examiners and the Senates of the respective colleges shall not receive for examination or assign a standing to any student not certified by the Presbytery, within whose bounds he has been residing during the summer months. This article to be named article 7, and article 7 in the interim act, to be changed to article 8.

Mr. Moore was appointed to support this overture before the Synod and General Assembly.

The trial discourses of Mr. Alex. McLaren, pastor elect of the congregation of Bristol, were heard and sustained, and it was agreed that the Presbytery proceed with the ordination and induction as previously arranged.

At 11 o'clock, a.m., the hour fixed for the service, Mr. Stewart ascended the pulpit and preached from Col. I, xxiii, "Whereof I, Paul, am made a minister." Thereafter the moderator resumed the chair. The clerk narrated the previous steps taken in the matter of this call, and the usual questions were put to the pastor elect, and the congregation, and satisfactorily answered. Whereupon Mr. Alexander McLaren was ordained by solemn prayer, and the laying on of the hands of the Presbytery, and inducted into the pastoral charge of the Congregation of Bristol, receiving from the brethren of the Presbytery the right hand of fellowship. Mr. Crombie then addressed the pastor, and Mr. McEwen, the people. At the close of the service Mr. McLaren received a most cordial welcome at the door from the people of his charge.

In the evening a most successful soiree was held.

The next regular meeting of the Presbytery was appointed to be held at White Lake, on the first Tuesday of August, at 10, a.m. The first sederunt will be occupied with general business. At 2, p.m., a Presbyterial visitation will be conducted, and in the evening a conference will be held on the subject of "The relation of the children of believers of the Church," and the practical questions arising therefrom.

JAMES CARSWELL, *Clerk*.

PRE-SBYTERY OF ONTARIO.—This Presbytery met at Prince Albert on the 4th day of March, and was constituted, Rev. James Thom, moderator. The following were the proceedings of most general interest:

A letter addressed to the clerk from Mr. Fraser, clerk of Manitoba Presbytery was read, desiring to know the grounds of this Presbytery's "non-concurrence" in their application to the Assembly for the reception of Rev. Neil McDougall. The clerk intimated that as a reply was desired before a meeting of the Manitoba Presbytery, so close at hand, as to require an immediate answer, he had replied in general terms, and on his own individual responsibility, intimating therein that it was not his province, as clerk, to state the grounds of the Presbytery's action in the matter referred to. The Presbytery considered that no action was required in answer to this letter, but simply recorded that it was not required of them to assign reasons of the kind asked, to another Presbytery, but would be prepared to give them, if required, to the General Assembly.

Mr. Edmondson, convener of a committee appointed to prepare an overture to the Synod on the subject of total abstinence in S. schools, and the recommendation to Church members to adopt the principle, reported. The report was received and thanks tendered to the committee. After conference, it was moved by Dr. Thornton, and seconded by Mr. Edmondson, and agreed, that the Presbytery adopt the overture, in so far as applies to Sunday schools, but that the Presbytery further resolve, to present another overture to the General Assembly, asking that body to recommend the adoption of the principle of total abstinence, on the part of the Church members and congregations. The following committee was appointed to prepare overtures and report at a subsequent sederunt, viz.: Messrs. Dawson, Edmondson, Murray and Dr. Thornton, ministers, with Mr. Ratcliff, elder.

On assembly for the second sederunt, the subject of a conference on the eldership before resolved on, was adverted to, and as comparatively few elders had come forward, owing probably, to the obstruction in the roads, it was agreed to postpone the conference till a more favorable season, and to enter upon the most urgent business. It was accordingly, on motion, agreed to take up business before the Court from Lindsay and Sunderland; commissioners in both cases being present.

Mr. Scott accordingly reported his procedure in the moderation of a call from Peel Street Congregation, Lindsay. He intimated that Rev. George Burnfield, of the Presbytery of Simcoe, had been unanimously called. Mr. Scott's conduct in the matter was approved. The call was then read, and was found to be signed by 24 members, and 34 adherents. Mr. Kay was heard in support of the call, explaining

that the time allowed for signing the call had been extremely limited, but that there was unusual cordiality and earnestness in regard to it. That the feeling in this respect had been manifested by the liberal subscription given to a paper in course of circulation; several mechanics giving at the rate of one dollar per week, others 75 cents; the subscription being payable weekly. In their present weak condition they could offer only \$400, with a manse, but expected a liberal supplement to start with, from the home mission committee. The prospects of the congregation, should they succeed in obtaining Mr. Burnfield, were very encouraging.

The call was sustained and ordered to be transmitted to Mr. Burnfield, and the commissioner was instructed to have the reasons of translation submitted to the Court at an early sederunt. Rev. J. Smith, Bowmanville, was appointed the representative of the Pr-sbytery, and also of the congregation of Lindsay, to prosecute the call before the Simcoe Presbytery. It being understood that the said Presbytery were at that time in session at Barrie, the clerk despatched a telegram intimating that the call to Mr. Burnfield had been sustained, and a reply was ere long received that the Presbytery of Simcoe would again sit there on the 18th, when the Lindsay call would come up along with that from Scarboro'.

A paper was read from Sunderland and Vroomanton, asking for supply of gospel orinances, and stating their desire to be connected for this object. The circumstances of the applicants from Sunderland were explained by Mr. Dawson, Mr. Huckins, one of his elders, having gone to reside there and present as a commissioner, along with Mr. Glendinning, from Vroomanton. The commissioners were fully heard. A subscription paper, the reliability of which they affirmed, was presented. More was expected to be realized in the event of obtaining supply. The prayer of the petitioners was granted so far as might be in the power of the Presbytery. As the two stations concurred in desiring the labors of a student during the summer months, the Presbytery instructed Mr. Scott, their representative in the home mission committee, to endeavor to secure students supply, and also to apply for supplement to work these stations at the rate of three dollars per Sabbath. It was on motion agreed that Mr. Murray, of Woodville, be appointed to visit on some convenient day, the above places, to make further inquiry into their situation and prospects, and give them all needful encouragement.

Reports of the missionary meetings held in the bounds of the Presbytery, were given to the various members appointed. The report, as a whole, indicated that there is a growing interest among the members of the Church in the various missionary schemes. Mr. Scott reported that those appointed to visit and hold meetings in the mission field, had fulfilled their appointments with great faithfulness.

The Presbytery next took up the remit from the General Assembly; and first in regard to the status of retired ministers. It was agreed that the 3rd clause on the report he adopted as it stands.

In regard to the remit respecting a mission secretary, the Presbytery unanimously agreed in finding, that such an agent was necessary in the advanced circumstances of the Canada Presbyterian Church. And in regard to the duties specified by the Assembly's committee, the following alterations were recommended by the Presbytery, viz: that the 2nd read, "That under the direction of the Home and Foreign Mission, the French Evangelization and Kankakee Mission Committees, he shall have the general oversight of the mission operations of the Church.

3. Add "and members, ex-officio of all other mission committees of the Church."

5. Erase the word "Home and Foreign," and to read, and in support of the mission and other schemes of the Church.

6. Read after "pages of the Record," British American Presbyterian and otherwise.

This closed the proceedings of the 2nd sederunt, and after some preliminary matters at the commencement of the evening session, the Presbytery proceeded

to hear the trials of Mr. Cockburn for ordination. They were delivered accordingly, and consisted of a lecture on Eph. V., 25-27; homily on Isa. LII., 3; popular sermon on Heb. II., 7, and a *critical* exercise upon I. Pet. III., 18, &c.

All of these were much approved, and were sustained as part of trials for ordination. The Presbytery then adjourned to meet on the following morning at half-past nine o'clock. At which time the Presbytery *inter alia* attended to the following matters.

