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THE
HOME & FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

No. 6.

JUNE, 1875.

Vol. XIV.

MEETING OF THE GENERAL ASSEMBLY OF THE
CANADA PRESBYTERIAN CHURCH.

The Fifth Session of the General Assembly of the Canada Presbyterian Church will be opened in the City of Montreal, and within Erskine Church there, on Tuesday, the 8th of June next, at half-past 7 o'clock p.m.

Rolls of Ministers and Elders, Members of the General Assembly, should be forwarded by Presbytery Clerks to the Clerk of the General Assembly at least eight days before the meeting. (These should be sent to the Rev. W. Fraser, Bond Head.)

The attention of Synod Clerks and of others is earnestly invited to the following Standing Orders and Notices:—

Reports of Ordinations, Inductions, Licensure, Deaths, Demissions and Depositions, within the respective Synods, shall be sent by their respective Clerks, so as to be in the hands of the Clerk of Assembly at least eight days before the Assembly meets.

(The above Reports should be sent to the Rev. W. Fraser, Bond Head.)

There shall be a Standing Committee on Business, consisting of the Clerks of the Assembly and of Synods and Presbyteries, who may be Commissioners, who shall arrange all such business as may be requisite, prior to the first Diet of the Annual Meeting of Assembly; and such Committee, together with a Minister and Elder from each Presbytery, appointed by the Presbytery itself, shall constitute the Committee on Bills and Overtures; but in the event of no such appointments being made, such representatives shall be appointed by the Assembly. The Assembly Clerks shall be joint Conveners of the said Committee.

(The Business Committee will meet in the vestry of Erskine Church, Montreal, on Tuesday, 8th June, at 2 o'clock, p.m.)

All papers for the Assembly, or notification of the same, shall be transmitted to the Convener of the Committee on Business, at least eight days before the meeting of Assembly; and all such papers will pass through the Committee on Bills and Overtures before presentation to the Assembly.

(These shall be sent to the Rev. W. Reid, Toronto.)

The Conveners of Standing Committees shall give in their Reports to the Committee on Bills and Overtures, not later than the second Sederunt of the meeting of the Assembly.

WILLIAM REID, A.M.
WILLIAM FRASER,

Joint Clerks of Assembly and Conveners of Business Committee.

RAILWAY ARRANGEMENTS.

Arrangements are being made with the leading lines of Railways for return tickets on the usual terms. Certificates will be forwarded to members by the 1st of June. Should any not have received them by that date, they will please communicate with Arch. McGoun, Esq., 179 St. James' Street, Montreal.

THE APPROACHING MEETING OF ASSEMBLY.

We have only time and space to express the hope that at the approaching meetings in Montreal there may be much of the Spirit's influences to guide and direct all parties in the important work then to be accomplished. We anticipate that the Union will be accomplished without any unpleasantness or difficulty. Discussion may be regarded as now ended, and the time for action has come.

The happy suggestion which came from the brethren in the Lower Provinces, that special prayer should be offered up on the 30th May, has, we doubt not, been generally attended to; and we trust that all through the sittings of the Assembly, prayer will ascend from thousands of closets and family circles, that this important event in the history of the Presbyterian Church may be overruled for good, and be the means of stirring up the Church to fresh vigor and increased devotedness.

II.—MEDICAL MISSIONS.

While Sir Henry Hallord, and other men of consecrated influence, were preparing the Christian public to give their sympathy and aid to the movement, God was in Britain as well as America raising up men of Christ-like spirit, who had discernment and faith enough to combine in their labours the twofold command of the Master, to go forth "to preach the kingdom of God, and to heal the sick." Amongst these was a remarkable man, whom God still spares to carry on his "work of faith and labour of love," then begun among the poor degraded of the old town of Edinburgh—Dr. Burns Thompson. The beginning of his noble work was humble, but characteristic. While yet a medical student, his spare time was given to friendly visits to the suffering poor, in which the gospel was ever as prominent as the prescription. His first patient was a poor Irish lad, in consumption. With him he was reading and praying when his mother entered. The sight of the Bible roused her wrath. With a torrent of abuse, and an uplifted broomstick, she was driving the heretic intruder from her room, when, as he backed cautiously but calmly towards the door, his gentle remonstrance and pitying comment

upon her own sickly symptoms, produced a sudden and decided change in his favour. With tears, she declared these were the first kind words she had heard for many a day. He was allowed to return with medicine for her, and, with a pennyworth of that famous domestic balm, castor oil, he began his life's work as a medical missionary. Around him rallied a band of sympathising helpers; and in 1841 was formally inaugurated the "Edinburgh Medical Missionary Society," with its Dispensary for the poor, and Training Institute for its students, in the Cowgate, of which Dr. Thompson has till recently been the devoted and self-sacrificing superintendent. The writer has long felt a deep interest in the operations of this Society, especially since visiting the scene of its home operations, in company with a swarthy fez-crowned student, from the slopes of Lebanon. From near the "Cross," in the High Street, we descended by one of the narrow old stone stairways, arched overhead, to the bottom of the Cowgate. Turning along this narrow, crowded thoroughfare, we pick our steps through the abounding moral and material pollution of that famous locality, to one of the oldest of its houses, antique in style, and of pre-reformation date. Our visit was timed to take part in the regular afternoon service. Till three o'clock, all comers are received. Then the door is closed, and a short gospel service begun. The waiting-room had once been a chapel, where the noble of the realm, it would seem, had gathered, for in the stained glass windows could still be traced the arms of Mary of Guise. What a contrast to the pageantry of the past was the wretched company of to-day,—“a multitude of impotent folk, blind, halt, withered, waiting” for the help of man, and while so waiting, privileged to hear of the Great Physician, who alone can say, “Wilt thou be made whole?” It was a most touching sight. More touching still was it to hear the tale of their sufferings in the consulting-room, into which they were passed in succession. Generally some kind-hearted lady, or other visitor, assisted the nurses or students to speak individually to the waiting sufferers; while in the consulting-room a student's assistant registered the name, address, symptoms, etc., of each patient, as dictated by the good man, who dealt with them as tenderly and sympathetically as if relations of his own, yet so cheerfully, that each seemed already relieved as he or she received the prescription, which was to be ready for them on their return at a later hour. It was truly a Bethesda, and gave me a new idea of Christianity, or rather a fresh realization of it, as set forth by the life and teaching of our Lord and his disciples. A double purpose is thus served by this noble institution, that of a valuable local charity, and an efficient training school for home and foreign workers. About sixty medical missionaries have been prepared and sent forth by it, and their services have been readily engaged and highly prized by the various mission boards and societies of Britain and America. Their influence has been powerful for good to hundreds of thousands in India, China, Japan, Madagascar, Africa, Asia Minor, Palestine, and various places in Europe. Their scientific knowledge and skill, acquired in the best schools of medicine in Britain, in contrast with the charms and mummeries, and bungling attempts at surgery of native practitioners, at once give them a position of high respect, and sometimes commanding influence, in the abodes of barbarism and heathenism. These, according to solemn pledge given ere their departure, are never used for their own enrichment, but for the furtherance of the cause of Christ. In Madagascar, Dr. Davidson was made physician to the Queen, and his influence was scarcely second to that of the prime

minister of the realm. The narrative of the effects of their work, as heard from his own lips recently in Edinburgh, was most marvellous. No doubt it contributed greatly to the abolition of idolatry in that island, and the rapid spread of the truth. Two native youths, of most intelligent appearance, had come with him to receive British education, in preparation for usefulness in their own land. In several places training-schools and hospitals have been established, somewhat like that of the Cowgate, and valuable native help in this way secured. An Institute of this kind, with two dispensaries, has for some time been in operation at *Madras*. In it there are at present ten native students, besides two assistants. One of the Society's young men of much promise, Dr. Norris, has just been engaged by the American Board of Missions to open a Medical School at *Antab*, in Asia Minor, in various parts of which land several Americans have already done noble work in this department, and the need of a training-school has been a felt want. Dr. Cohn Valentine, who for thirteen years past has been labouring most successfully as missionary of the U. P. Church, in the North of India, is at present on furlough, in Scotland, and while recruiting his health, is raising the necessary funds for the establishment of a similar Institute at *Agra*. In this provision will be made for the separate instruction and training of much-needed female medical missionaries for Zenana work. Of these, there are already several in Northern India, whose services are found to be of incalculable value in winning to Christ the hearts, as well as alleviating the sorrows, of the present and future mothers of India. At *Travancore*, an interesting branch of this Society's operations was planted some years ago, and has been bearing good fruit. An extract from a recent letter of its superintendent, Dr. Smith Thomson, strikingly illustrates the power of medical missions, when blessed of God, ever to transform fierce foes into fostering friends. It reads like a repetition of the story of Saul of Tarsus, in its essential features: "There is another interesting case in hospital at present, Suico, thirty-five years of age, blacksmith, admitted August 30 (last), suffering from —. Here follows an account of what the poor fellow had done to obtain relief, including native treatment, daubings, washings, charms, incantations, offerings to gods and to devils, etc.; and on the successful treatment of the hospital, gradual recovery, gratitude, and earnestness of the patient to receive Christian instruction. Referring to his former life, he expresses great contrition for his sins, especially in that he was the cause of the backsliding of five Christian families, and says, 'Had I only known Jesus then, as I know him now, I would never have done this; but now, Lord Jesus, forgive my sins, as I have done this through ignorance; and bless me, so that I may be the means of bringing ten or fifteen families to thy feet.' Since leaving hospital, he has been regular in his attendance at the Davikodoo chapel, with a view to baptism: and he says to Yakoots, the evangelist, 'When you go to preach to the heathen, I will go with you, and tell them about my conversion.' This he has done frequently, and already five families near have been powerfully influenced,—three families attending chapel regularly."

