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THE
HOME & FOREIGN RECORD

OF THE .

CANADA PRESBYTERIAN CHURCH.

No. 1.

JANUARY, 1875.

Vol. XIV.

WATCH-WORD FOR THE NEW YEAR.

“ALWAYS ABOUNDING IN THE WORK OF THE LORD.” 1 Cor. xv. 58.

Come, labour on !
Who dares stand idle on the harvest plain,
While all around him waves the golden grain?
And to each servant does the Master say,
“Go work to-day.”

Come, labour on !
Claim the high calling angels cannot share,
To old and young the Gospel gladness bear ;
Redeem the time ; its hours too swiftly fly.
The night draws nigh.

Come, labour on !
The labourers are few, the field is wide,
New stations must be filled, and blanks supplied,
From voices distant far, or near at home,
The call is “Come !”

Come, labour on !
The enemy is watching night and day,
To sow the tares, and snatch the seed away ;
While we in sleep our duties have forgot,
He slumbereth not.

Come, labour on
Away with gloomy doubts and faithless fear !
No arm so weak but may do service here ;
By feeblest agents can our God fulfil
His righteous will.

Come, labour on !
No time for rest till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,—
“Servants well done !”

Come, labour on !
The toil is pleasant, the reward is sure,
Blessed are those who to the end endure ;
How full their joy, how deep their rest shall be,
O Lord with Thee !

Author of “Hymns from the Land of Luther.”

THE PAST YEAR.

We have passed another of the prominent way marks in our journey through life. We have left behind us the year 1874, and have entered on a new year. A short pause will not be unsuitable. A few thoughts at this season may be appropriate and useful, and help to deepen our humility, to stimulate our energy, to draw forth our gratitude, and increase our zeal and devotedness as a church and as individuals.

Another year has gone! Its opportunities are for ever beyond our reach—its record is closed forever. Whatever our state or position may be, must we not acknowledge that we have cause for humiliation in looking back on the past? Who can say that they have redeemed the precious days as they should have done, that they have availed themselves, as they should, of opportunities of doing good or of receiving good, that they have made the progress in the divine life that they ought to have made? Truly we are all unprofitable servants, and we must look, not to our own diligence, or fidelity, or obedience, but to the mercy of God in Christ, for acceptance with Him. May His grace stimulate our affections and energies, so that, with renewed and increased alacrity and zeal, we may set ourselves to the work assigned us, and run our Christian race. May we forget the things behind, and reach forth to the things before.

We have had not a little to call forth our gratitude. Not to speak of temporal mercies—though it becomes us to acknowledge God in them, and these during the year have been manifold and abundant—we have had, as a church, many tokens of the Lord's favour and goodness. We have to recognize His guiding and ever-ruling hand in the result of Union negotiations. Before the meeting of the Assembly in Ottawa, many were in anxiety and perplexity, lest painful alienations and divisions might take place. But these fears were averted, and matters brought to a harmonious issue, so that those who had previously taken the strongest ground in opposition to the Basis of Union, were enabled to acquiesce, or at any rate to offer only a mild and modified dissent from some parts of the Basis. We have to recognize the same goodness in guiding the proceedings which have subsequently taken place, and in bringing us to a position from which we can look forward with feelings of comfort and anticipations of most beautiful results to the Union, which we believe will be consummated in June next.

In other ways God's goodness has been very remarkably manifested. He has directed and guided us in the selection of an additional Missionary labourer for India, one who has left our borders carrying with him the interest and affection of all who knew him. He hath remarkably blessed him who has hitherto been labouring alone among the heathen. But above all God hath visited many parts of our church with gracious revivals of religion. The prayers of his servants and people have been heard, and not a few of our congregations have been visited and refreshed, the hearts of believers have been gladdened and revived, and many both of young and old have been gathered into the fold. In other congregations too, where as yet no special blessing has been experienced, there is an awakened state of feeling, a growing desire for more spiritual life, a looking for of something beyond the mere routine of outward duties. Religion is now the subject of conversation where but a short time ago it would have appeared to be out of place. For this changed state of things, which we trust points to something better in store for us, it becomes us to offer our grateful thanks to the God of all grace.

No doubt we have had drawbacks. We have had to mourn over the death of a most faithful and devoted Missionary, the Rev. James Nisbet, with his loved partner in life. Our Saskatchewan mission has been sorely tried. But it may be that these trials have been sent to lead us, in a higher degree than before, to cast it upon the care of God, and to seek his guidance and blessing in connection with it. We trust that we shall soon hear of the work being prosecuted there with increased energy and with still greater success.

We have referred to the death of Mr. Nisbet, our pioneer Missionary to the North-West. We have had to note the death and mourn over the loss of at least two other loved brethren, Rev. C. C. Stewart, M. A., of Owen Sound, and Rev. John Baird, of Port Stanley. The former was cut down in the very morning of life, although he had not lived or laboured in vain. He was a native of Nova Scotia, and a distinguished graduate of McGill College, Montreal, and alumnus of the Presbyterian College there. He was a young man of good mind, accurate scholarship, extensive reading, and thorough devotedness to the work of his Master. Much might have been expected from the labours of a young minister of his talents and piety. But in the providence of God he had an early call to his rest and reward. The other minister mentioned—Rev. John Baird—had been spared for a much longer period of service, and in various parts of the vineyard, in his native land as well as in Canada, had been privileged to preach the unsearchable riches of Christ. The call to him was one of startling suddenness. May it teach us anew the lesson that at such an hour as we think not the Lord may call us.

In other parts of the world God has been removing prominent men, to teach His Church and people that they are not to trust in Princes, nor in the sons of men. One of the most prominent standard-bearers removed during the past year was the Rev. Principal Fairbairn, of the Free Church College, Glasgow, a man whose extensive scholarship, and sound judgment, and elevated piety, made him loved and admired throughout all churches.

In our own more narrow and private circles, we have had our varying dispensations of mercy and judgment, our times of joy and of sorrow, of prosperity and adversity. The voice of joy and gladness has been heard in our dwellings, and it may be, the voice of Rachel weeping for her children. Happy is it for us, if, amidst all these varying dispensations, we have been enabled to recognize the love and wisdom, and faithfulness of our covenant God, and have been enabled to say, "I will bless the Lord at all times, His praise shall be continually in my mouth." Assuredly he doeth all things well, and causeth all things to work together for good to them that love Him.

KNOX COLLEGE ORDINARY FUND.

DEAR SIR,—I am instructed by the Board and management of Knox College, to set before the Church the claims of the College, and also the demands which will be made on the Ordinary Fund for the year 1874-5.

It is gratifying to state that there is a good attendance of students during the present session,—(there being twelve of the First year, twelve of the Second, and eight of the Third. The work of the first half of the session

has been accomplished in a satisfactory manner. The health of professors and students has been good, and the regularity of the attendance of students, and their diligence in study have been all that could be desired. The numbers stated above are, of course, exclusive of those attending classes in the Preparatory Department of the College, and in the University, with a view to the ministry.

It is gratifying also to state that the New College building is nearly completed. The work so far has been done, according to competent judges, in a most satisfactory manner. Its external appearance is as imposing as that of any educational institution in the city; and its internal arrangements are such as will make it both attractive and comfortable to students. When the grounds are properly laid out and fenced, the College will be a credit to the Presbyterian Church in Ontario.

The Board will feel grateful to contributors to the Building Fund, if they will pay their instalments as they become due, and thus diminish as much and as speedily as possible the interest we are paying for large sums borrowed to meet engagements with contractors. It is hoped that the congregations which have not yet been visited, and which the Rev. R. H. Warden is at present canvassing, by appointment of the Board, will contribute as liberally as the others, and thus enable us to enter the College free from debt, or at least with subscriptions sufficient to clear the debt off in a short and definite time.

The demands on the Ordinary Fund this year will be the following: Salaries of Professors and Tutors, with part of Dr. Willis' retiring allowance, and part of the salary of the teacher of Elocution, \$8,575; incidental expenses, such as, library, printing, insurance, fuel, light, allowance to Mr. Gunn, &c., \$1,370; debt on Ordinary Fund for last year, \$1,800. Total amount, \$11,745.

It will be readily seen that this unusually large demand for current expenses is due to the deficiency of \$1,800 last year, and to the addition of \$1,700 per annum to Professors' salaries. For the debt no apology need be offered. As to the increase in the salaries, it is proper to say that it was made by the Assembly of 1874, with due deliberation and prudence, and when it could no longer be delayed. The Assembly of 1873 discussed the matter, and appointed a large and influential committee of twenty-one members to consider it fully during the year. They unanimously reported their opinion that it is the duty of the Church to make provision for the more comfortable support of the Professors in the Theological Colleges, in view of the increasing cost of living in the two principal cities in Ontario and Quebec, and in view of the fact that their present salaries are confessedly inadequate. The College Board—one of the largest standing committees of the Church—acting independently of the Committee referred to, unanimously recommended that the salaries of the Professors be increased. The mind of the Church on this matter having thus been fully ascertained, and the increase promised in good faith, and expected, it is our duty to fulfil our engagement. A little additional effort is all that is needed to accomplish this; and this effort, we feel confident, will be made, especially by those who have hitherto sustained the College most liberally and generously, and who have never been known to complain or to feel burdened. It is to be hoped that this College, situated in the very centre of Presbyterian activity and influence in British America, will soon enter on a new era of prosperity and usefulness, and will continue to send forth increasingly large numbers of talented, educated and devoted ministers to meet the requirements of a rapidly extending Church, and to carry the Gospel

westward with the tide of immigration, and to heathen lands still more distant. It will be poor and short-sighted policy to cripple the College for want of resources at this most interesting juncture.

I am yours very truly,

JOHN J. A. PROUDFOOT,

LONDON, Dec. 23rd, 1874.

Chairman of College Board.

MESSRS. MOODY AND SANKEY IN DUBLIN.

REMARKABLE CONVENTION OF MINISTERS.

