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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

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Vol. X.

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SPRING.

(*From the German.*)

Awak'd to new life's feeling,
Before me nature stands;
And balmy airs are stealing
Across the snow-clad lands.
Up from its sheath is springing
The flow'ret's tender blade;
Their psalms the birds are singing
Through every forest glade.

On hill and dale, O Father!
Thy gentle hand is seen;
The fields, dew-spangl'd, gather,
Each hour, a living green.
The flocks their stalls are leaving
For blooming pasturings;
The very ground is heaving
With countless creeping things.

When, from the blue sky gleaming,
The glowing sunbeams fall,
All creatures come forth streaming
To nature's festival.
From out their wintry prison
The blushing blossoms haste;
And all the birds, new risen,
Sweep through the airy waste.

TORONTO.

The field, with flow'ry covering,
O God! Thine altar is;
There comes the young year offering
Its joyous sacrifice:
There comes, its incense pouring,
The Spring's fresh fragraney;
While, high in ether soaring,
The lark sings praise to Thee.

I watch her upward motion,
I soar with her, and sing
To Thee with heart-devotion,
Thou Maker of the Spring.
On spirit-wing ascending,
The glories of the plains,
Beneath me far extending,
Call forth my loudest strains.

My soul! show forth His glory
From whom all bliss proceeds;
Enraptur'd, tell the story
Of all His mighty deeds.
Here, from earth's fair dominion,
Up to the starry ways,
Heav'nward, on pious pinion,
Send forth the song of praise:

J. B

PRESBYTERIAN UNIONS.

The cry for *uniformity* among Protestant Churches, so common in our day, is not without some danger. In his essay, "On unity in religion," Lord Bacon says that "certain Laodiceans and lukewarm persons think they may accommodate points of religion by middle ways, and taking part of both, and witty reconcilements, as if they would make an arbitrament between God and man." "To accommodate points of religion by middle ways," that is by religious *trimming*, has not by any means been the manner of the Church to which we owe our heritage of truth and liberty. "There is no such acceptable service to God," Owen remarks, writing of the translation of Enoch and Elijah, "none that he hath set such signal pledges of his favor upon, as zealously to contend against the world in giving witness to his ways, his worship, and his kingdom, or the rule of Christ over all." If the matter were looked into narrowly, it might be found that truth has suffered as much from lukewarm compromises as by hot contentions.

It cannot, however, with truth be said that "middle ways" and "witty reconcilements" have been the besetting sin of Presbyterians. Whether from their acuteness, or their conscientiousness, or their fiery temper, or their love for "lifting up a testimony," or a mixture of all these, certain it is that the history of Scottish Presbyterianism is rather warlike. The war has not indeed been without its good fruits. It has served to settle, we should think forever, to the Presbyterian family, questions of some difficulty and value. Our internal contentions have settled, pretty satisfactorily to ourselves at least, that our church government and our doctrine are sound, practical, and scriptural. We know now, as the price of keen debate and painful separation, what the State's duty is to the Church, and what the duty of the Church is to the State, the powers of Church courts and the rights in relation thereto of congregation and individuals. These and kindred doctrines have been defined, established and strengthened, as so many forts round our common citadel, by earnest workmen who too often frowned defiance on each other while laboring for the common good. But is it not time now to surround these old forts with a circumvallation of a wider range?

It is to the credit of the Colonies of Britain that they have been the first to draw the lines of this outer wall that will soon, according to present appearances, include within its range all the States of the Presbyterian federation. The first union in a series of eight that have taken place within the last eleven years, was effected in the Australian Colony of Victoria in 1859, on the broad ground of Calvinism in doctrine and Presbyterianism in church government. On this Basis four Presbyterian Churches were formed into one Synod, under the title of the "Presbyterian Church of Victoria." The following year, 1860, the Free and United Presbyterian Churches of Nova Scotia united on a Basis differing from the Victoria Basis only in its attempt to harmonize differences on the voluntary question. On a Basis constructed very much on the same principle, the Free and United Presbyterian Churches of what was then Upper and Lower Canada united, in 1861, into what is now called the "Canada Presbyterian Church." In 1862, the Established, Free, and United Presbyterian Churches of New Zealand united on a Basis very similar in meaning, language, and brevity to that of Victoria, to form the first "General Assembly of the Presbyterian Church of New Zealand." In Queensland, the union of the three sections

of Scottish Presbyterianism was accomplished in 1803 on a Basis word for word the same as the Victoria Basis. South Australia in 1865, and New South Wales in September of the same year, witnessed a similar union of the three Presbyterian Churches on Bases very little different from that of Queensland and Victoria. The recent union between the Old School and the New School Presbyterians of the United States closes, in the meantime, this remarkable series of unions. But three other unions are now pending: in England, between the Free and the United Presbyterian Churches; in Scotland, between the Free, the United Presbyterian, and the Reformed Presbyterian Churches; and in our own Dominion, between the four Presbyterian Synods that have been kept apart hitherto, partly by ecclesiastical and partly by geographical barriers. Eight unions completed, and three begun is a fair record of work in this line for ten years. Of this blessed work let us heartily say, "*Esto perpetua.*"

These unions, with their grounds and their fruit, warrant us to advance two statements of considerable interest, not only to Presbyterians, but to Christians in general.

1. On essential doctrines there is a unity among Presbyterians throughout the world. Amid the general unsettling of ancient landmarks, that is surely something to be thankful for. While the Church of Rome, with her uniformity, is without unity, here is a Protestant Church that has unity without uniformity. Difference of opinion there is, of course, on such subjects as hymns, instrumental music, and national endowments, but on the great features of the Confession of Faith there seems (nothing else has come to the surface) oneness of view. This state of matters, we owe, under God, to the clearness with which our subordinate standards define the delicate boundaries between truth and error, and the ease with which our discipline can be turned against incipient heresy.

2. On minor points the misunderstandings of Presbyterians are disappearing. Let it suffice to give one instance. No point, of late years, has been more keenly debated within the Presbyterian Church than the duty of the State to Christ and to His Church. Now that the dust and din of the Voluntary Controversy, as it is called, have passed away, we can see that extreme ground was held by some on both sides. The one side upheld the responsibility: the other the freedom of the Church. Each side contended for an important truth, and therein did the Church and State some service. But extreme men on the Church Establishment side took up at length Erastian ground: and extreme men on the Voluntary side took up ground that could logically be termed Infidel, and the gulf between seemed impassable until, in the Colonies, where there is such a loud call to practical work and so little time for theoretical discussion, men began to speak across the gulf, in mutual distrust, very like David and Saul shouting to each other across one of the deep ravines of Judea. From shouting they came to talking, from talking to shaking of hands, growing all the time in each other's confidence and esteem, till at last, both parties, in the seven instances given above of Colonial union, agreed to live and work on some one side or other of the gulf that had so long separated them. Whether the new settlement is on the Establishment side or on the Voluntary side, or on neither, or in some instances on the one, and other instances on the other, it is difficult to decide. One thing is certain, and the statement is supported by the union negotiations now going on in Scotland, that on the duty of the magistrate to the Church in its higher aspects, there is sufficient unity of sentiment to allow not only co-operation, but incorporation, where there is absent

the unfortunate spirit that makes conscience of trifles and strife of everything. Considering the present condition of the Churches of Europe, it is well that, in all the union negotiations to which we have referred, prominence has been given to the independence of the Church of Christ. To the Presbyterian Church, above most Churches, has been committed by Providence the keeping of the great principle, a Free Church in a Free State, which is now coming to the surface as a rallying word all over Christendom. Presbyterianism helped to make England a Free State; if it is true to its history and its mission, it may yet help to make the Church of England a free Church. It is good, then, to see the old blue flag flung on the breeze from New Zealand to Canada, and bearing the old truth with a new face in these words, quoted from the Basis of Union in New South Wales, "By Christ's appointment the Church is spiritually independent, and is not subject in its own province, and in the administration of its own affairs, to the jurisdiction or authoritative interference of the civil power."

What the issue may be of the unions under negotiation none can tell. The fact that the unions already accomplished, notwithstanding fears and forebodings, are working without collision on any point either of belief or practice, should encourage the negotiating Churches to proceed. It is possible the union movement in Scotland may be arrested till such time as the Established Church, freed from State connection can be embraced in it. Such a union as would make Scotland one Church is worth working and waiting for. If the union movement begun so well between the Presbyterian Churches of British America fail, it must be from indifference or want of tact, for it is seldom that two large Churches enter on tender negotiations with so little to hinder a speedy and happy issue.

Missionary Intelligence.

FREE CHURCH MISSIONS.

From the *Free Church Record* for May we extract the following particulars regarding the native church at Calcutta, furnished by Dr. M. Mitchell:

The number of adult baptisms has this year been five—a number unusually small.

One of these was that of a pupil of the Female Orphanage. The second case presented some very interesting features. It was the baptism of Kurban Ali, a very respectable and well-educated Mohammedan, who has some knowledge of Arabic, and a good knowledge of Persian. It is about sixteen years since his attention was first drawn to Christianity. While he resided at Patna, a fakir presented him with a MS. copy of the Persian work, *Mirrat-ul-quds* (The Mirror of Righteousness), one of the books drawn up, at the request of the Emperor Akbar, by Jerome Xavier, nephew of the famous Francis Xavier. The work is very defective as an exposition of Christian truth, and contains much very questionable legendary matter; but it had the effect of awakening a measure of interest in the mind of Kurban Ali. That interest was greatly deepened by the perusal of the Bible, and by intercourse with several Christian friends, among whom he mentions particularly Mr. Macfarlane, of the Church of Scotland's Mission at Gaya. He afterwards came in contact with our Mohammedan Scripture-reader, Haffi Khan; and his impressions having ripened into full conviction—

trust conversion—he was baptized. He has been a kind of merchant; but he found it very difficult to continue his business after his baptism. We required an evangelist, as a young man, Selim-ud-din, who had been employed in that capacity, had betaken himself to secular work some months ago; and the vacant place has been well supplied by Kurban Ali. He is diligent in visiting Mohanmedan houses; and we are thankful to have his services among an important section of the community whom our schools attract far less than they do the Hindus.

The next case was that of the son of Kurban Ali, a lad of about fifteen. He is now a student in the Institution.

The fourth case was that of the wife of Babu Kali Charan Banerjia, M.A., one of the native professors in the Free Church Institution.

The fifth case was peculiar, and not very satisfactory. A young man was baptized who gave every appearance of sincerity; but it was discovered that he had been previously baptized, had relapsed into heathenism, and had again sought baptism. It is possible, perhaps, that the rebaptism was sought in ignorance, and the first baptism concealed through fear.

We have at present several candidates for baptism. We may, perhaps, have been too dilatory in receiving such into the Church. One applicant—a pupil of the Institution—was carried off by his relatives; and we do not know where he now is.

We can not unfrequently trace the effect of the instruction given in the Institution, after the pupils have left it. A case in point presents itself in the last Report of the London Missionary Society, in which mention is made of the baptism of a young man who received his first knowledge of Christianity in our Institution.

Reports from Rome, Montreux, Lisbon, Cadiz and Stettin show that the Continental Committee of the Free Church has not been labouring in vain. The fact that Presbyterians from different parts of the world, meeting together in the watering places of Europe, are followed by the Gospel from the lips of their own ministers, is in itself, independently of all that is done for foreigners, one for which the Church should be devoutly grateful.

UNITED PRESBYTERIAN MISSIONS.

The following item from Old Calabar, although in a sense sad, is, in another, very cheering, since it shows that, vile as the people are, they are not beyond the reach of the Gospel:

Thursday, 9th February.—This forenoon Enyin Okut Eyo, a church member, died. A native of Mburukom, he was brought in boyhood to Calabar, and, becoming acquainted with the gospel, he resolved to profess it, and was baptized in 1862. He has since uniformly conducted himself in a manner becoming his profession. Commending himself by his consistency to his fellow-members, who elected him to the office of a deacon, and helpful in other matters beside those connected with his office, he would no doubt, had he lived, have been by and by chosen to the eldership. While we lament his death, and, from our small number, we feel deeply the loss even of one, especially of one so useful, and promising to be more so, we cannot but rejoice that another Calabar convert has joined the company of the "spirits of just men made perfect."

Enyin has been long sickly, suffering from disease of the spleen, from which he sought relief in vain. On returning from church on Sabbath evening, after our last communion, he was seized with inflammation of the lungs, which terminated in a rapid consumption, of which he died.

