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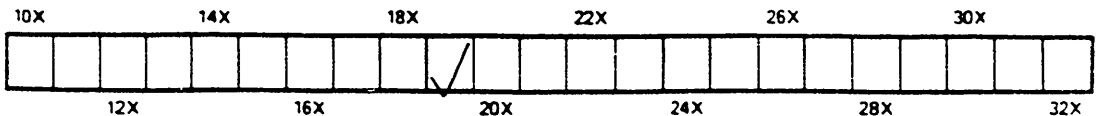
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THE HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 12.

DECEMBER, 1874.

Vol. XIII.

DIVINE GUIDANCE.

"In the day time also, He led them with a cloud, and all the night through with the light of fire."

Lead kindly Light ; amid the encircling gloom,
Lead Thou me on.
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet ; I do not ask to see,
The distant scene ; one step's enough for me.
I was not always thus, nor prayed that Thou
Should'st lead me on,
I loved to choose and see my path ; but now
Lead thou me on,
I loved the garish day, and, spite of fears,
Pride ruled my will ; remember not past years.
So long Thy power has blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn, those angel faces smile,
Which I have loved long since, and lost awhile.

Newman.

RELIGIOUS REVIVAL.

We have published from time to time accounts of the religious revival which has been taking place in Scotland, and more recently in Ireland, mainly in connection with the labours of Messrs. Moody and Sankey, the American Evangelists. We have rejoiced at these tokens of the outpouring of the Spirit, and of the advancement of the Redeemer's kingdom ; for the Kingdom of Grace is one all the world over, and wherever good is done and souls saved, believers of every nation and in every land should and will rejoice.

But it is our privilege to rejoice not only at the tidings of spiritual good which come to us from a distance, but at tidings which come from less remote places, from various localities within our own borders. We have already, some months ago, published some brief accounts of the work at Mitchell, where much good was done, and many accessions made to the membership of the Church. More recently at Woodville, in the Presbytery of Ontario, at Osgoode, in the Presbytery of Ottawa, and in other places, there have been awakenings, many Christians have been stirred up, and many converted unto God. No outward excitement has been manifested, nor have any means been used to produce it. It has just been through a

faithful, earnest, affectionate presentation of the truth, with much fervent believing prayer that, by the blessing of God and through the power of the Spirit, such happy results have been brought about.

In various directions the good work is spreading, and we trust that a gracious revival of religion may be experienced in every congregation throughout the Church. With God is the residue of the Spirit. His power is not exhausted nor diminished. Let all earnestly seek a true revival in their own hearts, in their congregations, and throughout the Church and land.

In Toronto, meetings have been held for the greater part of the past month by Mr. Henry Varley, of London, England. Prayer meetings have been held at noon in Shaftesbury Hall, meetings have been held generally each afternoon, the object of which is specially to promote the spiritual life and graces of believers. Evangelistic meetings have been held in the evenings, sometimes in Shaftesbury Hall, and at other times in the Metropolitan Church. Ministers of all the evangelical churches have been present at these meetings, and many have taken part in the exercises. All admit that a deep and extensive religious movement has taken place. Many have professed faith in the Saviour, and still more have been quickened, and revived, and warmed. Mr. Varley has many requests to visit other places in Canada and in the United States.

ZENANA MISSIONS.

With great pleasure we publish the following paragraphs from the pen of the convener of the Foreign Missions of the Church. We trust that the subject will commend itself to the approval of the ladies of our Church, and that some definite action will be taken in the direction indicated:—

“The question, ‘What can the women of our Church do for their heathen sisters in India?’ demands more earnest attention than it has yet received. It is well known that in India and in other oriental countries, men do not get ready access to the female portion of the population, while Christian women are admitted freely into the Zenanas, and are cordially welcomed by their heathen sisters. All the accounts which come to us from India show that there is a wide door of usefulness there open for Christian women, who, for the Master’s sake, are prepared to endure the privations and trials of the missionary life.

The two young ladies, Misses Fairweather and Rodger, who have been sent forth, and are sustained by the Canada Presbyterian Church, have entered upon their work in Central India, under very promising auspices. The missionaries of the American Presbyterian Board, under whose care and protection they have, in the meantime, been placed, write of them and of the prospects of the work, in very encouraging terms. There is ample field in India for a large body of such labourers, and we understand that several young ladies have recently indicated their desire to labour in the foreign field. Why should the Church not send them? Missions can never be thoroughly successful in India, until the gospel reaches the women as well as the men, and families are constituted on a Christian basis. The Church in the house has ever been a divinely appointed means of perpetuating and extending Christianity. There is nothing that Indian society needs more than the hallowed influence of Christian households.

Is not this a department of service in which the ladies of our Church may be expected to take a special interest? In the United States, a Woman’s Board of Missions has been formed as an auxiliary to the Presbyterian

Board of Foreign Missions, and they sustain in the heathen field a large staff of devoted Christian ladies. Why should not the Presbyterian ladies of Canada form a similar organization? There are two ladies already in the field, with whose support they could charge themselves at once, and they would soon find other labourers ready to go to the heatlien.

The General Assembly some time ago recommended the formation of such an organization. Various causes have delayed action, but we think the time has come when a movement should be made. We are glad to understand that the propriety of forming such a Board is likely to be soon brought before the Presbyterian ladies of Toronto. And we see no reason why a Woman's Board of Missions should not be formed in Toronto, as an auxiliary to our Foreign Mission Committee. Such a Board could have branches in all the congregations of the Church.

We shall only add, that we hope, that in view of the approaching Union of the Presbyterian Churches of the Dominion, that should the ladies organize a Woman's Board of Foreign Missions, they will do so on a basis wide enough to include all the elements of *the Church to be*. It will be a happy thing should the approaching Union give, as we doubt not it will, a new impulse to the work of Home and Foreign Missions. Union is strength, but let us make sure that it shall be strength consecrated to the work of Christ.

MESSRS. MOODY AND SANKEY IN DUBLIN.

In Ireland, no less than in Scotland, the evangelistic services of Messrs. Moody and Sankey have been greatly blessed, and have resulted in very abundant fruits. In Dublin the meetings were very large, some gatherings being the largest ever addressed by Mr. Moody. Ministers and laymen of all denominations countenance these meetings, and take part in them. Not a few Episcopalians have assisted in conducting the meetings. As a specimen of the meetings which are being held, we give the following accounts of some of the meetings, which we take from the *Belfast Witness*.

SABBATH.

One of the most extraordinary demonstrations witnessed in this city for many years took place in the Exhibition Palace on Sabbath afternoon, on the occasion of the first appearance in Dublin of the American Evangelists, Messrs. Moody and Sankey, whose recent religious services in Belfast and elsewhere were so largely attended. The service was held in the transept and Leinster Hall of the Palace, and long before the hour announced (four o'clock) every available seat was occupied, so that probably about 15,000 persons were present, comprising many leading citizens, representing every religious denomination. The galleries, in which there were improvised seats similar to those provided in other parts of the building for the occasion, were also crowded to excess, and although many persons were unable to get within hearing distance of the platform, they remained patiently until the conclusion of the service, and the utmost decorum was maintained throughout. The vast congregation joined heartily in the singing, many of them using the hymn-book especially employed in these services. The platform, to which admission was obtained by ticket—the remainder of the building being free—was occupied by a large number of clergymen, and a large choir selected from churches in the city. The service was commenced with prayer by the Rev. Dr. Kirkpatrick, and the singing of three hymns—"I am so glad that Jesus loves me," "There is a gate ajar," and "Safe in the

arms of Jesus"—after which a portion of the fifteenth chapter of 1st Corinthians was read by Mr. Moody. Then followed another hymn—"Ho! my comrades"—Mr. Sankey presiding at the harmonium. The Rev. Dr. Mar- rable having offered up prayer, Mr. Sankey sang a hymn—"Jesus of Nazare h pas-seth by"—Mr. Sankey accompanying himself on the harmonium. Mr. Moody then delivered a brief address on the passage from Scripture, "Go ye in'o all the world, and preach the gospel," &c. He said there was not a child but knew the meaning of the words of the text; yet after nineteen centuries, during which the ministers of religion had travelled hither and thither over the land, there was hardly a word in the English language less understood than the word "Gospel." When people began to talk of it men put on long faces, as if it brought a death warrant. All who knew anything about the gospel called it good news, but those who were under the influence of the devil called it bad. Mr. Moody illustrated the subject in a manner which brought it home with peculiar force to the minds of his hearers. At the conclusion of his address another hymn was sung, "Free from the law;" and the Rev. Mr. Fletcher having invoked a blessing on those assembled, the congregation dispersed.

MONDAY.

NOON-DAY PRAYER-MEETING.

The noon prayer-meeting in the Metropolitan Hall, Lower Abbey Street, on Monday was crowded, many requiring to stand. Messrs. Moody and Sankey, who are models of punctuality, stepped on to the platform at 12 o'clock exact, and were surrounded by a large number of clergymen, of various denominations, and some of the leading men of the city. A very efficient choir of ladies and gentlemen, who have been practising for some time back the hymns sang at Messrs. Moody and Sankey's meetings, was also on the platform, and ably assisted Mr. Sankey in leading the praise.

The service was commenced by Mr. Moody giving out the hymn, "Sweet hour of prayer," which was heartily sung by the whole congregation, Mr. Sankey presiding at the organ. From the manner in which this beautiful hymn was sung it was evidently felt by many to be indeed a sweet hour of prayer. The requests for prayer, about a dozen or twenty in number, and which were of the usual character, were then read. Prayer was asked for the son of a Christian minister, a constant absentee from church. Rev. A. N. Somerville, Glasgow, the fellow-traveller of the sainted Robert M'Cheyne, and who rendered such noble service to Messrs. Moody and Sankey in Glasgow, and many other places throughout Scotland, labouring almost night and day, also requested the prayers of the Dublin Noon-day Meeting on the occasion of his departure for evangelistic work in India.