The visit of Messrs. Moody and Sankey to Dublin, has been productive of very remarkable results. The meetings were crowded and the deepest impression was produced on those who were present. Very many were brought to a saving knowledge of the truth, while Christians were greatly refreshed and strengthened.

The most remarkable meeting was a general convention of ministers of the Gospel in Ireland, held in the Exhibition Palace, on Tuesday, 24th November. About a thousand seats were reserved for ministers, and throughout the day they were almost exclusively occupied by ministers. They were of all churches, including the Right Reverend the Bishop of Kilmore, with many of the ministers of the Episcopal Church, many of the Presbyterian Church, and representatives of all the Evangelical Churches. Mr. Moody presided. Various subjects were considered, but the chief topics discussed were:—"How to reach the Masses?" and "What can be done to promote the Lord's work in Ireland?" Prayer and praise were frequently offered up.

Perhaps the following remarks from the Belfast *Witness* will give the best idea of the meeting:—"This is a day the like of which has never been seen in Ireland," said one of the speakers in the Dublin Exhibition Palace on Tuesday. The words were no more than the truth. Ireland has had Synods, General Assemblies, Conventions and Conferences, numerous and excellent, but it is no reflection on any of them to say that in many respects this surpassed them all. It was the Convention of no Church, but of clergymen of all Churches, met in the interest of no Church, but to consult how best the one true Church might be advanced in the country. Somewhere about a thousand seats were reserved for the clergymen who attended, and the greater number of these were occupied during the day by ministers from all parts of Ireland, from Cork to Coleraine, while every part of the vast building, which can accommodate from twelve to fifteen thousand people, was occupied by an audience deeply interested in the proceedings, who sat patiently during the live-long day, from ten till the shades of night began to gather. It was a grand thing in a land where ecclesiastical strifes have raged so fiercely for ages, to see dignitaries of the Episcopal Church, Fellows of Trinity College, Presbyterian clergymen, rectors of the city and rural parishes, Methodist and Independent ministers, forgetting for the time the points on which they differed, only remembering the grand verities on which they were agreed, and in loving unity and earnestness deliberating how best the grand ideal might be realised—"Ireland for Christ, and Christ for Ireland." If there had been more such united action in the past, Romanists would not have been

able to sneer at our divisions as they do, nor would Ireland be in her present distracted condition. Let us hope we have reached a day in which the different Churches will rally at last under the banner which bears the motto—

UNUM SUMUS CORPUS IN CHRISTO.

For full details of the proceedings we must refer our readers to the copious reports which we give elsewhere, contenting ourselves with noticing one or two of their salient features. One of the most noticeable of these was the grand earnestness which prevailed. We have attended the meetings of many deliberative bodies, but in none have we seen anything like the same depth of feeling as on Tuesday. The hearts of all present were wonderfully stirred. Old ministers and young wept like children for very joy. At times so utterly overcome were they that they seemed scarce to know whether to weep or laugh, and tears and songs were curiously mingled till one was reminded of the scene at the rebuilding of the Temple, of which the sacred writer says—"They sang together by course in praising and giving thanks unto the Lord, because He is good, for His mercy endureth for ever towards Israel. But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people." It was so on Tuesday.

It was pleasant to hear the testimony borne on all hands to Mr Moody and his labours. Venerable clergymen were not ashamed to say that they themselves had greatly benefitted, and all were agreed as to the coming of a blessing to the city such as they had never seen nor expected to see. As to his theology, the Rev. Sydney Smith, D.D., an ex-F.T.C.D., carried the meeting with him when he declared that it was "the Theology of God's own Word, which he had long loved, and which he had been in the habit of associating with such names as Romaine and Matthias and Henry Irwin." Similar testimonies were borne all round.

A very profitably hour was spent in the discussion of the problem—"How to reach the masses." The Revs. Dr. Knox, H. M. Williamson, and J. S. MacIntosh, of this town, were among the ablest speakers on this *questio verata*. But the enthusiasm of the meeting reached its climax during the hour devoted to the consideration of the question—"What can be done to promote God's work in Ireland?" The Rev. W. Fleming Stevenson introduced this subject with an address of singular power, in which he set forth what was wanting on our part if the kingdom was to be won. When towards the end of his address he exclaimed in tones which rung over all the meeting—"Ireland can and shall be won for Christ," an electric thrill seemed to run through the whole multitude, which reached its height, when, at the conclusion of the address, Mr. Sankey, with his usual tact, started the hymn, "Hold the Fort." The whole vast audience rose as one man, and sung with a lusty energy which made the Palace ring again, tears running down many a cheek, and sobs choking the utterance of hundreds. A more stirring scene has seldom been witnessed.

We believe this Convention will be the means of vast good to the country. As the great assemblage left the Palace one said to another—"I have better hopes for Ireland to-day than I every had in my life." With us it is more than hope. It is conviction. Such a meeting cannot

be held in vain. The following short paragraph from the *Witness* shows the delightful spirit of union prevailing in some quarters:—

“Two neighbouring churches, one Episcopal and the other Presbyterian, whose ministers and members cordially sympathize and co-operate in this good work, lately agreed to hold a united prayer meeting every Sabbath at the close of the evening services. For some time this meeting was held alternately in the school-houses belonging to the two congregations, the Episcopal minister presiding in the Presbyterian school-room, and the Presbyterian minister in the Episcopal school-house. Latterly, however, the meetings became so large that the school-rooms could not contain them, and they had to be transferred to the churches; and so on Sabbath evening week the meeting was in the Presbyterian Church, the Episcopal minister presiding; and on Sabbath evening last it was held in the Episcopal Church, the Presbyterian minister presiding. This is as it ought to be, and we hope the example will be widely followed.”

Throughout Ireland the work is continuing to extend and deepen. On leaving Ireland the Evangelists from America proceeded to Manchester. They expect to be in London in March.

Missionary Intelligence.

CHINA—LETTER FROM REV. G. L. MACKAY.

FORMOSA, TAMSUI, October 1874.

MY DEAR MR. REID,—Again I draw on Mr. Matheson, London, for £108 3s. 6d. (one hundred and three pounds, three shillings and six pence,) This reminds me how time is fleeting away. It seems only a few days since I wrote last to him, and yet three months have actually passed away for ever. God make us faithful unto death; we have but a short time to do our work. About the middle of September I went to Ke-lung on the east side of the Island, and in the market place on the Island opposite, and in every hamlet, I proclaimed Christ and the Resurrection. During the week I remained, hundreds heard the gospel of Salvation. When there I visited Buddhist monks in a long dark cave under ground. The poor fellows seemed weary and sad. There being a dozen converts with me, so we spent an hour singing our beautiful hymns. The monks enjoyed it richly, and seemed revived in spirits. We made the old cavern ring with praises to the Lord, “Let earth resound His praise.” After telling the poor monks of a Saviour, and distributing the gospel amongst them, we left not without hope that light will shine upon their dark souls. Let us pray for them, and for the *whole* world. The Lord is still with us here—in the north—and is planting His Church more firmly than ever. On account of the Japanese expedition to the Island the Chinese hate “Barbarians” more than ever. I have been insulted, slandered and abused in many places; but what of that? In these things we glory. Yes, we glory in the Cross of Christ. I have no fear as regards the expedition. Let the body be lashed and the flesh rent in pieces, and by *God's grace* we will spread the name of Jesus until He bids us lay our armour down. “God is our refuge.”

I long for Dr. Fraser and his companion to help in spreading Jesus' name; we are sorely in need of help. The Lord comfort their hearts when leaving friends and home; the Lord keep them by the way for His name's sake. Kindest regards to all who pray for the heathen.

I am ever yours sincerely.

G. L. MACKAY.

P. S.—I will have a house all ready for Bro. Fraser.

MISSIONS OF FREE CHURCH OF SCOTLAND.

The *Free Church Record* for December says: "Mr. Dugald M'Kichan, a licentiate of the Presbytery of Glasgow, was appointed one of our missionaries at last meeting of the Foreign Missions Committee. Mr. M'Kichan was a highly distinguished student both at the University and the Theological Hall. He will shortly be ordained, and proceed to labour at Bombay. Mr. William Black, a student both of theology and medicine in Glasgow, was also recognized as in preparation for foreign missionary work. At the same meeting, Mr. John Ewen, now at South Shields, was appointed an evangelist in connection with the Santhal Mission. He will proceed to Bengal in a few weeks. We have reason to hope that we shall soon have the happiness of mentioning other appointments to the foreign field. In this connection we may remark that all the Presbyterian Churches of our country seem to have been cheered by the readiness of men to go 'far hence unto the Gentiles.' We especially congratulate our brethren in Ireland, who lately sorrowed exceedingly over the lack of foreign missionaries, but are now rejoicing over three—all possessed of very high qualifications—who have just been set apart for the Indian work. One of them, the Rev. John Hewitt, had a pastoral charge, which, at the call of the Committee, he at once relinquished. A lady is also to be sent out by the Association for the advancement of Female Education. This is their first agent, we believe; but no doubt she will soon be followed by others. Other British Churches are also gladdened by the willingness of men to go forth. We repeat what we have said before,—we are evidently entering on a new era in foreign missions. Thanks be to God!"

THE SANTHALS—EXPANDING WORK—BAPTISMS.—The Rev. A. Campbell, missionary among the Santals, says: "We are straitened very much for the want of funds to push on our work with. I look upon our hospital as a most particular branch of our mission work. It is now full of Santals—patients and their friends. The Santals have just lately begun to come in any numbers; previously we had mostly Hindus. Our hospital funds are all but exhausted. I may be able to pull through this month and a part of the next, but no more.

"I should like this cold season to go out on a preaching tour among the villages. I have spoken to Mr. Fyfe about it; but the money difficulty arose, as we require some camp furniture before we can undertake it with advantage.

