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THE HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 4.

APRIL, 1875.

Vol. XIV.

THE PILGRIM'S WANTS.

- I want that adorning divine
Thou only, my God, can'st bestow ;
I want in these beautiful garments to shine,
Which distinguish Thy household below. Col. iii. 12, 17.
- I want every moment to feel
That Thy Spirit resides in my heart,
That His power is present to cleanse and to heal,
And newness of life to impart. Rom. viii. 11, 16.
- I want, O ! I want to attain
Some likeness, my Saviour, to Thee !
That longed-for resemblance once more to regain ;
Thy comeliness put upon me ! 1 John iii. 2, 3.
- I want to be marked for Thine own,
Thy seal on my forehead to wear ;
To receive that " new name " on the mystic white stone,
Which none but Thyself can declare. Rev. ii. 17.
- I want so in Thee to abide
As to bring forth some fruit to Thy praise ;
The branch which Thou prunest, though feeble and dried,
May languish, but never decays. John xv. 2, 5.
- I want Thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined
Where my heart too tenaciously clings. 1 John ii. 15.
- I want by my aspect serene,
My actions and words, to declare—
That my treasure is placed in a country unseen,
That my heart's best affections are there. Matt. vi. 19, 21.
- I want, as a traveller, to haste
Straight onward, nor pause in my way—
Nor forethought, nor anxious contrivance, to waste
On the tent only pitched for a day. Heb. xiii. 5, 6
- I want—and this sums up my prayer—
To glorify Thee till I die ;
Then calmly to yield up my soul to Thy care,
And breathe out in faith my last sigh.—Phil. iii. 8, 9.

—CHARLOTTE ELLIOTT.

MEDICAL MISSIONS.

Now-a-days, when one reads of a great army going forth to do battle for its country, it is matter of deep interest to note the variety and ingenuity of appliances furnished by science and civilization, for the preservation of life, as well as its destruction. With still deeper and higher interest the intelligent Christian may note how earnest thought and mature experience are being turned to account in the introduction of improved methods of operation in our warfare with Heathenism. Our Bible women at home and Zenana women abroad are new and valuable aids. Though jealousy arise at times between our disciplined regulars and the independent Guerilla Evangelists, the latter have their place and function. In Medical Missions we have discovered, or rather recovered, a most valuable arm of the service—*recovered*, for though unknown till recently in the Protestant Church, they are both in principle and practice as old as Christianity itself. The practice was not brought with them when the Reformed Churches left the Roman Apostacy in the fifteenth century, and we can not wonder much, considering the priestly anointings and superstitious mummeries which had become identified with the practice of the physician in holy orders. The revival of letters and consequent progress of the division-of-labor principle among professions, facilitated the change, and helped to make it a fixed feature of Protestantism. The prolonged conflict with infidelity, which subsequently arose and has not yet ceased, has led us too much to regard the miracles of our Lord merely as evidences of Christianity, or, when we do go beyond that, only to use them as illustrations of Gospel truths, instead of recognizing that they were part and parcel of a religion of divine love and mercy, fruitful, not only of "glory to God in the highest," but "good will to men," for "the life that now is," as well as the "life to come;" that it is meant to meet man's every want and bless him wholly in "body" as well as "soul and spirit." Some of the ancient systems despised the body, and inculcated its neglect as a sacred duty. Others held forth hopes of relief to the suffering who could reach their temple precincts, and propitiate their divinities with costly *off rings*, but cruelly cast out the incurable for fear of pollution by death or the loss of prestige. In strong contrast to all this, He, whom a historian of Apostolic age described as "the complete Physician of human nature, curing both soul and body," arose and spent the years of his ministry "going about doing good," freely instructing the ignorant, and at the same time preparing the way for and enforcing the truths of eternal life, by as freely exercising his matchless skill for the relief of every form of human suffering. His followers were instructed to do likewise—"Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." That these instructions did not lose their force with the cessation of miraculous gifts, the early Christian clearly believed. The strong grasp they had of the principle which underlay them is evident from the fact that many of their eminent men were as famous for their healing skill as their preaching. Such were Melito, Bishop of Sardis, (A.D. 140), author of works on "The formation of Man," "Of the soul, body and mind," etc. Theodotus, whom Eusebius calls, "Physician and Bishop of Laodicea," and adds: "First he excelled in his knowledge of the medical art as applied to the body, and next was skillful in the cure of the soul. He had no peer in kindness, sincerity and sympathy, and in zeal to help those who stood in need." In the third century we are told that wonderful cures were still wrought by the disciples of Jesus in India, and were personally

attested by Galen, the great Greek physician, to whose mind this feature in Christianity carried such overpowering conviction of its truth that he died in its faith.

In the fourth century a remarkable illustration of this subject appears in Nemesius, Bishop of Emessa, whose work, "On the Nature of Man," shows that Harvey was not the first discoverer of the great fact of the circulation of the blood. In the fifth century we find honored recognition among clerical orders of a class whose special function was ministering to the sick, a self-denying and dangerous work in those days of pestilence and plague; hence their descriptive name, *Parabolani*,—"They counted not their lives dear," as it might be fully rendered.

We cannot doubt that this aspect of early Christianity contributed much to the marvellous rapidity with which it spread. A very natural hope arises that its reappearance may hasten the glory of the latter days. Still it is to be feared that as yet the Church has hardly recovered her hold of the great principle referred to. Her modern Medical Missions are rather the result of expediency, their necessity being impressed by the prolonged failure (comparatively) of purely spiritual work, and their fitness suggested by the ease with which medical travellers of benevolent turn passed the barriers of foreign prejudice, and often opened the door for the gospel. In India the present freedom for Christian work, and indeed for western commerce also, seems to be traceable to such a source, as may be seen by an extract from an address by Sir Henry Halford to the Royal College of Physicians in 1838. "It seems that in the year 1636, one of the princesses of the imperial family had been dreadfully burned, and a messenger was sent to Surat to desire the assistance of one of the English surgeons there. when Gabriel Boughton proceeded forthwith to Delhi, and performed the cure. On the minister of the Great Mogul asking him what his master could do for him to manifest his gratitude for so important a service, Boughton answered with a disinterestedness, a generosity, and a patriotism beyond all praise, 'Let my nation trade with yours.' 'Be it so,' was the reply. A portion of the coast was marked out for the English ships, and all duties were compromised for a small sum of money. Here did the civilization of that vast continent commence; from hence the blessed light of the gospel began to be promulgated among a hundred millions of idolaters, since subjected to the control of the British power. This happy result of the successful interposition of one of our medical brethren, suggests to my mind the question of the expediency of educating missionaries in the medical art as the earliest object of their studies. We know what the Jesuits have accomplished in the pursuit of this object wherever they have found admittance, and I am sanguine enough to believe that even the proud and exclusive Chinese would receive those who entered their country with these views without suspicion or distrust, which they never fail to manifest when they surmise that trade is the object of the stranger's visit, or some covert intention to interfere with their institutions."

The views of this Christian philanthropist were shared by others on both sides of the Atlantic, and indeed isolated experiments had already been made in different parts of the field with much encouragement, and it was not long till a fair test was made in Canton by some representatives of the American Board of Missions, with most happy and instructive results. Dr. Parker tells us that after ample notice, when his hospital was opened in that city, "no patients on the first day ventured to come, on the second day a solitary female afflicted with glaucoma, attended; on

the third day, half a dozen; but before many weeks had passed, they came in such crowds, that respectable women and children assembled at the doors the previous evening, and sat all night in the street, that they might be in time to obtain an early ticket for admission." At the end of twenty-one years his patients entered upon the hospital books numbered 53,000! To all of these, according to the rules of the Mission, the gospel had been presented, and that under the circumstances of the case with more hope of favorable results than could otherwise have been. Eternity alone can reveal the fruits of such a work. Surely nothing more need be added at present to show the value of such agency, and of how we should rejoice and give thanks that as a Church we are now in the Providence of God permitted to embark in this most hopeful and blessed work. Let our abundant prayers and offerings go forth to sustain our devoted laborers in Formosa. It is well known that already for some years a similar mission from the English Presbyterian Church has been working in the southern part of that island with most wonderful results. God grant that for them and for us, "To-morrow may be as this day, and much more abundant."

W. M. R.

MESSRS. MOODY AND SANKEY IN ENGLAND.

The labors of Messrs. Moody and Sankey continue to be still attended with extraordinary success, and to be crowned with an abundant blessing. In Liverpool, as in the places previously visited, the meetings were largely attended, and the results very marked. The attention of the whole city appeared to be attracted.