"Throughout his severe sufferings he was kept in peace, "looking to Jesus;" and a few minutes before he died, in response to my question, he said that his trust was given to Him alone.

He died childless, but leaves a widow, also a member of the Church. Being possessed of a little property, he has left, in a written testament, 1000 brass rods to the Church—about £12, 10s in native reckoning—the first legacy which it has received, two smaller legacies to friends, and the remainder to his widow, requesting the Church to see his wishes carried out.

The Rev. John Sclater, of Paterson, Caffraria, records the baptism and reception into the Church of twelve adults, on the last Sabbath of January.

The Rev. James Gray, of Ajmere, has been itinerating in Rajpootana with varied success, meeting now with much opposition from Brahmans and Mahommedans, and now with attentive audiences and anxious enquirers. The local government has acknowledged in terms of highest commendation the valuable services of the United Presbyterian Mission in alleviating the miseries of the late famine, and especially in caring for the orphan children.

Pastor Fisch, of Paris, writes to Dr. Somerville, pressing again the claims of the suffering French Protestants. He represents the city as under a reign of terror between a Popish assembly and an Atheistical commune. From Frenchmen and Germans the Protestants have suffered, although they have been instrumental in mediating between the contending parties on many occasions.

The United Presbyterian congregation in Dublin has been doing much good by means of missionary efforts among Romanists and other neglected people in the city.

IRISH PRESBYTERIAN MISSIONS.

The Rev. James Wallace, for many years missionary in Gogo, Kattywar, has returned to Europe. The Rev. William Beatty is now labouring in Gogo, and the Rev. Robert Gillespie, in Rajcote.

Mr. McMordie writes from Ahmedabad, describing an evangelistic tour, and among other interesting circumstances, gives the following:—"I was on a preaching tour among the villages during parts of December and January. My companion was Rama Kalyan, a native evangelist, one of the best of our native agents, an humble-minded student for the ministry, a man who speaks with earnestness and power, who preaches the gospel fully and presses it home faithfully. His story is a little singular. One time the Rev. Mr. Dunjeebhoy, of the Free Church, when in Surat, wished to establish a school for Dherds, one of the lowest castes. So one day he went to the Dherd quarter of the city, and needing a guide, he called down a dirty, naked little fellow, who was perched on the branch of a tree, and asked him to show him the way. The missionary told the urchin of the school he was going to open, and asked him to become a pupil. The boy did so, grew up, and became a convert to the truth, and is now the zealous evangelist who accompanied me on my tour. He and I went every morning and preached frequently in two villages, and in the evening we found an audience in the town by which our tent was pitched. And we remembered the word of the Lord, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Mr. Moore, the missionary of the Irish Presbyterian Church, in Madrid, has been troubled with the entrance of Plymouthism among his flock, and

has being compelled to lift up his protest against these sectaries in their attempts to injure God's cause in Spain.

Pastor Fisch, of Paris, has a letter in the *Missionary Herald*, acknowledging the receipt of seven hundred and fifty dollars, given by the Board of Foreign Missions to the Evangelical Society of France.

Mr. Brannigan, one of the Connaught missionaries, thus speaks of work which, minus the Roman Catholic surroundings, is not unlike that of many of our country ministers.

That the labours of a Connaught Missionary differ from those of an ordinary pastor of a congregation, must appear obvious, not only from the preceding narrative, but from the following, which I add by way of illustration:—Taught in my Sabbath School from half-past ten till quarter to twelve, conducting also the devotional exercises. Preached at 12, lunched at 2, drove ten Irish miles to one of my Mission Stations, where I preached at half-past four. Left at six, drove four Irish miles, preached at seven, in _____, left at half-past 8, and reached home about 12 at night, thoroughly drenched. Third Sabbath, performed the very same services, in the same places, at the same hours, but instead of returning home, slept that night in a farmer's house. Next morning, proceeded in the opposite direction to home, on an exploring expedition, calling at villages and houses by the way, to ascertain if any Presbyterians were lately imported into that region, and what was their numerical strength combined with that of Protestant Episcopalians. Circuitously and zigzag I travelled over more than one hundred miles before I returned home, and during the whole of that tour, I neither met with, nor heard of any Presbyterian resident, except one bird of passage, but who was absent when I called at his place. *Here and there*, to use a common expression, but at great distances from each other, there were scattered Protestant Episcopalian families, surrounded on all sides by Roman Catholics, whose religious principles, superstitious customs and habits, exercise a most baneful influence on such as are not sufficiently instructed in Bible knowledge.

ENGLISH PRESBYTERIAN MISSIONS.

Dr. Matthew Dickson had reached Swatow on the 18th January, on his way to Formosa, and is now, doubtless, at work with Dr. Maxwell. Dr. Maxwell reports that in Kongana fourteen families have renounced idolatry, although only two persons have been received into the Church. About thirty persons go from this village to Baksa to church, a distance of nine miles. This is a fair test of interest in the truth. A new chapel, holding 200 people, has been recently opened in Kamana. Near it is a kitchen, built for the use of worshippers who come from a distance and bring their rice with them. The buildings have been erected at the cost of the worshippers, and their weekly offerings will more than cover ordinary expenses. A new chapel is shortly to be erected at Akan, ten miles to the south of Alikang.

MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

The Acadian Mission of this sister Church has not been free of debt since the first colporteurs received payment for their summer's work. We are glad to see, however, that subscriptions are coming in for it, and also for Father Chiniquy's Mission in Kankakee. Two young men have arrived from Canada, and are engaged in colporteur work in Westmoreland, N. B.

The missionaries in the New Hebrides and in Trinidad keep up a constant interest in their mission by letters, varying in length from a long account of a season's labours to a mere statement of fact, which appear month after month in the *Home and Foreign Record*. The Rev. J. Geddie has just completed arrangements for the printing of the Old Testament. He visited the islands of the New Hebrides group during the months of November and December of last year. In Futuna he found Mr. and Mrs. Copeland labouring with success, somewhat retarded, however, by the visits of Queensland and Fiji slavers. Four Aneityum teachers assist Mr. Copeland, and with these Mr. Geddie left an Eastern Island teacher. In Aniwa he found Mr. and Mrs. Paton somewhat sickly, and the inhabitants dying rapidly. There, also, an Eastern teacher was left. An epidemic had made its appearance in Tanna. Mr. Neilson and Mr. Watt labour there with satisfactory results. Mr. Geddie did not see Mr. Gordon, now labouring alone in Erromanga, where Mr. McNair died so recently, as he was in another part of the island. Efate he found in the hands of the native teachers, Mr. and Mrs. Cosh having gone to New Zealand on account of Mrs. Cosh's health. They hope to return shortly. The Rev. J. Goodwill was taken from Esprito Santo by the *Dayspring* for a change of air, as he had been suffering from fever. Mr. and Mrs. Milne, in Nguna, a healthy island, are comfortably settled among inoffensive natives. Three Rarotongan teachers were left with them. Mr. Geddie complains greatly of the evils of the Australian slave trade. The British Government has given strict orders in regard to its extinction; but the number engaged in the traffic, and the small number of men-of-war in the station, prevent their orders being fully carried out.

Aziz Ahmud, mentioned in the last number of our own *RECORD* as one of the Trinidad converts, has been baptized by the Rev. J. Morton, and witnessed a good confession before Brahmans and Mussulmans. Three Coolies, the two missionaries and Mrs. Morton, and two gentlemen of the Church of England, then sat down together at the communion table. One of the three Coolies, Thomas Walter Cockey, was received on this occasion into communion with the Church.

AMERICAN PRESBYTERIAN MISSIONS.

We trust that we shall never be called upon to open the pages of the *RECORD* to letters from the wives of our missionaries, home or foreign, whose necessities compel them to make public their state of destitution, and to solicit contributions of clothing and groceries for the minister's own household and family, such as appear in the *Record* of the sister Church of the United States.

From these we turn with pleasure to the great work which this noble Church is doing in so many parts of the world. Two persons have been admitted to the communion of the Church of Sorocaba, Brazil; one to the Church of Benita, West Africa; and two to the Chinese Church of San Francisco. Fourteen persons had applied for admission, at last advices, to the Creek Church.

In Brazil the Rev. F. J. C. Schneider and his wife have opened the new station of Bahia. More labourers are called for from Japan and Brazil, and another minister is asked for by the Creeks. The people of Tripoli, in Syria, have sought religious teachers from the Mission, have endured some slight persecution, and are taking measures to become formally recognized as Protestants. The Mahomedans and Nestorians of Persia are surprising

the missionaries with the frequency of their enquiries after truth. The native Christians are establishing their good character by supporting their ministers. A training school for girls is contemplated in Canton, in order that the native agents may be furnished with suitable companions in life. Mr. Spalding, who escaped in 1847 from the Whitman massacre, in which his colleague, Dr. Whitman, and others lost their lives at the hands of the Nez Perces Indians of Oregon, is now labouring among these very people. A church has been formed among them, and part of the Scriptures translated into and printed in their language. They have a reservation of their own, and number over three thousand.

The Rev. Albert Bushnell and his wife, Miss Sarah J. Boughton, the Rev. Samuel H. Murphy and his wife, and the Rev. Samuel L. Gillespie, embarked for the Gaboon and Corisco Mission, West Africa, on the 12th of April, Mr. and Mrs. Bushnell return to their station at Gaboon, with health considerably benefitted by their visit to this country. Mr. Bushnell was able to visit the theological seminaries, and many of the churches, and always to the great gratification of his hearers. In answer to his appeals, Messrs. Gillespie and Murphy, and also the Rev. J. C. de Bruyn Kops, who is expecting to embark in a fortnight, all new missionaries, have been led to engage in the service of this mission. The stations of the new brethren will be decided after they arrive.

General Religious Intelligence.

MEETINGS OF ASSEMBLIES AND SYNODS.

ENGLISH PRESBYTERIAN CHURCH.—The Synod of this Church met in Manchester on the 17th of April. The Rev. T. W. Brown, of Newcastle, was elected to the Moderator's chair. The report of Foreign Missions was encouraging, and additional interest was lent to it by the presence of Mr. Mackenzie, Dr. Gauld, and Mr. Carstairs Douglas, of the China Mission. The motion for superseding the Home Mission Aid Fund by a Sustentation Fund was opposed by Messrs. Dykes and Donald Fraser, and the representatives of most of the wealthier congregations, while the aid-receiving ministers and their representative elders were in favour of it. An interesting report on the State of Religion was read, and earnest addresses on the spiritual work of the Church were delivered by Mr. H. M. Matheson, the Rev. T. Alexander and Mr. H. Grattan Guinness.

SYNOD OF OTAGO AND SOUTHLAND.—This Synod met on January 11th, when the Rev. D. M. Stewart was elected Moderator. The State of Religion occupied the attention of the Synod at the commencement of its sittings. The Church Extension Committee were authorized to apply to the Colonial Committee of the Free Church for three ministers in addition to those for whom application had already been made. Interesting reports were given regarding missions to the Maoris and Chinese, the Sustentation Fund, the University of Otago and other subjects.

PRESBYTERIAN CHURCH OF THE UNITED STATES.—The second General Assembly of this Church met in Chicago, on the 18th of May. The Rev. Dr. Backus, Moderator. A synopsis of its proceedings will appear in the next number of the RECORD. The Rev. Dr. Macvicar is the deputation of our Assembly to the Assemblies and Synods of the United States Churches.

PRESBYTERIAN CHURCHES OF SCOTLAND.—The Assemblies of the Free and Established Churches and the General Synod of the United Presbyterian Church

met about the same time, the Free Church Assembly on the 18th of May, and the United Presbyterian Synod on the 15th. It was agreed at the last meeting of the latter Synod that its sittings be extended to the second week, so as to give sufficient time for increasing business. In regard to the constitution of the Free Assembly, the *Presbyterian* says, "The return of members to the General Assembly is now nearly complete. If there has been 'packing' anywhere, it has been in such remote places as Lochcarron, Dornoch and Skye, where the rule of exclusion against all Unionists has been declared absolute. Elsewhere, at Dingwall and Caithness, the same tactics have, to some extent, been followed, very short-sightedly, we think, on the part of those who have adopted them, considering how easy it would be for the 58 Presbyteries in the majority to do the same thing, and how necessary it will become to do it if such policy is persisted in."

IRISH PRESBYTERIAN CHURCH.—The Irish Presbyterian General Assembly will meet in Rutland Square Church, Dublin, on Monday, the 5th of June, at 7 o'clock in the evening.

PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.—The Synod of our sister Canadian Church will not meet till the last Wednesday of June, at half-past seven o'clock in the evening, in St. David's Church, St. John, N. B. We hope to be able to give reports of the principal matters under the consideration of the respective Supreme Courts of the above named Churches, with the decisions arrived at in regard to them, in the July and August numbers, so as to furnish thereaders of the RECORD with a view of the present state of our great Presbyterian Church throughout the world.

PRESBYTERIAN CHURCH OF SPAIN.—The General Assembly of this infant Church met in Seville on the 12th of May, for the revision of its Confession of Faith and Code of Discipline, for the further evangelization of the Church, and the extension of the cause of Christ in Spain.

OBITUARY.—The Rev. Dr. Burns, of Otago, New Zealand, a nephew of the poet Robert Burns, and the father of the New Zealand Church, died on the 2nd of January last, at the age of 75.

Another Disruption minister, the Rev. Andrew Mackenzie, of Penicuik, Scotland, died on the 18th of March.

On the 30th March, the Queen of Sweden, daughter of the Prince of the Netherlands, and cousin of the present King of Holland, died, at the age of 43, in the faith of the Gospel.

On the 24th of the same month died Rosa Madiari, at the age of 75 years, during twenty-five of which she had witnessed for Jesus. In 1852 she and her husband, Francesco, were imprisoned by the bigoted and intolerant Tuscan Government for reading God's Word to their fellow-countrymen; but, after many sufferings, were released, owing to the earnest and persevering efforts of English nobles and the British Ambassador.

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. John Baikie has been called by the congregation of *Brampton, Knox's Church, and Malton*; Rev. R. N. Grant has been called by the congregation of *Knox's Church, Ingersoll*; Rev. G. Bremner has accepted a call from the congregation of *McNab*; Rev. J. Eadie has been called by the congregation of *Boston Church and Milton*; Rev. R. Stevenson has been inducted as pastor of *Admaston, etc.*; Rev. H. J. McDiarmid has accepted a call to *Russell and Gloucester*; Rev. N. Clark has been inducted into the

pastoral charge of the congregation of *Lakefield*; Rev. J. Donaldson has received a call from the congregations of *Port Burwell* and *Vienna*,

PAISLEY.—INDUCTION OF REV. J. STRAITH.—The Presbytery of Owen Sound met at Paisley on the 9th of May for the induction of Mr. Straith.

The Rev. C. C. Stewart, of Owen Sound, who presided on the occasion, preached a sermon, which was listened to with marked attention. Thereafter, Mr. Straith was inducted into the pastoral charge of the congregation by prayer, and thereupon received the right hand of fellowship from the members of the Presbytery. The Rev. D. J. McInnes, of South Keppel, then addressed the minister in a very appropriate and pointed manner, after which the Rev. A. Tolmie, of Southampton, addressed the congregation. Mr. Straith was then conducted to the door by the Moderator, where he was welcomed by his new flock in the customary way.

The call given by the congregation to Mr. Straith was a very unanimous one. The congregation has agreed to give the minister a salary of \$800 a year, besides providing him with a comfortable house. This shows an increase of nearly \$300 per year over and above what was formerly raised. We have also been informed that the managers have since called upon Mr. S. and paid him a quarter's stipend in advance, besides bearing the expense incurred in his changing his place of residence.

We wish Mr. S. all success and happiness in his new sphere, and earnestly hope that his congregation, which has made such a promising beginning, may never disappoint the expectations of its most sanguine friends.

CARLETON PLACE.—OPENING OF CHURCH.—The new church at Carleton Place was opened on Sabbath, 14th, when the services were conducted by Rev. Dr. Macvicar, Montreal, and Rev. W. McLaren, Ottawa. The attendance was very large. On the evening of Monday a social meeting of the congregation was held, when the ministers already named, with Messrs. Moore, of Ottawa, and McKenzie, of Almonte; Manning, of the Baptist Church, and Atkinson, of the W. Methodist, were present. The proceeds, including the collections on the Sabbath and the results of the soiree, amounted to the sum of \$200.

The building is of cut stone, and is both substantial and tasteful. It will accommodate 350 people. We are glad to know that in every way the congregation at Carleton Place is making progress.

PRESBYTERY OF CHATHAM.—It is requested that, in the absence of the clerk during the months of June, July and August, business communications may be addressed to Rev. John Gray, Windsor.

COBOURG.—The following are the contributions of the congregation to the various schemes of the Church for the past year:—1870, 1st December—College Fund, \$60.75; Home Mission, \$50; Widows and Orphans, \$15; Assembly Fund, \$15; Foreign Mission, \$25;—\$165.75. 1870—Sabbath School contributions for missionary purposes: Part support of pupil at P. aux Trembles, \$30; Destitute Stations in Home Mission, \$30.94;—\$60.94.

REV. H. NISBET, MISSIONARY, SAMOA.—The University of Glasgow has conferred the degree of LL.D. on the Rev. H. Nisbet, of Samoa, a highly honoured missionary, brother of our own missionary in the North-West.

We regret to add that the father of these two devoted missionaries died at Oakville on the 15th ult., at an advanced age. He was a truly good man, full of faith and of the Holy Ghost. His state of mind may be known

from a message which he left for his son James shortly before his death:—
 "Tell James I am just biding my time—waiting my Master's call." We heartily sympathize with those who are left mourning.

THE LATE W. D. ROBERTSON.—At a meeting of the Session of Knox Church, Ottawa, held on the eighth day of May, 1871, the following minute was adopted, and the clerk instructed to forward copies of the same to Mrs. Robertson, and the HOME AND FOREIGN RECORD.

"It having pleased God, in His all-wise providence, to remove from our midst by death, since the time of our last meeting, Mr. Donald Robertson, the members of this Session desire to place on record the high esteem in which he has been held by them, as a man, a brother in Christ, and fellow elder.

"By the records of Session, it appears that on the 16th day of March, 1852, Mr. Robertson, an elder, and his wife, presented certificates from the Presbyterian Church of Ireland, and their names were added to the communion roll; and again it appears that, on the same date, (16th day of March) in 1856, Mr. Robertson was inducted to the office of the eldership in this congregation.

"During his long term of service, his attendance at meetings of Session, notwithstanding the distance he had to travel, has been uniformly regular in all kinds of weather; and his wise and temperate counsel in the transaction of church business has aided much in promoting the welfare of this congregation. Faithful and kind in the discharge of the duties of his office, he enjoyed very largely the confidence and respect of the congregation; and now called upon to mourn his loss, the Session, bowing in submission to the will of God, believe that, while for him to live was Christ, for him to die was unspeakable gain. Sympathizing with Mrs. Robertson in her sore bereavement, the Session commend her to Him who preserveth the stranger and relieveth the fatherless and widow."

REV. J. K. SMITH.—The Rev. J. K. Smith, of Knox's Church, Galt, who has been in San Francisco during the winter for the benefit of the health of Mrs. Smith, has returned to his flock in Galt.

REV. DR. WILLIS.—The Rev. Dr. Willis, formerly Principal of Knox College, is expected to preside at the opening of the General Assembly in Quebec on the 7th prox.

JULY RECORD.—The July RECORD may be some days late, in consequence of the meeting of the Assembly in Quebec.

KNOX COLLEGE.—SPECIAL PRIZE FOR HEBREW.—A special prize, given by a member of Knox's Church, Toronto, was gained by Mr. R. Fairbairn and Mr. D. L. McKechnie. The two gentlemen were equal, and the value of the prize was divided equally between them.

KNOX COLLEGE—SCHOLARSHIPS, &c.

The following scholarships will be open for competition next session:—

I.—For Students entering Theology.—1. Bayne Scholarship, \$50; for proficiency in Hebrew. 2. G. Buchanan Scholarship, \$40; for general proficiency in all subjects. 3. Dunbar Scholarship, \$40; for best examination at close of session in Apologetics.

II.—For Students entering second year in Theology.—1. Goldie Scholarship, \$40; for the best essay on "The design with which the book of the Acts of the

Apostles was written." 2. Bonar Scholarship, \$40; In best examination at close of Session on Church History.

III.—*For Students entering third year in Theology.*—1.—John Knox Bursary, \$40; for the best examination at close of session on "Church Government and Pastoral Theology. 2. Gillies Scholarship, \$60; for the best essay on "The Scriptural Development of the Doctrine of Justification."

IV.—*For Students entering second and third years.*—1.—Lindsay Bursary, \$40; for best examination at close of session in Hebrew Exegesis. 2. Loghrin Scholarship, \$50; for best examination at close of session in Systematic Theology.

All essays to be sent in on or before the last day of October. Each essay shall have a motto, which shall also be written on a sealed envelope, containing the name of the writer.

It is understood that no student shall hold more than one bursary in one year. Should a student become entitled to more than one, he shall make choice of one, and the remaining bursary or bursaries shall pass to the next in order of merit.

Other bursaries will be at the disposal of the Senate, information in regard to which will be given at the beginning of next session.

Information with reference to the curriculum may be obtained from any of the Professors, or Rev. W. REID, Secretary.

SCHOLARSHIPS FOR UNIVERSITY STUDENTS, 1871-72.

Eight Scholarships will be offered for competition to Undergraduates of the University of Toronto who are prosecuting their studies with a view to enter the Ministry of the Canada Presbyterian Church, viz.:—

Three Scholarships of the value of \$60, \$50, and \$45, will be open to the competition of the students who have passed successfully their Matriculation Examination; two of the value of \$60 and \$50, to students entering on the second year of their course; two of the value of \$60 and \$50, to students entering on the third year; and one of the value of \$50 to students entering on the fourth year.

These Scholarships are tenable for one year only, but the scholars of one year will be eligible for the Scholarships of the succeeding year. A student holding a University Scholarship may compete for these, but in the event of being the successful candidate, he will receive only the third part of the scholarship, the remainder being awarded to the student not holding any other scholarship, who would be next entitled to it. The Committee will not award these scholarships unless when a certain standard of excellence is reached.

All students holding these scholarships must sign a declaration that it is their intention to enter the ministry in the Canada Presbyterian Church. *Persons intending to compete for them are requested to intimate their purpose to the Rev. J. M. KING, Toronto, before the 5th of September.*

The examination will take place in Knox College in the beginning of October, and on the following subjects:—

For Students of the first year.—Homer, Iliad, B. I. Xenophon, Anabasis, B. I., chaps. vii., viii., ix., x. Euclid, I., II., III. Algebra, first four Rules and Simple Equations. Virgil, Æneid, B. II. Livy, B. II., chap. i. to xv. English Grammar and Composition. Outlines of English History. Outlines of Ancient and Modern Geography.

For Students of the second year.—Xenophon, Anabasis, B. V. Homer, Iliad, B. VI. Euclid, B. I., II., III. and IV. Algebra, Quadratic Equations. Livy, B. V., chap. i. to xxv. Horace, Odes, B. III. Orthographical, Etymological and Rhetorical Forms of the English Language. (Fowler's English Language, Parts III., IV., and VII.)

For Students of the third year.—Demosthenes, Philippics, I., II. Statics (Cherryman's). Hallam's History of the Middle Ages, chaps. i., ii., p. 1: iv., v., viii., pp. 2, 3. Virgil, Georgics, B, IV. Translation from English into Latin Prose. Murray's Logic, (Walker's Edition.) Locke, II., III. and IV.

For Students of the fourth year.—Euripides, Alcestis. Reid, Intellectual Powers. Stewart, Moral and Active Powers. Paley, Natural Theology. Livy, B. XXI. Horace, Satires, B. II. MacIntosh, Dissertation on the Progress of Ethical Science. Hebrew Grammar.

SCHOLARSHIPS IN CONNECTION WITH THE PRESBYTERIAN COLLEGE, MONTREAL.

Competitions for the following Scholarships will take place in February, 1872.

I. Fifty dollars by Peter Redpath, Esq., to be awarded to the student entering the first year at McGill College, who shall pass the best examination in Homer.—Iliad, book VI. to line 340; Virgil, *Æn.*, book VI.; Euclid, books I II.; Algebra, Colenso, part I. to end of Simple Equations.

II. Fifty dollars by Edward Mackay, Esq., to be awarded to the student entering the second year at McGill College, who shall pass the best examination in Euripides.—Medea, first five hundred lines; Horace.—Satires, book I.; Satires I to VI. inclusive; Euclid, books III., IV., VI.; Galbraith and Haughton's Plane Trigonometry to end of Solution of Plane Triangles.

