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THE
HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 2.

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Vol. XIII.

DIVINE CHASTISEMENT.

"Blessed is the man whom Thou chastenest, O Lord, and teachest Him out of Thy law."
Ps. XCIV. 12.

Could I have thought such grief as mine,
O'erwhelming sorrows, doubts and fears,
Could e'er with beams of gladness shine,
Or sweetness ming'le with my tears?

I knew that God, when He afflicts,
Is ever near to heal and bless;
But I have found my heavy grief
The channel of His tenderness.

My Father, God, in sorrow's hour,
From vain desires has turned my heart,
And by His Spirit has revealed
The joy His presence can impart.

He has disclosed my secret sins,
My hidden idols brought to light,
And made me hate the guilty things,
Which hid my Saviour from my sight.

Jesus Himself has then drawn near,
And brought sweet comfort from above;
Henceforth I count each trial dear—
The pledge and token of His love.

DR. MALAN.

WEEK OF PRAYER.

In every Christian country, union prayer meetings were held during the first week of the year. This is as it should be. We should take advantage of the advent of the year to solemnly re-dedicate ourselves to God, humbly confess our unworthiness and sins, and gratefully recognise the Divine goodness. It is, therefore, a delightful thought, that, confined by neither denominational lines, nor limited by national boundaries, the spirit of prayer has called together believers in all parts of Christendom, to make supplication to the only living and true God.

In our own land, from all that we can learn, the week of prayer was very generally observed,—the recent Conference of the Alliance, held in New York, no doubt giving an impulse to a duty that may have been but very

partially fulfilled before. Whatever may be the full extent of the practical results of this season of united prayer, it must certainly gladden the hearts and refresh the spirit of God's people, to witness such a public manifestation of Christian unity, an exhibition that presents to the world a oneness of faith, at once *overtopping* and *underlying* all differences in denominational opinion, and which should inspire us with a readier trust in the extension of Christ's kingdom. Christians throughout the world have thus given formal and public expression to the need and efficacy of prayer, and surely, as the need of the human heart is constant, and the efficacy of prayer unchanged, we ought not to allow ourselves, in retiring from this delightful season, either to forget the hourly pressure of the one, nor fail to shew our intelligent appreciation of the other. It is to be feared that many, though taught the *propriety* of prayer, may lack intelligence, in order to the profitable enjoyment of that duty.

That we may pray aright we must entertain correct conceptions of the character of Him to whom we pray. "He that cometh unto God must believe that God is,"—not merely that there is a God, nor that the Being we worship possesses the character our wayward fancies may assign Him. This the pagan does when he attributes human passions to his divinity, and subjects him equally with the worshipper to the influences of ever-changing circumstances. We must believe that *God is as the Bible reveals Him,—just and righteous, certainly; but kind and merciful in dealing with His creatures.* Let us not come burdened with the dread of slavish fear, trembling lest God, anxious to punish, should smite; but with the confidence of children, humbled beneath the thought of our own unworthiness, and yet inspired by the assurance of a loving Father's readiness to forgive. Even without the Bible man could not rid himself of the thought of God; but that thought would receive its complexion from man's ignorance of the Divine character. Christ came to reveal God as a Father grieved at the waywardness of his prodigal children, but yearning in tender solicitude for their return to a consciousness of his love. True prayer recognises the Divine Being in this relationship, and consequently the burdened heart can come to the mercy-seat confident of relief. God is the hearer of prayer. Of this we must feel assured, while we lay our petitions before him. Infidelity may sneer at the Christian on his knees; and the sceptic, wise in his own conceits, may raise theoretical difficulties, but an appeal to a believer's experience, or an examination of the history of the Church, proves beyond the possibility of doubt, that the God whom we worship, and whom the Holy Spirit has taught us in the language of adoption to address as our Father, does hear the prayer of a trusting heart. Not occasionally, at stated periods, are our petitions received. God has not appointed certain set hours specially devoted to an audience with his creatures, so that unless we come at such times we find no access to the Divine presence. This world is not the enlargement of the sad picture of which the pool of Bethesda is the centre. True, in the multitude "of impotent folk," burdened with their own weakness, helpless in their spiritual paralysis, each one with his peculiar ailment, this world presents a spectacle intensely interesting on account of its wretchedness; but the afflicted are not told that the efficacy of healing mercy is periodical, and that unless they watch their opportunity, and apply for remedy at those stated periods, they must be like the "impotent man" in helpless affliction. Such an arrangement would subject the Divine Being to the suspicion of despotism, impotence or indifference,—*despotism*, inasmuch as His mercy is moved only when His own absolute will may determine,—*impotence*, seeing that the efficacy of that mercy is limited, and

cannot embrace *all* the afflicted, but must necessarily confine its remedial efforts to a few,—*indifference*, because if He is able to heal *all*, and yet willfully limits that ability, and confines its exertions to certain fixed dates. God would thus appear careless of the case of many who could not avail themselves of the opportunities these established periods afforded. During the intervals of healing many would succumb to the fatal power of their malady, and yet have evinced as great an anxiety for restoration as those had who received the blessing of healing, and thus we should find the penitent lifting his voice in vain, and calling on God for naught! But that the above is not the arrangement Divine mercy has made is abundantly evident from the teaching of Scripture and the experience of penitents. At all times, and under all circumstances, we are welcome to the Throne of Grace. Whenever we feel the pressure of need, we are bidden come with no faltering faith, no trembling doubt, but with boldness to the Father.

A careful observation of the religious practices of many Christians leads us to fear, that while they do not believe that their coming to God in prayer is confined to stated periods, they act as if this were true. Too often, while they are regular in their attendance on the means of grace in the public assemblies of the sanctuary, they neglect those seasons specially set apart for social prayer, and the privileges of the closet are almost ignored. While they apparently sympathise with public devotion, their homes have no family altar, and private, personal communion with God is rarely sought.

Unless we carry with us the consciousness that God is always willing to hear prayer, we cannot obey the apostolic admonition,—“pray without ceasing.” Nor will we cultivate the feeling that God is constantly ready to hear, unless we also believe in His unlimited ability to answer prayer. It would be worse than vain to place our petitions before the Throne of Grace if we were assured, that though the Divine Being is willing to hear, He yet lacks the power to answer. Let the heart, burdened with its need, be invited to bring that burden to God, and find, that though there is an unhesitating readiness on His part to stretch forth the hand to unloose the burden, yet the hand is too feeble to carry out the purpose of the will, would not the petitioner feel the treatment tantalising? If parched with thirst, the pilgrim is directed to a fountain, and, guided thither, finds a *mirage* instead, may he not well complain of studied cruelty?

But no such disappointment meets the soul that comes to God in earnest prayer. The invitation—“Ho! ye that thirst, come ye to the waters;” is based on the well-known fact that there are waters to which we are urged to come, and from which no one needs carry back an unquenched thirst. The omnipotence of Jehovah sustains his will. What He wills He is able to perform: and whatever we ask, that is agreeable to His will, He is able to grant.

If this were not true there would be a region in which the Divine will is impotent; for we might feel the necessity for blessings that it required omnipotence to secure, and although there might be a readiness on the part of God to grant us these, yet if He lacked the power needful to procure them, our prayers would be but the cry of anguish, appealing to hopeless weakness. Moreover, while we were left to repeat our unavailing cry, or give up in despair, would not the consciousness of impotence prove a constant torture to Him who heard, but could not help us? We need the *merciful power* and the *powerful mercy*. Nothing but omnipotence can uphold a human soul, and satisfy its legitimate requirements. That God is all powerful we need not stay to illustrate. The very fact that He justly claims the worship and service of immortal beings—beings with such varied necessities, such constant feebleness, and such deep yearnings for the infinite,

plainly implies Divine omnipotence. He to whom we pray is not only willing to hear and able to help, but He *does* help us. To suppose that God has both the will and the power to grant us our petitions, and that He declines to do so, is a direct contradiction. He *does* hear prayer. It is at this point the sceptic meets the Christian; and at this point the latter should appeal to his own experience, and instead of discussing the subject theoretically, let him look at it practically. Has God answered our prayers in the past? No Christian can fail to give to this question an affirmative reply.

The Divine promise never loses its faithfulness. While we agree that our petitions have *generally* been granted, we are sometimes inclined to think that there have been occasions when our prayers called back no response—at least not the response we anticipated. This is quite likely; but is it a reason why we should withdraw our faith from the hearer of prayer? If at times He has not given us what we desired, are we to cease asking?

Every Christian is aware, that without the enlightening influence of the Holy Ghost, we know not what to pray for as we ought. That the Spirit alone can help our infirmities in this matter, and that it is only when guided by Him that we pray intelligently. But we sometimes attempt prayer without the aid of the Spirit, and on such occasions we never *pray aright*; for if divine influence is essential to true prayer, we cannot ask for things agreeable to God's will, unless we are subject to the Spirit's guidance. It is when we engage in this duty, trusting to our own wisdom to direct us; or, when through spiritual negligence we have no assurance that our thoughts are prompted by the Spirit, we offer petitions not in accord with God's will, and which, consequently, cannot be granted. Let us be guarded against the mistaken notion, that what we ask must *always* be given us. God is a sovereign, and as such, it is His prerogative to grant or to refuse, according to His pleasure; and as He always pleases to grant what will at once glorify Himself and bless us, He never declines the request that embraces these conditions. But seeing that we are, in large measure, ignorant of our need, we often ask for those things that, if given, would neither glorify the Giver nor bless the petitioner; and, consequently, the prayers we suppose unanswered, are not prayers in the *Scripture sense*, and ought not to be granted. If God must, as a matter of course, send us whatever we requested, then He stands in a different relation to us from that which the Bible teaches. He would no longer be sovereign, doing according to the good pleasure of His will; but our servant, under obligation to us to do whatsoever we require. Let us remember He is our Father, who knows us better than we know ourselves; and who, tenderly taking note of our minutest care, will surely withhold no good from them that repose their confidence in Him. Let us not forget how dependent our spiritual life is on the Holy Spirit. The Church needs a baptism from on high. We may possess the means of grace; may listen to the voice of a stated ministry; may have all the outward appliances to ensure success, but if the influence of the Spirit be not felt, all these are fruitless. The coldness of formalism takes possession of the heart, and soon all desire for spiritual life perishes, and we rest satisfied with a name to live while we are dead. If we would have the Word of God come to us with power, let us frequent the Throne of Grace with pleadings—earnest, faithful, specific and persevering. Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth."

RELIGIOUS REVIVAL IN ENGLAND AND SCOTLAND.