"Mr. Fyfe or some one else is coming to Pachamba in a few days to baptise another of our young lads. The five previously baptised are Santals; this one is a Kol. Another lad, a Santhal, will, I expect, be baptised shortly.

"I see signs of an awakening among the Santhals in the villages around here. An incident came to my knowledge the other day which may interest you. When addressing Santhals, we generally tell them of the many conversions at the other missions, and thus get them to take some interest in it. A man who had visited some friends in the neighbourhood of Benegaria sought to verify our statements by inquiries on the spot, and has brought back to his native village strange accounts of the Santhals there forsaking the worship of *bongas* (demons) and adopting the Christian religion. One thing, I fancy, that strikes them more than all the rest is, that no great misfortune has befallen them who have been, in their opinion, so foolhardy as to reject the *bongas*. Their cattle have not been attacked by murrain; their crops show no sign of blight; and their children are not one whit less healthy or robust. All this is puzzling to men who have been taught from their infancy to dread the *bongas* even more than the Government; and they have resolved to send a deputation to Benegaria, after the rice has been cut, in order to make further inquiries. I shall do all I can to assist the deputation, by giving a letter of introduction to the missionaries, and pray for a favorable report when they return."

CALCUTTA.—Mr. McDonald baptised a young Hindu on the 20th ult.

NAGPORE.—Three more have been added to the membership of the Church at Kampti; one Sepoy and his wife, and the wife of another who was baptised some time ago.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

CHINA—WEI HIEN.—The December *Record* gives interesting information as to the work in China: "Our four missionaries in China are now all daily employed in making known Jesus Christ and His salvation to the people in their own difficult language. Dr. Williamson, besides constant preaching, is frequently plying the minds of the reading classes, through the periodical press, in the use of those mytic-looking characters, which represent not the spelling, but the symbols of Chinese words. Dr. Henderson, after some years of acquaintance with crowds of patients, some of them from great distances, is now able to speak to them not only of wounds and drugs, but of that soul medicine for spiritual health which he went to China primarily with the object of dispensing. Mr. Ross and Mr. Macintyre, at different points distant from each other, are both able to stand before crowds in the streets of large cities, such as Newchwang and Wei Hien, proclaiming the name and the merits of Jesus, unfolding his unsearchable riches, and saying, 'Ho, every one that thirsteth, come ye to the waters; come, buy wine and milk without money and without price.'

"Last month we set before our readers an interesting account of the labours of Mr. Ross. We now present a narration of those of Mr. Macintyre, who, having settled down in Wei Hien, after much and useful travel, in which he was acquiring a knowledge of the people as well as of their tongue, is now setting himself to more stated and concentrated work in that populous locality.

"Writing on 15th July, Mr. Macintyre says: You are to suppose that I am now permanently settled down to stated local work. Have I

wandered about too long? Have I lost or gained by my unsettled mode of life? These are questions I have often discussed; and, as you know, my last winter's movements were undertaken with some diffidence. At the very time I came to settle down in Wei Hien, Rev. H. Corbett was being chased out of Tseh Mi (some three days' journey from this). At Tsi Nan Foo everything was encouraging. I had the choice of several houses, and that in eligible situations for mission work. But Messrs. Macilvaine and Crossette, of the American Presbyterian Church, were then carrying on the work interrupted by Mr. Macilvaine's illness (in consequence of which he had to return to America in 1872), and it seemed hardly justifiable that I should settle down where the field was already so well possessed. Much could be said in favour of the occupation of Tsi Nan Foo, even though it should involve the temporary abandonment of Wei Hien. Yet I cannot but think that the existence of two, so to say, rival Protestant chapels over against the Roman Catholic cathedral there would not have had a favourable effect upon the Chinese. And then I feel very loath to give up Wei Hien.

"As regards the hope of *immediate* fruit, it is an uninviting field (I speak, of course, of my own impressions); yet it is undoubtedly a most interesting field of labour. Now that I am moderately furnished with the language, and beginning to feel, as it were, decently equal to the occasion, I am inclined to say the time is come for me to make this my home. To be sure I am very poorly off for house accommodation. Some are unwilling, some are afraid, to rent a private house to me. The name of 'chapel' is still a bugbear, and consequently all my work has to be done in the broiling sun, in a heat of which we have very rare instances at home. I am now living in hope. Mr. Corbett's case has turned out favourably. Thanks to the energy of the American Consul, the rioters at Tseh Mi have been severely punished; and proclamations are affixed on the very gates of Wei Hien forbidding the people to call us 'foreign devil,' or in any way to hinder us in our work. I am here without a teacher, have not a Christian near me, and have a mere youth for my servant; and yet I am now treated by all and sundry as an institution that has the stamp of law. It is amusing to see how children will rebuke children with an 'Oh, you must not say that; you must say "foreign teacher!"' Still, in a covert way, the objectionable epithet is very much in vogue; and those who passed through this place while Mr. Corbett's case was pending, declare that there are no lengths to which the people would not have gone if the case had been decided against us."

Mr. McIntyre gives interesting information as to his work in all its departments. Besides mere formal teaching, he often engages in conversations with the people, in the course of which he freely and boldly speaks of Jesus and the doctrines of his Gospel.

AFRICA—OLD CALABAR.—It is pleasing to find that old prejudices are being gradually broken down, although the work has been slow and the discouragements great. The Rev. H. Goldie, contrasting the present state of things with the past, mentions several of their old heathenish practices which have been given up. May they soon all disappear, and all be found walking in the light of the Gospel. Mr. Goldie says: "The heads of the country have laid aside the poison ordeal in the administration of justice. The people in the depth of their ignorance, not knowing God, did not recognize His hand in the visitation of sickness or death, but, 'living in malice and envy, hateful, and hating one another,' on such an occurrence attributed it to the malice of some one, wrought out

by the dreaded power of witchcraft or wizardry, and the individual on whom suspicion fixed itself, or whom the ju-ju man on being consulted accused, was subjected to the ordeal. The method of administering it was to pound the *esere*, a kind of bean, throw it into water, and make the accused drink it. If the stomach rejected the poisonous draught, he was acquitted; if not rejected, it was sure to issue in death, and the accused was held forever guilty. Many perished through this superstition; but now, even the appeal to the ordeal by individuals anxious to vindicate themselves from suspicion or charge of evil is discountenanced.

An effective breach is made in that most unnatural of their customs, infanticide. They are desirous of having a numerous offspring, and in his prayer which the patriarch of the town made on sacrificing the goat to Ekpo before the palaver-house to provide an Egbo feast, he supplicated that children might be given them, that their town might increase. The dark superstition which Satan had taught them led them in certain cases to destroy their infants, and the strongest feeling which God has implanted in the human breast, that of the love of the mother for her new-born babe, was turned by it into hatred and loathing. Children, rescued from the terrible doom to which this superstition devoted them, are now growing up amongst us; and though the crime, I am sorry to say, is still too often committed, it no longer has the force of a country custom, the observance of which must be maintained in its integrity.

The practice of human sacrifice for the dead, which ever filled the land with blood, has for several years been abolished. The immediate occurrence which, by Mr. Anderson's energetic action, seconded by our countrymen in the river secured this, took place at Duke Town. On the death of an individual of some note, a number of victims were slaughtered and buried with him, and others were penned up for slaughter. This information Mr. Anderson got from refugees who took shelter at the mission house; and asking the aid of our countrymen, which was heartily given, he charged the authorities of the town with their dead, and demanded that those shut up should be let go. The facts, as usual, were denied; but Mr. Anderson was sure of his information, and proposed that the grave should be examined in order to test the matter. They then confessed what had been done, liberated those in bonds, and after the heads of Duke and Creek Towns had consulted together, they resolved to accede to our constant remonstrances, and the remonstrances of our fellow-countrymen, official and otherwise, and with much ceremony proclaimed the abolition of the custom. We rejoiced in this happy issue to our efforts to bring to an end this custom of blood, which no longer pollutes our land.

Such changes, irrespective of the higher influences of the gospel, have passed over the native community, and in themselves amply repay the Home Church for all she has expended on Calabar. The gospel has much more to do amongst the tribes of intertropical Africa than among the semi-civilized Asiatic nations. Their customs of blood, for the most part a legacy of the slave trade, have to be extinguished; and the broken fragments of nations left by the devastations of that terrible scourge have to be united, their tribal antagonisms removed, and formed by the peace-making power of the truth into civilized commonwealths. This great work the gospel will gradually accomplish, and make a people of such as are no people. He states that around the older stations the Sabbath is as well observed as in most of the towns of Britain. There are now four native churches, with 100 converts.

MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

IRISH MISSION—DEATH OF REV. MICHAEL BRANNIGAN.—Many will be filled with sorrow when it is known that the Rev. Michael Brannigan; of Ballyglen, is dead. He died on 15th November, at his residence near Ballina.

Mr. Brannigan was brought up in connection with the Church of Rome. He sought and obtained employment from the Rev. Mr. Allan, when he was organizing Irish schools in the glens of Tyrone. The Irish Testament was the text book, and in teaching it to the class, his mind was interested in its truths, and the Holy Spirit opened his mind and heart to receive the gospel. By Mr. Allan's advice he studied for the ministry, and on finishing his studies, was sent by his fellow-students as their first missionary to Connaught. His labours were greatly blessed. Many were gathered together under him. Four or five congregations arose out of his labours, and over these faithful ministers were placed. He, himself, was ultimately stationed at Ballinglen, where a church, manse, and school-house were built, and the Western section of Mayo assigned to him as his special field. Here, too, he was eminently successful, in the midst of difficulties which would have discouraged most men. Now he rests from his labours.