III. Fifty dollars by Alex. Walker, Esq., to be awarded to the student entering the fourth year at McGill College, who shall pass the best examination in Thucydides, book I.; Hebrew, book of Habakkuk; and Tyndal on Heat, Lecture I. to V., inclusive.

IV. Fifty dollars for the best examination in the subjects for entering first year in Theology, viz., Horace, Odes, book II.; Cicero, De Senectute, Epistle to the Galatians and Mark, Chap. I.-VI.; Xenophon, Memorabilia, book I., Chap. I-V.; Locke, book II.; and Wayland's Moral Philosophy, with the ethical system of Hobbes as treated by Jouffray; Hebrew, Grammar and Gen., I. to V.; Bal. I. to V.; and Genesis, I. to V.; Psal., I. to V.

V. Fifty dollars by Mrs. P. S. Ross, for best written examination at the close of the session, in all the subjects taught in the first year Theology.

VI. Fifty dollars by John McLennan, Esq., for best written examination at the close of the session in all the subjects taught in the second year Theology.

VII. Sixty dollars by Hugh Mackay, Esq., to be awarded to the student who shall stand highest in his final examination in the third year Theology; and who shall pass the best examination in Cunningham's Historical Theology, Vol. I., and Fairbairn's Hermeneutical Manual.

VIII. The John Redpath Scholarship, forty dollars for the best examination in Church History, embracing Heresies of Cent., IV. and entire History of Cents., XVI., XVII. (Text book, Kurtz.)

IX. Fifty dollars by Robert Anderson, Esq., for the best essay on Preaching, especially showing the best method of applying the truth to the heart and conscience, with written examination in Westcott's Introduction to the study of the gospels.

X. Fifty dollars by Mrs. John Ross, Quebec, for the best essay on the Doctrine of Providence, viewed especially in relation to the Divine Immutability, Prayer, and Man's Free Agency.

XI. The John Redpath Scholarship, fifty dollars for the best essay on the Excellence of the Greek Language as a vehicle of Divine Truth.

XII. Sixty dollars by D. Morrice, Esq., for the best essay on the Doctrine of Future Punishment, embracing a refutation of recent errors on the subject.

XIII. Twenty-five dollars by John Watson, Esq., for the best examination in the Greek of the Septuagint. Isa., XXXV.-LXIII.

XIV. Fifty Dollars by the Bible Class of Côté Street Church, Montreal, subject:—

(1) Étude approfondie du Dogme de l'Infaillibilité Papale, (sa nature, arguments par lesquels on l'établit le réfute par l'Écriture, par les pères, par l'histoire, par le raisonnement).

(2) Histoire abrégée de la philosophie au XVII^{me} et au XVIII^{me} siècle.

XV. Thirty dollars by John Mackenzie, Esq., Lennoxville, for best examination in (1) Gaelic Grammar. (2) Gaelic Scripture Reading. (3) Short Essay in Gaelic on the Perseverance of the Saints. (4) Beinn Doruinn.

XVI. Twenty dollars by John Mackenzie, Esq., Lennoxville, for the second best examination, &c., as above.

The successful competitors of previous sessions, as regards Gaelic, cannot be awarded Scholarship XV. or XVI. unless gaining one-third more marks than new competitors.

No student can hold two Scholarships; but if two or more are awarded him, he will be entitled to one-fifth the amount of each additional Scholarship, and the Senate may award the remainder to the Student next in order of merit.

All Essays are to be sent to Rev. Dr. Macvicar, Montreal, on or before the 1st January, 1872. Each Essay must have a motto which shall also be written on a sealed envelope containing the name of the writer. No Essay to extend beyond eighty pages of foolscap. Through the kindness of Dr. De Sola, of McGill University, special classes in Hebrew, additional to those in the University, will be conducted under the immediate supervision of the Senate. These classes will be adapted to the varied attainments of Students, fitted to impart a thorough knowledge of the Language, and carried on free of all expenses both to the College and Students.

The College Session opens on the first Wednesday in October, and continues six months. The attention of Students is specially directed to the large number of Bursaries and Exhibitions now offered by McGill College. Full information regarding all matters connected with the College may be obtained from the Rev. Dr. D. H. Macvicar, Montreal.

Proceedings of Synods.

SYNOD OF MONTREAL.

This Synod met at Kingston, and within Chalmers' church there, on the evening of Tuesday, the 2nd of May, 1871. The opening sermon was preached by the Rev. Andrew Wilson of Kingston, Moderator, from Psalm 72: 17, after which, the Synod was constituted with prayer.

The roll was then called, and the attendance of members marked.

The Rev. John Morrison, of Waddington, N. Y., was appointed Moderator for the next twelve months.

The usual committees were appointed according to the standing orders, and leave was granted to the several Presbyteries to meet for competent business during the intervals between the sederunts of the Synod.

The Synod adjourned at 10 o'clock, p. m.

Wednesday, May 3rd, 10 o'clock a. m.

The Synod met according to adjournment, and was constituted with devotional exercises.

On motion of Dr. Taylor, seconded by Mr. W. McKenzie, it was agreed that the Synod record a vote of thanks to the retiring Moderator for his able and efficient discharge of the duties of the Moderatorship during his term of office, and for the excellent sermon delivered by him at the opening of this Synod.

There was taken up a memorial of the Rev. Robert Fleming, of New Glasgow, transmitted by the Presbytery of Montreal, complaining of an action of the Presbytery of Ottawa, with reference to a call addressed to him by the congregation of Admaston, Douglas and Grattan, within the bounds of said Presbytery. The memorial was received; parties were heard at length, and at a subsequent stage the following deliverance was agreed to in the matter, viz:—

1. Sustain the position taken by the Presbytery of Ottawa in so far as concerns the right which they claim of exercising discretionary power in the settlement of Ministers.

2. Declare that in the exercise of this right, the Presbytery have not been sufficiently careful of the reputation of the complainant.

3. Instruct the Presbytery to delete from its records the words; "inasmuch as what the Presbytery knows of Mr. Fleming's ministerial career does not warrant the conviction that his settlement would be to edification;" and "whereas the congregation of Admaston, Douglas and Grattan, requires the presence of a man of tried prudence."

The protest and appeal of Mr. John Scott, of Napanee, against a decision of the Synod of Montreal, in the matter of the employment of an instrument of music in conducting the service of praise in the church at Napanee, and in which, on account of several irregularities in the papers in the case, proceedings had been stayed by the last General Assembly, was taken up. Mr. Scott stated that he still adhered to his protest and appeal.

It was then moved by Mr. A. Wilson, seconded by Mr. W. McKenzie, and agreed to: That the papers in the case of the appeal of the Rev. John Scott, of Napanee, anent the use of an instrument of music in the worship of God, in the congregation at Napanee, be amended and transmitted to the next General Assembly.

Mr. Scott was notified by the Moderator of this decision of the Synod.

The Synod took up a dissent and complaint of the Rev. Dr. Taylor, against a decision of the Presbytery of Montreal, in relation to the report of the committee on union. The papers in the case were read. Dr. Taylor was heard in support of his complaint, and Dr. Macvicar on behalf of the Presbytery of Montreal. At a subsequent stage the following decision was come to regarding this matter, viz:—It was moved by Mr. A. Wilson, seconded by Mr. W. Moore, and agreed to: "Whereas it appears that the dissent and complaint of the Rev. Dr. Taylor is made to the General Assembly, and whereas the representative of the Presbytery refuses to consent to any change in the papers; therefore resolved, that the case be now dismissed.

Against this decision, Dr. Taylor protested, and appealed to the General Assembly.

At the evening sederunt, the report of the standing committee on the state of religion was given in and read, by Mr. James Whyte, Convener. He stated that the committee held a meeting in Perth, Ontario, in the beginning of February last, but did not consider it advisable to do more in the meantime than suggest the preparation of a plan for Synodical action in the matter, according to the Synod's instructions, and respectfully submitted an outline of such a plan, together with an overture to the General Assembly on the subject.

On motion made and seconded, it was unanimously agreed: That the report of the committee on the state of religion be received; the thanks of the Synod tendered to the committee for their diligence; the plan for an Annual Conference approved; and that the Synod now proceed to hold such Conference, reserving the overture and other matters in the report for further consideration.

The Conference was opened by Mr. William McKenzie, with an address on "the leading difficulties in winning souls to Christ, and how to overcome them." Addresses on the same topic were given by Messrs. John Scott, Andrew Melville, W. McLaren, Dr. Macvicar, Dr. Taylor, and Dr. Burns.

At the request of the Moderator, Dr. Burns then led the Synod in prayer.

At a subsequent stage the committee on the state of religion were appointed; and it was agreed to transmit the overture on the subject to the General Assembly.

The Synod adjourned at 10 o'clock, p. m.

Thursday, May 4th, 10 o'clock, A. m.

The Synod met and was constituted with devotional exercises.

A reference from the Presbytery of Kingston, anent the method of appoint-

ing retired ministers, as commissioners to the General Assembly, was taken up. It was agreed to receive the reference, but decline to give any advice as to the manner in which Presbyteries should elect their ministerial representatives to the General Assembly.

The Synod next took up a reference from the Presbytery of Brockville, respecting the non-fulfilment of Presbyterian appointments, by probationers. It was agreed to receive the reference, and refer the whole matter to the General Assembly at its next meeting. Messrs. Bennett and Fraser, Ministers, were appointed to state the matter before the Superior Court.

The report of the committee on psalmody was given in and read by Mr. Thomas S. Chambers, Convener. The report was received, and the thanks of the Synod tendered to the committee. After consideration the recommendations of the report were adopted, as follows:—

1. That ministers and other office bearers gifted with musical talents, should bestow a larger measure of personal attention in the training of the young in this important part of worship.

2. That the Sessions of our respective congregations be enjoined to exercise a careful supervision over the service of song in their several churches, so as effectually to prevent the introduction of light trifling tunes, or the marring of the good influence of those that may be used by a drawling, uninteresting manner of execution.

3. That ministers should, occasionally, as opportunity offers, direct the attention of their flocks to the privilege as well as duty of praising God in psalms and hymns and spiritual songs.

There was presented and read an overture from the Presbytery of Ottawa on hymnology, setting forth that a variety of hymn books are used in Sabbath Schools; that it is highly desirable that the hymns should be such as are used in the public worship of the sanctuary, and praying the Synod to take the whole subject into its serious consideration, with a view to such action as may meet the wants of the Sabbath Schools and congregations of the Church. It was unanimously agreed to receive this overture, express approbation of its object, and refer it to the General Assembly.

The Synod adjourned at 10 o'clock, p. m.

Friday, May 5th, 9 o'clock a. m.

The Synod met and was constituted with devotional exercises.

On recommendation of the committee of bills and overtures, it was agreed that the minutes of Synod be printed for circulation in the congregations and mission stations within the bounds.

Mr. A. Wilson brought under the notice of Synod the matter of religious instruction to the convicts in the Provincial Penitentiary at Kingston, stating that the present arrangements were not satisfactory, and enquiring if something could not be done in this matter by the Synod. Dr. Holden also introduced the matter of the patients in the Rockwood Lunatic Asylum.

It was moved by Dr. Macvicar, seconded by Mr. John McMillan, and agreed to, That a committee be appointed to enquire into the provision made for the religious instruction of convicts in the Provincial Penitentiary at Kingston, and of patients in the Rockwood Lunatic Asylum, and to overture the General Assembly in the matter should they see cause to do so. The committee to consist of Messrs. Andrew Wilson, Patrick Gray and Thomas S. Chambers, ministers, and Messrs. R. M. Rose, S. Gaw, I. Hardie, and Dr. Holden elders; Mr. Wilson convener.

The Synod then adjourned, to meet again in Brockville, and within the first Presbyterian church there, on the first Tuesday of May, 1872, at half-past seven o'clock in the evening.

A. YOUNG,

Synod Clerk.

SYNOD OF TORONTO.

This Synod held its third periodical meeting, within Bay Street Presbyterian Church, (Rev. Dr. Jennings'), on Tuesday, the 2nd May, at half-past seven o'clock, p.m. About ninety members were present.

An appropriate sermon, from Ephesians, iii. 8, was preached by the Rev. W. Fraser, the retiring Moderator.

The Roll having been called, the Rev. J. M. Roger, M.A., was unanimously elected Moderator, and took the chair.

The Synod then proceeded to appoint a Committee on Bills and Overtures, and also Committees for examining the Records of the several Presbyteries.

The Rev. J. M. King, M.A., was appointed Convener of the Committee on Bills and Overtures; and its first meeting was fixed for 9 o'clock of the following morning.