For some months past a work of revival has been going on in Britain, chiefly in Newcastle-upon-Tyne and the neighbourhood, and in Edinburgh. The movement, which the most judicious ministers acknowledge to be a genuine revival of religion, has been sustained chiefly through the labours of Messrs. Moody and Sankey, the former of Chicago, where he has been known for several years in connexion with the Young Men's Christian Association, and the latter (Mr. Sankey) of Pennsylvania, whose singing of hymns setting forth the salvation of Jesus, and the great truths of the gospel, has contributed in no small degree, to the happy results. These two brethren sailed last summer for England, at the earnest request of some Christian friends in that country. Newcastle-upon-Tyne was their first field of labour, where, in a short time, an unusual interest in divine things was manifested. The Spirit of God evidently worked with them, and many who had been living in carelessness before were brought to the Saviour. An extract from a communication of the Rev. D. Lowe, of the English Presbyterian Church, which appears in the last number of the *Messenger and Missionary Record*, will give our readers some idea of the nature and extent of the work at Newcastle:

"Many precious souls—we can hardly trust ourselves to say how many—of various sects and positions in society have hopefully passed from darkness to light under our own eye. And if Weardale and Teesdale be included with Tyneside, we have no hesitation in saying that genuine conversions are to be numbered not by hundreds but by thousands. Many moreover, who, so far as themselves and others who knew them intimately could judge, were in possession of real spiritual life before this stream of special blessing began to flow, have risen to a much clearer view of their permanent safety in Christ than they ever previously enjoyed, and have in consequence become happier, more zealous of good works, and more useful. Several Christian workers, too, ministers and ordinary members of the Churches, who were free in the Spirit of their mind as individual believers, have lately enjoyed a freedom to work for the Lord and a delight in it of which they knew but little three months ago, and which leads them into enterprises for the highest welfare of their fellow-men of their own or other Churches, or it may be of no Church at all, from which they would have previously shrunk, and that too with a conscience tolerably easy. The latent talent of the various Churches is being developed more and more fully day by day for the good of many within and beyond their walls, young and old. Regular Church-members know each other better and love each other more. Home mission work is prosecuted with increasing zeal and success. At this moment an unusual interest has been awakened in the spiritual welfare of the young, and many days will not elapse now, if the Lord will, before a special and united effort will be made for their conversion on a large scale. Several Churches have received large accessions to their membership. None we believe has failed to benefit in this way. Audiences are larger and more earnest both on the Lord's day and on week-days."

Mr. Lowe bears the fullest testimony to the character of the work itself, the spiritual means employed, and the Christian humility and worth of the agents.

After labouring for some considerable time in Newcastle and neighbourhood, they came in the early part of winter to Edinburgh. There, as in Newcastle, the happiest results flowed from the labours of these devoted men. From private letters which we have read, as well as from the public papers, we learn that the movement was of the most extensive character,

extending to all denominations and all classes in the community. For evening meetings and for noon-day prayer-meetings the largest churches and halls in Edinburgh were thrown open, and even the largest were found too small to hold the crowds that sought admission. Ministers of all evangelical denominations countenanced the work and co-operated with the American brethren. Dr. Duff, Dr. Bonar, Professors Smeaton and Blaikie and Mr. Arnot, of the Free Church, Dr. McDonald and Dr. Robertson of the Established Church, Dr. Andrew Thomson, one of the most eloquent and earnest of the ministers of the United Presbyterian Church, Mr. Cullen, of the Independent Church, and many other ministers of the various evangelical denominations, with the Earl of Cavan and other devoted laymen, are found from day to day countenancing and helping forward the good work, and rejoicing together in the triumphs of the gospel. There seems to be but little excitement in connection with this movement; it proceeds quietly but powerfully. Simple gospel addresses, with earnest, fervent prayer, are the chief means employed. In the course of a long letter from the Rev. Dr. A. Thomson, of Broughton Street Church, he says:

"I was much struck by the variety among the inquirers. There were present from the old man of seventy-five to the youth of eleven, soldiers from the Castle, students from the University, the backsliding, the intemperate, the sceptical, the rich and the poor, the educated and the uneducated; and in how many instances were the wounded healed and the burdened released!

"It may be encouraging to Christian parents and teachers to be told that very much of this marvellous blessing, when once begun in a house, has spread through the whole family, and those who already had the knowledge of divine truth in their minds by early Christian education, formed by far the largest proportion of the converts. The seed was there sleeping in the soil, which the influence from above quickened into life.

"There was a considerable number of sceptics among the inquirers, but their speculative doubts and difficulties very soon became of no account when they came to have a proper view of their sins. Some have already come to tell me of their renunciation of unbelief, and their discipleship to Christ. One has publicly announced that he can no longer live in the ice-house of cold negations, and has asked Mr. Moody to publish the address which brought light to his heart, and to circulate it far and wide over the land.

"I witnessed no excesses in the inquiry rooms, but there was often deep and melting solemnity, sometimes the sob of sorrow, and the whispered prayer of contrition or gratitude. There must, however, occur at times imprudent things and excesses in connection with even the best works that have imperfect though good men employed about them. But cold criticism that is in search of faults, or ultra-prudence that attempts nothing from fear of making mistakes, is not the temper in which to regard such events. I would not dare to take either of these positions, "lest haply I should be found to be fighting against God."

"I have already expressed my high appreciation of Mr. Moody's manner of addressing. If some think that it wants the polished elegance of certain of our home orators, it has qualities that are far more valuable; and even were it otherwise the great thing is to have the gospel of the grace of God clearly and earnestly preached to the multitudes who are crowding every night to listen to him. When the year of jubilee came in ancient times among the Jews, I suspect the weary bond-slave or the poor debtor cared little whether it was proclaimed to him with silver trumpets or with rams' horns, if he could only be assured that he was free.

In a later paper we find a letter from Dr. Horatio Bonar, whose name will carry weight throughout the Christian world. He bears the most ample testimony to the extent and depth of the movement, as well as scriptural means used by Messrs. Moody and Sankey, stating that, in the revival which took place in Scotland rather more than 30 years ago, he had seen more of what was extreme, both in statement and proceeding, than he had done in the present movement. As to actual results, he says the time has not come to give an opinion. Yet, even now, these are such as would surprise many.

It would be a happy thing if, in Canada, a movement of such a character should be witnessed.

Missionary Intelligence.

CHINA.—LETTER FROM REV. G. L. MACKAY.

FORMOSA, TAMSUI, OCT., 23rd, 1873.

REV. WM. MCLAREN—*My Dear Bro.*:—I have just returned from a journey of fifteen days inland, during which time I travelled nearly 200 miles, and preached the gospel in many villages. I spent several days at the stations up this river, and found the cause prospering. Go-ko-khin (the first chapel opened) stands at the base of the hills, and the terminus of a long valley which lies between them, and is no more than five minutes walk from the southern branch of the Tamsui river. From this point one of the richest plains in northern Formosa extends many miles in an easterly direction, and is fertilized by the annual overflow of the other two branches of the river which run through it. The second crop of rice is now ready for the sickle, and is equal to the best I have seen in Formosa. It also produces the indigo plant in great abundance. Equidistant from Go-ko-khin and the middle branch of the river, is a large market village, called Chin-nih. The other chapel stands there. You remember last spring I expected to find an open door at this place, but did not know what arrangement could be made about a place of worship. However, in June all obstacles were removed by a merchant giving a free house until the close of this year, and that, too, with considerable inconvenience to himself and family. About the coming year I have no fear, for the Lord will provide. The attendance has been large since the opening of the Chapel. Last Sabbath it was quite filled, and more than usual interest manifested during the services. The helper is a young man of this place—one of the number I baptized in February. He is a man of good ability, and it is remarkable how familiar he is with the Scriptures. He meets with those who can attend every morning and evening, and preaches twice on Sabbath. At Go-ko-khin, from ten to fifteen old women attend every Lord's day, and, according to custom, sit behind a partition so as to be unobserved by the men. They also meet every Wednesday for prayer and instruction. One of them sixty years of age (with little bandaged feet), is exceedingly zealous and devoted. With staff in hand, and little grand-child by her side, she goes throughout the neighbourhood, bidding those of her own sex to come and hear the "Glad tidings of salvation." She tells them her son was cruel, wicked, and in the habit of beating herself and his wife, but now he prays to the true God, and they never enjoyed such times of peace.

All the inhabitants of this region are Chinese, and I feel truly thankful to the Lord of the harvest for this beginning in their midst, as I have

never changed my views regarding the empire of China. If the aborigines who speak the Chinese language are more willing to receive the truth, we should by all means put forth every effort to teach them the *only* way of salvation. In this way a good foundation can be laid for future labour; at the same time we should never lose sight of the great work which is awaiting the Christian world, viz.: the evangelization of China, of which this is an exceedingly important part. It is true, the gospel will give the aborigines a position which without they could not maintain; still they are the receding, and the Chinese the advancing race. The policy of the latter respecting Formosa, is all absorbing. Hundreds come yearly from the main land; how important to meet idolaters with the offer of salvation, and Christians with the right hand of fellowship.

Northern Formosa is closely connected with the main land, and any influence brought to bear on the one, will be more or less felt in the other. Two instances which show this have already passed under my notice. A young man came to Tamsui from Chin-chew, and is bearing testimony to the truth. He tells the people how, around his home, men and women have turned "from idols to serve the living and true God." The other is the young man who felt unworthy to commemorate the dying love of Jesus last February in this place. He crossed the channel to see his parents, and while there his father died, and through his influence many idolatrous ceremonies were omitted at the funeral. Before leaving, he induced his mother to travel to the city to hear the gospel, and she returned greatly delighted. He came back mourning his father's death, still rejoicing in the hope of eternal life beyond this world of trials. With tears in his eyes, he asked me if his father was lost. I told him there is *no hope* for those who die out of Jesus. He replied, "I wish I had had knowledge of the way of life sooner." What of the millions who will meet us at the coming of our Lord, and remind us of our negligence? There are many here who pray daily for the Lord to send forth more laborers. Brethren in Canada and other Christian lands cannot hear their voices; nevertheless the cry is, "Come over and help us." Help us spread the name of Jesus far and wide, help us plant the Church of Jesus in this heathen isle; help us to save souls from the blackness of darkness forever.

Remember me kindly to Mrs. McLaren and family, to those associated with you in Knox College, and to those who are preparing to go forth to win souls for Jesus, and to all who love His ever blessed name.