The committee on the overtures to the Synod of Toronto and General Assembly reported through Dr. Thornton. The overtures as presented were adopted by the Presbytery, and Dr. Thornton and Messrs. Smith and Edmondson were appointed to support them.

Mr. Scott, on behalf of the congregation of Lindsay, reported "reasons of translation" to accompany the call to Mr. Burnfield; the reasons were approved and ordered to be transmitted.

The Presbytery then proceeded with the remainder of Mr. Cockburn's trials, viz., Latin thesis, Theology, Church history, with examinations in Hebrew and the Greek New Testament, all of which were approved. The question being then put "Sustain these trials *in cumulo*?" It was unanimously carried *sustain*. It was then resolved that the ordination of Mr. Cockburn take place at Uxbridge on Tuesday, the 18th March. Public services to commence at 11 o'clock, a.m.; Mr. Thom to preach, ordain and address the minister, and Mr. Currie the people. It was on motion also agreed to request Mr. Smith to telegraph on that day from Barrie, as to the decision anent Mr. Burnfield, in order that further steps may be taken if required on the part of this Presbytery.

Mr. Thom was appointed to dispense the ordinance of the Lord's Supper at Enniskillen, on the last Sabbath of March, the supply for Enniskillen to occupy his pulpit on that occasion. The attention of the Presbytery was then turned at length to the mission field, in connection with which, Mr. Scott explained the circumstances of Islay and Palestine, and showed that circumstances now required that they should be taken up by themselves. Commissioners from these places appeared and intimated that they were united in the desire to obtain a Gaelic-speaking student during the summer months.

Lengthened consideration was given to the state of matters in Cambay, and in connection with Mr. Scott's supply of Islay at intervals. Mr. Murray reported fulfilment of the appointment of the committee to visit Cambay, intimating that they had not succeeded in obtaining their concurrence in the views of the Presbytery in regard to Islay and remuneration of Mr. Scott for labors given them. The commissioners from Islay expressed their satisfaction with present arrangements in the circumstances, that they all esteemed Mr. Scott and his labors **very** highly; but that the circumstances of many, rendered supply in Gaelic very desirable. The Presbytery found that it is imperative, that in the meantime Mr. Scott take superintendence of the mission field as before, and that for the summer a Gaelic student be applied for, and that what is raised from Islay and Palestine over and above what is required for the student, go directly to Mr. Scott, and farther, that the student act under Mr. Scott's direction.

Mr. Scott gave notice that if the aspect of matters was not changed, he would probably lay his resignation on the table at next meeting of Presbytery. The Presbytery next took up the case of supplemented congregations, and were gratified that Prince Albert and Port Perry do not any longer require aid, and Lindsay alone remains of those formerly in this class.

In regard to the latter, the Presbytery in view of the very peculiar and critical circumstances in which it was placed, resolved to apply for \$200 supplement; it being in many respects a special case. To carry on the stations of Vroomantou and Sunderland, it was agreed to apply for \$3 per Sabbath. Delegates were next chosen to the General Assembly, and Messrs. Dawson and Edmondson were selected by rotation on the roll, and by ballot Dr. Thomson, Messrs. J. Smith and J. L. Murray. Representatives of the Presbytery in committee at Synod are Mr. Thom and Mr. J. Ratcliff, elder.

In regard to representative elders to the General Assembly, the Presbytery acted in their election upon the understanding that they belong to congregations not represented in last Assembly. And those chosen are the representatives of the congregations of Charemont, Whitby, Oshawa, Cambray and Prince Albert; returns as to names not yet received from all.

Rev. W. Reid was unanimously nominated as moderator of the next General Assembly, and in connection with the matter of mission secretary, the Presbytery by a majority nominated Mr. Warden.

The next regular meeting of Presbytery was appointed to be held on the 20th day of May, and in Mr. Foreman's Hall, at 11 o'clock a.m.

R. H. THORNTON, *Clerk of Presbytery.*

PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held in the usual place on the 4th ult. A letter was read from Rev. R. Ewing of Georgetown, intimating his inability to be present in consequence of severe bodily affliction, and asking supply for his pulpit for a few weeks. The Presbytery agreed to record their cordial sympathy with their afflicted brother, and made arrangements for services to his people till the first Sabbath of April. Rev. W. Reid reported that he had preached to the congregation of Scarborough, and had moderated on a call which was given in favor of Rev. G. Burnfield, of Cookstown, Ont., in the Presbytery of Simcoe. The call was read, and was found to be signed by 166 members, and concurred in by 66 adherents. The salary promised is \$900, together with a manse and glebe. Mr. W. Clark, Sr., Mr. John Milne, and Mr. W. J. Mitchell, commissioners, were heard, after which the call was sustained. The clerk was instructed to inform the Presbytery of Simcoe of the foregoing, and to transmit a copy of the reasons of translation, and the Revs. Dr. Jennings and Mr. Reid were appointed to appear before the Presbytery, and support the call. A letter was read from the clerk of the Presbytery of Guelph, intimating a wish on the part of the congregation of Erin that the connection between them and the congregation of Caledon West may be dissolved, and stating also that the latter congregation have expressed their agreeableness thereto. It appears also, that endeavors have been made to ascertain the amount of support that might be expected from said congregations if the separation were effected; and the Presbytery of Toronto are asked if they can take charge of Caledon West, and connect it perhaps with some station or congregation in their bounds. After due deliberation, Revs. J. Pringle, J. Alexander, and W. McKay were appointed a committee to confer with all the parties concerned, and to report to next meeting of Presbytery. On motion duly made and seconded, Rev. W. Reid was nominated as moderator of next meeting of the General Assembly. The following ministers were then appointed as commissioners to the Supreme Court, viz., *by rotation*: Professors Young and Gregg, Messrs. Pringle, King, and Professor Caven, and *by ballot*—Dr. Topp, Mr. Reid, Mr. Dick, Mr. Meikle, and Mr. Alexander. Also the following elders were appointed commissioners, viz., Hon. John McMurrich, Mr. T. W. Taylor, Mr. John Barclay, Mr. Wm. Archer, Mr. James Brown, Mr. Wm. Barber, M.P., Mr. Wm. Wilson, Mr. Walter N. Hossie, Mr. James C. McLennan, and Mr. D. Henderson. Notice of an overture to the General Assembly was given by Rev. J. M. King, and to the following effect: "That further efforts be made by the General Assembly to secure the transference of the Kankakee Mission to the care of the American Presbyterian Church, and that in the meantime, and till negotiations for this purpose take effect, the work in Kankakee, and the Assembly's work of French evangelization in the Province of Quebec be consolidated into one scheme, and put on a common fund."

There was read a petition and memorial from the congregation of Boston Church, Esquimes, asking the advice of the Presbytery in regard to several matters connected with the property of the late United Presbyterian congregation there—now the property of said congregation of Boston Church; also a copy of

the minutes of a congregational meeting, at which said petition and memorial was agreed upon. Parties named in these minutes were heard, and thereafter it was moved and agreed to appoint a committee who shall take the papers now named into careful consideration, receive and consider also other papers that may bear on the matters in question, and report at next meeting of Presbytery. The following committee were then appointed, viz.: Professor Caven, Dr Topp, Mr. John K. McDonald, and Mr. John Barelay.

The Presbytery took up and disposed of remits from last meeting of General Assembly. It was agreed to recommend the appointment of a mission agent, but that the Presbytery refrain from nominating any person for that office. It was also agreed to recommend that the 3rd clause of the report of committee on standing of retired ministers, and sent down to Presbyteries for consideration, be adopted.

It was reported by the Rev. J. Dick, that he and Mr. Fotheringham had gone to Vivian, in the township of Whitechurch, and that after conferring with the people who met them there, they would recommend that the Presbytery give supply to the aforesaid place as regularly as possible, in connection with Mount Albert. On motion made, the report was received, the recommendations given therein adopted, and thanks given to the committee for their labors.