Mr. Moody then, in a fervent prayer, presented these petitions to the Throne of Grace, and invoked the Divine blessing on the work in Dublin.

"O bliss of the purified" was then sung, Mr. Sankey in this and all the other hymns leading on the organ.

Mr. Moody gave a short but earnest address on the subject of "Prayer," reading several passages in the Old and New Testaments, giving encouragement to approach God and make our requests known to Him. Mr. Moody, in the course of his address, related several instances of remarkable answers to prayer, and said they should not limit the Holy One, for nothing was too hard for Him. He would rather know how to pray like Daniel than to preach like Gabriel. Prayer moved the hand that moved the universe, and some bedridden saint might accomplish more in the sick chamber than others who were better known. If they get rid of self, and looked more to God, a mighty blessing would descend on Dublin.

Part of "Lord, I hear of showers of blessing" was then sung, after which Mr. Hunt offered up an earnest prayer.

Rev. Dr. Marrable, rector of St. Michael's, prayed for a blessing on the work that has begun, and that God would draw His own saints into nearer communion and fellowship with Him.

After a few verses of "Lord, I hear of showers of blessing" had been sung, there was an interval of silent prayer, which was followed by Mr. Sankey leading the assembly in prayer.

Rev. Mr. Wilson, President of the Primitive Methodists Conference, continued in supplication at the mercy seat, and after Mr. Sankey had rendered, with much pathos, "Nothing but leaves," pronounced the benediction.

EVANGELISTIC SERVICES.

TO THE SESSION OF

Dear Brethren :—At the General Assembly in June, instructions were given to the Committee on the State of Religion "to mature, and set in operation as soon as possible, a scheme for special evangelistic services."

It is, however, within the knowledge of the committee that much has already been done in this direction by the Committees on the State of Religion in several of the Synods. In some of the Synods questions for the eliciting of necessary information, and directions for the holding of evangelistic services have been forwarded to every session within their bounds. In some congregations evangelistic services, or continuous meetings for prayer, praise, preaching of the Word, and conference with those seeking guidance or instruction, have been held, and a rich blessing has accompanied efforts thus put forth in dependence on Divine grace. While we rejoice in thinking of thousands in Britain, let us not forget to give thanks to God for hundreds in our own land who have, as a result of such services, been brought under the power of the truth as it is in Jesus. In some localities that have not yet been so signally blessed, a spirit of inquiry is awakened, an interest in spiritual things unknown before is manifested, and the prayer is going up from many hearts, "Wilt thou not revive us again, that thy people may rejoice in Thee?"

To the sessions of congregations in which such work is in progress, we would say, "The Lord bless and prosper you in this work." Wait not for instructions, or for any action on the part of the committee, but go on prayerfully and hopefully in the work to which the Lord is calling you. We would suggest, in this connection, that this work should be carried on under the careful and continual supervision of sessions, and, as far as may be, without any marked or undue deviation from the modes of gospel ministration in ordinary use in the Church.

To sessions that are desirous of securing help for the commencement or prosecution of such work, we would say that on application to the Convener of the Committee on the State of Religion *in their own Synod*,* they will be told of brethren willing to go to their aid for such time as may be deemed desirable.

* The conveners are :

Synod of Montreal, Rev. W. McKenzie, Almonte, Ont.
 Synod of Toronto, Rev. W. Donald, Port Hope, Ont.
 Synod of Hamilton, Rev. Thos. Lowry, Brantford, Ont.
 Synod of London, Rev. J. W. Mitchell, Mitchell, Ont.

In thus expressing our gratitude on account of the blessed results of evangelistic services in various localities, we would not be understood as exalting these above the stated ministrations of the gospel, which we believe to be the means ordinarily blessed of God for the awakening and conversion of sinners, as well as for the edification of saints; but as declaring our conviction that, with them, evangelistic services may be advantageously combined in the hope, that, as God has blessed them, He may still do so, and even more abundantly.

Let us be earnest in prayer for a copious outpouring of God's Holy Spirit. This is the want of the age. There is a shaking. Bone has come to his bone; sinews and flesh have covered them. But, humbly recognizing the Spirit of God as the source of all spiritual life, let our prayer ascend: "Come from the four winds, O breath, and breathe upon these slain, that they may live."

THOMAS WARDROPE,

Convener of the Assembly's Committee on the State of Religion.

Guelph, Nov. 20, 1874.

QUESTIONS ON THE STATE OF RELIGION.

TO THE SESSION OF

1. What is the number of communicants in your congregation? Number received during the past year? How many by certificate? How many on profession of faith?

2. Is family worship generally observed? Have you reason to believe that parents are faithful in instructing and catechising their children, and earnestly seeking their conversion to God?

3. Is there any congregational prayer meeting? If so, how conducted? How attended? Are there any district prayer meetings conducted by the elders?

4. Have you a Sabbath school, or schools? If so, are the teachers sustained, in any good degree, by the sympathy and co-operation of the members of the Church? Is the Shorter Catechism used? Are the older children generally familiar with it?

5. Is there any evidence of increasing liberality in the congregation, in the support of gospel ordinances among themselves, and in contributions to the schemes of the Church?

6. What means are used to increase the interest of the congregation in Missions and in the various schemes of the Church?

7. Are there any particular hindrances to the advancement of Christ's cause among you? If so, any special means or efforts to counteract them?

8. Can you report any specially hopeful indications of spiritual life among the young, or in the congregation generally?

9. Have any Evangelistic services been held in the congregation? If so, can you give any report as to the results?

The Committee on the State of Religion would earnestly appeal to you, as a session, to aid them with material for a full report to be laid before the Assembly in June. Besides such answers as you may be able to give to the foregoing questions, the committee would gladly receive any information or suggestions that may enable them more efficiently to prosecute their work. If there are any of the questions which you may not be prepared to answer, or which, for any reason, you may judge it best not to answer, the committee hope that you will not, on that account, refrain from answering the others.

It is requested that the answers be forwarded to the *Clerk of your own Presbytery*, on or before the 1st of March, 1875.

The committee recommend that these questions be brought under the notice of the congregation from the pulpit.

“O Lord, revive thy work in the midst of the years.” Heb. iii. 2.

“I will heal their backsliding; I will love them freely.” Hosea xiv. 4.

“I will pray the Father, and He shall give you another comforter, that He may abide with you forever.” John xiv. 16.

THOMAS WARDROPE,

Convener of the Assembly's Committee on the State of Religion.

Guelph, November 20, 1874.

Missionary Intelligence.

MISSIONS OF FREE CHURCH OF SCOTLAND.

AFRICA.—The Rev. J. Allison, writing to Dr. M. Mitchell, says:—You will be glad to hear that the revival which took place about a year ago on this station, of which I informed the committee at the time, has furnished satisfactory evidence of its being a real work of God. Only one of the souls then converted is, at the time I am writing, under Church censure, and he appears to be in a humble, penitent state of mind. There are twenty-one young girls and fifteen young lads, the fruits of the late revival, who were baptized in their infancy.

During the present year I have admitted twenty adults to full Church membership by baptism. A considerable number of them are the fruits of the revival alluded to above.

INDIA—POONA.—The Rev. Dhanjibhai Nauroji, in writing to Dr. M. Mitchell, says: In your last letter you ask what should be done to carry on evangelistic efforts among the non-Hindu and lower Hindu classes of Poona. It is not difficult to answer the question; the difficulty lies in carrying out the measures that suggest themselves. There is a large population of these races in the camp and city of Poona. I am told by competent men that the Mahars, Mangs, Chumars, &c., who are classed as the lowest of the low, cannot be less than ten thousand souls, living in the outskirts of the city and the camp; and that their number is increasing every day as they flock in here to find work. If to this you add the number of lower Hindu people, the whole population comes to between twenty-five and thirty thousand souls.

Now, what should we do to extend the kingdom of Christ among these degraded and neglected classes? My opinion is, that we should establish as many schools for their children of both sexes as we can. I need not enter into the rationale of this with you. Over and above the powerful impression of Christian education on the minds of the young (and the younger the better), the fact that we are taking interest in the welfare of the children of those who are despised and looked down upon with contempt by their countrymen, will give us a happy influence among them, and will dispose them to regard us as their true friends. Nothing touches the heart of a man so much as the thought that his children's interests are cared for by others. The classes we are speaking of are generally very sensitive;

and if we establish schools for the education of their children, the importance of which they are not behind in appreciating, the result will be such as we desire, through the blessing of God.

Mr. Beaumont and myself have often been talking on the subject. We both are of opinion that if possible schools should be opened immediately among these people. Why not then do so at once? you will ask. I wish we could, is my reply. We have neither means nor men. The latter difficulty is not so great as the former. We might get men from the Training School of the Christian Vernacular Education Society, Ahmednuggur, or from somewhere else, or employ even heathen teachers with close Christian superintendence, as has often been done hitherto. But where are the means? It is not now an easy matter to get money from Christian friends in this country. The demands on their purse are multiplying, and they can't meet them all. Will our committee take pity on the children of the outcasts, and make a grant at least for some time to come? A nobler and, to my mind, a more satisfactory object they could not undertake. I feel certain that they will not deny us this help if they can afford it. I have great faith in earnest work carried on among little children; I have seen blessed fruit of it. It seems to me that He who has said, "Suffer little children to come unto me, and forbid them not," has special blessings for the little ones, and specially blesses the work carried on for their benefit. Will not the highly privileged children of our beloved Zion come forward and support, say half-a-dozen schools for the Christian education of the children of the down-trodden and neglected people? I am sure if those dear children saw the naked, dirty, but intelligent children of Mahars and others, they would feel great compassion for them, and would most gladly do anything in their power to improve their condition. Let them take up this specific important field as their own, and aid us with their prayers, sympathy, and money. I shall do all in my power to second their benevolent efforts.