I am ever yours sincerely,

G. L. MACKAY.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—The following address, presented to the Rev. W. Anderson by natives of Sierra Leone, Cape Coast, and other places, now residing at Old Calabar, is most encouraging, and shows the extensive influence which the Mission at Duke Town exerts:

REV. WILLIAM ANDERSON,—SIR,—We, the undersigned, natives of Sierra Leone, Cape Coast, and elsewhere, now residing in Old Calabar, desire with the feelings of the greatest interest to address these few lines to you for the success achieved by your ministrations in this town. When taking a retrospective view and comparing past days with the present, especially the Sabbaths of the present with those of the past, we cannot but exclaim with the Scripture, that truly 'unto Him all knees shall bow, and every tongue shall tell,' etc.

Yes, sir; God has blessed your labor in a degree, the extent of which you are little aware. We in the town have seen, and testify, how in former days one could hardly know the Sabbath from any other day in the week; for nearly at every turn of the streets you saw drums beating, songs singing, dancing going on, market keeping, etc. But now how great is the change! A stop has been put to all these things, through your unwearied efforts in representing matters to the king and chiefs, and showing them how it is against God's law for all those things to be done on the Sabbath-day. More also, there is now a surprising fondness in the whole town, among male and female, to attend divine service on Sunday; and as we see them marching up the hill in single file, and sending their servants to hurry up others that were not ready in time, we cannot but wonder with open mouths, and say, 'What hath God wrought?' and as we go to the service, we are also greatly surprised to see that the once neglected church of Duke Town, and the unoccupied seats (together with the schoolroom) can hardly be sufficient to contain all that go to the worship of the Lord.

Permit us then, sir, to offer our hearty congratulations to you for the zeal and untiring exertions among these people, for whose well-being you have already spent twenty-four years of missionary labor, towards the advancement of Christ's gospel and the glory of God's kingdom, and also for the success of the mission of which you are a member. We also hope that these people who now go to church may not only be attendants, but by your preaching and teaching be soon converted to true followers of Christ. And may God grant you health and strength, not only to labor in Duke Town, but to be a blessing to all the inhabitants of Calabar. This is the prayer of Your obt. servants, THEO. D. CAMPELLE, DANL. T. JOSIAH, SAML. FULLER, R. E. OSBORN, H. GOLDFINCH, W. A. VENDEYREY, W. B. COKER, J. B. CHAMBER.

CAFFRARIA.—The Rev. J. Selater, in the last number of the *United Presbyterian Missionary Record*, gives an account of the mission work—especially in regard to the schools—at his station. He gives the following particulars with reference to the classes for candidates for communion:—*“Candidates' Class.*—The candidates, before being admitted into full communion, must satisfy the session in regard to their life and doctrine; and in order to this, they are nearly always kept on trial for at least twelve months. We have sometimes detained them for even three or four years when there seemed to be cause for so prolonged a novitiate. Our eight classes, comprising 150 on the roll, have been held on days most suitable for my visiting them in rotation, and during my absence they have been superintended and taught by the elders of the respective districts. They are of all ages, even from threescore years and ten to the bloom of life, but the most are of middle age. Let me here state, that *in no instance has a heathen come to us; we have always and ever gone to them*, living amongst them, sharing their hospitality, lending an ear to the concerns of their daily life, bringing to bear on them our utmost resources in preaching the gospel all the while, as far as possible seeking personal contact, believing this the best vantage ground for leading them to Christ. Ignorance, prejudice and indifference, that would have stood proof to the end against a solitary address or a flying visit, were at last fain to yield to daily exhibition of truth, in which the sinner was driven from one refuge of lies to another, till he was finally shut up to salvation in Christ. Had we remained at home, I do verily believe nothing would have been done at all. In this work of going out and seeking to reclaim the heathen, the nobler spirits in the Church took part, William Njikelana, chief of the Lutuli, and his brother Aaron Maliwe, and two or three others, still notably following me wherever I lead.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

While the Presbyterian Church of Ireland is nobly pressing on in the conflict at the front, and is occupying various important points in the heathen field, a specially important part of its work is in the home field. An appeal appears in the *Missionary Herald* of last month, from Rev. Dr. Macloskie who has devoted himself specially to the advancement of Colportages. We give some extracts :

"With Protestants and Roman Catholics alike, the colporteur finds his books an "open sesame" to gain an entrance to places from which otherwise he should be excluded. A colporteur visited the house of two Protestant ladies, sisters ; he saw only one of them, who bought a book from him. Next month he returned, and found the other sister in mourning, who informed him that his book had been blessed to its purchaser and that she had since gone to be with Jesus. A Colporteur found his way to a Protestant lady, who thought that if she said her prayers and went to church and paid her debts, her soul should be safe. He had an opportunity of explaining to her that salvation is to be found only by trusting in Christ. Had it not been for the books, he could not have got into conversation with her. A colporteur, who has been working in a Roman Catholic district, was asked, "How would you get on if you had no books?" "The people would not let me into their houses," was the reply.

"In an essay written by one of our colporteurs, which has just come to hand, we find this remarkable statement—"This last year I have sold 84 Douay Testaments to Roman Catholics ; and what is the result ? They are now acting the part of the Samaritan woman by recommending the good news to their neighbors, and telling them what a treasure they have found. I called on a woman not long since, who upon a previous visit, had purchased a Testament. When I was leaving she said, "Call in that house over in the bog ; I think they want a Testament." An individual, to whom I had sold a Testament, called to me at the top of his voice as I was passing on a post car, "J. B. wants a Testament, good man." This occurred in Ulster, in a district where bitter party spirit reigned a few years ago.

NEED OF EFFORT.

"We appeal to ministers, elders, and Sabbath-school teachers to take up this cause through all parts of the country. Local efforts must be spontaneously made if much is to be done, for it is very little that those of us who are prominently identified with the cause can effect. What is needed is a conviction in the consciences of our people, and especially of office-bearers in the Church, that this is a genuine cause of Christ, and a resolve, without pushing or urging from without, that they will take up and promote the cause in their respective districts. No time is to be lost about this matter. We are aware that the noble Orphan Society is now largely occupying the attention of our people in these cold days ; but here is another cause which Christ Himself is commending to them. If Sessions will take cognizance of the subject of colportage, and make arrangements to have their congregations canvassed in its behalf, we venture to say that the result will justify the step, and that they will find themselves in the right place when at the head of a great missionary enterprise. We know a case of an elder in the country who offered £1 per week for a colporteur to spend three months amongst the Roman Catholics of his neighborhood, and the colporteur's labors have been remarkably blessed.

"And wherefore should our people not bring or send their contributions towards this good cause ? Derry is showing the Church an excellent example

in this way, as the people of various denominations are in that city uniting to increase their contributions; and the system of raising money by envelopes is being largely adopted with satisfactory results. If Belfast and Dublin follow the example set by the Maiden City, we shall have made a good start for the New Year."

G. MACLOSIE.

General Religious Intelligence.

IMPENDING FAMINE IN BENGAL.—Missionaries in Bengal have for some time been writing of an impending famine, which threatens to overtake that Province, in consequence of the want of rain. Rice is already at almost famine prices. The Government has been preparing to give assistance to the natives.

IRISH PRESBYTERIAN CHURCH.—The work of the Sustentation Fund is being vigorously prosecuted. There are hopes that the desired amount of £30,000 will be reached before the Assembly.

DISRUPTION AT NEUFCHÂTEL.—A disruption has recently taken place at Neufchâtel, in consequence of measures, the tendency of which was to turn the Church into a purely civil and political society. A majority of the people having approved of the measures, the evangelical portion of the Church resolved to go out and form a Free Church. On the 23rd September, 406 delegates met to consider the position of things, and all present, two excepted, voted for disruption. The Church is now organized, and three-fourths of the Ministers have joined it, with all the Professors of Divinity, all the Probationers, and all the Students. Their position is attracting much interest.

PROTESTANTISM IN ROME.—Protestants have now more than forty places of worship in Rome. A Scripture-Readers' Association has been formed for reading the Bible from house to house.

PRESBYTERIAN CHURCH IN THE STATES.—The Assembly's Committee has met with but very partial success in obtaining the amount necessary for the appropriations to the Students at the Theological Seminaries. The distribution on 1st March is to be *pro rata*.

MISSIONS OF (DUTCH) REFORMED CHURCH.—The Missions of the Reformed Church are chiefly in India, China, and Japan. During 1872, 50 were added to their membership in China, 66 in India, and 26 in Japan, where they have a Church of 32 members, and four schools with 100 pupils. Their missionary income for last year was \$83,948 61, and the debt has been removed.

DEATH OF DR. LIVINGSTONE.—Intelligence has reached England of the death of Dr. Livingstone, in the interior of Africa. It is feared that this time the intelligence of the death of the great explorer is really true.

Home Ecclesiastical Intelligence.

CALLS, &c.

Rev. A. McDiarmid, we understand, accepts a call to *Latona*; Rev. John Anderson, recently from Scotland, has been called by the Congregations of *Wick and Greenbank*;—we understand he declines the call; Rev. A. F. McQueen has been called by the Congregation of *Huron*, stipend \$700

with 50 acres of glebe; Rev. J. G. Robb, of Ireland, has been called by the Congregation of *Cooke's Church, Toronto*.

Rev. A. McDiarmid declines the call to *Centre Bruce and Pine River*; Rev. A. Urquhart has declined the call to *North Bruce*; Rev. C. Cameron has declined the call to *Beaverton*.

Rev. A. C. Gillies has been inducted as Pastor of the Congregation at *Sherbrooke, N. S.*, stipend \$800, having declined a call to *Moncton, N. S.*; Rev. Dr. Waters has been inducted as Pastor of *St David's Church, St. John, N. B.*; Rev. A. B. Simpson has been installed as Pastor of *Chestnut St. Church, Louisville, Ky.*; Rev. Arch. Stevenson has been ordained as Pastor of *Knox Church, St. Vincent*. His post-office is *Blan yre*.

MOUNT FOREST.—The Congregation of Mount Forest have now taken possession of the basement of their new church. The building when completed will be commodious, substantial and handsome.

OPENING OF KNOX CHURCH, OTTAWA.

The new Church erected by the Congregation of Knox Church, Ottawa, in the City Hall Square, was opened for public worship on the 18th ultimo. It is one of the most commodious and beautiful of the numerous Churches recently erected in the capital of the Dominion. It is surpassed, indeed, in these respects, by very few in any part of Canada. It occupies a fine commanding central position in the heart of the city. It is seated for one thousand one hundred persons, and has cost about \$50,000. The plan was furnished by H. Lungle, Architect, Toronto.