The Synod agreed to meet from 9 to 12, noon, from 2 to 6, p.m., and from half-past 7 till 10 o'clock in the evening.

Presbyteries were permitted to meet in the intervals between the diets of Synod.

Dr. Jennings, Messrs. W. Gregg and J. Smith, of Bowmanville, were appointed to unite with the Moderator in conducting the opening devotional exercises in the morning.

SECOND SEDERUNT.

This diet began at ten o'clock, a.m., and was opened with devotional exercises, conducted by the Moderator and Messrs. Gregg and Smith.

The minutes of the first sederunt, embodying the tabulated statement of the changes affecting the Roll of Synod since last periodical meeting, were read and sustained.

CONFERENCE ON THE STATE OF RELIGION.

The Synod continued during the remainder of the sederunt to sit as a conference on the state of religion. The Rev. W. Gregg, by request of the Moderator, occupied the chair.

Reports on the state of religion from the Presbyteries of Cobourg, Ontario and Simcoe, formed the basis for deliberation, and addresses were delivered by several members of the Court.

THIRD SEDERUNT.—CONFERENCE CONTINUED.

By recommendation of the Court, the conference was continued, and after interesting and instructive addresses from a number of members, was closed at 20 minutes to 4 o'clock, p.m.

The following deliverance thereanent was adopted:

That the Synod having heard the reports in reply to the questions of the General Assembly's Committee on the State of Religion, from the Presbyteries of Cobourg, Simcoe and Ontario, and having had a lengthened conference on the subject, in which members gave free expression to their opinions, both in regard to the present condition of religious life within the bounds of the Synod, and the causes injuriously affecting it, records its sense of the great value of such conferences as a means of guiding and quickening the Church's life, and its conviction of the urgent need of a revival of that life at the present time. While the Synod expresses its gratitude to God for statements of an encouraging nature made by some of its members, it feels itself called to use increased fidelity and diligence in view of other statements of a different and less encouraging kind.

The Synod agrees to transmit the Reports received from the Presbyteries already named to the Convener of the Committee of the General Assembly on the State of Religion, and requests the remaining two Presbyteries to complete their Reports and transmit them in the same manner.

The Synod also, in view of the small number of Sessions reporting at this time, enjoins Presbyteries to take steps toward securing for another year, if possible, a report from every Session within its bounds on this important subject.

The Synod further resolves to hold a similar conference on the State of Religion, on the forenoon of the second day, at its next periodical meeting, and appoints Mr. J. M. King to open the conference with a suitable paper on the subject.

OVERTURE FROM PRINCE ALBERT ANENT FOREIGN MISSIONS.

An overture was read from the Kirk Session of Prince Albert, advocating the duty of the Church to enter upon the Foreign Mission Field, and recommending the plan of a partial endowment for that purpose.

Mr. Adam Gordon was heard in support of said overture. It was, after reasoning, resolved to transmit it to the General Assembly, appointed to meet in Quebec in June next.

MISSION STATIONS OF MULMUR AND MELANCTHON.

The mission stations of Mulmur and Melancthon were, on application from the Presbytery of Simcoe, transferred, with the consent of the Presbytery of Toronto, from the former to the latter Presbytery.

MEMORIALS OF W. C. WINDELL AND CARTWRIGHT AND BALLYDUFF CONGREGATIONS.

Memorials were submitted from Mr. W. C. Windell, lately minister of Cartwright and Ballyduff, and from the congregations of Cartwright and Ballyduff, requesting to be transferred to the Presbytery of Cobourg.

After lengthened reasoning, it was moved by Mr. W. Gregg, and seconded by Mr. J. Dick: That the memorials of Mr. Windell and the congregations of Cartwright and Ballyduff be laid on the table in the meantime.

It was moved in amendment by Dr. Jennings, and seconded by Mr. R. Rodgers: That Mr. Windell having no standing in this church, his request in terms of his memorial cannot be complied with; and, if he desire re-admission to membership and ministerial fellowship, that he apply in the regular way, and that the memorial of the congregations be sent back, with instructions that it be transmitted through the Presbytery.

It was moved in further amendment by Dr. Topp, and seconded by Mr. A. Tolmie: That the Synod decline to receive both memorials in the manner in which they are presented, as they do not come through the regular channel, but direct the congregations to present their memorial to the Presbytery under whose superintendence they are.

As to Mr. Windell's memorial, the Synod instruct him to present his request to the Presbytery, that they may deal with his case, or that he may, through the Presbytery, have the opportunity of having his case brought before the Superior Courts.

The amendment of Dr. Topp was put against that of Dr. Jennings, and carried.

The amendment of Dr. Topp was put against the motion of Mr. Gregg, and carried. On the yeas and nays being demanded, the motion was carried, and adopted as the finding of the Synod.

FOURTH SEDERUNT.

The Synod was opened with prayer, by W. Donald. The minutes of third sederunt were read and sustained.

OVERTURE FROM 1ST TECUMSEH ANENT PROFESSORS' RETIRING ALLOWANCES.

The foregoing overture and a minute of the Presbytery of Simcoe, approving of and transmitting it, were respectively read.

Messrs. R. Moodie and R. Rodgers, ministers, and Mr. J. Brown, elder, appointed to support said overture, were severally heard thereanent.

After reasoning, it was moved by Mr. J. MacTavish, seconded by Mr. J. Dick, and agreed to: That the Overture be not transmitted to the General Assembly.

CASE OF THOMAS BURGESS.

The Presbytery of Simcoe submitted a minute, accompanied by a memorial of Mr. Thomas Burgess, which was laid on the table at last meeting of Synod, and which complains of his relation to the Church, as resulting from a decision of the Court, come to in October, 1869, and asking for relief in his case.

In the course of the reasoning, the hour of adjournment having come, the Synod accordingly adjourned.

FIFTH SEDERUNT.

After the opening devotional exercises, conducted by the Moderator and Mr. J. Dick, and the reading and sustaining of the minutes of the fourth sederunt, the reports on the records of the Presbyteries of Cobourg, Ontario, Toronto, Simcoe and Owen Sound, stating that said records were carefully and correctly kept, were given in and read.

The Synod directed that the records be attested accordingly.

CASE OF THOMAS BURGESS RESUMED.

The Synod resumed consideration of the above-named case, interrupted by the adjournment of the previous night.

After further reasoning, it was moved by Professor Caven, and seconded by Mr. D. Cameron, of Beaverton: That, with reference to the application of Mr. Thomas Burgess, the Synod, whilst guarding itself against being supposed to endorse to any extent the reflections upon the session of West Arran, made by him, yet in view of the circumstances of the case, instruct the Presbytery of Simcoe to grant him a certificate of Church membership up to date, if they know nothing against him since the termination of his connection with the West Arran Congregation.

It was moved in amendment by Mr. R. Rodgers, and seconded by Mr. D. B. Cameron, of Bradford: That, having considered the memorial of Mr. Burgess, requesting a certificate of membership up to date, he be instructed to apply to Mr. Gray, of Orillia, or any minister of the Church most convenient to him, for admission to the membership of the Church, on the strength of the certificate already granted to him.

On the vote being taken, the motion of Professor Caven was carried.

NEXT MEETING.

The next meeting of Synod was appointed to be held within Bay Street Presbyterian Church, Toronto, on the first Wednesday of April, 1872, at half-past 7 o'clock, p.m.

OVERTURE ANENT HOME MISSIONS.

There was taken up, an Overture from the Presbytery of Simcoe anent the Home Mission Work.

Messrs. R. Rodgers and G. Burnfield were heard at length in support thereof.

The following deliverance was adopted thereanent:

The Synod sympathising warmly with the objects contemplated in the Overture, agrees to transmit it to the General Assembly, without, however, in the meantime expressing any opinion in regard to the appointment of such an Agent as it suggests.

MEMORIALS OF MR. WINDELL, &C.

A Resolution of the Presbytery of Ontario was read expressing their willingness that the Memorials of Mr. Windell and the congregations of Cartwright and Ballyduff should be considered by the Synod.

EXPENSES OF SYNOD.

While the deliverance on the foregoing case was being considered and prepared, Mr. G. Dick reported that the sum of \$32 was required for the expenses of Synod, and recommended that the Presbyteries be assessed therefor as follows: Presbytery of Cobourg, \$15; Presbytery of Ontario, \$13; Presbytery of Toronto, \$30; Presbytery of Simcoe, \$12; Presbytery of Owen Sound, \$12.

The report was adopted, and Mr. J. Brown, Treasurer of Synod, was requested to communicate with the several Presbyteries regarding said assessment.

The Synod also agreed to record their thanks,

1. To the Managers of Bay Street church, Toronto, for the use of their building during the meeting of Synod.

2. To the Managers and Directors of the Grand Trunk, Northern, and Midland Railways, for their kindness in granting a reduction of fares to those attending Synod, while travelling over their respective lines.

After deliberation *in re* memorials of Mr. Windell, &c., it was moved by Mr. Gregg, and duly seconded: The Synod having learned from the representatives of the Cartwright congregations that Mr. Windell is unwell and unable to attend this Synod, and that the commissioners wish the consideration of the case deferred, agree not to proceed with it, instruct the memorialists, should they wish to have the case entered on at next Synod, to give notice to the Presbytery of Ontario, three months before next meeting of Synod.

It was moved in amendment by Mr. J. M. King, and duly seconded: The Synod finding itself precluded from entering on the consideration of the prayer of the memorialist, by his absence through illness, and the request for delay of other parties interested in the case, recommend the memorialist to make his application to the Presbytery of Ontario, with a view to its being considered, and brought to an issue as speedily as possible; and in the event of his not acting on this recommendation, that it be open to the memorialist to have his memorial considered at the next meeting of Synod, on giving three months' notice of his purpose to the Presbytery of Ontario.

On the vote being taken, the motion of Mr. Gregg was carried; and on the yeas and nays being asked for, the motion was carried and adopted as the finding of the Court.

Extracts were asked for, and were ordered to be granted as craved.

After singing, and prayer by Professor Caven, the Moderator gave a brief address, and announced that the next meeting would be held within Bay Street Church, Toronto, on the first Wednesday of April, 1872, at half past seven o'clock p.m.

He then closed the Court with the Apostolic Benediction, at 1 o'clock p.m.

ORILLIA, May, 1871.

JOHN GRAY, *Synod Clerk.*

SYNOD OF HAMILTON.

The Synod of Hamilton met within Knox's Church, Galt, on Tuesday Evening, the 2nd May, and continued in session until Wednesday evening. There was a very large attendance of Ministers and Elders from the several Presbyteries within the bounds.

The Synod was opened with a sermon by the retiring Moderator, the Rev. George Smellie, of Fergus, from 2nd Timothy, 2nd chapter, and last clause of the 15th verse: "Rightly dividing the word of God." After the roll had been called and the attendance marked, and the changes affecting the Synod roll during the year submitted, the Presbytery proceeded to elect a Moderator for the ensuing year; when, on motion of Mr. S. C. Fraser, seconded by Mr. Wardrobe, of Guelph, the Rev. W. T. McMullen, of Woodstock, was unanimously elected to that office. Mr. S. C. Fraser was also nominated, but, at his own earnest request, his name was withdrawn by permission of Synod.

The thanks of the Synod were tendered to Mr. Smellie, the retiring Moderator, for his conduct in the chair, and the sermon delivered at the opening of Synod.

Committees were appointed to examine the Records of Presbyteries, who reported at a subsequent sederunt, and the Records were attested in accordance therewith.

An overture from the Kirk Session of Glenallan and Hollin, on the subject of intemperance, praying the Synod to take such steps as they might see fit to restrain the spread of said evil within its bounds, was taken up, and the Rev.

Mr. McGuire and Mr. Halliday, Elder, heard in support of the overture. The overture was, on motion of Mr. Ball, received, and the Synod proceeded to its discussion. After deliberation, it was moved by Mr. Torrance, and seconded by Mr. Smellie, "That the Synod, having heard the overture, cordially concur with the testimony which it bears against the evils, great in their number and in their nature, springing from intemperance, and approve of the object which it contemplates, and earnestly recommend ministers and elders to do all in their power to put down, within the range of their influence, this prevailing vice and great hindrance to the preaching of the Gospel." It was moved in amendment by Mr. S. C. Fraser, seconded by Mr. Ball, "That, in view of the evils connected with the traffic in ardent spirits, and especially with the use of them as ordinary beverages, the Synod strongly recommend to the various Kirk Sessions within the bounds, the establishment of congregational associations on the principles of total abstinence." On the vote being taken, the motion of Mr. Torrance was carried, the vote being 34 for the motion, and 22 for the amendment.