We give from the *Weekly Review* some accounts of the meetings:—

"During the assembling of the noonday prayer-meeting on Friday, a gentleman in the body of the hall asked permission on behalf of the Welsh present to sing one of their hymns. Permission being granted, the Welshman first recited a verse of the hymn to be sung, and then led off in a soft wailing melody, which was soon joined in by a number of those present, and evidently much enjoyed by the few ministers who were at the time on the platform. Mr. Sankey was absent, his place at the harmonium being taken by a lady from Manchester. The afternoon meeting was very large, and the evening meeting was so packed an hour before the advertised time that Newsome's Circus, in the adjoining street, was thrown open and speedily filled. The number of inquirers was so great that the ante-rooms of the Victoria Hall could not contain them, and many were dealt with in the hall itself.

Saturday is now recognised as a day of rest by Messrs. Moody and Sankey in preparation for the labors of Sunday; accordingly neither of these gentlemen were present on Saturday at the services, and the audiences were not large.

On Sabbath morning the meeting for Christians at 8 a.m. was crowded. Mr. Moody's address was from Mark xxx., 34, "To every man his work." The forenoon service for non-church-goers was also crowded, and to a large extent the audience was of the class desiderated. Even some of the roughs could be seen here and there in the hall, and in the inquiry meeting held at the conclusion of the service there were two or three gipsies, who seemed impressed with the truths they had listened to; and were desirous of further counsel. The meeting for women was simply over-

whelming. Newsome's Circus was thrown open, and was speedily filled to overflow. Mr. Sankey excelled himself in his singing of "Bury thy sorrow" and "Almost persuaded." Mr. Moody's address was on Christ all in all and burden-bearer. He said it would take an eternity to tell what could be said of Christ. There were many anxious ones. The evening service for men was, in point of numbers as well as in the address, simply a repetition of the afternoon.

On Monday the noonday meeting was well attended; the requests for prayer were very numerous. Mr. Moody read the twelfth chapter of Isaiah, and said he wished to have the question answered which so many were putting—"Is this the work of God or of the devil?" The best answer was for those who had been eye-witnesses to tell what were the results of the work—"A tree is known by its fruits." Mr. Thomas Shuldham, Newry, related the result of the movement in Dublin and all over Ireland. Mr. James Balfour, W. S., spoke of its results in Edinburgh, and strongly demonstrated that it was the work of God. The Rev. Thos. Macpherson testified to its effects already in Liverpool, reaching as it does to all classes, even the most depraved, and rousing professing Christians to new zeal and energy. A gentleman from Manchester and another, from London also told of what they had witnessed. In concluding the meeting, Mr. Moody expressed the conviction that from the accounts of the results in all places visited there could be only one opinion as to whose work it was. In the evening both the Victoria Hall and Newsome's Circus were filled. There was also a large inquiry meeting.

The meetings have continued in a similar way throughout the week. It is expected that Messrs. Moody and Sankey will commence their work in London on March 9th in the Agricultural Hall, Islington. Preliminary services, however, will be commenced there to-morrow, and will be continued daily until the time when the Evangelists commence. These services will be conducted by ministers of various denominations. It is expected that Messrs. Moody and Sankey will continue their operations during four months, during which time they will hold meetings in Exeter Hall, several theatres, music-rooms, and other halls that are being sought for. Persons who are known to hold Evangelical opinions have been invited from various parts of the country to meet them, and it is not unlikely that there will be visitors from America. We also understand that three millions of copies of their hymnal are being printed for their London mission. We understand that arrangements have been made whereby the use of Her Majesty's Opera House in the Haymarket has been granted for Messrs. Moody and Sankey's services."

The opening meetings in the Agricultural Hall, Islington, were largely attended; at some of them it was calculated that 20,000 were present. It is hoped that many who have never heard the gospel before, may be brought under the influence of the truth.

Missionary Intelligence.

LETTER FROM REV. G. L. MCKAY.

FORMOSA, TAMSUI, Jan. 6th, 1875.

MY DEAR MR. REID,—About a year ago a middle-aged Chinaman came from within the mountains to our Chapel at Chiw-nih, and the fol-

lowing Sabbath three more came with him. Afterwards, from five to twelve attended until our Chapel at San-teng-po was built; then they went there because nearer. Between their native village, Sin-tiam and San-teng-po, stands a large market-town, in which are several petty officials who have been exerting themselves to the utmost to hinder the Lord's work. Two months ago they seized and imprisoned two worshippers when on their way to the Chapel. That, however, did not intimidate the rest, for they attended regularly, and spoke of the advantage of a place of worship in their midst, as many were anxious to hear the gospel. On hearing this, I went with them and remained over night. That evening we met in an old store-house, and had a large attendance. One of the hearers was a young man who was a patient in our hospital at Tamsu. His father, a very old man, came to thank me for having cured his son of a complaint which defied the native doctors for twelve years. In the morning, when leaving, quite a number said they would rent a house for a chapel if I would visit them again and send a helper to instruct them.

I ordered them to repair a place for worship, as I would return ere long. The enemy, hearing this, determined to crush the work if possible. The officials referred to above went to Sin-tiam and called upon the people to arise and put the "Barbarian" to death if he dared attempt to establish a chapel there. Accordingly, the head man in the village called on the man who rented a house for worship, and threatened to set it in flames.

In all the neighbouring villages placards were posted up warning the people to combine against the efforts of the "Barbarian." From a human point of view one would almost despair to enter the field again; but—I love to declare it—I have trusted the Lord God Almighty too long to doubt His word. Throwing myself entirely upon this word, I determined to go forth, should death be the result. The Lord be praised for having taken away its sting, so that it has no terrors.

Proceeding to the place, I met several who seemed enraged; and when entering the village, observed many angry faces and heard many blasphemous sounds. I called at once on the head man of the village, and asked him to point out the justice of their conduct according to Confucius, their own sage. The effect was astounding. He at once offered me tea to drink, according to Chinese custom, and walked with me through the street, telling the people not to oppose my work. At dark the door and windows of the rented house were thrown open, and in a few minutes was soon filled. All listened attentively, and at the close I extracted six teeth, and gave the sick a good deal of medicine. This had a wonderful effect in removing their prejudices. I remained over Sabbath, then walked to San-teng-po, where I found the work quietly taking deeper root; but, as the inhabitants at Sin-tiam were making great preparations for the worship of the highest deity of the Tanist-panthéon, called, in the vernacular, "Giok-hong Siong-te," i.e., "Pearly Emperor, Supreme Ruler," I went back again to tell them of the true God and the world's Redeemer. The masses, when first hearing of the true God, suppose reference is made to this dead man.

Why were such preparations going on at this time? Was his birthday approaching? No. That day so significant to all Chinese is the 9th of the first moon. A few years ago the villagers suffered severely from fever, supposed to be caused by the displeasure of this god. At that time they vowed if the plague ceased they would sacrifice domestic animals, act plays, and invite all the devils to honor him; and now, se-

ording to the Tanist Priest, the appointed time came to fulfil these vows. A place was prepared outside the market for theatrical plays. (No Chinese feast of any account is complete without.) Will not Christians in Canada arise and banish for ever a heathenish custom? Will not theatre-goers awake lest the burning flames of hell overtake them? Life is too short, time too precious, heaven and hell too real to squander precious moments in debasing the soul at theatres, horse-races, dancing-parties, drinking saloons, and gambling dens of iniquity.

But to return. Merchants filled up their shops, gamblers arranged their tables, quack doctors prepared their medicines, and tea-planters arrived in immense crowds. And now the important day dawned to begin their rites. (It was Sabbath.) What are those cones, like church steeples, 10, 20 and 30 feet high, with flags streaming from the top? Approach and see. Why, bamboo poles with flat cakes of different colors tied around in rows from the base to the very peak. And that other cone? Why, fowls tied around instead of cakes. What a noise! What screaming! Why, 200 pigs are just being sacrificed in the street; about 50 goats, 300 hens and ducks, make up the remainder of the domestics offered up to this god, and that in a village not quarter the size of Woodstock, Ont. I never enjoyed a better opportunity to proclaim Christ and the resurrection. From early in the morning till late at night the house was packed full, and the street in front a mass of people. I went out; hundreds followed and surrounded me. One rough-looking villain struck a little boy with a piece of iron on the head; the blood flowed in a stream. The crowd withdrew a few yards and left the poor little fellow lying, covered over with blood. I immediately dressed the wound, put in three stitches, bound it up, and left. The effect was wonderful. From every quarter men came up and thanked me. Another poor old man was severely injured from falling on a heap of stones. He was carried at once into the house. I dressed his wound, and then began to preach, and did not observe an angry face in the midst of the immense crowd. The marked attention of those inside was very visible. Four of my helpers came to my assistance and rendered good service. I thank the Lord for their piety, zeal and knowledge. Hundreds heard of a Saviour waiting to save the perishing heathen. God alone knows if any were converted. In the evening several came to me and said they would like to worship the true God. I rejoice greatly in sowing the precious seed, though it may be the privilege of others to reap the harvest.