The opening services were conducted by Rev. Thos. Wardrope, Guelph, and Rev. Professor MacLaren, of Knox College, Toronto, the former pastors of the Congregation, and by Rev. Principal McVicar, of Montreal College. The Church was crowded morning, afternoon and evening by large and deeply attentive audiences. On Monday evening a most successful soiree was held in the spacious basement, which was crowded to its utmost capacity. All the arrangements seemed perfect, and the meeting was, in every respect, a decided success.

The old Church, on Daly Street, in which the Congregation formerly worshipped, has been retained, and it is understood that a Congregation will be immediately organized to occupy it. When this is done, there will be three Congregations of the Canada Presbyterian Church in the capital. It is evident that our Church is keeping pace with the rapid growth of the population in Ottawa.

It is in the new Church just opened that the General Assembly meets in June next. We venture to think it will find itself in comfortable quarters.

FORT ERIE.—The new Canada Presbyterian Church, at the Mission Station, Fort Erie, was opened for worship on the 28th December. Services were happily conducted by the Rev. Dr. Chester, of Buffalo, morning and afternoon, and by the Rev. Mr. Campbell, of the Wesleyan Methodist Church, Ridgeway, in the evening. Several of our own ministers had excused themselves before the services of the above gentlemen were sought. At the seiree the following evening, able addresses were delivered to a crowded audience. The entire cost of church and furnishings was, with lot (\$170 00), fence, and shed for conveyances, over \$1,900; debt unprovided for, \$200, which it is hoped, under the guidance of Providence, will be wiped off in a few days.

ERSKINE CHURCH MISSIONARY MEETING.—On Wednesday evening last the annual Missionary meeting was held in the school room, Rev. J. M. Gibson in the chair. After devotional exercises and some routine business, the Secretary presented the Annual Report, which embraced many items of interest relating to city mission work, but chiefly the "Home" and "Foreign" Schemes of the Canada Presbyterian Church, which have in years gone by been liberally supported by Erskine Church. The adoption of this excellent report was moved by Mr. D. Ross Kerr, with a most effective practical speech, followed by Dr. Dawson, Principal of McGill University, who seconded it, in the absence of Rev. Dr. Taylor, who could not be present. The election of office-bearers resulted in replacing Mr. John Watson, Vice-President (who declined re-election), by Mr. Warden King, the others being the same as last year. Mr. David Yuile, Treasurer, and Mr. Thomas Mackay, Secretary. Six retiring members of committee were replaced by vote of the meeting, when the second resolution was moved by the Treasurer, seconded by Mr. William Drysdale. (This congregation has, during the past year, raised over \$12,000 for the Montreal Presbyterian College and other objects not referred to in this vote). That the special donations and subscriptions be supplemented so as to make the sum of \$1,300 to the Home; \$1,000 to the Foreign Mission Funds; 400 to the Presbyterian College of Montreal; \$300 to the Sabbath School Association; \$150 to the St. Joseph Street Church debt; \$120 to City Mission work; \$150 to French Evangelization; and \$50 to Winnipeg (Manitoba) Female College. 3rd. Resolution was moved by Mr. C. Ameron, seconded by Mr. John Watson, and supported by Mr. Hamilton, the congregation's City Missionary, and is as follows: "That while we feel the growing claims of the Home and Foreign Missions of our Church, we yet recognize the urgent necessity there is for increased effort in our own city on behalf of our Roman Catholic brethren." All these resolutions were well supported by the various speakers and carried by acclamation. A little before 10 o'clock this interesting and important meeting was brought to a close by singing the four closing verses of the 20th psalm and the benediction. A service of the Sabbath School was held in the same place last evening, and was in every respect a great success. The Juvenile Missionary Society had collected \$520 during the year, which was voted to support various schemes in which the young people took a lively interest.

METIS.—A meeting was held in the Manse for Thanksgiving, on the morning of January 1st. The attendance was large. After a short address with reference to the occasion, the pastor presented rewards to the young people for proficiency in a special Scripture lesson. A Thanksgiving collection was next taken up in aid of the Funds for the Widows and Orphans and Aged and Infirm Ministers. After the devotional meeting, all present met in another part of the Manse, which was abundantly adorned for the occasion, with flags, inscriptions, pictures, and photographs. About 400 different objects in all were exhibited. The visitors were served with refreshments. The sale of a few things remaining from a Bazaar followed. After singing the National Anthem, the meeting came to a close.

KNOX CHURCH MONTREAL.—At a Social Meeting of this congregation, on the 20th ult., a sum of more than \$7000 was subscribed, which makes full provision for the balance of a debt of \$12,000, which a few years ago rested on this Church. Fourteen young men subscribed \$1400.

ASSEMBLY FUND.—Congregations that have not yet sent their contributions for the Assembly Fund are requested to do so without delay.

"THE RECORD."—SPECIAL NOTICE.

The reduction in the price of THE RECORD has been so far successful, the circulation having advanced several thousands. Still more might be done in the way of increasing the circulation. The terms have been, to some extent, modified. They will be found on the first page. Congregations still wishing to receive quantities will please forward their orders as soon as possible. Where they do not begin with the first number, a corresponding reduction will be made in the price for the year.

HOME MISSION COMMITTEE.

SPECIAL NOTICE TO MINISTERS AND CONGREGATIONS.

The Home Mission Committee will meet in Knox College, on Monday evening, the 30th March, at half-past 7 o'clock. A full and punctual attendance of members is requested.

All claims on behalf of Mission Stations and Supplemented Congregations should be sent to the Convener one week prior to the above date.

Congregations will confer a favor upon the Committee, by sending their Home Mission contributions for the year to the agent of the Church, *on or before that date*. Whether the Committee can make any new grants, or must retrench in its expenditure, and *reduce the grants already made*, will depend upon the state of the fund at that time.

At the present date, the Committee have paid out \$12,000 more than received. Additional claims amounting to at least \$8,000 must be met in April.

Ministers and Probationers willing to accept appointments to the Lake Superior district, or Manitoba, or British Columbia, will please send in their applications to the Convener, on or before the 15th day of March. It is understood that the engagement in each case to the Mission Stations on Lake Superior, continues for a term of *not less than two years*, and to Manitoba for not less than three years.

WM. COCHRANE, *Convener.*

Brantford, 31st January, 1874.

KNOX COLLEGE.

DEAR SIR—The following statement of the amount required to meet the current expenses of the College, and of the claims of the College on the prayers and liberality of the Church is respectfully submitted, in compliance with the wish of the Board of Management.

The estimated expenditure for this year is:—

Salaries	\$6,750 00
Other expenses	1,500 00
Amount transferred to Endowment Fund.....	1,000 00
	<hr/>
	\$9,250 00

The income last year was \$9,226 90.

It is with pleasure attention is invited to the large amount subscribed for the erection of a new College, which will be a credit to the Church, and a comfort to the Professors and Students. The sum subscribed is about \$69,000. This, it is confidently believed, will not diminish the ordinary revenue required to meet current expenses. Indeed, it rather evinces the increasing interest the Church feels in the welfare of the College, and is

thus a pledge of all needful encouragement and support. The number of Students attending the preparatory and theological classes this session is very encouraging, and their high character and diligence give reason to hope that, when their course of study is completed, they will be "workmen who need not to be ashamed, rightly dividing the word of truth." It is also gratifying to state that, although the number of Students entering the College every year varies much, as might be expected, yet there is a gradual and steady increase; for this we should feel thankful, especially as sister Churches are complaining of an alarming decrease in the number of their Theological Students. Our only regret is that such difficulty is experienced in obtaining anything like an adequate supply of Ministers to meet the wants of a rapidly extending Church, and to furnish laborers to enter the numerous new fields which we are expected to cultivate. Without a great increase in the number of Students, we shall not be able to carry on Home and Foreign Mission work as extensively as we could desire, and as the wealth of our Church shall stimulate us to attempt. How well were it if the heads of families, while contributing liberally of their substance to the support of the College and of Home and Foreign Missions, would feel it to be their duty to encourage and aid some of the brightest and best of their sons to devote themselves to the service of Christ in the work of the Ministry. "The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest."

Commending the College to the confidence, liberality, and prayers of the Church.

Toronto, Knox College,
Jan. 26, 1874.

I am, yours truly,

JOHN J. A. PROUDFOOT,
Chairman of College Board.

FOREIGN MISSIONS.

As the time has now arrived when many of the Congregations of the Churches make their annual contributions for Missions, we think it right to call attention to the state and requirements of the Foreign Mission Fund.

The large balance on hand at the time of the meeting of the General Assembly, has not only been exhausted by the current expenses up to the present date, but a debt of upwards of \$1000 incurred. Not only the necessities of the fund urgent, but the demands of the work are increasing.

Various changes have been made in the manner of conducting the Saskatchewan Mission which without interfering with the efficiency of the work will tend, it is hoped, to greater economy. The staff of labourers, however, has in that department been increased, so that we cannot safely look for a smaller total expenditure. We have now two ordained Missionaries, Rev. Messrs Nisbet and Vincent. Mr. George Flett, an excellent Christian layman, thoroughly familiar with the Cree language and with Indian habits, has been sent to labour among the aborigines, in the neighborhood of Fort Pelly, where there is a promising field for missionary work.

In accordance with the instructions of the last General Assembly, Misses Roger and Fairweather, who have for some time been preparing for mission service, have been sent to India, where there are abundant openings for female missionaries. They will labour under the care and direction of the Missionaries of the Presbyterian Board in the United States. Their outfit, passage and salary are paid by the Canadian Church. This important step

involves the Committee in a heavy additional expenditure, which will require to be met by the growing liberality of the Church.

The prospects of our work in Formosa continue very encouraging. Rev. G. L. Mackay enjoys the manifest blessing of the Head of the Church. He has long been pleading earnestly that a Medical Missionary may be sent to his aid. One in whom the Committee has every confidence has, at last, been found who is willing to undertake the work. Dr. J. B. Fraser, a son of the Rev. W. Fraser, of Bond Head, has agreed to devote himself to this service. He will enjoy the double advantage of a full medical and theological training. He completes his theological curriculum in Knox College, in March, and will be prepared in the course of next summer, to leave for China.

It may also be stated that another devoted young man has offered himself for service in the Chinese field. He also will be ready to go out next summer. It is for the Church, by its liberality, to say how many of these offers shall be accepted. The Committee can only administer the funds placed at their disposal. The labourers are ready, and we now appeal to the Church for the funds to send them forth. It is surely not necessary to say more to those who enjoy all the blessings of the Gospel of Christ, and who know the state of those who are perishing for "lack of vision."