BAPTISM OF A ZENANA PUPIL.—The Rev. K. S. McDonald says: I had a very interesting service at the close of the Sabbath school meeting last Lord's-day. It was the baptism of little Mary Brown, as she is now called, whose native name is Subbodra Sen. She is of the medical caste, the same as Baboo Keshub's. She is an intelligent, earnest child of ten years, fatherless, and a stranger in Calcutta, living with her widowed mother. The mother came to Calcutta some two or three years ago with her little daughter and an adopted orphan nephew, a young man of seventeen. Here, though belonging to a very respectable family, and at one time in good circumstances, they are without house or home, friend or relative, or any support save what the widow gains by the work of her own hands. Her case illustrates the common remark that the poor are the best friends of the poor. Shortly before I took charge of the congregation, and while visiting the sick and the poor connected with it, I met them in the house of one who himself had seen better days. He recommended them to me as desirous to know more of Christianity than they had been able to learn hitherto, and of Jesus the Saviour of men. This man's only daughter, a child not much older than Mary, had taken her to the Sabbath school, and interested herself much in her. The Sabbath school teacher speaks highly of Mary. From what I had seen of them then I was much pleased with them, and arranged at once that Miss Hubbard, our Zenana teacher, should take mother and daughter under her care, and visit them regularly as her pupils. She did so, and has always been very well pleased with them, especially with little Mary, who is an apt pupil. The mother's knowledge is smaller, and her desire to

be baptized weaker, than is the case with Mary, who has, every time I have seen her, expressed great desire to be baptized. Her plea was always the last command of Jesus to His disciples, which was to baptize all people; and "He himself was baptized and all His disciples; but I am not," added she, "and He died for sinners." She was last Lord's-day, in presence of the teachers and pupils of the Sabbath school, admitted into the Church of Christ on her own confession. The Lord strengthen and guide her in all her ways, until He takes her to himself. * * * The brother is in the Unitarian school under Dr. Dall; but there he gets no religious instruction, and besides, he does not believe that Unitarians are proper Christians, so I am to arrange for his going into some Christian school. I hope the Spirit may bless little Mary's life and teaching to both mother and brother, and that soon they shall be a family in Israel.

JEWISH MISSIONS—PRAGUE.

The following interesting account is given by Mr. Laidlaw of the work at Prague in which Rev. Andrew Moody is engaged:

DEAR SIR,—It was my privilege some weeks ago to drop in as a "summer visitor" upon Mr. Andrew Moody's very interesting work at Prague. I refer now not so much to the Jewish Mission, of which he is in charge, as to the importance which his devoted labours, along with those of other evangelical workers, are giving to Prague as a continental station.

I arrived on Saturday night, and strolled over "Prague's proud arch," in a preliminary fruitless attempt to find our missionary's residence. That quaintest of continental city bridges, with its strange groups of historic and idolatrous images, was glowing, not in the "fires of ruin," but in the milder coloured light of a regatta illumination. The next morning, in company with a young friend and fellow-traveller, I found Mr. Moody about an hour before the commencement of his English service, and joined him to spend the most delightful Sabbath of this year's holiday.

We went first with him to the Mission Hall in the Postgasse, where a pleasant little congregation was assembled for worship in English. The service was full of life; an earnest, thoughtful, and most pointed evangelical sermon, showing the closest care in preparation, was the leading feature.

In the afternoon we were taken to other mission premises in an adjoining lane, where, in connection with the mission of the Bohemian Reformed Church, a service is held for those of that nationality in their own tongue. Pastor Schübert, who appeared in our Assembly not long ago, conducted the service that day. He is a man of decided evangelic power with the people. It was an interesting congregation of the class for whom such a warm homely service is peculiarly fitted.

Then in the evening we again repaired to the Postgasse, and heard M. Nesper, the young Bohemian preacher and evangelist, with whom so many are familiar as a recent student at the New College, Edinburgh. This service was conducted in German, and is usually supplied by Mr. Moody himself.

In the interval of these services we had managed to take a look at the strange, crowded Jewish quarter of Prague, and the old synagogue, during which running visit words of Christian counsel were dropped by the untiring missionary into Israelitish ears.

The thing which this brief sojourn at Prague impressed upon us was, the value of such work as Mr. Moody's in forming a centre for the reviving spiritual life of the native Protestant Church.

In a recent letter of our missionary reference was made to the meeting of the Superintendent Convent, or General Assembly, of the Reformed Church of Bohemia, which was held in our Free Church Mission Hall. And one can easily see that, without the fostering warmth of our mission, such labours as those of Pastor Schubert, now acting as an evangelist over a wide district, and those of M. Nesper and others, would have been impossible. At Kuttenberg, where this latter young evangelist labours, the door has been wonderfully opened; for though, according to the ecclesiastical and State laws, he could not be recognized in a more direct way, the magistrate discovered that he could be employed to teach evangelical religion in the State school as a lawful catechist.

I have thought such facts, though hastily gleaned, might interest your readers. They bring out one of the collateral advantages of our Jewish mission stations. They give cheering signs of revived spiritual life in a Church so dear to all Protestants as that much-tried "little sister" of Bohemia, and they indicate a principle of action which our American brethren are applying perhaps with more boldness than the British Churches—namely, that the evangelical cause over the world being one, the first aim of all continental missions is to enlist the sympathy and revive the life of the continental Protestant Churches themselves.—Believe me, yours, &c.,

JOHN LAIDLAW.

ABERDEEN, Sep. 22, 1874.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

AFRICA.—CAFFRELAND.—The Rev. J. Davidson gives an interesting account of his work at Elujilo. He had just returned from an evangelistic tour among the heathen. The country he visited resembled the Highlands of Scotland. He thus describes his work at one place which he visited:—When we have taken possession of our hut for the night we have plenty of visitors, many looking for a little of the fat sheep they have just given us. About eight o'clock, all, young and old, assemble for worship. This over, we converse with those interested to all hours in the night. The most good is done by these conversations. One man said on leaving us, 'I am very thankful that you have come to my kraal, and I will be very happy to entertain you again. I do think that if I were near any preaching place I would soon be among the professors.' And I believe that many feel in the same way; but they are ignorant of the way of salvation, and are far from any regular place of worship, and must be taught before we can expect to see them brought in as a nation. At one kraal we came on the grave of a chief who had recently died, and two men were seized and compelled to watch that grave for at least twelve months. The poor creatures complained that it was very hard to be taken from their families, and never permitted to see them. I reported the matter to the Government agent; but when he sent, the men were frightened to speak, and said that they were contented.

At one place three persons gave themselves to the Lord—husband, wife, and eldest son. The son has been attending school for some time, and is doing well, and I believe that it is through him that the parents have been moved. We joyfully gave thanks to the Lord that even these three had been found willing to say that they wished to be instructed in the way of salvation. It seemed like a pure beam of heavenly light on the dark cloud, assuring us that the ear of Jehovah is still open, and a voice saying: 'I will give the heathen to my Son for His inheritance, and the uttermost parts of the earth for His possession.'

You will be glad to hear that a few Sabbaths ago I baptized eight persons, admitting them to the fellowship of the Church here. One man, recently from the ranks of the heathen, was among the number. He had two or three little children, who were baptized at the same time. His wife, who still holds out against the gospel, was present, and very nearly broke down when handing her baby to her husband to be baptized. It was a solemn and joyful sight to the whole Church: even the heathen present seemed to be impressed, and to feel that it was good for them to be present to see eight souls publicly renouncing the world, and giving themselves to the service of God. But still all this is only like a drop in the bucket; thousands and thousands are sinking into perdition unsaved. The fields are white to the harvest, but the labourers are few. Oh, in these days of revival, surely some will be found ready to come to Africa with their simple but effective instrumentality—their sling and their stone from the brook, to help us to slay this Goliath of heathenism!

CHINA.—At New Chang the Rev. J. Ross continues to carry forward his work. He had baptized two men, and other two were hopeful attendants at the meetings. Mr. Ross had met with great encouragement and success at Da Ping Shan and Kaichow. At the former place he baptized four persons, the first fruits of the mission.

SPAIN.—At Jerez de la Frontera a commodious new church has been opened under very encouraging circumstances. The Rev. Mr. Veliesid gives the following interesting account of its opening, and of the encouragement attending his labors: I thought that, before opening the church publicly for ordinary service, we should hold a prayer meeting in it, and thus dedicate it to God; accordingly we fixed on Friday, 3rd. We did not even announce to the congregation that the prayer meeting was to be held there, thus expecting to have it private for the general attendants. But we had about 300 present, all adherents and members. The Rev. Mr. Murray, from Cadiz, favoured us with his presence. The service was commenced by singing a beautiful hymn that we have in our collection for the opening of a church, in which all joined heartily and fervently. I then read the 95th Psalm, and offered a prayer that our Heavenly Father might deign to come and dwell in the new building prepared for his worship, and through the preaching of his Word to draw many souls unto Him. We then sang another hymn, and our evangelist, Don Rafael Blanco, gave a short address, drawing attention to the great privileges the Church of Jerez had received from the hands of God, and consequently that great was her responsibility. The Rev. Mr. Murray followed with an earnest speech in Spanish. One of our elders concluded with a heartfelt prayer. The meeting was very impressive, as well as interesting; our hearts were overflowing with gratitude to Him who has favoured us so much, and we did not forget to ask for showers of blessings on you and the dear friends in Scotland, who have provided us, through God's mercy, such a good church and commodious schools. Tears of joy were shed by many, and the people as they retired took me warmly by the hand, and wished me a long life to see much good done in it. Others said, "Blessed be God, we have now a house from which our enemies will not drive us away." May the Lord grant that good may result from that meeting!