The source of joy to the soul in obeying our blessed Master is indescribable. "Go ye, therefore, and teach (*disciple*) all nations." More laborers are needed for Northern Formosa. Who will come? "Go ye therefore." Are young men in Canada pleading excuses? Does the language keep any one back? If so, remember, dear brethren, the sin of such paltry excuses is simply "we will not go." "I pray thee have me excused." Arise, dear brethren, and away with such wordly ideas forever. Trust the Lord our God, and mountains will vanish before your eyes; trust the Lord and devils will see before you; trust the Lord and come forth to our Northern Formosa for the Lord of glory.

Ever yours, sincerely,

G. L. MCKAY.

(Dr. Fraser, by last account, was at Swatow. He is, we trust, now at Tamsui).

OUR SASKATCHEWAN MISSION.

INTELLIGENCE FROM REV. MR. M'KELLAR.

The Rev. H. McKellar, who has gone to Prince Albert to take charge of the Mission established there by the late Mr. Nisbet, has written a long and interesting account to the Convener of the Foreign Mission Committee.

Mr. McKellar expresses strongly the opinion that it is the duty of the Church to prosecute the Mission. He gives strong reasons for this opinion. He says, "It is most desirable that the Indian Mission should not be allowed to drop by our Church, because I believe that there has been no period in the history of the Cree Indians of the Saskatchewan Valley more suitable and encouraging for the prosecution of Missionary work among them than the present. They begin now (what they did not before) to see that they must soon change their mode of living, or become extinguished. This great valley is the natural home of the Cree Indians, and I have no doubt that many who are now away on the buffalo hunt, will return to make this more favoured valley their home. They are also looking forward, with much anxiety and expectation to the forth-coming treaty, when reserves will be laid out for them and their children, and aid given them to form homes on these reserves. There are several leading points outside Prince Albert at which they are more or less congregated. There is one point about 20 miles north of this so-called Sturgeon Lake. Some claims have been taken up already by Indians. I should like to go out and see the place in the spring. Now if there was an earnest and devoted man sent among them at once, he would preserve the district for us, and do all he could among them as a Gospel Missionary, and when the treaty is made he would be there ready to go to work in a more systematic manner, since no white settler can molest them on their reserves as they do here."

Mr. McKellar states that he has visited about 16 Indian families since his arrival. Some of them attend the meetings at both places where he preaches on the Sabbath. Mr. J. McKay acts as his interpreter. He suggests that the Mission farm should be rented, and the proceeds applied towards the support of Indian Mission work. This would be the central home of the Missionary labourers.

As to the Mission at Prince Albert, Mr. McKellar says, "Since I came here I have baptized eight infant children, and solemnized one marriage; the Sacrament of the Lord's Supper was observed on the last Sabbath of December. We held preparatory services on Friday and Saturday, which were well attended. On the Communion Sabbath there was the largest congregation ever seen here—about 150. Thirty-nine communicants sat down at the Lord's table. We had a Thanksgiving service on Monday evening. There are 48 names on the Communion Roll. A number of these were formerly connected with the Church of England, and of course may join an Episcopal Mission, if established here or in the neighborhood."

Mr. McKellar says, with reference to Mr. Nisbet, "All I have met with are of one mind in saying that Mr. Nisbet was a singularly unselfish and devoted missionary. All feel that his heart was in his work." He bears testimony too, to the efficiency of Mr. McKay as interpreter, whom he has always "found prompt and attentive in the discharge of his duties. He is also very able in the Cree language. He visits the Indians when sick, and when the missionary is otherwise engaged."

Mr. McKellar says with reference to his labors, "I preach in the mission church every Sabbath morning. The service is conducted in both English and Cree, as a number of the Indians are present. Mr. McKay reads in the Cree language the same passage of Scripture that I read in English, and engages in prayer in Cree. The second singing is in Cree, and a part of the discourse is interpreted in Cree also. I am determined to give all the advantage and encouragement possible to the Indians. Every second afternoon Mr. McKay goes up to station No. 2, seven or eight miles, and takes the same part in the conducting of the services as in the morning. A number of Indians come out here also. I believe all who meet here understand Cree. On the other Sabbath afternoon Mr. McKay conducts a service in the church entirely in Cree. Every third Sabbath I shall be at a point six miles down the river, and once a month I intend, when the days get longer, to go on the Sabbath evening to a point which we may call No. 4, about four or five miles farther up than No. 2. At station No. 2 we have a Sabbath-school an hour before service, and I also meet with the children in that locality every Tuesday afternoon to teach them to read, as there is no school."

Mr. McKellar is anxious to have a first-class teacher, who would take an interest in the spiritual improvement of the young, and asks, if some of our ministers who have wealthy congregations, could not contribute a special fund for our mission school, say for three years. He says, "supposing that forty congregations could be got to contribute as follows:—

10	at \$20.00	for three years.
10	" 15.00	" " "
10	" 10.00	" " "
10	" 5.00	" " "

"We should have a sum of \$500. I sincerely hope that you will use your influence to get some scheme like this adopted."

INDIAN MISSION.

The Rev. Dr. Brodhead of Allahabad, North India, under date of January 23rd, 1875, informs the Foreign Mission Committee of the transfer of our Female Missionaries from Mynpoorie to Futtehgurh, on the Ganges, and 40 miles east of Mynpoorie. Dr. Brodhead says: Futtehgurh is one of the oldest and most interesting stations of the American Presbyterian Church, having been commenced in 1838. He adds,—“They (Misses Rodger and Fairweather) will undertake a work of great importance at that station,—a work which will call out all their tact and ability and patience; but, from what I was permitted to see of them and their work at Mynpoorie, I feel sure that if a lady agency can succeed in such a position, we have been highly favored in securing the best agents for the post.” “I most sincerely trust that they will be a great blessing to the important community with which they will be so closely connected. Apart from the nature of the work, I fear there is a cause for solicitude on account of Miss Rodgers' health. She does not seem strong; and it is yet to be seen whether she can labor on the plains through the extreme heat of April, May and June.” Again,—“We learn with the greatest pleasure that the great Central India field is arresting the attention of the officers of your Mission; and we trust that your Church may be led by the indications of Providence, accepting these as intimations of the Holy Spirit's guidance, to take possession of many parts of that field for Christ.”

T. L.

MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

Our Sister Church in the Lower Provinces has been long distinguished for missionary zeal and enterprize. Nor has the success of the missionary enterprizes which she has sustained been small. The labours of Dr. Geddie and his associates in connection with the New Hebrides Mission have been abundantly blessed. At present, however, the prospects are not bright. *The Home and Foreign Record* of that Church for March says:

We fully consent to the assertion that the aspects of the mission are not assuring. The isolation and degradation of the people, their diminishing numbers, their growing hatred of the gospel from their knowledge that it calls for the forsaking of the abominations of heathenism, and above all, the blighting influences of the devilish traffic in men and in rum, are casting dark shadows across the path of the missionary. And had the Church now to choose her field, it is certain she would find more promising openings nearer home, and among energetic and expanding races.

But we believe that God in His Providence and by His Spirit led us to the New Hebrides, and we have been the means, through our pioneer missionary chiefly, of leading other Churches there, and have commenced and carried on a benign and blessed work. We are now on trial and meeting with the most determined opposition of wicked men and Satanic strategy. Shall we falter? The greatest hindrance has developed since we began. Shall we retire before it? Shall we give the people up to Satan?

There are strong reasons why the efforts of the Church should not be relaxed but rather increased, and the work be prosecuted with still greater zeal, perseverance and prayer.

We subjoin some extracts from a letter from Rev. J. W. McKenzie, of Efate:

OUR WORK.

Our work is advancing but slowly. Dr. Geddie's remark about the natives of these two villages is undoubtedly true that "they have left their first love." A few of them are, I believe, journeying Zionwards. But they are still babes in Christ, and are following Him afar off. In order, however, to realize the great change that has been wrought on them, you would require to know the condition of the heathen, and more than this, to come in contact with them. Really, in going amongst those who are yet lying in the depths of heathenism, and seeing not so much their abominable customs as the darkness of their minds we need to be reminded of the reply of the angel to Abraham's wife, "Is anything too hard for the Lord?"