WM. McLAREN, *Convener.*

Toronto, 24th Dec. 1873.

PRESBYTERY OF COBURG.—This Presbytery met at Peterboro' on the 20th of January. There was a large attendance both of Ministers and Elders.

The Committee appointed to visit the congregations of Cutwright and Ballyduff, and the neighbourhood from which had emanated a petition for supply in connection with the latter congregation, reported favourably to the application. In connection with the report, a communication from the Presbytery of Ontario was submitted. After lengthened deliberation it was unanimously agreed to propose to the Presbytery of Ontario, either to appoint certain of their members to confer with this Presbytery at its next meeting, or to appoint Commissioners to meet the same number of Commissioners appointed by the Presbytery, the Commissioners of the two Presbyteries to form a joint commission with a view, if possible, to the final settlement of the case.

Mr. Bennett moved that the Presbytery overture the General Assembly to appoint a committee to consider if no better Home Mission Regulations can be adopted than those at present on the Statute Book of the Church. A Committee as appointed to consider the proposed overture and report.

A Commission from the Home Mission Committee, intimating that action had been delayed in making a grant to Fenelon Falls and Somerville, in accordance with the rule adopted by the last General Assembly, regarding supplemented congregations, was considered. The representatives of the congregations interested were instructed to report on the matter before next meeting.

By a unanimous vote, the Presbytery decided to express approval of union with other Churches on the basis sent down by the General Assembly. It was agreed to invite congregations within the bounds to consider and report on the basis before the next meeting of Presbytery.

The following Commissioners to the General Assembly were appointed:—Messrs. Macwilliam, Douglas and Mitchell, with their representative Elders, and Messrs. Clark, Ewing and Smith, Ministers; and Messrs. Gavin Craig, James Hall and Joseph Nelson, Elders.

W. DONALD, *PRES. CLERK.*

PRESBYTERY OF ONTARIO.—The Presbytery of Ontario met at Port Perry on the 13th January. There was a full meeting and a considerable amount of business transacted. Some of the more important items were the following:

Intimation was given by extract minute of the Presbytery of Durham, that the call from Beaverton to Rev. Chas. Cameron, of Priceville, had been declined. A call from Wick and Greenbank, addressed to Mr. Anderson, was sustained. The Presbytery, according to previous notice took up the Assembly's remit on Union, and gave it much and careful consideration. Several motions respecting the "Basis of Union" were presented, but being mostly drawn up with a view to a certain ultimate finding, they were all gradually withdrawn in favor of the following presented by Mr. Smith and seconded by Dr. Thornton, viz:—

Resolution I.—That this Presbytery, desirous of union between the several negotiating Churches, and rejoicing in the substantial harmony which exists among them with regard to important points of faith and manners, would recommend a union simply on the doctrinal and ecclesiastical basis of our common standards, without being encumbered by any further additions.

The Bible and the Confession of Faith formed the basis of the recent union of Presbyterian Churches in the United States, and which is in the words following:—

"The union shall be effected on the doctrinal and ecclesiastical basis of our common standards. The Scriptures of the old and new Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice. The Confession of Faith shall continue to be sincerely received and a lopted, as containing the system of doctrine taught in the Holy Scriptures, and the government and discipline of the Presbyterian Church of the United States shall be approved as containing the principles and rules of our polity."

Resolution II.—In the opinion of this Presbytery, the first three articles contain all that is required for a basis of union, and inasmuch as these articles have been agreed upon by the Joint Committees, therefore this Presbytery would recommend that these three articles be the basis on which the negotiating Churches shall unite.

Resolution III.—That as the third and fourth resolutions (including the Act of Independence), are unnecessary, and as many think they may commit the Church to doubtful principles and practices, this Presbytery would recommend that they form no part of the deliverances of the negotiating Churches.

R. H. THORNTON, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.—This Presbytery met in Central Church, Hamilton, on the 13th and 14th January, Mr. Wilson, of Caledonia, was Moderator. There were 17 Ministers and 10 Elders present. The Clerk was authorized to give to Mr. Seven, who returns to Scotland, a certificate of ministerial status. Mr. McClung was licensed to preach the gospel. A minute, expressive of the feelings of the Presbytery on the translation of the Rev. A. B. Simpson to Louisville, Ky., was adopted and engrossed in the records.

The Rev. Thomas McPherson was unanimously nominated for the Moderatorship of next General Assembly. A Committee, consisting of Messrs. McCall, Fraser, Fletcher and McBean was appointed to visit the congregation of Ridgeway, investigate and try to remove the existing difficulties thereon, and report to next meeting of Presbytery.

The question of Union was taken up for consideration. By returns laid on the table it was ascertained that 13 Sessions approve and 5 disapprove of Union on the present basis, and that 16 congregations approve, and 3 disapprove of it. The several returns were read and ordered to be transmitted to the General Assembly. The Presbytery then proceeded to consider the matter. It was moved by Mr. McCall and seconded by Mr. Porteous, that the basis of Union be *simpliciter* adopted. It was moved in amendment by Mr. Laing and seconded by Mr. John Brown, Elder. 1. That Union among the Presbyterian Churches in the Dominion is desirable, if it can be accomplished in terms satisfactory to all parties concerned, with due regard to the principles held in common by the Churches, and to harmony of action; and that the Presbytery cherishes the

hope that this will be effected in due time. 2. That the basis set down by the General Assembly is not satisfactory and is disapproved by the Presbytery.

It was moved in further amendment by Mr. Fletcher and seconded by Mr. McLeod, that the Presbytery having taken into consideration the remit anent Union, sent down by the General Assembly, while desirous of seeing Union between the negotiating Churches accomplished as soon as possible, resolved, that having due regard to all interests concerned, such a modification of the proposed basis be sought by the Assembly, as would secure a larger amount of unanimity in the prospect of Union. After deliberation, the amendment of Mr. Fletcher was put against that of Mr. Laing, and six voted for the former, and two for the latter. Mr. Laing's amendment was therefore set aside, and Mr. Fletcher's was put against the motion of Mr. McCall, when 14 voted for the motion and 7 for the amendment. On the yeas and nays being taken, there were 14 yeas and 6 nays. The motion of Mr. McCall was declared carried, and the Presbytery decided in terms thereof. Mr. Laing, and Messrs. John Brown and Andrew Wilson, Elders, marked their dissent. The Presbytery took up the resolutions *seriatim*, with the following results. The first, fifth, sixth, seventh and ninth were approved unanimously. The second, third, fourth, eighth and tenth were carried by a majority. The Presbytery decided accordingly.

The Committee appointed to visit the congregation of which Mr. Cheyne has been Pastor so long, and to obtain some definite retiring allowance, reported that the congregations had only resolved to grant an annual subscription. The Presbytery regretted this, and after deliberation appointed Mr. Laing to visit the congregations, preach to them, tell them of the regret of the Presbytery at their decision, try to get them to reconsider it, and to come to a decision more dutiful to their Pastor who has labored so long and so faithfully among them. Mr. Laing was also appointed to solicit an expression of the desires of the congregations in relation to re-arrangement of stations, which appears to be necessary to work the field to greater advantage, and to report at next meeting of Presbytery.

JOHN PORTEOUS PRES. CLERK.

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met in Knox Church, Acton, on Tuesday, 13th Jan. The first business to be taken up was the returns to remits from the General Assembly. As none had been received to the remit on Foreign Missions, the one on Union was considered. The minutes of Assembly bearing on the case were read, and the articles of the proposed basis with the connected resolutions. The returns which had been received from Sessions and Congregations were also read. It was then resolved, by a majority, to consider the basis as a whole, over a motion to discuss the articles *seriatim*. It was next moved by Mr. Wardrope, seconded by Mr. A. D. Ferrier, that the Presbytery record their acceptance of the proposed basis. It was moved in amendment by Mr. Middlemiss, seconded by Mr. Anderson, that in the judgment of the Presbytery the proposed basis is seriously defective as not containing an article exhibiting the Presbyterian doctrine respecting the headship of Christ over the Church, such as is embodied in the basis of 1861, and that no satisfactory, safe, or harmonious union can be consummated without the addition of such an article. After a discussion extending over all the forenoon to a greater part of the afternoon sederunts, the vote was taken, when twenty-one voted for the motion, and eight for the amendment. At the request of Mr. Middlemiss the roll was called, and the names of those in favor of the motion and amendment respectfully recorded. Leave was granted, as craved, to Messrs. Smellie, Middlemiss, Anderson, Cameron and D. D. McLennan, Ministers, and to Messrs. Campbell, Burnet and Douglas, Ruling Elders, to have their dissent marked from the decision of the Presbytery on the subject of union. Consideration of the resolutions was deferred till next ordinary meeting.

A committee was appointed to consider and report upon the application of Mr. John Henry Perkins, a Minister of the Presbyterian Church of the United States of America, to be received as a Minister of the Canada Presbyterian Church.

This committee afterwards reported in favor of the application, and the Presbytery agreed to apply to the next General Assembly for leave to receive Mr. Perkins, and instructed their Clerk to issue the requisite notices to Presbyteries.

The Presbytery considered various matters connected with the congregations of Hawksville, Winterbourne, North Luther and South Luther and New Hamburg.

Mr. D. D. McLennan tendered his resignation of Waldemar, and it was resolved that the thanks of the Presbytery be given to them for the diligence shown and the labor undergone in attending to the business.

A report was received from the Committee on the Treasurer's accounts. The thanks of the Presbytery were conveyed to the committee and the report was ordered to be published for the information of the Presbytery.

The returns made to the Presbytery's circular on the state of religion was read, and the Clerk was authorized to prepare a digest of the same and submit it at next ordinary meeting, which was appointed to be held in Chalmer's Church, Guelph, on the second Tuesday of April, at nine o'clock forenoon.

In addition to the above business the Presbytery held a very interesting Sabbath School Conference, beginning on Tuesday evening, by a sermon from the Moderator, and extending over Wednesday. According to the programme which had been prepared by a committee appointed for the purpose, interesting addresses were given on assigned subjects by different speakers. A mass meeting of children was held on Wednesday afternoon. All the services appeared to be highly relished and well attended.

PRESBYTERY OF BRUCE.—This Presbytery held its quarterly meeting at Paisley, on the 30th and 31st Dec. A petition was read from Elsinore, praying for supply of ordinances, and Messrs. Mackechnie and Murray, Commissioners, were heard in its support. The Presbytery resolved to receive the memorial, but inasmuch as Elsinore has been supplied in connection with Allanford, in the Presbytery of Owen Sound, they cannot grant the prayer of the petition unless the Owen Sound Presbytery signify their mind that it be cared for by this Court. The Commissioners were instructed to apply to the Owen Sound Presbytery in order that their Presbyterian connection be defined.

