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THE  
**HOME & FOREIGN RECORD**  
 OF THE  
**CANADA PRESBYTERIAN CHURCH.**

No. 2.

DECEMBER, 1869.

Vol. IX.

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**STATISTICS AND FINANCE.**

The Convener of the Committee on Statistics desires to correct one or two errors which have crept into their preparation. When the Report was prepared for Synod, the number of ministers was taken from the Synod Roll, and the number actually reported was deducted, which gave the number not reported by Presbyteries. Instead of 23 not reported, there ought to have been only 13. This added to 282 makes a total of 295, being the actual number of ministers on the Roll at the opening of Synod. In order to ascertain the actual increase, the total number of ministers given on p. 65 of the Appendix to the Minutes of Synod for '68 was deducted from 295, giving an apparent increase of 17. This, it is now seen, had a misleading effect. By referring to p. 14 of the Minutes of Synod for the current year, it is shown there that 7 ministers were ordained and inducted during the period which elapsed between the 31st of March and the opening of Synod. Subtracting 7 from 295, we get 288; to this add 1, who was a settled minister on the 31st March, but whose name does not appear on the Synod Roll, and we get a total of 289, as the number of ministers on the Roll on the 31st March, of the current year. To ascertain the actual increase in the number of ministers, we have only to deduct 278, the total number on the 31st March, '68, from 289, the total number on the 31st March, '69, and we get an increase of 11. It may be noted in this connection that 2 names were added to the Roll of Synod during the Session, which would bring up the total number of ministers on the Roll of Synod to 297.

In preparing the table of "Congregational Statistical Returns Delayed," four congregations appear in that table whose statistics are reported in their proper places in the ordinary return. When these congregational reports came to hand, the Financial Statements had been made up and sent to press, but not the Statistical Returns, and consequently the statistics of these congregations were entered in the general Statement. This was overlooked when the Delayed Returns were prepared. Deducting 340 families and 521 members, which have been thus added twice, from the increase of

families and members in the Tabular Statement No. 2 in the Appendix, we get as the increase for the year, 237 families and 3266 members. This, of course, includes the numbers which were allowed for non-reporting congregations.

It was the intention of the writer to have entered somewhat fully into the consideration of some things in connection with the Statistics and Finances of the Church, of importance to all who desire to see the Canada Presbyterian Church continuing to make genuine progress and hold with a firm grasp the position which God has given her in this land. Instead, however, of entering into these matters at present, it was thought more good might be done by preparing a table which would show at a glance what each Presbytery is contributing per member, first to *all the Schemes* of the Church, and in the second place to *each Scheme* separately. About this time, many Presbyteries make their arrangements for holding missionary meetings, and during the winter, congregations make their contributions to the Schemes of the Church. The following Table has been carefully prepared, so that Presbyteries and congregations may see how *much* or how *little* has been the measure of liberality in their several localities. On looking at the table, nothing is more striking than the different measure of giving which seems to prevail in some Presbyteries as compared with others. This is very marked in the average contribution to what may be called the Great Funds of the Church—the College Fund, and Home and Foreign Mission Funds. The facts revealed by the Table are well worth the attentive consideration of all who take a lively interest in the prosperity of the Church.

The following Table is based upon the returns from Presbyteries as reported to 31st March.

AVERAGE CONTRIBUTION OF EACH PRESBYTERY, PER MEMBER, FOR THE SCHEMES OF THE CHURCH.

Presbytery.	For all the Schemes of the Church.	College Fund.	Home Mission Fund.	Foreign Mission Fund.	Widows' and Orphans' Fund.	Synod Fund.	French Canadian Mission.	Kankakee Mission.
1. Montreal .....	1.32	.71	.33	.07	.06½	.05½	.07	.04
2. Ottawa .....	.69	.19½	.16	.09	.07½	.05	.07	.05
3. Brockville .....	.50	.07	.20	.05	.05	.04½	.06	.01½
4. Kingston .....	1.35	.41	.52½	.21½	.09	.05	.04	.03
5. Cobourg .....	.61	.12	.27	.08	.04	.03	.06	.01½
6. Ontario .....	.80	.16	.24	.14	.11	.06	.05	.03
7. Toronto .....	1.22	.36	.37	.17½	.13½	.07	.07	.04
8. Hamilton .....	.84	.21½	.31	.13	.03½	.04½	.07½	.03
9. Paris .....	.70	.20	.15½	.10½	.05½	.05	.07	.05½
10. Guelph .....	.58	.16	.14	.08	.04½	.03½	.07½	.04½
11. London .....	.72	.14½	.20	.11	.06	.06½	.06	.07
12. Stratford .....	.62	.12	.15	.08½	.04	.04½	.08½	.08½
13. Huron .....	.63	.12	.10	.05	.03½	.04	.02	.27
14. Grey .....	.26	.05	.07	.03½	.03½	.02½	.01½	.03
15. Simcoe .....	.64	.09	.30	.10	.05	.03½	.03½	.04

D. W.

## THE RECENT LITERATURE ABOUT HEAVEN.

There has been recently announced for publication in Canada a small work that has had a very large sale in the United States. This little book of some 250 small octavo pages is sent forth under the title of "The Gates Ajar," the author being Elizabeth Stuart Phelps, daughter, we believe, of Professor Phelps, of Andover Theological Seminary. "The Gates Ajar" has not come alone upon the world of letters. Its predecessors, contemporaries and successors have been numerous, and servile imitations of it are likely yet to be legion. The peculiarity of this representative of the class, which causes it to attract so great a share of attention from the religious reading public, is that it pretends to speak from the standpoint of orthodoxy. In taking this stand, Miss Phelps gains a manifest advantage over the more honest and more impious contemners of the Word of God, the Swedenborgian and the modern Spiritualist, who are the authors of most of the current literature that indulges in speculations on the minutiae of a future state. Dr. Holcombe, with his revelations as to the enjoyments of *Our Children in Heaven*, and the relations of *The Sexes here and hereafter*, hardly makes his influence felt upon the Christian world; nor are the many dealers in bare assertion and obscure inference, who follow in his footsteps, more fortunate. These authors are known to lie outside of the pale of Evangelical Christianity, and we know that "in vain the net is spread in the sight of any bird." It is not so with the author of "The Gates Ajar." She comes before the world under false pretences. Her antecedents, the dedication of her book, the tone of certain parts of it, form, together with the attractions of a somewhat pleasing narrative style, a bait which has been greedily snapped up by many that would have rejected the book with scorn had its real character been rendered more apparent. The general reader is no more a judge of a good or sound book, than the general buyer is of many articles that he purchases. Even supposing him endowed with the powers necessary for forming a correct judgment, he is not disposed to make use of these powers on every occasion. He exercises faith in the persons and things that have once been proved by him, taking for granted that these persons will only furnish him with what he has already found to be good. When, therefore, any one professing to belong to a body in which implicit confidence is placed, publishes opinions at variance with those held by that body, it is not to be wondered at that many should be deceived. Andover, the town where Miss Phelps resides, is the seat of the oldest and best endowed Theological Seminary in the United States. The Congregationalists have, naturally enough, been proud of an institution in which such scholars as Moses Stuart have taught sound doctrine, and which in later times has been presided over by men actuated by a sincere love of truth. In that Seminary the father of the author of "The Gates Ajar," and the person to whom it is dedicated, is a professor. Miss Phelps may say that she is not a professor; still she places herself under the Aegis of Andover Congregationalism, and thence inflicts deep wounds upon the reverence, the spirituality, and the devotion of those whom she could never hope to reach in her real character as a religious free lance.

The object of "The Gates Ajar" is to correct a universally wrong impression that has existed in the minds of people from time immemorial, and now exists, with regard to the state, condition, and occupations of the human inhabitants of Heaven. The author is no doubt right in supposing that the vague, indefinite notions concerning Heaven that pass through the

minds of most people, are very far removed from the truth. She might say the same with regard to the most exalted conceptions ever formed of the blessedness of a future state for the righteous. That which *has not entered into the heart of man to conceive*, must of necessity occupy a position outside of all man's speculations. Yet human curiosity is aroused to enquire into the nature of the future life of happiness. Should we not endeavour to answer the questions that it puts to us? Should we not endeavour, by promises of physical and mental and social enjoyments denied on earth, to draw forth the affections of the young and the ignorant towards Heaven? These and kindred questions have long been before the world. Miss Phelps has not been the first to answer them, even affirmatively, leaving out of sight her modern co-speculators, the Spiritualists. When scholasticism had trampled out the little life that remained in the Church of the Middle Ages, such questions began to be agitated, and to be answered in the affirmative. It is true the learned authors seemed more at home in treating of Purgatory, a field which they had all to themselves; but when they turned aside from it to treat of the joys of Paradise, their manner was not unlike that of the author of "The Gates Ajar." The Schoolmen drew much of their information from such worthy authorities as the Jewish Talmudists and the Semi-Pagan Gnostics. Had they known Arabic, they might have got a few hints from the Koran, and an acquaintance with Sanscrit would have saved these wise speculators some painful invention, by furnishing them with ready-made descriptions, glowing with oriental richness of imagery, once offered at the shrines of Brahma and Buddha.

As long as the Church is active, whether that activity be developed under persecution or more prosperous conditions, we hear little of the literature which we are now considering; but just as soon as vital religion languishes, as the Sabbath becomes a weariness, the word of God an oft-told tale, and the name of the Saviour that of one very far off, so soon do books like "The Gates Ajar," and "Our Children in Heaven" come in to create a false religious feeling, to galvanize a dead soul into a momentary life not worth the effort that created it. The age of Louis XIV in France possessed such a religious literature, and just such an one strove to make head on the Cavalier side against the solid expositions of Bible truth, behind which the Puritan intrenched himself in the dark days of Laud, and the yet darker years of the Restoration.

The doctrine of Heaven has ever been one dear to the Christian soul, and at no time has it been more so than on the occasions above referred to as generally fruitless of speculation upon the minor pleasures and individual joys of a future state of happiness. To Augustine is attributed that hymn so full of deep soul-longing, and which sets forth so simply and scripturally the bliss of the redeemed, beginning—

"For the spring of life eternal  
Ever longs the thirsty soul."

Augustine was no castle-builder, nor was that old poet of the time of Queen Elizabeth who wrote the song so full of unction that Miss Phelps deigns to place part of it between quotations from Swedenborg and Bonar, "O mother dear, Jerusalem." A Kempis could express himself with all fervency of soul and sublimity of language, with all clearness of meaning, and yet within the limits of Scripture statements, while dwelling upon Heaven and its glories. Calvin's rapture in view of that which remains for the people of God after their earthly pilgrimage is ended, seems to have culminated in the words of the loved Apostle: "Beloved, now are we the sons

of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Heaven with them and like-minded men was a very sacred thing; they put off their shoes from off their feet while standing on this holy ground, for the glory of God was there. John Owen, who stood at the head of Independency in his day, found his Heaven in the full manifestation to the redeemed soul of the glory of Christ. No men ever lived nearer Heaven than some of the martyrs of the Scottish Covenant, yet that very nearness drove far away all vain speculation from their minds. They saw in Heaven one great attraction, the loadstone of the soul, the King for whom they witnessed on earth; and if Peden, wearied with constant persecution, cried as he sat by Cameron's grave, "Oh, to be wi' Ritchie," it was because of Him in whom the martyr of Airmoss had fallen asleep. Even John Bunyan, who made all things so very plain, never sacrificed spiritual truth to the will of sense. His meditations upon the four last things are serious meditations. Here is part of the meditation on Heaven:—

"That head that once was crowned with thorns,  
Shall now with glory shine;  
That heart that broken was with scorns,  
Shall flow with life divine.