It was stated by Rev. J. M. King, and the statement was received with satisfaction, that under direction of Gould Street Session, measures were going on for organizing and continuing evangelistic services in the north-west part of the city of Toronto, and that a lot of ground had been purchased whereon might be erected a mission church.

R. MONTEITH, *Pres. Clerk.*

**PRESBYTERY OF SIMCOE.**—This Presbytery met on 4th March, and again by adjournment on 14th. A good deal of time and attention was given to the Home Mission affairs of the Presbytery. It was agreed to submit to the Assembly's Home Mission Committee the circumstances of the Muskoka field. An overture to the Assembly was proposed in favor of the appointment of Rev. J. McTavish as Professor of Systematic Theology in Knox College. An amendment against adopting the overture, on the ground that it was premature until the Assembly had taken action, was carried. Commissioners to the Assembly were appointed as follows, viz.:—by election, Messrs. W. Fraser, J. Gray, D. B. Cameron; by rotation, Messrs. R. Moodie and R. Knowles; Elders. D. McCallum H. Truman, J. Borrowman, A. McNab, and T. Dallas. Rev. W. Reid, Toronto, was nominated as moderator of the ensuing General Assembly. Rev. R. Moodie and Rev. J. Borrowman, elders, were appointed members of the committee on bills and overtures. Rev. J. Gray tendered his resignation, as clerk of Presbytery. At the adjourned meeting on the 14th, the translation of Rev. G. Burnfield to Scarboro' was agreed to.

**PRESBYTERY OF PARIS.**—The Presbytery of Paris met on Tuesday March 11th, in Knox Church, Ingersoll. Rev. Hector McQuarrie, Moderator. There was a very large attendance of both ministers and elders.

The Rev. Mr. McKenzie, of Embro, and the Rev. A. B. Simpson, of Hamilton, being present, were invited to sit as corresponding members.

The Rev. Mr. Lowry, was elected moderator for the ensuing year, and a vote of thanks tendered Rev. Mr. McQuarrie for his conduct in the chair during the time of his moderatorship.

Mr Robertson, of Paris, gave in his report as Presbytery treasurer for the year, showing a balance on hand of \$42.37. The report was received, and the books having been audited, were ordered to be certified as correct.

The Presbytery resolved to appropriate \$30 of the funds on hand to a charitable object.

A circular letter of the Toronto Presbytery was read, intimating the intention of Presbytery to ask leave of next Assembly to receive as a minister of our Church the Rev. George Clarke, formerly a minister of the U.P. Church, of the United States.

The Presbytery then proceeded to elect representatives for the next General Assembly. The following ministers were elected: Messrs. McQuarrie, Lowry, Robertson, of Norwich, Inglis, Cochrane and Wright, with Messrs. Nichol, Barr, McIntosh, Penman, Wilson and Paterson, elders.

Kirk Session records from several congregations were laid on the table for examination and after examination were attested in due form.

Mr. Farries reported on behalf of the committee appointed to arrange for the missionary meetings within the bounds of the Presbytery. The report was received and thank-tendered to the committee for their diligence in the matter.

The clerk was instructed to convey the thanks of the Presbytery to Rev. Mr. Warden and the Rev. Mr. McCuaig, for their kindness in addressing the congregations within the bounds on home missions during the present winter.

Mr. Lowry gave in a very favorable report from the committee appointed to meet with the Presbyterians in Burford.

A letter was also read from Mr. Alexander, at present preaching at Burford, in regard to the present promising condition of the cause in that locality.

On motion, duly seconded, the report was received and the thanks of the Presbytery given to the committee for their labor.

It was further resolved, that the Presbyterians in Burford be recognized as a congregation of the church, to be known by the name of the Burford Presbyterian Church; and that meanwhile the congregation be placed in connection with the Mount Pleasant Church, and under the oversight of the Kirk Session of said Church, with instructions to attend to the dispensing of ordinances, admission of members, and election of office-bearers, and that Messrs. Lowry and Farries be continued to attend to these matters, along with the said Kirk Session of Mount Pleasant Church, and the Rev. Thomas Alexander.

The Presbytery then proceeded to nominate a professor of systematic theology in Knox College. The Rev. William McLaren, of Ottawa, and the Rev. Dr. Topp, of Toronto, were duly moved and seconded for the chair. It was also moved in amendment, that the Presbytery make no nominations whatever, leaving the matter in the hands of the General Assembly; but recommending that the chair of systematic theology be filled at the ensuing General Assembly.

It was agreed that the vote on the amendment should be taken yea or nay. The vote being taken, fifteen voted yea, and seven nay. The Presbytery therefore resolved that no names be submitted by the Presbytery to the General Assembly.

Mr. McTavish requested the Presbytery to withdraw his name in connection with the mission secretaryship of the Church, to which he was nominated at last meeting of Presbytery. The request was granted.

The Presbytery then proceeded to nominate a mission agent for the church, when the Rev. R. H. Warden, of Bothwell, was unanimously nominated for that office.

The Presbytery had next under consideration the disjunction of East Oxford congregation from Norwich and Windham. A committee was

appointed to confer with all parties interested, and report the result to the next meeting of the Presbytery.

A conference on religious questions was held in the evening by the Presbytery, when the following topics were discussed: 1st. The relation of our young people who are not communicants to the Church, are they amenable to discipline? The subject was introduced by Mr. McTavish. 2nd. How far are members of the Christian Church justified in countenancing worldly amusements?—introduced by Mr. Cochrane. 3rd. How should pastoral visitation be conducted so as to be most conducive to the spiritual interests of the congregation?—introduced by Mr. Robertson, of Norwich. At the close of the conference, Mr. Caven led the Presbytery in prayer.

W. COCHRANE *Pres. Clerk.*

**PRESBYTERY OF STRATFORD.**—This Presbytery met at Stratford on the 11th March, for ordinary business. Mr. Mitchell, moderator. Present, fourteen out of sixteen ministers, and eight elders. Mr. Fotheringham, as usual, was invited to sit as a corresponding member of Court. Intimation from the Presbytery of Toronto, was read of its intention to apply for the reception of Rev. Geo. Clarke, as a minister of this Church. The Home Mission Report was received. It was agreed on the request of Burn's Church, East Zorra, to endeavor to have Mr. A. Y. Hartley, located there for the season. It was reported from Elma Centre and West Monckton, that these congregations might be removed from the list of supplemented congregations. An answer was agreed upon, to a letter from the Presbytery of Guelph, concerning the care of New Hamburg. On the remittance a missionary agent it was agreed by a majority of one, to approve the appointing of one, and the duties specified in the remit were also approved. Dr. Waters was nominated mission secretary of the Church. It was agreed to elect by ballot such commissioners to General Assembly as were to be elected, and the following were appointed commissioners:—Messrs. Macpherson, Allan, Hall, Dr. Waters, Messrs. Renwick, and Scott. Messrs. Michael Ballantyne, Jas. Thom, A. L. Argo, Mat. Reid, Gilbert McIntyre, and David Robertson, Mr. Hall, by permission, withdrew his overture on the appointment of committees. Presbytery agreed to hold its meetings at Stratford, St. Mary's and Mitchell, successively. Home mission and statistical committees for the year were appointed, Dr. Waters and Mr. Mitchell, conveners. Messrs. Hall and Ballantyne, were appointed on the Synod and Assembly's committee on bills and overtures. Permission was granted Knox Church, Mitchell, to mortgage its property to meet the debt on a new building for its Sabbath School. A deputation was appointed to visit Wartburg and Logan, and report next meeting. On motion of Dr. Waters, it was agreed that all reports to Presbytery be hereafter given in writing. Presbytery adjourned to meet in the church at St. Mary's, at eleven o'clock a.m., on the 5th of July next.