To our people this day seemed like a great feast-day, for the women, who usually come with shawls over their heads, now came with their "mantoa." A great number of our school-girls had new dresses made for the occasion, and wore, for the first time in their lives, the "mantilla," or

“vello” (veil). The conduct of every one during service was admirable, and one could have imagined himself as being in a congregation of born Protestants.

The attendance at wor-ship has been increasing since the new church has been opened, and I hope that when the political atmosphere clears up a little, which now absorbs the attention of all, that we shall get on much better; at present there is little hope of its clearing up soon.

We have had some additions to the church lately, consisting of two young men, members of our Young Men’s Christian Association, and I am happy to say that I have not received any with greater pleasure than these.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

We are happy to learn from the *Missionary Herald* of the Irish Presbyterian Church for November, that a large accession to the mission band in India had just been made. The Rev. J. W. Brown, the Rev. J. Shillady, and the Rev. J. Hewitt were set apart for mission work in India, and were to sail for London on 31st October.

One of the missionaries already in the field, Mr. Gillespie, writing from Ahmedabad on 16th Sept., says: I have much pleasure in forwarding a photograph of the pupils of the Mission Vernacular Training School. You are aware of the object of the school. By its means we seek to give a good education to our most promising Christian boys; and, in dependence on the Divine blessing, aim at preparing them for becoming teachers and evangelists. I am glad to be able to state that we have been privileged to see the fruit of our labours. Four of our former pupils are now employed partly as teachers and partly as evangelists, and are giving entire satisfaction to the missionaries under whose care they are placed.

MANY BAPTISMS.

Last month we had five baptisms here, two of the five being converts from Hinduism, and the remaining three the children of Christian parents. On Sabbath next I propose to baptize another adult who has recently been converted. On one day last month there were 22 baptisms at Borsud. The work there goes on, but in a different locality from that in which it began.

TRIALS IN THE FIELD.

The missionaries and their families are all in good health. You will be sorry to hear of the trouble that has befallen our dear father, Mr. Montgomery, by the death of his son-in-law, Philip Jacob, C.S. He died in Poona, on the 6th inst. Mr. Montgomery had been sent for the previous day, and only reached to be in time for the funeral.

THE NEW HIGH SCHOOL.

Our buildings are getting on well. The bungalow is almost finished, and the Institute is ready for the roof. We hope to have all completed before the first of March.

IRELAND—IRISH MISSION.—Much interesting work is being done in Ireland for the evangelization of the Roman Catholics. An annual examination of colporteurs is held in Dublin, at which much interesting information is brought out. We quote some interesting items from the proceedings of the meeting on the 15th Oct., and following days. On that occasion thirty-one colporteurs attended.

THE SALE OF THE SCRIPTURES.

One of the colporteurs has sold during the year 19 Bibles (authorized version), 17 Douay Bibles, and 386 Douay Testaments. Another sold 555 Douay Testaments, some of which were disposed of in convents, others in chapels and in chapel yards. Another sold 70 Bibles and 104 Douay Testaments. Besides the sale of the Scriptures and other religious books, they have done much evangelistic work. Such are the reports which they give, and which, from knowledge otherwise obtained, we can guarantee as true.

The explanation of their success is not far to seek. They go with love and respect in their heart; as one of them says, he knows that many Roman Catholics earnestly seek after holiness, but they are uncertain how to find it. With a respect for the people in their hearts, they avoid giving offence; they do not go attacking even their prejudices, but they offer them God's blessed Word for sale, and leave it to work its own way.

Nor does it fail to make its power felt. The Reformation lay hid in an old Bible which a monk found in a library. A colporteur informs us of a man who has lately left the Church of Rome, and who now worships with a pious Episcopalian minister, and the man attributes his change to a Douay Testament which he bought of the colporteur three years ago. Two other colporteurs state that a man whom they know has given up his old views and now is thoroughly evangelical, and apparently an earnest believer in Christ. Another states that in his district during the past year the process of drawing people out of their old system has advanced, and as our great effort is to do good to souls, we are glad to learn that there are evidences of this, and that more of the people are reading the Scriptures than is commonly supposed.

Some of the incidents are worthy of being mentioned. For example:—The colporteur is reading Scripture to the goodman, when the wife orders him out. He does not seem to hear her, and soon he asks the man if they may have prayer together. Yes, says the other, for whoever you be, you are good. The woman rushes out of the room, closing the door after her, but the prayer was loud enough to be overheard by her, and when it ends, the room door is ajar, and she is listening. Since then the colporteur has often called at the same house, and she is glad enough to see him. Other incidents of a similar kind shall be given in the *Friend of Ireland*, which can be obtained *gratis* from the depots of the Bible and Colportage Society.

HOPE FOR IRELAND.

We are cheered in our hope for Ireland by the experience of our colporteurs. Their work is no longer a mere experiment. The great difficulty in our way is that we have not enough money to develop the work, or even to sustain it at its present rate. We hope our readers will think on this and act. If you are ministers or elders, send for the *Friend of Ireland* and some collecting cards, and first decide what you can do yourself. If you are Sabbath school teachers, or whatever be your post in the vineyard, help the colporteurs, help to circulate the Scriptures, help to tell our fellow-countrymen in their own homes of the love of Jesus; and pray for a blessing on our efforts in this direction. We have a dozen excellent men applying to be appointed colporteurs; and if a dozen Christian people or congregations raise each as much as will sustain one of these, we can promise them an open door and full employment.

Home Ecclesiastical Intelligence.

CALLS, &c.

Rev. J. B. Scott has been called to *Egmondville*; Rev. W. McWilliam, M.A., has been called by the congregation of *Charles St., Toronto*; Rev. A. Gilray has been called by the congregation of *College Street, Toronto*; Rev. T. Thompson has received and accepted a call from the congregation of *Duff's Church, McKillop*; Rev. J. R. S. Burnett has been called by the congregation of *Dunroon and Nottawa*; the Rev. Dr. Burns, of Montreal, has been called by the congregation of *Knox Church, Ottawa*; the Rev. W. Ferguson has been called by the congregation of *Union Church, White Mud River, Manitoba*.

INDUCTIONS, &c.

Rev. J. McAlpine has been inducted pastor of the congregation of *St. Mary's*; Rev. H. McKellar has been ordained for the missionary work at Prince Albert mission, rendered vacant by the death of Rev. J. Nisbet, and the resignation of Rev. E. Vincent. Rev. J. Anderson has been inducted as pastor of the congregation of *River Street, Paris*.

KNOX COLLEGE BUILDING.—We have to request local Committees to collect and remit without delay the amounts subscribed for new College Building. The second instalment should be paid by the new year. Ministers will kindly look after this matter.

Rev. R. H. Warden, who has been released from the pastoral charge of the congregation of *Bothwell*, will enter immediately on the work of canvassing congregations not yet visited. Mr. Warden's Post Office address will be Toronto.

The Editor has to apologize for the omission of some articles which should have appeared in this number, and for delay in the transaction of some matters of business. Unexpected absence from home and family bereavement will, it is hoped, be accepted as sufficient to account for the delay.

KNOX COLLEGE TORONTO.—The time has come when the congregations of the Church should be making arrangements for taking up the subscriptions for the ordinary College Fund. A special appeal will shortly be issued. In the meantime congregations are thus reminded of this object, and of the necessity for making a special effort on behalf of the College.

THE HOME AND FOREIGN RECORD.

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

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

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

PRESBYTERIAN COLLEGE, MONTREAL.

It appears from the statistical returns presented to the General Assembly in June last, that there are 78 churches under its care without pastors, and 48 mission stations connected with them, besides 104 other mission stations, in all 230 places to be supplied with ordinances. The number of probationers and missionaries now in the service of the Church is utterly inadequate to overtake this work, and the vast foreign field has, as yet, scarcely been entered upon.

The friends and supporters of the College are therefore reminded of what it has accomplished during its brief career to meet this destitution in order to stimulate them to fresh efforts to do what is so undeniably required. Its first duty was to provide means for the training of ministers and missionaries. For this purpose it has raised an Endowment Fund of \$25,000, and secured the services of three Professors, three Lecturers, and two Tutors. The buildings erected are elegant and commodious, but insufficient to meet the steady and rapid growth of the institution. Its library is well selected and valuable, and is receiving very important additions this session as the munificent gifts of friends. Its medals, one endowed by the students and one by a friend, and its scholarships and prizes have proved of great use in leading to superior attainments in special departments of sacred learning. It has already sent forth 21 ministers, and 7 students will complete their theological curriculum at the close of the present session, thus making in all 28 graduates. Of those who have been licensed 7 are settled in the eastern portions of the Church, where so much destitution hitherto prevailed and even still exists. It has 58 students now on its roll. It trains French missionaries for the million of Romanists of that nationality in Canada. Two of these are now settled in very important and hopeful fields of labour, and two more will be ready for license next spring. Nor should the missionary services of students during winter, but more especially during summer recess, be overlooked. They have done much, in many difficult and neglected fields, to promote the good of the Church.

The Board feels that these facts touching what has been accomplished, and the usefulness of the institution, furnish ground for an earnest appeal to its supporters to give much larger annual contributions than heretofore. Owing to an outlay of fifty thousand dollars in land and college buildings within the last two years, it has not been possible to add to the Endowment Fund, while ordinary expenses have been unavoidably increased. This increase is caused partly by subscriptions to the Building Fund not being yet fully paid, and partly in making indispensable improvements in the general equipment of the institution. Instead, therefore, of three thousand dollars, as last year, from the collection ordered by the General Assembly, double that amount will be required for the current year; and it is respectfully and earnestly urged that all members and adherents of the Church within the bounds of the Synod of Montreal will endeavour to make this increase.