A communication was read from the Rev. Archd. MacDiarmid, declining the calls extended to him by the congregations of Centre Bruce and Pine River.

The Rev. A. Tolmie was appointed, *ad interim*, Moderator of the Kirk Session of Tara.

The Rev. D. Cameron reported a call from Huron in favour of the Rev. A. F. McQueen, subscribed by 61 communicants and 468 adherents. The salary promised was \$700, manse and 50 acres glebe. The call was sustained, and Rev. D. Cameron was appointed to support the call on behalf of the Presbytery, before the Presbytery of Montreal.

It was resolved to hold a conference on the state of religion at the next meeting of Presbytery, said conference to be introduced by Rev. Messrs. Fraser and Anderson. The remit of General Assembly anent Union was considered; when it was moved by Mr. Anderson and seconded by Mr. Cameron: "That this Presbytery rejoice to find a very strong desire among its members for the union of bodies of Christians declared to be of one mind in doctrine and church government, yet, as there are a number of esteemed brethren in the C. P. C. who strongly oppose union on the present basis, some of whom declare that they cannot receive it, the Presbytery agree to declare that another effort should be made by the General Assembly to secure some deliverance to be inserted in said basis, so as to meet the conscientious views of these brethren, and thus secure a harmonious union."

It was moved in amendment by the Rev. John Straith, and seconded by the Rev. D. Wardrope: "That this Presbytery, finding that there is substantial harmony between the Churches negotiating for union, in doctrine, discipline, Church government and worship, regard the proposed basis as embracing all that is necessary to govern the United Church, and therefore approve of the same."

The amendment and motion being put, the motion was carried two to one.

Kirk Sessions and congregations are requested to report on the results of General Assembly to next meeting of Presbytery.

P. S.—The Rev. Alexander Urquhart has declined the call extended to him by the congregation of North Bruce.

PRESBYTERY OF OWEN SOUND.—This Presbytery met on Tuesday, the 6th day of January, in Division Street Church, Owen Sound, the Moderator, Mr. Dwyer, presiding. A letter from the Rev. A. Stevenson, preacher of the Gospel, was read, signifying his acceptance of the call addressed to him by the congregations of St. Vincent, Sydenham and Euphrasia. Mr. Stevenson being present, underwent trials for ordination; these trials were most cordially sustained by the court. A meeting of Presbytery was ordered to be held in St. Vincent Church, on the 20th inst., at half-past ten o'clock, A. M., to ordain and induct Mr. S. into the pastoral charge of the above named congregations. Mr. Whimster was appointed to preach; the Moderator to address the Minister, and Mr. McLennan the people. Mr. Whimster was also appointed to serve the edict on Sabbath the 11th inst.

Mr. McNaughton gave notice that he would introduce at the next ordinary meeting an Overture to the General Assembly, on the revision of the Home Mission Scheme of our Church.

The Rev. R. J. Williams, a Minister of the American Presbyterian Church, made application to be received as a Minister of our Church. The Moderator and Mr. Cameron, with their representative Elders, were appointed a Committee to examine his papers and report at next meeting. It was agreed that a Conference on the State of Religion within the bounds, should be held next ordinary meeting.

The remit on the Basis of Union was ordered to be sent down to Sessions and Congregations for their consideration, with instructions to report thereon at next meeting.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting at Seaford, on the 13th and 14th January. Mr. Young was appointed Moderator for the ensuing six months.

A long time was spent in consideration of a case of reference from the Session of Duff's Church, McKillop.

The following members were elected Commissioners to the next General Assembly: Messrs. Ure, Ross, Fletcher, Brown, Grant, Ferguson, Hartley, Ministers. Matheson, Spence, Gardner, Agnew, Scott, Wilson, Strachan, Elders.

Mr. Thomas Thomson, student, read discourses, and underwent examination on Eschatology and Church History, all which were sustained.

On behalf of the Committee appointed to consider the Financial Returns, Mr. Gracy's report setting forth the average contributions per member and per family, &c. The report, which, on the whole, showed gratifying results, was received and thanks given to the Convener of the Committee.

Measures were under consideration for leading the people to increase their contributions. The remit on Union was thereafter taken up. After a long discussion, the following motion and amendment were submitted: Moved and duly seconded "That the Presbytery having taken into consideration the Assembly's remit on Union, agree to adopt the proposed basis, approve generally of the resolutions accompanying it, and express the earnest hope that on said basis Union may speedily be effected."

Moved in amendment and seconded "That seeing we are already under covenant engagements and solemn vows regarding the Lord Jesus Christ as the only King and Head of His Church, and also as the King of Kings, this Presbytery disapproves of a Basis of Union in which no place is allowed to a distinct recognition of His glorious Crown Rights, and in which entangling relations to other churches are made a fundamental provision of the United Church."

The motion was carried by a majority of one. From the finding of Presbytery on this point, Messrs. Ross, Logie, Graham, Ferguson, Ministers; and Kerr, Carnochan, Walker, Elders, craved to have their dissent recorded with reasons; leave was granted. Mr. McPherson, of Stratford, was nominated as the next Moderator of the General Assembly.

ARCH. McLEAN, *Pres. Clerk.*

PRESBYTERY OF CHATHAM.—This Presbytery met in Adelaide Street Church, Chatham, on Tuesday, 23rd December, 1873. There was a fair attendance of members. Mr. J. Gray, of Windsor, was elected Moderator for the ensuing six months. Arrangements were made to bring the Buxton congregation, if possible, up to the minimum required by the Assembly's new regulations, for supplemented charges. Further action was taken ament the failure of the Detroit congregation to contribute to the Church's schemes during the past two years. The congregation of Wallaceburgh was separated from Dover and united to Dresden. The Presbytery Fund for 1874 was allocated among the congregations within the bounds. Mr. Chiniquy was heard at length explanatory of a matter affecting himself, the full consideration of which was delayed till next regular meeting of Presbytery. Leave of absence for three months was granted Mr. Chiniquy, his purpose being to visit Britain on the invitation of the Protestant Reformation Society. It was agreed to hold the next regular meeting of Presbytery in Wellington Street Church, Chatham, on Tuesday, 24th March, 1874, at 11 a. m.

PRESBYTERY OF DURHAM.—This Presbytery held an ordinary meeting at Durham, on the 23rd December, Mr. Cameron, Moderator. There was read a letter from Mr. Lowry, Convener of the Synod of Hamilton's Committee on the State of Religion, intimating that said Committee was prepared to co-operate in holding continuous meetings for religious exercises, extending over a week in such congregations as might desire such services. It was agreed to recommend that the matter be brought before the Kirk Sessions, with the understanding that should these resolve to take steps therein, they should communicate with Mr. Lowry on the subject.

A plan for holding missionary meetings throughout the bounds, partly considered at the former meeting, was finally adopted. The field having been divided into three sections, and a deputation appointed to each, it was agreed that it be left to the Conveners to make all necessary arrangements.

There was presented a call, unanimously signed, to Beaverton congregation in favor of Mr. Charles Cameron, of Priceville. Parties appeared and were heard thereafter. Mr. Cameron respectfully declined the call. It was moved by Mr. Park, seconded by Mr. Macmillan, and unanimously agreed to as follows:—That the Presbytery, whilst they express their sympathy with Beaverton congregation in their present circumstances, and their hope that the Head of the Church may soon send them a suitable pastor, are happy to find that their brother, Mr. Cameron, has seen it his duty to remain among them and resolve accordingly.

Reports were given in by the Ministers of the contributions of their respective congregations to stipend and to the schemes of the Church, *per* family and *per* member, and Messrs. Duff and Nisbett were appointed a Committee to tabulate the same and have them printed, with further instructions to forward packages to the several congregations, so that each congregation might receive a copy.

The Presbytery were engaged with Home Mission business on report given in by Mr. Crozier.

The subject of conference, which was introduced by Mr. Park, was "The devotional part of the services of public worship." It was agreed that the subject of conference at next meeting be "Family worship," to be introduced by Mr. Morrison.

It was agreed that the Remits from General Assembly be taken up at next meeting, and that reports on said Remits from Sessions and Congregations be then forwarded.

WM. PARK, *PRFS. CLERK.*

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

Sums collected on behalf of Knox College Students' Missionary Society during the past summer, and up to 25th Nov., 1873:—

I.—FROM THE SOCIETY'S OWN FIELDS.

By H. H. McPherson, from Silver Islet.....\$251 15	From Sturgeon Bay.... 20 00	176 60
P. Nicol, from Sombra..... 201 11	J. S. Stewart, from Penetanguishene and Reformatory..... 136 85	
J. A. Carmichael, from Carlow, N. Hastings..... 58 90	Vent's Settlement..... 24 00	
D. McNeil, from North Has- tings..... 49 90	Midland..... 27 25	
W. Frizzell, from Wauba- shene.....\$ 90 35	Mushcosh Mills..... 16 00	204 10
From Port Severn..... 66 25	Stuart Acheson, from Tay & Medonte..... 104 97	
F. R. Beattie, from Manitoulin Island..... 123 50	Brook..... 41 43	
P. C. Goldie, from Ryer- son and Pt. Carling 49 45	South Indian..... 16 64	58 07
Friends..... 21 50	R. P. McKay, from Parry Sd. District..... 80 48	
J. J. Henry, from Bear	A. McFarlane, from Wyebridge and McRae's Settlement..... 73 77	
		70 95

2.—VOLUNTARY CONTRIBUTIONS FROM FRIENDS.