From the Report of the Society's operations for last year, now before me, we learn that *Paris*, and *Yeddo* (Japan), have just been added to its spheres of labour,—places very different in many ways, but both centres of great importance, and sadly similar in their gross ignorance of the gospel of free grace. In the latter, we find the young "barbarian" graduate, of Edinburgh, at once recognized as vastly superior to the

faculty of the old heathen capital, so self-complacent in their pitiful ignorance. Dr. Palm had been instructed to give his strength to the language for the first year, but has already found work, in the providence of God, laid upon him, both as a teacher of the truth and healer of the sick. A recent letter says of himself and wife: "We are both well, and are making progress in learning the language. I have also had a little medical work. I find I have become notorious, in consequence of having removed a large tumor from a man's face. There appeared a paragraph in one of the native papers, giving an account of the operation, and extolling the surgery by which a growth of twenty years was removed. I have also treated a case of pleurisy with considerable effusion, by drawing off the fluid with the pneumatic aspirator. The native doctors were utterly ignorant of the nature of the disease. They were very much surprised at my explanation—at the aspirator, the operation, and the result; and one of them, seeing the other notice in the paper, put in an account of this case, saying, that the other was nothing to it! He likewise gave a long story about myself, giving due prominence to the fact that I am a missionary. This was all done without my knowledge; and as I often get my teacher to tell me what is in the native newspapers, as part of my lesson in Japanese, I got on one occasion the account of myself, and the operations above referred to, though neither were quite correct."

These facts will give some idea of the extent and character of the influence exerted by one Society alone, and of what may, with God's blessing, be expected from similar organizations formed in Glasgow, London, Liverpool, and Manchester. There is ample scope for all of these; as the demand for men of this stamp increases, as the value of their work becomes better known and appreciated. The present revival has helped to fill the lists to the limit of existing resources; but yet the supply is not equal to the demand. The Rev. Dr. Lowe, present superintendent of the Edinburgh Institute, says that all their men who will finish within eighteen months are already engaged, while ten more applications cannot be met. It is gratifying to hear that a movement is on foot which will afford the Society improved premises, extended usefulness, and, it is hoped, enlarged producing power; and at the same time furnish, in the capital of Scotland, a most appropriate memorial to one of the greatest and best of her sons, and probably the most famous of medical missionaries,—Dr. Livingstone. A fine site has been procured near the new University buildings, and also convenient to the field of labour in the Cowgate; and already about half the required amount (£10,000) has been obtained. This is another of the indirect fruits of that noble life. It serves, with the Memorial Missions now being planted in Central Africa by the Churches of Scotland, to illustrate the words of the poet:—

"The great and good, who serve a worthy cause,
Can only one way fail—by perishing therein.
Is it to fail? No, for every good man's death is
A step firm set toward the end of all being,
The glory of God and the good of men."

W. M. R.

Erratum.—In last number, the word "India," at the foot of page 86, should have been Judea.

Missionary Intelligence.

LETTER FROM REV. DR. FRASER, FORMOSA.

TAMSUI, March, 1875.

TO THE EDITOR OF THE "HOME AND FOREIGN RECORD:"

REV. AND DEAR SIR:—My last was from Amoy, and was written on the eve of our departure for Formosa. Since then we have had some experiences. Owing to rough weather, we crossed the Formosa channel three times instead of once, in reaching the Island, and were heartily glad and devoutly thankful at last to set foot on *terra firma*, and know that our journeyings by land and sea were at an end. What an inexpressible feeling of relief it was to rest at last! I thought of "the rest that remaineth for the people of God," and how sweet it would be at last to enter into it after all life's toil. What a blessed and comforting assurance it is to feel that in the evening we will rest! What matters if the day is a little long and the work hard, and the annoyances and perplexities many? Let us think of the rest, and "work for the night is coming!"

We only spent one day at Takao, instead of a few months, as was our intention when we left home. We had expected not to be able to rent a house in Tamsui, fit for a woman and children to live in, and we were to have tarried with Mr. Ritchie, missionary of the English Presbyterian Church in Takao, until such time as a house should be built. Mr. R. was kind as a brother, and would have been delighted to have had us stay, as he was alone—his wife and little boy having gone to Scotland a few months before,—but it was otherwise ordered, and we came right on. I'm glad we did. We are here and at work, and it is better so. We feel much more settled and comfortable than we would, were we not at our journey's end.

Since my arrival, my time has been very fully and very variously occupied. On Friday evening, January 29th, we reached port, and the next day was more than full with landing ourselves and *things*, and getting settled in a sort of way, so that we might rest on the Sabbath. What a blessed institution the Sabbath is! I don't know that I ever enjoyed a Sabbath's rest more. In the forenoon we met for the public worship of God. I preached to a congregation of seven, nearly all the foreigners in the port. I was glad to hold forth to them the word of everlasting life, with the prayer that God might make the words spoken the means of blessing to their souls. The next Sabbath I went to Pat-li-hum—one of our stations across the river, and a little way into the country—with Mr. McKay, and was delighted with the hearty greetings of the worshippers, and with their close attention and apparently deep interest in the religious services of the fore and afternoon, as also with the freedom and intense earnestness with which Mr. McKay preached to them the everlasting Gospel of Jesus Christ. The next Sabbath, I accompanied Mr. McKay to two other of our stations—Go-ko-khi and Chiu-ni, where I remarked the same serious earnestness on the part of the worshippers. At Chiu-ni the congregation numbered over 100—not all worshippers of the true God, however. At Sa-teng-po a week after, we ate bread and drank wine in remembrance of our Lord's death. That

day Mr. McKay baptized nine who professed their faith in Christ, making in all thirty-seven whom he has admitted to the fellowship of the Church since he came. Do not judge of the work by these numbers. *Scores might* have been baptized, but I cannot help thinking Mr. McKay is right to be exceedingly cautious as to whom he admits to full communion. He is careful, and as yet the result is most satisfactory. None of the converts have proved unfaithful. This greatly helps the work. That Sabbath was one to be remembered. All the converts from the different stations were there. They seemed deeply impressed, as indeed we all were with the solemnity of the occasion. I wasn't able, of course, to understand the *sermon*, but I was able to *commune* with the *brethren* and afterwards to speak a few words of counsel and cheer to them by Mr. McKay, who kindly interpreted for me. I enjoyed the season greatly. At another time I must tell you more particularly about our chapels, converts and worshippers, schools, etc., etc. The last three Sabbaths I have been at home, and have assembled as many of the foreign residents as would meet for worship. This I expect to do for the first few months at any rate, whatever may be my plans afterwards. While unable to speak the Chinese language, I shall be most profitably employed in preaching to those who are able to understand English.

I have only told you how I spent the Sabbaths since I came. On week-days I have been occupied with many things. The first week was almost exclusively devoted to helping to set things right in the house, and to the reception of scores and scores of the natives who came to bid us welcome as missionaries, or to gaze at us and our things as wonders. Now, we are pretty comfortably settled, and the curiosity of the people seems to have greatly abated. Since then my forenoons have been spent in the hospital, where I am greatly helped by Dr. Ringer, the resident physician of the Port, in Foreign employ, who is skilful, and has a very kind heart. He was very helpful to Mr. McKay and the work, before my arrival, and still desires, very greatly, to be identified with it, though without thought of remuneration. The hospital work is very interesting, but I must reserve particulars till a future letter.

My afternoons and evenings are given chiefly to the study of the language, with which I am making some progress, and I should like to give all and sundry fair warning, and tell them not to expect to hear of my preaching in Chinese within a year. I have learned a few of the more common and necessary words, but have come to the conclusion, either that Chinese words are particularly slippery, or that my memory is not very retentive. All in good time, though. To acquire a language, so as to use it, is not the work of a day. In the meantime I can do a good deal of mission work.

I haven't written concerning the manners, customs, language, etc., of the Chinese. Time enough for that. I wish to *know* of what I write, and not to mislead people or create false impressions either carelessly or wilfully. There is much to be seen of which I shall be glad to write when I have revised and corrected my own impressions sufficiently. In the meantime you will be glad to know that we are tolerably comfortably situated. The house in which we live is old, and not very well built, and by no means dry, but is a hundred per cent. better than the best Chinese house that could be had in the place. Our situation is not so bad. We are within about a stone's throw of the river, and about two miles from its mouth. Every time the *tide* comes in we have coolness and fresh air, so that I think we will manage very well till *our* new house is built, the

situation of which couldn't be surpassed. *One of THE MOST IMPORTANT things for the foreign resident—whether merchant or missionary—is to secure as soon as possible, a large, airy, well-ventilated, dry, clean house. Indeed, such a house is an absolute necessity. Unless one lives he can't work, and unless one pays strict attention to sanitary laws, one cannot expect either to work or live in such a climate as this. We expect our new house to be ready in a few months, and fervently hope our expectations will be realized, for they are by no means sure to be. The Chinese are eminently unreliable.*

Mr. McKay who stayed here for a few weeks to initiate me into my work, is away again into the country teaching our *helpers*, and preaching the Gospel every day to as many as will hear. The work has so grown in his hands, that it is *really more than he is able to do*. I wish to emphasize this statement, and to insist on the necessity of another, or better, two more, being sent to our help. When there is an open door, is it not a pity that we should not enter in to possess the land. There is no mistake about the need of work being done. The wretchedness of idolatry can only be properly conceived of by those who come into personal contact with it. At present our work is not opposed by any; all is quiet. Now is the time to work. Our constant prayer to God is, that our hands may be strengthened and our hearts encouraged by the arrival of reinforcements before long. If you could spend a week with us, you would not be surprised at my urgency.

But I must stop. My letter is too long already. A line or two more, only, to say that in the good Providence of God we are all well, and to ask you to help us to render thanks to Him for his loving-kindness, and pray for a continuance of His favor. With His blessing we shall have happiness and success; without it we shall go mourning all the day and fail in everything we undertake. Pray for us. We trust that we are remembered in the prayers of all the families, and Sabbath schools, and congregations of our Church. May grace, mercy, and peace, from God, the Father, Son, and Holy Ghost be upon you, and all who love the Lord Jesus in sincerity and truth! Yours with sincerity,

J. B. FRASER.

INDIA MISSION.—LETTER FROM MISS FAIRWEATHER.

RAKHA MISSION HOUSE, 2nd March, 1875.