THE TOUR OF OBSERVATION.

Shortly after the meeting of the Mission Synod, Mr. Appand and I made a tour inland, and visited about a dozen villages. I have been very much disappointed in regard to the population in them. We saw but a mere handful of people at each village, and at some, indeed many of them, not a single child. This, as you may well imagine, is not very encouraging to missionary enterprise on this side of the island. We remained away four days. This was quite long enough to give us an idea

of their misery, as well as a taste of a missionary's hardships. Although we met with no encouragement in regard to their embracing the gospel, yet we received no open opposition. Indeed, at some of the villages they showed us no little kindness.

THE TRADE IN NATIVES.

Our hearts are still pained at seeing our young men taken away by the slavers. At this village we have about thirty children attending school regularly, and getting on nicely. We are very much interested in them. But our hopes for their future would be blighted at once were it not for the thought that God may hear our prayers, and cause this iniquitous traffic to cease before they are old enough to be taken away.

TRANSLATION.

I have not yet done much in the way of translating. I had commenced the gospel by Luke, but after consultation with Mr. McDonald, we concluded that one translation of the Scriptures will do for Efate, and as he has translated that gospel, I have taken the Book of Acts. But as we now have a considerable portion of God's Word printed, viz., John, Mark, and Genesis, I think it advisable to devote most of my time at present to the heathen villages, in order, if possible, to get openings for teachers.

A BEQUEST.

Oh! pray much and earnestly for us, and for those heathen tribes. Pray that our Redeemer may claim his own, and then the Father shall soon fulfil His promises. "None shall want her mate." Then these islands shall be wrested from the enemy. "As truly as I live *all the earth* shall be filled with the glory of the Lord."

General Religious Intelligence.

THE EVANGELICAL ALLIANCE AND THE TURKISH GOVERNMENT.—A short time ago, an influential deputation from the Evangelical Alliance proceeded to Constantinople, to present to the Sultan a memorial on the subject of persecutions suffered by Christian converts in Latakia and at Maresh. The deputation did not succeed in obtaining access to the Sultan; but it is believed the object aimed at has been, or will be, accomplished.

DEATH OF DISTINGUISHED MINISTERS.—Various branches of the Church have had of late to mourn the removal of distinguished ministers, who have been removed by death. Among these we may mention, in the Church of England, Dean Champneys and Canon Kingsley; in the Wesleyan Church, the Rev. Luke H. Wiseman, for a long time one of the most prominent ministers of his Church; and in the Presbyterian Church, the Rev. Dr. Macfarlane, of London, one of the most able and devoted ministers of the United Presbyterian Church.

RELIGIOUS PROGRESS IN FRANCE.—There are various indications of increased spiritual life in France. Successful meetings have been for some time held in Paris, where there are listeners evidently deeply impressed. At other places, such as Montenegro, St. Quentin, and Nismes, there are indications of religious revival. The Rev. Theodore Monod is engaged as itinerant missionary among the Churches of France.

ITALY.—The progress of the gospel is very considerable. All the Churches report additions; whilst much is done through tract distribution and otherwise to scatter the good seed. In general, an excellent spirit reigns among the native Christians of Italy, connected with the different denominations. Garibaldi has been spending the winter in Rome, and his residence there has a beneficial influence.

GERMANY.—Several of the Provincial Synods of the Church of Prussia have been recently holding their meetings. These have been hopeful and encouraging. In general there has been a majority of evangelical men, with but few "Liberals."

PRESBYTERIANISM IN NEW ZEALAND.—Hitherto there have been two Presbyterian Churches in New Zealand, viz., the Synod of Otago and Southland; and the Presbyterian Church of New Zealand. Negotiations were carried on years ago for the union of these two bodies, but difficulties occurred to prevent it. It is believed, however, that now, in a short time, the object aimed at will be accomplished. Union committees are corresponding, and the prospect is hopeful.

NEW SOUTH WALES.—A great loss has been sustained by the death of the Rev. Adam Thomson, Principal of St. Andrew's College, and son of late Rev. Dr. Thomson, of Coldstream. He was the first moderator of the General Assembly after the union of the Churches.

MR. VARLEY, THE ENGLISH EVANGELIST.—The Rev. H. Varley, the Evangelist, is preaching with great power and success to large crowds in New York and Brooklyn. Many thousands wait on his preaching, from day to day. The impression produced is extensive and deep.

THE REFORMED EPISCOPAL CHURCH IN THE STATES.—There are now six ministers of the Reformed Episcopal church in Illinois; five organized parishes, and two more that will soon be organized.

Home Ecclesiastical Intelligence.

CALLS, ETC.

THE Rev. J. Cameron, M.A., has received a call from the congregations at *Widder and Lake Shore*; Rev. J. Little, of *Nassagaweya*, has been called by the congregation of *St. John's Church, Hamilton*; Rev. R. Scott, of North and South Plympton, has accepted a call from the Presbyterian congregation of *Jayne Street Church, New York*; Rev. Joseph Elliot has received and accepted a call from the congregation of *Nazareth Street Church, Montreal*. His induction took place on the 23rd ultimo. The Rev. John Scott, of London, has been called by the congregation of *North Bruce*. The Rev. F. W. Farriesis to be translated from Paris to *Knor Church, Ottawa*.

The Rev. R. D. Fraser, M.A., formerly of *Cookstown*, has been inducted as pastor of the congregation of *Charles Street Church, Toronto*. He enters on his charge with most encouraging prospects. The Rev. J. Gourlay has been ordained and inducted as pastor of the congregations of *Port Elgin and Dunblane*. The Rev. Dr. R. F. Burns has been inducted as pastor of the congregation of *Fort Massey Church, Halifax, N.S.* The Rev. John McLean, formerly of *Roxboro*, has been inducted as pastor of *Knor Church, Orc*.

KINGSTON.—CHALMERS' CHURCH.—The receipts for the past year were, in all, \$4,546 84. being a very considerable increase on the amount for the preceding year. The collections for the Schemes of the Church were \$469 50. Twenty-nine new members were received into the Church.

TORONTO, GOULD STREET.—MISSIONARY MEETING.—The annual missionary meeting of Gould Street Church was held on the evening of Monday, 1st March. Rev. J. M. King, the pastor of the congregation, was in the chair. The annual report was read by W. Kerr, Esq.; and addresses were delivered by Principal Caven, the Hon. O. Mowat, Attorney-General of Ontario, and Rev. Dr. Inglis, of Brooklyn. The total amount raised by Gould Street for the Schemes of the Church was \$1,533 58, and by the Sabbath School \$165 00; by Sherbourne Street Sabbath School \$61 00; and by Caer Howell Street Sabbath School \$25 49; in all, \$1,785 07. This sum was distributed as follows, viz., for Home Mission, \$834 24; Foreign Missions, \$341 00; Knox College, \$340 00; Scholarship Fund, \$60 00; French Evangelization, \$35 00; French Canadian Missionary Society, \$25 00; Aged and Infirm Ministers' Fund, \$48 00; Assembly Fund, \$27 50; Knox College Students' Missionary Society, \$20 00; Beawr (India) Orphanage, \$24 33; Sailors' Home, London, \$10 00; College Sabbath School, \$20.

TORONTO, KNOX CHURCH.—From the Report of Knox Church, Toronto, for the past year, we observe that the total receipts for the year have been, in all, \$15,249 26, including \$3,222 00 for Knox College Building Fund. The above sum includes also contributions for Home Mission, \$500 00; Foreign Missions, \$240 00; Knox College, \$500 00; Aged and Infirm Ministers' Fund, \$166 48; Assembly Fund, \$45 00; Poor Fund, \$515 67; Duchess Street Mission Fund, \$330 03; subscriptions for new School House, \$1,913 34; besides sundry other objects. The membership of the congregation is now 761.

TORONTO, BAY STREET.—MISSIONARY CONTRIBUTIONS.—The missionary contributions of Bay Street congregation, for the past year, amounted to \$210 00; and those of the Sabbath School to \$80 00; and of the Huron Street Sabbath School to \$37 58; in all, \$328 58. This amount is apportioned as follows: Knox College, \$58 00; Home Mission, \$108 00; Foreign Mission, \$78 00; Nova Scotia Missions, \$52 50; French Evangelization, \$31 08.