JOHN FOTHERINGHAM, *Clerk.*

**LONDON PRESBYTERY.**—This Presbytery held its ordinary meeting, in 1st Presbyterian Church, London, on the 11th ult.

Commission of elders from the various Sessions within the bounds were received, and the gentlemen present took their seats as members of the Court.

An application from Mr. Frederick Home, a minister of Bathurst, New Brunswick, to be received as a minister of the Church, was received and referred to a committee.

The Ekfrid portion of Chalmer's Church, Dunwich, and Caradoc, part of Delaware congregation, were disjoined from this congregation, and erected into a separate congregation, under the designation of Milbourne and Caradoc congregation, the same to take effect on the 1st of April next.



A letter was read from Mr. Armstrong, probationer, intimating his declination of the call, addressed to him from Point Edward congregation.

The records of the Kirk Sessions of Zorra, Fingal, St. Andrew's Church, London, and Ekfrid, were examined and declared correctly kept.

A call from Delaware to Mr. Hay, probationer, was sustained. The congregation promise \$500, annual stipend, and the Presbytery agreed to ask the Assembly's home mission committee to grant \$100 supplement. It is expected that Mr. Hay will soon be settled in that congregation.

A presbyterial certificate, transferring Mr. Geo. Grant, formerly of Delaware, to the Cobourg Presbytery was granted.

A committee with presbyterial powers was appointed to meet at Napier, on the 1st day of April next, with the view of separating Brooke from Napier, and uniting Brooke, Euphemia and Alrinster, into one charge.

The convener of the Presbytery's home mission committee was instructed, under certain conditions, to grant Hyde Park, Byron and Lambeth, the services of a student during the summer months.

Supply was also arranged for north-east Nissouri, and Corunna, and Marri-town, and Oil Springs.

The following delegates were appointed to attend the next General Assembly: By order of the roll—Duncan McMillan, Robert Scott, Neil McDiarmid, John Rennie, John Lees. By ballot—John Scott, Dr. Proudfoot, J. B. Duncan, Geo. Cuthbertson. Geo. Sutherland, ministers, and P. McCallum, Thomas Gordon, John McAlpin, John Elliott, Don. Waters, Thomas Paterson, Alex. McColl, Wm. Kent, D. R. McPherson, and Thomas Robson, elders.

Mr. Baird, minister, and Mr. Paterson, elder, were appointed members of the Synod's committee, on bills and overtures.

The Presbytery unanimously agreed to recommend that the Assembly appoint no mission agent.

The remit on the status of retired ministers was adopted *simpliciter*.

The Presbytery will meet by permission of Synod, at Stratford, in May next.

The next regular meeting will be held in St. Andrew's Church, London, on 2nd Tuesday of July next, at 11, a.m.

GEO. CUTHBERTSON, *Clerk*.

**PRESBYTERY OF OWEN SOUND.**—This Presbytery held a regular meeting in Division Street Church, Owen Sound, on Tuesday 11th March. Mr. C. C. Stewart, moderator.

The following is a summary of the business transacted:—The committee appointed to examine Mr. Wrigley, reported through their convener, Mr. Stewart, that they examined him in theology, and were highly pleased with his answers; that they assigned him a subject of discourse to be read at this meeting, and that they gave him employment as instructed. On motion made the report was received and adopted. Mr. Wrigley then read a discourse on the words, "Except a man be born again, he cannot see the Kingdom of God," which was approved of by the Presbytery. It was agreed to instruct the Home Mission Committee to continue him as missionary.

Mr. Dewar brought forward an overture on the method of appointing professors to our chairs in theology, and praying for its transmission to the General Assembly. The overture was adopted and ordered to be transmitted. Mr. Dewar was appointed to support it before the Assembly at the next meeting. The following members were elected commissioners to the General Assembly:—Ministers, Mr. Stewart from the roll, and Mr. Dewar by election; Elders, Messrs. Durie and McNabb; Messrs. Stewart and Durie were appointed members of the General Assembly's committee on bills and overtures, and Messrs. Cameron, Stewart and Harkness were appointed members of the Synod of Toronto's committee on bills and overtures.

The Rev. W. Reid, M.A., of Toronto, was unanimously nominated as Moderator of the General Assembly.

Mr. Cameron brought forward the motion of which he gave notice at the last meeting to change the hour of meeting from 2 p.m. to 10 a.m. The motion was adopted.

A circular letter was read from the Presbytery of Toronto, anent the reception of Rev. George Clark, a minister of the United Presbyterian Church in the United States, as minister of our Church.

The remit of Assembly on the appointment of a Missionagent was considered, and the following deliverance was adopted thereon:—It is the opinion of this Presbytery that it is inexpedient in the meantime to make such an appointment. The remit bearing on the status of retired ministers was also considered, when the Presbytery agreed to recommend the re-enactment of the old law.

Mr. Alexander Nicol, a member of Owen Sound congregation, made application to be received as a candidate for the ministry. The following members, Messrs. Stewart, convener, J. Cameron, R. Dewar, and A. McLennan, were appointed a committee to confer with him and report at an adjourned meeting to be held in Division Street Church, Owen Sound, on the 2nd Tuesday of May, at 2 p.m. The Presbytery agreed to hold its next regular meeting in Division Street Church, Owen Sound, on 1st Tuesday of July next, at 10 a.m.

D. J. McINNIS, *Pres. Clerk.*

**PRESBYTERY OF BRUCE.**—This Presbytery met on the 25th of February, and held a special meeting on the 18th March. We have not space, at the late period of receiving the minutes, for any lengthened notice of the meetings. We note some of the principal matters transacted.

A Committee was appointed to draft a memorial to be submitted to the General Assembly, anent the appointment of the Assembly's standing committees, to be reported at the next meeting. Commissioners were appointed to the Assembly, viz.:—Ministers, Messrs. Fraser and Ferguson by rotation, and Messrs. Cameron and Straith by ballot; Elders, Messrs. J. Gordon, J. Lumsden, J. J. Patterson, and W. McBride. A Committee was appointed to prepare a memorial with reference to the Synodical connection of the Presbytery. An overture, moved by Mr. D. Wardrope, and seconded by Mr. Forbes, having for its object the merging of the two Colleges into one, to be located at Montreal, for certain reasons which were given, was, on a vote, deferred to next meeting of Presbytery. At the Special Meeting on the 18th, calls were sustained as follows, viz.: from Culross, in favor of Rev. P. Currie, and from Port Elgin and Dunblane, in favor of Rev. D. G. McKay.

## Correspondence.

### PROPOSED AFRICAN PRESBYTERIAN CHURCH.

(To the Editor of the C. P. Record.)

There is considerable discussion in the Southern Presbyterian Church at present about the subject of having a separate African Presbyterian Church. In one of the Presbyteries, a number of coloured people feeling their own ministry to be insufficient, applied to that body for organization into a regular congregation of the Presbyterian Church. This petition the Presbytery declined, fearing that its internal harmony and peace would be in danger if they allowed coloured elders to sit in their Presbyteries and Synods, and have a voice in matters of Church government.

This decision, however, not meeting with universal approbation, the subject was brought up for discussion before the Synod of South Carolina,

of which the above Presbytery formed part. Here three resolutions were adopted regarding this important matter. The first recommended and urged both the clergy and laity to use every right endeavour in giving a religious education to the negro. The second favoured the idea of a separate African Presbyterian Church.

Our pastors were to assist in the organization of their Churches, and, as far as practicable, provide them with the preached Word until God, in his providence, should raise up fit and proper pastors of their own colour.

The third advocated unity of action throughout the Church, and over-ruled the General Assembly to reconsider its plan, which was that organized coloured Churches should never claim seats for their elders or deacons in Presbyteries or Synods.