DEAR MR. REID:—I know of nothing which will be more interesting to the readers of the RECORD, than a short description of Rakha, the Presbyterian Christian village near Futtehgurh, and about two miles, perhaps not so far, from the banks of the Sacred Ganges. I find myself here in the midst of a busy little hive, viz: the Orphanage and Christian Girls' School. There is a fine church here, with a bell and steeple. I think I have heard it said that the membership is about three hundred. There are about two hundred houses—I won't say inhabitants—for one can never be sure how many inhabitants any one house has; as a rule in India some are rich and some are very very poor, here as everywhere else in this great world of ours. The village is all Christian, there are no heathens living in it. It has no Bazaar; all provision is obtained in the Compee or Station. There is a tent factory however, where many of the men are employed during the hot season manufacturing tents for sale during the cold weather. A great misfortune however, befell this factory some time since; a doctor in Government employment visited the es-

establishment and examined its workings, the clergyman in charge of Rakha, and the people, merely supposing his interest to be of the most friendly kind. Very soon, however, with larger means at disposal, he started tent making in the jail near by, and by under-selling our people nearly annihilated their trade. On this account there is much more poverty than one would like to see among them; of course their expenses are more as Christians, for now they attend to the common decencies of life, which to the heathen are mere superfluities. In my orphanage and school I have about forty-five girls, and in daily expectation of the arrival of the orphans from Allahabad, (the home there is to be broken up), while several are to come in from outside. The girls cook their own food, tend their own beds, sew, knit, and do all the work by turns. Many of the older girls would do credit to any ordinary family in America. I can say little more of them than that they are genuine girls, fond of fun and frolic, great lovers of candy (when they can get it), and in general well behaved and gentle. As to study they have at least good ordinary abilities, but for mending they have neither taste or talent. I should say, judging from Saturday's account, when the clothing is looked over. I do not know of any place where money can be spent to better advantage than in this, or indeed, any orphanage. The blind here are taught to read and knit, and consequently are happy and contented, because useful and busy. Diseases of the eye are very common here on account of the glare and terrible power of the sun's rays, also from the effects of small-pox. The hot weather is beginning to be felt here now, and sickness to creep into our midst. Three are complaining of fever, and though as yet there is nothing serious, it warns us to prepare, and that the time of danger is approaching. Our house leads into the Orphanage, and there an excellent matron, a kind motherly woman, whom they call "Ma," and who is to them really as a mother. To-day they have had a treat. I took them for a walk to the village grave-yard. On entering Sarah went forward, and falling on the grave of her dead husband gave vent to the most pathetic wail of sorrow; it was perfectly heart-breaking; many of the girls wept also. Poor Sarah has not only lost her husband, but all her children also, and she was the mother of a large family. We soon left for an adjoining grove of Bhear trees, (a kind of plum), and soon all sadness was forgotten in "Ring Around Rosey." "Tag," etc. After a time we all sat down on the ground to eat our Bhears and talk. Then Lydia (one of the blind girls) began to sing a native "Bhadyan" or hymn, and the others gradually joined in, until a full chorus roused the wondering villagers near at hand. Two women came out to see us and satisfy their curiosity—that faculty is beautifully developed in the Hindoo woman. Sarah spoke to them of Jesus, who He was, and what He did for them; we then sang another hymn and prepared to return home by another route, through the fields of nearly ripe grain and blossoming Dal. The women invited us to their house in the village; you may be sure we accepted the invitation. And thus the days go on, each with its labour, its joys and its sorrows, its laughter and tears, all mingled together, but last of all comes *rest*, that rest that remains for His people. I often think when I see these people, especially the women and children, craving so for human love and sympathy, that if they could only feel *certain* of that other stronger and purer love, what Christians they would be! Dear friends, remember very earnestly the Rakha village in your prayers. Yours very sincerely,

M. FAIRWEATHER.

MISSIONS OF THE FREE CHURCH.

The following account of the state and progress of mission work among the Kaffirs at Lovedale is encouraging :

"The year 1874, though there were drawbacks, has been a prosperous year to Lovedale, and there is an expansion in almost every department of work.

We have, first of all, to return our very hearty thanks to the missionaries of other denominations who have given us their confidence and support. We are glad if other Churches educate their young men here. That they are employed in the African mission-field, or become useful men otherwise, is enough for us. The object of the Institution is Christian; we hope its spirit is catholic. A consciousness of belonging to this or the other sect is not encouraged here, any more than antipathy of race; and whatever may be the ultimate form of the South African Church we don't think it advisable that all the home sectarian antagonisms should be reproduced on African soil.

Numbers.—The total number of all at both institutions, including both the educational and industrial departments, whose names have been on the books within the year, is 432, compared with 393 last year. Made up of native boarders, 240; European boarders, 35; European day pupils, 32; apprentices, 40. Girl's Institution: boarders, 65; day pupils, 20. The number admitted was 112, and from many also going out, the number actually present at any one time would be about 340.

Fees.—The boarding and class fees for the year are—Native, £1003; European, £1106; Girl's Institution, in all £284,—making a total of £2893.

Translation Classes.—English is the key to all our instruction, and is the only language used in the classes. During the past year, the hour from seven to eight in the morning has been devoted to translation from English into Kaffir or Dutch, and *vice versa*. Sesuto, added to the above, makes up four languages spoken here, and there is a trace of the fifth—Zulu. Most can speak two languages, and many three—two native languages and English. This may be of use by-and-by, but in the meantime speaking any language except English is discouraged.

The Moral and Spiritual History of the Past Year.—We have cause of deep gratitude for what God has done for us in respect of the higher results of our work within the past year. During the special services in June, many were awakened to seek salvation, and many have since given evidence of a saving change. Others, who were of Christian character before, have since then been much more devoted. Christian work is one of the tangible proofs of Christian character; and during the past session there have been about thirty-eight among the pupils of both institutions, who go out on the Sabbath to labour among the heathen, or who teach Sabbath schools.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—It has been found necessary for Rev. Dr. Robb to remove permanently from Old Calabar. For the twelfth time he has had a severe attack of intermittent fever, and his constitution is so much weakened that it is considered unwise to expose the veteran missionary

to another attack. Before his last attack of fever, Dr. Robb was able to report several proofs of the progress of the mission. The moral power of Christianity is increasing, and telling more and more on the lives and manners of the people. At Creck Town, eight adults had been baptized by the Rev. H. Goldie. These converts are gathered out of the various tribes, and have been brought to the knowledge of the gospel, and to a profession of the Christian faith.

MEDICAL MISSION WORK IN INDIA.—Dr. Valentine, medical missionary of the United Presbyterian Church, and who can speak from extensive experience, has drawn up an important paper, on the subject of Medical Missions in India. He strongly urges the extension of the system, the establishment of a Medical Training Institute for the Urdu and Hindi-speaking Provinces, and the educating of Medical Female Missionaries, who would have special advantages in connection with the Zenana Mission.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

INDIA — BORSUD. — The *Missionary Herald* says: The gracious tidings from Borsud, communicated in the last *Herald*, are followed by others as remarkable. On the last Sabbath of 1874, there were *forty-one* natives baptised by Mr. Taylor, making now, at that station alone, a total of nearly *three hundred* baptised persons. There were also several others of whom it was hoped that they would be soon advanced enough in knowledge to bear the same witness to their faith in Christ. The movement continues to spread among the Dhed villages, and beyond them. In the village of *Khadarna* for example, the entire Dhed quarter—converts, adherents, and heathen—join in observing the Sabbath, and meeting for worship. The people are straitened for want of room. They cannot get houses large enough for their assemblies, and many are obliged to stand outside during divine service. They have determined to build meeting-houses, and are subscribing to pay the cost; but they are poor weavers, ill paid, and with a declining trade. Can we not help them? A thousand pounds would probably build eight or ten of these simple churches; and though the income of the mission is not sufficient for such a drain upon it—for it barely suffices for the ordinary annual expenditure, and the building must be done quickly—yet surely a thousand pounds for even half a dozen churches is little to ask and easy to give. The people of a single congregation will often subscribe more to a single edifice for themselves. Are there no generous givers whose heart the Lord has touched, and who will meet this cry for help generously? Are there not even some who, in the spirit of the centurion at Capernaum, would be prepared to build each a church, and to be remembered among the Dheds as he was among the Jews: *He loveth our nation, and he hath built us a synagogue.*

Gogo.—From *Gogo*, it is reported that the number of baptisms this year exceeds by four the number of the whole Christian community in 1866; and that there is now a larger Christian population at *Bhownuggur* (the capital of the contiguous native state) than there was nine years ago in *Gogo*, although it is not two years since the first native Christian was seen in *Bhownuggur*. Aged Abdul Rahman has not only suffered from long sickness in his family and from the death of a son, but has been threatened with cataract in both eyes. It is hoped how-

ever, that an operation will remove the cataract. Sickness and infirmity have tried also some of the other agents; and not only have there been persecution at *Anund*, but, owing to the excitement caused by the baptism of *Nathoo* (see *Herald* for Sept., 1874, pp. 451-2), the school in *Rajkote* city has been closed for the second time, though the one in camp limits remains open. Even a young man who was baptised at the same time, and who promised fair, has since forsaken the missionaries, and gone back to the present world he loved.

These are among the trials with which the missionary is familiar; but they are outweighed by many blessings. The three boys recently baptised at *Surat* are steadfast; a fourth believes, but is hindered from confessing Christ by the opposition of his relatives; and others are inquiring.

Home Ecclesiastical Intelligence.

CALLS, Etc.

Rev. R. Gunn has been called by the congregation of *Hanover and West Bentinck*; Rev. W. Mitchell, of Millbrook, has been called by the congregation of *Chalmers' Church, Montreal*; Rev. Adam McKay, of Cape Breton, has been called by the congregation of *Gordon Church, Indian Lands*; Rev. D. B. Cameron, of Bradford, has been called by the congregation of *Acton*, and has accepted the call.

STANLEY STREET CHURCH, MONTREAL.—On Friday, 7th May, the Rev. John C. Baxter was inducted as pastor of the congregation of Stanley Street Church, Montreal. Mr. Baxter enters on his duties with encouraging tokens of success.

OTTAWA KNOX CHURCH.—The induction of the Rev. F. W. Farries into the pastoral charge of Knox Church, Ottawa, took place on the 28th April. On the occasion, Mr. Armstrong preached and presided; Mr. Carswell addressed the minister, and Mr. Burns the people. At the close, Professor McLaren conducted the newly inducted pastor to the door, and introduced him to the people of his charge, from whom he received a most cordial welcome. On returning to the vestry, Mr. Farries found awaiting him, accompanied by a note, a very excellent pulpit gown, a gift from the ladies of the congregation. In the evening, a welcome social was held, which was a great success—all the different churches in the city being well represented both on the platform and in the pew. Mr. Farries may well feel gratified and encouraged at the hearty welcome extended to him in Ottawa, both by the congregation over whom he has been placed, and the citizens at large.