BOWMANVILLE.—The amount raised for all purposes by the congregation of Bowmanville during the past year was \$3689 15, part of the amount being for the payment of a floating debt. When the outstanding subscriptions and pew rents are collected, the church will be free of debt. An addition of \$100 has been made to the stipend of Mr. Smith, making it \$1300.

HAMILTON CENTRAL CHURCH.—The congregational contributions for the year 1874 amounted in all to \$14,340 57; the missionary contributions amounted to \$956 00; the total amount contributed for extra congregational purposes being \$2320 80. The anniversary services were very successful, and the collections very liberal. The congregation agreed to add \$600 to the stipend of the minister.

REV. C. CHINIQUY.—Rev. Mr. Chiniquy's meetings, which have been carried on with great success, notwithstanding some hostile demonstrations, are now being brought to a close. Those who have with their own hands subscribed a document setting forth their reasons for leaving the Church of Rome will number nearly 200; and many more are en their way out.

KNOX COLLEGE.—The Session of Knox College will close on Wednesday, 7th April. The closing Lecture will be delivered in Knox Church, on the evening of that day, at 7.30, by Professor McLaren.

PRESBYTERIAN COLLEGE, MONTREAL.—The closing Lecture in connection with the Presbyterian College, Montreal, will be delivered in Erskine Church, on Wednesday, 5th April, at 7.30 p.m., by the Rev. J. Springer, M.A. Subject:—"Some Fundamental Principles of Scriptural Exegesis."

HUNTINGDON, QUEBEC.—A number of friends visited the manse of the Canada Presbyterian Church at Huntingdon, Quebec, on the evening of Monday, 15th March, 1875, and in the most kindly manner presented the Rev. James Watson with a handsome purse and \$115 00, as an expression of confidence and esteem, which he very cordially acknowledged. This, along with a resolution lately passed to add (\$100) one hundred dollars to their minister's stated salary, is a specimen of the spirit that reigns in the congregation of Huntingdon and Athelstan. After the consummation of the expected Union, this congregation may conclude to dissolve; not from exhaustion certainly, but from a desire to give greater unity and strength to the Presbyterian Church in the District.

ST. JOHN, NEWFOUNDLAND.—The Rev. N. Forsythe, of the Irish Presbyterian Church, has entered on his labours as assistant and successor of the Rev. Mr. Hardy, of St. Andrew's Church, in St. John, Newfoundland. The Rev. Mr. Patterson, from Scotland, is to be settled in another Presbyterian congregation in St. Johns. When the union is consummated, it is probable that there will be a Presbytery in Newfoundland.

CLIFTON.—The Rev. J. Fraser, B.A., of Whitby, of the Presbyterian Church of Canada, in connection with the Church of Scotland, has been called by the congregation of Clifton.

DEATH OF REV. ANDREW MELVILLE.—The Rev. Andrew Melville died on Sabbath, 21st ult., at his son's home at Spencerville. His death, by heart disease, was sudden. He had been at a meeting of Presbytery on the Wednesday previous. On Friday evening he felt unwell, but was able to walk about in his room until about five minutes before he died. He was within one day of his 74th birthday. He was buried at Prescott on the 24th, Rev. Messrs. Taylor and Hastie officiating.

NOTE FROM REV. R. JAMIESON, NEW WESTMINSTER.—We call attention to the following note, just received from Mr. Jamieson:—"MY DEAR SIR:—Would you kindly allow me a little space, that I may respectfully request the Ministers of our Church to give letters of introduction to me to those of our people, (whether 'members' or not,) who may be coming to this Province from their congregations? It would also be of essential service if Ministers would take the trouble to drop me a few lines by mail, informing me of the names and standing in the Church of those who leave their bounds for this Province. Attention to this matter would aid me very much, and greatly benefit our cause.—Yours sincerely, ROBERT JAMIESON.—*New Westminster, British Columbia, 3rd March, 1875.*"

CORRECTION.—In the article on Baptism in last month's issue, in the second section, instead of "the deluge was that higher baptism," it should have read "the deluge was a type of that higher baptism."

MEETINGS OF SYNODS.

The Synods will meet as under:—

- Montreal*, at Ottawa, in Bank street church, on 1st Tuesday of May,
at 7-80 p.m.
Toronto, at Toronto, in Knox church, on Tuesday, 4th of May, at
7-80 p.m.
Hamilton, at Elora, in Knox church, on 1st Tuesday of May, at
7-80 p.m.
London, at London, in First Pr.sbyterian church, on 1st Tuesday
of May, at 7-80 p.m.

Certified Books of Presbyteries and all papers for the Synods should be in the hands of the respective clerks at least eight days before the day of meeting. The names and addresses of the clerks are: Synod of *Montreal*, Rev. A. Young, Valleyfield, Q; *Toronto*, Rev. J. Gray, M.A., Orillia; *Hamilton*, Rev. W. Cochran, M.A., Brantford; *London*, Rev. J. Fotheringham, Woodham P.O.

STATISTICS—Blank schedules are being sent out for the annual statistical and financial returns. If any minister does not receive one, he should send at once to the office of the church, or to the clerk of his Presbytery. When a minister has more than one congregation or station under his care, the returns should be given on separate lines, and the whole summed up. It is hoped that all parties will do their utmost to have the statistics correctly reported.

N.B.—In the blanks issued, there is no column for contributions for COLLEGE BUILDING. It is requested that the amounts contributed for College Building be stated separately at the foot of the schedule. All contributions for the schemes of the Church should be remitted so as to be in the Treasurer's hands on or before 30th April.

POST OFFICE ADDRESS—The general Agent of the church requests that all letters be addressed, "Rev. W. Reid, Drawer 2567, P. O. Toronto."

STUDENTS' MISSIONARY SOCIETY, PRESBYTERIAN
COLLEGE, MONTREAL.

The last meeting of the present session of the above society took place on Friday Evening last, the President, Mr. D. McRae, in the chair. The attendance was unusually large, special interest attaching to this meeting as their arrangements for summer operations are completed.

The past session has been one of the most interesting and successful in the history of the society; all the meetings have been well attended by students in Arts as well as those in Theology, indicating a deep interest in mission work, the cultivation of which is perhaps the chief object that the society has in view.

In addition to the more special work of pioneer mission work during summer, the society has been entrusted by the Presbytery with the duty of supplying mission stations in and adjacent to the city during the winter.

This year the society has determined upon making an advance upon the efforts of past years by adding four new fields to the four already occupied by the society, thus doubling the number of mission-

aries. The salary of missionaries has been raised to \$7 00 per sabbath. The fields and missionaries for the ensuing summer are as follows:—

L'Amable,.....	Presbytery of Kingston,	D. L. McCrae.
Thanet,	“	“ G. T. MacKay.
Huntingdon,	“	“ A. C. Morton.
Upper Gatineau,	“	Ottawa, J. Allan B.A.
Summerstown,	“	Montreal, J. R. McLeod.
South Branch,	“	“ R. McKibbin.
East Hawkesbury,.....	“	“ J. MacKenzie.
St. Paul De Chester, (French)...	“	“ A. Mosseau.
		D. L. McCRAE, <i>Cor. Sec.</i>

Proceedings of Presbyteries.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Prescott on the 16th of March; Mr. Douglas moderator. Mr. Glendenning resigned his appointment as missionary at N. Augusta, in order to go to Manitoba; his services to terminate at close of April. A call to Rev. E. D. McLaren, M.A., B.D., missionary at Merrickville, from Cheltenham and Mount Pleasant, in the Toronto Presbytery, was presented and accepted. A Committee, consisting of Messrs. Traver and Hastie, was appointed to prepare a suitable minute in regard to Mr. McLaren. Mr. Crombie, of Smith's Falls, was nominated moderator of the Synod of Montreal. Messrs. Rowat and McCoy were appointed to represent the Presbytery on the Synod's Committee of Bills and Overtures; and Messrs. Traver and Ferguson on that of the Assembly. Reports were given in by the conveners of the missionary deputations, and steps were taken to prevent, in the future, a recurrence of the neglect of duty which was complained of, in the case of certain members of Presbytery. The treasurer's books were audited and attested. Messrs. McVilvie, Taylor and Carmichael were appointed a Committee to prepare for Synod a report on the state of religion within the Presbytery. A circular letter was read from the Ottawa Presbytery, intimating its intention of applying to Assembly for leave to receive Mr. Ami, of the French Evangelical Church. The other business was not of public interest.

