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# THE HOME & FOREIGN RECORD

OF THE  
CANADA PRESBYTERIAN CHURCH.

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No. 5.

MARCH, 1868.

VOL. VII.

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## COLLECTION FOR FOREIGN MISSIONS.

By appointment of Synod, the collection for Foreign Missions falls to be taken up on the third Sabbath of March (15th inst.) We bespeak for this important collection, the intelligent and considerate liberality of the Church. The demands upon the treasury of the Foreign Mission Committee this year, render enlarged liberality more than ordinarily necessary.

The expenditure for the last few months has been very heavy. The large balance on hand of \$4,809.16 reported to the Synod in June, has already been spent in meeting liabilities incurred for the British Columbian, Red River, and Saskatchewan Missions.

The Synod, moreover, authorized the committee to send an additional labourer to the Red River. Another missionary is also urgently required to take the place left vacant by the return of Mr. Duff from British Columbia. Hopes are now entertained that suitable labourers will soon be found for these important fields. This increase in our missionary staff will necessarily involve the Committee in additional expenses which will have to be met by this collection.

The Church has also pledged itself to embark in a Mission to the heathen. To a certain extent this pledge has been redeemed by the Mission established among the Red Indians; but certainly not to the extent which was originally intended. It can scarcely be regarded as creditable to a denomination so large and prosperous as the Canada Presbyterian Church, that it is not doing its part in carrying the glad-tidings of salvation to the perishing millions of the heathen world. We are satisfied that, if the means are forthcoming, men can be found in our Church, who are prepared to undertake this work.

WILLIAM McLAREN, *Convener.*

Belleville, 17th February, 1868.

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## SYSTEMATIC GIVING.

We have reason to believe that both congregations and individuals are advancing in their views of the theory and practise of christian liberality. In a very large proportion of our congregations, missionary associations have been formed, or are in course of being formed; and there are, from time to time, encouraging indications of progress among the members of the church.

Since our last issue, we have received two letters, accompanying liberal contributions to the missionary schemes of the church, to which we cannot forbear making reference, indicating, as they do, a spirit which, were it generally prevalent, would soon lead to great results.

The first letter is from a respected elder of the church, in a country congregation. We give the following extracts from it:—"Dear sir,—Herewith enclosed you will find ten dollars, being a part of the *tenth* of the income with which God has been pleased to bless me during the year 1867; and, which, I have (as I have been in the habit of doing for some years past,) set apart for the special support of His cause, both at home and abroad in the world. I wish to give \$2 to the French Canadian Mission, \$2 to each of the Synod's Home and Foreign Missions, but I do not exactly know what to do with the other \$4; but I shall leave you to dispose of it for me, by dividing it equally between other two of the most deserving causes connected with the C. P. Church.

I take the Bible Society into my own hands; and after laying apart for it, and contributing for the support of the gospel among ourselves, I have still a mite left in the Lord's treasury to give to such other of his causes as he may grant me the opportunity of assisting.

If the members of the C. P. Church were disposed to act according to the requirements of the cause of God as laid down in his revealed word, and according to the plan as therein set forth, there would be no occasion for the earnest entreaties and pressing appeals that are being continually made on behalf of the various schemes of the church, as well as for the direct support of her ministry. When I read in the *Record* from time to time, that if every individual member of the church would contribute this or that small stated sum, it would produce in the aggregate such an amount as would accomplish the proposed object in view, I blush to think that there should be so much cold-hearted selfishness amongst us, as to require such pathetic appeals, and produce such a discreditable exposure of dereliction of duty on the part of our members.

There are very few members of our church but have it in their power to aid in enriching the church's treasury without impoverishing themselves, and were they so to act as in His sight, and with His glory in view, they would experience a heartfelt satisfaction in giving, to which I fear they have hitherto been strangers. The question then with them would not be "How little can I with any decency contribute to this or that cause?" but, "in what manner can I dispose of the funds which God has given me, wherewith to support his cause, so as to promote his glory to the greatest extent?"

In every age of the church, God has required his people to support his worship, by making suitable thank-offerings in return for the mercies he has bestowed upon them. Up to the time that the Mosaic ritual was established, we can trace the general principle in the offerings of Abel, Noah, and Abraham. In the Jewish Church the *tenth*, and in some cases even the *fifth*, was required of the worshipping Israelite, and the withholding of these offerings was generally followed by visitations of such a character, as told the delinquent that he might read his sin in his punishment. We are thus informed to what extent thank-offerings were to be paid in return for mercies received, under the Old Testament economy.

The *duty* of supporting the ordinances of God's worship is still required in the New Testament Church. If (as many in this day maintain,) we are required no longer to devote of our incomes to the extent of the *tenth*, yet, nevertheless, the requirement exists in the *spirit*, if not in the *letter*, for the injunction is to give us "God has prospered us," and there are but few amongst us, who, if they would act on God's plan could not afford to give the *tenth*. The *spirit* in which the offering should be made, is "not grudgingly or of necessity, for God loveth the cheerful giver." They would in reality experience much pleasure in the act of giving what they had solemnly dedicated to the service of God. "The *plan* or method to

be pursued so as to *enable* them to give, is clearly laid down in the scripture." "On the first day of the week *let every one of you lay by him in store* as God has prospered him." There is the simple principle of a Saving's Bank, a principle which the weakest capacity may thoroughly understand and act upon. As a steward of God the poorest may lay up something for God "for if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not." The *time* at which they are to lay up for God, is the *first day of the week*, thus pointing out to them that it is a Sabbath day's duty to recall to their minds the mercies of the past week; and thankfully devoting such a portion of them as they have purposed in their heart to give to his service, they may thus by adding little to little, by the end of a year have a nice little sum from which to support the minister under whose teaching they sit, and give a contribution of upwards of \$3.82, as per financial statement, besides a trifle more than *twenty-five cents* for Knox College. It is not necessary that they deposit every week's gathering in church collecting plate, as it may stand at the door or be handed from pew to pew by the deacons, because by so doing they may not be able to contribute to any of the several causes in the proportion they would desire, and so deprive themselves of the privilege of supporting the Bible cause; but from their weekly gatherings for God's cause, thus laid up in store, they will be placed in the pleasing position of contributing to this or that particular object according as its merits may demand.

Were it not that I feel convinced you will dispose of the trifle sent to the best advantage, I would not have ventured to use so much freedom with you. I shall see in the *Record* to what cause you devote it, *only please to withhold my name.*

I feel a deep interest in the support of the gospel, and always can cheerfully give my mite for this object, and I regret much that I cannot succeed in getting any of my brethren here to see the matter in the same light as I do."

The second letter is not less interesting and encouraging. We give it exactly as we received it:—"Dear sir,—Having read Mr. Nesbit's letters in the *Record*, about his work among the Indians, I thought I would like to do something to aid him in his work. I was busy spinning at the time, and for some time I did not know of anything I could do. One morning the thought occurred to me, that with some self-denial, I could send the flannel dress I would be getting for the winter. As there would be some difficulty in the way of sending the dress itself, I send the price of it which amounts to \$4.50, my father sends with me \$1.50, and my mother sends \$1, making in all \$7.

May Jesus bless this little offering, and richly bless Mr. Nesbit in his work and give him many souls for his hire. Yours truly, C. F."

We add our earnest prayer that these contributions, given as they evidently are, in a right spirit, may be accompanied with the blessing of the Great Head of the church, and we heartily trust that many may be found, who, in similar ways, may give evidence that they know the grace of the Lord Jesus.

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#### FRENCH CANADIAN MISSIONARY SOCIETY.

The anniversary of this society was held at Montreal, on the 23rd January last, in the Wesleyan Church, Great St. James' Street. As usual, this large building was crowded, and many went away without being able to gain admittance. In the absence of the president, John Redpath, Esq., through illness, the Rev. Dr. Taylor, of Erskine Church, vice-president

occupied the chair. The pupils from Pointe aux-Trembles, were present, and sang several hymns in French, and the Rev. Mr. Desislets delivered an address in the same language. The speakers were, the Rev. Messrs. McVicar, Bonar, Dr. Jessup, Dr. Wilkes, and Douglass.

The following is an abstract of the Society's report :—

#### COLPORTAGE.

Of the twenty-five missionaries employed by the Society last year sixteen were engaged in colporting. Eighteen large counties were thoroughly visited. Including issues from the Depository at Montreal, 1,259 copies of the Scriptures, in whole or in part, 105 Gospels, etc., and 12,642 Books and Tracts were circulated. A large number of persons who refused the sacred volume, heard it read by the missionaries, and entered into conversation with them on the subject of religion. The greater part of the people, not only manifested increased willingness to hold intercourse with the missionaries, but, also seemed to be thirsting after the water of life. In one portion of the field four families have not only left the Church of Rome, but have given satisfactory evidence of conversion, and between thirty and forty others are diligently searching the Scriptures. In another place six adults have hopefully decided for the truth, and eighteen are reported as enquiring if these things be so, of which they have heard. In other places similar cheering results have been attained by the blessing of God. Indeed the field of the mission never presented a more encouraging aspect. The presence of the Holy Spirit has been graciously manifested in connection with the work of Bible circulation, convincing of sin and directing to the blood of Emanuel. The following extracts from their journals, illustrating these statements, will be read with interest :—

“In my recent journeys, I have been much rejoiced and encouraged by perceiving that many, who on former occasions were very much opposed to the truth, are now easily approached, and converse more freely with me on religious subjects. The people are beginning to open their eyes. Only a little more courage and patience and we shall very soon see that our labours have not been in vain. In one place I am told the priests went to the several houses where they knew copies of the Scriptures had been received, and demanded that they should be given up to them, but without success.”

“At the funeral of R——, I had an opportunity of preaching the gospel to about sixty French Canadian Romanists, including lawyers, notaries, and school teachers; some wept, and from the expression of others, I am led to hope some good was done. Never before in this field did I address so many at one time.”

“Recently the priest of St. P——, said in his sermon, ‘Why have you more pleasure in speaking with the *Swiss* than with us? They always talk to you about the Gospel. What do you know about the Gospel? I am old and learned, yet many of its pages are dark to me. And what can you know about it, you set of ignoramuses! You have a book, study it. That book is your *beads*!’”

“A man asked permission to show one of my Bibles to the priest, and I consented. Upon his return he stated that the Curé had said the book was a Protestant one, because it did not contain the Apocrypha, and that he must not purchase it, because every one of them sold would make a hundred converts from Roman Catholicism to Protestantism.”

“Visited a sick man who was very much afraid of death and directed him to Christ, who alone could give peace in a dying hour. A person present said to me, ‘You speak more confidently about the state of the soul after death than do our priests;’ and then told me the following

story; 'A short time since a sick farmer died and his son went to the priest and asked him if his father's soul was at rest. In reply he was told that it would take three or four days to ascertain that fact and that it would cost him fifty dollars. At the time appointed he returned and the priest informed him that three days after his father's death his soul had gone to heaven. Are you sure of that? said the young man. Oh yes, replied the priest, quite sure. Then, said he, I do not need to pay you for saying masses for his soul, the money will do me as much good as it will you? Oh but, cried the priest, he may get out of heaven again. Very well, said the son, if my father is not wise enough to remain in heaven when he gets there, it is his own fault and I cannot help it.'

#### MORE COLPORTORS NEEDED.

The special field occupied by the Mission embraces a population of nearly seven hundred and fifty thousand French Canadian Romanist, scattered over an area of territory about five hundred miles long by forty miles in breadth. The Committee have long been painfully impressed with the impossibility of effectively laboring for the evangelization of this people with the limited number of Missionaries hitherto employed by the Society. While they have been able to occupy but a few points with an approach to efficiency, the larger part of the field has only been visited periodically. Encouraged by the improved state of feeling of the people towards the Missionaries and the satisfactory condition of the Society's finances, they resolved in July last to bring from Europe six experienced colportors to be stationed at Three Rivers, Quebec and Riviere du Loup, visiting regularly the intervening parishes. Although they have not yet been able to carry this resolution into effect, the matter still engages the prayerful and earnest attention of the Committee.