DEGREE CONFERRED.—We are happy to record the honour conferred by the University of Queen's College, Kingston, on the able and highly esteemed Principal of Knox College, in giving him the degree of D.D. Dr. Caven is well worthy of this honour.

DEATH OF AN OLD MINISTER.—We have to announce the death of the Rev. J. Irvine Dunlop, after a long period of feeble and delicate health. Mr. Dunlop had labored in the Gospel Ministry in Ireland, and subsequently in England. He came to New Brunswick several years ago, and afterwards removed to Toronto. He was a faithful preacher of the Gospel;

and, in the course of his life, suffered as well as labored in the Christian vineyard. He was much liked for his simplicity and gentleness.

RELIGIOUS REVIVAL.—In our last number we referred to the revival in the congregation of the Rev. P. Goodfellow at Antigonish, N. S. By a letter just received we learn that in adjoining congregations, first that of Rev. J. F. Forbes, and afterwards, in that of Rev. A. C. Gillies of Sherbrook, a remarkable work of revival has been going on. The work is extensive and the fruits very remarkable.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.—The General Assembly of the Presbyterian Church in the United States is now in session, at Cleveland, Ohio. The Rev. Professor McLaren is present as the delegate of the Canada Presbyterian Church.

SPECIAL COLLECTION FOR HOME MISSION.—A circular has just been issued, asking a special collection for the Home Mission Fund of the Church before the Assembly. We trust it will be attended to.

Meetings of Synods.

SYNOD OF MONTREAL.

SYNOPSIS OF PROCEEDINGS.

This Synod met in the City of Ottawa, and within Bank street Church there, on Tuesday, the 4th of May, and after sermon by the retiring Moderator, Rev. James Whyte, of Osgoode, from Prov. xiv. 34, was constituted with prayer. The Roll of Synod was called, and the attendance of members marked. Thereafter the Clerk read a report of the changes which had occurred since last meeting, from which it appeared there were one death of a minister; *seven* demissions of charges, and *one* demission in part; *seven* inductions; *seven* ordinations; *four* translations; *five* ministers received from other churches; *seven* students of theology licensed; *eight* congregations erected; and *two* mission stations formed. The report was received, and ordered to be engrossed in the minutes. The Moderator then addressed the Synod, expressing his thanks for the honor conferred upon him by putting him in the chair, and for the consideration and kindness extended to him in the discharge of his duties, and closed by intimating that the time had arrived for the election of a new Moderator. The Synod proceeded to the election of a Moderator. The nominations for the office being called for and read, it was found that the Rev. John Crombie, of Smith's Falls, in the Presbytery of Ottawa, had been nominated by all the Presbyteries in the Synod. It was moved by Mr. Wm. Burns, seconded by Mr. Thomas S. Chambers, and agreed to: That the Rev. John Crombie be elected Moderator. Mr. Crombie then took the chair, and addressed the Synod. It was moved by Mr. James Watson, seconded by Mr. Kenneth McDonald, and agreed to: That the Synod record its thanks to the retiring Moderator for his able and efficient discharge of his duties of Moderator during his term of office, and for the excellent sermon delivered by him at the opening of this Synod. On motion by Mr. James Hastie, seconded by Mr. James Watson, the following gentlemen were appointed a Committee to examine elders' commissions, viz.:—

Messrs. Andrew Wilson and William Burns, Ministers; and Mr. John Durie, Elder; Mr. Wilson, Convener. After appointing the hour of meeting, and granting leave to Presbyteries to meet for competent business during the intervals between the Sederunts; the Synod adjourned to meet next morning at 10 o'clock, the first hour to be spent in devotional exercises. Closed with the benediction.

SECOND SEDERUNT.

OTTAWA, May 5th, 1875, 10 o'clock a.m.

The Synod met according to adjournment, and the first hour was spent in devotional exercises, the Moderator leading in prayer, and was followed by Messrs. Andrew Wilson, John Scrimger, and Wm. McKenzie, ministers; and Mr. Andrew McKenzie, elder; with praise and reading of the Scriptures in the intervals. The Moderator then declared the Synod duly constituted for business. The minutes of the first Sederunt were read and sustained. The Convener of the Committee in elders' commissions presented and read a report, recommending that the name of Rufus Holden, M.D., an elder from the session of John Street Church, Belleville, be added to the roll, as representing the session of St. Paul's Church, Madoc, in the Synod and General Assembly. The report was received, and its recommendation agreed to. Mr. Thomas S. Chambers, from the Committee on Bills and Overtures, gave in a report recommending the order of business for the day. The report was received, and the order of business therein recommended, sanctioned. The following Committees were appointed to examine the records of the several Presbyteries, viz.:—Of the Presbytery of Kingston—Messrs. John Scrimger and Andrew Rowat, Ministers; and Mr. John M. Garland, Elder. Of the Presbytery of Brockville—Messrs. Wm. Armstrong and Kenneth McDonald, Ministers; and Mr. Robert Wilson, Elder. Of the Presbytery of Ottawa—Messrs. John Burton and James Douglas, Ministers; and Mr. Archibald McGoun, Elder. Of the Presbytery of Montreal—Messrs. Joseph White and Robert Binnie, Ministers; and Mr. E. A. Perry, Elder. Mr. Andrew Wilson, Convener of the Committee on Religious Instruction to convicts in the Penitentiary at Kingston, Ont., gave in a verbal report, and read correspondence in the matter, from which it appeared that the Chaplain of the Penitentiary had invited the Ministers of the city of Kingston to preach after the Church of England service, as a matter of courtesy. Several resolutions were offered, but the following motion by Mr. Kenneth McDonald, seconded by Mr. James Watson, was agreed to; viz.:—That the Committee be re-appointed with instructions to bring the matter before the proper authorities with a view to have the necessary changes effected so as to give Presbyterian Ministers an opportunity of conducting services in the Penitentiary, according to the way commonly practised in Presbyterian Churches. The Committee is as follows:—Messrs. Andrew Wilson, Convener; Patrick Gray, Thos. S. Chambers, Ministers; and Messrs. R. M. Rose, S. Gaw. J. Hardie, and Dr. Holden, Elders. The Clerk presented and read the annual financial statement of Mr. Alexander Rose, Treasurer of the Synod Expense Fund for the year ending May 1st, 1875, from which it appeared, that there is a balance in his hand at said date of \$34.95. A letter from Mr. Rose was also read intimating his resignation of the office of Treasurer. It was moved by Mr. Thomas S. Chambers, seconded by Mr. Andrew Wilson, and agreed to; that the report be received, and the thanks of the Synod tendered to the Treasurer for his services; that his resignation be accepted, and the Clerk appointed to

discharge the duties of Treasurer. On motion made and duly seconded it was agreed not to print the minutes of the Synod this year. The Synod adjourned to meet again at four o'clock p.m. Closed with the benediction.

THIRD SEDERUNT.

OTTAWA, May 5th, 1875, 4 o'clock p.m.

The Synod met and was constituted with devotional exercises. The minutes of last sederunt were read and sustained. The several Committees appointed to examine Presbytery Records, gave in reports stating that said Records were carefully and correctly kept. The synod ordered the several Records to be attested in terms of the respective reports. The Synod called for the report of the standing Committee on the state of religion within its bounds. The report was presented and read by Mr. William McKenzie of Almonte, Convener; Mr. McKenzie read also a report on Evangelistic services. It was then moved by Mr. Thomas S. Chambers, seconded by Mr. Joseph White, and agreed to: that the reports be received, that the thanks of the Synod be given to the Committee, specially to the Convener, and that the matters brought up therein be taken into consideration. The hour of adjournment having arrived, the Moderator pronounced the benediction, and the diet was closed.

FOURTH SEDERUNT.

OTTAWA, May 5th, 1875, 7.30 o'clock p.m.

The Synod met and was constituted with devotional exercises. The minutes of last sederunt were read and sustained. In accordance with a standing rule, the Synod proceeded to hold a conference on the state of religion within its bounds. Mr. James Whyte of Osgoode, opened the conference, with an address on "the Work of Grace in Osgoode last year." He was followed by Mr. John Scrimger, with an address on the question, "What should be done for our cities?" Mr. James Stewart next followed with an address on "Evangelistic work in the country districts," and was succeeded by Messrs. James Hastie and James Watson with remarks on the same topic. Thereafter Mr. Thomas S. Chambers offered the following motion, which was duly seconded and unanimously agreed to. The Synod in disposing of the reports submitted on the state of religion and special evangelistic services, would place on record an expression of the strong sense of their indebtedness to God for the large measure of success vouchsafed during the passed Synodical year in several of the congregations within the bounds, and their hope that this improvement will prove an indication of greatly increased progress in the future; would recommend Presbyteries and Sessions to give the subject of the state of religion, more earnest and careful consideration, that fuller and more detailed information may be furnished; would renew their testimony in favour of special evangelistic work; would instruct the Clerk to supply a copy of these reports to the Convener of the General Assembly's Committee on the state of religion, and to have an abstract of them printed in the *Missionary Record* of our Church, and the *British American Presbyterian*; and would reappoint the Committee, namely:—Messrs. William McKenzie, Convener; James Hastie, John Scrimger, Walter Coulthard, James Whyte, and Thomas S. Chambers, Ministers; and Messrs. Archibald McGoun, Andrew Toshach, and E. A. Perry, Elders. The following are brief abstracts of the reports on the state of religion and evangelistic services.

I. *On the State of Religion.*

The number of congregations reporting this year is forty-six, as against thirty-two last year, being an increase of fourteen. The report states that family worship is generally observed; that weekly prayer meetings are held in almost all the congregations reporting; that Sabbath schools are maintained, and the Shorter Catechism taught in them all. There are also encouraging evidences of increasing Christian liberality, and hopeful indications of spiritual life, especially among the young. The report may be summed up as follows:—

Forty-six congregations have sent in reports.	
Forty-three give an aggregate membership of	5519
Received by Certificate during the year	285
Received by Profession	499
An addition of nearly 13½ per cent.	