"That Man that here met with disgrace,  
We there shall see so bright,  
That angels can't behold His face  
For its exceeding light.

"What gladness will possess our heart  
When we shall see these things!  
What light and life in every part  
Will rise like lasting springs!

"Oh! blessed face and holy grace,  
When shall we see this day?  
Lord, fetch us to this goodly place,  
We humbly do Thee pray!"

Is this the style of the writers whom we are engaged in reviewing? Far from it. They throw Christ into the background, and in the forefront of the picture place departed friends and pleasures of sense. "The Gates Ajar" is written as a passage from the autobiography of a young lady twenty-five years of age, who has been a member of the Church in full communion for six years. She has lost an only brother, and her feelings are not those of the "regenerate" or the "redeemed," for "death and Heaven could not seem very different to a Pagan from what they seemed to her." In her affliction she loses all sight of God except as a "cruel, jealous God." Her aunt, a minister's widow from the West, comes to see her, and brings her back to a proper frame of mind, not by turning the heart towards God, or inculcating submission to His will, but by turning the imagination toward the brother in Heaven, "pressing forward to see the President," "knowing what his sister is doing and feeling as well as he knew it three months ago, so that he can help without harming." And around him are those who "are not asleep," but "talk and laugh and joke and play," having "homes of their own," and "books to read." There are things in this book, as indeed there are in all the books of the class, far more irreverent; things that, with the exercise of great forbearance, might be said to border on the blasphemous, clever parodies on the sayings of good and holy men, and

even on the words of the Bible itself, quotations from the works of recognized unbelievers, given with the language of approbation; and all of these under the mask of a Christian profession on the part of the writer. Take the incentive to the discharge of duty, as taught in this book. The young lady of the story is told by her aunt that she ought to call upon a friend whose kindness she had treated with something akin to indifference.

"Mary, I wonder if Roy (her dead brother) would not a little rather that you would go down?"

"It might have been Roy himself who spoke.

"I went down."

The dead brother is near at hand; the risen and living Saviour is far away. The idol is taken from its earthly shrine, and set up in the holiest of all. Can teaching such as this give truer views of Heaven than those which have come down to the people of God, old and young, from very ancient days? Yet this is the character of the whole book. A little child is spoken of approvingly as guilty of the most extreme irreverence in prayer, not an uncommon thing in the case of children who repeat words without meaning to them, yet something that the reverently sensitive Christian shrinks from and desires to dismiss from the mind. Not so the Christian that stood for his portrait to the author of "The Gates Ajar." The widowed mother of the child narrating these irreverences, is represented as saying, "I was just thinking how amused her father must be."

These wise people who know so much concerning Heaven beyond and in opposition to what is revealed, do not stand in need of the ordinary ministrations of the Word at all. They can teach the minister, who can neither "tell them anything new," nor "edify, refresh, strengthen, or instruct" them. "From the worst of the prayers and the singing they can wring a little devotion," they "feel better to go half a day always" to Church, and especially as there are ignorant people whom the minister may be able to help on the way to Heaven, to whom the example of these self-sufficient worshippers, whom that same minister "cannot help one step," may be useful. There is hardly a page of the whole two hundred and forty-eight, from which some condemning quotation might not be given. The book as a whole is characterized by the absence of all spirituality; the exalting of the creature to a place in the heart, nominally alongside of, but really higher than, the Creator; the setting forth of a Heaven of sensuous enjoyment, for the purpose of attracting people towards a moral life, and the nominal profession of Christianity; the doing away with the office of the Holy Spirit as the Comforter, and the substituting in His place a belief in a vague, indefinite spiritualism; a shutting of the eyes against Him who is the only source of true happiness and sphere of the Christian's present and eternal bliss; and a wanton display of irreverence towards God and things divine. It would be sad indeed if the improvement in the knowledge of the world concerning Heaven were to make that world advance in the direction indicated by Miss Phelps. Far better that it should take a leaf from one of whom it could be said—

"I would the great world grew like thee,  
Who grewest not alone in power  
And knowledge, but, by year and hour,  
In reverence and in charity."

There is no danger of the earnest Christian receiving more than a momentary shock from the reading of the book under consideration. There could be no communion between the author and such a reader. The former has been brought up in a religious atmosphere, and possesses religious

instincts, and those of whom as much only can be said, will doubtless be attracted and influenced by the views she sets forth. In the case of those who have never made earnest with the things of God and eternity, and in that of those whose love to Christ has grown cold, this insignificant book will come as a most dangerous adviser, leading both to rest in a gospel of Heaven which is not the Gospel of our Lord and Saviour Jesus Christ. It may appear to some that the enemy is not worth the powder and shot expended on him. We trust that it may be so. Those, however, who have watched the progress of the leaven, of which the literature about Heaven forms a part, are not so hopeful in view of its results. To the minds of the young, the curious, and the imaginative, there is a great charm in a religion of pleasing pictures with corresponding emotions and hopes; and the fear that many may be induced to rest in it rather than to seek, even by painful strivings and self-abnegation, for a truer and more spiritual Kingdom of Heaven, is, alas, too well grounded.

The object of this article is not to discountenance the prosecution of enquiries into the enjoyments and occupations of a future state, or the reading of books that wisely treat of so interesting a subject. Reason and analogy, guided by the light of Revelation, may make such a study profitable as well as pleasing, as may be seen in the case of such books as Dr. Dick's *Philosophy of a Future State*. Only let this study keep in its proper place, and let Christian men and women learn and teach that the first great care of all is to obtain that Kingdom which "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

#### STATE OF RELIGION.

The Committee on the state of religion respectfully requests Ministers and Kirk Sessions to send replies to the following questions to the Clerks of their respective Presbyteries by the 15th of January, 1870.

1. Do those members of the Church who are parents, regard it as their duty to bring their children to Jesus?
2. Is family worship observed morning and evening in the houses of the members of the Church?
3. Are prayer meetings held within the bounds of the congregation, one if so, how are they attended?
4. Do the members of the Church work for mutual edification, and for the conversion of others?
5. Do they afford evidence of feeling their responsibilities as stewards of Jesus Christ, by giving of their substance as God has prospered them?
6. Are the Sabbath Schools well attended, and do the teachers aim at the conversion of their pupils?
7. Is the Shorter Catechism used in the families and in the Sabbath Schools?
8. Is there any marked change in the religious condition of the congregation during the past year?
9. Do you know of any cause which seems to prevent the young from receiving the Gospel and openly confessing Christ?
10. To what extent does the sin of intemperance prevail in your neighbourhood, and what proportion of the members testify against the drinking usages by total abstinence from intoxicating drinks?

JOHN MACTAVISH, *Convener*.

Woodville, 23rd Nov., 1869.

P.S.—Presbyteries are requested to send replies to the Convener before the end of March.

**MONTREAL COLLEGE.**

The attention of the friends of the Montreal College is earnestly requested to the following generous offer.

A friend in Montreal has offered four hundred dollars towards an Endowment fund for the Library, on condition that four thousand dollars be raised for that purpose.

It is much to be desired that the friends of the Library would subscribe the remaining thirty six hundred dollars at once, so that a steady income might be secured for the purchase of books, which form so necessary a part of the College equipment. We may remark that the Library fund is at present in debt. Subscriptions may be sent to Professor MacVicar, the Rev. Alexander Young, Chairman of the Board, or to the Treasurer of the College fund,—

WARDEN KING.  
645 Craig Street, Montreal.

**Missionary Intelligence.****RED RIVER.**

By a letter just received from Rev. John Black, we are happy to hear of the safe arrival at Red River of Rev. John McNabb and wife, and of Mr. D. B. Whimster. They reached Kildonan on the 24th Oct. Their journey from St. Cloud over the prairies must, owing to the wet and cold weather, have been very trying to them all, especially to Mrs. MacNabb, but we are glad to learn that they all reached their journey's end in good health.

In travelling, it is sometimes useful to be under the protection of some of the potentates or great ones of the earth, and sometimes it is better to be without it. The latter was the experience of our friends on this occasion. It would appear that some time after crossing the lines from the United States at Pembina, they encountered the insurgent bands of French Canadians and half-breeds, who were watching to keep out and turn back Gov. McDougall; and it was only after our friend's party had been carefully examined, and nothing answering to the description of a travelling Governor could be found among them, that they were allowed to pass on in peace.

There is no reason to fear that the opposition amongst the half-breeds of the Red River to the new order of things about to be inaugurated there will have any permanent influence. It meets with no sympathy among the intelligent or influential portions of the community.

**BRITISH COLUMBIA.**

At the meeting of the Foreign Mission Committee, held on the 7th Oct., a letter from Rev. R. Jamieson, New Westminster, was read, tendering his resignation of his position as Missionary in British Columbia. After due consideration, the Committee agreed to accept Mr. Jamieson's resignation, and at the same time to express their high sense of the fidelity and zeal with which Mr. Jamieson has labored for a lengthened period in a peculiarly difficult position.

It was resolved to ask Mr. Aitken to make such provision as he may be able for supplying, in the meantime New Westminster with Gospel ordinances.

No word has been received from Rev. R. Jamieson since the acceptance of his resignation, but he may be expected shortly to return to Canada.

## FREE CHURCH MISSIONS.

The news from India is still of a cheering nature. Dr. Wilson, of Bombay, records with great joy the admission into the Church by baptism of Dr. Jayakar, a young surgeon of great promise, who has already highly distinguished himself, and who belongs to the sect of the Paròbees, or highest secular caste in Bombay. The following is an extract from one of his letters to Dr. Wilson.

“AHMEDABAD, 2nd Sept., 1869.

“MY DEAR DR. WILSON,—You may easily imagine with what pleasure and interest I have read your kind and long letter of the 29th ultimo. I have not the slightest doubt that the news of my baptism has been a source of great joy and gratification to you in particular. You were the first to show me the true and eternal path of salvation. I cannot thank you sufficiently for it and for all your kind advice. For many years I have been unhappy. The glorious Jesus appeared to me from a distance in all his holiness and power; but I am sorry to say I have struggled hard against the dictates of my conscience. Now that I have at last the courage to confess him publicly, my happiness has no bounds. I wish I could tell you personally how sincerely happy, and at peace with my mind I feel. I regret so much Mrs. Wilson is not spared to see this happy day. You have conjointly offered fervent prayers in my behalf, and what a satisfaction it would have been for her to see them heard and granted! By her untimely and mournful loss, not only has our Christian community suffered, but also the cause of Indian advancement in general.

“I am thankful that God has at last heard my silent prayers, and given me grace and strength enough to acknowledge his only begotten Son as the true Redeemer of mankind. I am much obliged, my dear Dr. Wilson, for all your kind advice, and shall try to follow it by the grace and help of God.”

A letter has been received from Pietermaritzburg, in South Africa, containing news of the baptism of twenty-five young men of the Bramputana nation, two of them being chiefs. Thus the east and the south are bringing in their tribute to the Redeemer's power and grace.