In congregations in which missionary associations exist it is suggested that the usual Sabbath day collection should be supplemented by grants from such associations, and in other cases by special subscriptions, keeping in view what is stated above as to the amount required. It is also hoped that mission stations and churches which failed to contribute last year will not continue to do so, but will esteem it a duty and privilege to aid to the utmost of their ability in this great work of sending forth messengers of Jesus Christ throughout the land and the whole world.

Ministers and missionaries are asked to have this circular distributed in the pews on the Sabbath preceding the collection, and to direct the attention of the people to the subject of it, and to solicit earnest prayers as well as liberal offerings on behalf of the College. The General Assembly has appointed the collection for the first Sabbath in December.

All contributions to be sent to Warden King, Esq., Treasurer, 645 Craig Street, Montreal.

In behalf of the College Board,

R. F. BURNS, *Chairman*.

WARDEN KING, *Treasurer*.

MONTREAL, Nov., 1874.

GENERAL ASSEMBLY—ADJOURNED MEETING.

The Fifth General Assembly of the Canada Presbyterian Church, adjourned from Ottawa in June last, met according to appointment in Knox Church, Toronto, on the 3rd November, at 7.30 p.m. The Moderator, the Rev. T. McPherson, took the chair, and opened the meeting with devotional exercises.

The business of the Assembly consisted mainly in the disposal of the returns to the remits on Union, and on the representation of the Church in the next General Assembly. On the first of these subjects, namely, Union, the report of the committee on the returns was read, and set forth in terms—That returns had been received from 19 Presbyteries, 226 Sessions, and 238 Congregations; that all the Presbyteries approved of the remit; that in the case of one Presbytery, that of London, the motion to approve *simpliciter* was carried by the casting vote of the Moderator, over an amendment taking exception to the resolution on modes of worship, and that in the Presbytery of Guelph the motion to approve *simpliciter* was carried by a vote of 16 to 6: That 217 Sessions approved, and 9 disapproved,—one Session only distinctly disapproving of the remit generally, the others dissenting from the resolution on modes of worship: That 231 congregations approved *simpliciter*, and, as in the case of Sessions, one disapproved the remit generally, and six disapproved on the ground of the resolution on modes of worship.

The Committee called attention to the terms of the return from the Presbytery of Paris, adopting the remit *simpliciter*, with but one dissenting vote from the resolution on modes of worship, but holding that it was irregular to proceed further at this meeting, and advising that final action in the matter be not taken until the regular meeting of Assembly in 1875.

The committee reported also on the returns to the remit ament the constitution of the next General Assembly, in terms—That 15 Presbyteries approved *simpliciter*, and one Presbytery, that of Paris, disapproved.

On the report foregoing on Union, the following resolution was adopted:—The General Assembly, finding from the returns to the remit containing the preamble, basis, and resolutions on the subject of Union, that all the 19 Presbyteries of the Church have approved of the remit; that of 226 Sessions, 217 have approved *simpliciter*, 8 with dissent from one of the resolutions, and only one has disapproved; and that of 238 congregations, 231 have approved *simpliciter*, 6 with dissent from one of the resolutions, and only one has disapproved—does now adopt the said preamble, basis, and resolutions, as the articles of union between the four negotiating Churches, viz.:—The Presbyterian Church of Canada in connection with the Church of Scotland; the Presbyterian Church of the Lower Provinces;

the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, and the Canada Presbyterian Church; and does resolve to consummate the Union, on the ground of these articles, at the close of the meeting of the Supreme Court of this Church in June next, in the event of the other Churches agreeing to the same: and further, the General Assembly, in coming to this resolution, does express its thankfulness to the God of all wisdom and grace, who has guided the Church to the harmonious termination of the negotiations carried on for several years, and its fervent prayer that the union about to be consummated may, by his blessing, be made eminently conducive to the advancement of the cause and kingdom of the Lord Jesus Christ in this and in other lands.

An amendment proposing the rejection of the remit received the support of only the mover and seconder.

At the request of several members the roll was called, when 111 voted yea, and 2 nay. It is here to be added, however, that 8 ministers who voted yea to the remit generally, were permitted to record their dissent from the resolution on modes of worship. Messrs. Middlemiss and Ross dissented from the preamble, basis and resolutions, generally, with reasons. These reasons were subsequently answered.

PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

In connection with the Report on Union, there was read an extract minute of proceedings of the Synod of the Presbyterian Church of the Lower Provinces, stating that all the Presbyteries of that Church, 107 Congregations, 97 Sessions, had reported in favour of Union, and that the Synod was to take the further steps necessary to consummate the Union.

PRESBYTERIAN CHURCH OF THE MARITIME PROVINCES, &c.

The Assembly were also informally made acquainted with the result of the action of the Synod of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, to the effect that the resolution in favour of Union had been carried by a large majority.

An hour was spent at the opening of the Assembly on Thursday morning in devotional exercises—special thanksgiving being offered to God for the harmonious conclusion which had, by the divine blessing, been reached on the subject of Union.

CONFERENCE.

A conference of the Assembly with the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, at the same time in session in Toronto, was held, at which it was agreed that Montreal would be the most suitable place for the meeting of these respective bodies for the consummation of the Union.

The Union Committee was re-appointed.

CONSTITUTION OF NEXT ASSEMBLY.

The Assembly proceeded to consider that portion of the report on Returns to Remits having reference to the representation of the Church in the next General Assembly, when the following resolution was adopted:—That, with the consent of a majority of Presbyteries, the representation of the Church in the next General Assembly be so extended as to embrace, at the next meeting of Assembly, all the ministers and elders on the rolls of the various Presbyteries.

LEGISLATION.

The Report of the Committee to procure the Legislation necessary for the conveyance of Church Property after the Union, was read by the convener, Thomas W. Taylor, Esq. The report contained the draft of an Act for which it was proposed to apply to the several Provincial Legislatures. The Assembly adopted the following resolution :—That the interim report of the committee be received and generally approved of, and that the thanks of the General Assembly be tendered to the convener of the committee for his valuable services; and, further, that the committee be empowered to perfect their work, and take the proper steps to secure the necessary legislation in the Dominion and Local Legislatures.

OTHER BUSINESS.

Several matters left over from the Assembly at Ottawa were disposed of, as also a few urgent applications brought up anew from Presbyteries. The chief of these were as follows :

TEMPERANCE.

The Report on Temperance was read by the convener of the committee the Rev. Dr. Thornton. Whereupon, the subjoined resolution was adopted by the Assembly :—The General Assembly receive the report; adopt its recommendations; return thanks to the committee, and especially to the convener; and hereby renew the testimony which, for a succession of years, they have borne against the enormous evils of intemperance. Every year gives increasing force to their conviction that it is the chief cause of poverty and crime throughout our land; that it is the principal obstacle to discipline in our Church, and that there exists no more formidable barrier to the spread of the gospel amongst us.

The General Assembly hail with satisfaction every well designed and well directed effort to arrest the progress of intemperance; counsel the employment of moral suasion, and the exhibition of a consistent example, with this view, on the part of office-bearers and members of our Church; and earnestly deplore the sanction given by the license system, in its present form, to a traffic fraught with effects so disastrous.

The General Assembly would express approval of a Prohibitory Liquor Law, and authorize the moderator and clerks to prepare and forward memorials to the Legislature to this effect.

The General Assembly would also authorize memorializing the Dominion and Local Legislatures for any lesser measure which may seem likely to abridge the evils of intemperance; reappoint the committee and instruct them to attend to this matter, and, if deemed advisable, to wait by deputation on the public authorities.

The General Assembly further recommend to Synods, Presbyteries and Sessions to have special regard to the sources of intemperance within their respective bounds, and to use every legitimate means for their removal.

SABBATH SCHOOLS.

The deliverance on the Report of the Committee on Sabbath Schools was read, its several clauses considered *seriatim*, and, with amendments, was adopted, and is as follows :—

1. Renew the recommendation of former Assemblies to Presbyteries to hold an annual conference on the subject of Sabbath schools.
2. That Presbyteries be urged to give more attention to Sabbath school work within their bounds, to collect statistics, and send tabulated returns to the Convener of the Assembly's Committee.

3. That Synods be recommended to give one sederunt in the course of the year to the consideration of Sabbath school work and kindred subjects.

4. Recommend with increased urgency the need of making certain of our church services more adapted to the capacity of children; that occasional sermons be preached to the young; that the relative duties of parents and children be kept prominent, and especially the need of parents co-operating with the Sabbath school teachers in the training and instruction of the young.

5. That it be recommended to the superintendents and teachers of Sabbath schools to endeavour as far as possible to direct the missionary contributions of the children of the Church to our own Home and Foreign Missionary enterprises, and to encourage with this view the formation of juvenile missionary societies.

6. Renew the recommendation for the general adoption of the international series of Sabbath school lessons.

7. Remit to the Sabbath School Committee to examine manuals on Sabbath school teaching, and to report to the General Assembly with the view of one being recommended by the Assembly to the Sabbath schools of this Church.

8. That the lists of books for Sabbath school libraries prepared by the committee on that subject be printed in the *Record*.

DEATH OF MINISTERS.

The subjoined minute on the death of the Rev. Mr. Baird and of the Rev. Mr. Nisbet, reported by a committee, was adopted, and ordered to be entered on the Assembly's record.

REV. J. BAIRD, M.A.

The attention of the General Assembly having been called to the very sudden death of Mr. John Baird, of Port Stanley, one of its members, which took place on Sabbath the 27th day of September last, after he had officiated at the morning service of his congregation, the Assembly records its deep sorrow in the loss of a minister distinguished beyond many by attainments as a scholar, amiability of disposition, pulpit power, and Christian work. And further, record their earnest prayer that ministers of the Church, to all of whom Mr. Baird was more or less known, may profit by a due consideration of his death and its very solemn circumstances, and be led to renewed diligence in the work of their ministry, so that through the mercy of the God and father of our Lord Jesus Christ they may be approved when they "stand in their lot at the end of the days."