II. *On Evangelistic Services.*

In the fall of last year, the Committee sent circulars to the congregations within the bounds of the Synod, enquiring if evangelistic services were desired, and if the ministers were willing to assist in the work, and put themselves at the disposal of the Committee; several wished to have the services, but only two offered to help in the manner desired. Evangelistic services were held in the congregations of Osgoode, Nepean, Pakenham, Almonte, and Castleford, with very encouraging results. After giving a full report of the services, the Convener adds: "Some very instructive general facts, bearing on special evangelistic work, may be gathered from the congregational reports. Out of the forty-six returns, *twelve*, representing eleven pastoral charges, report such services. These eleven charges have an aggregate membership of 1871. Thirty-one other congregations reporting, give an aggregate of 3648. But the eleven report 269 as received during the past year on profession of faith; while the other only reports 230. But among the thirty-one, we find three large city congregations, where the number received is always in excess of those in villages or country districts. In these districts, all the eleven reporting are to be found. To make any just comparison, we should leave out these three city congregations, and see the state of the case as between the remaining twenty-eight, and the eleven others. Now we find this:—

Twenty-eight congregations, aggregate membership	2748
Received by Certificate	57
" " Profession	130
	Being a total of 187
or rather less than seven per cent.	
Eleven congregations, aggregate membership	1871
Received by Certificate	75
" " Profession	269
	Total 834
or nearly nineteen per cent.	

The thanks of the Synod were recorded to the session and managers of Bank street Church, Ottawa, for the use of their church during the meeting of Synod; to the Committee on accommodation; to members of the Church in Ottawa for their hospitality; and to the Railway Companies, for granting reduction of fare to members. The next meeting of Synod was appointed to be held in Kingston on the first Tuesday of May, 1876, at 7.30 o'clock p.m., subject to the decision of the General Assembly. The session was closed with the benediction.—A. YOUNG, *Synod Clerk*.

SYNOD OF TORONTO.

The Synod of Toronto met in Knox Church, Toronto, on the evening of the 4th ult., and was opened with a sermon by the Rev. Dr. Topp, retiring moderator. A cordial vote of thanks was given to Dr. Topp for the sermon, and for the manner in which he had discharged the duties of moderator. The Rev. J. W. Smith, of Grafton, was unanimously appointed moderator.

We give a brief statement of the principal matters which engaged the attention of the Synod.

STATE OF RELIGION.

This subject was introduced by the reading of reports from the several Presbyteries, by the Convener of the Committee. The report of the Committee was on the whole encouraging. It stated that the membership of the Church in the several congregations were increasing; that family worship was pretty generally observed, although in some congregations it was much disregarded; and that there was a marked improvement in the general state of the congregations. At a conference of the Synod, addresses were delivered by Mr. Cameron, of the East Church, Toronto, and Mr. W. M. Roger, of Ashburn. Professor McLaren, Mr. Ballantyne, Mr. Burnfield, Principal Caven, Mr. Rodgers, and others, took part in the conference. Thereafter the report of the committee was received, and the thanks of the Synod given to the committee and convener.

HOME MISSIONS.

An interesting report on the subject of Home Missions was presented by Mr. R. Rogers, of Collingwood. It stated that within the bounds of the Synod there were about thirty mission fields, and about seventy preaching stations. The attendance at the stations was about 4,000, and the number of communicants 1,050. The report drew attention to several points, and made several suggestions as to the working of the Home Mission field.

TEMPERANCE.

The report on Temperance was presented by Rev. R. Wallace, Convener. The report referred to the steps taken in the matter; recommended the re-appointment of a committee, and the transmission of another memorial against the liquor traffic, and the adoption of active and steady measures for the suppression of the liquor traffic in Canada.

A long discussion followed the reading of the report. Ultimately the report was received; the thanks of Synod tendered to the Committee and Convener, the committee reappointed, and instructions given to prepare and forward petitions in favour of a prohibitory liquor law, and that sessions and congregations be instructed to take steps for the discontinuance of the use of intoxicating drinks as a beverage.

The report of the Treasurer was read and adopted. The synodical statistics were read by the clerk, showing very considerable increase during the past year. The report of the Muskoka Building Committee was read and adopted. It states that several new Mission Churches had been built in that district. Several other items of business were before the Synod, which were of less general interest.

SYNOD OF HAMILTON.

ELORA, May 4th, 1875.

The Synod of Hamilton met in Knox Church, and was opened with a sermon by the retiring Moderator, the Rev. John McMillan, of Mount Forest, from Psalm 147, v. 1-4. The roll having been called by the Clerk, the Rev. Wm. Cochrane of Brantford, the Synod was duly constituted by prayer and proceeded to business. The following is a pretty full synopsis of the business transacted at the several sederunts:—The Rev. Andrew Tolmie, of Southampton, in the Presbytery of Bruce, was unanimously elected Moderator for the ensuing year. Mr. Lowry as convener of the Committee on the State of Religion, gave in the annual report. The report made special reference to the gracious revivals that had taken place during the past year within the bounds of the synod, but expressed regret that so many kirk sessions had made no returns. On motion, duly seconded, the report was adopted and thanks tendered to the convener for his diligence. The following Committee on the State of Religion was appointed for the following year:—Mr. Lowry, Convener; and Messrs. McTavish, Middlemiss, Murray, D. Wardrope, Blain, A. D. McDonald, and Dunbar, ministers; and Messrs. Cranston, Laidlaw, McVicar, Hudson, and Anderson, elders.

THE BIBLE IN PUBLIC SCHOOLS

The report of a committee appointed at last meeting of Synod to prepare an overture for transmission to the General Assembly on the reading of the Bible in Public Schools, was given by Mr. Torrance. The committee recommended the transmission of the following, which, on motion, was carried by a vote of forty-five against seven:—

"1. Whereas a knowledge of the Bible is of the utmost importance to the welfare of man in both worlds, and all proper means should be taken to instruct our children in the same.

"2. Whereas it is deemed that for this purpose, it should be introduced and regularly used in the Public and High Schools and Collegiate Institutions.

"3. Whereas according to the regulations of the Council of Public Instruction, in regard to these Institutions it is not *enjoined*, but only *recommended* to be used in the devotional exercises of each day.

"It is therefore *overtured* to your venerable Assembly to take steps to apply to the Legislature of the land to have it placed among those books prescribed to be read in said Institutions."

Messrs. McTavish, Ball, and Laing, ministers; and Messrs. Hudson, and McCrae, elders, were appointed to support the overture before the Assembly.

CONFERENCE ON THE STATE OF RELIGION.

A Conference on the state of religion was held, at which addresses were given—"The preaching of the Word; to what doctrine, if any, should special prominence be given at the present time, in order to the conversion of sinners and the edification of saints?" and "work for Christ in the community."

SABBATH OBSERVANCE.

Mr. R. N. Grant submitted the annual report on Sabbath observance. The report made gratifying reference to the decrease of Sabbath traffic on certain railways and also on the Welland Canal, but at

the same time lamented the desecration of the Sabbath by funerals, the sale of intoxicating liquors, steamboat excursions, and livery stables. On motion, the report was adopted, and thanks tendered the Convener for his diligence. It was also agreed that the report be printed *in extenso* in the *Record*, *The British American Presbyterian*, and the *Synod Minutes*; and that ministers read the report from their pulpits on the Lord's Day. The Sabbath Observance Committee was appointed for the ensuing year as follows:—Mr. Grant, convener, and Messrs. Fletcher, A. D. McDonald, Moffat, and Straith, ministers, and Messrs. H. Young, Chisholm, Douglass, and A. Campbell, elders.

NEXT MEETING OF SYNOD.

It was agreed to hold the next meeting of Synod at St. Catharines, on the first Tuesday of May, 1876, at half-past seven o'clock, evening. Protest and appeal against the Presbytery of Bruce. The Synod then took up a protest and appeal against a decision of the Presbytery of Bruce, in erecting certain dissentiments of the Huron congregation into a separate organization at the Village of Ripley. After the appellants had been heard at great length, and the Presbytery of Huron in reply, it was decided by the casting vote of the Moderator *pro tem.*, Mr. McMillan, of Mount Forest, to dismiss the protest, and appeal, and affirm the action of the Presbytery of Bruce. This closed the more important business.

REPORT OF COMMITTEE ON SABBATH OBSERVANCE.

SUBMITTED TO THE SYNOD OF HAMILTON, AT ITS MEETING IN ELORA, MAY 5TH.

Your Committee are gratified to be able to report that the passenger traffic on Sabbath, on some railways within our bounds, has been considerably lessened. Five leading lines of railway pass through the bounds of this Synod. On two of these lines no regular passenger trains run on Sabbath; on each of two others there are two passenger trains, one running each way; and on the fifth there is one passenger train. On some of these lines freight trains run on Sabbath in large, if not in increasing numbers, to the great annoyance of many of our people. Your Committee note with pleasure the efforts that have been made by the Grand Trunk authorities not only to reduce Sabbath labour on their line, but also to establish Temperance societies among their employees, and in other ways promote their moral and material interests.

Your Committee also report with pleasure that Sabbath labour has been entirely abolished on the Welland canal, under the management of the present Superintendent.

Your Committee, however, must report that though Sabbath labour on some of our leading thoroughfares has decreased, other forms of Sabbath desecration, equally heinous, and perhaps more annoying, prevail to a very considerable extent within our bounds. The attention of the Synod is specially directed to the fact that in our towns and villages young men gather in groups on the streets to the great annoyance of persons passing to and from public worship, or work in the Sabbath school. During the spring and summer months chiefly, such persons congregate at the street corners, under verandas and around church doors, and annoy, and in many cases insult persons who, in the discharge of religious duty, are compelled to pass by them. In some communities this odious state of things exists to an extent that has become positively intolerable, and it not unfrequently happens that the sons of members and office-bearers in our churches are found forming a part of these Sabbath-breaking groups. It seems to your Committee disgraceful in the highest degree that respectable citizens who pay their full share of taxes for the maintenance of law and order in the

community, cannot pass on Sabbath to their respective places of worship without being annoyed in the manner described.

Your Committee also call the attention of the Synod to the amount of Sabbath desecration which takes place within our bounds in connection with livery stables. It is a fact well known to those who have given the matter any attention, that the Sabbath is the harvest time in such places, more business being done on that day than on any other. Employees in livery stables, instead of resting on the Lord's day, usually work harder and far longer hours than on other days of the week.