## UNITED PRESBYTERIAN MISSIONS.

In the *U. P. Missionary Record* for last month, Mr. Anderson, of Old Calabar, continues his diary. The following extract is instructive:

*Sabbath, 28th.*—Buried a seaman from the “Erromanga” in the forenoon. Went to town after morning service. When holding a meeting at the house of our long-headed friend, Yellow Duke, he asked me if the people called *Scotchmen* were not generally spoken of as better keepers of the Sabbath than men of other countries. I replied at once in the affirmative. His rejoinder was, “Then, what for that Scotch steamboat do work all this Sabbath day?” This was a home thrust, for I had often condemned the work carried on on most of the steamers of the English line during the Sabbath, and expressed the hope that better (Sabbath) days would dawn when the Scotch line should begin its operations; and lo! here is the first vessel of that line, and it turns out to be one of the biggest Sabbath-breakers that has ever been in the river! We can only hope that this is occasioned by everything being new and strange to the Company and its agents, and that when matters get settled down and into regular order, a Company of

Scott. men will not allow their agents to trample under foot the fourth Commandment.

Mr. Selater writes from Paterson Transkei, in Caffraria, giving a most interesting account of a revival of religion which had taken place among the Lutuli. The chief of this tribe came to Mr. Selater and urged him with two native elders, he himself being an elder, to assist in revival services among his people. The services, of a very impressive character, were held, and resulted in the apparent conversion of some thirteen persons.

#### ENGLISH PRESBYTERIAN MISSIONS.

Missionaries and the friends of Missions are loud in their complaints against the new foreign policy of Great Britain in relation to China. The protection formerly accorded to missionaries by the consuls or representatives of their respective nationalities being now withheld, it is much to be feared that advantage will be taken of the defenceless state of the Christian Church in China, by the large number of ignorant and fanatical pagans, who have already caused much uneasiness to those interested in the welfare of Zion.

In Swatow, Dr. Gauld and Mr. Masson are still suffering from continued illness, while Messrs. Smith and McKenzie, feeble in health, are struggling against great opposition. The joy experienced on account of the Formosa conversions has been damped by the death of the first convert, who publicly burned his idols a short time ago. The cry is still one of "more labourers for the harvest."

#### IRISH PRESBYTERIAN MISSIONS.

Nothing of special importance is recorded concerning the missions of the Irish Presbyterian Church. The *Record* of this Church supplements the account given in the *Free Church Record*, of the conversion and baptism of Dr. Jayakar, who although a Free Church Student, was baptised by Mr. Wallace of the Irish Presbyterian Mission, at Ahmedabad. From it we extract the following:—

##### TRANSLATION OF DR. JAYAKAR'S BAPTISMAL CONFESSION.

"If we consider the question, whether the Hindu religion be a revelation from God or a fabrication of men? I have not the least doubt we shall come to the conclusion that it is made up by man. I am of this opinion from my school-days, and the conviction originated from the reflection that Hinduism is devoid of the necessary characteristics of a divine religion. When I rejected Hinduism, I felt the need of a substitute, and began, therefore, to seek for the true religion; but it was long before my mind was satisfied. Man is sinful from his birth, and is suffering the evil effects of the defection of his first parents, and there is not one who can be called holy. Our sins provoke God's wrath, and we need a mediator to atone for them. Such I found to be the teaching of Christianity, and of Christianity alone. The doctrine of Hinduism is, that by alms and penance a man can obtain from God the pardon of the greatest crime. But our great heavenly Father is not to be appeased by such hypocritical nonsense. The true means of pacification is to be found alone in the Christian religion. He alone receives deliverance who confides in our Lord Jesus Christ, who gave His life for our salvation.

"Believing, therefore, that the Christian religion is true and divine, I now make a public profession of it; and my prayer to God is, that others similarly convinced may acknowledge Christ as the Son of God and our Teacher, and follow His instruction."

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

This sister Church is rejoicing over the result of the appeal that was made recently to the Australian and Home Governments on behalf of the kidnapped Polynesians. The good work that it has long been engaged in in the New Hebrides, and in which it has been so successful, gave this Church a claim upon the attention of those whose duty it was to put down the slave trade in the South Seas. Dr. Steele, of Sydney, however, the agent of the Mission there, while acting energetically in behalf of the South Sea Islanders, and endeavoring to enlist public opinion in their favour, was found guilty, with the proprietors of the *Sydney Morning Herald*, on account of certain letters he had written, animadverting upon the course of Australian justice, of contempt of court, reprimanded, and condemned to pay costs of trial. A very large public meeting was held immediately after, Dr. Steele's character vindicated, and a purse of fifty sovereigns presented to him to meet the expenses incurred by his straightforward conduct. The condemnation of a captain to death, and his supercargo to penal servitude for life, for slave-dealing, the despatch of Earl Granville, calling for action in a "matter in which Her Majesty's government is deeply interested," and the Admiralty instructions to vessels on the South Sea station, are signs that slavery in those regions is to be put down with a strong hand.

The Mission work proper, except as regards the health of Dr. and Mrs. Geddie and Mr. Morrison, is going on prosperously. Mr. Gordon, whose career has been a very trying one, enters with brighter prospects upon a new field of labour in Santo. Four influential chiefs were present at his landing, and gave him welcome. The Church of Scotland in Nova Scotia has just sent its first missionary, Mr. Goodwill, to the mission field of this Church.

### KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

This Society, the operations of which are conducted entirely by students of the College, has for its immediate object the evangelization of French Canadian Roman Catholics in the Province of Ontario. But during the past season, owing to a difficulty in procuring the services of suitable persons speaking the French language, the energies of the Society in a great measure had to be directed in other channels. Three Missionaries were sent out, one alone of whom is French, who remains in the mission field during the winter. The efforts of these during the past season have been crowned with a good measure of success.

The labours of Monsieur Eucher Paradis among the French Roman Catholics in Stephen and Hay have, under the blessing of God, been fruitful of very promising results. In the neighbourhood there are sixty French families, representing about two hundred and fifty souls. Chiefly through the instrumentality of Mr. Paradis, with that of other Missionaries of the Society of former years, about one-fifth of these have renounced Popery, many of whom are now rejoicing in the hope of the Gospel. The people generally manifest an inquiring disposition, and receive the Bible into their homes with gladness. With some assistance from without, the converts have collected means to build a chapel, which is now in course of erection at Lakeview.

Of the other Missionaries, one has been labouring among the English speaking people of Penetanguishene and vicinity, and the other in the

neighbourhood of the Severn river. In each locality there have been organized four preaching stations, each having an average attendance of forty persons. Both of these places present interesting fields for missionary enterprise, and in both the people manifest an eager desire that such services as have hitherto been afforded them by this Society may be continued.

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## General Religious Intelligence.

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### GREAT BRITAIN.

At the next meeting of the Free Church General Assembly, a number of Evangelistic Deputies were appointed to visit congregations and mission stations throughout the bounds of the Church, and co-operate with the resident ministers in promoting a spirit of religious enquiry, and in raising personal religion among the people under their charge. From the Solway to the Shetland Isles, and from extreme east to extreme west, reports from these deputies have come in, speaking, almost without exception, of good results, some of great magnitude, flowing from this novel mode of religious action.

The report of the Home Mission Committee of the United Presbyterian Church shows an increase in evangelistic effort made by missionaries and Bible women in the destitute localities during the past year.

The General Assembly of the Irish Presbyterian Church appointed a *deputation to examine the schools under the superintendence of its missionaries in the South and west of Ireland.* The deputation reports most favorably, stating that, in some schools, the Roman Catholic children form the largest class. A good work is also being done by the colporteurs of the Irish General Assembly.

After laying the foundation-stone of a new Presbyterian Church at Nottingham recently, Robert Barbour, Esq., of Bolesworth Castle, made the following statement with regard to the Presbyterian Church in England :

“Their Church in England was not a large one, but he was pleased to be able to state that a spirit of revival with regard to it had lately taken place both in this country, in Scotland, and in other quarters. Since the occurrences in Scotland in 1843 they had made very great progress. Prior to that time they were a sort of pendant to the Established Church, but, after having been thrown on their own resources, and taking part with Dr. Chalmers, they had never looked back. The English Presbyterian Church numbered about 130 congregations ; the United Presbyterian, which held the same principles as theirs, about 100, and the Established Church of Scotland about 30. It was desirable in this great England that there should be a union of all these bodies. The working of the Presbyterian Church had been very much noticed of late, both in Parliament in and other places, and this showed that there was a favourable looking towards it. Their Church held an important position in this country, not merely on account of its numbers, but from being allied with both Ireland and Scotland.”

An important accession to the strength of the Presbyterian Church in England has just now been made, by the settlement of Rev. Mr. Dykes in Regent Square Church, and the call of Rev. D. Fraser, formerly of Inverness, to Marylebone Church.

The Ritualistic party in the Church of England is declaring its sympathy with Roman Catholicism in a way more marked than ever. *The Association for the promotion of the unity of Christendom* is ready to make ample confession of sin to the Pope, and humbly to seek for restoration. But this restoration is to be a matter not for individuals, but for the Church as a whole. The Association remains in the Church of England, cherishing the hope that it may ultimately lead that Church as a whole back into communion with Rome. The Church Congress held at Liverpool was a grand triumph for the Ritualists.

In pleasing contrast to this Association stands the work of George Müller, of Bristol, who recently published his statement for the past year. His *Scriptural Knowledge Institution* was founded in 1834, and it has gone on since then prospering most wonderfully, solely by the aid of prayer. His orphanages will accommodate more than 2000 children, and he sends support to missionaries in different parts of the world. But let him tell his own story of the doings of the Institution since its commencement: "With regard to pecuniary supplies, I have simply in answer to prayer, and without application to any one, obtained for the work \$430,000. With this money, nearly 17,000 children, from all parts of England, Scotland and Ireland, have been taught in the various schools, 95,000 copies of the Bible and New Testaments, and about 30,000 smaller portions of the Holy Scriptures in various languages, have been circulated, as also have 33,000,000 of tracts.

Various schemes have been before the Episcopal and Presbyterian Churches in Ireland for providing sums equal to the endowment of the one, and the *Regium Donum* of the other, to form a sustentation fund. Whatever plan may be ultimately adopted, little fear may be entertained of its success in the case of either Church. Lay conferences on financial matters have been held in both Churches.

The appointment of Dr. Temple, one of the authors of the "Essays and Reviews," to the see of Exeter has given great dissatisfaction to earnest men, both Low and High Church. Mr. Gladstone has not been happy in his award of ecclesiastical dignities.

A movement of some interest, which has the approbation and support of the Bishops of London, Rochester and Oxford, has been inaugurated in the Church of England. It is confined at present to London, but aims at extending itself over the kingdom. The following extract from a circular letter, signed by eight Metropolitan ministers, at the head of whom is Canon Gregory of St. Paul's, will explain: "Knowing the power of union, we have agreed to join together in making a special attack upon sin and Satan, by devoting twelve days preceding the season of advent—Nov. 14th to 25th (or such portion of these days as each may feel most conducive to the spiritual interests of his own parish)—to earnest prayer and preaching for the conversion of sinners. We intend (*D.V.*) to open our churches, mission rooms and school rooms daily during this period for services, sermons, classes, prayer meetings, and whatever spiritual exercises may be suitable for this one end—the conversion of men's hearts from the love of the world and sin unto the love of God and our Lord Jesus Christ."

The Congregationalists have been indulging in discussions as to the propriety and feasibility of union with Presbyterians. At a late sectional meeting of the Congregational Union of England, the matter was brought up in a paper from one of the members, but, after some rather severe animadversions upon the author, the matter was allowed to drop. One

speaker did not relish the thought of being "dictated to as to the introduction of an organ or a new hymn book," and all seemed contented that the "people should govern the minister, and not the minister the people."