A memorial from members and Sabbath School Teachers of the Canada Presbyterian Church in Galt, in reference to Sabbath School Conventions, was read, and Mr. Dalglish, elder, heard in its support. After discussion, the following deliverance was given by the Synod, on the motion of Mr. David Inglis, seconded by Mr. McColl: "The Synod recommend to the various Presbyteries within the bounds, that conferences be held from time to time under direct Presbyterial supervision, to which all the Office-bearers and Sabbath School Teachers of the various congregations be invited, and that the subject of Sabbath Schools occupy a large share of attention, in connection with other practical subjects; and further, that the whole subject be respectfully recommended to the attention of the General Assembly in connection with the report of the standing committee on Sabbath Schools."

The Convener of the Synod's Committee on the State of Religion gave in an interesting report, which, on motion, was received, and thanks awarded the Committee for their diligence, and especially the Convener, Mr. Lowry. At a subsequent sederunt, the Committee was re-appointed, with the names of Mr. David Inglis, Mr. Cheyne, and Mr. James Henderson, elder, added.

On the motion of Mr. D. Inglis, seconded by Mr. S. C. Fraser, it was agreed that the next meeting of Synod be held within McNab Street Church, Hamilton, on the first Tuesday of May, 1872, at half-past 7 p.m.

The Synod then proceeded to consider an overture from the Presbytery of Hamilton, in reference to the General Assembly appointing a committee to prepare a selection of hymns for use in our Churches and Sabbath Schools, said collection not to exceed 150 or 200, and to be bound up with the Psalms, instead of the present collection of paraphrases. Messrs. McBain and D. Inglis were heard in support of the overture. It was then moved by Mr. Cochrane, seconded by Mr. Ball, "That the overture be adopted by the Synod, and transmitted to the General Assembly." It was moved in amendment by Mr. S. C. Fraser, seconded by Mr. Chrystal, "That the overture lie on the table till next meeting of Synod." On the vote being taken, the motion was carried by a large majority, and Messrs. McBain, Cochrane and Inglis appointed to support it before the Assembly.

The Synod took up a communication from the Sabbath School Teachers of Knox Church, Galt, in reference to assistance being asked from the congregations within the bounds, to enable Mr. Cote, a graduate of Point Aux Trembles Institute, to build a church at the Village of Chicoutimi, in the Province of Quebec. It was moved by Mr. D. Inglis, seconded by Mr. James Cowan, elder, "That the communication from the Sabbath School Teachers of Knox Church, Galt, be remitted to a small committee to enquire into all the circumstances of the case, and that they be authorized, if they see fit, to send a statement of the whole case to the Kirk Sessions within the bounds of the Synod." It was moved in amendment by Mr. Ball, and seconded by Mr. McCrae, elder, "That, while commending the zeal of the teachers of Knox Church Sabbath School in the efforts they

have put forth in aid of Mr. Cote, and thoroughly sympathizing with them in the matter of the evangelization of the French Lower Canadians, yet the Synod do not feel themselves at liberty to move in the direction indicated in the communication." The vote being taken, the amendment was carried by a large majority.

The Committee appointed to examine the reports of Presbyteries on the state of religion, gave in their report, which was received, and the clerk instructed to forward said Presbyterial returns to the Assembly's convener.

Messrs. James Cowan and Thomas McCrae were appointed to examine the Treasurer's books, and reported that they were correct. On motion duly seconded, the Moderator tendered to James Walker, Esq., of Hamilton (the Synod's Treasurer), the thanks of the Synod for his valuable services in that capacity.

The Committee on Sabbath desecration gave in their report through the Moderator of Synod, Mr. McMullen, intimating that there had been a very marked decrease of the Sabbath traffic, on the Great Western Railway during the past year. On the motion of Mr. Ball, seconded by Mr. Cheyne, "the report was received, and the satisfaction of Synod expressed at the progress made in decreasing Sabbath labour."

It was further moved, that the Committee be re-appointed, with the addition of Messrs. Farries of Paris, and Burson of St. Catharines, and that it be instructed to direct attention to any Sabbath profanation existing within the bounds of Synod. This motion was agreed to.

The Synod then proceeded to hold the conference on the state of religion, as appointed at last meeting of Synod. The Rev. Mr. Murray and the Rev. Mr. Farries gave interesting addresses on the following subjects: (1) The best method of promoting the discharge of the worship of God in the family; (2) The best means of inducing the members of the Church to labour for Christ in the work of the Church. Several members of court took part in the subsequent conference.

On motion of Mr. Ball, seconded by Mr. S. C. Fraser, the thanks of the Synod were tendered to the Trustees of Knox Church for their use of the building; to the Committee of Knox Church and Union Church, Galt, for their excellent arrangements; and to the friends of the Church in Galt for their generous hospitality to the members of Synod.

The Moderator then pronounced the Synod adjourned, to meet again within McNab Street Church, in the City of Hamilton, on the first Tuesday of May, 1872, and closed the Synod by prayer and the benediction.

WILLIAM COCHRANE,

Clerk of Synod of Hamilton.

SYNOD OF LONDON.

This Synod met at London, in St. Andrew's church, on Tuesday, the 2nd May, at half past seven o'clock. After sermon by the retiring Moderator, the Rev. John Scott, London, on 1 Pet., v: 3-5, the Synod was constituted with prayer.

After calling the roll, the Synod proceeded to elect a Moderator. It was moved by Mr. Thos. Macpherson, seconded by Mr. Cuthbertson, that Mr. Proudfoot be elected Moderator. It was moved in amendment by Mr. Uie, seconded by Mr. McCuaig, that Mr. John Ross be elected. The vote being taken, Mr. Ross was elected.

Mr. Ross having taken the chair, briefly addressed the Synod.

A vote of thanks was given to Mr. Scott for the manner in which he had discharged his duties and for the appropriate sermon which he delivered on the opening of the Synod.

Messrs. Camelon and Sieveright, ministers of the Church of Scotland, were asked to sit as corresponding members.

After appointing Committees to examine Presbytery Records, the Synod adjourned to meet to-morrow morning at 10 o'clock.

MAY 3rd.—The Synod met pursuant to adjournment. As agreed upon yesterday, the first hour was spent in devotional exercises. The Moderator and Messrs. Duncan McMillan, Jas. W. Mitchell, M.A., Thos. Goldsmith and Donald Waters, elders, taking part in the exercises.

The following is a synopsis of the principal items of business transacted:—

A committee was appointed to define the relation of the congregation of Kanakee, Ill., to the Presbytery of Chatham. They subsequently reported that the relation was that of a vacant congregation.

The Synod agreed to transmit a memorial from certain persons, members and adherents of St. Andrew's Church, anent the mode of electing Elders to the General Assembly.

A petition from the Rev. Robert Kennedy was also transmitted.

The remainder of the forenoon was occupied with the consideration of a protest and appeal of certain persons in the village of Lucknow against a decision of the Presbytery of Huron, refusing to recognize them as a separate congregation.

The Synod adjourned at 1 p.m., and met at 3, and after the opening exercises resumed consideration of the Lucknow case.

After hearing parties, it was moved by Rev. Mr. Fotheringham, and seconded by Mr. Hall, That we dismiss the appeal; sustain the decision of the Presbytery; instruct the appellants to seek those things which make for peace, and in regard to irregularities of which they may have reason to complain, to adopt the constitutional courses for their amendment.

It was moved in amendment by Dr. Waters, and seconded by the Rev. Thos. Macpherson, That the Synod, after taking a view of the whole case, agrees as follows: 1st—Sustain the action of the Presbytery in so far as immediate action in setting up a separate congregation was delayed. 2nd—That it is the opinion of the Synod that a church edifice should be built by the congregation of Lucknow within the period of eighteen months. 3rd—That should the congregation not build a church at the village of Lucknow within the period mentioned, the Presbytery be instructed to constitute the petitioners of the first part into a separate congregation.

The amendment was carried. The appellants signified their acquiescence in the finding of Synod. The Presbytery asked leave to retire to consider the finding. At a subsequent diet, the Presbytery protested and appealed. Reasons of protest and appeal were afterwards given in, and Mr. Thos. Macpherson and Dr. Waters were appointed to defend the action of the Synod at the General Assembly.

Took up and considered an overture from the Rev. Mr. Proudfoot recommending that the representation of Presbyteries be changed from one-third to one-half, and also that no elders be elected to the Assembly, save those who may be at the time of the election members of Presbytery. It was agreed to transmit, and Mr. Proudfoot and Dr. Waters were appointed to support the overture in the General Assembly.

Mr. Proudfoot was heard on behalf of an overture recommending considerable changes in the Record. On motion of Mr. Thompson, Sarnia, it was agreed to transmit the overture, and Messrs. Thompson and Proudfoot were appointed to support the same.

The Synod adjourned to meet at half-past seven, and after the opening exercises the records of several Presbyteries were ordered to be attested as carefully and correctly kept.

There was read an extract from the Session Records of the First Presbyterian Church, London, (Mr. Proudfoot's), transmitting a memorial to the General Assembly, praying that leave may be granted to the First Presbyterian congregation to use an instrument in public worship, and praying the Synod to transmit their memorial to the General Assembly. Mr. Proudfoot was heard on behalf of the memorialists, after which the Rev. Thomas Macpherson moved, seconded by Mr. Cuthbertson, that the memorial be transmitted. It was moved in amendment by Rev. Mr. Hall, seconded by Mr. Fotheringham, that the

Synod agree to transmit the petition and recommend it to the favorable consideration of the General Assembly. After a spirited discussion the previous question was moved and carried. The vote was then taken, when the main motion, simply to transmit, was carried over the amendment to transmit and recommend by 42 to 28.

The Committee appointed to examine the Treasurer's book reported that it was correctly and carefully kept, that many of the congregations had not contributed the amount required from them, and that the amount of contribution required from congregations for the first year of the Synod's existence would be sufficient for all purposes for the time to come, provided it be punctually paid.

On motion of Mr. Thos. Macpherson the report was received and adopted.

It was then agreed that the thanks of the Synod be given to the treasurer, the Hon. A. Vidal, for the faithful and sufficient manner in which he had discharged his duties.

The next meeting of the Synod was appointed to be held in London, in the first Presbyterian Church, on the first Tuesday in May, at 7:30 p.m.

Reports of Presbyteries on the State of Religion were received and ordered to be transmitted to the Assembly's Committee on the State of Religion.

An overture on Sabbath School Libraries was received, adopted, and ordered to be transmitted. Messrs. Thomas Macpherson and John Fotheringham were appointed to support the overture at the General Assembly.

The following votes of thanks were then passed:

1. To the friends in London for their hospitality.
2. To the minister and managers of St. Andrew's Church, London, for the use of their building.
3. To the Grand Trunk Railway Company for their courtesy to the members of Synod.

The business being finished, the Moderator, after addressing the Synod, closed the meeting with prayer.

There were sixty-five ministers and thirty-one elders present at the meeting of Synod.

D. WATERS, *Synod Clerk.*

Proceedings of Presbyteries.

PRESBYTERY OF STRATFORD.—This Presbytery met for ordinary business on April 18th, at Stratford. Out of fourteen ministers, eleven were present, together with eight elders. Messrs. McPherson and Geo. McIntyre and Dr. Waters, were appointed assessors with the Session of South Nissouri in a case of discipline. Dr. Waters reported that the Presbytery of Montreal had agreed to loose Mr. Gordon from the Congregation of Indian Lands, and this Presbytery agreed to meet for his induction at Harrington on the 4th July. It was reported that the Home Mission Committee had agreed to grant \$2 each, per Sabbath, to Burns' Church, New Hamburgh, and Watburgh, and had designated Mr. Angus Sinclair, Student, to labor in this Presbytery during the summer. It was also reported that Mr. Hartley had been laboring with acceptance and zeal at Burns' Church during last quarter. Mr. McPherson, on behalf of the Committee appointed to prepare a minute respecting Mr. Meldrum's resignation, read a draft, which was adopted, in the terms following:—In accepting Mr. Meldrum's resignation of his pastoral charge, in which he has long faithfully labored, the Presbytery have great pleasure in recording their high appreciation of his uprightness and integrity as a man, his zeal as a Minister of the Gospel, and of his regular attendance at Presbyterial meetings and his interest in the affairs of the Church. The Presbytery would also express their sympathy with him and his family in the circumstances, and pray that the Lord of the harvest may soon direct him to another

field of labor, where his talents may be employed with benefit to the souls of men and comfort to himself, and that he may be an honored instrument in the hand of God in promoting his glory and advancing the interests of his cause. Mr. Hamilton being under severe bodily affliction, appointments were made for the supply of his pulpit. Mr. Bell gave notice that at next meeting of Presbytery he would move that it hold its ordinary meetings at Stratford, Mitchell, and St. Mary's, in rotation. Messrs. McPherson, Fotheringham, and Hall, Dr. Waters, and Mr. Mitchell, ministers, and Messrs. Ralph Donaldson, William Whaley, John Wilson, Michael Ballantyne, and Geo. McIntyre, elders, were appointed commissioners to the General Assembly. It was moved by Dr. Waters, seconded by Mr. Hislop, that Mr. David Inglis be nominated Professor of Systematic Theology in Knox College. It was moved in amendment by Mr. McPherson, seconded by Mr. Fotheringham, that Mr. William Gregg be nominated to that office. The motion was carried, eight voting for it, and five for the amendment. The Presbytery approved *simpliciter* of the Act on the Reception of Ministers, and stood adjourned to meet for ordinary business, at Harrington, at eleven o'clock, a. m., on July 4th.