Your Committee also direct the special attention of the Synod to the matter of Sabbath funerals. It is greatly to be feared that many from whom better things might be expected have no indisposition to bury on the Lord's day; while it is well known that a goodly number prefer Sabbath funerals because they are usually attended by a larger number of people, and a display is more easily made than on other days of the week. Ministers are often placed in a most perplexing and painful position when asked by members or adherents of their congregations to bury on the Sabbath. At such a time it is not easy to refuse a bereaved family, and it not unfrequently happens that if the request is refused, another may be found who will perform the service, and thus a family may be lost to a congregation, and the Minister who refuses is laid open to the charge of treating his people with harshness and want of respect.

Your Committee, with regret, call the attention of the Synod to the fact that notwithstanding the existence of a stringent law, Sabbath tippling prevails in our towns and villages to a greater or less extent. In many of the respectable hotels the law is not, at least, openly violated, but nearly every community is cursed with one or more small, disreputable places, where the law is systematically and persistently violated, and public opinion defied.

Your Committee cannot close this report without calling the attention of the Synod to the fact that during the summer of 1874 a ferry boat made regular Sabbath pleasure trips from the city, from which this Court takes its name, to Burlington Beach. An effort was made by the Hamilton branch of the Evangelical Alliance to stop this Sabbath desecration, but the effort failed. The attention was also directed to the fact that in the same city the street cars run at certain hours on Sabbath, ostensibly for the convenience of church-going people,—Presbyterians among the number. The Sabbath Observance Society of Hamilton made an attempt to stop this traffic, but failed.

Your Committee beg leave to submit the following recommendations:—

1—That the Synod express its unqualified disapprobation of Sabbath funerals, except in cases of pressing necessity.

2—That the synod recommend to the Ministers, office-bearers and friends of the Sabbath within our bounds, that they use every legitimate means in their power for the better enforcement of the existing laws against Sabbath desecration in all its forms.

All of which is respectfully submitted,

R. N. GRANT, *Convener.*

SYNOD OF LONDON.

This Synod met in the first Presbyterian Church, London, at half-past seven in the evening, May 4th, when there was a full attendance of ministers, and, on account of the state of the field work, and the season, a less attendance of elders. As usual the Synod Roll was called, and statement of changes affecting Roll submitted. After public worship, conducted by Mr. Drummond, the retiring moderator, Mr. James B. Duncan was chosen Moderator for the ensuing term. Heartly thanks were tendered to Mr. Drummond for his services as Moderator. Hon. Alex. Vidal, Treasurer, presented a report, which was received, and thanks given to Mr. Vidal. The clerk was instructed to communicate with congregation defaulters to Synod Fund, and in

case due attention was not given to such communication, to communicate with Presbyteries, requiring them to take action in the premises. The bounds of Synods and Presbyteries in view of Union, were discussed, and Synod decided to make no recommendation as to Synods, and to approve the recommendation as to Presbyteries, contained in "Draft Report on Reconstruction," signed by Robt. Campbell and Wm. Moore, leaving the matter to be dealt with by Synods after Union. Dr. Proudfoot, by appointment, introduced discussion on the subject. "The relatively inadequate support of the Christian Ministry; its injurious effects on both ministers and congregations, and the means which should be taken to remedy it." He also submitted a "Memorial and Petition to the General Assembly," with a view to its being adopted by Synod. It had reference specially to a "Sustentation Fund," and was unanimously adopted. Mr. Mitchell, on behalf of the Committee on Evangelistic Work, presented a very interesting report of much work done with many tokens of good accomplished. The Committee was re-appointed, and Presbyteries instructed to appoint one of their number to receive the Reports of Sessions on the State of Religion, and prepare reports based on them, and that such person be *ex-officio*, a member of the Committee on Evangelistic Work." The congregation of Fraser Church, Biddulph, (named after the late James Fraser, London Township,) was transferred to the Presbytery of Stratford from that of London. The date of next ordinary meeting was announced to be the first Tuesday of May next, at half past seven in the evening in St. Andrew's Church, London; and the Synod closed shortly after ten o'clock on the second evening of its sitting.

JOHN FOTHERINGHAM, *Synod Clerk.*

Proceedings of Presbyteries.

PRESBYTERY OF OTTAWA.—The last regular meeting of the Presbytery of Ottawa, was held within Bank Street Church, Ottawa, on May 3rd and 4th. Mr. Armstrong was appointed Moderator for the ensuing six months. It was agreed to ask leave of the General Assembly, to put the names of Messrs. Hugh Maguire, and Hugh McGregor, ordained Missionaries, upon the Roll of the Presbytery. The Mission Station of Aylmer was raised to the position of a vacant congregation. The Station of North Gower was separated from Manotick and Gloucester, formed into an independent charge, and power granted to the Moderator of Session to moderate in a call, whenever requested by the congregation to do so. There was taken up and considered: an application from Mr. Robert McKenzie, a Minister of the American Presbyterian Church, to be received into the C. P. Church. After hearing his papers, it was agreed, that inasmuch as Mr. McKenzie was so recently a Minister of this Church, the Presbytery does not deem a personal appearance necessary, and resolves to make application to the Assembly in June next, for his admission into the Church. The evening of the first day was occupied with a conference on Sabbath Schools. After Mr. James Whyte had explained the arrangements made in regard to the Conference, Mr. Crombie read a paper upon "The relation of the Church Courts to the Sabbath School;" Mr. Burns followed, with an address; on "Sabbath School Conventions;" Mr. Stewart on "The Sabbath School Lesson;" and Mr. Armstrong, on "Sabbath School Music"—an opportunity being presented for remarks, either by members of Presbytery, or Sabbath School Teachers, both between the several addresses and at the close of the whole. A petition was received from the Congregation of Ramsay, asking leave to change the place of service, from the eighth line Church, to the School House, near Rosebank, and a commission was appointed to visit the field, confer with parties interested, and issue the matter in such a way as to promote the interests of the Church. (This Commission has since met and agreed to grant the prayer of the petition). The Rev. H. McMeeken, asked and obtained, a Certificate of Dismissal, with the view of connecting himself with

the Presbytery of Ottawa, of the Presbyterian Church of Canada, in connection with the Church of Scotland. Mr. McDiarmid was appointed to visit the Upper Ottawa Mission Field, and take such action as he may deem best, to secure an increase in the amount raised toward the support of the Missionary. The report of the Missionary, recently laboring at Castleford, showed that a very interesting work of grace had for some time been going on there. The Presbytery adjourned to meet on the call of the Moderator.—J. CARSWELL, *Pres. Clerk.*

PRESBYTERY OF TORONTO.—This Presbytery met on the 4th, 5th and 6th May. Much business was transacted, of which we note some of the principal items. The Presbytery had an application of Bay Street Congregation asking for moderation in a call. The petition from a number of members for disjunction and separation of congregation was also again considered. The Presbytery appointed a Committee to confer with the representatives of Bay Street Church, and with the representatives of the petitioners, as to the obligation of the congregation to its late pastor, so as to secure its being implemented. The parties petitioning were also instructed to make known to the Presbytery the locality in which they would wish their church to be built, that the Presbytery might be in a position to refer the matter to the sessions in the city, with a view to coming to a final decision in the matter. Rev. John M. King presented a very full and satisfactory report from the Home Mission Committee of the Presbytery. It stated that supply of preaching had been given at sixteen distinct points to an aggregate of 1585 persons, with 478 in full communion. The sum of \$2297 had been contributed by these stations, and they had received from the Assembly's Home Mission Fund \$1420. At least \$5300 had been expended for building. The contributions from the Presbytery for the Home Mission Fund had been \$3130 79, while the Presbytery had received from the Fund \$937 50. The report was received and it was agreed that it should be printed. Messrs. A. Stewart, J. S. Stewart, P. Straith, and A. McClelland, students who had finished their course, were examined with a view to application being made for leave to take them on probationary trials. It was agreed to apply to the Assembly for leave to receive Messrs. J. R. Battisby, James Frazer, and W. Stuart, licentiates of the American Presbyterian Church, as probationers of this Church. A committee was appointed to examine the statistics of the Presbytery, and draw up a report as to the progress of the Church since 1861. A report was received from the Church Extension Committee with the draft of a constitution of "The Presbyterian Church Extension Association of Toronto." The constitution was fully considered and agreed to, and the committee re-appointed for the purpose of having the Association brought into active organization. Mr. McFaul was appointed to organize the congregation at Shelburne, which place is to be supplied with Primrose; the stations at Honeywood and Horning's Mills to be supplied together.

The Presbytery met again on the 19th May. Most of the time of the Presbytery was taken up with the consideration of the affairs of Bay Street Congregation, and more especially the petition from certain persons for separate organization. It was agreed to intimate to the Sessions of Knox Church, Bay Street Church, Cook's Church, and Gould Street Church, so that at next meeting the Presbytery might be able to proceed to a final decision in regard to the petition. An interesting and most encouraging report was presented by Mr. King on the progress of the Church within the bounds of the old Presbytery of Toronto, since the union in 1861.

Notices of Publications.

THE DOCTRINE OF THE TRINITY UNDERLYING THE REVELATION OF REDEMPTION; by the Rev. George Patterson, N.S. Edinburgh: W. Oliphant & Co., 1870.

We have much pleasure in calling attention to the above Treatise on the Doctrine of the Trinity, written by an esteemed minister of our sister

Church in Nova Scotia. There are higher reasons for bringing this work under the notice of our Church, and especially of those members of it who take a special interest in theological studies, than the fact that it is the production of a Canadian.

The leading idea of the book is, that the Old Testament is especially the manifestation of the Father, the Gospels the manifestation of the Son, and the Epistles the manifestations of the Holy Spirit; but that in each of these three divisions of Scripture the other two Persons of the Godhead appear in union with the Person who is most prominently set forth. The examination of passages meant to establish this view is conducted with ability and good judgment; and the writer is seldom, if ever, chargeable with far-fetched exposition. In a short notice of this kind, it is, of course, impossible to follow him in his exegesis of particular texts; but we shall be greatly surprised if any thoughtful reader shall rise from the perusal of the treatise without having his conviction, as to the large place which the doctrine of the Trinity holds in revelation, deepened; as also his belief in the unity of Scripture, as the product of one mind throughout. It will be seen how the early indications of the existence of a Trinity of Persons in the Unity of the Godhead, though taken by themselves insufficient, perhaps, to prove this doctrine, do yet, in a remarkable way, anticipate and fall in with the clearer revelation of the doctrine afterwards given; and also how the whole doctrine of Redemption is inseparably bound up with that of the Trinity.