Another case of disputed settlement has arisen in the presentation by the Home Secretary of a minister to the Alloa parish Church who is not the minister nominated by the congregation. The Established Presbytery of Stirling received the presentation of the Crown, and the minister appointed by it to preach in the Alloa Church having refused to read the intimation of a meeting to be held in opposition to the nominee of the Crown, has raised a storm that will not speedily subside.

#### UNITED STATES.

The religious press of the United States is full of the story of union between the two long separated branches of the Presbyterian Church. At the time of our Canadian Rebellion the disruption in the Presbyterian Church of the United States took place, the New School having plainly manifested a disposition to free itself from what it considered the trammels of strict Calvinistic orthodoxy. While the New School, with its New York College, and other flourishing schemes, has been pursuing the path of Christian usefulness in a somewhat broad and Catholic spirit, the more exclusive, yet not less zealous, and certainly more orthodox Old School, has been keeping up the standard of Princeton theology. These Churches have lately felt it to be their duty to forget all differences and to heal the division which was made over thirty years ago. They claim that in so doing no principle is sacrificed, since the united Church holds by the original standards, merely reserving a certain right of interpretation in order to allow for some diversity of opinion on matters of doctrine. Our brethren of the States have their own way of managing matters, a way that it would be unwise in us to attempt to follow, yet having many good points about it, as the following extracts show.

At the Reunion meeting in Pittsburgh on the 12th of last month, Dr. Fowler, the Moderator of the New School Assembly, in closing his speech, thus addressed Dr. Jacobus, the Moderator of the Old School Assembly, before an immense concourse of people.

"When I rose it was with the sincerest purpose to observe the utmost brevity, but before I take my seat, may we not perform a simple act, symbolic of the union that is now taking place between the two branches of the Church? Let us shake hands. [The Moderators here clasped hands amidst prolonged and deafening applause. The effect was electrical.] The audience then united in singing

"Praise God from whom all blessings flow."

ADDRESS OF DR. JACOBUS.

After the intense feeling created by this act had subsided, Moderator Jacobus said:

These are the nuptials of the Churches we represent. Then, I am sure, my brethren, that the Great Apostle and High Priest of our profession, Jesus Christ, officiates at the wedlock. In His name I will put the question now, and just here say, if there be any person here present who knows of any reason just and sufficient why these parties may not be lawfully united, let him now speak or for ever hold his peace. [Great applause.]

Turning to Dr. Elliott, the Moderator of the Assembly of '37, and at the stormy opening of '38, who, by a marked Providence, was permitted to

be present, and to whom a prominent seat on the platform had been assigned, he said: Venerable Father! I ask you, who presided at the division of these bodies, do you know of any reason why they should not be joined together?

Dr. Elliot rising and inclining his head; I know of none, sir. [Immense and long continued applause.]

Geo. H. Stuart—"What God hath joined together, let no man put asunder."

Dr. Jacobus—In the name of God Amen. When we met together on another platform in the great commercial metropolis, six months ago, we looked with happy anticipations to this hour—this solemn, impressive, eventful hour. May we not say the hour has come; may we not add, with all reverence, the hour has come that the Son of Man may be glorified, and that these kernels of wheat that fall into the ground and die, die only that they may not abide alone, but that they may bring forth much fruit. The Presbyteries have spoken from Maine to California, and from across the Pacific, from China to India, and they have sent up with such, single and marvellous unanimity, as only God himself could bring about we believe, their affirmative response on the subject of reunion.

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#### GENERAL.

Painful news has arrived of the murder of Mr. Williamson, a missionary in China. If the barbarous non-intervention policy of the British and American governments is to continue, the work of evangelizing that great country will become one of special difficulty.

Famine, that periodical scourge of India, has again made its appearance in Rajpootana. The horrors of a second year's visitation, combined with the ravages of the locust, are said to baffle description. Some five or six hundred orphans have been cast on the care of the United Presbyterian Mission Stations.

A graceful tribute has been paid to the worth of the late Mr. Peabody, the wealthy American, who gave such princely contributions for the benefit of the poor and for the cause of education, by funeral obsequies such as are accorded only to the greatest of England's sons. Every public mark of respect was given. His remains are to be brought to America, and it is understood that a British man-of-war will be commissioned to carry his body across the Atlantic.

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#### Home Ecclesiastical Intelligence.

##### CALLS, INDUCTIONS, &c.

The Rev. D. B. Cameron has received a call from *Bradford and Scotch Settlement*; Rev. G. Chrystal has received a call for *Silverhill and Lyndock*; the Rev. S. C. Fraser has accepted a call from the congregation at *Thorold*; the Rev. D. Inglis, of Hamilton, has intimated his non-acceptance of the call for *Knox's Church, Ottawa*; the Rev. J. Barron has accepted a call from *Gananoque*; Rev. J. A. G. Calder, recently licensed by the Presbytery of Huron, has received a call from the congregation of *Seaforth*; the Rev. W. Blain, of Springville, has received a call from *Inverness*.

## CHURCHES OPENED, &amp;c.

CAYUGA.—On Tuesday, the 21st September, a new church, erected by the congregation at Cayuga, was opened for public worship by Rev. Dr. Ormiston, who preached from *Ephesians ii: 19—end of chapter*. A social meeting of the congregation was held in the evening, at which D. Thompson, Esq., M. P., presided. Suitable addresses were delivered by the chairman, Dr. Ormiston, Rev. James Black, and Rev. Jas. Malcolm. It was stated in the course of the meeting that the sum of one hundred and fifty dollars had been realized in connection with the opening services and the soiree.

The Church is built of brick, and is seated to contain about 300.

LONDON, ST. ANDREW'S CHURCH.—On Sabbath, 31st October, the new building, erected by the congregation of St. Andrew's Church, London, and which, it may be stated, is one of the most elegant, substantial, and commodious churches in the Dominion, was opened for public worship. The pastor, the Rev. John Scott, conducted the preliminary services in the morning, after which Rev. Dr. Ormiston preached from *Zachariah vi: 12*. The Rev. D. Inglis preached in the afternoon from *2 Cor. iii: 8*; and Dr. Ormiston preached again in the evening from *Psalms cx: 1-3*. The services were all most appropriate, and were attended by large congregations. It was calculated that in the evening the attendance was not less than 1700. The collections amounted to \$560, exclusive of a special donation of \$200 from a member of the congregation.

On the evening of Monday, 1st November, there was a social meeting of the congregation, which passed off most successfully. The chair was occupied by the pastor, and on the platform were Ministers of various denominations. Addresses were delivered by Rev. G. M. Innes, Rev. D. Inglis, A. McKenzie, Esq., M. P., and Rev. Dr. Ormiston.

We congratulate our friends in London on the successful completion of their undertaking, and trust that much spiritual prosperity may be in store for them.

FOREST.—The new Presbyterian Church at Forest was opened for public worship on Sabbath, the 3rd of October. The services were conducted by Rev. J. Thompson, of Sarnia, Rev. P. Goodfellow, of Widder, and D. Winters, student of Knox College. The congregations were large, and the collections liberal. A largely attended Soiree was held in the Church on the Monday after the opening. After tea had been served interesting addresses were delivered by several Ministers.

The church is of frame, and cost, (including price of site,) \$1,120. It is pleasing to know that this amount has been provided for by the congregation, except the small sum of \$150.

KNOX COLLEGE—STUDENTS' TOTAL ABSTINENCE SOCIETY.—A meeting of the students of Knox College was held in the Divinity Hall on Thursday evening, 18th November, for the purpose of reorganizing the *Knox College Total Abstinence Society*. Several having expressed their views on the subject, a large number of new members were enrolled. The Society then elected the following officers:—President, Mr. H. J. McDiarmid; Vice-President, Mr. Alexander MacLaren; Secretary, Mr. Edward Vincent; Treasurer, Mr. John Abraham; Committee, Messrs. Stewart, Battsby, D. Fraser and Gilray.

THAMESVILLE.—The church recently erected by the congregation at Thamesville, was opened for Divine worship on Sabbath, the 7th inst.

The services in the morning and afternoon, were conducted by the Rev. W. T. McMullen, of Woodstock, and in the evening, by the Rev. R. H. Warden, of Bothwell. At each of the services the building was crowded to excess, and the collections were liberal.

On Monday evening, a tea meeting was held, and notwithstanding the coldness of the weather, the edifice was filled to its utmost capacity. After tea Rev. R. H. Warden occupied the chair, and after stating that there still remained a debt of \$200 on the new church, called upon the audience to have the debt removed. The response to this was quite enthusiastic—Messrs. John and Robert Ferguson heading the list with \$50 each, and in a few minutes the sum was realized, and enough in addition to paint the interior of the building and fence the lot. Able and interesting addresses were delivered by several Ministers.

In the course of the evening the Rev. J. Becket, Pastor of the new Church, tendered the thanks of his congregation to the members of the Episcopal Methodist Church, for the use of their place of worship, for the last few years, and alluding to the good feeling subsisting between the denominations in Thamesville, expressed the desire that it might long prevail.

BOARD OF KNOX COLLEGE.—An adjourned meeting of the Board was held on the 23rd. The Committee appointed at the meeting on the 6th October, with reference to the endowment of the College, presented a report, embodying a scheme for the carrying out of the object throughout the Church. The report was received and approved, and the thanks of the Board given to the Committee. It was, however, agreed, on account of the financial condition of the country, which is not so favourable as was anticipated, to delay action in the meantime.

LONDON—ST. ANDREW'S CHURCH BIBLE CLASS.—Mr. J. R. Battisby, Student, who laboured in London during part of the summer, has received from the members of the Bible Class, conducted by him, a handsome and substantial token of their esteem and appreciation of his labours.

Obituary Notices of the late Mr. James Fraser, and the late Mr. Allan McIntosh are in type,—also receipts for Knox College Students' Missionary Society. These, with some other articles, we are obliged to leave over.

## Proceedings of Presbyteries, &c.

### SYNOD OF MONTREAL—SYNOPSIS OF PROCEEDINGS,

This Synod met within Erskine Church, Montreal, on the evening of Tuesday, the 19th Oct., 1869. The opening sermon was preached by the Rev. William Taylor, D.D., Moderator, from Acts xiv. 3.

At the close of the discourse, the Moderator read the Act of the Synod of the Canada Presbyterian Church, constituting a General Assembly and District Synods, and then constituted the Synod with prayer.

Mr. A. Young was requested to act as Clerk *pro tem*.

The Roll of Synod, compiled from the Rolls of the Presbyteries of Montreal, Brockville, Ottawa and Kingston, was called, and the attendance of members marked.

The Rev. William Taylor, D.D., was unanimously elected Moderator of Synod.

It was agreed that a Committee of Bills and Overtures be appointed according to a standing order of the Synod of this Church. The Moderator then nomi-

nated the following persons, who, together with the Presbytery Clerks and Clerk of Synod, shall comprise said committee, viz.:—

For the Presbytery of Montreal, Mr. D. Paterson, Minister, and Mr. D. McKay, Elder.

For the Presbytery of Brockville, Mr. W. Hew de Bourck, Minister, and Mr. Markell, Elder.

For the Presbytery of Ottawa, Mr. John Crombie, Minister, and Mr. William Porter, Elder.

For the Presbytery of Kingston, Mr. A. Wilson, Minister, and Mr. Northrop, Elder.

A Committee on Elders' commissions was next appointed, and the hours of meeting were fixed to be from 10 a.m. to 1 p.m., from 3 to 6 p.m., and from 7.30 to 10 p.m.