JOHN FOTHERINGHAM, *Clerk.*

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Winchester on 2nd March. Three ministers and two elders were present. The pieces of trial of Rev. A. Rowat having been delivered with great satisfaction to the Presbytery, his ordination was proceeded with in the afternoon. The Rev. A. J. Traver, of Brockville, preached and presided. Having answered the usual questions, Mr. Rowat was ordained by the laying on of the hands of the Presbytery. Messrs. Bennett and McKenzie addressed, in suitable and impressive terms, the minister and people. Mr. Rowat received a very hearty welcome from the people.

PRESBYTERY OF DURHAM.—An ordinary meeting of this Presbytery was held at Durham on the 18th and 19th April.

A letter was read from Mr. John Straith, minister of the gospel, declining the call to Carrick congregation.

A petition on the table from Mount Forest, praying that the union between Mount Forest and Arthur branches of that congregation be dissolved, was taken up. Commissioners from each branch having been heard, after deliberation it was resolved to grant the prayer of the petition, Mr. Macmillan, minister of the congregation, continuing in charge of Arthur station till the last Sabbath of May, when said station shall cease to be part of his pastoral charge.

The remits from the General Assembly were taken up. The remit on the appointment of a Professor of Systematic Theology in Knox College having been considered, the Rev. Wm. Gregg, M. A., Toronto, and the Rev. A. A. Hodge, United States, were nominated as suitable and qualified for the chair. Of the remit on the reception of ministers of other Churches, the 1st, 2nd, 4th and 5th clauses were agreed to as they stand, and the 3rd with the addition, "it being also understood that the Presbytery, if need be, may meanwhile give the applicant missionary employment." Of the remit on Statistics, the first four clauses were agreed to as they stand, and the 5th with the following amendment, namely, that in the third line the words "first of March" be substituted for the words "first of February."

Messrs. J. Macmillan, C. Cameron and J. Morrison, ministers, and D. Macmillan, T. Bennie and P. Peebles, Chalmers Church, Quebec, elders, were appointed commissioners to the ensuing General Assembly.

Mr. McMillan gave in a Home Mission Report, which was received and considered at length.

WM. PARK, *Præs. Clerk.*

PRESBYTERY OF COBOURG.—The following minute regarding Mr. Blain was adopted by the Presbytery.

"The Presbytery desire to put on record their sense of the loss they sustain by the removal of their brother, the Rev. William Blain, and the very high esteem in which he is held by them. By his abundant and official labors, his genial disposition, and uniform kindness, he has greatly endeared himself to his brethren of the Presbytery; and they wish and pray that he and his partner in life may enjoy every needful blessing, and that in God's good providence a sphere of labor may be speedily opened to him in which he may be long enabled to glorify his Divine Master."

Yours faithfully,

W. DONALD.

THE PRESBYTERY OF TORONTO held an ordinary meeting on the 2nd and 3rd of last month. Besides the Moderator, Professor Young, 22 ministers and 10 elders were present, as also three ministers from other Presbyteries.

It was notified by Messrs. Harris and McKay, ministers, and by Messrs. T. W. Taylor, A. Duff, H. McKay and J. Somerville, elders, that they would not be able to attend the meeting of the General Assembly, and Messrs. Glassford and Croll, Messrs. Wm. Kerr, James McDonald, Wm. Lesslie and John L. Blaikie were appointed to act respectively in their stead.

Mr. King, as Convener of the Home Mission Committee, submitted and read the annual report of said Committee, from which it appeared that seven fields of labour, (embracing 11 distinct stations or preaching places) have been under the oversight of the committee, that in connection with these there are 249 families, 290 communicants, 599 Sabbath scholars or members of Bible Classes, 1140 of average attendance on the public means of grace, and that these stations have raised for supply a total of \$1216, and received aid to the amount of \$551.50. It appeared further from the report, that the total amount contributed throughout the Presbytery to the General Assembly's H. M. Fund has been \$1935.32, being an increase of \$425.31 over the preceding year, and an increase of \$1469 over the receipts of 1863, notwithstanding that the Presbytery is diminished by the formation of the Presbytery of Simcoe. On motion made by Dr. Topp, it was unanimously agreed that the report be received and kept *in retentis*, that the Presbytery express their gratitude to God for the satisfactory progress which has been made in Home Mission work within the bounds, and in the contributions of the various congregations for the H. M. scheme; and further, the Presbytery resolve to offer their warmest thanks to the Convener for the valuable services which he has rendered to this important scheme. After several points embraced in the report were disposed of, the following were appointed as the H. M. Committee for the current year, viz.:—Messrs. King (Convener), Fletcher, Campbell, Reid, Pringle, McConnell, Christie, ministers; and Messrs. T. W. Taylor, J. Campbell, John L. Blaikie and Hon. J. McMurrich, elders.

Application was made for moderation in a call from the congregation of Boston church and Milton. Messrs. Gunning, Clouston and McPherson, certified commissioners, were heard, who stated that the congregations were unanimous in this application, and that they promise as annual salary the sum of \$750. The application was complied with, and the interim moderator of Session, Mr. Alexander, was appointed to preach and moderate on Wednesday, the 17th of the current month. Also a special meeting of Presbytery was appointed to be held in the usual place on the 30th of the month, with a view to receive and dispose of said call.

Mr. George Brace and Mr. John Cameron, who were certified as having finished their theological curriculum, applied to the Presbytery to be examined on the usual subjects with a view to being taken on public probationary trials for license. They were examined accordingly; and thereafter it was resolved by the Presbytery to make application to the General Assembly for leave to proceed with the other usual measures.

Mr. Fletcher and Dr. Topp applied for leave of absence from their pulpits, and leave was given as applied for, to Mr. Fletcher for four months after the first Sabbath of May, and to Dr. Topp for three months after the meeting of Assembly in June, both of them intending to visit the Fatherland.

Mr. Gregg, as Convener of the Church Extension Committee for the city of Toronto, submitted and read a report; setting forth a variety of financial and other measures taken to further the interests of East Church, the adoption of a resolution to recognize a mission station in St. John's Ward, leaving it meanwhile in the hands of the Session of Cooke's Church, and the erection (either in progress or in contemplation) of four buildings for Mission Sabbath Schools in various parts of the city and neighborhood. The report was received and the committee re-appointed for another year.

Attention was directed to the likelihood of the congregation of East Church, Toronto, moving for the settlement of a minister among them ere long. Mr. King, for the H. M. Committee, wished to ascertain the mind of the Presbytery as to seeking the continuance of the present supplement of said congregation if they should apply for a moderation, and the Presbytery agreed to apply accordingly to the General Assembly H. M. Committee, in view of the peculiarity of the case, even though the salary offered should be higher than that ordinarily given to supplemented congregations.

An application for employment in missionary work was read from Mr. John Marples, once a Congregational minister in England, afterwards a ruling elder and Evangelist in connection with the Free Church of Scotland, and more recently Financial Agent of the Scottish Evangelistic Association. A paper in his favour was also read, signed by ministers and laymen of various denominations in Edinburgh. Other papers of a kindred nature were produced and handed in. The whole case was referred to committee, to report at a subsequent stage. Said committee reported accordingly, to the effect that, after examining Mr. Marple's papers and conferring with him, they had agreed to recommend that the Presbytery apply to the General Assembly in the usual manner, for leave to receive him as a minister of this Church. This recommendation was adopted by the Presbytery.

The case of Mr. John Gallagher, as reported in April RECORD, was transferred to the Presbytery of Kingston, in whose bounds he now is.

The remit from the General Assembly on the act for the reception of ministers was taken up and disposed of. The 1st section was approved of by a majority, the 2nd and 3rd sections were approved of unanimously, the 4th section by a majority, and the 5th section, by the casting vote of the Moderator, was recommended to be left out.

The Clerk reported that he had received but few returns on the State of Religion, and a committee were appointed to examine these, and to prepare from them a report to the Synod of Toronto.

Mr. Croll reported that he had preached to the congregations of Knox Church, Brampton, and Burns' Church, Malton, and moderated in a call, which was unanimously given in favour of Mr. John Baikie, probationer. The call was read, and found to be signed by 103 members and concurred in by 93 adherents. Messrs. Porter and Allan, certified commissioners, were heard in support of the call, and stated that the congregations adhere to their promise of \$850 as annual salary. Mr. Croll's conduct in this matter was approved of. The call was sustained. The Clerk was instructed to notify Mr. Baikie of the above, requiring him also to express his judgment thereupon in due time; and the Moderator was appointed to assign him subjects of trial for ordination, that in the event of accepting the call his settlement may be expedited.

Various other matters were disposed of by the Presbytery, but of such a kind as not to require notice here.

The next ordinary meeting was appointed to be held in the usual place on the 1st Tuesday of July, at 11 a.m.

R. MONTEATH, *Presbytery Clerk.*

PRESBYTERY OF PARIS.—The usual quarterly meeting of this Presbytery was held in Knox Church, Woodstock, on Tuesday, the 18th of April. The attendance of ministers and elders was good. Rev. James Robertson, of Paris, was elected Moderator for the next twelve months.

The Rev. Mr. Laing, of the Presbytery of Cobourg, and the Rev. William Ross, being present, were invited to sit as corresponding members.

Mr. George Bryce, a student of Knox College, compared for examination, in order that application for licensure may be made to the General Assembly. The examination was thoroughly satisfactory, and the Presbytery agreed to take the usual steps.

The thanks of the Presbytery were voted to the Rev. Dr. Waters, of St. Mary's, and Rev. Robert Torrance, of Guelph, for visiting the congregations in the Presbytery, in connection with the Home Mission Scheme.

The clerk read minutes of a congregational meeting held by Knox's Church, Ingersoll, at which it was agreed to apply to the Presbytery for the moderation of a call for a minister to said church. Messrs. Gordon and Buchanan were heard in support of the petition. The Presbytery agreed to grant the request, and appointed Mr. Cochrane to preach and preside on the occasion. The day fixed for the moderation is Monday, May 1st, at 7 p.m.

Mr. Duncan McDermid, Minister of Chalmers' Church, Woodstock, was solemnly deposed from the office of the holy ministry and membership of the Church. Mr. Lowry was appointed to preach the church vacant on Sabbath the 23rd, and Mr. Aull was appointed moderator of session during the vacancy. Mr. Wright, of Ingersoll, was entrusted with the supply of Beachville in the meantime.

Mr. Robertson, of Chesterfield, gave in the report on the state of religion. It was received and adopted, and ordered to be transmitted to the Convener of the Assembly's Committee.

Kirk Session Records were examined and attested. The following were elected as the commissioners from the eldership to the General Assembly, the ministers having been elected at a former meeting:—Messrs. John Tainsh, Thomas MacKenzie, Malcolm Falsetter, Wm. Chambers, George Bryce, and John Linton.

The Presbytery thereafter adjourned, to hold its next regular meeting within River Street Church, Paris, on the first Tuesday of August next, at 11 a.m.

WILLIAM COCHRANE, *Presbytery Clerk.*

A Memoir of the late Rev. J. Duncan of Bayfield, and some other articles in type, are unavoidably left over.

MONEYS RECEIVED UP TO 21st MAY.