NATURE AND THE BIBLE: a Course of Lectures delivered in New York, in December, 1874, on the Morse Foundation of the Union Theological Seminary; by John Dawson, LL.D., F.R.S., F.G.S., Principal and Vice-Chancellor of McGill University, etc. etc. etc.. New York: R. Carter & Bros., 1875.

The author of this volume has been known for years as one of the leading scientific men of the day, and at the same time a humble and devout student of the word of God. He is such a one as might be regarded as pre-eminently fitted to treat the subject assigned by the founder of the Lectureship, the late Professor F. B. Morse, LL.D.: "The Relations of the Bible to Science." The Lectures delivered by him in New York, in December last, and now published in the volume before us, are six in number. In the first, he treats of the "General Relations of Science to the Bible;" in the second, of the "Biblical Views of the Universe as a whole;" in the third, of "The Science of the Earth in relation to the Bible;" in the fourth, of "The Origin and History of Animal Life in Nature and the Bible;" in the fifth, of "The Origin and Early History of Man, according to Science and the Bible;" and in the sixth and last, gives a "Review of the Schools of Thought," embracing Sceptical Philosophies, Materialistic Science, Evolutionist Archæology, and Modified Christianity. The several topics are discussed with ability, and at the same time with great candour and impartiality, and in a clear and easy style.

THE POLAR AND TROPICAL WORLDS: a Description of Man and Nature in the Polar and Equatorial Regions of the Globe; by Dr. G. Hartwig, author of "The Sea and its Living Wonders," and "The Harmonies of Nature." Edited with additional Chapters by Dr. A. H. Guernsey. Published by J. W. Lyon, Guelph, Ontario.

The goodly volume before us, which is really two volumes in one, with upwards of 800 pages, contains a very large amount of in-

formation, drawn from various sources, and especially from all the most recent sources. The regions, too, of which it furnishes interesting and graphic descriptions, are in a great measure unknown, or at least very partially known, by the mere general reader. The style is lively, and the illustrations, of which there are a great many, are excellently executed.

GOD'S WORD THROUGH PREACHING.—The Lyman Beecher Lectures before the Theological Department of Yale College, by John Hall, D.D. New York: Dodd & Mead.

CONDITIONS OF SUCCESS IN PREACHING WITHOUT NOTES.—Three Lectures delivered before the Students of Union Theological Seminary, New York, by R. S. Storrs, D.D., LL.D. New York: Dodd & Mead.

We notice these books together, because they are closely connected in subject, and have both attracted a good deal of notice as productions of two of the most eminent and successful preachers of the day. Dr. Hall's book is the more full and exhaustive on preaching in general, Dr. Storrs' being more on the single point of preaching without notes. We recommend both as treatises of a very high order. Indeed, no young preacher or student should be without them. Older ministers, too, may find many hints which may be worth their attention. The books may be got from Messrs. Willing and Williamson, Toronto.

Moneys Received up to 22nd May.

ASSEMBLY FUND.				
Am't received to 22nd April	\$2891	18	Big Bay and Sarawak	4 87
Centreville	8	00	Clarksburg and Thornbury	4 28
Kirkhill	8	45	Keady and Desboro	3 81
Laskey	2	85	Listowell	6 00
Chatham, Adelaide street	10	00	Perrytown	5 00
Napanee	5	00	Thamesford	11 00
Burns' Church	2	00	Lyndoch	6 00
Angus	2	90	Lachute, first church	5 00
Paris, River street	10	00	Saint Therese de Blainville	8 00
Toronto, Charles street	15	00	Harriston, Knox church	18 90
South Plympton	5	00	Welland and Pelham	5 00
Ingersoll	15	00		
Millbank	7	00	AGED AND INFIRM MINISTERS.	
Pricceville	3	44	Am't received to 22nd April	\$4519 14
Chesterfield	12	00	Centreville	20 00
Oro, Knox Church	5	00	Kirkhill	8 55
Ottawa, Knox Church	16	80	Laskey	4 11
Grafton	6	50	Clarke and Kendall	10 00
Union and Norval	10	00	Kincardine, Knox church	24 00
King	6	00	Orillia	10 00
Balyduff	1	42	Brantford, Zion church	30 00
Durham	6	28	Mitchell	18 00
Laguerre, Calvin church	3	00	Proton	6 59
Windsor	12	00	Alliston	3 00
Toronto, Knox church	45	00	Burns' church	4 00
Lake Shore	4	87	Angus	4 00
Chatsworth	10	16	Glenallan and Hollin	8 00
Sydenham and Euphrasia	7	61	Sydenham and Lake Shore	12 00
Owen Sound	8	02	Paris, River street	10 00
Menford	4	28	Toronto, Charles street	40 00
			Ingersoll, Knox church	20 00

Millbrook	10 00	Craigvale, Central church, etc..	35 00
Chesterfield	8 00	Knox church, Oro.....	10 00
Kinloss and Bervie	5 00	Grafton	20 00
St. Thomas	10 00	Richmond Hill & Thornhill....	25 00
Carluke	3 00	Perrytown	1 00
Toronto, East	5 00	Nissouri, South.....	11 00
Craigvale Central church etc..	20 00	King	16 00
Oro, Knox church.....	6 00	Ballyduff	3 27
Ottawa, Knox church	37 70	Chinguacousey, 1st and 2nd ..	13 00
Grafton	9 50	Westwood	10 00
Oakhills	1 00	Chatsworth	22 00
Perrytown	4 00	Friend, Latona	20 00
Union and Norval.....	26 90	Bobcaygeon	8 50
King	14 00	London, St. Andrews'	50 00
Ballyduff.....	2 97	Windsor	10 00
Durham	10 97	Listowell.....	14 00
Woodville	20 00	Dorchester	8 00
Chatsworth	17 00	Grimsbey	17 75
Friend, Latona	30 00	Muir Settlement	4 59
Bobcaygeon	11 00	Lyndoch	5 00
Windsor	5 00	Dover, East	4 69
Listowell	14 00	Harriston	4 00
Friend, East Williams.....	2 00		
Lyndoch.....	3 00		

FRENCH EVANGELIZATION.

KNOX COLLEGE.		Am't received to 22nd April \$3259 05	
Am't received to 22nd April	\$6645 89	Bethany	1 50
Cheltenham	8 50	Centreville	18 00
St. Mary's	35 25	St. Mary's	30 42
Columbus	25 00	Cobourg	10 00
Cobourg	40 00	Kirkhill	10 00
Brooklin	10 00	King	5 00
Laskey	4 11	Laskey	5 10
Woodville, add'l	1 50	Clarke and Kendall	10 00
Clarke and Kendall	20 00	Kincardine, Knox church	15 00
Chatham, Adelaide street	20 00	Orillia	8 00
Kincardine, Knox church	35 00	Binbrook	8 25
Oneida, Indiana, etc.....	39 34	Proton	6 00
Caledonia, Argyle street	18 00	Glenallan and Hollin	8 00
Allan Settlement	12 00	Paris, River street.....	10 00
Orillia	20 00	Toronto, Charles street	20 00
Brantford, Zion church	100 00	Mitchell	30 00
Mitchell, add'l	30 00	Millbrook	20 00
Proton	12 00	Guelph, Chalmers' church	9 00
Alliston	3 00	Kinloss and Bervie	5 00
Burns' Church	3 00	Essa	4 00
Angus	3 00	Carluke	3 00
Glenallen and Hollin	18 00	Toronto, East church	5 00
Sydenham and Lake Shore.....	12 00	Craigvale Central church, etc..	20 00
Paris, River street.....	40 00	Oro, Knox church.....	10 00
Toronto, Charles street	100 00	Ottawa, Knox church	57 49
Millbrook	20 00	Grafton	8 00
Guelph, Chalmers' church	25 00	Richmond Hill and Thornhill..	19 50
Chesterfield	15 00	Perrytown	1 00
Kinloss and Bervie	10 00	King	15 00
St. Thomas	10 00	Ballyduff.....	1 74
Carluke	4 00	Woodville	60 85
Toronto, East church	10 00	Chatsworth	16 50
Scarboro, add'l.....	4 75	Friend, Latona	10 00
		Bobcaygeon	11 00

St. Anns', Kankakee, Ill.....	100 00
Listowell.....	12 00
Grimsby.....	4 81
Muir Settlement.....	1 47
Ravenswood.....	10 85

FOREIGN MISSION.

Am't received to 22nd April \$10184	92
Cheltenham.....	8 50
Centreville.....	20 00
Cobourg.....	40 00
Kirkhill.....	10 00
King.....	5 00
Laskey.....	4 11
Woodville.....	136 65
" Sabbath School.....	18 10
Clarke and Kendall.....	10 00
Napanee.....	20 00
Jeannie & Willie Clark, Chalmers' church, Quebec S. school..	4 25
Kincardine Knox church.....	30 00
" " S. S China.....	7 00
" " " Sask'n.....	6 00
Strathroy, St. Andrews.....	3 69
Oneida, Indiana, &c.....	39 33
Caledonia, Argyle street, &c.....	32 00
Member Allan settlement cong.	50 00
Orillia.....	12 00
Binbrook.....	8 25
Brantford Zion church.....	55 00
Kingston, Brock street.....	10 00
Alliston.....	4 00
Burns' church.....	4 00
Angus.....	4 00
Arch'd McNab, Rockwood.....	10 00
Glenallen & Hollin.....	18 00
Sydenham & Lake Shore.....	12 00
Cambridge mission station....	3 25
Paris River street.....	30 00
" " S. school China.....	7 00
" " " Sask'n.....	6 00
Toronto, Charles street.....	40 00
Mitchell.....	30 33
" Sabbath school, China.....	25 00
South Plympton.....	20 00
Ingersoll, Knox church.....	40 00
Millbrook.....	20 00
Guelph, Chalmers' church.....	17 00
Port Perry S. school, China....	20 40
Chesterfield.....	15 00
Kinloss and Bervie.....	10 00
Saint Thomas.....	11 00
Essa.....	25 00
Carluka.....	20 00
Toronto East church.....	6 00
Craigvale central church, &c....	30 00
Oro, Knox.....	10 00
Ottawa Knox church.....	56 35
Grafton.....	16 37

Richmondhill & Thornhill....	15 00
Perrytown.....	2 00
Oakhills.....	1 00
Prescott.....	22 60
King.....	17 00
Ballyduff.....	2 58
Durham.....	6 50
" Sabbath school.....	7 56
Chinguacousey, 1st & 2nd....	13 50
Listowell.....	20 00
Dorchester.....	6 00
Grimsby.....	17 75
Muir settlement.....	4 59
Orangeville.....	10 00
Strathroy Sabbath school.....	11 89
Lyndoch.....	4 00
Lachute first church.....	6 00
St. Mary's.....	25 10
East Kinloss Sabbath school, for Saskatchewan.....	2 00

HOME MISSION.