A vote of thanks to the Moderator for his admirable sermon, coupled with a recommendation that it be published, was put and carried unanimously.

Leave was granted to the several Presbyteries comprising the Synod to meet at the call of their respective Moderators or Clerks during the intervals between the sederunts of the Synod.

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

Wednesday, Oct. 20th, 1869, 10 o'clock, a.m.

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

Reports from the Committee on Bills and Overtures, and the Committee on Elders' Commissions, were received and adopted.

The Clerk read a tabular statement of the changes affecting the Synod Roll, and the list of Probationers, which occurred since the meeting of Synod at Hamilton in June last, as set forth in the Reports of the several Presbyteries. The statement was ordered to be engrossed in the Minutes.

There was taken up and read an Overture from the Presbytery of Montreal anent Marriage Licenses, (see Proceedings of Montreal Presbytery in the November number of the *Record*). Mr. W. B. Clark and Dr. Irvine, Ministers, and Mr. D. McKay, Elder, were heard in support of the Overture.

It was moved by Dr. Irvine and seconded by Mr. W. B. Clark: That the Overture from the Presbytery of Montreal anent the present marriage Law in the Province of Quebec, which imposes certain disabilities upon Protestants, be received, and a Committee appointed to report thereon, during the sitting of this Synod.

It was moved in amendment by Prof. McVicar and seconded by Mr. W. McKenzie: That a Committee be appointed to enquire into the state of the Marriage Law, to specify the grievances complained of, and the means for obtaining the remedy of the same, and to report to a future sederunt.

A vote having been taken, the amendment of Prof. McVicar was carried by a majority of one, and the Synod decided accordingly. A Committee was then appointed as follows:—Prof. McVicar, Convener, and Mr. W. B. Clark, Ministers, and Messrs. David McKay, James Court, and D. Aikman, Elders. At a subsequent stage of the proceedings the Committee presented the following report:—

The Committee appointed to enquire into the state of the Marriage Law in the Province of Quebec, beg to report that they find that the present Marriage License Law in its application presses unjustly on the minister who performs the ceremony, in case either, or both, of the contracting parties are minors, or within the forbidden degrees of kindred.

The Committee therefore recommend that the Moderator be authorized to petition Parliament, in the name of the Synod, to amend the Marriage Law of the Province of Quebec to the following effect, viz.:—

That to the 29th Sec. of Chap. III. of the Civil Code of the Province of Quebec the words be added:—And the vendor of said dispensation or License shall

in every case be held responsible for all legal consequences which may ensue from any let or hindrance, misrepresentation or impediment, in case of persons obtaining such License, and that no action in law, for the imposition of fine or recovery of damages, shall lie against the Minister who performs the marriage ceremony.

It was moved Mr. David McKay, and seconded by Mr. W. Coulthard: That the report of the Committee be received and adopted, and that the Moderator request the members of this city to bring the petition before Parliament.

It was moved in amendment by Mr. W. B. Clark, and seconded by Mr. John Eadie: That the Synod shall not come to any decision at present on the Marriage License Law, but enjoin the Committee appointed to prepare a report on the subject, to prosecute their enquiries and mature their views more fully upon it, and to give in their report at next meeting of Synod.

On a vote being taken, the motion of Mr. David McKay was carried, and the Synod decided in terms thereof.

The Synod took up a protest and appeal of Messrs. John Scott and Patrick Gray against a decision of the Presbytery of Kingston in the matter of instrumental music. Papers in the case were read, and parties were called.

In the course of consideration it was found that the Session of Napance had not been cited to appear before the Presbytery. Whereupon it was moved by Mr. W. McKenzie and seconded by Mr. W. Moore: That, inasmuch as in the matter of the use of an instrument of music in the congregation of Napance it appears that the Presbytery acted irregularly, specially in not having cited the Session to appear before them, the Synod sends the whole case back to the Presbytery of Kingston, to be proceeded with according to proper form.

On being put, the motion was carried unanimously, and the Synod decided accordingly. Mr. Chambers craved extracts in behalf of the Presbytery of Kingston, which were granted.

An Overture from the Presbytery of Montreal, respecting the appointment of a general agent for this Synod, was next taken up. (For Overture see proceedings of the Presbytery of Montreal in the November number of the *Record*.) Parties were heard in support of the Overture, when, on motion made and seconded, it was agreed to receive the Overture and appoint a Committee to prepare a finding on the subject thereof, and to report to a future sederunt, the Committee to consist of Messrs. W. McLaren, Convener, A. Wilson, J. M. Gibson, W. Moore, W. McKenzie and Prof. McVicar, Ministers, and Messrs. D. McKay and A. G. Northrup, Elders. At a subsequent stage of the proceedings Mr. W. McLaren, Convener, gave in and read the following report, which was received and adopted, viz.:—That the Synod cordially approves of the general design of the Overture of the Presbytery of Montreal, but does not see its way to employ an Agent of the kind contemplated, and, therefore, declines to adopt the said Overture; but in view of the peculiarly necessitous condition of the Eastern Section of the Church agrees to appoint a Committee to draw up an Overture to the General Assembly, in reference to the steps necessary to secure the more general employment of the efficient ordained missionaries for a term of years, under the direction of Presbyteries, in the Home Mission field—said Committee to report to the Synod at its next meeting. The Committee is as follows:—Messrs. W. Moore, Convener, J. Anderson, W. McKenzie and J. M. Gibson, Ministers, and Messrs. A. G. Northrup and Alexander Anderson, Elders.

The next meeting of Synod was appointed to be held in the city of Ottawa, and within Bank Street Church there, on the second Tuesday of May, 1870, at half-past seven o'clock in the evening.

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

Thursday, Oct. 21st, 10 o'clock, a.m.

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

Mr. A. Wilson craved leave to enter his dissent from the finding the Synod come to yesterday in the matter of the protest and appeal of Messrs. John Scott

and Patrick Gray against a decision of the Presbytery of Kingston. Leave was granted, when Mr. Wilson gave in the following reasons for his dissent:—

1. The decision of Synod throws out of Court a case which has been brought regularly before the Synod, and in which all the papers are in due form and all the interested parties have been notified.

2. It has been come to after hearing only interested parties, and without hearing either the appellants or appellee.

The reasons were received, and a Committee consisting of Dr. Irvine, Convener, Messrs. McKenzie and Gibson, Ministers, and Mr. D. McKay, Elder, appointed to prepare answers to them. At a subsequent stage of the proceedings, the Committee gave in the following answers, which were received and adopted:—

1. With respect to the first reason,—The facts on which it is based are admitted, but they are quite irrelevant as reasons of dissent from the decision of Synod, because the action of Synod had reference to previous irregularity in the proceedings of the Presbytery of Kingston.

2. With respect to the second reason—The previous irregularity of proceedings in Presbytery, appearing on the face of the papers laid on the table, precluded the Synod from entering on the merits of the case.

The Synod took up a reference from the Presbytery of Brockville, anent the Rev. A. Melville, whose name, by permission of Synod, was retained on the Presbytery Roll as a Minister without charge, and who it appeared had placed his name upon the roll of Probationers. The question raised was whether, under the circumstances, the name should be retained upon the Presbytery Roll.

On motion by Mr. James Watson, and seconded by the Rev. Dr. Irvine, it was agreed that the reference from the Presbytery of Brockville, respecting the Rev. A. Melville, be transmitted to the General Assembly.

There was taken up and read an Overture from the Presbytery of Montreal, anent the Ecumenical Council to be held in the City of Rome, in the month of December of this year, setting forth in substance that the Church of Rome is making efforts for the consolidation and extension of her power and further encroachments on human liberty—the duty of the Reformed Churches to watch and endeavour to neutralize these proceedings, and praying the Synod to take the above subject into its serious consideration, and adopt such measures in connection therewith as to its wisdom may seem most desirable. After due consideration, it was moved by Mr. James White, seconded by Mr. Andrew Wilson, and unanimously resolved: That the Synod receive and adopt the Overture, and recommend that its various members take the matter into their serious consideration, and adopt what measures they deem best to improve the occasion, by disseminating information through sermons, addresses and otherwise, regarding the principles of the Church of Rome, accompanied with prayer to Almighty God.

The Rev. A. Young, of Montreal, was appointed permanent Clerk of the Synod. It was resolved, that to meet the expenses of the Synod, the Presbyteries be called upon to raise, in such a manner as they deem best, a sum equal to two dollars for each minister on their respective Rolls. The Clerk's salary was fixed at fifty dollars per annum, exclusive of expenses incidental to the office.

The Synod took up an Overture of certain Ministers and Elders, respecting the cultivation of sacred music in families and congregations, and praying that the Synod adopt such measures as in its wisdom it may deem best to promote the knowledge of sacred music within the bounds. It was agreed that the Synod receive and approve of the overture, and appoint a Committee to take the whole subject into consideration, and report to next meeting of Synod, and in the meantime the Synod would earnestly recommend Kirk Sessions to use all the means within their power to the cultivation of Sacred Music. The Committee to consist of Messrs. A. Wilson, Convener, W. McLaren, and D. Wishart, ministers, and Messrs Samuel Gaw and A. G. Northrup, Elders.

The subject of the state of religion within the bounds of the Synod was taken up for consideration. After a somewhat lengthened conference on this

matter, in which interesting information was given by several members, it was resolved, that a Committee be appointed on the state of religion, within the bounds of this Synod, and to report to next meeting. The Committee to consist of Messrs James Whyte, Convener, Wm. Moore, W. McKenzie, P. Gray, with their respective Presbytery Elders.

The matter of union with the Presbyterian Church of the Lower Provinces was brought up. It was agreed that a Committee be appointed to prepare an Overture to the General Assembly, anent the union of the Presbyterian Church of the Lower Provinces with the Canada Presbyterian Church, said Committee to report at the next meeting of Synod. The Committee to consist of Prof. MacVicar, Convener, Dr. Irvine, Messrs. James Watson, and John Mackie, Ministers, and Messrs. James Court, David McKay, and David Aikman, Elders.

It was resolved that a Standing Committee be appointed to watch over the subject of temperance, consisting of the Rev. Dr. Taylor, Convener, Messrs. N. Patterson, D. Cameron, J. Anderson, T. S. Chambers, and Mr. Lochhead, Ministers, and Messrs. James Court, R. Wilson, J. Davidson, and Mr. Sutherland, Elders.

Votes of thanks were then passed to the managers of Erskine Church for the use of their building—to the Committee of accommodation and members of the Church and other citizens of Montreal for their kindness and liberal hospitality, and to the Managers and Directors of the Grand Trunk Railway—the Richelieu Steamboat Company—the Canadian Inland Navigation Company, and the Ottawa River Navigation Company, for their kindness in granting a reduction of fares to members of Synod while travelling over their respective lines.

The Synod adjourned to meet again in the city of Ottawa, and within Bank Street Church there, on the second Tuesday of May next, half-past seven o'clock in the evening. Closed with the benediction.

A. YOUNG, *Synod Clerk.*

PRESBYTERY OF TORONTO.—A Meeting of this Presbytery was held in the usual place on the 5th of October, attended by 22 ministers and 1 elder.