INDIA—GOGO.—The Rev. Mr. Beatty, writing from Gogo, gives an account of the baptism of an entire Hindu family. He says:—"Last week I had the pleasure of baptizing an entire family. It consists of five persons, the father and mother and their three children. They are Marathas, and the servants of Captain H. L. Nutt, of Bhownugger. Fahira Ramji has had favourable views of Christianity for a long time, his father having been a baptised Christian, who died when his son was a mere boy, so that he grew up a heathen. Two years ago he met my colporteur, who spoke to me very favourably of him. Some time ago he sent his children to school in Bhownugger, and the high castes who compose its pupils said the boys must be low caste, and therefore impure, and their touch defiling. The school was soon emptied. He then expressed a wish to become a Christian, and at his master's request I sent over a Christian teacher who instructed them more fully in the knowledge of Christian truth. The husband, wife, and children were admitted into the Church last Tuesday, the 29th September, in the presence of a number of European and native Christians, and some non-Christians. They bear a high character, and Captain and Mrs. Nutt have taken a warm interest in their spiritual welfare, May they "adorn the doctrine of God our Saviour in all things.

DAMASCUS—JEWISH MISSION—GREAT AWAKENING.—The Rev. Mr. Wright, in a letter dated Damascus, 21st October, 1874, gives interesting particulars of the remarkable awakening in Damascus. He says: "Seldom have missionaries had such encouragements as we have had for the last few weeks, and at the same time shadows black enough have been passing over our families. Multitudes, as in apostolic times, have been flocking to hear the Gospel, and the angel of death has been hovering very near us, but we have still to sing of mercy. The fever, which has spread over the whole land and gleaned up many of our people, attacked our family about six weeks ago. Even at the worst we have had to bless God, for there were generally a few left to attend to the sick. All my family have had their turn except myself, and I trust the worst is

past. A few days ago things looked dismal enough, when those of us who were well were chained to the bedsides of those who were ill, and my two servants were both in bed, and no one to kindle a fire or bring food. Rushing out from the sick room I had an eager crowd waiting to hear the Gospel, which is the power of God.

"We often wrote you that the indirect influence of missions is much greater than the practical results which submitted to statistics would warrant one to suppose. We claim to teach the true Gospel, and for a long time numbers have conceded our assumption, and confessed that they had ceased to believe the doctrines of their Churches; but in their own Churches they have had interests which they would have impeiled by throwing in their lot with us. A dispute with the Greek Patriarch of Antioch gave them an opportunity of joining us, and on the 11th October, 1874, I preached to a crowded audience in our church. Forms were brought in from the school room and placed in the aisles, and all the standing room about the doors and windows was crowded. People were hanging about the windows of the school-rooms to get looking in. I preached from Luke v. 17, and I believe the power of the Lord was present. There is inspiration in a crowd, especially a crowd that you feel may never have another opportunity of hearing the blessed Gospel, and my American friends told me I preached as if it was my last chance. No doubt many came, like the Pharisees, to see what was being done for others; but all seemed arrested, and we felt that if they all went back to their Church they would not go back just as they came. In the evening the crowd was there again, not so great as in the morning, but still the full of our church, and Mr. Crawford preached the most perfect sermon I ever heard, for the occasion, from Heb. iv. 14-16. The crowd listened, as they must have listened in apostolic times, to the new and glorious Gospel. On Tuesday evening we had to remove our prayer-meeting into the church, which we lighted with our own lamps. I opened the proceedings. Selim Meshaka prayed, then I lectured, M. Hanna prayed, M. Abder gave a short address on freedom by the truth, and then the meeting was closed with prayer.

"Sunday last Mr. Crawford took the morning service and I the evening. The crowd was not so large, but was calm, resolute and earnest, and many had Bibles, and turned up the texts to which we referred. We preach the Gospel to them, and only attack their former errors when they come in the way; and we show them the Scripture's doctrine, and ask them calmly if they will obey God or man.

"On Monday night twelve of these men called in my house, and wrote themselves down as Protestants. Last night at the prayer-meeting forty more put down their names. There will be a sifting, and the motives of these people may not be very pure in joining us, but our duty is clear, as I pointed out to our new Waly. The Gospel is just for such as these, and it is our duty to teach them its doctrines. Nine of these men were imprisoned for meeting in our school-room. I had an interview with our new Waly, Assad Pasha. He declared that he did not imprison the men for becoming Protestants, but for holding a meeting which he commanded them not to hold. He added, that of all the Christian sects he preferred the Protestant; and this he also said on the following evening. He also released the men to the Italian Consul, a Catholic. Assad Pasha promises well. I think we shall get on better with him than with his fanatical predecessor. We must not forget, however, that the Gospel works not by human might nor power, but by the Spirit of the living God. We are

weak, and ignorant, and faithless here; but let our people of prayer and faith lift up holy hands for us at home, and the pleasure of the Lord shall prosper in our hands.—In haste, yours faithfully, WM. WRIGHT.

“P. S.—All last spring and early summer our people met in my parlour on Sunday evenings, chiefly to pray for the spread of the Gospel in this land. Is the movement an answer to our prayer. W. W.

MISSIONS OF THE ENGLISH PRESBYTERIAN CHURCH.

CHINA.—At Amoy the work prospers. The number of converts is not large, but the native congregation is in a good state. Two converts have been received into the church at Khiboey, and one at Chinchew.

The Rev. R. Gordon, of Amoy, who went north for his health, gives an interesting account of a visit to Newchwang, memorable as the place where Rev. W. C. Burns closed his labours and entered into his rest. He says:—

“Newchwang, as you can well understand, will ever possess a deep interest to every missionary of the English Presbyterian Church. Being within so reasonable a distance I could not deny myself the gratification of visiting the place memorable as having witnessed the closing labours of W. C. Burns, and where he now peacefully sleeps till the dawn of the Resurrection morn. Yesterday I preached to the little company of English worshippers in the small room where his voice during those last days of his life used to be heard.

“In the afternoon I visited the cemetery where his remains now lie. He was buried first in a small burying place near the river bank, but as the river was fast encroaching on the land in that quarter, and was likely soon to carry away that part of its banks, it was deemed by the foreign community expedient to secure another site for a cemetery. They were fortunate in being able to secure a fine large piece of ground in a safe and retired part of the settlement. Enclosed by a good wall, and with its walks all lined by young willow and poplar trees, and here and there some plots of flowers, it is really a very pretty, sweet spot.

“To this place the remains of Mr. Burns, and one or two others, were then transferred. Not a vestige of the former burying-ground can now be seen, the river having washed it all away. Its position was pointed out to me, but over it there now flows a current of some eighty feet in depth. In the present cemetery there are not as yet many graves. I counted some sixteen or seventeen stones, in addition to which there are graves of a good many children.

“The grave of Mr. Burns is in the south-east corner. It is prettily bordered by lilies and convolvulus, and overhung by a fine young willow tree. Standing by the grave of William Burns, and remembering his life of self-denial and earnest devotedness in the cause of his blessed Master, I felt myself anew called to follow in his footsteps, and looking up to the source whence Burns drew his strength and power, I prayed that something of his spirit might rest upon me.

“This afternoon, Dr. Watson, who attended Mr. Burns during these closing days of his earthly life, took me to see the small Chinese house which he occupied during his stay in Newchwang, and in which he died. It is situated at the farthest end of the Chinese town from where the foreign residents live—a distance I should say of nearly two miles from these. It stands in a small quiet street, off the main street, near, but yet out of, the busy thoroughfare. It is now again occupied by the Chinese.

and has undergone some slight alterations since the time of Mr. Burns' death. On the whole, however, it is still the same, and the doctor pointed out to me the small room—very small and very humble—in which the spirit of William Burns quitted this earthly scene to receive that blessed welcome to the mansions of eternal bliss,—'Well done good and faithful servant, enter thou into the joy of thy Lord.'

“THE HAKKAS, OR HIGHLANDERS OF SWATOW.

“The work has now reached such a stage that it is exceedingly desirable that one man at least should chiefly devote himself to these people. This does not imply that a new mission is being started, but that the growth and extension of the work in the Swatow region require the reinforcement of the staff here so as to do something towards overtaking all the nine districts of this department, as at first intended.

“The Hakkas and the Hoklos (*i. e.* those who speak the Swatow dialect) are so mixed along the marches that separate their territories that mission work among the latter cannot but be extended to the former. It has not been left to us to choose whether we shall work among the Hakkas or not. For years converts have been received from among them, and we see that the Master has called us to care for them.

“The difference in dialects makes the work more difficult, but is no reason why we should withdraw from it. It is rather a reason for an addition to our numbers, so that the difficulty may be lessened. We could not ask any others to take up the Hakka inquirers, and could we do otherwise than rejoice as one after another came to us, turning from idols to God? To have asked these men to go to the German missionaries in another department of this province, at a distance of two, three, or even four days' journey, was out of the question.

“While pleading for an addition to our number, I do not forget the wants and claims of other fields under our Church's care. At Singapore I would venture to urge that the first man found be sent there, and both Amoy and Formosa require reinforcement, so as to raise the staff at these places to something like an adequate equipment. But I simply state what the work here seems to me to need; and I am satisfied in leaving the whole settlement of the destination of the missionaries to the committee.

“The summer is now over, and it is cause for much thankfulness that we have been all brought through in peace. Mr. Duffus and I have been only one Sabbath in town together during all the summer, and though the journeys to and from the stations are often trying, yet by the good hand of our God upon us we have been able to go regularly to our country work. At last we have ordained elders; ten days ago I set apart to this office Lim Akee and Lim Aniam at Yamtsan. By-and-by we intend to ordain at three or four other stations, and thus do something in the way of organizing the Church in this region.”

THE GOSPEL IN MADAGASCAR.

The Missionary Board of the United Presbyterian Church, referring to the attacks of such as Professor Tyndall, on Christianity, says:

“There is a still more simple way of repelling such attacks on the first principles of natural and revealed religion. The existence of the Church on earth is a proof of the being, and a monument of the moral character, of God. Every true conversion to Christianity is an eternal answer to

any one who would throw doubt upon man's responsibility to a holy and supreme Lawgiver; and especially conversion on a large scale, as in the case of Madagascar, can be attested by facts, the argument becomes irresistible.