Another Presbytery (that of Central Mississippi), passed three resolutions also. The first urged the evangelization of the people as much as possible. The second recommended the organization of Presbyterian Churches amongst them, and the third advocated the assistance of our ministers until they could have competent pastors of their own. We have Scotch, English, Irish, French, Dutch, and American Presbyterian Churches, and this one now proposed would only be an addition to the list. Favourable as this plan seems to be, there are two difficulties that present themselves as barriers to its success. The first, setting the Assembly's plan aside for reconsideration, is that coloured elders and deacons would have equal power and influence with the white in Presbyteries and Synods, and if their numbers increased so as to become a majority, then their presence might be to the hurt of the Church. This has been considered and disposed of, on the ground that whilst both elements remain united, this inconvenience must be submitted to. The second difficulty seems to be of more importance, being the education of African candidates for the ministry, who shall be the ministers of the future African Presbyterian Church. The coloured student cannot be received yet into the Southern Colleges and Seminaries. It is feared that a Northern training would embitter their minds against the South, and to send them abroad would incur considerable expense. The Canadian University and Theological Colleges are spoken of together with those of Scotland, as being places where a thorough training might be had, and at the same time where the student would have that respect shown him due to his character, position, and aspirations.

As a feebler and less independent race the whites feel in duty bound to do all in their power to educate and elevate them, and this scheme, now being discussed, would be of great gain if successfully accomplished.

The coloured pastor is certainly more suitable to the negro than the white, on the principle that like draws to like; and he would, without doubt, aid more in raising them from their ignorance and depravity than of a different nationality. May God, in his providence, hasten the time when the African can stand side by side with the American in secular and sacred knowledge.

T. T. J., *Columbia, S.C.*

## MONEYS RECEIVED UP TO 22nd MARCH, 1873.

| HOME MISSION.                      |         | Paris, River Street.....             |         |
|------------------------------------|---------|--------------------------------------|---------|
| Osgoode .....                      | \$40 00 | do. do. Sabbath School.....          | \$70 00 |
| Pakenham .....                     | 21 00   | Glenallan & Hollin .....             | 8 00    |
| Kinburn .....                      | 15 60   | Warrensville & Francestown .....     | 5 00    |
| Fitzroy Harbor .....               | 10 00   | Nissouri, South & North .....        | 71 00   |
| Stewartville .....                 | 5 35    | Stayner & Sunnidale .....            | 25 00   |
| White Lake .....                   | 5 50    | Orangeville .....                    | 35 00   |
| Burnstown .....                    | 6 30    | Lingwick .....                       | 10 00   |
| { Douglas .....                    | 5 00    | Calquhoun Settlement .....           | 4 00    |
| { Admaston .....                   | 6 50    | Wellington Square .....              | 30 00   |
| Castleford .....                   | 7 00    | Brockville .....                     | 40 00   |
| Belmont .....                      | 9 10    | Toronto, Bay Street .....            | 56 10   |
| Dunbarton and Canton .....         | 31 15   | do. do. S. School .....              | 146 57  |
| Norwood .....                      | 20 00   | Georgetown & Limehouse .....         | 43 58   |
| Cranbrook, Knox Ch. ....           | 10 25   | Lancaster .....                      | 37 00   |
| Brantford, Zion Ch. ....           | 80 00   | West Brant .....                     | 20 00   |
| East Kinloss .....                 | 15 80   | Elma Centre & Monckton .....         | 8 50    |
| Pembroke .....                     | 102 63  | Princeton, Young's Ch. ....          | 12 00   |
| do. Sabbath School .....           | 24 37   | Prince Albert .....                  | 15 00   |
| { Cheltenham .....                 | 23 68   | Port Perry .....                     | 10 00   |
| { Mount Pleasant .....             | 30 37   | Ottawa, Bank Street .....            | 9 00    |
| { Vaughan .....                    | 28 00   | Weston .....                         | 112 00  |
| { Albion .....                     | 16 00   | Prescott .....                       | 6 66    |
| Eramosa, 1st .....                 | 30 00   | Mount Pleasant .....                 | 29 00   |
| Richmond Hill & Thornhill .....    | 50 00   | Sarnia, St. Andrew's Ch. ....        | 6 40    |
| { Binbrook .....                   | 30 00   | Chatham, Adelaide Street .....       | 55 00   |
| { Caistor and Saltfleet .....      | 14 24   | { Ancaster, East .....               | 80 72   |
| North Gower and Gloucester .....   | 20 00   | { do. West .....                     | 3 45    |
| Owen Sound, Division St. S.S. .... | 6 00    | Guelph 1st, Sabbath School .....     | 4 68    |
| Orillia, additional .....          | 1 00    | West Gwillimbury, 2nd .....          | 7 50    |
| Port Hope Sabbath School .....     | 20 00   | Lobo, additional .....               | 15 00   |
| Tiverton .....                     | 25 00   | Dorchester Station, additional ..... | 4 66    |
| Ramsay .....                       | 20 75   | Ekfrid .....                         | 6 00    |
| Bluevale .....                     | 22 75   | Wallacetown .....                    | 6 57    |
| Carlingford .....                  | 11 00   | Mosa, additional .....               | 6 50    |
| Drumbo .....                       | 20 00   | Brooke .....                         | 15 07   |
| Oshawa .....                       | 35 00   | Euphemia .....                       | 2 50    |
| Clinton .....                      | 100 00  | Napier .....                         | 2 00    |
| Coldsprings .....                  | 83 25   | A. G. Thomson, W. McGillivray .....  | 11 25   |
| Minto .....                        | 12 00   | A. Wellwisher, N. Sherbrooke .....   | 4 00    |
| St. Catherine's .....              | 100 00  | Saint Helen's, additional .....      | 10 00   |
| Montreal, Cote St. Ch. ....        | 500 00  | { Ashfield .....                     | 23 00   |
| { Lefroy .....                     | 27 00   | { Huron .....                        | 6 00    |
| { Central .....                    | 20 00   | { Blyth .....                        | 5 45    |
| { Craigvale .....                  | 10 00   | { Belgrave .....                     | 36 55   |
| Elora, Knox Ch. ....               | 36 37   | Kingston, Brock Street .....         | 30 00   |
| Cannington, additional .....       | 2 00    | do. do. S. S. ....                   | 65 00   |
| Beaverton .....                    | 56 79   | McKay's Station East Zorra .....     | 8 00    |
| York Mills .....                   | 30 00   | Burns' Church, do. ....              | 3 25    |
| Davenport Sabbath School .....     | 17 00   | Kenyon .....                         | 18 85   |
| Maidstone, St. Andrew's Ch. ....   | 18 00   | Toronto, East Church S. S. ....      | 10 00   |
| Derry, West .....                  | 2 40    | Bothwell .....                       | 40 00   |
| { Chingacousey, 1st .....          | 15 00   | Harwich .....                        | 100 00  |
| { Claude, 2nd .....                | 30 50   |                                      | 72 00   |