REV. JAMES NISBET.

The attention of the General Assembly was directed to the fact that Mr. James Nisbet was removed by death at Kildonan, in the Province of Manitoba, on the 30th September last, and agreed to place on record the following deliverance: Mr. Nisbet was one of the first-fruits of Knox College. For a period of twelve years, from 1850 till 1862, he made full proof of his ministry in one of our home charges, and was abundant in his evangelical labours throughout our Home Mission field. In 1862 he was selected by the Foreign Mission Committee to proceed to the Red River, and for two years was associated with Mr. Black in ministerial work there. In 1864 he was designated as a missionary to the Indians of the Saskatchewan, and founded the Prince Albert mission. For the past ten years he has laboured there with unflinching zeal and self-denying devotedness amid many difficulties and discouragements. The General Assembly would place

on record their high estimate of his worth as a man, and his faithfulness as a missionary. They would recognize the hand of God in his sudden removal, following so closely after that of his estimable partner. They would affectionately commend the orphan children to the practical sympathy of the Church, and to the tender care of a covenant-keeping God. They would sympathize with the mission thus deprived of its head, and pray the Lord of the harvest to send forth more labourers into the hopeful and necessitous field from which this earnest worker has been removed.

MANITOBA.

The report of the committee to whom was referred certain overtures from the Presbytery of Manitoba, on co-operation with ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, was presented and read. The clauses of the report being considered one by one, were adopted, and are as follows:—

1. That the status of a professor in Manitoba College be accorded to the Rev. Thomas Hart, M.A.; it being understood that Mr. Hart's salary will continue to be paid, as at present, by the Presbyterian Church of Canada in connection with the Church of Scotland.

2. That in accordance with the memorial from the Presbytery of Manitoba, ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, appointed by the Synod of that Church to labour in Manitoba, shall have the same status accorded to them in the Presbytery of Manitoba as other members of the Presbytery.

3. That the Assembly expresses its gratification at the brotherly feeling manifested by elders and ordinary members of the Presbyterian Church of Canada in connection with the Church of Scotland, in connecting themselves with the congregations of the Canada Presbyterian Church in the Province of Manitoba; but inasmuch as that by so doing they are entitled to the privileges of membership, it deems it unnecessary to make any further declaration regarding their position.

LICENSURE, ORDINATION, &C.

Leave was granted to the Presbytery of Simcoe to receive as a probationer of this Church Mr. R. J. Beattie, a licentiate of the Presbytery of New Brunswick, of the Presbyterian Church in the United States. Also, to the Presbytery of Ottawa to receive Mr. Hugh McGuire, a licentiate of the Presbytery of New York, of the above named Church, and to ordain him as a missionary to the field mentioned in their application. The action of the Presbytery of Chatham in licensing Mr. Peter Nicol without leave first obtained, was, under circumstances stated, sanctioned.

CLOSE.

After the usual votes of thanks, the business being finished, the Assembly was dissolved with the usual formalities, and another General Assembly indicted to meet in Erskine Church, Montreal, on the second Tuesday in June, 1875, at 7.30 p.m.

SYNOD OF PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, met according to adjournment, on the evening of Tuesday 3rd ult. The meeting was opened with a sermon by the moderator, the Rev. Mr. Rennie of Chatham. Several items of business were transacted, but the principal matter was the subject of Union, and especially the returns of the

Presbyteries, Sessions and congregations to the remit sent down by the Synod in June last, embracing the articles of the basis of Union and accompanying resolutions. Our space will not allow us to give any full account of the discussion, but the issue was, that the basis of Union was agreed to by a large majority, the vote being 68 to 17.

PROSPECTS OF UNION.

The basis of Union and accompanying resolutions having been now approved of by the Supreme Courts of all the negotiating Churches, although in the case of two of the Churches there are dissenting minorities, it may be held as virtually settled that the Union will take place next June in the city of Montreal. It is hoped that all will heartily seek to make the Union successful, and that by the blessing of the great head of the Church, it may be made largely to contribute to the prosperity of the Church, and its advancement not only in numbers and resources but in spirituality.

PRESBYTERIAN COLLEGE, MONTREAL—STUDENTS' MISSIONARY SOCIETY.

The annual meeting of the above society took place on Friday evening, 30th Oct.

The attendance of members was, as usual, large. After the transaction of routine business, the Society's missionaries for the past summer read very interesting, and highly encouraging reports of their work as follows:

DESERT AND SIXES, on the Upper Gatineau, in the Presbytery of Ottawa. Mr. Boudreau, the missionary at this place, reports decided progress. This field was taken up by the Society in the summer of 1873, Mr. Hamilton occupying it for four months, conducting service in English and French. Mr. Boudreau also did English as well as French work last summer. He reports a deep interest on the part of the people tangible, evidence of which is shown in their liberal contributions to the funds of the Society and the building of a place of worship costing \$700. This place will receive occasional supply from the missionary at Alywin.

SOUTH BRANCH AND SUMMERSTOWN in the Presbytery of Montreal, were occupied by Mr. J. R. McLeod, the Society's missionary in the same place for summer of 1873. Mr. McLeod reports very favourably indeed; the results attending his labours during the past two summers have been such as to encourage the Society to continue the work on this too long neglected field, with increased energy.

L'AMBLE, YORK RIVER, EGAN FARM AND THANET AND RIDGE, on the Hastings Road, in the Presbytery of Kingston.

This field was occupied for the first time by the Society in 1873.

The extent and importance of the field being such as to warrant the Society in sending *two* instead of *one* missionary, Mr. W. D. Russell was re-appointed to the first three stations and Mr. W. Gray to the last. The reports of both missionaries indicate a deepened interest, increased liberality, and not a few gratifying tokens of spiritual results, six names having been added to the membership of the group under the charge of Mr. Russell.

Messrs Muir & McMartin reported favourably of the mission in the east end of the city.

The financial statement of the Treasurer showed the expenditure of the Society for the past year to have been a little over \$1,500, with a small balance on hand.

The following officers were elected for the ensuing year, viz:—

President, D. MacRae; 1st vice do., W. M. McKibbin; 2nd vice do., C. Brouillette; recording secretary, A. C. Morton; corresponding do., M. H. Scott; treasurer, J. Allan, B.A.; committee, Messrs. Russell, McKay, Gray, Tully, McLennan.

Proceedings of Presbyteries.

PRESBYTERY OF OTTAWA.—The last regular meeting of this Presbytery was held in Bank Street Church, Ottawa, on the 17th and 18th Nov. The following are the principal items of business transacted. The appointment of Mr. Carswell to Beckwith for one year, and placing his name on the Roll of Presbytery, previously done at a special meeting, was confirmed. A call from Knox Church, Ottawa, signed by 123 members and 92 adherents, addressed to the Rev. R. F. Burns of Free Church, Cote Street, Montreal, was laid upon the table and sustained. The stipend promised is \$2,500.

A petition was received from twenty-six French Protestants, the most of them heads of families, in the city of Ottawa, praying to be organized into a mission station under the care of the Presbytery. A committee was appointed to confer with them and report at next meeting.

The Rev. Mark Ami, a minister of the French Evangelical Church, and the Rev. Henry McMeekin, a minister of the Presbyterian Church in Ireland, appeared before the Presbytery and applied to be received into the Church. On hearing the papers of Mr. Ami, and on the recommendation of a committee appointed to confer with him, the Presbytery agreed to apply to the next meeting of the General Assembly for his reception. Mr. McMeekin's papers having been examined and found satisfactory, he was at once received as a minister of the C. P. Church.

In accordance with leave granted by the General Assembly at its recent meeting, the Rev. Hugh McGuire was received as a probationer of the Church, and steps were taken with a view to his ordination as a missionary at Aylwin.

The Metcalf Station was separated from the congregation of Osgoode, and the Rev. James Whyte and two elders from the Session of Osgoode appointed an interim session to organize it into a congregation, elect elders and dispense sealing ordinances.

The next regular meeting of Presbytery was appointed to be held in Daly Street Church, Ottawa, on the first Tuesday of Feb. at 3 o'clock, p.m.

J. CARSWELL, Clerk.

PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held in the usual place on the 3rd of November—Rev. J. Alexander, M.A., Moderator. With him, there were 18 ministers and 4 elders present. A letter was read from Mr. A. Gilray, probationer, declining the call from Cheltenham and Mount Pleasant. The call was accordingly set aside, and, as applied for, Mr. Pringle was appointed to moderate in a new call. An extract minute was read from the Presbytery of Paris, declaring the declination by Mr. Cochrane, of Brantford, of the call addressed to him by the congregation of Bay Street, Toronto, and Professor Gregg was appointed to moderate in a new call. Application was made by the congregation of College Street, Toronto, for the appointment of one to moderate in a call. The application was granted, and Mr. King was appointed to moderate on the 17th current, at 7.30 p.m. It was stated by Mr. Ewing that, although his general health had improved for some time past, he was still suffering from an affection in his throat, and that now he thought it expedient to retire from preaching—at least for a time—and therefore he tendered the resignation of his pastoral charge. The Presbytery was taken with surprise at this announcement

and expressed its sympathy with its esteemed brother, also resolved that his tender of resignation shall lie on the table in the meantime, and that Mr. King, Principal Caven, and Mr. Pringle be appointed a committee to confer with Mr. Ewing anent this matter, as also, if advisable, with the session of Georgetown and Limehouse, in the hope that this resignation may be withdrawn, and in case of this endeavour failing, to require the congregation to appear by commissioners at next meeting of Presbytery. Mr. Pringle reported for himself and Mr. McFaul that, agreeably to appointment, they had gone to Alton village and met with our adherents there, when, partly as the result of certificates received, and partly on the result of examination, they had declared 16 persons to be a distinct congregation of our church, and under the superintendence and oversight of the Presbytery. The report was received, and the committee were thanked for their diligence. Also it was agreed that Mr. Pringle be appointed to preside at the election and ordination of elders in said congregation, at such a time as he may deem them duly prepared therefore. The clerk stated that since last ordinary meeting he had received additional returns anent the General Assembly's Remit on Union. Said returns were accordingly read, when it was found that altogether 18 sessions and 22 congregations connected with the Presbytery approve of the remit, and that one session and one congregation disapprove of those parts of the remit which appear to them not to sufficiently provide for the purity and uniformity of worship in the Church. The clerk was instructed to report accordingly to the General Assembly. A committee was appointed to prepare a plan for the holding of missionary meetings throughout the bounds in the course of the winter, and to notify the several sessions and mission stations accordingly. Some other matters were transacted not requiring public notice. The next ordinary meeting was appointed to be held in the usual place on Tuesday, the 1st of December, at 11 a.m.