JAMES HASTIE, *Pres. Clerk.*

PRESBYTERY OF ONTARIO.—The regular meeting of the above Presbytery was held at Port Perry, on the 2nd inst. On account of the state of the roads the meeting was small. Owing to the removal by death of the late clerk, Rev. Dr. Thornton, Rev. Mr. Thom was appointed to take minutes of the Presbytery's proceedings. The following minute was adopted with reference to the late Dr. Thornton. The minute was as follows: “The death of the Rev. R. H. Thornton, D.D., of Oshawa, having taken place on the 11th of February, the Presbytery record their high estimation of his character, gifts and acquirements, decided piety, generous disposition, and of his singular activity and devotedness as a minister of the gospel. They desire to express their high esteem for their departed brother as a Christian and as a fellow-labourer in the work of the ministry, and their gratitude to the God of all grace for his unwearied labours, fidelity and usefulness during the long period of forty-two years in the Lord's Vineyard. They would embrace this opportunity to bear testimony to the amiability and substantial worth of their deceased brother, to his single-mindedness and devotion to his Master's work. While deeply regretting their own loss, they rejoice to feel assured that, though absent from them he is present with the Lord. The Presbytery instruct the clerk to transmit a copy of this minute to the mourning family, with the assurance of their sympathy, and

fervent prayer to the God and Father of our Lord Jesus Christ, that He who was the God and Guide of their departed relative may guide them through life's chequered scenes, and give them to share at length in those heavenly joys on which they doubt not he has entered." Rev. Mr. Edmondson was appointed moderator of the session of the Church in Oshawa. Rev. Mr. Roger was appointed to preach the church vacant on Sabbath, the 14th inst. Rev. Mr. Thom read the report of the Committee upon Sabbath School statistics and conventions. The report was received, and the thanks of the Presbytery given to the Committee, and especially to the convener, Mr. Thom. At this stage of the proceedings a letter to the Presbytery from the Rev. Mr. Thom was read, stating that on account of a change in his views upon the doctrines taught in the confession of Faith, he could no longer consistently continue his connection with the C. P. Church; resigning his pastoral charge, and craving such certificate of personal character and of conduct in the ministry as to the Presbytery it might appear just and right to give. After Mr. Thom had been heard in explanation, a Committee, consisting of the Rev. Messrs. Roger and McClung, was appointed to confer with him upon this matter. The Committee subsequently reported that they found Mr. Thom's mind so fully made up on the points alluded to in his explanatory statement, that no course was left open but, with great regret and great esteem for their brother, to accept his resignation. It was accordingly moved and carried: "That whereas Mr. Thom has laid before the Presbytery his resignation of his pastoral charge, and intimated that he does not now adhere to the doctrines of our standards, the Presbytery declares him no longer a minister of the Canada Presbyterian Church, and that he be furnished with a certificate of honourable dismissal from the ministry of this Church." Mr. Edmondson was appointed to preach at Port Perry and Prince Albert, to make such explanation as he considered necessary, and declare the pulpits vacant. The Rev. Mr. McClung was appointed moderator of the session, with power to moderate in a call when so requested. The Rev. Mr. Ballantyne was appointed to act as clerk until next meeting.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on Tuesday, 9th ult. The chief items of business transacted are the following: The commissioners to the Presbytery of Simcoe in the matter of the call from Charles Street congregation, Toronto, to Rev. R. D. Fraser, M.A., having reported that Mr. Fraser had accepted the call, and that the Presbytery had agreed to his translation, the Presbytery appointed his induction to take place on Thursday, 25th ult., at 2.30 p.m., Prof. McLaren to preach, Mr. Reid to preside, put the questions, and give charge to the minister, and Mr. Pettigrew to address the congregation. The Presbytery, finding that the sessions of the adjoining congregations had no objections to the organization of a congregation at Woodbridge, appointed Messrs. Pettigrew and Nicol, with Mr. Watt, elder, to organize the congregation at such time as may be convenient. Messrs. King, Cameron and Wallace were appointed a Committee to prepare a report on the state of religion, and it was agreed that when their report is presented, the Presbytery shall spend a portion of its time on matter that may be embraced therein. It was agreed to apply to the Home Mission Committee for a continuance of the grant to Mono, and for an increase of the grant to York Mills and Fisherville from \$50 or to \$100 per annum. Prof. Gregg reported on behalf of the commissioners to the Presbytery of Ontario in the matter of the call from Bay Street congregation, Toronto, to Rev. J. Smith, of Bowmanville, that the call had been declined. A paper from the session of Bay Street, asking for a commission of Presbytery to inquire into the circumstances of the congregation, and a petition, signed by 78 persons, members and adherents, asking to be organized as a separate congregation. After full consideration, the Presbytery appointed a commission to inquire into the circumstances of the congregation, and report at the first meeting of Presbytery.

PRESBYTERY OF GUELPH.—An adjourned meeting of the Presbytery of Guelph, in connection with the C. P. Church, was held in Chalmers' Church, in this town, on Tuesday, the 9th inst. Notice was read, that the Presbytery of Ottawa intended to apply to the next General Assembly for leave to receive two ministers, one of whom belonged to the Church of the Cumberland Presbyterians, U.S. It was agreed to recommend that the Assembly exercise all proper caution as to the soundness in the faith of any applicant from that Church. A call to Mr. James Little, from the congregation of St. John's, Hamilton, signed by eighty-one members and eleven adherents, and offering a salary of \$1,500, sustained and transmitted by the Presbytery of Hamilton, was laid upon the table, and the Clerk was instructed to summon all the parties concerned to appear for their interest at the next ordinary meeting, on the 13th of April next. The German Mission Committee was continued, in order to carry out the instructions given them at the last meeting, and were instructed to report the results to the Clerk before the end of the month. The report of the Committee appointed to visit Douglas, Mimosa, Everton, Rockwood and Eden Mills, was presented, when it was agreed that their report be received, and that thanks be given them for their diligence. The Presbytery then proceeded to consider, *seriatim*, the opinion expressed regarding the measures that should be adopted to advance the interests of these congregations, when it was resolved that, before making any change upon the relations at present sustained by the congregations of Douglas, Mimosa, Everton and Waldemar, they be summoned to appear at the next ordinary meeting. Pursuant to resolution, the Presbytery held a conference with ministers of the Presbyterian Church in connection with the Church of Scotland, having charges in the bounds, respecting boundaries of Synods and Presbyteries that might be proposed on consummation of the union, and the conclusion was adopted that in their judgment the bounds should be the same as those assigned by the Synod of the Canada Presbyterian Church as the bounds of the Presbytery of Guelph, including the congregation of Clifford, and that there should be three Synods, an Eastern one, embracing the Eastern Provinces, a Central, embracing the Province of Quebec and part of that of Ontario; and a Western, embracing the remainder of Ontario and the Synod of Manitoba in the meantime. Leave was granted to the congregation of Knox Church, Elora, to mortgage their church property, if they found it necessary, as security for the debt remaining on it. The Committee on the special mission to Amaranth gave in a report, stating the measures that had been adopted to explore the field since the last meeting, suggesting certain inquiries for the purpose of obtaining further information respecting its wants and prospects, and asking to be discharged, as they had now fulfilled the object for which they had been appointed. The report was received and its recommendations were adopted. A letter, containing an extract from the minutes of Toronto Presbytery, was read regarding the organization of a congregation at Shelburne. After deliberation, it was agreed that the matter lie over at present, that an effort be made to procure a student missionary to explore the Township of Amaranth in the course of the summer, and that the Home Mission Committee be asked to aid by granting \$100 for the purpose.

PRESBYTERY OF DURHAM.—This Presbytery held their ordinary quarterly meeting at Clifford on 2nd of March. Owing to the very severe snow-storm the attendance was small. In the absence of the clerk, Mr. Moffatt was appointed clerk *pro tem*. As resolved upon at the former meeting, the Presbytery went into Committee and engaged in conference on the subject of Sabbath Schools. The following topics were fully discussed, namely: "The aim of the Sabbath School," "The place of the Sabbath School, and its relation to the family and the Church," "How can teachers best prepare for their work?" "How can our Sabbath Schools best be enlarged and strengthened?" The Sabbath School children present, at the request of the Chairman, were addressed by Messrs.