"We would ask skeptics, then, to look at the island we have just named. We do not repeat the narrative presented to our readers in February 1870. We simply remind them that upwards of half a century ago Christianity was introduced into the island by the London Missionary Society; that the missionaries found the people sunk in idolatry, and without a written language, and thus without a literature; that they taught the Malagasy men and women the truths of the gospel, reduced their language to writing, instructed some thousands of their children to read, and gave them the Scriptures in their own tongue. A few consistent converts to the Christian faith were formed into little churches; and in addition to the word of God, they were provided with the *Pilgrim's Progress*. In these circumstances a frightful persecution, instigated by a fanatical and wolfish queen, was directed against the poor Christian people. The missionaries were expelled. Persecution raged from 1835 to 1857. The profession of Christianity was treated as a capital offence, and a multitude which no man has ever yet numbered were put to death in the most cruel manner for their adherence to the truth. The Church of Madagascar seemed to those at a distance to disappear from the earth; but not a few succeeded in concealing themselves and their Bibles from their cruel foes. It is now ascertained that about seventy copies of the Scriptures were preserved; and these sacred deposits, carefully guarded, became fountains of comfort and life to the persecuted but faithful remnant. In this way the Church of Madagascar not only survived the persecution, which lasted about a quarter of a century, but, in spite of persecution, gained in numbers and spiritual strength.

"To these well-known facts we appeal as an evidence of the power and reality of Christian truth. We draw our conclusion that there must be truth in the religion which can sustain itself in such a struggle, and can come forth not deteriorated, but strengthened and expanded, out of such an ordeal. There are more recent facts, which it is impossible for us fully to state in this brief paper, which indeed would need a volume for their full development. The numbers which represented roughly the supposed state of matters about eighteen months ago were such as the following:—

European missionaries, - - -	30
Ordained native missionaries - - -	50
Christian workers, - - -	3,000
Church members, - - -	67,000
Adherents, - - -	28,000
Schools, - - -	570
Scholars, - - -	25,000
Contributions - - -	£2,000

"These numbers have been modified by more strict inquiry; but with every possible qualification, they more than justify the apostolic boast: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one who believeth."

TESTIMONY OF THE DEPUTATION.

"The Rev. Dr. Joseph Mullens has just returned from an official visit to Madagascar. In company with the Rev. J. Pillans, he went forth in

name of the London Missionary Society, of which he is the secretary, to explore the island, and to return with such an account of the state of the people as his observation would enable him to give. The deputies explored the island, went to its capital, visited its villages, crossed some of its solitudes, sailed down some of its rivers, penetrated where no European was residing, and into some places where a European face has scarcely ever been seen; and everywhere they found little churches and Christian pastors, the most of whom are natives. They found Bible-reading as well as preaching; they found psalm and hymn singing; they found children learning to read and learning to sing. In some cases they penetrated into remote regions, where native churches, under the pastorate of native teachers, had never been visited by an English missionary. They visited, for example, Mojanga, a place on the coast where Sir Bartle Frere, when passing through those seas on his noble anti-slavery cruise, landed, and found, (where but a little time before only savage islanders could have been seen) Christian society, a Christian church, and Christian worship. He found them observing the Sabbath and public Christian worship, and partaking of the Lord's Supper, with a decorum and propriety like what might have been seen in an evangelical church in London or in Edinburgh. Mr. Pillans says: 'Sir Bartle Frere has told you something of two churches in Mojanga, and of their young pastor. He fully deserves the honourable mention Sir Bartle makes of him. He is a true man, a diligent teacher, and most careful of the purity of the churches. The attendance—the *ordinary* attendance—in one of the churches is about 300, in the other 230. There are fifty six members in the two. They unite in the communion. They have six preachers and six deacons. There are sixty children in the school, of whom thirty can read well. About thirty adults can read. Six or seven Sakalavas attend worship; one was a member for a time, but went astray. In receiving members they follow the rule at the capital of two months' probation; then the case comes before the whole church. In a similar way, if a member goes astray, he is visited and counsel given him; if unrepentant, he is dealt with by the whole church. Rakotavao, the pastor at Mojanga, told us that he had occasion to visit all the twelve churches in the district in 1871, and he found schools in them all.'

In other districts the state of things is equally encouraging. It is calculated that a QUARTER OF A MILLION of people have been already outwardly gathered under the Christian standard.

General Religious Intelligence.

CHURCH FEDERATION.

There was recently held in New York a convention of delegates from the various sections of the Presbyterian Church in the United States and Canada, to consider and determine upon measures for the formation of a representative federation of the Churches, that hold to the Presbyterian faith. We regret to say that only one representative of the Presbyterians of Canada was present,—the Rev. T. McPherson, Moderator of the General Assembly of the Canada Presbyterian Church. At a meeting held in Dr. Ormiston's church, at which the Rev. Dr. Hall presided, the Rev. Dr.

McCosh explained the progress made in this matter, and read the resolutions which were adopted. They are as follows :

1. In the opinion of the Churches represented at this meeting, it is desirable to form a confederation of the Reformed churches holding to the Presbyterian system, in order to manifest the substantial unity of these churches, and to combine them in the accomplishment of the great work committed to them by the Head of the Church.

2. While furnishing to the Presbyterian churches a means of entering into closer fellowship with one another, this confederation is not meant to separate them in any way from other churches which hold by Christ, the Head, with which churches they will always be ready to co-operate.

3. This confederation does not propose to form or adopt a new Confession of Faith, but will require every church proposing to join it to submit its Creed, and will admit only the churches whose Creed is in conformity with the consensus of the Reformed churches.

4. It shall not interfere with the internal order and discipline of any church.

5. It shall hold, from time to time, a General Council, composed of representatives of all the churches constituting the confederation.

6. The representatives of this Council shall always consist of an equal number of ministers and elders.

7. The General Council shall take into consideration only such subjects as have been submitted to the Church by her great Head.

8. The General Council shall seek to guide public sentiment aright in various countries by papers read, by addresses delivered, by information collected for publication, by the exposition of sound scriptural principles and defences of the truth.

9. The decisions come to by this Council shall be laid before the several churches, and be entitled to receive from them a respectful, a prayerful, and careful consideration.

10. It will labour to promote the peace and harmony of the churches.

11. It will ever rejoice to support weak and struggling churches, which have to carry on their operations amid infidel and anti-Christian opposition.

12. It will defend, by all lawful means, those who, in any country, are persecuted for conscience sake.

13. It will serve to procure for the churches that freedom of government and of action which Christ has given to such of their inalienable privilege.

14. It will employ all moral means to distribute the mission work of the churches on the foreign field, so as to prevent missionary enterprises from interfering with or hindering each other; that missionaries be sent to every nation, and our Lord's command be fulfilled by the gospel being preached to every creature.

15. It will encourage the churches to combined efforts to provide for the religious wants of great cities and other destitute portions of the home field.

16. It will press upon all the churches the imperative duty of securing the adequate instruction of the young in Scriptures of the Old and New Testaments.

17. It will make every effort to protect the Sabbath as a divine institution, fitted to convey so many blessings, temporal and spiritual.

18. It will endeavour to combine the churches in their efforts to suppress intemperance, and the other great prevailing vices of the age, and generally to promote the moral improvement and elevation of mankind.

19. It will aim to foster among Christians systematic beneficence for the furtherance of Christian objects.

20. It will make systematic efforts to meet prevailing forms of infidelity all over the world.

21. It will seek to combine the Protestant Churches in opposing the errors and inroads of Romanism.

22. In order to organize the federation, a committee shall be appointed to correspond with the committees of the British churches, and with other churches throughout the world holding to the Presbyterian system. This committee, in correspondence with the committees of the British churches, shall call a preparatory meeting of the committees of all the churches joining in this confederation, to be held in London or elsewhere in 1875.

This preparatory meeting is expected to agree upon, and circulate in proof, a Constitution of the Confederation, to be held, if possible, in 1876. This preparatory meeting shall agree upon a provisional plan of representation—that is, upon the number of deputies to be sent by each church to the first general convention.

Addresses were made by Dr. Kerr, of the United Presbyterian Church, Dr. Peltz, of the Reformed Dutch Church, Dr. William Adams, of the Presbyterian Church, and Rev. Mr. McPherson, of Stratford, Ontario.

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. P. Wright has been called by the congregation of *Quebec*; the Rev. R. Thynne has been called by the congregation of *English Settlement and Proof Line*; the Rev. Mr. Baxter, of Dundee, Scotland, has been called by the congregation of *Stanley Street Church, Montreal*; the Rev. E. Torrance, M. A., has been called by the congregation of *Nazareth Street Church, Montreal*; the Rev. J. D. Leishman has been called by the congregation of *South Gower and Mountain*; the Rev. Dr. Burns, of Montreal, is called by the congregation of *Fort Massey Church, Halifax*, vacant by the translation of the Rev. J. K. Smith; the Rev. J. Smith, of Bowmanville, has been called by the congregation of *Bay St., Toronto*.

INDUCTIONS.

The Rev. J. K. Smith was on Thursday 17th, inducted into the pastoral charge of the congregation of *Knox Church, Galt*, of which he was formerly pastor. Mr. Smith's departure from Halifax has been very deeply regretted, but we know that very many will rejoice at his return to his former charge.

The Rev. J. R. S. Burnett has been ordained and inducted as pastor of *Nottawa and Duntroon*; the Rev. J. D. Leishman has been ordained and inducted as pastor of the congregation of *South Gower and Mountain*, the Rev. R. M. Thornton, B. A., has been translated to *Well-Park Free Church, Glasgow*.

The Rev. W. McWilliam, M. A., has declined the call of *Charles Street congregation, Toronto*.

LITTLE BRITAIN, MANITOBA.—The new church erected by the congregation of Little Britain, was opened on Sabbath 22nd of November, the Rev. John Black, of Kildonan, preaching in the morning, and the Rev. A. Matheson, in the evening. It is a good stone building, and is a credit to the congregation.