#### EDUCATION.

The importance of this department of its work has ever been recognised by the Society. It has therefore endeavoured to maintain the efficiency and increase the number of its educational institutes.

#### INSTITUTE AT POINT-AUX-TREMBLES.

The session of these Schools for 1866-7 closed, as usual, with a public examination held in May last. The exercises were interesting and manifested the zeal and devotedness of those engaged in the instruction of the youth assembled on the occasion.

The present session opened on the 15th of October last, and there are now in attendance at the Institutes, 48 Boys and 31 Girls, of whom 27 are entered as Romanists. Of the whole number 39 are new scholars.

The following is from Mr. Vernon's general report :

"During the year fifty-five boys enjoyed the benefits of the school, one-third of whom entered it as Roman Catholics. Our Bible lessons were continued as usual. Family worship was held morning and evening, and on the Lord's day afternoon a Sabbath school. The Divine seed thus sown is beginning to produce fruit in many hearts. The greater part of the boys at prayer meetings held amongst themselves take part in the exercises. But we have not seen mere leaves and blossoms, but have witnessed some fruits of our labours. It was during last year that one of our boys made a public profession of his faith in Christ. In his case the power of Divine truth was manifested in converting a blind Papist into an intelligent, serious, and faithful servant of Christ. Several other pupils have become not only Protestant in faith, but serious in heart.

Often when I visit the dormitory at night, I notice some of the laïcs kneeling at their bedsides in prayer.

During the year several of our pupils have been engaged colporting, shewing much courage, and achieving some success. Five of these are now studying at Montreal, with the object of becoming missionaries, and one in Switzerland. This is encouraging, for all these young men, when first we knew them, were Papists, and very ignorant. But God alone knows all the results of our work in the school. What he has shewn us is an encouragement to labour on with faith, humility and perseverance."

#### SCHOOL AT GRENVILLE.

The school here under Mr. Matthieu's charge was in session for ten months, the average attendance being 29 scholars, of whom one-half were Roman Catholics. The annual examination of the school, by the general Secretary and Rev. D. Coussirat, was quite satisfactory. The answers given by the children were very correct, and manifested the faithfulness of their teacher. The Bible is daily read and studied by all the scholars.

#### THEOLOGICAL CLASS.

The Committee have been able, after years of prayerful effort, to form a class for the training of Missionaries. In April last they happily succeeded in securing the services of the Rev. D. Coussirat, B. D., of Montauban, for this important work.

Three young men, the fruits of the Mission, and pupils from Pointe-aux-Trembles, with the two already studying for the Ministry, are now attending this class.

An examination of the young men after the Christmas holidays, fully corroborates the following report of Mr. Coussirat :—

"The course of study pursued in the class, embraces Latin, Greek, and Hebrew, French, including Grammar, Literature, Composition, Recitation and Declamation; Mental Philosophy, and Logic; Apologetic, Polemical, and Pastoral Theology, with Homiletics. The students for the ministry alone study the dead languages.

"If application to their work, accompanied by a devout and serious spirit, are favourable indications, we believe the young men of this Class are worthy of the confidence of those Christians who are interested in the work to which they have devoted themselves."

Forty-nine of the pupils attending the Institutes at Pointe-aux-Trembles are supported by scholarships, supplied either by private funds, Sabbath Schools, or Auxiliary Associations. Of these, thirty are Canadian scholarships, and eleven British. The cost of Maintaining a pupil, owing to the enhanced price of living, is now not less than \$40.

#### EVANGELIZATION.

During the year the Gospel was stately preached at 29 Stations. The six churches connected with the Synod of *Des Eglises Evangeliques*, have continued faithful witnesses to the truth. While some of them have been increased during the year, others have been weakened by emigration. This department of the work is increasing in interest and importance.

#### MONTREAL.

This important Missionary centre, the Committee are glad to report, is now in a most effective condition.

The Rev. G. M. Desislets, having resigned his charge in New York, accepted an invitation from the Church to become its Pastor, and entered upon his work in September last. The Sabbath Congregations have

increased, and often include a large proportion of French Canadian Romanists. A Sabbath School and Bible Class are in successful operation, and the prayer meetings on Wednesday evenings, are largely attended.

## FINANCES.

The receipts from different countries were as follows :—Great Britain, \$4,465 ; Provinces of Quebec and Ontario, \$11,666, of which Montreal contributed \$4,805 ; Nova Scotia, \$121 ; United States, \$263 ; Total, \$16,517.

The disbursements were \$15,900, leaving a balance on hand of \$1,361. A bequest was received from the late Miss Barret of Zion (Congregational) Church, Montreal, of \$2,500. The debt on the Protestant Church was reduced from \$4,627 to \$3,123, by the proceeds of sale of fancy articles by the Montreal Ladies Auxiliary.

The Committee acknowledge gratefully collections from the congregations of the Canada Presbyterian Church, amounting to \$1,116, and also contributions from Sabbath Schools, Missicnary Associations, and Branch Bible Societies.

The Committee thus conclude their report :—

“ A review of the foregoing statements will show great progress towards this end, affording good grounds of hope that the year upon which the Society has entered will be one of eventful interest. God in his providence is aiding us by lessening the terrible power of the Romish Clergy over the people, particularly through recent political events. The Committee feel that the importance cannot be over-estimated of at once taking advantage of openings which He is thus making, and they therefore earnestly appeal to their friends, not only for a continuance, but an increase of pecuniary support. They would also remind them of the duty of prayer in connection with the work of the Mission. Hopeful as matters are at present in the field of the Society, what might not be anticipated, if every heart sympathised with that of Christ, as the spiritual wants of this million of souls are viewed by him ? Then earnest persevering prayer would be followed by even more abundant showers of blessings than it has been this year their privilege to record.”

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## Missionary Intelligence.

### INTELLIGENCE FROM RED RIVER.

We are in receipt of a letter from the Rev. John Black, of date 20th, January. Things were in their usual state at Red River. Mr. Black's family had been again tried, by the death of Mrs. Cunningham, sister to Mrs. Black. Mr. Matheson was again in the enjoyment of good health.

Mr. Black mourns over the little indication of any growth of spirituality among the people, and is earnestly seeking a time of revival.

No word had been received for some time from Mr. Nisbet.

The winter had been severe, and for three weeks no mail had been received on account of the snow. On the Sabbath before Mr. Black wrote the thermometer had been at nearly  $-50^{\circ}$ .

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### KANKAKEE MISSION.

TO THE EDITOR OF THE RECORD.

If it is good to publish the mercies of the Lord, it is not less good to hear of them. And I hope that the benefactors and the friends of our



mission will have as much pleasure in reading the following lines as I have in writing them.

Last Sabbath was our communion day, and the four preceding days had been, in part, consecrated by our dear converts, in preparing themselves for the holy banquet. The Rev. Messrs. Komp, Burns and Warden who had been deputed by the London Presbytery to visit us, re-kindled in the hearts of many, by their truly evangelical addresses, a spirit of love for Christ, which it was really good to witness. A true out pouring of the spirit of God was visible, and several hundreds received the sacrament of the love of the dying Saviour.

Several newly converted from Rome, in the midst of our communicants, filled our hearts with joy by their faith and their piety. One of these new converts has come to Christ under circumstances too interesting to be kept silent.

Two years ago, he was sitting by his dear mother, a widow with six children, in a Roman Catholic family of Canada, twelve hundred miles from here. It was late in the day when a colporteur from the Point aux Trembles Mission, struck at the door, and was received with that politeness which is the natural character of the greatest part of our French Canadian country people.

The Ambassador of Christ soon brought the conversation on the love of Jesus for the poor sinners; his words were blessed, and the good seed fell on a rich soil. The hospitality offered for the night to the stranger was gratefully accepted, and a fervent prayer offered by him, to the throne of grace, visibly made a deep impression on every member of the household who joined with him.

The next morning, the *bearer of the light* left to carry forward his mission of peace and love and mercy. But he would not leave the good widow's house, without giving a token of his gratitude. He offered a Bible which was thankfully accepted.

The Testament of God did not remain mute on the table of the poor widow. During several weeks, after the night had covered the land with her dark mantle, the good widow, surrounded by her attentive children, was reading the Divine book: and the whole family was drinking the pure waters which come down from the fountains of eternal life, and they found them sweet and refreshing to their souls.

But the Roman Catholic neighbours, at last, heard that the widow \* \* \* had got a Bible, and she was reading it. She was denounced to the Priest who hastened, the same day, to visit her.

"Is it true, Madam, that you have lodged a colporteur and accepted a Bible from him?"

With a trembling voice, the poor widow answered, "Some days ago, a stranger knocked at my door, and I offered him a chair; he was exceedingly honest and polite in his manners; he spoke to us of the love of Jesus for the poor sinners; and his words were so good that I hope neither I nor my children will ever forget them. The night was dark and cold, and the clouds were threatening a storm; I could not turn out of my house an honest man, under such circumstances. Before leaving, the next day, he gave me that Bible in which I have found many things very interesting and good to my soul. I hope, Mr. LeCuré, that I have not done any harm in all that."

"How can you say that you have committed no sin, angrily answered the Priest, when you have received and apostate in your house, and allowed him to poison you with his Protestant doctrines! Do you not know that it is a mortal sin to accept and read that Bible? You must give me that bad book, that I may burn it."

With a firm, though respectful voice, the poor widow answered, "I have read a good part of that book, and I have found nothing bad in it. Do not find fault with me, if I desire to read it to the end."

In vain the Priest tried to shake the resolution of his, till then, so submissive penitent and parishoner; he lost his time; and, filled with confusion and rage, he left.

The next Sabbath, a thundering address fell from the pulpit against those who had lodged the colporteur and accepted his Bibles..... Without naming the poor widow, the Priest pointed her so well, that the eyes of the congregation turned towards her with evident signs of indignation. She was called a dangerous viper whom every one had to fear, and from whom every honest man and woman had to fly away.

Who can reveal the anguish of the poor widow, when alone, in her desolate house, she repassed in her mind, the gross insults and abuses the Priest had heaped on her head? Who can count the bitter tears she shed, during that dark and endless night? But the light of the next day added, if possible, to the desolation of the poor widow. The awful solitude in which she was suddenly plunged; the silence which surrounded her, that day, were more terrible than death itself.

Of all her neighbours not a one would speak to her?—her former friends! Ah! not a one gave her a friendly word, nor even would look at her.

But the next day it was still worse. To the desolation of her solitude was added the low abuses and cursings of the neighbouring drunkards who threatened to pull down her house if she would keep her Bible.

Two days after, the Priest came again to the poor widow's house to see the effect of his last Sabbath denunciations; with the most abusing terms he asked her again to give up her Bible, that he might burn it.

The desolated widow could not answer a word; she was suffocated by her sobs and tears; with her face in her hands, she wept and cried; and her children wept and cried also with the heart-broken mother.

The Priest taking the silence of his parishoner for account, laid his hands on the Bible and threw it into the fire! He addressed a few more abusing words, and left.

A long silence followed the departure of the Priest—a silence interrupted only by the sobs of the poor widow and her children.

At last, a young man, about eighteen years old, wiping his tears, said, "Dear mother, the Priest has burnt our Bible! Is it not too bad! I can not bear that any longer. No, I can not bear that any longer! I will not remain any more in a place where they burn the Bible! I will go to Father Chiniquy; there nobody will dare to burn the Bible! there I will be allowed to know the message that God sends us through his holy word.

"Dear child," said the mother, "nothing could induce me to allow you to leave me and exile yourself; but the reasons you give are so good, that I cannot refuse my consent. Yes, go, my dear child to Father Chiniquy, and get from him the treasures that our great and merciful God has left in his Testament for our inheritance.

A few days after, the heart-broken mother was bathing with her tears of love and sadness, the face of her son, whom she was pressing to her heart for the last time! and the young man, unable to say a single word, suffocated by his sobs, embraced his dear sisters and brothers, and parted from them, perhaps never to see them again.