| KNOX COLLEGE.                  |        | Dalhousie Mills.....               | 7 25   |
|--------------------------------|--------|------------------------------------|--------|
| Cranbrook, Knox Church .....   | \$6 75 | { Wick .....                       | 17 00  |
| Brantford, Zion Church .....   | 75 00  | { Greenbank .....                  | 7 00   |
| East Kinloss .....             | 15 20  | Kintyre .....                      | 10 05  |
| { Cheltenham .....             | 11 00  | Dunbarton & Canton S.S., Sask'n .. | 20 00  |
| { Mount Pleasant.....          | 11 00  | Cranbrook, Knox Church .....       | 6 25   |
| { Vaughan .....                | 16 94  | Brantford, Zion Church, add ..     | 13 50  |
| { Albion .....                 | 8 40   | West Gwillimbury, 1st, add....     | 1 00   |
| Eramosa, 1st .....             | 15 00  | East Kinloss .....                 | 10 00  |
| Ayr, Knox Church .....         | 46 55  | Pembroke .....                     | 20 00  |
| Richmond Hill & Thornhill..... | 25 00  | { Cheltenham .....                 | 8 00   |
| Caistor .....                  | 6 39   | { Mount Pleasant .....             | 7 00   |
| Tiverton.....                  | 15 00  | { Vaughan .....                    | 12 00  |
| Bluevale.....                  | 9 75   | { Albion .....                     | 8 00   |
| Carlingford .....              | 7 14   | Eramosa, 1st .....                 | 25 00  |
| Drumbo .....                   | 22 00  | Norval and Union Church.....       | 45 05  |
| Clinton .....                  | 40 00  | Richmond Hill & Thornhill....      | 15 00  |
| Coldsprings.....               | 32 50  | Owen Sound, Division Street....    | 29 00  |
| Minto .....                    | 5 00   | do. Division St. S.S. ....         | 4 00   |
| Saint Catherine's .....        | 50 00  | { Binbrook .....                   | 20 00  |
| { Lefroy.....                  | 17 50  | { Caistor .....                    | 5 00   |
| { Central .....                | 15 00  | Port Hope .....                    | 25 00  |
| { Craigvale .....              | 8 00   | Tiverton.....                      | 10 00  |
| Elora, Knox Ch. ....           | 29 00  | Ramsay .....                       | 5 25   |
| Yorkmills .....                | 6 00   | Port Hope Sabbath School .....     | 5 00   |
| Verulam & Bebeaygeon .....     | 9 00   | Bluevale.....                      | 5 50   |
| Chinguacousy, 1st .....        | 8 50   | Carlingford .....                  | 7 00   |
| Mono Centre .....              | 2 00   | Drumbo .....                       | 15 00  |
| Paris, River Street .....      | 10 00  | Oshawa .....                       | 26 00  |
| Glenallan & Hollin .....       | 40 00  | Clinton .....                      | 40 00  |
| Nissouri, South & North .....  | 20 00  | Coldsprings.....                   | 22 00  |
| Orangeville .....              | 5 00   | Minto .....                        | 6 00   |
| Wellington Square .....        | 41 00  | St. Catherine's .....              | 35 00  |
| Toronto, Bay Street .....      | 140 00 | St. Catherine's Sabbath School.    | 29 00  |
| Beverley.....                  | 11 00  | do. do. China.....                 | 20 00  |
| Elma Centre & Monckton ..      | 12 40  | Montreal, Cote St. Church.....     | 200 00 |
| Princeton, Young's Ch. ....    | 18 00  | { Lefroy.....                      | 8 00   |
| North Brant .....              | 6 00   | { Central .....                    | 10 00  |
| Prince Albert .....            | 6 00   | { Craigvale .....                  | 8 00   |
| Port Perry.....                | 5 00   | Elora, Knox Church.....            | 50 00  |
| Weston .....                   | 6 68   | do. do. S. S., China..             | 4 49   |
| West Gwillimbury, 2nd .....    | 9 40   | St. Andrew's .....                 | 15 00  |
| North Caradoc .....            | 5 73   | Cannington .....                   | 20 00  |
| Lobo, additional .....         | 7 40   | Yorkmills .....                    | 6 10   |
| Saint Helen's.....             | 20 00  | Maidstone, St. Andrew's.....       | 9 10   |
| { Blyth .....                  | 17 80  | Derry West .....                   | 2 25   |
| { Belgrave.....                | 21 49  | Paris, River Street .....          | 35 00  |
| { McKay's Station, E. Zorra .. | 3 25   | do. do. S. S. ....                 | 8 00   |
| { Burn's Church, do. ....      | 10 90  | Glenallan & Hollin .....           | 46 75  |
| Port Dalhousie .....           | 5 25   | do. do. S. School....              | 3 25   |
| Hespeler.....                  | 2 50   | do. Col. by Christina McLeod ..    | 5 00   |
| Beaverton .....                | 55 50  | do. & Hollin, Sask'n. ....         | 10 00  |
|                                |        | Orangeville .....                  | 5 00   |
|                                |        | Warrensville & Francistown ..      | 71 00  |
|                                |        | Nissouri, South & North.....       | 15 00  |
|                                |        | Stayner and Sunnidale.....         | 10 00  |
|                                |        | Colquhoun Settlement.....          | 12 00  |
|                                |        | Wellington Square .....            | 16 00  |

## FOREIGN MISSIONS.

|                               |         |
|-------------------------------|---------|
| Walkerton S. School, China .. | \$10 00 |
| { Boston Church .....         | 13 10   |
| { Milton, Knox Church .....   | 12 05   |

|                                  |        |                                 |        |
|----------------------------------|--------|---------------------------------|--------|
| Brockville .....                 | 14 25  | Toronto, Bay Street .....       | 25 00  |
| do. S. School, Sask'n ..         | 26 00  | West Brant .....                | 2 00   |
| do. do. China.....               | 26 00  | Princeton, Young's Church ..    | 4 00   |
| W., Toronto, thank-offering...   | 12 00  | Prince Albert .....             | 5 65   |
| Lancaster .....                  | 2 00   | Port Perry.....                 | 1 00   |
| West Brant.....                  | 5 00   | Ottawa, Bank Street .....       | 29 00  |
| Princeton, Young's Church ..     | 10 00  | Peterboro' col by Miss C. Dick- |        |
| Prince Albert .....              | 10 00  | son and Miss'A. Hamilton ..     | 30 00  |
| Port Perry.....                  | 9 00   | North Canadoc .....             | 3 00   |
| Ottawa, Bank Street .....        | 112 00 | Mosa .. .. .                    | 12 00  |
| Fitzroy Harbor .....             | 12 00  | Blyth.....                      | 6 54   |
| Weston .....                     | 6 66   | Belgrave.....                   | 12 49  |
| Friend, Sask'n .....             | 48 00  | Hespeler .....                  | 1 50   |
| Montreal, Nazareth Miss. S.S.,   |        | Beaverton .....                 | 11 01  |
| China .....                      | 10 00  |                                 |        |
| do. do. do. Sask'n.              | 10 00  |                                 |        |
| Chippawa .....                   | 1 00   | ASSEMBLY FUND.                  |        |
| Tilbury, East.....               | 10 25  | Osgoode .....                   | 85 00  |
| Egmondville .....                | 9 00   | Cranbrook, Knox Church .....    | 2 25   |
| Chatham, Adelaide Street ..      | 25 00  | Thamesville .....               | 3 00   |
| Ancaster, West .....             | 1 93   | Tiverton .....                  | 5 00   |
| Dorchester Station, add. ....    | 5 27   | Drumbo .....                    | 4 00   |
| St. Helen's.....                 | 13 55  | Coldsprings .....               | 5 00   |
| Blyth .....                      | 17 60  | St. Catherine's .....           | 10 00  |
| Belgrave.....                    | 12 11  | Montreal, Cote St. Church ..... | 40 00  |
| Kingston, Brook St. ....         | 15 00  | { Lefroy .....                  | 5 00   |
| St. Helen's S. School, Sask'n .. | 2 00   | { Central .....                 | 1 00   |
| Burns' Church, East Zorra ..     | 5 75   | { Craigvale .....               | 4 50   |
| Hespeler.....                    | 3 00   | Paris, River Street .....       | 10 00  |
| Moore, Burns' Church .....       | 21 12  | Glenallan & Hollin .....        | 1 00   |
| Beaverton .....                  | 54 63  | Orangeville .....               | 4 00   |
| Toronto, East Church S. S. ....  | 15 57  | Colquhoun Settlement .....      | 4 00   |
|                                  |        | Brockville .....                | 11 00  |
|                                  |        | Lancaster .....                 | 2 00   |
| KANKAKEE MISSION.                |        | Princeton, Young's Church ..... | 3 50   |
| Osgoode .....                    | 510 60 | Ottawa, Bank Street .....       | 18 17  |
| Cranbrook, Knox Church.....      | 3 50   | Ancaster, East .....            | 1 94   |
| Thamesville.....                 | 6 12   | Hespeler.....                   | 2 00   |
| Botany.....                      | 2 70   |                                 |        |
| Reserve .....                    | 1 18   | WIDOWS' FUND.                   |        |
| { Vaughan .....                  | 5 00   | Osgoode .....                   | 85 00  |
| { Albion .....                   | 1 00   | Cranbrook, Knox Church .....    | 2 00   |
| { Binbrook .....                 | 15 36  | Pembroke .....                  | 15 00  |
| { Caistor .....                  | 3 00   | Caistor .....                   | 3 06   |
| North Gower & Gloucester ..      | 10 00  | Tiverton.....                   | 8 00   |
| Drumbo .....                     | 5 00   | Drumbo .....                    | 5 00   |
| Oshawa .....                     | 15 00  | Coldsprings .....               | 6 00   |
| Coldsprings .....                | 9 00   | St. Catherine's .....           | 20 00  |
| Minto.....                       | 3 00   | Montreal, Cote St. Church ..    | 100 00 |
| Montreal, Cote St. Church .....  | 30 00  | { Lefroy .....                  | 5 00   |
| Elora, Knox Church .....         | 10 00  | { Central .....                 | 5 00   |
| St. Andrew's.....                | 5 00   | { Craigvale .....               | 5 00   |
| Paris, River Street .....        | 10 00  | Elora, Knox Church .....        | 16 00  |
| Glenallan & Hollin .....         | 10 00  | Paris, River Street .....       | 10 00  |
| Nissouri, North & South .....    | 8 00   | Orangeville .....               | 4 00   |
| Orangeville .....                | 4 00   | Glenallan & Hollin .....        | 8 00   |
| Colquhoun Settlement.....        | 5 00   | Brockville .....                | 45 50  |
| Brockville .....                 | 11 50  | Lancaster .....                 | 2 00   |