MISSSES FAIRWEATHER & RODGERS.—Letters of a recent date have been received from Misses Fairweather & Rodgers, Mynpoorie, India. They are in good health, and look forward with hope to their work in India.

UNION LEGISLATION.—The Bill with reference to the property of the churches negotiating for Union has received the assent of the Lt.-Governor of Ontario.

HOSPITAL FOR CHILDREN.—A few ladies in Toronto have undertaken the establishment of an Hospital for Children,—an institution greatly needed. The benevolent promoters of this institution do not intend to solicit contributions, but enter on their undertaking in faith and hope, believing that the Lord will provide, and will move many to send contributions in money and necessary articles. For children who may be sent from the country, a charge of 20 cents a day will be made. The object is specially commended to the consideration and prayers of ministers of the gospel and the Christian community.

HOME MISSION FUND.

By appointment of the Assembly, congregations that have not yet missionary associations, or other special means of taking up their missionary contributions, are requested to take up a collection for the Home Mission Fund on the fourth Sabbath of January. It is hoped, however, that in most of our congregations there are now associations for gathering the missionary contributions, so that the amount may not be dependent on a fine day, or a large congregation on the occasion.

The appeal drawn up by the Convener of the Home Mission Committee, which appeared in the October number of the *Record*, has been circulated in large quantities in all the congregations. Attention is specially called to the following:—

“Mission stations under the care of the committee, 104, or, including those in Manitoba, 115; supplemented congregations, 67; probationers employed under the direction of the committee, 47; missionaries, students and catechists, 116. Amount contributed to the fund by congregations, \$19,737.12; by Sabbath Schools, \$844.15; making a total of \$20,581.27, or an increase of \$1,558.64 over the year 1872-73. After all the last year's claims had been met, there remained a balance *against the fund* of \$149.52!

"While the committee have no desire to press the claims of this scheme unduly, they feel warranted in asking the members of the Church to give to this (as well as to all other schemes), *in proportion to the necessities of the case*. Not less than \$80,000 should be raised this year to meet all liabilities. Surely this amount is not too much to expect from a church numbering 49,000 members. Without including the contributions of adherents at all, sixty-five cents per member would more than make up the amount required."

THE HOME AND FOREIGN RECORD.

The present number begins a new year of the *Record*. The reduction in price made at the beginning of 1874 led to a large increase in the circulation; and it is hoped that a still larger increase will be made at the beginning of 1875. The terms will be the following: SINGLE NUMBERS IN WRAPPER, PER ANNUM, 50 CENTS, including postage; and when sent in parcels the price will be at the rate of 25 cents per annum each. It is hoped that arrangements will be made for supplying every congregation at this low rate.

It will be understood that the terms are prepayment, or at any rate within three months.

All who have not remitted for 1874 are requested to do so at once.

In order to insure a supply of the January number it is necessary that orders be sent in AS SOON AS POSSIBLE.

Proceedings of Presbyteries.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on Tuesday, the 1st current; Rev. J. A. Alexander, M.A., Moderator. Rev. Wm. Reid reported having moderated in a call from Charles street congregation, Toronto, in favour of Rev. William McWilliam, M.A., minister of Bethesda and Alnwick, in the Presbytery of Cobourg; \$1,600 are offered as salary. The call was cordially sustained. Rev. J. M. King was appointed to represent the Presbytery in support of the call before the Presbytery of Cobourg; and Rev. W. Reid and James Brown, Esq., to represent the congregation. A call was brought up from the congregation of College-st., Toronto, (formed only twelve months ago), in favour of Rev. Alex. Gilray, probationer. With anticipated aid from the Home Mission Fund, the salary proposed in the meantime is \$700. The call was sustained. A Committee was appointed to assign to Mr. Gilray subjects of trial for ordination, and in case of his trials being satisfactory, his ordination is to be proceeded with on Tuesday, the 5th of January next, at 2:30 p.m. Rev. J. M. King to preside and address the congregation, Professor Gregg to preach, and Rev. R. Wallace to deliver the charge to the minister. The clerk directed attention to an instruction of the General Assembly, that presbyteries and synods give some portion of their time, at least once every year, to the consideration of Sabbath-school work. It was, therefore, moved by Principal Cavan, and resolved, to hold a Presbyterial Conference on Sabbath School work on the 1st Tuesday of February next, and that the following committee be appointed to make arrangements thereat, viz:—Rev. J. M. Cameron, Convener; Rev. J. G. Robb, Rev. J. M. King, the mover, Hon. J. McMurrich, Mr. Blaikie, Mr. Kerr, and Mr. Brown. Considerable time was spent on the case of Rev. R. Ewing, of Georgetown, who, because of an affection in his throat, had tendered his resig-

nation at the previous meeting. A report was given by a Committee previously appointed to confer with the parties, viz: with Mr. Ewing and his congregation. The report promised a favourable issue. Accordingly Mr. N. Lindsay and Mr. Tait, commissioners from the congregation, appeared and stated in substance as follows:—That the congregation appreciated the kindness of the Presbytery in endeavouring to have the resignation withdrawn, that they are willing to allow their minister, if necessary, six months' rest that he may try the effect thereof on his health, and that they will raise his salary to the sum of \$750. Mr. Ewing was heard on his own behalf, who acknowledged the kindness shown him, but devolved on the Presbytery the responsibility of not accepting his resignation. It was then resolved to recommend Mr. Ewing to withdraw his resignation, to record gratification with the excellent spirit shown by the congregation and to make arrangements for the supply of Mr. Ewing's pulpit for six months if necessary. With this resolution Mr. Ewing acquiesced, and his resignation was set aside. A petition from thirty members and thirty-one adherents of the Church, residing in Woodbridge or its vicinity, was read, applying for sermon. The petition was very favourably entertained, and Rev. P. Nichol and Rev. R. Pettigrew were appointed to give it effect in the meantime. Next ordinary meeting was appointed to be held in the usual place on the first Tuesday of February, at 11 a.m.

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford, on the 24th November, for ordinary business. On account of storm, only five ministers and two elders were present. A satisfactory reply from the Presbytery of Guelph was read in relation to the Station at New Hamburg. Four Session Records were presented for examination and was attested. The remaining Records are expected at next meeting. The report of the Committee appointed to visit Burns' Church and McKay's was called for, and owing to the convener's absence, was not given in. The Home Mission report showed that the vacant congregations and Mission Stations had been well supplied. The subject of Statistics was postponed, owing to paucity of attendance, to next meeting, at which it was agreed to inquire whether each of the congregations had contributed to use the schemes of the Church during the current year. A paper from the congregation of Biddulph was read, asking Presbytery to correspond with the Presbytery of London with a view to having the congregation of North Biddulph disconnected from that Presbytery, in order that the two congregations in Biddulph might be united into one charge. The prayer of the petition was granted, and Mr. Robert Hamilton was appointed to prosecute this matter before that Presbytery. It was moved by Mr. Hall, seconded by Mr. Drummond, and agreed, that Sessions be instructed to bring the subject of Missions before their respective congregations, by sermon on the Sabbath day, and, when practicable, at meetings on work-days, conveying missionary intelligence, organizing societies when they do not exist, and using such other means as they may deem proper to stimulate missionary zeal. Action in the premises to be reported at next ordinary meeting. Presbytery adjourned to meet for ordinary business at Stratford on the first Tuesday of March next, at 11 o'clock a.m.

JOHN FOTHERINGHAM, *Clerk.*

ONTARIO PRESBYTERY.—This Presbytery met on the 8th of December. The following reports may be noticed, viz: That of a committee appointed to visit the congregations of Trenton and Newcastle in consequence of the resignation of Mr. Cross laid on the table at last meeting. In reference to which, it may be stated, that the Committee found that the causes leading to this step on the part of Mr. Cross were found to be confined to the Newcastle section of his charge. Next: A report of a Committee appointed to examine the statistical returns of the congregations within the bounds, in connection with the several schemes of

the Church. The report was interesting and valuable, and showed the ratio of giving, for some years, for the advancement of Christ's cause to have varied considerably; in some cases advancing, in others rather the reverse. To be considered at a future meeting. There was also the report of a Committee on Sabbath schools, and in addition to ascertaining something definite as to their state and operations, to report as to the propriety of a Presbyterial S. S. Convention. An interesting view was presented of the state and progress of these invaluable institutions. The report was laid over for fuller completion from additional returns, and the Committee was re-appointed, with the addition of three members, with instructions to make arrangements for the holding of one or more Presbyterial Conventions within the bounds. The Presbytery was occupied a length of time in considering the resignation of Mr. Cross. The Congregations and Sessions having been cited, commissioners from both places were present, and were fully heard. The report of the committee above alluded to was read, embodying a resolution of the Newton congregation to the effect that Mr. Cross' removal would, in their opinion, be disastrous to the congregation. Other papers were also read from members of the congregation, expressive of their views on the case. The members of the Presbytery having, in a general manner expressed their views, were quite of one mind as to the course to be pursued; and the following motion by Mr. Ballantyne, seconded by Mr. Calder, was unanimously adopted, viz.: "Seeing that the members of the Newton section of the charge are unanimously of opinion that the resignation of Mr. Cross would be disastrous to their interests, and that at a congregational meeting at Newcastle, a majority of two-thirds expressed their confidence in their pastor, and that evil was likely to follow his resignation; and further, that a memorial from the Newcastle congregation, largely signed by members and adherents, has been laid before the Presbytery expressing approval of Mr. Cross as their pastor; the Presbytery recommends the withdrawal of the resignation—the cultivation of a spirit of greater confidence towards the minister, and that both pastor and people strive for the restoration of harmony for the sake of our Church and of the cause of Christ." Mr. Cross thus intimated that, having before placed himself at the disposal of the Presbytery, he would, in deference to their opinion, withdraw his resignation. Appointed next meeting of Presbytery to be held at Port Perry, on the first Tuesday of March, 1875, at 11 o'clock, a.m.