Some weeks after, he was in my colony, telling me his simple and so touching story. He has found a situation in the house of one of our Elders; and he has, from that, regularly attended the services of our Church, with the most edifying piety.

Last Sabbath, I could not refrain my tears of joy, when I saw him, in the midst of several other young converts from Rome, receiving for the first time, the Holy Communion, with a truly angelical fervor.

My dear friends and benefactors of Canada, that is the way that even in the midst of great tribulations and anxieties of mind, the Lord is sometimes filling our hearts with joy by the visible tokens of his mercies. Help us to thank and bless and love Him!

In your charity, you have adopted this missionary field for your own. To your generosity, after God, as well as to the generosity of our brethren of the Maritime Provinces, we owe the success and the very existence of this mission. Ah! for the dear Saviour's sake, do continue to give your Christian support, and your fervent prayers for this evangelical work.

Every day our dear converts bless your name for your having come to their help to fight the battles of the Lord against the great enemy of his gospel. Be to the end, our true friends, our devoted brothers and sisters, our co-workers! And rest assured that an exceedingly great reward will be given to you by the God, who, through Jesus, has promised an eternal reward for a cup of water given in his name.

Yours, for ever, grateful Brother in Christ,  
C. CHINIQUY.

ST. ANNE, KANKAKEE, ILLINOIS Co.,  
21st January 1868.

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#### NEW HEBRIDES—LETTERS FROM MISSIONARIES OF CHURCH OF NOVA SCOTIA.

The February number of the Record of the Presbyterian Church of the Lower Province, contains several letters from the missionaries labouring among the New Hebrides Islands. As we know many of our readers take a deep interest in this mission, we give some extracts. It will be seen the missionaries are still earnestly calling for additional labourers. The Record contains several letters from Rev. J. D. Gordon, referring to the annual meeting of the missionaries for conference &c., and a longer communication from Rev. Mr. McNair, who is stationed at Dillon's Bay, Erromanga. We subjoin Mr. McNair's letter:—

DILLO'S BAY, ERROMANGA,  
5th September, 1867.

MY DEAR SIR,—Of our allocation you are doubtless long ere this made fully aware, through Mr McCullagh and other correspondents. Of the state of Faté, and of Mr. Gordon's plans in regard to the evangelization of Santo, the missionaries, more immediately concerned, are of age, they can speak, and I daresay they have already spoken for themselves on the subject. With respect to this island, and especially its present condition, you will naturally look to me for something, which, with your pleasure, I shall now endeavour to describe. The hurricane season we spent on Aneiteum, and returned in the *Dayspring* on the 16th of June. Shortly after our arrival the Erromangans had an engagement not far from the mission premises, in which a petty chief fell, and the son of another chief was severely wounded. On the back of that battle an epidemic broke out similar to that which visited Aneiteum last year. So far as we know, it first manifested itself in an inland village two miles from the mission station, and from that it spread to other settlements around. It is, I think, essentially of the diphtheritic nature, but very variable in its phases and intensity. That which seizes the throat with great violence is to be

dreaded most, for it runs its course with awful rapidity. A few days ago our kind and useful cook, Nokopen, a strong healthy young man, was seized in this way, and in less than twenty-four hours he was in eternity. In such cases, as might have been expected, medicines have little or no effect. The disease is too strong to be overcome by antidotes. In milder phases, however, and especially those in which the chest, as well as the throat and head, are involved, I find medicines to be invaluable, and chiefly *ipecacuanha*, followed by steel drops, quinine, &c. It has no respect of persons, old and young, male and female, take it, and die of it too.

Our general meeting is being held at Aneiteum, and since Mr. Gordon left in order to attend it, 15 days ago, twenty-four new cases have occurred on the mission premises. Of these three have died, and others are in a precarious state indeed; two more have also died, but who were ill before Mr. G.'s departure. In all, eight have already died on the mission grounds. This is a large proportion in a population not exceeding fifty; but I fear if the malady rages as it has hitherto done, as many more deaths will have to be recorded, and should it go over the whole island at the same ratio, one-third of the entire inhabitants will be carried off. Among the heathen tribe where it made its first appearance, as well as among some of their allies, it has been very fatal; in the first place it attacked many of the worst characters on the island, and some of the most opposed to Christianity, have been called, without much warning, to their long home.

*Sep. 9th*—Since penning the above I have to announce the death of another, and that by far the most important native in connection with the mission. He was one of those who had embraced the gospel in the days of the former Mr. Gordon; he was half-brother to Wawan Nangare, one of the principal chiefs near this Bay. He was a native of singular energy, trust-worthy, faithful and honest; he *could be trusted*, and it might be said of him that he did what he could, in order to spread the gospel among his crafty, cruel, and blood-thirsty countrymen. By reason of his open, candid, honest and confidential character, as well as by his connection with the chiefs, he was *recognized* on all hands as the substantial *friend* of truth and justice; he had access to, and was hence called upon to act occasionally as mediator between hostile chiefs. He was thus employed by Mr. Gordon at the time of his greatest trials. He was also most faithful in declaring the truth to his own tribe every Sabbath afternoon. But *Niowau*—honest, faithful *Niowau*—is no more. It seems dark, very dark, very mysterious to us that such a useful, true and faithful servant should be called away at such a critical time—but so it is. His Lord and Master had no more work for him here, and has called *Niowau* to a better home, and possibly from sadder and darker days to come on the island. On Sabbath he was at church, and I called on him to engage in prayer. On Wednesday—our prayer-meeting day—he was seized with great violence by disease in the throat. Mrs. McNair, to whom he was much attached, for he assisted her in the cook-house, gave him a gargle which she made for herself. The gargle he thought strong, but in a short time came back for more, saying it was good. I gave him steel drops and *ipecacuanha*; yet so rapid and strong was the disease, that he could scarcely swallow a cup of tea my dear wife gave him in the evening. I ordered him to his house at once, and put on more clothes. I endeavoured to keep his throat open as well as to keep up his strength by means of mustard poultices, brandy and water, quinine, steel drops, &c., but all to no purpose. He suffered much during Friday, and especially on Friday night; by Saturday night he became insensible, and death evident. About 3 p. m. he breathed his

last, and was buried that same evening beside the martyred Gordons. I attended his funeral along with four Erromangans. By this last attention, you may, to some extent, judge of the appreciation and gratitude of the people to a man who had done so much for the cause of Christianity among them.

*Sep. 10th*—I attended the funeral of another young man this forenoon. He took ill on the Friday last, and died last night. He belonged to Ravedia, or Cook's Bay side of the island; he is the second of the eight young men of that side who have died of this epidemic here—Nokopan being the other. They are both laid close to the martyred Gordons. When so many are dying, both among the Christian party and the heathen around us, you will probably be anxious to know what may be the feeling of the latter towards us at such a crisis. You are, I daresay, aware that there are now no foreigners, in the shape of traders, residing on this Island. It does not follow, however, that the natives have altogether forgotten the doctrine of their nefarious, trite and contemptible view, viz., that the missionaries are the cause of disease, and that tobacco will do them more good than the New Testament. But let the traders be as bad as they may, that does not make the natives good, at least so far as this Island is concerned, and as to the present state of things, they are simply contemplating our destruction. Since Mr. Gordon left, we had deputation after deputation of our people giving us many warnings, and pretty sound advice. The rage of the heathen, they say, on account of their losses by death is great, therefore they are going to tell the missionaries the same as they did the Gordons, and then run off to the bush, or to their own people. They tell us not to go out when we see any of the heathen are about the premises, but to stay in the house, and lock the doors. We are not to walk out alone, even to visit the sick on the mission grounds. We are not to sit opposite the windows at night. Watch is kept by day and night; when we visit the sick, we are accompanied by a man or two, armed with a hatchet or musket. When we go to church, hatchets, clubs, bows and arrows, and a gun or two may be seen around the little place of worship: some of the Christian party are advising us to leave for a time, for some other Island, and that they will go with us. This is, however, a question for much consideration, and which shall be attended to, after Mr. Gordon's return. Such is the mission life at present on Erromanga. You may easily guess that we have had an anxious time of it since the *Dayspring* left us, and we look with great pleasure for her return. The thought of seeing her so soon, has been a great relief to us in the midst of such trials, difficulties and death.

I have not seen Cook's Bay yet, nor is it considered very safe at present to abide there,—indeed if we are allowed to remain at all on Erromanga this year, it must be very much *barely living* and no more.

Of course I cannot give you any of the decisions they have arrived at in Aneiteum, at the general meeting. These, I doubt not, will be forwarded to you in due course. We have had no opportunity of getting our letters off since January last. I intend sending this, per *New Caledonia*, through the French, but whether it may reach you or no, is another question.

D. V.—I shall endeavour to write again, per *Dayspring*, which is the only sure source of communication we have with the civilized world. So far as we know, all the mission families here are enjoying good health. We are in excellent health notwithstanding all our troubles otherwise.

“Pe of good courage, and he strength unto your heart shall send,  
All ye whose hope and confidence doth on the Lord depend.”

With kindest regards and best wishes,

Yours very truly,

JOHN McNAIR.

## MISSIONARY CONFERENCE.

The conference was held at Aneiteum, beginning on the 3rd September, and closing on the 7th. The missionaries present were, Dr. Geddie, Messrs. Inglis, Paton, Copeland, Morrison, Gordon, Cosh, and Neilson, also Capt. Fraser of the *Dayspring*. Mr. McNoir was unable to be present. Several points of importance connected with the missionary work, engaged the attention of the brethren. A resolution was adopted to the effect that having heard the reports of the missionaries, labouring in the several islands, the meeting accept the same, and express its thankfulness to God, that considering the many difficulties to be overcome, the work is on the whole in such a favourable state.

By another resolution Dr. Geddie and Mr. Inglis were appointed a committee to draw up an appeal to the various churches, interested in the mission, for more missionaries.

Resolutions with reference to the traffic in natives, the postal regulations for the islands, and the service of the missionary vessel, the *Dayspring*, were also passed. The next meeting was appointed to be held at Aneiteum on the 1st of August, or as soon thereafter as possible.

From the letters of some of the missionaries it appears that, for eight or nine months some of them had no communication with the world outside.

## MISSIONS OF FREE CHURCH OF SCOTLAND.

INDIA.—From Chinsurah, the native missionary, Rev. Prossanna Kumar Chaterjya, announces the baptism of a young man. Another young man had applied for baptism, but was taken away by his father and some men.

KAFFRARIA.—Mr. McDiarmid, of McFarlane Station, Kaffraria, reports no fewer than eight baptisms, and the admission of one young woman baptized in infancy,—three males and six females, seven Fingoes and two Kaffirs. Of these Kaffirs one, Matova, was a chief, about 60 years of age, whose history is said to be very remarkable. There are five men and several females in the class of candidates, who may probably soon be admitted into the christian church. Weekly meetings for prayer have been held in the several new localities.

## MISSIONS OF UNITED PRESBYTERIAN CHURCH.

KAFFRARIA.—The new mission recently begun, at Tuluka, in Krelis' country, is already presenting symptoms of progress. The Rev. J. Davidson gives the following account of the gathering in of the first fruits of the mission :—

*My First Native Baptism.*—Preached at the Toloni (the Free Church station,) and baptized a Fingoe woman. The case of this woman is most interesting. She was the second wife of a red heathen; but on hearing the words of salvation, the Lord opened her heart, as he did Lydia's of old; she became concerned about the salvation of her soul; attended the candidates' class for years; left her husband, for which she suffered great persecution, had her clothes torn from her back, whipped till the blood ran from her body, all to make her go and live in a state of polygamy; but it was all in vain, she was as firm as a rock. 'I have been a thief,' she said; 'I have stolen another woman's husband. My conscience tells me now that I did wrong, and I cannot go back.' She went off and left her husband, and after being instructed for several years in the candidates' class, she was received into the fellowship of the church. This is my first baptism of a native; and knowing her whole

history, what she had to contend against, and how nobly she acted, I cannot tell you, my dear Mr. Somerville, the satisfaction and pleasure I felt in receiving this sable daughter of Abraham into the communion of saints. She is a fine-looking woman; not much to say; modest, but shrewd and resolute. She has been compelled to leave all her children behind her. May she, poor woman, realize the fulfilment of the Saviour's words, 'There is no one who has left house or children for my sake and the gospel's, but shall receive an hundred fold in this time, and in the world to come, life everlasting.'