A Committee was appointed at the forenoon diet, to draft a minute, expressive of the mind and feeling of the Presbytery in reference to the death of Dr. Burns. The committee submitted their draft minute at the evening diet, and being adopted, it was ordered to be put on the record as follows: The Presbytery having its attention called to the great loss sustained by our Church and College since our last meeting, by the death of the Rev. Dr. Burns, desires to put on record its grateful sense of his many labours, and of the no common obligations under which the Head of the Church has laid not only this Presbytery, but the Church at large and this land, in giving to us and sparing so long with us so richly gifted and so devoted a servant of Christ. Aware of the deep interest which, from the date of long past years, and while yet ministering in his native land, he felt, and laboured to have others feel, in British settlers in these and other parts of the world far from the privileges of their original home, the Presbytery recognise the crowning expression of his truly apostolic zeal in his decision, at the call of public duty, and at the expense of rending many endearing ties, to cast in his lot with the trans-Atlantic churches he had already done so much to plant and to water by ministers and missionaries whom he had aided them in procuring. The Presbytery feel called on to recognize—besides his exertions in forming and for more than a decade of years cherishing one of its largest and most influential congregations—the benefit derived from his counsels while attending our meetings and conferences on the general business of the Church, both prior to and since his appointment to his professorial charge. They recall with affection and gratitude his constant interest in our home missionary work, evinced by ever-ready labour, to the measure of his strength, in conveying personally the message of the Gospel, as he had opportunity, to the more destitute local-

ities; often encountering toilsome journeys, and willingly bearing his full share of privations, and of peril if need be, in reaching to them the bread of life. Of his obliging readiness also in aiding fathers and brethren on sacramental and other occasions, and, not least, of his zeal in nurturing new stations, or strengthening the hands of recently appointed pastors, many, this Presbytery feels assured, will long cherish pleasing and sacred reminiscences. The Presbytery pray God that the example of his fervent zeal, his laboriousness, and his large and generous spirit, may profit us, his surviving fellow-labourers, and be reflected largely in the spirit and character of the rising race of Canada's spiritual instructors, in whose training for the work of the ministry he had ever manifested so deep an interest, and to the business of whose preparation for their work his latter years have been specially devoted. The Presbytery appoints a copy of this minute to be transmitted to the mourning widow and family, with the assurances of its sympathy, and fervent prayer to the God and Father of our Lord Jesus Christ, that He, who was the God and Guide of their departed relative, may guide them through life's chequered scenes, and give them to share at length in those heavenly joys on which they doubt not he has entered.

Mr. Duncan reported that he had, in terms of appointment previously given him, presided at the election of three elders at Mount Albert, and had also ordained them to office according to the rules of the Church. Mr. Duncan's conduct was approved of, and he was appointed interim moderator of Session.

Exercises were received from five theological students on subjects previously assigned them. The exercises were sustained; and the Clerk was instructed to attest their authors to the Board of Examiners.

Application was made on behalf of Mr. George Burnfield, a Theological Student of the Presbyterian Church of Canada in connection with the Church of Scotland, who wished to be received as a regular Student at Knox College. Satisfactory certificates were received from Mr. Burnfield, and it was agreed to recommend him to the Board of Examiners, to rank as a third year's student.

Similar applications were made on behalf of Messrs. Zachary McCormack, James Fraser and William Frizell, who were severally examined on their views and motives in aspiring after the holy ministry; and the examination having proved satisfactory, the said students were ordered to be attested, the first as a first year's theological student, and the two others as students in connection with the Preparatory course.

Mr. Dick reported the action he had taken in preaching and moderating in a call from the congregations of Laskey and King. Mr. Dick's conduct was approved of, but owing to the limited number of names attached to the call, it was agreed to appoint a committee, consisting of Messrs. Dick, King, Fletcher and Duncan, to visit the congregations aforesaid at an early day, to make further enquiry anent the call, and to report at next meeting of Presbytery.

Mr. W. McConnell, under call from the congregations of Orangeville and Mono Mills, being present, the call was put into his hands, and being accepted by him, his induction was appointed to take place at Orangeville on Monday, the 18th of the month, at 2 p.m., Mr. King to preach and preside, Mr. McFaul to deliver the charge to the minister, and Mr. Christie to address the congregation.

Several other matters of business were transacted, and the next meeting of Presbytery was appointed to be held in the usual place on the 1st Tuesday of November, at 11 a.m.

R. MONTEATH, *Presb. Clerk.*

PRESBYTERY OF TORONTO.—The Presbytery met again on the 2nd Nov. In consequence of the absence, on account of illness, of the Clerk, Rev. R. Monteath, the Rev. J. M. King was requested to act as Clerk, *pro tem.* The Rev. A. M. Tait was introduced by the Rev. A. Topp, and presented a commission from the Colonial Committee of the Free Church. It was agreed to receive Mr. Tait as a Probationer of this Church, and to transmit his name to the Rev. J. Laing, Convener of the Home Mission Committee. Mr. Topp also brought

before the Presbytery the name of James Patterson, a student from Scotland. The Presbytery agreed to recommend him to the Board of Examiners. The Rev. F. Duncan gave in a report of the Committee appointed to visit King and Laskey. The report gave a detailed account of what had been done, and stated that it was the general desire of the congregations that the call previously given should not be proceeded with. Mr. Scott, Commissioner for King, was heard, and spoke to the same effect. The Presbytery accordingly agreed to set aside the call, and the Clerk was instructed to give information of this to the parties interested. A communication was read from the Convenor of the Home Mission Committee with reference to the supplement for Mono, and also with reference to the appointment of the Rev. W. Cochrane, who had been appointed to visit the Presbytery of Toronto in the interest of the Home Mission Committee. It was remitted to the Presbytery's Home Mission Committee, to make arrangements for holding a missionary meeting in each of the congregations of the Presbytery, to secure Mr. Cochrane's attendance at as many as possible of these meetings, and to appoint some member of Presbytery to visit the remaining congregations, leaving it to the minister of the congregation to secure the co-operation of such other speakers as he may deem advisable. It was, after a free interchange of sentiment on the subject, unanimously agreed to hold a conference on the state of religion, to which the elders, deacons, and managers of the congregations within the bounds should be invited to attend, on the Tuesday immediately preceding the next ordinary meeting of Presbytery, which was appointed to be held in Knox's Church on the first Wednesday of February, at 11 a. m.

**PRESBYTERY OF STRATFORD.**—The Presbytery of Stratford met at Stratford on the 28th Sept., the Rev. David Waters, LL. B., Moderator. There were 14 ministers and 6 elders present. On the report of the Committee appointed to superintend the studies of Mr. D. R. Whimster, the Presbytery agreed that Mr. Whimster should enter upon the third year of the literary course, and that Messrs. Black, Fletcher and MacNab, Ministers at Red River, be requested to superintend his studies while he remains at the Red River Settlement, and that the course of study should be the same as students attending Knox College, Toronto.

The Rev. William Doak resigned the pastoral charge of the congregations of Avonton and Carlingford, and the Presbytery, on the report of a committee appointed to confer with Mr. Doak, respecting his resignation, agreed to cite the congregations to appear for their interests at next meeting. A Committee was appointed to make arrangements for holding Missionary Meetings, and to report; and Church Sessions were instructed to present their records for examination at next meeting.

On the report of the Committee on Sabbath Schools, the "National Sunday School Teacher," published by Adams, Blackmer & Lyon, Chicago, was recommended as a useful periodical for Sabbath School Teachers. The Presbytery agreed to apply for the grants to be continued to the congregations of Elma Centre and West Monckton and East Zorra, and for a grant of \$100 to Molesworth and Listowel for the ensuing year.

The Presbytery adjourned to meet at Stratford on Tuesday, the 9th November, at 11 a. m.

WM. DOAK, *Presb. Clerk.*

**PRESBYTERY OF STRATFORD.**—The Presbytery of Stratford met at Stratford on Tuesday, the 9th Nov., the Rev. David Waters, M.A., LL. B., Moderator. There were nine Ministers and four Elders present.

The Remitment of the Act for the Reception of Ministers was considered and approved, with the following amendment, viz.: That in the first section the words "and the Lower Provinces" be struck out.

The Remit anent the Board of Examiners was approved, with the omission of that portion of the third section which follows the words "of seven members."

The Rev. William Doak's resignation of the pastoral charge of the congregation of Avonton and Carlingford was taken up. A series of resolutions, adopted at a congregational meeting convened to consider the matter, was read. They were to the effect that the congregation deeply regretted that Mr. Doak had felt it to be his duty to resign his pastoral charge over them, and expressed a hope that he might reconsider his decision and continue the connection which had so happily and profitably subsisted for ten years.

Commissioners appointed to represent the Session and congregations were heard to the same effect. As Mr. Doak still adhered to his decision, the Presbytery, after long and earnest deliberation, granted his request and loosed him from his charge.

A Committee was appointed to draft a minute expressive of the sentiments of the Presbytery under the circumstances. The following was submitted at a subsequent sederunt, and adopted:—

The Presbytery, in parting with their brother Mr. Doak, desire to put on record their high appreciation of his character as a Christian, his diligence as a pastor, his ability as a preacher of the Gospel, and his faithfulness and distinguished efficiency in the discharge of his duties as a Clerk of the Presbytery, as also his uniformly courteous demeanour in his intercourse with his brethren. And it is their earnest prayer that God in his good providence may soon open up for him another sphere where he may labour for the advancement of Christ's cause, and, by the Divine blessing, see the Lord's work continuing to prosper in his hands.

Mr. Doak having also resigned the office of Clerk of Presbytery, his resignation was accepted, and the Rev. J. W. Mitchell was requested to act as Clerk, *pro tem.*

The minutes of the Sessions of Avonton, Shakespeare and Stratford, were examined. They were found to be carefully and correctly kept, and were ordered to be attested accordingly.

The report of the committee appointed to draft a scheme of missionary meetings was read and adopted.

The Presbytery adjourned to meet in Widder St. Church, St. Mary's, on Wednesday, the 12th day of January next, at 2 o'clock, p.m.

J. W. MITCHELL, *Presb. Clerk, pro tem.*

PRESBYTERY OF PARIS.—The Presbytery of Paris held its regular meeting on the 28th September, within River Street Church, Paris. There was a good attendance of Ministers and Elders. The following are among the most important items of business:—

A Committee, consisting of Messrs. Lowry, (Convener), Cochrane, and W. Robertson were appointed to prepare an Overture for the Synod on the subject of the formation of Committees for the general business of the Church, and the payment of members attending said Committees.

Mr. Cockburn, a graduate of the University of Toronto, appeared before the Presbytery, and was certified to the Synod of Knox College as a fitting candidate for the Gospel Ministry.

Mr. Lowry was appointed to moderate in a call for a minister to Mount Pleasant on Monday, the 11th October, and Mr. Dunbar to Moderate in a call for a minister to Stanley Street Church, Ayr, on Tuesday, the 19th October.

A unanimous call from the Congregations of Norwich, Wyndham and East Oxford was laid upon the table, in favor of Rev. James Robertson, preacher of the Gospel. The call was sustained, and put into Mr. Robertson's hands for consideration.

Mr. McMullen presented an Overture to Synod on the subject of Sabbath profanation by the running of railroads, which was adopted by the Presbytery,

and Messrs. McMullen, Cochrane and Straith appointed to support it before the Synod.

A report was read by Mr. McMullen, from the Committee appointed to examine Mr. Stitt, a minister of the "United Brethren," desirous of being received into the Canada Presbyterian Church. The Report was to the effect that the Committee were in the main satisfied with Mr. Stitt's literary attainments and Theological views, but recommending the Presbytery, for its own satisfaction, to examine him still further in open Court, on whatever topics they might see fit. At a subsequent Sederunt Mr. Stitt was examined, and notice of motion given for his reception into the Church, according to the usual forms.