Am't received to 22nd April \$18345	41
Cheltenham.....	10 00
Warwick.....	6 70
Columbus.....	20 00
Centreville.....	40 00
Executors of Miss M. Fraser, West Puslinch.....	20 00
Cobourg.....	60 00
Kirkhill.....	38 00
Brooklin.....	11 00
Proffline.....	19 95
English settlement.....	39 61
King.....	30 00
Laskey.....	16 42
Woodville.....	100 00
Clarke and Kendall.....	30 00
Chatham, Adelside street....	55 85
Napanee.....	50 00
Kincardine, Knox church.....	30 00
Strathroy.....	11 06
Oneida, Indiana, etc.....	39 33
Orillia.....	50 00
Binbrook, additional.....	6 50
Brantford Zion church, add'l.	33 00
Detroit Scotch church.....	50 00
Mitchell.....	100 00
Kingston, Brock street.....	26 00
Proton.....	16 00
Aliston.....	9 00
Burns' church.....	20 00
Angus.....	20 00
Arch'd McNab, Rockwood....	10 00
Glenallen and Hollin.....	24 00
Sydenham and Lake shore....	20 00
Cambridge Mission station....	4 00
East Gloucester.....	1 50
Paris River street.....	60 00

Paris, River st. Sabbath school	7 00
Charles street, Toronto.....	190 00
South Plympton	30 00
Ingersoll, Knox church	100 00
Millbrook	20 00
Chesterfield	40 00
Kinloss and Bervie	10 00
Saint Thomas	27 00
Essa	45 00
Carluke	40 00
Toronto East church	10 00
Scarboro, additional.....	2 25
Lower Fort Garry.....	164 25
High Bluff	75 00
Headingly	75 00
Portage la Prairie.....	160 50
Springfield	22 00
Craigvale central church, &c..	75 00
Oro Knox church	28 00
Essa Town-line	38 00
Ottawa Knox church.....	71 10
Amherstburgh	27 36
Grafton	20 00
Richmondhill and Thornhill..	55 00
Perrytown	25 00
Oakhills	25 00
Prescott	36 75
King	10 00
Ballyduff	5 50
Durham	24 43
" S. school.....	7 56
Cookstown	32 50
Westwood	12 36
Chatsworth	22 00
Friend Latona	15 00
Bobcaygeon	10 30
Verulam	2 00
Windsor	30 00
Laguerre, Calvin church	4 00
Free church of Scotland	733 33
Listowell	20 00
Forest	4 00
Grimsby	35 50
Muir settlement	9 19
Stathroy Sabbath school.....	23 79
Lyndoch	12 00
Lachute First church.....	11 50
St. Mary's	130 20
" S. S. Infant class..	15 00
Harriston	4 00

REV. J. CARRUTHERS' FUND.

Amn't received to 22nd April	\$214 50
H. Grant, New Aberdeen.....	1 00
Saint Andrews, Que.	7 00
Rev. S. Cheyne, Tapleytown ..	2 00
John Fulton, Niagara	4 00
C. W. Beverley	1 00
Ashburn	10 00

John Fotheringham, Annan... 10 00

WIDOWS' FUND.

Amn't received to 22nd April	\$935 57
Mitchell	6 00
Kildonan	7 38
With rates from Rev. J. McKay;	
Rev. J. M. King, M.A., Rev. William	
Reid, M.A., Rev. W. C. Windel, Rev.	
William Smart, Rev. William Park,	
Rev. Geo. Cheyne, Rev. N. Clark, Rev.	
Wm. Barrie, D.D., \$24.	

MONTREAL COLLEGE.

Amn't recieved to 22nd April	\$231 39
Napanee	20 00
Ottawa, Knox church	40 00

MUSKOKA FOR BUILDING CHURCHES.

Grafton	10 17
Vernville.....	10 17

NEW COLLEGE BUILDING FUND.

Amn't received to April 22d	\$48266 97
Hamilton per Jas. Walker, Esq.	204 00
Teeswater, per Rev. D. Wardrop	54 00
English Settlement, per J. W.	
Robson	69 00
Toronto	915 00
Sarnia, per G. Leys, Esq.	398 33
Mitchell, per Rev. J. W. Mitchell,	
M.A.	166 67
Galt, per W. Coulthard	5 00
Peterborough, per Wm. Hall,	
Esq.	120 00
Bethany, per Rev. J. Bennett..	14 00
Springville "	3 00
Paris, River street, per John	
Carnegie	100 00
Oshawa, per Rev. R. H. Warden	46 00
Amherstburgh	10 00
"	2 00
Carlise	10 00
Widder	22 00
Chesterfield	24 00
Drummondville	94 00
Ratho and Innerkip	181 17
Windsor	83 34
Millbrook, per W. A. Taylor ..	
Essa & Carluke, per Rev. Thos.	
McKee	80 00
Scarboro, per Wm. Clark.....	67 00
Avonton, per Rev. Robt. Hall..	9 00
Hibbert,	31 00
Innisfil, per Thomas McConkey	150 00
Richmond Hill, per Rev. J. Dick	5 00
Acton, per Robert Little, Esq. .	6 00
Thamesville, per Geo. Skirraw.	21 00
Centreville, per Hugh Waddell	134 84
Boston church, per Rev. John	
Eadie	29 00

Milton, Knox church, per Rev. J. Eadie	12 00	Rev. J. Little, Nassagawaya ..	30 00
Brucefield, per George Walker	14 25	Stratford, per A. L. Argo.....	10 00
Woodville, per J. C. Gilchrist ..	170 00	Guelph, Chalmers' church, per D. McIntosh	126 67
Baltimore, per Rev. W. A. McKay, M.A.....	43 00	Caledonia, Argyle street, per Rev. James Black	12 00
Whitby, per D. Ormston, Esq.	50 00	Allan Settlement, per Rev. Jas. Black	10 00
Friend, Latona, per Rev. A. McDiarmid	20 00	Owen Sound, per Prof. Gregg,	15 00

RECEIVED BY MR. WARDEN KING, MONTREAL,

PER WM. GREGG.

ORDINARY REVENUE.		FRENCH EVANGELIZATION.	
Brockville Congregation	\$22 00	Brockville Congregation	12 00
West Winchester do.	15 00	Prescott do.	10 00
Prescott do.	21 00	Member of Mr. Gauld's Congregation, Nova Scotia	4 00
Chateauguay Basin do.	6 00	Petite Cote Mission Sabbath S. Montreal.....	27 40
LIBRARY FUND.		BUILDING FUND.	
Found Money (advertised and unclaimed	5 00	Thomas Grant, Laguerre	10 00

RECEIPTS FOR RECORD UP TO 22ND MAY, 1875.

J. R. Erin, W. E. R. Norwood, J. S., G. L., Toronto, W. L., Taunton, R. McK., Cloverhill, \$6; R. J. H. Toronto, \$2-50; Rev. J. McK., Richmond, M. G., Toronto \$1-50; J. M. Esq., Upton, J. W., Waustead, \$2-25; W. L., Hornby, \$1-50; Mrs. C., Toronto, A. C., Alton, \$2; W. G. H., Drumbo, \$4-75; A. McP., Duggannon, \$12-50; R. G. McK., Craigvale, \$2-50; J. D. Tiverton, \$5-00; D. B., S.W., Kildonan, Rev. J. H. St. Sylvester, \$4-00; Rev. A. G. F. Kinloss, \$8-50; W. W. Ottawa, \$1-75; Rev. P. N. Elder's Mills, D. McK., Kleinburgh, Rev. J. D., Richmond Hill, J. G., Granton, \$3-40; W. C., Milton, \$10-00; N. A. Esq., M. D., Toronto, \$2-00; Rev. J. E., Mount Pleasant, F. A., Staffordville, \$2; Rev. W. C. W., Lotus, \$6; D. T., Woodbridge, \$2-25; J. S. F., Glenwilliams, \$6-25; J. H. S., Toronto, J. C., J. H., Roseneath, G. G., Villiers, \$5; J. J., Waldemar, N. B., W. McL., Kenyon, A. K., Roseneath, \$1-75; G. S., Tecumseth, \$1; Rev. G. McK., Saint Anicet, \$5; Mrs. E. McK., D. C., Eagle, Mrs. McB., D. McG., S. A., Rodney, G. R., Mussellburgh, Rev. D. D. McL., Luther, \$10; A. G., Quebec, \$1-50; J. N., J. R., Nicolston, D. C., Harrington, Quebec, \$2-25; Rev. A. McC., \$12-50; Rev. W. W., Chatham, \$6-25; Rev. D. J. McL., Clarksburgh, \$3-35; R. W., Erin, Rev. A. McL., Honthhead, \$6; Mrs. N., Camden East, J. W., Newburgh, J. W., Bellrock, J. B., J. G., J. McN., N. C., H. M., Beaverton, G. S., Guelph, \$10; J. W., J. S., Winfield, R. C., Wingham, J. R., Galt, C. F. S., Peveril, J. M. I., Nis-souri, T. McC., Giltord, Mrs. J. G. S., Napier, \$1-25; J. Y., Peterboro, A. A., Saugeen, J. B., Greensville, K. M., R. C., D. G., Glenarm, J. F. W., Oshawa, \$1-75; J. M., Durham, \$5; Hon. J. McL., \$1-50; J. S. P., \$1-50; J. L., Toronto, \$2; H. H., Cobourg, J. S., Baglan, J. A., Eden Mills.