The Rev. Tiyo Soga writes, also, in very encouraging terms of the prospects of the mission. The chiefs are favourable; the attendance is increasing; and the young people manifest a great desire for school instruction.

## Home Ecclesiastical Intelligence.

**CALLS.**—The following calls have been given by congregations:—*Lindsay*, to Rev. R. Binnie; *Chinguacousy*, to Rev. R. M. Croll; *Brampton, Knox Church, and Malton*, to Rev. John Aull; *Thamesville, Botany, &c.*, to Rev. J. Becket; *Elmira, U. S.*, to Rev. A. McKay

**ERSKINE CHURCH, MONTREAL.—EIGHT YEARS' PROGRESS.**—We referred briefly, in our last number, to the operations of Erskine Church, Montreal, during the past year. As showing the progress of the congregation during the past eight years, we give the following statement, submitted to the congregation at the annual social meeting of the congregation on 25th January:—

Total Revenue raised for ordinary purposes during the years 1860-'61-'62-'63 .....	\$9081
Total Revenue raised for Missionary and Benevolent purposes.	5539
Total .....	<u>14,620</u>
Average each year .....	3635
Total Revenue raised for ordinary purposes during the years 1864-'65-'66-'67 .....	\$14,766
Total Revenue raised towards building Erskine Church .....	26,272
Total Revenue raised for Missionary and Benevolent purposes.	11,130
Total .....	<u>\$52,168</u>
Average each year .....	13,042

From the above figures it will be seen that this congregation has, in 4 years, increased its ordinary annual income about 66 per cent., and has more than doubled its Missionary and Benevolent contributions in the same time; while, in addition, there has been raised \$6,568, each year, towards the payment of the new church, which has cost about \$50,000, and on which there now only remains a debt of about \$15,000, towards which debt \$5,000 is subscribed.

**HAMILTON, CENTRAL CHURCH.**—We have received a copy of the annual report of the Central Church, Hamilton. The total amount raised during

the year was \$8157 81, being \$6867 05 received by the managers; \$1090 36 by the Missionary Society; and \$200 43 by the Sabbath school, being at the rate of \$15 60 per member for all purposes. The managers recommend to the congregation that steps be taken to make the present manse their own property. The total annual income is nearly \$2000 in advance of the income of last year.

CHICAGO.—The congregation of the First Scotch Presbyterian Church, under the pastoral care of the Rev. Dr. R. F. Burns, have done well since the settlement of Dr. Burns, less than a year ago. The amount raised for ordinary purposes (the mode of raising the money is by contribution envelopes) during the year was \$3675 72, and for the Building Fund, \$7847 00. The numbers in communion have increased to 145. All the operations of the church are carried on with vigour, and the prospects are highly encouraging.

GOULD STREET, TORONTO.—The annual missionary meeting of the Gould Street Presbyterian congregation was held on the evening of 13th January, the pastor, the Rev. Mr. King, in the chair. Mr. William Kerr, the treasurer of the society, read the report of its operations for the year, from which it appeared that \$414 82 had been collected during the year for missionary purposes, of which \$210 was given for the Home Missions of our church, \$140 for Knox College, and the remainder for various other schemes of the church. The treasurer stated that in addition to this amount the congregation had contributed during the year \$110 for scholarships to candidates for the ministry; \$50 for the Beachville debt; \$60 for the aged ministers' and widows' fund; \$50 to aid the Yorkville church—with \$69 88, contributed by the Sabbath School of the congregation, for various mission purposes—making in all \$754 70 as the contribution of this congregation for missionary and benevolent objects. The meeting, which was large, was ably addressed by the Rev. Mr. Gray (Orillia), Rev. William Inglis, Professor Cavern, and the Hon. Vice-Chancellor Mowat.

DUNDAS, KNOX CHURCH.—The congregation of Knox Church, Dundas, lately raised the stipend of their pastor, the Rev. John McColl, to \$1000 per annum. Besides the erection of the manse, they have also expended about \$1400 in the enlargement of the church. Most of the sittings in the enlarged church are already occupied.

DELAWARE.—The annual Soiree, of the congregation of St. Andrews' Church, Delaware, was held on the evening of Tuesday, the 4th February. The church was crowded to its utmost capacity, and many failed to obtain admittance. The chair was occupied by Dr. Agnew—Chairman of the Managing Committee. Tea, &c., was served in excellent style by the ladies of the congregation, after which addresses were delivered by the chairman, the Rev. Messrs. Simpson of Westminster, Hough (Wesleyan) of Mount Brydges, Fletcher of Falkirk, Duff, formerly of British Columbia, and Messrs. Ross, Editor of the *Strathroy Age*, and Moffat of Middlesex Seminary. Appropriate selections of music were sung by the Sunday School children, led by Mr. Beveridge.

Notwithstanding the uncomfortable crowding, the evening was spent agreeably and profitably. The amount realized was, \$95 free of expense.

A few years ago this congregation, then quite weak, built a substantial brick church, seating about two hundred. On the settlement of Mr. Grant, about four years ago, there was a debt upon the church of \$500, and a communion roll of only fifty members: now there are one hundred and eight on the roll, and the debt is reduced to about \$70. Had it not been that repairs and alterations were made this winter, the debt would have been extinguished.



The Caradoc branch of the congregation intend building next summer. May the Great Head of the Church approve and bless their future exertions, as He has in the past.

ADELAIDE.—On the 7th January last, the members of the East Adelaide Church resolved on giving their pastor—the Rev. James Donaldson—a pleasant surprise. The whole of the party, consisting of upwards of forty persons, arrived about 7 o'clock in the evening, and, after introducing themselves, took possession of the house. All enjoyed a hearty repast, the evening was spent in a most friendly manner. Afterwards, Mr. William A. Thomson presented the Rev. gentleman with a buffalo robe in the name of the members of the church, as a mark of their esteem and good will to him, as their pastor.

On the 17th the members of West Adelaide Church, and others, met, to the number of fifty-seven persons, and having spent the night in pleasant social intercourse, at their pastor's house, they gave him an address, accompanied by a valuable and handsome cutter. The address was delivered by Mr. William Forsyth.

Both meetings were new in this section of the country, at least, to a great extent. They reflect credit on those who planned them. How much do such friendly visits tend to cement the affections of pastor and people. Since coming among them, they have presented their minister with a buggy and harness, a horse, cutter and buffalo-robe, and other valuable testimonials of their goodwill. They have also paid his half-year's salary in advance.

May the Lord bless his own word and work among this people, and may their example be followed by other churches.

INGERSOLL, ERSKINE CHURCH.—On the evening of the 16th January, the friends of the Rev. A. Cross, to the number of fifty or more, assembled at his house for the purpose of manifesting their feelings of attachment and affection to Mr. and Mrs. Cross. After spending the evening in the most agreeable manner, Mr. D. Kerr, in the name of the ladies of the congregation, presented Mrs. Cross with an affectionate address and a very substantial and valuable token of their good will. Before the party broke up, it was agreed to hold a social meeting of the congregation on the 11th of February, to do honour to the new manse now completed.

Accordingly, on the evening mentioned, the meeting was held in the Town Hall. The room was quite filled with a highly respectable and intelligent audience. After refreshments had been served, the meeting was addressed in very happy terms, by the chairman, Mr. Cross, the Rev. Messrs. Balmer, of Ayr, J. M. King, of Toronto, and J. Straith, of Ingersoll, and several others of the resident ministers. The meeting was greatly enlivened by excellent music performed by a well trained choir from Erskine Church, Woodstock, led by Mr. McWhirter. The meeting was very pleasant and successful, the proceeds about \$100, which sum will go so far as to reduce the debt on the manse.

COLLINGWOOD.—The annual tea-meeting in connection with the Presbyterian congregation in Collingwood, was held in the Town Hall on Wednesday evening, February 5th. The evening proved favorable, and the Hall was crowded to its utmost capacity, over three hundred being present. After refreshments had been served, the Mayor, George Watson, Esq., was called to the chair. Appropriate and interesting addresses were delivered by the Rev. M. Fraser of Barrie, Rev. R. Knowles of Osprey, and the resident ministers. The entertainment of the evening was greatly enhanced by the music performed by choir, and the whole company appeared to enjoy themselves thoroughly to the close. The net proceeds amounted to about \$62.

It is worthy of being mentioned, too, that on Monday evening, 30th December 1867, the friends of the pastor, Rev. R. Rogers, to the number of seventy or eighty, waited upon him at his own residence, and, after a few hours spent in the enjoyment of the most pleasant intercourse, separated, leaving in the house substantial tokens of their friendship and goodwill, to the value of fifty dollars.

**BELMONT.**—The Belmont section of the congregation under the pastoral charge of the Rev. A. Currie, lately presented their Pastor with a purse containing \$55, in token of their esteem and appreciation of his labours. Mr. Currie has received besides many individual acts of kindness from both sections of the congregation

**ALDBORO.—KINTYRE.**—The Kintyre section of the Aldboro congregation lately presented their Pastor, the Rev. P. Currie, with a very comfortable and finely finished cutter. They had previously presented him with a horse. Mr. Currie is highly esteemed by all within the range of his ministrations.

**RICHMOND HILL, &c.**—The missionary contributions of the Richmond Hill and Thornhill congregations for the present year are as follows: Richmond Hill, \$36; Thornhill, 40.25. This amount has been distributed as follows: 1. To Home Missions, \$34.40. 2. To Foreign Missions, \$14.40. 3. To Knox College, \$20. 4. To French Canadian Mission, \$7.45. Total, \$76.25.

**CAMBRAY, BURNS' CHURCH.**—The congregation of Cambray desire to acknowledge their obligations to Mr. Joseph Wilkinson for the free gift of the lot on which their church stands. The church, which was opened by Rev. Dr. Burns, about four years ago, is henceforth to be known as Burns' Church. For the purpose of liquidating a balance of debt on the church, a soiree was lately held, when the amount of \$90 was subscribed, leaving but a small balance remaining. Addresses were delivered by the Rev. John Paterson, chairman, Rev. J. McTavish, Rev. D. Waters, and Rev. J. Pritchard.

**KNOX COLLEGE, SCHOLARSHIP FUND.**—We have pleasure in acknowledging the receipt of \$50, from Wm. Hall, Esq., Peterboro', to be continued yearly for five years, as a scholarship in connection with Knox College. Such donations are calculated to be eminently useful.

**BEACHVILLE DEBT.**—We find it necessary, with the view of preventing misconception in the minds of some, to state that, although the money has been paid to the gentleman who had a claim against the Beachville Church, the subscriptions of all who subscribed are still required. Any who have not paid the amount subscribed are requested to do so as soon as possible.

**ANNUAL SCHEDULES, FOR STATISTICS, &c.**—The blank schedules have been sent to all ministers in the roll. Supplies have been sent to Presbytery Clerks, for vacant congregations, and congregations recently settled. If any minister has not received a blank schedule, it is requested that he correspond at once either with the Church of his Presbytery or with the Rev. W. Reid, Toronto. It is of great importance that the returns receive due attention.

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#### PROCEEDINGS OF PRESBYTERIES.

**PRESBYTERY OF MONTREAL.**—An ordinary meeting of this Presbytery was held at Montreal, in Erskine Church, on the 22nd, 23rd, and 24th days of January last. The attendance was good, and there were five Sederunts.

The Rev. D. H. McVicar was appointed Moderator for the next six months; and the Rev. William Aitken, being present, was invited to sit as a corresponding member.

A moderation, in a call, was granted to the congregation of New Carlisle, Hopetown, and Port Daniel, and the Moderator, Mr. Young and Mr. Gibson, were appointed to carry it into effect.