R. MONTEATH, *Pres. Clerk.*

PRESBYTERY OF HURON.—This Presbytery held a regular meeting at Seaforth on the 13th of October.

The clerk reported that he visited the congregation of Duff's Church, McKillop, and that the difficulties which had existed between them and their late pastor had been agreeably settled.

A letter was read from the Rev. James Donaldson, complaining of the conduct of the Presbytery of London regarding his case, and his call from Dunganon.

The Presbytery decided to take no action in the matter.

The Clerk was authorized to apportion to the several congregations the amount claimed from this Presbytery for the Assembly Fund.

On application made, moderations in calls were granted to the congregations of Duff's Church, and Egmondville,—Mr. Brown to attend to the former, and Mr. Danby to the latter, on the 27th inst., at 11 a.m.

The Quarterly Report of the Home Mission Committee was read by Mr. McCuaig. The supply of the Mission Station in Stephen was left in Mr. Gracy's hands till the next meeting, and Mr. McCuaig was appointed to make arrangements for the supply of Bethany. Mr. Goldsmith, on behalf of the Committee appointed to prepare a suitable minute anent Mr. Graham's translation, submitted the following, which was adopted, viz.:

“The Presbytery of Huron, in parting with their venerable and valued friend and father in the gospel, Rev. Wm. Graham, would take the opportunity of recording their high sense of his personal worth as a Christian gentleman and a minister of the gospel. For more than a quarter of a century he has been amongst us, one of the pioneers of Presbyterian missions in Huron, where the prime of his life and the weight of his talents and influences were sacredly consecrated to the work of the Christian ministry. While with profound regret we part with Mr. Graham from our Presbytery, we would pray that the closing

years of his ministry may be as rich in divine consolation as his earlier life has been in devoted and heroic sacrifice and labour."

The subject of missionary meetings was taken up, when it was agreed that Sessions be recommended to make arrangements as they deem most suitable for holding their own missionary meetings and to report at the March meeting of Presbytery.

The Remit on Union was approved of *simpliciter*, Mr. Ferguson dissenting from the resolution on the mode of worship.

The Remit on extending the representation of the Church in the Assembly was also approved of.

A *pro re nata* meeting of the Presbytery was held at Seaforth on the 10th November.

A call from the congregation of Duff's Church, McKillop, in favour of Rev. Thomas Thompson was sustained. Mr. Thompson being present, accepted of the call, and his ordination was appointed to take place on the 26th November.

There was also a call sustained from the congregation of Egmondville in favor of Rev. John B. Scott, and transmitted to Mr. Scott for his consideration.

ARCH. McLEAN, Pres. Clerk.

THE REFORMED EPISCOPAL CHURCH.

The Right Rev. George David Cummins, formerly Coadjutor Bishop of the Anglican Church in the Diocese of Kentucky, and now Presiding Bishop of the Reformed Episcopal Church of America, the Rev. Marshall B. Smith, a Presbyter of the same Church, in company with Col. Aycregg, of New York, have during the past few weeks been making a hasty tour of Canada, visiting the different congregations which have recently been established in connection with this new organization. On Sabbath last the Bishop preached twice to large congregations in the Music Hall, in Toronto in the morning on the text, "Lord, to whom shall we go? Thou hast the words of eternal life;" and again in the evening, giving a general address on the errors of the Anglican Church, retracing its history in an interesting and eloquent manner.

Our readers will bear in mind that Bishop Cummins and the Reformed Episcopal Church entirely repudiate the Apostolical succession, and the order of Bishops as being superior to that of Presbyters. With them the Bishop is simply "*primus inter pares*, a Presbyter with the right to perform certain ecclesiastical acts—not a father, but an elder brother." They accept the XXXIX Articles generally as their rule of faith, and claim to have restored the Episcopal Church to the position given it by Cranmer, Ridley, and Latimer, and in establishing which they were assisted by Calvin, Peter Martyn, Martin Buce, and other Presbyterians from the Continent.—*Com.*

Notices of Publications.

THE PRESBYTERIAN QUARTERLY PRINCETON REVIEW FOR OCTOBER.

This number concludes the present year, and will now be in the hands of Canada subscribers. While there are a respectable and increasing list, there are a good many Presbyterian ministers who are not yet readers of the *Review*. For the information of those who have not read them, the following are some of the present articles: "A memoir of the Rev. Wm.

Carstares," showing his distinguished character and career in the great revolutionary epoch of 1649—1715. "Tichendorff on the New Testament, in Greek;" and in the purifying and perfecting of which, Tichendorff, the eminent biblical scholar, has had the chief agency. "Pith in Exposition of Scripture;" an able and useful discussion, calling for the attention of those Scripture expositors who would bring out the true import of the Word. "Christ Preaching to the Spirits in Prison;" another ingenious inquiry into that "hard to be understood" passage, 1 Peter iii. 19, also iv. 6. "Suggestive Readings from the Syriac New Testament." "Rhetorical Science;" this is an inquiry deserving careful examination by public speakers, and by those who would be teachers of sound truth in revelation and general knowledge. There are other articles, and as usual in the *Princeton*, a large amount of valuable information on topics highly important and useful in these days, when there is so much of daring speculation bearing upon Scriptural religion and general science.

The agent for the *Review* in Canada, Rev. Andrew Kennedy, London, hopes that present subscribers will continue, and that others will send him their names. He wishes to make known that there is necessarily a small addition to the charge, from \$2 25 to \$2 35, as it will cost him 25 cents, American, more than formerly, and he only puts on 10 cents additional. The full price now in advance is \$3 60, American; \$2 60 is the lowest rate taken from ministers in the States whose income is within \$700 of their money. Subscribers will please notify Mr. K. before the end of December.

RECEIVED BY MR. WARDEN KING, MONTREAL.

THEOLOGICAL CHAIR.

J. M. Garland,	Ottawa.....	\$25 00
A. Mutchmor,	"	20 00
Durie & Son,	"	10 00
Jas. W. Russel,	"	10 00
Allan, McKinnon & McMorran,		
Ottawa	10 00	
George Hay,	Ottawa.....	25 00
H. Robinson,	"	10 00
Peter Redpath, Montreal.....		400 00
Joseph Mackay,	"	400 00
Edward McKay,	"	200 00

BUILDING FUND.

James Phymster, Montreal.....	\$25 00	
Robert Gardner,	"	50 00
Colin Campbell, Vankleek Hill.	20 00	
Rev. John Scott, Napanee.....	10 00	
John McMaster, Kenyon.....	2 00	
John Munro, Lancaster	10 00	
Alex. McLennan	5 00	
Donald MacGregor,	5 00	

BUILDING FUND (Continued.)

Isaac Curry,	Lancaster....	\$3 00
Thomas Ross,	"	5 00
Robert Edgar,	"	4 00
Mrs. Duncan McBean	"	4 00
Peter McNaughton,	"	2 00
R. Blyth,	Brockville.....	33 33
R. Gill,	"	33 33
A. H. Starr,	"	15 00
D. Wylie,	"	10 00
James Moore,	"	10 00
T. J. B. Harding,	"	6 00
James Kyle,	"	25 00
Rev. A. J. Traver,	"	17 00
W. Anderson,	"	3 00
Wm. McCulloch,	"	10 00
A Friend, (J. M. G.)	"	25 00

FRENCH EVANGELIZATION FUND.

Bennie's Corners Sabbath School,		
Ramsay		\$3 11

MONEYS RECEIVED UP TO 22nd NOVEMBER.