By D. Beattie, from Moorefield and Peel. \$17 68	Centre Bruce.....\$ 7 54	\$18 90
Everton and Mimosa... 7 82	D. McKerracher, from Prince Arthur's Landing and Fort William..... 33 25	
A. F. Tully, from Hamilton... 55 36	W. Gallagher, from East Tem- pleton..... 6 25	
J. McCoy, from Hamilton..... 15 70	R. Scott, from Wood- ville..... 14 00	
H. McKellar, from Bear Creek Ch. Moore... 56 30	Cambay..... 3 00	
Burns' Church Moore.. 39 70	Islay..... 5 00	
Friends in Sarnia... 16 00	Palestine..... 4 28	
Dr. Fraser, from Friends..... 47 37	Mara..... 2 95	
Rev. A. Gilray, from Knox Church Con- gregation, Toronto.. 107 75	Ontario Presby. Mis- sion Field..... 32 62	61 85
From a Friend..... 4 50	D. McKay, from friends in West Zorra..... 3 00	
From a Friend..... 2 50	W. J. Smyth, from Bethany.. 7 00	
J. Allison, from Ayton and Normanby..... 10 75	Rev. A. Y. Hartley, from Burns' Church, East Zorra..... 12 15	
A. M. McLelland, from War- saw..... 11 00	From McKay's Congre- gation, East Zorra.. 9 12	21 27
D. L. McKechnie, from Mono Mills..... 9 25	P. Straith, from Mea- ford..... 6 00	
Caledon East..... 7 00	Griersville..... 5 65	
Sand Hill..... 11 00	Thornbury and Clarks- burg..... 4 33	
J. R. Ratcliffe, from Rev. Mr. Moore's Con., Ottawa..... 23 00	Heathcote..... 2 47	
D. B. McRae, from Pinkerton..... 3 43	Collingwood Mountain 1 55	20 00
Enniskillen..... 4 70		
Riversdale..... 3 23		

P. NICOL, Treasurer.

Allan Settlement	\$9 00	Beckwith.....	\$24 00
Member of Allan Settlement		Galt.....	200 00
Congregation.....	10 00	Brantford, Zion Church	55 00
Thamesford.....	6 00	Spencerville.....	12 82
Erin.....	4 00	Danville.....	7 03

WIDOWS' FUND, &c.

Amount received to 23rd Dec.,		Markham, Melville Church.....	26 77
1873	\$1369 66	Lingwick.....	5 00
Fisherville.....	2 00	Fergus, Melville Church.....	40 00
Bay Street, Toronto.....	35 00	Chippawa.....	5 06
Leaskdale.....	5 00	Markham, Brown's Corners.....	7 35
Chippawa.....	4 00	Leaskdale.....	20 00
New Carlisle, &c., &c.....	4 00	Embro.....	31 27
Dalhousie Mills.....	5 00	Beverley.....	60 24
Port Dover.....	5 00	do. Sabbath School.....	4 60
Kingston, Brock Street.....	43 00	Eden Mills.....	4 00
Millbank.....	10 00	Charles Street, Toronto.....	25 00
North Easthope.....	13 18	Mount Albert.....	3 90
Brantford, Wellington St.....	7 00	Acton.....	25 00
Almonte, Saint John's.....	20 00	Teeswater.....	18 75
Cooke's Church, Caradoc.....	2 45	Eadie's.....	15 46
Guthrie's Church, Longwood.....	4 00	Chippawa, add'l.....	20 50
Yarmouth.....	4 05	Wardsville.....	6 88
Newton.....	10 00	Owen Sound, Division Street.....	20 50
Erskine Church Montreal.....	72 58	Ayr, Knox Church.....	46 40
Bethesda.....	4 00	Goderich, Knox Church.....	76 14
Alnwick.....	3 00	New Carlisle.....	20 00
North Winchester.....	4 00	Mille Isles.....	7 54
Thamesford.....	8 00	Port Dover.....	10 00
Erin.....	4 00	Charles Blain, West Puslinch..	1 00
		Pictou.....	65 00
		West Gwillimbury, First.....	73 15
		Millbank.....	20 00
		Ratho.....	41 00
		Lee's.....	7 50
		North Easthope.....	33 07
		Saint Louis de Gonzague.....	18 70
		Lachute, Henry's Church.....	15 05
		Eramosa Sabbath School.....	6 00
		Milverton.....	40 00
		West Brant.....	10 00
		Farnham Centre.....	17 80
		Inverness.....	7 00
		Markham, Melville Ch., add'l..	67
		Spencerville and Edwardsburgh,	
		additional.....	15 00
		Yarmouth.....	10 00
		Member Knox Church, Toronto	6 00
		Prescott.....	25 00
		Wroxeter.....	12 00
		Lisiel.....	4 83
		Guelph, First, Sabbath School..	21 60
		Newton.....	32 00
		Brockville.....	8 50
		Argyle Church, Cinan.....	11 00
		Erskine Church, Montreal.....	1300 00
		do. do. do. S. S.....	50 00
		Cote Street do. do.....	50 00
		Chatsworth.....	22 75
		Bethesda.....	30 00

HOME MISSION.

Amount received to 23rd Dec.,	
1873	\$1575 46

Alnwick	\$20 00	Wallacetown	\$5 00
North Winchester	12 00	Thamesford	25 00
Claremont	49 00	Fergus, Melville Church	45 00
Williamstown	3 00	English Settlement	27 33
Thamesford	30 00	do do S. S., China	8 03
Fergus, Melville Ch., add'l	5 00	Erin Sabbath School	8 28
Erin	11 00		
Ditto Sabbath School	3 50		

MONTREAL COLLEGE.

Rev. Arch. Henderson	5 00
New Carlisle, &c.,	6 00
Pictou	22 63
English River and Howick.	10 00

NEW COLLEGE BUILDING FUND.

Amount received to 23 Dec., 1873	\$816 13
Melville Church, Markham	12 56
Mary Kellie, China	1 60
New Westminster	12 00
J. R. (Fullarton, West)	4 00
Leaskdale	5 00
Walkerton S. School, China ...	6 36
Beverley	42 25
do Sabbath School, Sask'n ..	4 69
Charles Street, Toronto, S. S. ...	25 00
Bothwell	20 00
Wallaceburgh	3 50
Sombra	6 30
Mersel and Tilbury, West	9 17
Mrs. M. R. Binbrook	1 00
Rev. Dr. Cairns, Montreal, Sask'n	2 00
Chippawa	4 00
Belmont	27 00
Admaston, &c., &c.	3 00
Adam Gordon, Port Perry, China	50 00
New Carlisle, &c., &c.,	4 00
Willis Ch., Clinton, S. S., India	11 00
do do Sask'n	11 00
C. Blain, West Puslinch	1 00
Pictou	20 00
Columbus and Brooklyn, for boy Robert Burns, Sask'n	50 00
Elora, Chalmers' Church	60 00
West Gwillimbury, First	36 57
Madoc, St. Peters & S. S., half each, China and Sask'n	8 00
North Eusthope	18 00
A Cameron, Portsmouth, Sask'n	4 00
St. Joseph St. S. S., half each, China and Saskatchewan	25 00
Markham, Melville Ch., add'l.	67
Member, Knox, Toronto	4 00
Newton	30 00
Cannington	20 00
Erskine Church, Montreal	1000 00
do S. S. do China	50 00
do do do General	50 00
do do do Sask'n, support of Indian boy	30 00
Cote St. Church S. S., China ...	50 00
do do boy, D.	50 00
McVicar, Saskatchewan	50 00
Bethesda	17 00
Alnwick	12 70

Rev. Arch. Henderson	5 00
New Carlisle, &c.,	6 00
Pictou	22 63
English River and Howick.	10 00

NEW COLLEGE BUILDING FUND.

Amount received to 23 Dec., 1873	\$14734 50
Jno. McLeod, Coldsprings, on ac. ...	10 00
Jno. Orr, " "	2 00
Duncan Robertson, " "	5 00
A Friend, " "	4 00
J. London, Toronto, "	50 00
John Jackson, "	34 00
John Bain, Fullarton, in full ...	10 00
Joseph McIntyre, " on ac. ...	5 00
John Stephens, "	2 00
D. A. Stewart, "	10 00
A Friend, "	1 00
Rev. Robert Renwick, Elma Centre, on ac.	15 00
Thomas Brookes, Downey	1 00
Robert Baty, London, on ac. ...	10 00
Jane Fraser, " "	7 00
Adam Nichol, " in full	25 00
S. M. Fraser, " on ac. ...	5 00
Mrs. G. Simpson, " in full	10 00
A. Bruce, " "	10 00
G. B. Laidlaw, " "	10 00
Robt. Fraser, " "	5 00
James Aird, " "	1 00
Mrs. M. Gregor, Listowel, " ..	1 00
Mrs. Nichol, " "	1 00
Henry Horton, Goderich, " ..	5 00
George Stewart, "	5 00
Mrs. Fraser, "	50
John Cameron, Woodstock	4 00
P. S. Chambers, "	10 00
J. McDonald, "	10 00
John Forrest, "	10 00
James Gunn, "	5 00
Alex. Wat on, "	5 00
Alex. Fraser, "	5 00
Doctor Baird, "	2 00
A Friend, "	2 00
James Simpson, "	1 00
Mrs. Hugh Rose, "	2 00
Adam Gordon, "	10 00
Roderick McKay, "	5 00
Rev. Prof Young, Toronto on ac. ...	75 00
H. W. McLachlan, " in full ..	25 00