The remit of Synod on Instrumental Music was taken up. Returns on the same from Sessions were committed to Messrs. D. Patterson and J. Eadie, to be examined, and to be reported on to next general meeting of Presbytery. The prayer of the overture remitted to the Presbytery, namely,—“That the Presbytery of the Canada Presbyterian Church grant liberty to such congregations as wish the same, to employ the aid of Instrumental music in conducting divine worship in their churches,”—was patiently debated, and finally the motion of Mr. Cameron and Mr. Anderson was carried over two amendments, said motion being,—“That it is inexpedient to grant the prayer of the Overture anent Instrumental music.” The majority of the motion over the carrying amendment was five; and, on the yeas and nays being taken, there appeared seventeen yeas and eleven nays. Dr. Taylor, with Messrs. Young, Coulthard, and Gibson, craved and obtained leave to have their dissent marked in the minutes.

Mr. Young was appointed Librarian, and authorized to take care of Presbytery Records and other papers in retentis; and Messrs. James Court and James Walker were appointed auditors of Home Mission accounts.

A moderation, in a call, was granted to the congregation of Cote des Neiges, and a special meeting of Presbytery was appointed to bring the matter to maturity. The Home Mission Report was read by Mr. Gibson, Convener of the Presbytery's Home Mission Committee, and considered *seriatim*, and duly disposed of; the committee being instructed to write to congregations which have not sent any thing to the Home Mission Fund, of the Church, for the last two years.

Dr. Taylor gave notice of the purpose of the Session of Erskine Church to present to next ordinary meeting of Presbytery, an Overture to Synod, urging that the Canada Presbyterian Church shall forthwith enter fully upon missionary work among the Heathen. And Mr. Nathaniel Paterson gave notice of a motion in favour of an Overture to Synod, anent the institution of a Weekly Journal, to represent the views of the Church.

It was, finally, resolved that the next ordinary meeting of Presbytery should be held in Knox Church, Montreal, on the first Wednesday of May next, at ten o'clock, forenoon.

N.B.—At the meeting in May the Roll of Presbytery will be made up for the Synod.

JAMES WATSON, *Presbytery Clerk.*

**PRESBYTERY OF BROCKVILLE.**—The Presbytery of Brockville met on the 4th ult. The following are the principal items of business:—

A call from Prescott, in favor of Rev. J. Burton, was laid on the table. The call was accepted by Mr. Burton, and his induction appointed to take place on the 19th February.

The Rev. N. Patterson appealed to the Synod in the matter of the arrears at Merrickville, which the Presbytery have, as yet, been unable to settle.

The Presbytery took up the overture sent down by Synod with reference to the use of instrumental music in public worship. Rev. J. Jones moved, in substance, seconded by Rev. W. Bennet, that the prayer of the overture be granted, and that the question be left an open one; that whenever there shall be a fair majority in a congregation, the whole matter be referred to the Presbytery for their counsel. This motion was carried on a division. Against this finding Dr. Boyd entered his dissent.

The case of the Kemptville arrears was referred to the Synod for advice.

Mr. McKenzie on behalf of his congregation made application for aid from the H. M. Fund.

**PRESBYTERY OF TORONTO.**—The ordinary meeting of this Presbytery was held on the 4th and 5th of February. Besides the Moderator, there were 31 ministers present, and 8 elders.

The following were the chief items of business.

A call was sustained from the congregation of West Gwillimbury and Bradford, in favour of Mr. P. Musgrave. Also a call from the congregation of Tecumseh, in favour of Mr. R. Moodie.

An application was received from Brampton 2nd, and Malton, for the appointment of one to moderate in a call; and to this work Mr. Alexander was appointed. A similar application was received from the congregation of Chinguacousy, and Mr. Pringle was appointed to preside and moderate, on Tuesday, the 18th of the month.

The tender of resignation by Mr. Mitchell, of his pastoral charge, was considered at some length. After a statement made by him there anent, and after the expression of opinions by three commissioners, Mr. M. was induced at one diet to withdraw his resignation. But at a subsequent diet, he produced, and read a letter from his medical adviser, counselling him, on the ground of his weak health, to retire from his present charge altogether; and in those circumstances he renewed the tender of his resignation. Whereupon the Presbytery reluctantly resolved to accept his resignation, and appointed Mr. Ewing to intimate the same to his congregation. It was also agreed to enter on the records of the Presbytery, their high appreciation of his personal and ministerial character, their deep sense of the ability and faithfulness with which he has discharged the duties of the ministry, and of the valuable counsel and aid which he has all along given in the deliberation and work of the Presbytery, their sincere regret at the cause of his resignation, and their earnest prayer that through the blessing of God, on recommended means, he may be speedily restored to wonted health, and be enabled to resume his work as a minister of the church.

A similar minute was passed, in connection with the resignation by Mr. Mitchell of the office of clerk, which, of course, was accepted by the Presbytery. And Mr. Monteath was appointed to fill up the vacancy; Mr. Wightman being also appointed to take his place as moderator, for the remaining part of the ecclesiastical year.

Mr. Topp was unanimously nominated as Moderator of the ensuing meeting of the Synod.

The Presbytery took up the Synod's remit, anent the use of Instrumental Music in Public Worship. Several reports were received and read from Kirk Sessions—all of them declaring, at least, by majorities, that instrumental music should not be sanctioned. It was then moved by Dr. Burns, and seconded by Mr. Lindsay:—The Presbytery, after due deliberation, find, that there is no evidence of instrumental music in the worship of the sanctuary, having been sanctioned by Christ, the apostles, or the primitive church; that its introduction into churches bears date from a period of great spiritual depression, superstition, and darkness; that the principles and practice of the Presbyterian churches in Great Britain have even been opposed to it; and, that its recognized introduction amongst us would, in all probability, give rise to division and schism; and and on these grounds, independently of others that might be stated, the Presbytery decline to entertain the overture. It was moved, in amendment, by Mr. King, and seconded by Mr. Gregg.—The Presbytery, of Toronto, without affirming the desirableness of such a change, as is contemplated in the overture, in the mode of conducting public worship hitherto practised in the church, agrees to record as its deliverance on the matter remitted; 1st., that it does not find any valid ground in the nature of the change itself on which the permission to employ instrumental music as an aid in the service of praise should be refused to congregations desiring it; care being taken, however, by the Presbytery, of the bounds that there is a sufficient degree of unanimity on the question in the congregation so desiring; but, 2nd., that it would be inexpedient for the Synod, in the meantime, to proceed to enact a law granting the permission desired. It was moved in further amendment by Mr. Topp, and seconded by Professor

Caven,—The Presbytery having deliberated on the whole matter, whilst not declaring that the liberty that is sought is inconsistent with the standards or constitution of the Presbyterian Church, yet considering the diversity of opinion which exists in the congregation of the church generally—and desirous of avoiding everything wherein principle is not involved, which might tend to create division or schism in the church, find that it is inexpedient, in the meantime, and in present circumstances, to grant the liberty that is craved; but, further, believing that the anxiety of the members of the church in general is to render the service of praise in public worship more interesting and efficient, the Presbytery recommend to the Synod to adopt such measures as to its wisdom may seem best fitted to awaken a deeper interest in congregational psalmody, and to produce an improvement of the same.

On a vote being taken, Mr. Topp's amendment was carried successfully over the amendment of Mr. King, and the original motion of Dr. Burns, the final vote being 20 against 10.

There was read, a memorial from several members of Presbytery, setting forth the desirableness of having the Presbytery divided, and praying the Presbytery to take their memorial into consideration, and to take such action anent it as might be deemed advisable. It was agreed that the memorial should lie on the table till next ordinary meeting.

A circular was read from the Board of Management of Knox College; and, said circular was agreed to be recommended to the favourable consideration and action of all the congregations throughout the bounds.

The Presbytery adjourned to meet again in Knox Church, Toronto, on Tuesday, the 31st March, at 11 a m.

R. MONTEATH, *Presbytery Clerk.*

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held on Tuesday, the 4th day of February last, within River Street Church, Paris. There was a large attendance of Ministers and Elders.

A letter from the Rev. James Howie was read in reference to Home Mission work during the last quarter. The Clerk was instructed to correspond with Mr. Howie, and the Treasurer instructed to liquidate his claim so far as received. A memorial from Stanley Street Church, Ayr, asking the Presbytery whether they claimed any jurisdiction over the property of said Church, was read. The Rev. Mr. Balmer and Mr. Thomas Ballingal were heard in reference to the memorial. The Presbytery recommended the session of Stanley Street Church, in conjunction with the managers, to take legal advice in regard to the nature of their Church deed, and report the result to the next meeting of Presbytery.

Letters from Rev. Mr. Smith, of Galt, and the Rev. John Laing, of Cobourg, were read in reference to a grant from the Home Mission Fund for Mount Pleasant Church—Mr. Peattie's. After deliberation, the Presbytery agreed to recommend the Mount Pleasant Congregation for a grant of \$100 per annum, the Clerk to transmit the necessary papers in the case and support the application before the Committee.

A document from Erskine Church, Woodstock, was read, stating that at a meeting of the congregation of said church regularly called, the congregation had decided by a unanimous vote to unite with the Beachville Church, under the care of one pastor, and craving the Presbytery to sanction and give effect to such an arrangement. A similar document was received from the Beachville Church. After the commissioners from the respective congregations were heard, the Presbytery agreed to grant the prayer of their petition, and appointed Mr. McDiarmid, of Woodstock, to announce officially the union of the congregations. Mr. McDiarmid was also appointed to undertake in a call to the united churches, if requested, before next meeting of Presbytery.

The Presbytery then proceeded, through the Moderator, to enquire of the several members of Presbytery as to how the deputation on the augmentation of stipends had been received by their respective congregations, after the answers had been given. The Moderator, Rev. W. T. Macmullen, having left the chair

moved, seconded by Mr. Straith, "That the Presbytery having enquired into the carrying out of the scheme of meetings appointed at the August meeting, in connection with the augmentation of stipends, agreed to record regret that in some instances these meetings were not held." It was moved in amendment by Mr. McRuer, seconded by Mr. Donald, "That the Presbytery come to no finding in the matter, but pass on to the next item of business." On the vote being taken, the amendment was carried by a majority.

Mr. Balmer gave in an interim report from the committee appointed to organize the Church at New Hamburg.

The Synods remit on the "Organ Question" was taken up. It was moved by Mr. Cochrane, seconded by Mr. James, "That with the view of meeting the wishes of congregations that desire to avail themselves of the aid of instrumental music in conducting the service of praise in their respective churches, this Presbytery recommends that the Synod grant the prayer of the Overture sent down to Presbyteries and Sessions; but in order to maintain intact the rights of Presbyteries and the principles of Presbyterian government, further recommends that the introduction of such instrumental music shall be regulated by the Presbytery of the bounds; and that congregations whether unanimously or by a majority wishing to introduce such aid, shall intimate said wish through the Session to the Presbytery, stating the degree of unanimity which prevails, and any other circumstances having a bearing on the application." It was moved in amendment by Mr. Lowry, seconded by Mr. McRuer, "That as many connected with the Presbyterian Church believe, that the scriptural authority for the use of instrumental music is very doubtful or cannot be produced; and as none maintain that such music is essential to spiritual worship, this Presbytery recommends the Synod not to give its sanction to the introduction of such music into the churches under its jurisdiction." On the vote being taken, 12 voted for the motion and 10 for the amendment.

Mr. Robert McIntyre, formerly a member of the Church at Innerkip, but suspended since 1855, appeared before the Presbytery, and asked to have certain grievances removed, caused it was alleged by the Kirk Session of Innerkip. Several motions were made, but the following made by Mr. Donald, was carried by a majority, "That the Moderator be instructed to inform Mr. McIntyre that in the view of this Presbytery, he is not in the position of a member under suspension; and that he may be received into the Communion of the Church in the usual form."

The Rev. Alexander Topp, of Toronto, was unanimously nominated as Moderator of the ensuing Synod in Montreal.