|                                |       |                                |       |
|--------------------------------|-------|--------------------------------|-------|
| West Brant .....               | 5 00  | Colquhoun Settlement .....     | 5 00  |
| Princeton, Young's Church..... | 4 00  | Brockville .....               | 23 75 |
| Ottawa, Bank Street.....       | 30 00 | Toronto, Bay Street .....      | 30 00 |
| Colquhoun Settlement.....      | 5 00  | West Brant .....               | 2 00  |
| Dorchester Station .....       | 3 00  | Princeton, Young's Church..... | 3 00  |
| { Blyth .....                  | 9 03  | Ottawa, Bank Street.....       | 30 00 |
| { Belgrave.....                | 8 79  | Ekfrid.....                    | 9 50  |
| Port Dalhousie .....           | 5 25  | Nairn Church .....             | 5 40  |
| { Cheltenham, A. & I. M. Fund  | 5 50  | Blyth.....                     | 5 53  |
| { Mount Pleasant do. do.       | 6 50  | Belgrave.....                  | 7 54  |
| Minto do. do.                  | 3 00  | Hesperer.....                  | 2 00  |

With rates from Rev. Jas. Malcolm, Rev. G. McLennan, Rev. J. Paterson, Rev. Jas. Whyte, Rev. Wm. Burns, Rev. W. A. McKay, Rev. J. McTavish, Rev. G. Craw, Rev. J. Anderson, Rev. J. P. Baikie, Rev. W. Richardson, Rev. H. Sinclair, \$10; Rev. J. G. Murray, Rev. H. Gordon, Rev. J. McRobie, Rev. R. Monteath.

## FRENCH EVANGELIZATION.

|                                 |         |
|---------------------------------|---------|
| Osgoode .....                   | \$25 00 |
| James Fife, Senr., Westwood..   | 0 40    |
| { Vaughan .....                 | 5 00    |
| { Albion .....                  | 4 00    |
| Richmond Hill & Thornhill ..... | 10 00   |
| { Binbrook .....                | 17 00   |
| { Caistor .....                 | 4 00    |
| Owen Sound, Div. St. S. S.....  | 2 00    |
| Port Hope Sabbath School .....  | 5 00    |
| Tiverton.....                   | 10 00   |
| Drumbo .....                    | 5 00    |
| Minto .....                     | 3 00    |
| { St. Catherine's .....         | 15 00   |
| { do. Sabbath School..          | 10 00   |
| { Lefroy .....                  | 5 00    |
| { Central .....                 | 5 00    |
| { Craigvale .....               | 5 00    |
| Elora, Knox Church.....         | 12 61   |
| St. Andrew's.....               | 8 00    |
| Cannington.....                 | 12 00   |
| Beaverton .....                 | 10 36   |
| Paris, River Street .....       | 25 00   |
| Orangeville .....               | 4 00    |

## MONTREAL COLLEGE.

|                                  |        |
|----------------------------------|--------|
| Colquhoun Settlement .....       | \$5 00 |
| Oshawa .....                     | 10 00  |
| North Gower and Gloucester...    | 20 00  |
| New Carlisle.....                | 7 00   |
| St. Mary's for Scholarship ..... | 40 00  |

## FRENCH CANADIAN MISSION.

|                         |        |
|-------------------------|--------|
| Coldsprings.....        | \$9 60 |
| Elora, Knox Church..... | 4 75   |
| Toronto, Bay St.....    | 13 00  |
| " " S. School.....      | 10 00  |
| Glenallan & Hollin..... | 6 00   |
| Launcester.....         | 2 00   |

## NOVA SCOTIA MISSIONS.

|                      |         |
|----------------------|---------|
| Toronto, Bay St..... | \$50 00 |
| " " S. School.....   | 25 00   |

## MANITOBA COLLEGE.

|                               |         |
|-------------------------------|---------|
| Montreal, Cote Street Ch..... | \$50 00 |
|-------------------------------|---------|

## SPAIN.

|                                |        |
|--------------------------------|--------|
| Elora, Knox Ch. S. School..... | \$5 12 |
|--------------------------------|--------|

## ITALY.

|                       |        |
|-----------------------|--------|
| Guelph, Ist. Ch. .... | \$7 50 |
|-----------------------|--------|

## MUSKOKA MISSION.

|                          |         |
|--------------------------|---------|
| Toronto, Bay Street..... | \$10 00 |
|--------------------------|---------|

## RECEIVED BY WARDEN KING, MONTREAL.

| ORDINARY REVENUE.              |          | SCHOLARSHIP FUND.              |          |
|--------------------------------|----------|--------------------------------|----------|
| Osgoode Congregation .....     | \$ 30 00 | St. John's Cong., Belleville.. | \$100 00 |
| Cote St. Church, Montreal....  | 350 00   | Hugh McLennan .....            | 50 00    |
| Vankleek Hill Congregation.... | 11 96    | David Morrice.....             | 60 00    |
| Russell Congregation.....      | 5 20     | St. Mary's .....               | 40 00    |
| East Gloucester Congregation.. | 4 80     |                                |          |
| Spencerville Congregation....  | 4 00     | BUILDING FUND.                 |          |
| Farnham Centre Congregation..  | 6 60     | Mrs. Wishart.....              | \$ 46 75 |
| Bank St. Church, Ottawa.....   | 100 00   | Arthur McMaster .....          | 100 00   |
|                                |          | Hugh McKay .....               | 250 00   |
| THEOLOGICAL CHAIR.             |          | James McKay.....               | 250 00   |
| Joseph McKay.....              | \$400 00 | D. A. McDougall....            | 100 00   |
| FRENCH EVANGELIZATION.         |          | BURSARY FUND.                  |          |
| Cote St. Church, Montreal .    | \$130 00 | W. C. Harris .....             | \$10 00  |
| Calvin Ch., Pembroke.....      | 15 00    | David Yuile .....              | 56 00    |

## KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY.

The following is a list of the receipts of the Knox College Student's Missionary Society, from Nov. 21st, 1872, up to the present time:

|   |        |
|---|--------|
| By St. John's Ward, Com. (Bal).....                   | \$1 20 |
| " Cash from Carlow & Mayo (Mission field).....        | 51 25  |
| " " Knox Ch. S. School, Galt, per, W. H. R.....       | 20 00  |
| " " Bruce Mines (Mission field), per, W. M. M.....    | 27 00  |
| " " Penetanguishene, &c .....                         | 273 37 |
| " " Additional by sale of books, &c.....              | 3 91   |
| " " Mr. McIntosh .....                                | 1 00   |
| " " Medonte Station, (collection).....                | 5 00   |
| " " Women's Chistian Association, Knox Ch., Galt..... | 24 00  |
| " " Proof Line, per, J. A. Carmichael.....            | 13 60  |
| " " Toronto Line, Markdale, per, S. Acheson.....      | 67 00  |
| " " East End Ch., S. School, per, A. Gilroy.....      | 6 00   |
| " " Sombra, per P. Nicol.....                         | 16 30  |
| " " A friend at Limehouse.....                        | 1 00   |
| " " North Hastings Mission field.....                 | 18 35  |
| " " Parry Sound Dist., per F. R. Beattie.....         | 13 60  |
| " " Kerneghan Sett. North Hastings.....               | 27 00  |
| " " Mr. Leslie, Georgetown, per J. Ratcliffe.....     | 4 00   |
| " " Tay & Medonte (Mission field).....                | 115 50 |
| " " Bruce Mines, per Wm. Martin.....                  | 3 21   |
| " " Sault Ste Marie & Korah Mission field.....        | 92 00  |
| " " Carlow & Mayo, (North Hastings) .....             | 16 50  |
| " " " Additional.....                                 | 10 50  |
| " " Port Carling, per A. McFarlane.....               | 2 00   |
| " " Duchess St., Mission Ch., per J. Bain.....        | 30 00  |
| " " Flos, per H. McKellar .....                       | 6 50   |
| " " Russell Sett., Tay & Medonte, (additional).....   | 5 00   |
| " " Doyle's Corners, N. Hastings .....                | 10 00  |
| " " Manitoulin Island Mission field.....              | 29 15  |

D. McKERACHER, *Treasurer.*

Knox College, March 21, 1873.



### STUDENTS' MISSIONARY SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL.

The following contributions for the Society should have been acknowledged in a previous number.

|  |         |
|--|---------|
| Collected by W. J. Dey, Montreal ..... | \$10 00 |
| “ “ R. Watt, La Guerre .....           | 15 00   |
| Petite Cote S. School .....            | 12 50   |
| Friend, Montreal .....                 | 10 00   |

### RECEIPTS FOR RECORD UP TO 21st MARCH.

G. D., Grahamsville, W. D., Dunbarton, W. McD., Linton, A. M., H. M., J. M. Ashworth, H. U., Stouffville, J. N., Almira, S. McC., D. McC., J. J., Nobleton, D. McC., Cayuga, J. T., Esq., Toronto, R. S., Balsover, J. McL., Rugby, W. L., Taunton, \$2; D. L. L., Napier; Rev. H. S., Lingwick, \$6.50; A. H., \$1.70; N. H., Bently, \$1.15; F. McL., Vankleekhill, \$5.60; Mrs. W. T., Cherrywood, D. L., Boston Church, \$5.60; Miss R., Kinnmore, \$1; A. D., Rev. J. W., Osgoode, D. C., River Raisin, \$1.80; Rev. J. H., St. Therese de Blainville, D. G., R. G., K. M., Islay, \$2; Mrs. F., Morrisburgh, J. P., Esq., Dunbarton, A. N., Scarboro', \$4.50; W. McL., Belleville, \$19.14; J. D., J. B., McDonalds Corners, Rev. R. L., Saint Helens, \$7; J. U., W. H., Mount Forest, J. F., Sr., Westwood, J. McK., Ailsa Craig, T. C., M. D., Lachute, Rev. J. P., Wingham, W. Y. Unionville, Rev. J. M., Cedarville, \$5.60; Rev. W. B., D. D. Speedside, \$2.75; M. M., Melancthon, \$2.48; R. B., Esq., Oakville, \$12.65; T. S., M. H., Brampton, C. C., Albion, Rev. M. B., Seaforth, \$14; J. F., Walton, \$1.10, W. M., West Winchester, J. R., Mildmay, \$5.60; J. G. B., Vernonville, \$6.50; W. S., Erie, J. G., Elmvale, Rev. G. C., G. I., J. B., J. J., Hillsdale, J. McG., Montreal, Mr. L. Derby, \$2; Rev. A. C., Clarke, \$15.20; R. M., Edmonton, \$1.25; D. S., J. A. B., Newmarket, W. P., Egmondville, M. L., M. L., J. L., Wingham, J. W. R., Vanneck, \$15; J. McE., \$1.25; D. McK., North Bruce \$1.25; J. M. E., Mountjoy, J. K., North Winchester, \$2.25; W. S. B., Wellington Square, \$5.60; A. M., Nottawa, \$1; E. I. B., Gresham, \$5.60; Rev. D. P., Saint Andrews, \$5.60; J. McN., J. G., D. C., A. C., J. C., J. G., P. M. M., Beaverton, A. E., Milton, T. McD., Mrs. A. G., W. M., Yorkmills, W. G., Whitby, Rev. J. P. B., St. Thomas, Mrs. A., Port Rowan, J. G., Yorkville, J. P., Miss K. P., W. R., Rochester, D. G., Linton, W. H., Lloydtown, Mr. McN., Toronto, W. W., Dunbarton, D. S., Hartman, W. C., Milton, W. Y., Paris, \$12; J. McL., Bowmanville, \$2; A. N., Stayner, \$1; Rev. W. C., Norwood, \$2.50; Rev. J. D., Richmondhill, \$5; J. K., Paisley, \$7.50; W. McM., Esq., Nissouri, \$2; W. R., Albion, W. G., Lafrum, J. T. S., Olinda, \$1.20; W. C., A. A., P. N., A. McK., Wellandport, Rev. R. R., Newry, \$5.60; Bank St., Ottawa, \$43; Rev. R. D., Malcolm, \$8.40; R. T. M., St. Justine de Newton, E. N., Bennis Corners, \$2; Rev. R. R., Collingwood, \$5.50; F. N., Fitzroy Harbor, Rev. J. M. B., Demorestville, J. H., Don, \$2.40; Rev. J. H., Prescott, \$5; W. S., Beamsville, Rev. R. C. M., Walkerton, \$3.50; Rev. H. J. M. D., Ottawa, R. McK., Cloverhill, \$10.76; J. Y., Esq., Rosemeach, A. B., Bradford, Mr. S., Mosley, A. M., Clinton, \$4.20; Rev. H. G. Gananoque, \$3; Rev. R. W., Ottawa, \$4.20; F. O., Tilbury East, W. J. D., Esq., King ton, \$17; J. F., Esq., Kingston, A. S., D. F., Odessa, J. G., D. C., C. McL., Beaverton, J. G. F., Williamstown, \$2.10; P. M. M., Martintown, \$2.35; J. C., Osgoode, \$1.50; D. Y., Renforth, Dr. G. O., Toronto, \$14.50; D. L., Esq., Toronto.