AGED AND INFIRM MINISTERS' FUND.		Columbus.....	\$4 50
Amount received to 22nd Oct.	\$1,869 11	Proton	8 35
Fisherville.....	2 06	McIntosh Station	16 87
Avon Church, Downte	8 62	Balaklava	13 33
Kennebec Road.....	3 00	Clifford	7 62
Melrose and Lonsdale.....	5 00	North Brant.....	7 00
Petrolia.....	4 00		
Longwood, Guthrie's Church....	4 00	FRENCH EVANGELIZATION.	
Carradoc, Cooke's Church.....	2 00	Amount received to 22nd Oct ..	\$270 87
Mille Isles.....	3 05	Melrose and Shannonville.....	7 00
Belmont	4 60	Longwood, Guthrie's Church....	6 00
Derrywest.....	9 00	Carradoc, Cooke's Church.....	3 00
Carlisle.....	6 10	Pine River.....	5 00
Ailsa Craig.....	4 61	Stayner and Sunnidale.....	8 50
Nairn	4 93	Verulam and Bobcaygeon.....	9 00
East Ashfield	1 25	Bear Creek.....	11 25
Bethany.....	4 00	Mile Isles	3 60
Cote des Neiges.....	17 00	Latona	10 00
Culross.....	5 34	Wakefield	15 00
St. Andrew's.....	10 00	Belmont	5 33
North Arthur.....	6 50	Demorestville, &c.....	5 50
St. Vincent, additional.....	0 50	Warwick	7 09
Sarnia, St. Andrew's.....	50 00	Wroxeter Sabbath School.....	11 06
Ayr, Knox Church	19 29	Beverley.....	8 70
Saint Sylvester.....	8 00	Milverton, Burn's Church.....	15 00
		East Williams.....	23 40
NEW COLLEGE BUILDING FUND.		Teeswater	15 66
Am't received to 22nd Oct.	\$35,217 61	Eadies	19 34
Kilbride.....	33 00	Williamstown.....	3 00
Toronto	215 00	Saltfleet.....	6 10
Granton	9 00	Sydenham	3 12
Ayr.....	115 00	Metis.....	2 25
King	27 50	Thames Road	31 00
Laskey.....	19 00	Kirkton	9 00
Boston Church.....	61 00	Moore, Burn's Church.....	10 00
Milton, Knox Church.....	28 00	West Gwillimbury 1st.....	10 00
Richmond Hill.....	67 00	Bequest of the late T. G. Landsay	10 00
Thornhill	27 00	Shakespeare.....	17 38
Woodstock, (J. S. McDonald)..	10 00	Boston Church.....	16 00
West Zorra, 11th Line, A. Murray	4 00	Milton, Knox Church	14 00
Dumblane	25 50	Storrington	6 41
Baltimore, Rev. W. A. McKay,		Pittsburgh.....	3 59
M. A.	5 00		
Moore, Burn's Church	24 50	WIDOWS' FUND.	
Rev. Thos. Fenwick, additional.	2 00	Amount received to 22nd Oct.	\$927 57,
Leaskdale.....	23 00	with rates from Rev. R. Hamilton;	
		Rev. J. Smith; Rev. H. McQuarrie;	
REV. DR. FRASER'S OUTFIT AND PAS-		Rev. J. Pringle; Rev. W. Inglis; Rev.	
SAGE TO CHINA.		J. Eadie; Rev. W. T. McMullen; Rev.	
Amount received to 22nd Oct....	\$804 57	J. Dick; Rev. D. Wardrope; Rev. R.	
H. McCalley, North Bruce.....	6 00	Torrance; Rev. R. Wallace; Rev. W.	
J. Eckford, West Brant.....	4 00	A. McKay; Rev. A. F. McQueen;	
Holstein	8 00	Rev. D. Patterson; Rev. P. Gray;	
Amos.....	6 52	Rev. J. Gray; Rev. B. Binnie; Rev.	

W. Graham ; Rev. J. M. Goodwillie ;
 Rev. A. Stevenson ; Rev. J. Watson ;
 Rev. J. Davidson ; Rev. J. Thomson ;
 Rev. J. Thom ; Rev. A. McLean ;
 Rev. A. Stewart ; Rev. H. Sinclair ;
 Rev. S. Bremner ; Rev. R. Scott ; Rev.
 H. Gracey ; Rev. W. C. Young, \$10.00 ;
 Rev. A. Currie ; Rev. J. Paterson ;
 Rev. R. Dewar ; Rev. A. A. Drum-
 mond ; Rev. J. McKinnon ; Rev. T. S.
 Chambers ; Rev. J. Burton.

KNOX COLLEGE.

Am't received to 22nd Oct. ... \$355 30
 Longwood, Guthrie's Church... 8 00
 Carradoc, Cooke's Church... 3 00
 Belmont... 26 62
 Derrywest... 3 50
 Beverly... 11 43

HOME MISSION.

Am't received to 22nd Oct. ... \$1,380 95
 Farnham Centre... 20 00
 Proof Line... 15 00
 English Settlement... 27 31
 Kennebec Road... 7 00
 Brockville... 22 00
 Wroxeter Sabbath School... 11 00
 Springville... 18 00
 Bethany... 8 00
 Williamstown... 2 33
 Eastern Seneca... 3 25
 Friend, St. Anicet... 1 00
 John Garson and Family, Korah... 5 13
 St. Sylvester... 12 13
 Thames Road... 80 00
 Kirkton... 20 00

FOREIGN MISSION.

Am't received to 22nd Oct. ... \$917 58
 Farnham Centre... 10 00
 Kennebec Road... 3 00
 Longwood, Guthrie's Church... 8 00
 Carradoc, Cooke's Church... 2 00
 West Church Y.M.C.A., China... 32 00
 West Zorra Sabbath School... 4 00
 Dunganon... 6 50
 Port Elgin... 2 50
 Wroxeter Sabbath School, China... 11 00
 South Plympton... 10 30
 Williamstown... 10 57
 Lachute, Henry's Church... 24 95
 St. Vincent Sabbath School... 4 38
 Friend, North Carradoc, China... 2 00
 Knox Church, Elora... 8 50
 Chalmers' Church, Elora... 8 50

Chalmers' Church, Kingston ... \$20 00
 Ayr, Knox Ch. S. S., China... 30 25
 Wellandport Sabbath School... 5 00

ASSEMBLY FUND.

Amount received to 22nd Oct. ... \$283 90
 Hespeler... 5 00
 Kennebec Road... 2 65
 Longwood, Guthrie's Church... 4 00
 Carradoc, Cooke's Church... 2 00
 West Brant... 4 00
 Beckwith... 4 83
 Ayr, Stanley Street... 16 20
 Doon... 5 00
 Eramosa 1st... 10 13
 Mimoso... 2 16
 Erin... 14 04
 West Puslinch... 9 49
 Glenallan and Hollin... 10 80
 East Puslinch... 19 53
 Nassagaweya... 9 45
 Campbellsville... 4 05
 Eden Mills... 1 90
 Arthur... 7 43
 South Luther... 3 11
 Little Toronto... 2 40
 Ramsay... 9 24
 Latona... 13 00
 Pembroke, Calvin Church... 9 52
 Pakenham... 4 00
 Vittoria... 5 36
 Protton... 5 63
 Woodstock, Knox Church... 19 50
 Richmond Hill and Thornhill... 12 00
 North Winchester... 4 00
 West Winchester... 4 00
 Springville and Bethany... 7 00
 Tecumseth 1st... 4 55
 " 2nd... 2 66
 Adjala... 2 10
 Orillia... 13 23
 Clifford, McIntosh Station and
 Balaklava... 11 72
 Williamstown... 2 33
 Saltfleet... 2 35
 Egremont... 10 34
 Ottawa, Daley Street... 8 89
 Ratho... 7 29
 Wellesley... 7 00
 North Brant... 4 62
 McKillop addl... 2 33
 Hamilton, St. John's Church... 3 28
 North Arthur... 2 25
 Saint Andrew's... 7 00
 Spencerville and Edwardsburgh... 6 00
 Wellington Square... 2 68
 Paris, Dumfries St... 21 17

Huntingdon and Athelstane.....	\$7 00	Ancaster East.....	\$4 20
Ayr, Knox Church.....	14 80	" West.....	4 52
Saint Sylvester.....	2 82	Seaforth.....	15 25
Thames Road addl.....	3 00	Farnham Centre.....	3 62
Kingston, Chalmers' Church.....	12 00	Bethany.....	3 00
Metes.....	2 50	Ethel.....	1 50
Montreal, Stanley St.....	10 00	Scarboro'.....	20 00

RECEIPTS FOR RECORD UP TO 22nd NOV., 1874.

T. C., Fernhill ; Mrs. C., Toronto ; J. H., Egmondville, \$2.75 ; D. C., Yorkville ; H. D., Moose Creek ; A. N., Stayner, \$12.50 ; Rev. J. McT., Woodstock, \$26.00 ; Rev. G. B., Wroxeter, \$4.00 ; Rev. J. A., Nobleton, \$4.80 ; M. D., Elora, \$25.00 ; T. T., Seaforth ; Rev. D. P., St. Andrew's, \$17.50 ; D. C., Lancaster ; Rev. W. A. McK., Baltimore, \$2.00 ; Rev. W. G., Pine River ; R. J., Woodbridge ; Rev. E. B., Aurora ; J. R., Valetta, \$3.85 ; Rev. R. H., Thorndale, \$10.00 ; Rev. T. S., Edinburgh, Scotland, \$2.92.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:—

- Brockville*.....At Prescott, on 3rd Tuesday of December, at 2.30 p.m.
OttawaAt Ottawa, in Daly St. Church, on 1st Tuesday of Feb'ry, at 3 p.m.
TorontoAt Toronto, on 1st Tuesday of December, at 11 a.m.
Hamilton....At Hamilton, in McNab Street Church, on 2nd Tuesday of January, 1875, at 11 a.m.
GuelphAt Galt, in Knox Church, on 2nd Tuesday of January, 1875, at 9 a.m.
Owen Sound..At Owen Sound, on 2nd Tuesday of January, 1875.
DurhamAt Durham, on 4th Tuesday of December, at 11 a.m.
SimcoeAt Barrie, on 1st Tuesday of December, at 11 a.m.
Montreal....At Montreal, in College, on 4th Wednesday of January, 1875, at 10 a.m.
Ontario.....At Port Perry, on 2nd Tuesday of December.
Kingston....At Belleville, on 2nd Tuesday of January, 1875, at 10 a.m.
Cobourg.....At Peterboro' on 2nd Tuesday of January, at 11 a.m.
Chatham....At Chatham, in Wellington Street Church, on 1st Tuesday of January.
LondonAt London, in 1st Presbyterian Church, on 3rd Tuesday of December, at 11 a.m.