The Presbytery then adjourned to meet within Knox's Church, Woodstock, on the 1st Tuesday of May next, at 2 o'clock, p.m.

WILLIAM COCHRANE, *Presbytery Clerk.*

LONDON PRESBYTERY.—The Rev. A. C. McDonald was ordained and inducted at Thamesford on 31st December. Rev. Mr. Sutherland preached; Mr. Simpson addressed the people; and Mr. Donald McKenzie presided and addressed the meeting.

The Rev. Mr. Milligan, whose trials were sustained at a special meeting in January, was ordained and inducted at Proof Line an English Settlement, on Tuesday 4th February. Mr. E. Donald preached; Mr. McMillan addressed the Minister; and Mr. Fletcher presided and addressed the people.

The Rev. Neil McDiarmid was ordained and inducted at Wallacetown, on Thursday 6th February. Mr. McDonald preached; Mr. Stewart addressed the Minister, and Mr. Sutherland the people. At the same meeting the Presbytery sustained a cail from Elmira Stark Co., Illinois, to Mr. Alex. McKay, Tiverton, Huron Presbytery. Mr. Clark was appointed Commissioner to prosecute the same.

At the December meeting the Presbytery took up the Synod's remit, in reference to the use of Instrumental Music, when the following motions were submitted;—

Moved by Mr. Kemp, and seconded by Mr. Proudfoot,—“That the Presbytery having considered the remit sent down by the Synod, on the question of the use of Instrumental Music in Public Worship, and appreciating the importance of the question to the welfare of the Church, agree to recommend to the Supreme Court of the Church, that it decline to legislate on the question at all; and leave it in the hands of Congregations, Sessions, and Presbyteries, to act, in regard to it, as may seem for edification, only engaging that in the exercise of this discretion, care be taken that the peace of Congregations be not disturbed.

Moved in amendment by Mr. Scott—and duly seconded;—

That the Presbytery having considered the Remit of Synod, on the use of Instrumental Music in Divine Worship, agree to the following deliverance;—

That the uniform practice of this Church having hitherto been to conduct the public praise of God by vocal to the exclusion of Instrumental Music; and this Court, believing that this was the practice observed by our Saviour and His Apostles in founding the Christian Church; and also believing that the permission of the use of Instrumental Music, at this present time, would seriously disturb the peace and harmony of the Church, therefore, agree to recommend to the Synod that no change be made in respect to this matter.

The vote being taken, ten voted for the motion, and twenty for the amendment—and the Presbytery decided accordingly.

Messrs Kemp, Warden, and Dr. R. F. Burns, were appointed to proceed to Kankakee; and, should circumstances warrant, to ordain, and induct, Mr. De Mars there, on the 3rd Wednesday of January.

GEORGE CUTHBERTSON, *Presbytery Clerk.*

**PRESBYTERY OF GREY.**—This Presbytery met at Owen Sound on the 14th and 15th January. There were present ten ministers and six elders. In the absence of the moderator, Rev. R. Dewar was appointed moderator, *pro tem.*

Rev. W. Park, clerk of Presbytery, on the ground of the state of his health, tendered the resignation of his office, which was accepted, and the following minutes recorded: “The Presbytery desire, at this stage, to place on record their sense of the faithfulness, and diligence, with which the retiring clerk has, at all times, discharged the duties of his office, and their regret, that the state of his health deprived them of these services, at a time when they had become doubly valuable, by his long experience.” The Rev. A. Fraser, Port Elgin, was then appointed clerk.

The Presbytery expressed their pleasure at seeing the Rev. J. Cameron and the Rev. C. Cameron among them once more, after their visit to Scotland, especially since the Rev. J. Cameron has returned considerably invigorated in health.

Mr. Tolmie reported that he had, as appointed, moderated a call at Sydenham, &c., and laid on the table a call from that congregation, numerously signed, in favour of the Rev. John McNabb, when it was moved by the Rev. C. Cameron, and agreed to: “That inasmuch the person, named in this call, has accepted another call, it is deemed inexpedient to proceed further in the case.”

A report was read from Mr. McMillan, of his having moderated in a call at Egremont. This call was in favour of the Rev. Walter Wright. The call was sustained, and the clerk ordered to forward it to Mr. Wright. A petition was presented from Crawford Station, praying to be organized into a congregation, also petitions were read from Durham Road and Rocky Saugeen, each praying for the services of their pastor, Rev. C. Cameron, every alternate Sabbath, and pledging themselves, in that event, to pay each the half of his present salary. After hearing delegates, it was agreed to cite the parties to appear at next ordinary meeting of Presbytery.

A petition was presented from North Brant and West Brant praying for the moderation of a call. After hearing commissioners, it was resolved to hold a special meeting of Presbytery, in North Brant Church, to dispose of the application, as might then be found best. A petition was read from Amabel praying to be continued under the pastoral care of the Rev. A. Fraser, in connection

with Port Elgin, which was granted. The auditors appointed to examine the Home Mission accounts, reported that they had examined them and found them correct.

Mr. Stevenson then read the Home Mission Report, which was received and its recommendations considered. Mr. Stevenson having resigned his office, as Home Mission agent, the following minute was adopted, and the Rev. A. Tolmie of Southampton appointed Mission agent: "The Presbytery accept the resignation of Mr. Stevenson, and record their sense of obligation, for the long, patient, and persevering efforts, in the arduous and trying position, in which he has served the church." Mr. C. Cameron brought forward his motive, of which previous notice had been given, which was duly recorded and carried, "That this Presbytery will meet once a year in Paisley."

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## Communications.

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### THE STANDARDS AND PRAISE

(We think it right to allow the writer of the following communication to state his views, being aware that he holds them very conscientiously. In regard to some points involved, no doubt, even thoroughly sound Presbyterians may not all entirely agree.—EDITOR.)

DEAR SIR,—I have long desired to see in the Record a statement of the doctrine contained in the Church's Standards on her service of praise; and I had hoped that some competent person would have written you on the subject. It is of great importance that the people be made acquainted through the pages of the Record, as well as by the pulpit, with their own standards in their historical import. The office-bearers of the church should be acquainted with them, as they are required so solemnly to "own and believe the whole doctrine contained in the Confession of Faith," to "acknowledge the same as the confession of their faith," and "to adhere firmly and constantly thereto, and to the utmost of their power assert, maintain, and defend the same and the purity of worship as presently practised in this church."

In relation to Praise in the public worship of God I have frequently heard it stated, both as to its matter and manner, that the standards say nothing on the subject. And there are those who seem to think that both the matter and manner of praise are to be regulated by the general statement in the first chapter of the Confession, namely,—“There are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and christian prudence, according to the general rules of the word, which are always to be observed.” Such views, I am persuaded, are entirely aside from the fact, and that the standards fairly interpreted, in their historical meaning, do very clearly and positively lay down what should be both the matter and manner of praise in the public worship of God.

In order to understand rightly any documents, it is necessary to consider the circumstances in which they were framed, the views of the parties who may have had first to do with them, and how their provisions were originally understood and applied. Such an enquiry, I think, is of great moment as to the interpretation of the documents, concerning whose meaning I now write—especially in relation to worship.

Allow me then to go back to reformation times in Scotland. It will not be questioned that the steadfast aim and burning zeal of her reformers



were to model the church in all things, and particularly in worship, after primitive purity and simplicity. What has the Lord *required*, not what has he *not forbidden*, was the question with them. They were guided by the principle contained in Christ's permanent commission to his ministers, recorded in Matt. xxviii. 20—"Teaching them to observe all things whatsoever I have commanded you." In accordance with this there is laid down in John Knox's noble and eloquent refutation of the mass, the true principle of christian worship, and which conducted the reformation in Scotland to so high a degree of perfection, namely:—"All worshipping, honouring, or other service invented by the brain of man in the religion of God, without his own express commandment, is idolatry." And "Knox was heard by Scotland—the people heard him with the marrow of their bones—they took up his doctrine and they defied principalities and powers to move them from it." Hence he could write, in contrasting this reformation with that in other lands, "all others, however sincere, that ever the doctrine be that by some is taught, retain in their churches and the ministry thereof some footsteps of Anti-Christ and some dregs of Popery; but we (all praise to God alone) have nothing within our churches that ever flowed from that Man of Sin. And this we acknowledge to be the strength given unto us by God, because we esteemed not ourselves wise in our own eyes, but understanding our whole wisdom to be foolishness before the Lord our God, laid it aside, and followed only that which we found *approved by Himself*." These principles not only purified the church of human inventions and popish corruptions, but restored plain "Singing of Psalms" unaccompanied by instrumental music. Animated by like principles, the noble Puritans strove to effect a similar reformation in the Church of England. Hence in their petition to the Lower House of Convocation, in 1562, for further reformation, there occurs, among others, this prayer, namely: "That *organs* may be disused, responses in the reading of psalms discontinued, and the people allowed to *sing the psalms* in metre." It is to be regretted their petition, by a majority of only one, was rejected. It was sad for themselves, as after events proved, but sadder still for the church of England, even at the present time. "And what was the crime," says an eloquent and able writer, "for which these Puritans were suspended, sequestered, fined, imprisoned, and some of them put to death? Simply because they would not acknowledge that man, whether prelate, primate, or prince, has authority to alter the constitution of God's church, to prescribe rites and modes of "will-worship," and administration of sacraments different from what *He had appointed in his word*."

"That unity and uniformity might be observed throughout the kingdom, in all parts of the public worship of God," the general Assembly of the Church of Scotland, in 1643, appointed a Directory for worship to be prepared. Nothing, however, was done; because the Westminster Assembly of Divines met on the first day of July, of the same year, and, according to the engagements between the convention of the Estates in Scotland and both houses of Parliament in England, and on the invitation of the Assembly at Westminster, Commissioners were sent to co-operate with them "in all such things as might conduce to the utter extirpation of Popery, Prelacy, Heresy, Schism, Superstition and Idolatry, and in uniting this whole island in one form of church government, one Confession of Faith, one Catechism, and one Directory for the Worship of God." On the 20th of May, 1644, the commissioners wrote from London to the General Assembly of the Church of Scotland, then in session, an account of their labours, in which they state—"We cannot but admire the good hand of God in the great things done here already, particularly

that the covenant, the foundation of the whole work, is taken, Prelacy and the whole train thereof extirpated, the service-book in many places forsaken, plain and powerful preaching set up, many colleges in Cambridge provided with such ministers as are most zealous of the best reformation, altars removed, the communion in some places given at the table with sitting, the great Organs at Paul's and Peter's in Westminster taken down, images and many other monuments of idolatry defaced and abolished, the chapel royal at Whitehall purged and reformed; and all by authority, in a quiet manner, at noon day, without tumult." To this letter the General Assembly replied, in which reply they say: "We are greatly refreshed to hear by letters from our commissioners there with you of your praiseworthy proceedings, and of the great good things the Lord hath brought among you and for you. Shall it seem a small thing in our eyes, that the Covenant, the foundation of the whole work, is taken; that Anti-christian Prelacy, with all the train thereof, is extirpated; that the door of a right entry unto faithful shepherds is opened; many corruptions, as altars, images, and other monuments of idolatry and superstition removed, defaced, and abolished; the service-book in many places forsaken, and plain and powerful preaching set up, the Great Organs at Paul's and Peter's taken down; that the royal chapel is purged and reformed, sacraments sincerely administered, and according to the pattern in the mount?"

It thus appears, from these official letters, that Organs were considered by the Westminster Assembly as a part of the corruptions of Popery and Prelacy which they deemed it necessary to remove by authority, in reforming the church, in which opinion and removal the General Assembly in Scotland, not only heartily concurred, but on hearing of which "were greatly refreshed." To these plain statements, as to the opinions and doings of the assembly, contained in those letters, allow me to add the testimony of Dr. Burney, contained in his great work on the "History of Music." "When," says he, "the liturgy had been declared, by an ordinance in the House of Lords, January 4, 1644, a superstitious ritual, the Directory published by the Assembly of Divines, at Westminster, to whom the Parliament referred all matters concerning religion, established a new form of divine worship, in which *no music was allowed but psalm singing*. In the opinion of those that were then in power, it was thought necessary, for the promotion of true religion, that *no organ should be suffered to remain in the churches*." From Baillie's letters he quotes the following:—"Already we have passed the draft of all the prayers, reading of scripture, and *singing of psalms on the Sabbath day, nemine contradicente*." So completely were organs, at that time, removed out of the churches in England that at the Restoration scarcely an organist or organ-builder could be found.