Duff and Moffatt. On the moderator again taking the chair, Mr. J. P. Baikie having declined the call to Hanover and West Bentinck, Mr. Duff was appointed to moderate in a call in that congregation at any time before next meeting that they may be prepared to take such a step. The Rev. Principal Caven was nominated moderator of the Supreme Court of the Church at its next meeting. Thanks having been given to the friends in Clifford for their generous hospitality, it was agreed to hold an adjourned meeting of Presbytery at Durham on March 16th, at eleven o'clock. The adjourned meeting was held at Durham as appointed. In consequence of the state of the weather and roads, the attendance was again small. A letter was read from Mr. J. P. Baikie declining the call to Hanover and West Bentinck. Mr. Crozier gave in the report of the Home Mission Committee. The report was received and considered in detail, and thanks given to the Committee, especially to the convener. On application Osprey was constituted a "vacant congregation." On application Mr. Park was appointed to moderate in a call in Markdale and Holland at such time as may be agreed upon with the congregation. A letter was read from Mr. Blain asking permission to employ a student in connection with his own labours during the summer, with the view of his congregation, which consists of three stations, receiving a greater amount of service, and also of opening a new station, the congregation offering to bear all expenses. Permission was granted. The roll of Presbytery was certified. The Presbytery adjourned to hold their next ordinary meeting at Durham, on the first Tuesday of July, at eleven o'clock a.m.

WM. PARK, *Pres. Clerk.*

PRESBYTERY OF BRUCE.—On Tuesday, the 9th of March, a meeting of this Presbytery was held at Kincardine, attended by twelve ministers and four elders. A call from North Bruce to the Rev. John Scott, of St. Andrew's Church, London, was sustained and transmitted. There was read a petition from Riversdale and Enniskillen, praying to be detached from Pinkerton. The petition was laid on the table, and the clerk was instructed to cite all parties to appear for their interests at next ordinary meeting. The Rev. Principal Caven, of Knox's College, was nominated moderator of the next General Assembly, and the Rev. John Fraser, of Kincardine, moderator of the Synod of Hamilton. The Rev. D. Cameron and J. Inglis Patterson, elder, were appointed to represent this Presbytery on the Assembly's Committee of Bills and Overtures, and Rev. John Stewart and Mr. John Dewar, elder, on the Synod's Committee of Bills and Overtures. There was read a circular letter from the Presbytery of Ottawa, intimating that they intend to ask leave of the next General Assembly to receive, as ministers of this Church, the Rev. Marc Ami, of the French Evangelical Church, and the Rev. P. W. Cram, of the Cumberland Presbyterian Church, United States. Mr. Tolmie, the corresponding member of the H. M. Committee, was instructed to secure the services of two students and one probationer to labour within the bounds for the ensuing six months. Messrs. Anderson, Wardrope, and the clerk, were appointed a Committee to arrange for a convention on Sabbath Schools. The deputations appointed to hold missionary meetings submitted favourable reports of the meetings held. The collections raised at these meetings amounted to \$89.15. It was resolved to forward \$50 of this money to the Assembly's H. M. Fund, and to apply the balance to the Presbytery Fund. The Presbytery adjourned to meet at Paisley on the last Tuesday of March, inst., at two o'clock. At a *pro re nata* meeting of the Presbytery of Bruce, held at Port Elgin on the 3rd of March, the Rev. James Gourlay was ordained and inducted into the pastoral charge of Port Elgin and Dunblane. The Rev. A. Tolmie preached (Galatians v. 13) and presided. The Rev. John Anderson addressed the minister and the Rev. John Straith the people, in suitable terms in regard to their relative duties.

A. G. FORBES, *Pres. Clerk.*

PRESBYTERY OF STRATFORD.—This court met at Stratford on the 2nd inst. Five ministers and as many elders were present, notwithstanding the remarkable snow-block. Mr. Pritchard, of the Presbytery of Huron, was also present, and was invited to correspond. Inquiry was made concerning congregational contributions to the schemes of the Church. The ministers present reported that their respective congregations had contributed, or would contribute, to all the schemes during the current year—ending the 31st inst., and the clerk was instructed to issue a letter of inquiry on the subject to the rest of the congregations. The same ministers reported the missionary services held in their congregations, and their reports were received. The Presbytery's Home Mission Committee was re-appointed for the year ensuing, and the supply of mission stations for the season was referred to them. Messrs. Boyd and G'roly were appointed a Committee to prepare a synopsis of reports from sessions on the state of religion, to be laid before Presbytery at a meeting at time of Synod in London, and sessions were ordered to forward reports to Mr. Boyd on or before the 15th of April next. The clerk was instructed to prepare a general synoptical statement of the finance and statistics of the congregations to be laid before Presbytery at its next stated meeting. Mr. Hamilton and the clerk were appointed to apportion the expenses of Presbytery for the year 1875 among the congregations, when the statistical returns for the year should have been received from them, and the clerk was instructed thereafter to notify the congregations of the respective amounts so apportioned. The Presbytery unanimously nominated Mr. McPherson, of Stratford, moderator of next General Assembly. Messrs. Peter Musgrave and Andrew Riddell were appointed members of the Committee on Bills and Overtures at next meeting of the Synod of London, and Messrs. James W. Mitchell and Ralph Donaldson, of the same Committee at next General Assembly. In view of the expense of attending the General Assembly at Montreal, and of the desirableness of full attendance, it was agreed to direct the attention of congregations to the rule as to paying such expenses contained in the 12th sub-section of the 1st section of the 1st chapter of the "Rules and Forms of Procedure" of the Church, and to urge compliance therewith. Thereafter the Presbytery adjourned to meet for ordinary business at eleven o'clock a.m. on the first Tuesday of July next, at Stratford. J. F.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street Church, Owen Sound, on the 9th of March. Nearly all the ministers and a large number of elders were present. The whole of the morning soderunt, and part of the afternoon one, was devoted to a conference on the following subject: "How can we most efficiently employ our elders in congregational work, and enlist them in a sympathetic and thorough discharge of their duties?" Mr. Christie, representative elder from Meaford congregation, in the absence of Mr. Cameron, opened the discussion by reading an able and practical paper. He was followed by Mr. Dewar and others. At the close of the discussion, a Committee was appointed to draw up a deliverance on the subject, which would serve as a guide to sessions in discharging their duties. A petition was received from Keady, etc., congregations, praying the Presbytery to secure them the services of Mr. Amos for the summer months; also one from South Diagonal, etc., asking for the services of Mr. Nicol during summer. The H. M. Agent, Mr. Whimster, was instructed to secure, if possible, the services of these students for the above named places. Messrs. McNaughton, Stevenson and Durie were appointed a deputation to visit South Diagonal, Wiarton, etc., and report at next meeting. Principal Caven was unanimously nominated moderator of the next meeting of the General Assembly. Messrs. Dewar and Christie were appointed members of the Committee on Bills and Overtures for the Assembly; and Messrs. Whimster and Durie members of the Committee on Bills and Overtures for the Synod. The Remit on the modification of the Constitution of the General Assembly was approved. The Remitanent the change of ecclesiastical year was disapproved. An arrangement was made with Tornbury and

Heathcote congregations, by which the mission station of Griersville would be supplied during summer. List of supplemented congregations was considered, when it was agreed to recommend the Assembly's H. M. Committee to continue the present supplement to the congregations of Meaford, North Keppel and Sarawak. Leave of absence was granted to Mr. Whimster for three months, the Presbytery at the same time agreeing to supply his pulpit. The next meeting was appointed to be held within Division Street Church, Owen Sound, on the 2nd Tuesday of July, at ten a.m.

D. J. McINNES, *Pres. Clerk.*

PRESBYTERY OF HURON.—This Presbytery met at Clinton on the 9th of March. On behalf of the Committee on the State of Religion, Mr. Gracey gave a verbal report, setting forth that, with few exceptions, sessions did not send in their reports till within a day or two of this meeting of the Presbytery, and that on this account the Committee found that they could not prepare a report for this meeting. The Committee was reappointed, with the addition of Mr. Ross, and empowered to transmit their report to the Synod's Committee on the State of Religion, as the report of this Presbytery. A letter from Rev. Duncan Davidson was read anent arrears, alleged to be due him by the Assembly's Home Mission Committee, and referring the matter to this Presbytery as to the validity of his claim, as it was thus Presbytery that made application to the Assembly's Committee for the grant to Langside, out of which said arrears are said to originate. The Presbytery, after some discussion, recognised the validity of Mr. Davidson's claim, and ordered the clerk to furnish him with extracts accordingly, in order that he might prosecute the matter through his own Presbytery. It was agreed to ask the Assembly's Home Mission Committee to increase the grant to Stephen and Hay to \$2.50 per Sabbath, and to continue the grants already given to Bethany and to Goderich (Gaelic), as also the supplement to Dunganon, etc. A Committee, consisting of Messrs. Goldsmith, Thomson and McLean, was appointed to visit the congregations of Cranbrook and Ethel, to arrange with them as to supply of ordinances during the summer. Principal Caven was nominated as the next moderator of the General Assembly. The intention of the Student's Missionary Society of the Presbyterian College, Montreal, to send a French missionary to Stephen and Hay during the summer, was approved of. Mr. Leask read an elaborate report on Statistics and Finances, for which he received the thanks of the Presbytery. Presbytery adjourned to meet again in Goderich on the 1st Tuesday of July.