Dr. Hamilton gave in his resignation of the pastoral charge of Beachville and Erskine Church, Woodstock. Steps were taken to have the congregations cited to appear for their interests at a meeting of Presbytery to be held in Hamilton during the meeting of Synod.

A Petition, purporting to be signed by 140 members and 63 adherents of Stanley St. Church, Ayr, was read, praying the Presbytery to restore Mr. Balmer, at the earliest opportunity, to the Gospel Ministry. After parties had been heard, the Presbytery passed on to the next item of business.

The Presbytery then adjourned, to hold its regular meeting in Knox Church, Woodstock, on the *last Tuesday of December*, at two o'clock, p.m., and also to meet for the dispatch of urgent business in Hamilton, and within Knox Church there, during the sitting of the Synod in October.

The Presbytery again met in Hamilton on the 13th October.

Mr. Lowry reported that, in accordance with appointment of Presbytery, he had proceeded to Mount Pleasant to moderate in a call for a minister, but found them unprepared to proceed.

The Presbytery, after consideration and the reading of additional testimonials in favour of Mr. Stitt, agreed to recommend him to the next General Assembly for reception into the Church, and instructed the Clerk to send the usual circular letters.

Dr. Hamilton's resignation of Beachville and Erskine Church, Woodstock, was received, and the Pastoral tie dissolved. Thereafter, the connection between these two congregations was dissolved, and Dr. Hamilton appointed to supply *Beachville* for the next six months.

Mr. James Robertson, Probationer, having accepted the call to Norwich, arrangements were made for his ordination and induction, to take place on Thursday, the 18th day of November next.

WM. COCHRANE, *Presb. Clerk.*

PRESBYTERY OF OTTAWA.—This Presbytery held their ordinary meeting at Smith's Falls, on the second and third of November. There were present five ministers, and three elders. Mr. McEwen, the moderator, preached the opening sermon, from Luke xviii. 8. The first business conducted, was the Presbyterial visitation of the congregation of Smith's Falls. In regard to it, the Presbytery unanimously adopted the following deliverance:—

The Presbytery would express their great satisfaction with the prosperous condition of this congregation as reported, especially the perfect harmony among all the parties represented, and the willingness expressed by each to do their part in the work of the Lord among them.

There are, however, several gratifying things, that the Presbytery cannot but advert to, viz.: the testimony borne by the congregation to the efficiency and acceptance of their minister, both in his pulpit and pastoral labours, and the readiness they express to assist him in his important work; the fact that the Elders, some of whom have been recently ordained, take such a deep personal interest in the Sabbath School; the general prosperity of the Sabbath School, the apparent smallness of which is satisfactorily explained by the fact that there are Union Schools in the country, and that each Protestant denomination in the

village has its own school; and the announcement that the congregation is now free of debt.

They would affectionately recommend that the Elders have districts assigned to them, and as far as possible visit their respective districts, to ascertain the spiritual state of the people. They would also recommend that the children of the Sabbath School be called on to contribute to some missionary scheme in connection with our Church.

Considerable time was spent in a conference upon the state of religion, in the course of which Mr. McKenzie gave an interesting account of the work of grace in Scotland.

Mr. David Currie received a recommendation to the Professors of the Presbyterian College, Montreal, as he wished to attend that institution for some time, to fit him for evangelistic work.

Leave was granted to the congregation of Osgoode, to dispose of three acres of the Glebe for the purpose of a public burying-ground.

Mr. Steele was appointed to preach in Ashton, on the 21st, inst. and declare the Church vacant, and Mr. McKenzie to dispense the communion in Bristol, on third Sabbath in January.

Messrs. Crombie and Burns, were appointed a committee to reverse the list of questions used at Presbyterial visitations. The next meeting of Presbytery is to be held at Almonte, on the first Tuesday of February, at one o'clock p. m.

JAMES CARSWELL, *Pres. Clerk.*

**PRESBYTERY OF CHATHAM.**—All congregations within the bounds of this Presbytery, who have not remitted the sums due by them for the Presbytery "Debt" Fund, the Evangelization (Kennedy) Fund, and the ordinary Presbytery Fund, are earnestly requested to do so on or before the 20th December, to the Treasurer, Kenneth Urquhart, Esq., Chatham. The amount borrowed to meet the Presbytery's indebtedness is to be repaid early in January.

R. H. WARDEN, *Pres. Clerk.*

**PRESBYTERY OF HURON.**—The Presbytery of Huron held a regular meeting in Goderich on the 28th of September. There was a fair number of Ministers and Elders present.

The following are the items of importance. In answer to the prayer of a petition from Ashfield, a Mission Station was sanctioned there, and supply of preaching promised to it and to Port Albert. The Missionary supplying these places is also expected to visit and supply Dungannon. The session records of McKillop No. 1 having been examined and found correct, were attested.

Mr. Ure asked leave of absence for three months, on account of ill health. The Presbytery cordially granted Mr. Ure's request, and agreed to make provision for his pulpit during his absence.

Moderations in calls were granted to McKillop No. 2, and to Clinton.

The Committee appointed at last regular meeting to consider the best mode to induce congregations to increase their contributions to the Schemes of the Church, presented their report. The report recommends the holding of missionary meetings in each congregation, and the organizing of Missionary Associations in those congregations where they are not. It was at length agreed to grant supply to a number of families who dissented some time ago from Mr. McKay's congregation in Teeswater. The Presbytery then adjourned, to meet again in Clinton on the second Tuesday of January, at 11, a.m.

At a special meeting of this Presbytery, held in Clinton in May last, the following minutes were drafted, unanimously agreed to, and inserted in the Presbytery records in connection with the resignations of Rev'ds Walter Inglis and A. D. McDonald.

1st Minute, anent Mr. Inglis' resignation. "The Presbytery feel constrained to express their deep sense of sorrow that their worthy brother, the Reverend Walter Inglis, has seen it to be his duty to demit his pastoral charge of the united congregations of West Church, Kincardine and Pine River. The loss which we sustain by his departure is a serious fact. By his apt counsel and christian bearing, he has endeared himself to all the brethren who have had the pleasure of familiar intercourse with him, and the dissolution of these ties which for years united us together is much felt. We cannot help noticing with interest and delight the warm attachment of his congregations to him, and the reluctance with which they parted with him. And we would offer the earnest prayer that our common Lord and Master would more abundantly bless his labours to promote the spiritual welfare of the Church and advance the kingdom of our Lord Jesus Christ in any other sphere in which the providence of God may direct his lot, and that he may long be spared to minister the glorious gospel of Christ Jesus the Lord and to adorn the doctrines of God our Saviour by his walk and conversation."

2nd Minute, anent Mr. McDonald's resignation:—"The Presbytery, in accepting Mr. McDonald's resignation of his pastoral charge, would put on record the sense they entertain of the zeal, ability and success with which he has discharged his duties to the congregation placed under his charge, his readiness at all times to aid brethren of the Presbytery, and his punctuality and attention as Clerk of Presbytery and Convener of the Home Mission Committee. They would also desire to express their deepest sympathy with him in the afflictions which led to his resignation, and their fervent prayer that our Lord Jesus, the Great Head of the Church, would be pleased to sanctify to him—to his family—to his congregation—and to the Presbytery this afflictive dispensation of His providence, and bless the means employed for its removal, and that he may be soon restored to former strength and usefulness in the Church."

ARCH. MACLEAN, *Pres. Clerk.*

PRESBYTERY OF SIMCOE.—This Presbytery met within the Barrie Presbyterian Church, on the 2nd November, at 11 o'clock, A. M.

Eight ministers and two elders were present.

A call from Bradford and West Gwillimbury, in favor of Mr. D. B. Cameron, was laid on the table and sustained.

Application was made to form a congregation at Cookstown; it was signed by forty persons.

Mr. W. A. Johnston, of Willis Church, was allowed to withdraw his resignation of that charge, commissioners therefrom having compeared and agreed to use every effort to liquidate the past arrears, and to provide for his future support.

The resignation of Mr. Hislop of one-half of his charge, embracing the congregations of Carluke, Town Line and Ivy, was accepted, and Mr. Wightman, the Moderator, appointed to declare them vacant on the 14th November. The Presbytery at the same time took occasion to express sympathy with these congregations in the loss of their pastor, and engaged to use every effort to provide them with suitable supply. (It may be mentioned that this new charge is ripe for an immediate settlement, guarantees a stipend of six hundred dollars, and affords a desirable and promising field of labor for an energetic minister.)

The resignation of Esson Church by Mr. Gray was meanwhile allowed to lie on the table, an amicable arrangement having been made with the congregation by which his services are considerably lessened.

The conference on the state of religion was postponed until the queries to be issued by the Synod of Toronto are received. Instead thereof, a conference was held on the state of the Home Mission Field within the bounds, in the course of which the fact was elicited that two hundred dollars were at once required to meet the claims due for summer labors.

The following deliverances were come to:—

1. That the Mission Stations be urged to contribute liberally for the support of the Missionaries whose services they received during the past summer.

2. That each Minister give one Sabbath, during the winter, to the Mission Field; and those Pastors, who receive supplementary grants from the Central Fund, give two Sabbaths for this object.

Arrangements were at once made to carry into practical effect the object of this second resolution, and the labors of the various Ministers distributed over the field.

3. That the following be the scheme in connection with the holding of Missionary Meetings:—

*District No. 1.*—Bowmore and Stayner, Collingwood and Nottawa, Mulmur and Melanethon—Mr. R. Rodgers, of Collingwood, Convener.

*District No. 2.*—Alliston. &c., Innisfil, Carluke &c.—Mr. T. Wightman, of Innisfil, Convener.

*District No. 3.*—Bradford and West Gwillimbury, First West Gwillimbury and First Essa, and Tecumseh—Mr. W. Fraser, of Bond Head, Convener.

*District No. 4.*—Barrie and Guthrie Church, Knox Church, Willis Church, and Essa Church, Oro—Mr. J. Ferguson, of Knox Church, Convener.

*District No. 5.*—Flos and Medonte, Tay and Tiny, and Severn Mills, &c.—Mr. G. Craw, of Flos, Convener.

*District No. 6.*—Orillia, Mara, and Muskoka—Mr. John Gray, of Orillia, Convener.

The Convener of each District was enjoined to make the necessary arrangements about speakers, and the holding of the various meetings within his division.

The Moderator and Mr. W. Fraser were appointed a committee for fixing the most suitable time for holding the meetings throughout the Presbytery's bounds.

The Court adjourned at half-past 4 o'clock, P. M., after sitting continuously from 11 o'clock, A. M.

JOHN GRAY, *Clerk of Presbytery.*

**PRESBYTERY OF KINGSTON.**—This Presbytery met in Chalmers' Church, Kingston, on the 12th day of October last. The chief items of business were the following. An interesting and detailed statement of the supply given the Mission Stations within the bounds during the past summer, was furnished by Mr. Wilson, Convener of the Presbytery's Home Mission Committee. Seven missionaries were employed, and every group of stations attended to. Most of the missionaries were paid in full by the people among whom they laboured.

A call from the congregation of Gananoque in favour of the Rev. James Barron, was handed in and considered. The call was unanimous and largely signed. The amount promised was \$800 per annum. The call was sustained and ordered to be forwarded to Mr. Barron. (He has since accepted his willingness to accept the call.)

Each minister was authorized to make arrangements for holding a missionary meeting in his own congregation.