The Assembly, at Westminster, having removed these things, proceeded to frame a Confession of Faith and Directory for the worship of God. In this Confession no provision was made for the restoration of any one of them—no, not even an organ; but they laid down in the 5th sec. of the 21st chap., as the doctrine "founded on and agreeable to the word of God;" that "the reading of the scriptures with godly fear; the sound preaching and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence; SINGING OF PSALMS WITH GRACE IN THE HEART; as, also, the due administration and worthy receiving of the sacraments instituted by Christ are all parts of the ordinary religious worship of God." The doctrine, in this section, in relation to that part "of the ordinary religious worship of God" by praise, is made still clearer by the last section of the Directory. The Directory was framed before the 21st chapter of the confession, and hence, "*Singing of Psalms with*

*Grace in the Heart* is to be regarded as the substance of the following, namely,—“It is the duty of christians to praise God, publicly, *by singing of psalms* together in the congregation, and, also, privately in the family. In *singing of psalms* the voice is to be tunably and gravely ordered; but the chief care must be to sing with understanding, and with “*grace in the heart, making melody unto the Lord.*” It will not do to say, that instruments are not here forbidden; for it is not the province of a directory to forbid what is not to be, but to point out only what ought to be. And in view of what was actually done by the Westminster Assembly, can it be for a moment supposed they meant anything else than that psalms should be sung with the human voice without the accompaniment of an instrument of music? As little can it be doubted that they intended that the matter of praise should be the Psalms of David. The principle of an inspired psalmody was adopted by them. Hence, they took up a version of “the Book of Praise” given the Church by her King and head, which was made by an eminent scholar and member of the Assembly, carefully revised and expunged from it everything which they considered to be of mere human composition, so that it is scarcely to be considered Rouse’s but rather that of the Westminster Assembly. This version of the Inspired Hymn-book was carried by Baillie, one of the commissioners, to Scotland, and laid before the General Assembly. In a speech before the venerable body, he said, “I was glad to be the carrier of the Confession of Faith, and likewise of a *new Psalmody, which has cost the Assembly considerable pains.*” This Psalmody was again carefully revised by the General Assembly, with the view of bringing it as near the original as possible and afterwards adapted as the only psalmody of the Church of Scotland. And it continued to be, for over two hundred years, the only legislatively authorized Psalmody. It is, also, at the present time, “the only Psalmody authorized by the General Assembly” of the Presbyterian Church of Ireland. It may, also, be remembered that it was the only allowed version of the Psalms; the Presbyterian Church of the United States till 1756. After hymns of human composure were introduced, the Directory of this church was changed so as to read “singing psalms or hymns.” This change is a proof that this church understood the confession of faith and the Directory, as framed by the Westminster Assembly, to restrict the matter of praise to the Inspired Book of Sacred Song. Both the matter and manner of praise, therefore, are clearly and positively laid down by the Westminster Assembly, which they say in the 21st chapter of the Confession, it is to be, by “*Singing of Psalms.*”

Great care was taken by the Church of Scotland that this plain and primitive worship of God should not be corrupted, but be “kept pure and entire.” It was ratified by several Acts of Parliament with the rest of the Confession and Presbyterian form of Government. At the Revolution, agreeable to the Claim of Rights, made by the Scottish Convention, the Presbyterian form of worship was established by William and Mary, and in accordance with the same claim of rights, “*Prelacy is forever abolished within the Kingdom of Scotland.*” But instrumental music, at that time, in the worship of God, was considered, if, not an essential, a concomitant part of prelacy. This is evident from the struggles of the Puritans, in England, for further reformation in the church; as the organ was one of those things for refusing to conform to whose use, 2,000 of them, in 1662, were ejected from their livings. At the union of the two kingdoms the Parliament of Scotland enacted, in 1705, “That the Scotch Commissioner shall not treat of or concerning any alteration of the *worship of the church of this kingdom as now by law established.*” In the act of security passed, in 1706, there occur these words, namely, “that

the form and purity of worship, presently in use within this church, shall remain and continue *unalterable*." And it is further enacted, "that the Sovereigns, on their accession to the Crown, shall swear and subscribe to maintain, and preserve inviolable, the *worship*, discipline, rights, and privileges, of this Church, as above Established by the law of this Kingdom, in prosecution of the claim of rights." And is likewise statuted and ordained, "That this Act of Parliament shall be held as an essential condition of any union to be concluded betwixt the kingdoms, *without any alteration thereof, or any derogation thereto, in any sort, forever.*" The General Assembly, itself, in 1707, passed an Act against Innovations in the worship of God, in which, they say, "The General Assembly, being moved with zeal for the glory of God, and the purity and uniformity of His worship, do hereby discharge the practice of all such Innovations; and order *ministers to represent to their people the evil thereof.*" Agreeably to this Act and in carrying out its provisions, the Church of Scotland, in 1711, and ever since, required all Presbyterians and ministers to answer, affirmatively, the following questions—"Will you adhere to, and maintain the purity of worship as presently practised in this National Church and asserted in the Act against Innovations?"

"Do you promise.....that you will follow no decisive courses from the *Established Worship and Doctrine of this Church?*"

They are also required to subscribe a Formula in which they declare that they do "sincerely own the purity of Worship presently authorized and practised in this Church, and that they will constantly adhere to the same; and that they will neither directly or indirectly endeavour to the prejudice and subversion thereof."

Such was the special care the church took to preserve pure and entire, that plain but sufficient form of worship laid down in the Confession of Faith, and believed to be founded upon and agreeable to the word of God. In view of recent events in Scotland, one almost involuntarily exclaims, "how is the gold become dim and the most fine gold changed!"

Let me now turn to Canada, and was not the same Confession of Faith without alteration or declaration of any change adopted by the Presbyterian Church of Canada, in connection with the Established Church of Scotland? At the separation, in 1844, did not the late Presbyterian Church of Canada also adopt it, without any alteration whatever? Hence the second question of those appointed to be put to every minister was,— "Do you sincerely own and believe the whole doctrine contained in the Confession of Faith approved by the General Assembly of the Church of Scotland, in the year 1647, to be founded upon the word of God?" At the Union of this Church and the late United Presbyterian Church in Canada, in 1861, the same Confession was adapted together "with the Larger and Shorter Catechisms as the subordinate standards" of the Canada Presbyterian Church, with no alteration and no declaration of change or meaning respecting any portion of it, except "certain sections which treat of the power or duty of the Civil Magistrate." In all the discussions which took place in Synod, no proposal was ever made to add to, take from or in any way alter the 21st chapter. It remains as it was originally adopted by the Church of Scotland, in 1647. Not only so, but the Sixth Article of the Basis of Union provides,— "That the ordinances of worship *shall be administered* in this church, as they have heretofore been, by the respective bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory for worship." I take the words, "shall be administered," and I think they can only be fairly taken to relate not to the *matter* of any ordinance but the *manner* of administering the ordinances of worship. The Article, then,

binds the United Body to administer all the ordinances of worship in the same manner as they were administered in the two respective bodies before the Union took place. But both Synods, prior to the Union, decided legislatively against the use of instrumental music in God's worship. It is, therefore, a standing article of the United Church, one of the articles of the contract by which they are bound into one, that no organ shall be used in the worship of God. And every Deacon, Elder, Probationer and Minister is required solemnly to "declare that he sincerely owns and believes the *whole doctrine* contained in the Westminster Confession of Faith, as approved by this church, in terms of the Articles of Union, to be the truth of God; and to own *the purity of worship* presently authorized and practised in this church—*that he is persuaded this worship* is founded upon the word of God, and agreeable thereto, and to promise that he will firmly and constantly adhere to the same, to the utmost of his power to assert, maintain and defend the *same worship*, and to renounce all doctrines, tenets, and opinions whatsoever, contrary or inconsistent with the *said worship*. Now where is this "*authorized*" worship as to praise to be found, if not in the 21st chapter of the Confession of Faith, taken and explained in connection with the last section of the Directory? Where is the evidence to be found of any change having ever been made by the Synod, the only competent body to make it, either in the matter or manner of God's worship of praise, as that is laid down in the standards? I know of none. It will not do to say that the ordination vows are to be taken in the sense in which they are imposed when there is no authoritative meaning attached to them, so far as worship is concerned, but what the words grammatically and obviously signify. Were this allowed, then it might be the sense in which a presbytery, a session, or even an individual understood them; nay, in which they were understood for hundreds of years.

It is "*authorized*" worship that is to be avowed, maintained and defended, and the only authorized worship by praise in the standards is, "*Singing of Psalms with grace in the heart.*" If there be any other authorized, let the standards be changed to mean what is authorized; as the Old School Presbyterian Church of the United States have changed theirs. But let it be remembered that this will be a change in the terms of that contract that now binds us into one body, and will involve a change in the ordination vows that are at present imposed; for how can those who conscientiously adopt the principle of an inspired Psalmody, and oppose, as a piece of Judaism, prelacy and Popery, the use of an organ or any other instrument in the worship of God, solemnly declare that they sincerely own and believe such worship "*to be founded upon and agreeable to the Word of God?*" Impossible! They may not be disposed to rend the church on account of innovations. But, most assuredly, they can never be expected to countenance, much less approve of them legislatively, and still less to own them to be founded upon and agreeable to the Word of God. But I hope there will be no change in the contract that binds the church together, and no change made in her authorized Worship necessitating a change in the present vows imposed upon her officers and ministers. It is to be hoped the church, as a whole, is not ashamed to acknowledge and firmly maintain, as her sentiments, as the Reformed Church of Scotland so nobly and triumphantly did, "that the devotions of Christians," in the words of an eloquent and learned Principal of the University of Glasgow, "that the devotions of christians stand in no need of the outward helps afforded to the Jews; and that the triumphs of all conquering love, the mighty acts of a Redeemer, all

the powers and glories of an immortal life, which are represented to our wonder and meditation under the Gospel, are far nobler springs of devotion, and fitter to animate, with a cheerful zeal, and inspire the most fervent affections, than the meaner helps afforded under the Law—the costliness of pontifical garments, the glory of a magnificent Temple, the ceremony of worship, and power of music.”