ASSEMBLY FUND.			
{ Grafton.....	\$4 00	Harriston.....	\$3 00
{ Vernonville.....	4 00	McKillop 1st.....	4 00
Norwich.....	3 45	Mitchell.....	10 00
{ E. Oxford.....	3 35	S. Kinloss.....	4 00
{ Windham.....	3 00	Tara.....	3 60
Mt. Forest.....	2 80		
Chesterfield.....	4 00		
Elma C. and W. Monkton.....	4 00		
Dundas.....	5 00		
Durham.....	1 00		
Caistor.....	1 30		
Cobourg.....	15 00		
Emily.....	4 00		
Fingal.....	5 00		
Hamilton, McNab St.....	20 00		
Port Hope.....	8 00		
Artemesia.....	2 53		
Ayr, Stanley St.....	4 25		

KNOX COLLEGE.	
The amount for Knox College in last Record as from Waterdown, should have been for Wellington Square and Waterdown.	
Listowel.....	18 50
Buxton.....	6 00
Hullett.....	12 00
{ Norwich.....	10 00
{ E. Oxford.....	10 00
{ Windham.....	8 00
{ Ainleyville.....	10 85
{ Cranbrook.....	8 20

Rockwood.....	\$1 62	{ Ainleyville	\$7 63
Mt. Forest, Gaelic	2 65	{ Cranbrook	4 07
Fisherville.....	8 00	Dorchester.....	9 18
{ Lucan	3 87	Mt. Forest.....	12 50
{ Biddulph.....	2 02	Fisherville	16 00
W. McGillivray	3 00	St. Vincent, Knox's	10 55
Sarnia.....	61 26	Forest.....	11 50
Brucefield	56 75	W. McGillivray	9 00
Millbank.....	9 00	Brucefield.....	35 47
{ Storrington.....	8 35	St. Louis.....	13 50
{ Pittsburg.....	9 10	Valleyfield	11 15
Chesterfield.....	15 00	Millbank.....	8 00
Elma C. and W. Monkton	7 00	{ Storrington.....	14 25
Dundas.....	10 00	{ Pittsburg.....	15 00
Delaware.....	2 00	Malton.....	23 00
Durham.....	7 69	Chesterfield.....	25 00
{ Binbrook.....	18 00	Caledonia, Argyle	8 00
{ Saltfleet	9 25	Elma C. and W. Monkton	10 00
{ Caistor.....	3 53	Dundas.....	10 00
Cobourg.....	60 75	Montreal, Cote St.....	126 16
Emily.....	8 00	Delaware.....	10 00
York Mills	10 00	Durham, less dis.....	9 63
{ Cookstown	3 22	Lachute 1st.....	8 00
{ Town Line	7 00	{ Binbrook.....	30 00
{ Indiana	6 67	{ Saltfleet	5 72
{ Oneida.....	37 70	{ Caistor.....	3 00
S. Kinloss.....	8 00	Cooke's Ch., Toronto, adl.....	30 00
Hamilton, McNab St.....	175 00	Cobourg	50 00
Oshawa	10 00	Friend	5 00
Port Hope.....	8 00	S. Kinloss	8 00
Acton adl.....	7 45	Friend at Lovat.....	5 00
Woodville	27 25	Ramsay.....	15 50
Sarnia adl.....	8 00	Emily.....	8 00
Wellesley	6 00	York Mills	27 30
Williams.....	28 33	Oakville.....	20 00
Belmont.....	9 10	{ Cookstown.....	18 00
Yarmouth.....	5 65	{ Townline.....	7 00
Artemesia.....	2 67	{ Indiana.....	6 67
Thamesford.....	10 00	{ Oneida.....	37 70
Guelph, Knox's.....	30 00	Hamilton, McNab St.....	316 22
" " S. S.....	10 00	Oshawa.....	34 00
Alliston	3 80	Aoton.....	7 00
{ Saugeen	4 00	Woodville	96 00
{ Tara	10 00	Wellesley	6 00
{ Arran	6 00	Ashfield	9 44
Essa 1st.....	6 00	Huron	16 18
Jarvis	6 50	Guelph, Knox's	20 00
Ivy	2 00	Hamilton, McNab St., adl.....	32 00
Thorold.....	10 00	Alliston.....	10 00
Harriston	10 00	Durham S. S.....	5 00
Cooke's Ch., Toronto.....	25 00	{ Saugeen	4 00
		{ Tara	10 00
		{ Arran.....	6 00
		Wellington Sq.....	30 00
		Ivy	5 00
		Orangeville.....	30 00
		Harriston	10 00
		Cooke's Ch., Toronto.....	50 00
HOME MISSION.			
Listowel.....	21 00		
Hullett.....	12 00		
{ Norwich.....	10 00		
{ E. Oxford.....	20 00		
{ Windham.....	15 00		

FOREIGN MISSION:			
H. Michie, Fergus, per W. N.	\$10 00	Wellesley	\$6 00
A. D. Fordyce, Fergus, do.	4 00	Melrose	11 00
These omitted in April Record.		Guelph, Knox's	16 00
Listowel	20 00	do. do. S. S.	10 00
Member of Scarboro' Church	15 00	do. do. Red River	5 00
Hullett	6 00	Blyth	13 65
{ Grafton	10 00	Durham S. S.	5 00
{ Vernonville	10 00	Saugeen	6 00
{ Norwich	10 00	Jarvis	6 50
{ E. Oxford	15 00	Wellington Square	24 15
{ Windham	15 00	Ivy	4 00
{ Ainleyville	6 65	Thorold	5 00
{ Cranbrook	3 60	Harriston	7 00
Westminster	12 39	do. S. S.	2 38
Mt. Forest, Gaelic	4 60	Cooke's Church, Toronto	20 00
Mt. Forest	14 38	Ekfrid	14 50
Fisherville	9 00	Mitchell	5 00
{ Lucan	3 08	do. S. S. for the support of	
{ Biddueph	2 02	pupils at Mr. Nisbet's Mis.	50 00
W. McGillivray	4 00	S. Kinloss	4 00
Brucefield	21 60	Ramsay	3 00
{ Storrington	2 77	J. G. H.	2 00
{ Pittsburg	4 06	F. M.	2 00
Kincardine, Knox's	15 84	Lake Road	10 50
Chesterfield	12 00	FRENCH CANADIAN MISSION.	
{ Caledonia	16 00	{ Grafton	6 00
{ Allen Sett	14 00	{ Vernonville	9 05
{ Carlisle	4 93	Kilbride	2 75
{ Ailse Craig	3 19	{ Norwich	5 00
{ Nairn	3 60	{ Ekfrid	6 00
Elma C. and W. Monkton	5 00	{ Windham	7 72
Dundas	5 00	{ Ainleyville, Mellville Ch.	5 82
Montreal, Cote St	197 32	{ Cranbrook	3 45
Delaware	5 00	St. Vincent, Knox's	5 45
Durham	4 62	Storrington	2 25
Markham (2nd)	5 00	Pittsburg	3 25
Binbrook	20 00	Elma, C. and W. Monkton	4 00
Saltfleet	4 00	Durham	1 00
Caistor	3 00	Scarboro'	20 00
Cobourg	25 00	Binbrook	13 75
Friend	5 00	Saltfleet	3 00
St. Gabriel S. S.	10 00	Caistor	2 57
Friend at Lovet for Saskatche-		Cookstown	5 00
wan	5 00	Port Hope	8 00
Streetsville S.S. Mr. N	12 38	Acton	10 00
Emily	6 00	Wellesley	6 00
Pickering, Erskine Ch.	4 00	Mosa	12 65
Yorkmills	5 00	Guelph, Knox's S. S.	10 00
{ Indiana	6 66	Parkhill	4 00
{ Oneida	37 70	Tara	5 00
Hamilton, McNab Street	125 00	Thorold	1 35
Oshawa	10 00	Harriston	4 00
Caledon adl.	8 00	Ekfrid	12 00
Allan Sett, adl.	2 00	S. Kinloss	4 00
Port Hope	12 00	J. G. H.	4 00
Acton	15 00	F. M.	4 00
		Lake Road	10 50

WIDOWS' FUND.

Hullett.....	\$3 00	F. M.....	\$2 00
{ Grafton.....	5 00	" Aged, &c.....	2 00
{ Vernonville.....	5 00	With rates from Rev. J. W. Smith;	
Kilbride.....	2 00	Rev. A. Fraser; Rev. J. McKay; Rev.	
{ Norwich.....	4 00	J. Ferguson; Rev. W. Coulthart; Rev.	
{ Ekfrid.....	3 00	W. Lochead; Rev. J. Mackie; Rev. W.	
{ Windham.....	3 00	Scott; Rev. A. Grant, Ashford; Rev.	
Aldboro, Kintyre.....	4 73	W. Smart.	
Mt. Forest.....	7 12		
Do. Gaelic.....	6 26	KANKAKEE.	
Brucefield.....	7 70	Kilbride.....	2 00
Chesterfield, adl.....	5 00	Rockwood.....	3 16
Dundas.....	10 00	Mt. Forest, Gaelic.....	12 03
Durham.....	8 86	Friend at Belleville.....	3 00
Caistor.....	2 46	Durham.....	1 00
Cobourg.....	15 00	Inverness, Building.....	20 00
Fingal.....	6 00	Friend at Walkerton.....	2 00
Oakville.....	15 00	Friend.....	5 00
{ Cookstown.....	4 00	Fingal.....	10 00
{ Townline.....	1 00	Cookstown.....	5 00
Hamilton, McNab St.....	30 00	Oshawa.....	10 00
Port Hope.....	8 00	Richmondhill.....	5 00
Wellesley.....	6 00	Wellesley.....	8 00
Artemesia.....	4 72	Guelph, Knox's.....	10 00
Guelph, Knox's.....	20 00	" " S. S.....	5 00
{ Tara.....	5 00	Arran.....	3 05
{ Arran.....	3 00		
Ivy.....	2 00	JEWISH MISSIONS.	
South Kinloss.....	4 00	Friend.....	5 00
Mrs. Irving, Speedieside.....	10 00		
Harriston.....	5 00	BURSARY FUND.	
Cooke's Church, Toronto.....	30 00	Hon. J. Buchanan.....	\$0 00
J. G. H.....	2 00		
" for Aged, &c.....	2 00	REV. J. G. CARRUTHERS.	
		Newton.....	5 00
		Newcastle.....	6 00

RECEIPTS FOR RECORD UP TO 21st MAY.

Miss R., Perrytown, \$1.10; J.-Y., L. M., Roseneath; A. W., Salem, \$19.45; Rev. J. W. B., Listowel, \$6.00; S. T. F., Cartwright, \$2.60; Rev. J. E., Hamilton, \$1.20; A. S., D. McL., Dingle; Per Rev. J. McK., Richmond, \$3.60; Per W. B., Tyrone, \$2.40; Rev. R. M., Tottenham, \$5.00; W. J. S., Seaforth, \$8.00; J. A., Brucefield; W. S., Hamilton; Per Rev. W. C., Valleyfield, \$1.20; Rev. J. C., Smith's Falls, \$4.00; Rev. G. M. L., Harriston, \$6.40; W. R., E. F., J. T., J. R., M. R., P. McD., J. G., Millbank; Rev. A. McL., Owen Sound; Dr. F., J. T., W. G., Brooklin; H. McK., Seneca; H. S., Ailsa Craig; W. B., Birr, \$10; Rev. G. E., Messrs. R. & N. C., Komoka; Dr. A. J. C. S., Delaware; Mrs. S., Miss L., Lambeth; Rev. J. M., Lachute; W. McO., Upper Lachute; Rev. G. C., Tapleytown; D. G., Toronto; Rev. J. B., Dr. McG., Streetsville; W. C. Milton; W. F., Scarboro; D. C., Laggan; J. A., Elmira; R. S. H., Nasagaweya; J. H., Campbellville; A. B., Oshawa; Rev. J. E., Mt. Pleasant, \$1.00; Rev. D. B. C., Bradford; Rev. J. B., Crosshill, \$2.00; W. D., T. F., J. F., J. F., Ventry; A. M., Molesworth, \$3.00; J. G. Scotch Block; J. R., Glenlyon; Mrs. H., Nelson; Mrs. S., Jarvis; G. Oal, Toronto, \$36.23; R. A., Cornwall; W. M., Seaforth; J. D., Widder; D. Smith, Demorestville; T. D. Lansdowne; Rev. W. L., Gananoque; Rev. G. B., White Lake; J. A., Alport; R. J. W., Bracebridge; A. B., J. G., J. M., Bradford.