R. H. THORNTON, *Clerk.*

PRESBYTERY OF LONDON.—The Presbytery of London met in the First Presbyterian church, on the 15th of December, 1874. The following are the items of business transacted. A call was sustained from English Settlement, and Proof Line congregation to Rev. Mr. Thyne, a probationer of this Church. The village of Lorne was separated from the New Glasgow congregation and connected with the congregation of Argyle Church, Aldboro'. Fraser Church, Biddulph, was separated from Lucan and connected with Granton, within the bounds of the Stratford Presbytery. The Presbytery were engaged for a whole sederunt in considering a petition from Strathroy congregation in reference to one of the Elders there. It was agreed to remit the matter back to the Session, with instructions regarding the case. Every congregation is instructed to have a missionary meeting held, and report thereof prepared before next regular meeting. Mr. Davidson, Elder, was appointed Treasurer of Presbytery. Mr. Scott tendered the resignation of his charge of St. Andrew's, London. The Presbytery resolved to cite parties to appear for their interests on the first Tuesday in February next. The London Presbytery will hold an adjourned meeting in St. Andrew's church, London, on first Tuesday of February, 1875, at 11 a.m. Next quarterly meeting in First Presbyterian church, London, on third Tuesday of March, 1875, at 11 a.m. Mr. Thompson, Sarnia, gave notice that at next regular meeting he would move that the Presbytery be divided, and a new Presbytery formed, comprising the congregations between London and Sarnia.—GEO. CUTHBERTSON, *Clerk.*

PRESBYTERY OF BROCKVILLE.—Met at Prescott, on December 15th. Mr. Douglas, Moderator. A Call from S. Gower and Mountain was presented in favour of Rev. John D. Leishman, and accepted; his ordination and induction appointed to take place at S. Gower, on Tuesday, December 29th, at 1.30 p.m. Mr. M'Intyre to preach, Mr. Douglas to preside and address the minister, and Mr. Rowat the people. Arrangements were made for holding missionary meetings in all the congregations, to be accompanied with a Presbyterial visitation, specially to inquire into financial management. Principal Cavan, of Knox College, was nominated Moderator of next General Assembly. Next regular meeting of Presbytery to be held at Prescott, on the third Tuesday of March, at 2.30 p.m. J. HASTIE, *Pres. Clerk.*

PRESBYTERY OF SIMCOE.—At a meeting of this Presbytery at Barrie, December 1st, a call from the congregation of Duntroon and Nottawa, in favour of Mr. J. N. S. Burnett, Probationer, was brought out, and sustained. Mr. Burnett being present, declared his acceptance of the call, and arrangements were made for his ordination and induction at Nottawa, on Wednesday, December 16th, at 3 p.m.

Mr. Robert J. Beattie was, by leave of the General Assembly, received as a probationer of the Canada Presbyterian Church. An admirable report of the Home Mission Committee was presented by Mr. Rodgers, the Convener. On discussing the matters brought up by the report the Presbytery instructed the Convener to advertize for the services of a missionary for the group of Stations connected with Penetanguishen at a salary of \$600 per annum. Guthrie Church, Oro, and Shanty Bay were recognized as a vacant congregation to be supplied with probationers' services. Mr. Acheson, Student in Divinity, was appointed to labour during the holidays in the Station of Tay and Medonte.

Ordination and Induction.—The Presbytery of Simcoe met at Nottawa, on Wednesday, 16th inst., for the purpose of ordaining Mr. John R. S. Burnett, probationer, and inducting him into the charge of Duntroon and Nottawa. The trials prescribed for ordination were gone through, and sustained as satisfactory; the Presbytery accordingly agreed to proceed with the ordination and induction. The sermon was preached by Mr. Moodie, on Ezekiel iii. 27. Mr. Rodgers, who presided, engaged in prayer, by which, and the imposition of hands, Mr. Burnett was ordained to the office of the holy ministry. The right hand of fellowship was given to the newly-ordained pastor, and he was inducted into the pastoral charge of Duntroon and Nottawa. Mr. Fraser of Bondhead addressed the minister, and Mr. Knowles the congregation. Mr. Cameron also addressed the people in Gaelic. In the usual way Mr. Burnett was acknowledged as minister by the members of the congregation at the door of the church. A quarter's salary, in advance, was paid by the managers.—ROBERT MOODIE, *Pres. Clerk.*

Notices of Publications.

PLYMOUTH BRETHRENISM—UNVEILED AND REFUTED: By William Reid, D. D., Edinburgh. Crown 8vo., pp. 335. Edinburgh: W. Oliphant & Co., 1874.

When noticing, a few months ago, a book by Dr. Reid on "Everlasting Punishment," we mentioned that he was understood to have a work in hand on Plymouthism. That work is now before us; and the author, as his manner is, has gone pretty thoroughly into the subject. The volume consists of three parts, entitled: Brethrenism described; Church Principles; and Heresies of the Brethren. The exposure he makes, apparently on solid, substantial authority, is really lamentable; and the views he takes are certainly decided, though, considering his grounds, we do not say extreme. "The Brethren," he says, "differ from others, not only as to the constitution and government of the Church; they are opposed to

almost every doctrine of Christianity. * * * Their system is fraught with the most pernicious errors. * * * What claim the system has to the designation *Christian* we fail to discover. But while asserting that Brethrenism is not Christianity, we by no means assert that the Brethren are not Christians." He holds with Dr. Owen, that "men may be saved by that grace which they doctrinally deny." Such a work as this seems to be very much called for. Plymouthism, we believe, is making great and insidious progress, not only in Britain, but also on this side of the Atlantic. "They usually affirm," we are told, "on their first appearance in a district, that they are not Plymouth Brethren. * * * Christian people are often deceived by their apparent Catholicity, for 'they abhor sectarianism, and simply mean to preach the Gospel.'" Some of them, it seems, avail themselves of so low a subterfuge as to deny that they are Plymouth Brethren, because they did not live at Plymouth.

SABBATH SCHOOL PRESBYTERIAN. Published by C. Blackett Robinson, 102 Bay Street, Toronto.

We have received the first number of the *Sabbath School Presbyterian*. It is well adapted for the object in view, and we trust will have a large circulation. It is well that the children of the Church should have a Sabbath School paper of their own. The terms are very reasonable: one copy and under twelve, 25 cents per vol.; in parcels of twelve and upwards, 20 cents per volume. Subscriptions should commence with January No., and be paid in advance.

Monies Received.

RECEIPTS FOR RECORD UP TO 22nd DECEMBER, 1874.

W. P., Point Fortune; Rev. N. C., North Douro, \$6; Rev. J. F., A. F. F., London; Rev. J. B., Thamesville, \$12.50; J. N., A. K. Georgetown; J. M., Brooklyn, \$1.15; D. P., Toronto; Mrs. P., Columbus; J. F., Niagara; A. M., Plainfield; J. W. Thistleton; D. C., Wallaceburgh, \$2; C. M., Beaverton; Mrs. E., Belleville; J. O., Dunbarton; Rev. A. W. W., Rondeau, \$2; J. K., Millbrook; D. C. Nevis, \$6; Rev. P. M. Milverton, \$8; W. E. R., Norwood, \$3; D. W. D., Ballinacree; Rev. R. H. W., Bothwell, \$6; Rev. W. A. J., Rockburn; Miss J., Glenmajor; Rev. J. McF., Farnham Centre, \$4; W. S., Erie; A. W., Toronto; Rev. A. C. G., Sherbrooke, N. S.; Rev. A. K. Dunbarton; J. C., Albion.

ASSEMBLY FUND.

Amount received to 22d Nov..	\$740 53	Wakefield	4 00
Waddington, N. Y.	15 60	Dorchester.....	4 00
Avonton and Carlingford.....	16 50	Derrywest	3 00
Brampton 1st.....	7 00	Inverness.....	8 50
Blythe.....	11 00	Waterdown.....	2 60
Belgrave.....	10 00	Drummondville	6 48
Brussels, Knox church.....	11 20	Chippawa.....	2 32
Ashburn.....	5 00	Burns' church, Milverton.....	13 50
Cote des Niegés.....	7 23	Chalmers' church, Woodstock..	15 50
Maidstone	3 00	Rodgerville and Exeter.....	13 00
Lakefield & North Smith.....	7 00	Duff's church, McKillop.....	7 00
Beamsville & Mountain.....	6 00	Admaston, Douglas, &c.....	7 10
Argyle Street & Allan settlem't.	15 00	Buxton	5 30
Kilbride.....	5 68	Nairn church.....	7 00
Hemmingford & Coveyhill....	2 37	Dunbarton & Canton.....	5 82
Quebec, Chalmers' church....	40 00	Knox church, Montreal.....	21 75
		St. Marys.....	22 00
		Manilla.....	1 40

Cannington	2 80
Claremont	6 00
East Oxford	5 68
Bear Creek	7 50
North Eastlope	6 50
Tilbury West	2 00
Mersea	2 00
Wallaceburgh	3 00
Dover	4 00
Amherstburgh	4 00
Elmira, Ill.	5 00
Ridgetown	8 00
Bothwell	7 50
Harwich	7 50
Chatham, Wellington St.	8 00
Fitzroy Harbour, add'l.	3 25
Wroxeter	9 10
Whitby	8 94
Woodville	15 31
Roxborough	3 60
Cookstown, &c., &c.	8 54
Esson & Willis church	8 40
Dalhousie Mills	2 60
Carlisle	3 62

WIDOWS' FUND.