A. W.

## MONEYS RECEIVED UP TO 20TH FEBRUARY.

COLLEGE FUND.			
Mosa (less dis.)	\$38 40	Gould Street, Toronto	14 82
{ Lakefield	3 50	Peterboro'	16 00
{ North Smith	2 00	Normanby	2 50
Puslinch East (less dis.)	25 70	Quebec	30 00
Scarboro'	80 00	{ Martintown	1 92
Elora, Chalmers' (less dis.)	24 00	{ Williamstown	1 58
Alma (less dis.)	24 00	Aldboro'	6 00
Fullarton and Avonbank	20 00	Puslinch East (less dis.)	9 55
Friend, per Rev. R. Hamilton	5 00	Toronto, Bay Street	5 00
Mrs. Campbell, Roslin	1 00	FRENCH CANADIAN MISSIONARY SOCIETY,	
Grafton	15 00	Streetsville	\$4 01
Howick, Knox Ch.	2 55	Guelph, Knox S. S. (less dis.)	9 73
Moore, Burns' Church	10 00	Mosa (less dis.)	6 92
{ Mono Centre	3 20	Garafraxa	4 00
{ Mono West	2 60	Peterboro' S. S.	5 00
Guelph, Knox S. S. (less dis.)	9 73	Clarke	20 00
Garafraxa	14 00	Guelph, 1st	10 00
Moore, Bear Creek	8 00	Guelph, 1st S. S.	5 50
Clarke	20 00	Hamilton, McNab Street S. S., for	
Richmond Hill	20 00	two pupils, boy and girl	60 00
Eden Mills	3 15	Richmond Hill	7 45
Amherstburgh	3 50	Paris, Dumfries Street	15 00
Gould Street, Toronto	140 00	Westminster (less dis.)	8 10
Dereham (less dis.)	7 98	Puslinch East (less dis.)	14 33
Melville Ch., Markham (less dis.)	4 76	Berlin	5 89
Peterboro'	82 12	Alma (less dis.)	9 60
Chippawa	2 28	Toronto, Bay Street	10 00
Kildonan, Red River	28 18	" " S. S.	10 00
Little Britain, Red River	10 04	FOREIGN MISSION.	
Crowland (less dis.)	7 64	Streetsville	\$30 73
Dunnville (less dis.)	5 13	Guelph, Knox Ch. S. S. (less dis.)	9 73
Mount Pleasant	3 90	Guelph, Knox S. S., for Red River	9 73
Huntingdon, St John's	2 :7	Garafraxa	14 00
Madoc, St. Columba	3 60	Friend, for Mission to American	
Madoc, St. Peter's and St. Paul's	15 00	Indians	53 00
Beaverton	22 50	Johnny, for ditto	0 24
Ashburn	6 50	North Gower and Gloucester	8 00
Ratho	10 50	Chatham, Adelaide Street	22 00
Guelph, 1st	10 00	Carriek	10 32
Toronto, Bay Street	30 00	Peterboro' S. S.	5 00
SYNOD FUND.		Clarke	29 00
Streetsville	\$11 37	Guelph, 1st	15 60
Garafraxa	5 00	C. F. Stanley	7 00
Ainleyville, Knox	4 00	Richmond Hill	14 40
Clarke	10 00	Hamilton, McNab Street S. S.	26 00
Union Ch. (less dis.)	5 52	Union Ch. (less dis.)	23 40
Mitchell	6 00	Gould Street, Toronto	25 00
		Elora, Chalmers'	29 06

Peterboro', for Red River .....	40 00	McKillop, 2nd.....	6 00
Red River, Fairfield.....	6 32	Seaforth.....	13 00
Crowland (less dis.).....	4 78	Crowland (less dis.).....	11 46
Fergus S. S., for Mr. Nisbet ....	25 00	Welland (less dis.).....	2 06
Madoc, St. Peter's S. S. Miss. Box	13 75	Guthrie's Ch.....	6 00
Westminster (less dis.).....	14 28	Zorra, additional (less dis.) ....	21 00
Puslinch East (less dis.).....	19 10	Dorchester Station (less dis.) ...	9 61
Aberfoyle Bible Class.....	4 00	Biddulph (less dis.).....	6 93
Morrison Bible Class.....	2 00	Lucan (less dis.).....	5 93
Alma (less dis.).....	14 40	Westminster (less dis.).....	19 10
Toronto, Bay Street .....	10 00	Ashfield .....	26 00
"          "          S. S. ....	5 00	Moore, Burns' Ch.....	16 10
HOME MISSION.			
Hamilton, McNab St., 1st instal't. \$	45 70	Wardsville.....	11 64
Wroxeter.....	8 15	Friend .....	3 00
Grafton.....	15 00	Lindsay .....	6 11
Bayfield .....	16 00	Cambray .....	3 70
Galt, Knox S. S. ....	33 05	Kirkfield .....	5 06
Thames Road and Kirkton .....	22 00	Proof Line (less dis.).....	12 92
Moore, Burns' Ch.....	7 60	Chicago (less dis.).....	13 70
Coldsprings .....	39 00	{ Lakefield .....	11 75
Garafraxa .....	23 00	{ N. Smith .....	6 70
Ainleyville, Knox .....	4 03	Kincardine, Knox.....	61 47
Melville Ch., Markham (less dis.)	3 57	Puslinch East (less dis.).....	57 30
Carrick.....	9 00	Scarboro' .....	73 00
Peterboro' S. S.....	10 00	Knox Church, Toronto.....	115 50
Clarke .....	80 00	Yorkville.....	15 00
Kincardine West.....	2 30	Delaware (less dis.) .....	14 59
Guelph, 1st .....	20 00	Komoka (less dis.) .....	2 03
Scotch Set., \$34.55 (less dis.)....	34 21	Alma (less dis.).....	28 80
Oro, Willis' Ch. (less dis) .....	3 89	Mrs. J. Campbell, Roslin.....	1 00
Richmond Hill.....	34 40	Toronto, Bay Street .....	10 00
Hamilton, McNab Street S. S....	27 00	"          "          S. S. ....	8 00
Norval (less dis.) .....	10 38	WIDOWS' FUND.	
Hullett .....	11 00	Belmont .....	7 00
Mornington .....	6 00	Yarmouth .....	7 00
St. Mary's (less dis.).....	40 83	Beverly (less dis.).....	7 80
Pine River.....	2 00	Buxton .....	4 00
Gould Street, Toronto .....	210 00	Garafraxa .....	6 00
Dereham (less dis.).....	11 31	Clarke .....	23 00
Prescott (less dis.).....	20 79	Amherstburgh.....	3 50
Colquhoun Settlement (less dis.)..	11 74	Peterboro' .....	22 40
Spencerville (less dis.).....	5 09	Kildonan, Red River .....	14 09
Edwardsburgh (less dis.).....	7 39	L. Britain, .....	5 02
Cornwall (less dis.) .....	7 68	Lyn .....	4 80
Iroquois (less dis.).....	12 39	Aldboro'.....	6 25
Lyn (less dis.) .....	9 60	{ Jarvis .....	4 00
Huntingdon, St. John's .....	4 50	{ Walpole .....	6 00
Madoc, St. Columba.....	4 00	Central Ch., Hamilton.....	40 00
Madoc, St. Peter's (less dis.)....	26 02	Puslinch, E., (less dis.).....	9 55
Melville Ch., Markham (less dis.)	4 76	Alma, (less dis).....	9 60
Weston S. S.....	5 40	Mrs. J. Campbell, Roslin, for A.	
Young Man's Offering, per Rev.		& J. M. F.....	1 00
S. Balmer.....	15 00	Rev. A. Young, Rev. W. C. Windel, Rev.	
(Of this, \$5.00 for Church at Severn		D. Anderson, Rev. Dr. Ormiston, Rev.	
Bridge, Muskoka.)		C. Cameron, Rev. P. Currie, Rev. C.	
Moore, Bear Creek .....	24 00	A. Drummond, Rev. P. Greig, Rev.	
Aldboro'.....	7 25	John Black, Rev. R. Hume, Rev. D.	
Peterboro' .....	108 51	Anderson, Rev. H. Gordon, Rev. R.	

Hamilton, Rev. W. Richardson, Rev. J. K. Hielop, Rev. H. Campbell, Rev. W. Lochend, sen., Rev. J. Logie, Rev. W. M. Christie, Rev. H. McQuarrie, Rev. J. Pórteous, Rev. H. McDonald.

KANKAKEE MISSION.

T. Baracleugh, Esq., per Rev. J. Straith .....	5 00
Egmondville .....	20 67
Guelph, 1st .....	10 00
" S. S. ....	5 50
{ Essa, Town Line.....	4 00
{ Carluke .....	3 73
{ Ivy .....	1 82
Hamilton, McNab St. S. S. ....	10 00
Mrs. Brandon .....	5 00
Amherstburgh.....	3 00
St. Mary's .....	5 25
Gould St., Toronto.....	25 00
Elora, Chalmers'.....	6 00
Crowland, (less dis).....	3 73
Martintown S. S. ....	7 00
Zorra, (less dis).....	33 22
Ekfrid, (less dis)....	5 38
Pushinch E., (less dis).....	4 78
Alma, (less dis) .....	4 80
Collected at meetings held by Rev. C. Chiniquy, viz.:	
Hamilton .....	23 75
Toronto, Bay Street .....	26 00
Woodstock, Knox's, less expenses	52 58
" Chalmers' .....	50 76
Dundas .....	23 75
Toronto, less expenses and dis...	59 00
Kingston, collected by Capt. Dunlop, Mr. Spence, Mr. S. Gaw, and Dr. Mair, less expenses...	100 00
Belleville .....	57 56
" paid to Mr. Chiniquy..	27 50
Ottawa, Knox's, pd. to Mr Chiniquy .....	152 00

BEACHVILLE DEBT.

J. Cartuthers, Kingston, per Rev. A. Topp .....	\$50 00
Mr. John Ross, Barrie.....	2 00
Gould Street, Toronto .....	50 00
Rev. R. Knowles.....	1 00
Bothwell and Florence (less dis.)	24 00

MUSKOKA MISSION.

West Ch., Toronto, S. S.....	\$18 52
Gould Street, Toronto, S.S.....	18 08

BURSARY AND SCHOLARSHIP FUND.

J. Fisher, Esq.....	\$120 00
Central Ch., Hamilton.....	50 00
Gould St., Toronto .....	110 00
Mrs. Spark, Aberdeen; and Mrs. Esson, Belleville .....	20 00
W. Hall, Esq., Peterboro'.....	50 00

MISSIONS OF UNITED PRESBYTERIAN CH

Gould Street, Toronto, for Old Calabar .....	\$7 00
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FOR EAST MISSION SCHOOL, TORONTO.

Gould Street, Toronto .....	\$17 00
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FUND FOR SUPPLEMENTING WEAK CONGREGATIONS.

Elora, Chalmers' .....	\$15 00
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MISSIONS OF FREE CHURCH.

Peterboro', for Jews.....	\$36 25
Mrs. Campbell, Roslin, for Jews.	1 00

NOVA SCOTIA MISSIONS TO NEW HEBRIDES.

Toronto, Bay Street .....	31 01
"    "    S. S.....	10 00

RECEIPTS FOR RECORD UP TO 20TH FEBRUARY.

Rev. A. C. Belmont, \$3.00; Murray & Co., Montreal, \$100.00; J. H., A. R., Crowland; J. F., Netherby; J. C. Prescott; Per Rev. J. B. Lyn, \$6.25; J. McK., Jarratt's Corners, \$2.00; M. McM., Orangeville; J. R., Dundas, \$1.00; A. McK., Meaford; J. B., Menie; Rev. H. McQ., Princeton; J. B., J. D., McDonald's Corners; J. Y., Durham; J. F., Cromarty, \$8.80; J. J., R. W., Farnham Centre; J. A., J. F., Perth, \$1.00; J. McL., Brucefield, \$2.00; J. McK., Craigvale; P. L., Baltimore, \$1.00; D. H., J. McC., T. McC., Harriston; A. P., Cotswold; J. H., J. S., St. Louis de Gonzague; Per Rev. R. R., Collingwood, \$7.00; M. M., Tilbury East; Per R. V., Buxton, \$6.07; A. S., Shakespeare, \$6.00; Rev. G. B. Wroxeter, \$16.00; Per G. T., Thamesford, \$6.05; A. F. McK., Hillsbrugh; J. McG., Knox College; G. L., King; Per D. McK., Saruis, \$32.00; R. D., Edmonton; T. S., Eversley; W. J. S., Seaforth, \$5.00; T. D., Dr. A., G. T., J. B.



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## CONTENTS.

Collection for Foreign Mission . . .	129	Missions of United Pres. Church..	141
Systematic Giving . . . . .	129		
French Canadian Missionary Soc.	131	HOME ECCLESIASTICAL INTELLIGENCE.	
		Calls, &c. . . . .	142
MISSIONARY INTELLIGENCE.		Proceedings of Presbyteries . . . .	145
Intelligence from Red River. . . . .	135		
Kankakee Mission. . . . .	135	COMMUNICATIONS.	
New Hebrides—Letters from Missionaries of Church of N. Scotia	138	The Standards and Praise . . . . .	151
Missionary Conference ditto . . . .	141	Moneys Received . . . . .	157
Missions of Free Church of Scotland	141	Receipts for Record . . . . .	159