Attention was directed to the fact that an instrument of music was employed in the public worship of God, in the congregation of Napanee. Two motions were made to dispose of the matter; one to defer consideration until next meeting, and another to enjoin the discontinuance of the use of the instrument forthwith. The latter was adopted as the decision of the Presbytery. Against this Messrs. Scott and Gray protested, and appealed to the Synod to meet in Montreal.

THOMAS S. CHAMBERS, *Presbytery Clerk.*

**PRESBYTERY OF MONTREAL.**—This Presbytery met at Vankleekhill on the eighteenth day of October last; and, having sustained the trials of Mr. William Grant for ordination, proceeded to ordain him at half-past six o'clock, p. m., in

terms of an Edict formerly issued and now returned as duly served. The Rev. Dr. Irvine preached and presided; the Reverend John Anderson addressed the Minister ordained and inducted into the Pastoral charge of Vankleekhill and East Hawkesbury; the Reverend Duncan Cameron and the Reverend John Mackie addressed the people, the former in Gaelic, the latter in English. Mr. Grant having intimated his willingness to sign the Formula, took his seat as a member of Court, and the diet was closed with the Benediction.

The Presbytery of Montreal sat four times, by permission of the Synod of Montreal, which met at Montreal, in Erskine Church there, on the 19th, 20th and 21st days of October last.

*Inter Alia*—The Presbytery sustained a call from Inverness to the Reverend William Blain, of Springville, and ordered the same, with relative documents, to be transmitted to the Presbytery of Cobourg.

The Presbytery agreed to adopt and transmit an overture to the Synod of Montreal, respecting the Œcumenical Council, summoned by the Pope to meet at Rome on the eighth day of December next; said overture to be supported by the Reverend W. B. Clark, the Reverend D. Gordon, and Mr. Philip Peebles.

The Kirk-Session of the Free Church, Côte Street, Montreal, having made application in behalf of the congregation of said church for a Moderation in a Call, the Presbytery agreed to hold a special meeting in the said church and Moderate in a Call there on the evening of Wednesday, the third day of November next, at half-past seven o'clock.

The Reverend John Anderson, Lancaster, was appointed to succeed the Reverend J. M. Gibson, as Convener of the Presbytery's Home Mission Committee; and said Committee was appointed to consist henceforth of Messrs John Anderson, Convener, D. Cameron, D. Gordon, N. Paterson, D. Paterson, W. B. Clark, J. M. Gibson, and J. Watson, with Thomas Hill, and Charles McDonald.

A Call from New Glasgow in favour of Mr. J. B. Taylor, Probationer, having been presented by Mr. A. C. Gillies, the Presbytery sustained the same, and ordered that notice thereof be sent to Mr. Taylor, with the request that he intimate his acceptance or refusal at the special meeting of the Court on the third of November next.

The Presbytery having met, according to appointment, in the Free Church, Côte Street, Montreal, the Reverend W. B. Clark preached and presided, the Reverend Donald Fraser, Inverness, Scotland, was unanimously nominated and chosen, and his name inserted in the call prepared by the Session. Said call was then signed by D. H. Macvicar, S. T. P., eight Elders, seven Deacons, one hundred and sixty four members, and eighteen adherents; and their names being duly attested by the presiding minister, it was committed to the Elders for additional signatures.

Before being dismissed, the congregation appointed three Commissioners, Mr. James Court, Mr. Joseph Mackay, and the Reverend Alexander Young, one or other of whom they wished to prosecute their call before the Free Church Presbytery of Inverness, Scotland.

Professor Macvicar intimated that the Session had appointed the Reverend Hugh Cobban, Braemar, Scotland, to represent their interest in the case; and the Presbytery, on motion of Mr. Young, seconded by Mr. Gibson, appointed the Rev. Alexander Cameron, Ardersier, Scotland, to appear for them.

Instructions having been given regarding the preparation of Lists of Reasons for Translation, and Mr. J. B. Taylor, who was present, having intimated his declination of the call addressed to him by the congregation of New Glasgow, the Presbytery resolved to adjourn and meet again in the same place on Wednesday next, at nine o'clock in the evening, to bring to a further issue the call of the Rev. Donald Fraser; upon which the Moderator closed the diet with the blessing.

JAMES WATSON, A.M.,  
Clerk of Presbytery.

Huntingdon, Q., 10th Nov., 1869.

## MCNEYS RECEIVED UP TO 20th NOV.

SYNOD FUND.		Wardville.....	17 27
{ Caledon East, 3rd Line.....	\$ 1 75	Bowmanville.....	10 00
{ " " Centre Road...	2 00	Mrs Harris, St. Alban's, Eng-	
Blyth.....	9 00	land.....	5 00
Cornwall.....	5 00	Galt, Bayne Church.....	85 85
{ Essa Town Line.....	2 00	HOME MISSION.	
{ " Burns' Ch.....	1 59	{ Riversdale.....	3 00
Kenyon.....	5 00	{ Enniskillen.....	2 00
Ainleyville, Melleville Ch.....	13 75	E. G. J., per Mrs. Jas. Tor-	
{ Wick.....	2 25	rance, Montreal.....	3 00
{ Greenbank.....	2 70	Galt, Knox's.....	200 00
Wyoming.....	2 12	Quebec.....	70 00
Flos.....	5 00	T. Shaw, donation.....	4 00
Quebec.....	25 00	Wallacetown.....	7 00
Osnabruck.....	1 40	Doon.....	4 45
Wallacetown.....	5 58	Brampton 1st.....	12 00
Wakefield.....	10 54	Guthrie Church, Oro.....	3 00
Lindsay.....	5 00	Whitby, collected by Misses J.	
Verulam and Bobcaygeon.....	4 25	S. and M. G.....	4 00
{ Bluevale.....	3 11	KANKAKEE MISSION.	
{ Wingham.....	3 89	{ Widder.....	5 40
{ Ancaster, village.....	4 00	{ Lakeroad.....	5 17
{ " East.....	4 65	A Friend (for the pfoposed Ch).	1 00
{ " West.....	3 09	Wallacetown.....	9 70
Centreville and Millbrook.....	9 00	Guelph 1st.....	10 00
Camden and Sheffield.....	5 00	Coté des Neiges.....	7 00
{ Belmont.....	7 00	Brampton 1st.....	9 00
{ Yarmouth.....	6 00	Cold Springs.....	10 00
{ St. Helens.....	4 85	Kingston, Chalmers' Ch.....	12 00
{ East Kinloss.....	2 44	Westwood.....	3 90
{ West Brant.....	2 00	Lindsay.....	7 00
{ North ".....	3 00	Lakefield.....	22 00
Cambray.....	1 50	Ottawa, Knox Col.....	2 00
Columbus and Brooklin.....	20 00	{ Carlisle.....	6 30
Brockville.....	10 00	{ Ailsa Craig.....	3 70
Collingwood.....	3 00	{ Nairn.....	5 00
N. Easthope.....	14 20	W. Gwillimbury 1st.....	10 00
FOREIGN MISSION.		Wycming.....	3 10
E. G. J., per Mrs. Jas. Torrance,		S. Plympton.....	6 08
Montreal.....	3 00	Drummondville.....	12 00
Sabbath School No. 3 Nichol,		{ Bluevale.....	4 65
for Mr. Nisbet's Mis.....	4 30	{ Wingham.....	5 50
A. McNab, Rockwood, for Mr.		Paisley.....	11 00
Nisbet's Mis.....	10 00	Belleville.....	20 00
Wallacetown.....	9 70	Lobo, Melville Ch.....	13 00
Mosa.....	21 00	Ayr, Stanley St.....	6 75
Wakefield.....	27 15	Verulam and Bobcaygeon.....	10 30
Brampton 1st. S. S., for Mr.		Hastings.....	5 00
Nisbet's Mis.....	3 00	{ Barrie.....	6 40
Gloucester and N. Gower.....	7 00	{ Guthrie Church, Oro.....	2 00
Whitby, collected by Misses J.		Bayfield.....	15 90
S. and M. G.....	4 00	Fergus, Melville Church.....	47 00
Guthrie Church, Oro.....	2 00	Buxton.....	3 00
Belmont.....	15 00	Yarmouth.....	9 00
KNOX COLLEGE.		N. Plympton.....	6 00
Dunbarton and Canton.....	14 70	South Gower and Mountain.....	10 00
Guthrie Church, Oro.....	3 00	Bowmanville.....	12 00
Brucefield.....	52 40	Cambray.....	3 50

McKillop 1st.....	6 00	Wellington Square.....	5 03
Lakeshore .....	4 16	{ Lefroy .....	6 14
Brucefield .....	12 00	{ Central Church.....	4 93
B. A. Caledonia.....	10 00	{ Craigvale.....	2 93
Inverness .....	7 44	Harrington.....	4 00
Mrs. Dallas, Orillia, and her		Westwood.....	5 40
Bible Class.....	6 00	Quebec .....	60 00
T. Dallas, Esq.....	2 00	Mrs. Irving, donation.....	10 00
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Mrs. Nichol, Belleville.....	4 00	Jarvis.....	7 00
Bayfield .....	4 00	{ Bluevale .....	3 86
FRENCH CANADIAN MISSION.			
{ Wick .....	4 51	{ Wingham .....	3 14
{ Greenbank .....	4 00	Verulam & Bobcaygeon .....	5 50
Guelph 1st .....	6 00	Proof Line .....	8 07
Bayfield .....	13 00	Warrensville & Francesstown .....	14 00
{ Carlisle .....	4 00	Ancaster, Village .....	6 52
{ Ailsa Craig.....	3 00	"    East .....	4 40
{ Nairn .....	2 50	"    West .....	3 18
York Mills.....	7 00	{ Guthrie Ch. Oro.....	2 00
Tilsonburgh and Culloden .....	9 00	{ Barrie .....	7 45
Ayr, Stanley St .....	7 40	Belmont .....	7 00
Ainleyville, Knox's.....	3 00	St. Helens and East Kinloss .....	5 48
Harrington.....	6 00	{ Storrington.....	5 43
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{ W. Gwillimbury 1st.....	12 45	Caledonia (Argyle Ch.).....	15 75
{ Essa 1st .....	7 00	Allan Settlement .....	12 65
Westminster .....	8 23	Nissouri .....	6 00
Fingal .....	18 34	Collingwood .....	7 50
Percy .....	5 00	Lobo, Melville Ch.....	5 00
Verulam and Bobcaygeon .....	7 75	Scarboro .....	30 00
Whitby, collected by Misses J.		Erskine Church, Pickering.....	3 50
S. and M. G .....	2 00	With rates from following Ministers:	
Barrie .....	6 78	Rev. J. Malcolm; Rev. P. Musgrave;	
Warrensville and Francesstown..	16 00	Rev. R. Dewar; Rev. W. Burns; Rev.	
Guthrie's Church, Oro.....	2 00	J. Rennie; Rev. J. McRobie; Rev. John	
Perth .....	52 00	Ferguson. Rev. P. Glassford; Rev. J.	
Hullett .....	7 85	L. Murray; Rev. J. Hastie; Rev. T.	
Keene... ..	4 25	Wightman; Rev. W. Fraser; Rev. A.	
Prescott .....	9 50	Matheson; Rev. A. F. McQueen; Rev.	
Mono Centre.....	2 35	Mr. Fayette; Rev. G. Crow; Rev. W.	
Scarboro.....	27 06	Meldrum; Rev. G. Cheyne; Rev. A.	
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{ Wick .....	7 93	T. S Chambers; Rev. W. Donald; Rev.	
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TORONTO, 20th Nov., 1869.

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