Amount received to 22d November, \$927.57. New Carlisle \$4.00, with rates from Rev. John Morrison; Rev. Archibald McLean; Rev. J. Hume; Rev. W. Ross, \$12.00; Rev. J. Morrison; Rev. J. R. Scott; Rev. Jas. Black; Rev. R. Rodgers; Rev. J. F. S. A. Fayette; Rev. J. Thomson; Rev. J. Duff; Rev. Jas. Breckenridge, \$10.00; Rev. R. M. Croll, \$48.00; Rev. J. Alexander; Rev. P. Nicoll; Rev. G. Cheyne; Rev. F. W. Farries; Rev. L. Cameron, \$10.00; Rev. M. Fraser; Rev. J. Logie; Rev. K. McDonald; Rev. J. Fotheringham; Rev. W. P. Walker; Rev. H. Crozier; Rev. Wm. Grant, \$36; Rev. John McFarlane; Rev. Wm. Lochhead; Rev. J. G. Murray; Rev. J. L. Murray; Rev. R. H. Warden; Rev. W. Coulthard; Rev. A. McLennan, \$32; Rev. A. Kennedy; Rev. A. W. Waddell; Rev. Wm. Walker; Rev. J. Hamran.

AGED AND INFIRM MINISTERS' FUND.

Amount rec'd to 22d Nov. ..	\$2,052 40
Brampton, Ist.	21 00
Ashburn	1 00
Beamsville and Mountain	14 00
Argyle St., Caledonia	18 00
Allan settlement	13 00
Chalmers' church, Quebec	50 00
Dorchester	4 00
Chingunacousey, 2d.	13 00

Port Perry	6 00
Nairn church	12 00
Grimsby	6 76
Muir Settlement	1 58
Beaverton	17 80
Bothwell	5 00
Mosa	11 32
Whitby	15 00
Fitzroy Harbour	10 00
Beckwith	4 00
Rev. A. Henderson, M. A., St. Andrews	10 00
New Carlisle	3 38

DR. FRASER'S OUTFIT AND PASSAGE TO CHINA.

Amount rec'd to 22d Nov. ... \$886 71

NEW COLLEGE BUILDING FUND.

Am't received to 22nd Nov. ..	\$35,913 11
Hamilton, per Jas. Walker, Esq.	918 33
Guelph	5 00
Burns' Church, Moore	10 00
Ayr	29 65
Limehouse	5 00
Toronto	319 00
Sale of Tickets at Soiree	56 75
Strabane	33 25
King and Laskey	5 00
Streetsville	30 00
Barrie	20 00
Richmond Hill	34 50
Union Church	10 00
Friend, Farnham Centre	12 00
Sutherland Street, Caledonia ..	50 00
Uxbridge	28 00
Elora	21 00
Belleville	67 33
Chatham	117 34
Westminster	43.25
Thamesville	131 00
Florence	4 00
Ridgetown	9 00
Harwich	17 00
Tilbury East	22 00
Weston	33 00
Millbrook	92 34
Friend, Farnham Centre	12 00

HOME MISSION.

Am't received to 22nd Nov. ..	\$1,641 65
Cote de Niages	20 00
Dumfries Street, Paris	150 00
Tithe, London	5 00
Union Church	41 60
Zion Church, Brantford	100 00
Port Perry	19 00
Nairn Church	15 00
Picton	60 00

St. Andrew's Gananoque.....	20 24
Beverly.....	63 44
" Sabbath School.....	4 31
Beckwith.....	21 00
Rev. A. Henderson, M. A., St. Andrews.....	10 00
New Carlisle.....	20 00
Kildonan.....	29 13
Owen Sound, Division St.....	21 67

FOREIGN MISSION.

Am't received to 22nd Nov. \$1120 23	
Duffin's Creek Bible Class, China	18 00
Buxton.....	4 70
Nairn Church.....	15 00
Wallaceburgh.....	5 50
Florence.....	2 40
Tilbury West.....	3 00
Elmira, Illinois.....	11 70
Mersea.....	2 00
Amherstburgh.....	3 00
Botany Sabbath School, China..	7 00
Beverly.....	40 00
" Sabbath School, Sask'n	4 31
Rev. A. Henderson, M. A., St. Andrew's.....	10 00
New Carlisle.....	4 00

FRENCH EVANGELIZATION.

Am't received to 22nd Nov. \$602 20	
Carlingford.....	4 00
Ashburn.....	7 75
Tithe, London.....	5 00
Chalmer's Church, Quebec.....	60 00

Widder.....	11 00
Dorchester.....	3 00
Rodgerville and Exeter.....	30 00
Port Perry.....	13 00
Friend, Farnham Centre.....	20 00
Nairn Church.....	20 00
Dumbarton and Canton.....	12 00
Eramosa.....	12 00
" Sabbath School.....	4 00
Mersea.....	2 00
Thamesville.....	4 50
Botany.....	4 30
Reserve.....	1 64
Avon Church, Downie.....	14 00
Walkerton.....	13 00
Beverly.....	6 00
Beckwith.....	5 00
Doon.....	4 50
Rev. A. Henderson, M. A., St. Andrew's.....	5 00
New Carlisle.....	4 00
Carlisle.....	7 51
Ailsa Craig.....	3 85
Nairn.....	6 74

MONTREAL COLLEGE BUILDING.

Rev. A. Henderson, M. A., St. Andrew's.....	\$10 00
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MONTREAL COLLEGE, ORDINARY REV.

Rev. A. Henderson, M. A. St. Andrew's.....	\$5 00
New Carlisle.....	7 00

RECEIVED BY MR. WARDEN KING, MONTREAL,

BUILDING FUND.

John White	Leeds	\$20 00
R. Cruickshank	"	2 00
P. Morrison, Vaukleek Hill...		8 00
J. McNaughton,	Lancaster	4 00
Donald H. McLennan,	"	10 00
James Fraser	"	10 00
Mrs. Murdo Ross,	"	5 00
Wm. Thompson, Kincaid Mills		10 00
J. McFarlane,	"	4 00
Jas. Thompson,	"	4 00
George Thomson,	"	4 00
John Thompson,	"	2 00
J. Oliver,	"	5 00
W. Warcup,	"	5 00
H. Reed,	"	4 00
C. Allan,	"	5 00
J. Clouster,	"	1 00
J. Cruickshank,	"	1 00
C. Day, Kenyon.....		5 00
Wm. J. Dey,	Montreal	8 00
Wm. Miller,	"	250 00

BUILDING FUND. (Continued.)

Rev. Prof. Campbell, Montreal	250 00
Jas. McNee, Kingston.....	100 00
Rev. D. Wishart, Madoc.....	5 00
Mrs. D. Wishart,	10 00
Jas. Rodger, Roxton.....	4 00
J. Copeland, Cornwall.....	20 00
John Campbell, Montreal.....	100 00

THEOLOGICAL CHAIR.

John Anderson, Montreal.....	\$25 00
John Stirling,	100 00

BURSARY FUND.

Rev. Prof. Campbell, Montreal..	\$10 00
Mrs. P. S. Ross,	5 00

LIBRARY FUND.

P. D. Browne, Montreal.....	\$100 00
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SCHOLARSHIP FUND.

David Morrice, Montreal.....	\$60 00
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LIBRARY
MONTREAL COLLEGE
TORONTO

Knox College Students' Missionary Society.

The following is a statement of the sums of money received by the Treasurer of the above society up to date:

I. SUMS RECEIVED FROM THE SOCIETY'S OWN FIELD.	II. SUMS RECEIVED FROM FRIENDS IN OTHER QUARTERS.
Per A. A. Scott, B. A.—	Per D. Currie—
From Leamington..... \$20 70	From Alvinston, Brooke & Euphemia..... \$36 10
“ Blytheswood 58 54	From Wallacetown..... 40 00
“ Campbell's Settlement. 24 69	“ Duff Church..... 11 50
\$103 93	\$87 60
Per D. Beattie (Parry Sound District)—	Per T. Kenning—
From Parry Sound village.... \$60 00	From Minnissing, &c..... \$10 25
“ Blair's Settlement..... 30 00	Per J. S. Stewart—
“ McKellar, Hagerman, &c 41 35	From Norwich..... \$29 60
\$131 35	“ Wyndham..... 22 25
Per D. C. Mackenzie—	“ Burns' Ch., Moore.... 53 29
From Manitoulin Island.... \$58 00	“ Bear Creek, Ch. Moore. 30 11
Per J. Ross—	\$135 25
From Manitoulin Island.... \$27 49	Per D. B. McRae—
Per D. Tait (Thunder Bay Mines)—	From Elmira, Ill., U. S.... \$11 64
From Isle Royale..... \$186 30	“ Dover..... 4 00
“ Jarvis Island..... 22 00	“ Florence and Dawn.. 5 52
\$208 30	\$21 16
Per J. R. Gilechrist, B.A. (N. Hastings)—	Per Rev. P. Nicol—
From Carlow, &c..... \$82 90	From Wallaceburg..... \$14 00
Per W. M. Henry (N. Hastings)—	Per W. Frizzell—
From Harecourt, &c..... \$50 46	From Mulmur & Melancthon. \$22 50
Per Stuart Acheson—	Per J. H. Ratcliffe—
From Tay and Medonte.... \$68 33	From Hamilton..... \$68 00
Per P. Straith, M. A.—	Per P. C. Goldie —
From Waubauskene..... \$50 80	From Duntroon & Nottawa.. \$10 20
“ Port Severn..... 35 00	“ Bradford..... 11 00
“ Sturgeon Bay..... 20 50	“ Collingwood..... 7 00
“ G. B. Lumbering Co.. 90 00	“ Muskoka..... 1 00
\$196 30	\$29 90
Per H. McKellar (Manitoba)—	Per R. P. Mackay—
From Palestine..... \$57 00	From Woodstock, Embro, Burns' Church, &c..... \$59 50
“ Pine Creek..... 9 00	Per T. Colter—
“ Other Stations..... 12 00	From Tilbury W. & Comber.. \$10 50
\$78 00	Per J. G. Geddes—
	From Head Lake..... \$3 05
	Per A. Macfarlane—
	From Wyebridge..... \$5 00

F. R. BEATTIE, *Treasurer.*

KNOX COLLEGE, 11th December, 1874.