Rev. Walter Inglis, Ayr, on ac.	\$50 00	George Lockie	"	"	\$3 00
D. Fotheringha " , Newmarket "	20 00	Josias Wilson, Bethany	"	"	4 00
A. Muirhead, Scarborough', in full	50 00	Joseph McGill	"	"	2 00
John Henry, " on ac.	16 67	Jas. Brown, Sr., Fullarton	"	"	15 00
Wm Nichol, " "	10 00	Jas. Brown, Jr., "	"	"	2 00
Hugh Elliott, " "	4 00	Wm Hall Esq., Peterboro', in full	"	"	750 00
H. Michie, Fergus, "	100 00	Jno. M. Smith	"	on ac.	20 00
W. Clark, " "	10 00	Malcolm McIntyre	"	"	10 00
Jas. Davidson, " "	5 00	John Henderson, Kingston	"	"	10 00
Peter Dow, " "	5 00	Robert Matthews	"	in full	20 00
Thos. Richardson, " "	5 00	John Birrell, London	"	on ac.	100 00
Wm. Rennie, " "	7 00	Rev. John Scott	"	"	50 00
W. Ross, " "	10 00	J. Aitkinson & Co.	"	"	33 34
John Comrie, " "	10 00	Adam Murray	"	"	40 00
John Rutherford, " "	3 00	Hon. E. Leonard	"	"	33 00
James Black, " "	4 00	L. Gibson	"	"	33 35
George Stewart, " "	2 00	A. Robertson	"	in full	100 00
Alexander Stewart, " "	3 00	J. G. McIntosh	"	on ac.	50 00
P. Rennie, " "	5 00	Jno. Marshall	"	"	16 67
F. Anderson, " "	2 00	R. W. Reid	"	"	15 00
John Beattie, " "	10 00	Andrew Thomson	"	"	10 00
W. Castell, " "	5 00	Jas. G. Boyd	"	"	10 00
Jas. Argo, " "	17 00	G. M. Gunn	"	"	7 00
G. D. Ferguson, " "	50 00	W. Gordon	"	in full	20 00
A. Taylor, " "	3 34	Daniel Lester	"	on ac.	7 00
W. Murray, " "	2 00	Duncan Campbell	"	"	20 00
A. Forbes, " "	2 00	Isabella Morrison	"	"	1 00
R. Phillips, " "	2 00	Mrs. McCornick	"	"	5 00
R. Clark, " "	2 00	Wm. Simpson	"	"	16 67
Rich. Stewart, Centreville, "	4 00	E. Rowland	"	"	7 00
A. Stewart, " "	4 00	J. B. Elliott	"	"	7 00
W. Hutchinson, " "	4 00	John Elliot	"	"	16 67
Jas. Byers, " "	2 00	Hugh Stevenson	"	"	10 00
A. Anderson, Sr., Centreville "	5 00	John Mills	"	"	20 00
W. Smithson " "	4 00	Alex. Davidson	"	"	5 00
Robert Riddell " "	3 50	M. Mellivath. Hamilton	"	"	15 00
Thos. Dodds " "	4 00	A. F. Skinner	"	"	100 00
Jas. Rutherford " "	3 00	P. Dewar	"	"	33 33
Thos. Dyell " "	5 00	J. B. Armstrong, Guelph	"	"	35 00
D. H. Armstrong " "	3 00	G. W. Sandilands	"	"	25 00
W. McCaughey " "	5 00	Armstrong, McCrae & Co.,	"	"	100 00
Jas. Larmer " "	5 00	Hart and Speirs	"	"	16 67
John Tate " "	5 00	Charles Auld	"	"	13 35
John Robinson " "	5 00	W. D. Hensburn	"	"	10 00
Miss E. O'Brien " "	5 00	David Savage	"	"	10 00
James Porter " "	7 00	John Armstrong	"	"	10 00
Joseph Donaldson " "	2 00	W. Cowan	"	"	5 00
Miss Anne Hutchinson " "	1 00	Hamilton Laird	"	"	5 00
Rev. Wm. Armstrong " "	50 00	John Dudgeon	"	"	5 00
W. Hunter, Millbrook " "	3 00	Wm. Fyfe	"	"	5 00
Sammuel Brown " "	1 00	A. Robertson, Sr.	"	"	10 00
Dr. Hamilton " "	5 00	James Graham	"	"	10 00
Jas. Ferguson " "	2 00	Angus McIntosh	"	"	5 00
John Morrow " "	1 00	And. Armstrong	"	"	4 00
W. Hunter " "	5 00	John Mickle	"	"	10 00
Robert McKnight " "	5 00	John Cameron, Chatsworth	"	"	5 00
Archd. Goodfellow, Springville	7 00	Alal Wright	"	"	5 00
George Hooy " "	5 00	John McGrigor	"	"	3 00
Wm. Rutherford " "	4 00	John McGowan, Alma, in full	"	"	25 00

John Rendall]	“	on acct	\$10 00	James Davidson	“	“	\$2 00
John Ross	“	“	17 00	Robt. Hay	“	“	2 00
Rev. J. Davidson	“	“	9 00	R. Glenn	“	“	2 00
R. & J. Hunter	“	“	8 00	W. Smart	“	“	1 00
W. & J. Faulkner	“	“	5 00	Mrs. Simpson	“	“	1 00
Alex. McCrea	“	“	5 00	A. Lillie	“	“	1 00
Wm. Keith	“	“	4 00	John Cossar	“	“	1 00
W. Strachan	“	“	4 00	Rev. Arch'd Cross, Clarke	“	“	25 00
Peter Wright	“	in full	4 00	W. Henderson, Ingersoll	“	“	2 00
Jno Anderson	“	“	4 00	Jas. Roddeck	“	“	2 00
James Roy	“	“	5 00	G. Telfer	“	“	2 00
Mrs. Fisher	“	“	3 00	W. Telfer	“	“	2 00
Samuel Burnett	“	“	3 00	Robert Telfer	“	on acct	3 00
Brebner Cadenhead	“	“	5 00	Rev. Peter Wright	“	“	25 00

RECEIVED BY WARDEN KING, MONTREAL.

BUILDING FUND.		David Yuile Montreal.....	\$30 00
Daniel Wilson, Montreal \$50 00	Rev. J Scringier “	5 00
George Rogers	“	Rev. Prof. Campbell “	50 00
W. C. Munderloh	“	SCHOLARSHIP FUND.	
Robt. Anderson	“	John Watson, Montreal	\$40 00
Jas. Richardson	“	Cote Street Church Bible Class.	50 00
John Watson	“	Cote Street Church S. S.	40 00
J. C. Wilson	“	THEOLOGICAL CHAIR.	
Robert Kilgour	“	Perth Congregation	\$31 00
J. A. Ogilvie	“	A Clark, Smith's Falls.....	100 00
Mrs. Frazer	“	Wm. Yuile, Montreal	50 00
J. McLennan	“	ORDINARY REVENUE.	
D. Wishart, Madoz 10.00	Wakefield Congregation	\$22 50

BUILDING FUND “SPECIAL.”

Collected by Mrs. McVicar, Mrs.

Fleet & Mrs. Coussirat.....	\$180 00
John Stirling, Montreal	50 00
W. B. Hamilton	50 00

ENDOWMENT FUND.

Jas Stevenson	\$25 00
R Rintoul.....	15 00
R. Anderson	250 00

BURSARY FUND.

Warden King, Montreal.....	\$92 00
J. McLennan “	50 00

WARDEN KING, *Treasurer.**Presbyterian College, Montreal.*

RECEIPTS FOR RECORD.

Rev. G. C., Tapleystown, G. C., Loudesborough, A. J. T., Woodstock, \$5 20; A. McK., Underwood, \$1 65; G. M., H. C., Granty, W. McR., South Finch; W. McL., D. L. McD., Greenock; R. G., E. M., P. C., Tyrconnel; Rev. A. K., J. P., Esq., J. O., Dunbarton, \$1 10; H. P., Laskey, \$2 20; Rev. J. R., Winterbourne, \$11 20; J. R., Dundas; J. A. McD,

Springbank, \$2 75; D. R., Esq., A. R., Esq., Quebec; C. McK, Woodstock; Rev. G. S., Fergus, \$15 00; W. H., J. Y., W. L., J. McC., R. H., Erin; M. K., Vankleekhill; Mr. T., Scotland; Rev. J. A. T. Erin, \$8 80; A. N., Rockwood, \$2 00; Mrs. S., Port Hope, \$1 80; J. McL., \$3 30; P. M., D. F., Bowmanville, \$5 00; W. M., Apto, \$2 00; J. M., Bowmanville, \$1 65; Rev. R. S., Camlachie, \$25 00; S. A., Watford; Rev. J. R., Ailsa Craig, \$26 25; Mr. K., Rock-side, \$4 20, A. H., A. K., H. R., Georgetown; J. McG., W. McG., Egmondville; Rev. J. P. Kirkwall, \$10 00; R. F., Alberton, \$4 80; J. B., Toronto; J. M., Spencerville, \$2 75; T. S., Woodburn; J. D., Orchardville; W. S., Vasse; J. McL., Rev. A. S., Kilmartin, \$6 80; J. G., Perth; A. C., Miss S. A. D., Miss S. B., Amherstburgh; M. McD., Seaforth; A. M., Molesworth, \$7 00; J. G., Woodford, \$4 80. E. B., Greenwood; Rev. H. McQ., Princeton, \$11 00; W. H., Drumbo, \$5 20; A. R. McG., C. C., Wilkesport; A. C. S., Brighton, \$4 00; Rev. P. M., Milverton, \$8 85; J. L., Newbury; H. C., D. M., F. B., Wardsville; D. H. Baltimore; J. M., Scarboro; J. D., Owen Sound, \$32 00; A. G., Ingersoll, \$6 40; Rev. J. T., Melrose, \$3 00; D. McN., Aldboro'; S. F., Aberfoyle, \$2 40, Mrs. A. F., D. F., T. G., J. G. B., R. B., J. S., Longwood; Mrs. McN., Cowal; Rev. A. C. G., Sherbrooke, N. S.; J. T., A. J., T. F., Clinton; Miss R., Kenmore; Rev. J. McL., Gould; D. McK., Athol; C. F. S., Peveril; Mrs. E. C., Galt; J. G., Belgrave; Rev. R. D., Speedie, \$3 60; D. McL., Ridgetown, \$6 00; Rev. J. I., Mille Isles; J. J., Britonville; W. C., Milford; J. W., H. McL., Glenmorris; G. M., Strabane, \$2 35; Rev. T. S. C., Sunbury, \$6 00; J. C. G., Woodville, \$15 00; A. L., R. C., Norham; R. F., Rockwood; J. S., Erie.

N. B.—Other receipts for Record in next issue.

MEETINGS OF PRESBYTERIES.

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

- London* At London, (an adjourned meeting) in 1st Presbyterian Church, on 2nd Tuesday of February, next, at 11 a.m. Next ordinary meeting in same place, on 17th March, at 11 a.m.
- Brockville* At Prescott on the 1st Tuesday of February, at 2 30 p.m.
- Ottawa* At Osgoode, on 1st Tuesday of February, at 2 30 p.m.
- Toronto* At Toronto, on 1st Tuesday of February, at 11 a.m.
- Ontario* At Port Perry, on 10th March, at 11 a.m.
- Cobourg* At Port Hope, on 31st March, at 2 p.m.
- Kingston* At Belleville, on 2nd Tuesday of April, at 7 p.m.
- Huron* At Clinton, on the 2nd Tuesday of March, 1874.
- Hamilton* At Hamilton, in Central Church, on 2nd Tuesday of April, at 11 a.m.
- Guelph* Next ordinary meeting at Guelph, in Chalmers' Church, on 2nd Tuesday of April, at 9 a.m.
- Paris* At Ingersoll, in Erskine Church, on last Tuesday of February, at 2 p.m. A Conference on the State of Religion will be held in the evening.
- Manitoba* At Winnipeg, on the 1st Wednesday of March, at 11 a.m.
- Stratford* At Stratford, on 1st Tuesday of March, at 11 a.m.
- Simcoe* At Barrie, on 1st Tuesday of February.
- Owen Sound* . . . At Owen Sound, on 2nd Tuesday of March, next, at 10 a.m.
- Chatham* At Chatham, in Wellington Street Church, on Tuesday, 24th March, at 11 a.m.
- Bruce* At Tiverton, on 3rd Tuesday of March, at 2 p.m.
- Durham* At Durham, on 2nd Tuesday of March, at 11 a.m.