PRESBYTERY OF LONDON.—The quarterly meeting of this Presbytery was held in the First Presbyterian Church, London, on the 16th and 17th days of March. The Presbytery sustained a call from the congregation of Widder and Lake-road to Mr. James Cameron, probationer. Stipend \$800, with manse, and five acres glebe. A call from Jane Street congregation, New York, to the Rev. Robt. Scott, Camlachie, promising a salary of \$2,000, was taken up and considered. Parties having been heard in the matter, the following minute was agreed to, viz., Mr. Scott having intimated his acceptance of the call from Jane Street, New York, the Presbytery agree, though reluctantly, to grant the translation, the same to take effect on the 5th day of April next; and have agreed further, that Mr. G. G. McRobie preach and declare the pulpit vacant on the 2nd Sabbath of April, and act as interim moderator of session thereafter; further, that Messrs. Simpson, McKinnon and Munro, ministers, and Mr. Grieve, elder, be appointed to draft a minute in reference to Mr. Scott's translation. The Presbytery entered upon the consideration of Rev. John Scott's resignation of his charge of St. Andrew's congregation, London. Parties were called for, and having been heard, a statement was read from Mr. Scott (who was unable to be present on account of sickness), pressing his resignation. Parties were removed, and Mr. McKinnon submitted the following motion, which was

duly seconded, viz. : Papers being read, and commissioners from St. Andrew's congregation having been heard; and also a paper from Mr. Scott, expressing his earnest adherence to his resignation, the Presbytery accept the said resignation, and declare the pastoral relation between the Rev. John Scott and St. Andrew's congregation dissolved, said dissolution to take effect on the 2nd Sabbath of April next, and that the clerk, Dr. Proudfoot, Mr. Duncan, ministers, and Mr. Staveley, elder, be appointed a Committee to draft a minute expressive of the Presbytery's esteem and affection for Mr. Scott. It was moved in amendment, by Mr. Cuthbertson, and duly seconded, That papers being read, and having heard commissioners, as also a written statement from Mr. Scott pressing the acceptance of his resignation, having also respect to a resolution submitted by the congregation of St. Andrew's Church, London, the Presbytery agree to express their deep-felt distress at the course of circumstances that has occurred within the last two years to disturb the peace and hinder the prosperity of the congregation, bringing them into undue prominence before the Church and the world. The Presbytery express further their unqualified disapprobation at the sentiments entertained and expressed to one another, and to Mr. Scott, by sections of the congregation; and the failure of carrying out solemn obligations made by them, with the expressed intention of lessening Mr. Scott's labours, and retaining his presence among them. The Presbytery thus express themselves from the fact that the issue of this case will act disastrously to the congregation itself, and injuriously to the interests of Presbyterianism at large: yet agree to accept, as they hereby do accept, with deep regret, Mr. Scott's resignation, only at his own earnestly expressed desire so to be relieved. The vote being taken, the motion of Mr. McKinnon was carried. The clerk was appointed to preach and declare the pulpit vacant on the 3rd Sabbath of April, and Mr. McDonald, of Dorchester, to act as interim moderator of session thereafter. Mr. Bailey's appeal and other matters were left to be considered at a meeting to be held during the meeting of Synod in May next.

GEO. CUTHBERTSON, *Clerk.*

Communications.

THE LATE DR. THORNTON.

In our last issue we briefly noticed the death of the Rev. Robert H. Thornton, D.D., of Oshawa, which took place on the 11th of February. The death of such a minister, however, demands a fuller notice; and we avail ourselves of the materials furnished in a biographical sketch of the deceased, published in the *British American Presbyterian* of the 5th ult., to present to our readers the following notice of the life and labors of Dr. Thornton.

He was born in 1806 in the parish of West Calder. His parents were eminently godly, and their instructions, prayers, and example were, by the blessing of God, effectual in turning him in early years to the ways of God. From a child he knew the Scriptures, and having given himself to the Lord, he set his heart in early life on the gospel ministry. Having received the more elementary parts of his education in his native parish, he removed when about fourteen years of age to Falkirk, where his elder brother conducted an educational seminary. Here he assisted in the duties of the school, and at the same time diligently prosecuted his own studies.

In due time he became an alumnus of the University of Edinburgh, where he distinguished himself, especially in Professor Wilson's class. Part of his literary course he took at St. Andrew's. Having finished his literary course he entered the Divinity Hall of the Secession Church,

then under the charge of Drs. Dick and Mitchell. At the close of the fourth session he was licensed to preach the gospel, and ordained as a missionary to Canada. He arrived with his partner in life in the summer of 1833, and thenceforth became intimately connected with the history of Presbyterianism in Canada.

When Dr. Thornton arrived in Canada, and commenced his labours, and for a number of years after, the work of a missionary and even of a pastor were very different from what it is now; the settlements were so scattered and the roads so unformed that it required not only missionary zeal, but no small amount of physical vigour and endurance, to carry on ministerial work. The Christian labourer had, in reality, to "endure hardness" in those days. Dr. Thornton was indomitable in his journeyings and labours.

After a time he made Whitby the centre of his ministerial labours, but these labours were extended far and wide around him. The truth is, Dr. Thornton may be regarded as the main founder of Presbyterianism in the whole region now known as South Ontario. Far and wide his labours extend. He was particular in keeping appointments, and even to the last never shrunk from any duty assigned to him.

Dr. Thornton not only was a diligent and faithful pastor, but all along took a deep interest in the cause of education, and in the temperance reformation, and indeed in every thing connected with the social, moral and spiritual good of the community. He did much, by instruction and by personal intercourse, to stimulate the young to mental and spiritual improvement.

Dr. Thornton was for many years Clerk of his Presbytery. He was Moderator of the Synod of the United Presbyterian Church when the union took place in 1861. In 1859 the honorary degree of D.D. was conferred on him by the College of Princeton, New Jersey.

We conclude this brief notice of Dr. Thornton with two paragraphs, which we take from the biographical sketch already referred to:

"Dr. Thornton was greatly blessed in his family. His was verily a happy Christian home. True the King of Terrors entered it repeatedly, and bore away near and dear ones. His eldest son was removed when verging on manhood, and full of such promise as gladdens the hearts of Christian parents. A sweet little daughter was suddenly snatched from them by a painful accident. Not many years ago another daughter, 'woman grown,' gifted by nature but more by grace, was called away. All these, however, they could look upon, not as lost, but 'gone before.' His beloved partner, though long an invalid, was graciously spared to him till within just a year and one day of his own removal to their Father's house in heaven. His eldest surviving son, the Rev. Robert M. Thornton, is engaged in his Divine Master's work in Glasgow, Scotland. May he and the other members of the family continue to adorn the doctrine of Christ, and feel ever grateful to God for their honored Christian parentage.

"His end was peaceful. Owing to the nature of the disease, his prostration was so great that he could speak only in monosyllables, and that with great difficulty, but towards the close, that tongue which had so often told of Christ's love became powerless, but there needed not a death-bed declaration that he had felt the power of that love. One that was present on the solemn occasion 'thanked God for the testimony of a long, consistent, and zealous Christian life.' Who that knows aught of his life and labours will not feel prompted to exclaim, 'Soldier of Christ, well done!'"

Monies Received up to 22nd March.

ASSEMBLY FUND.			
Am't Received to 22d Feb.	\$1968 86	Toronto, Gould street	\$35 00
Alnwick	3 00	Roxborough and Finch	5 00
Bethesda	5 00	Broughton	4 00
Amherst Island	2 00	Guelph, First	20 00
English Settlement	4 75	McKillop, Duff's church	7 00
Grimsby	6 50	Stratford, Knox church	50 00
North Plymton	4 00	Keene	8 00
Pickering, Erskine church	2 75	Mosa	14 00
Elora, Knox church	20 00	Vernonville	6 50
Baltimore	9 00	Watford	9 60
Coldsprings	9 00	Lake Shore	8 00
Nepean and Bells' Corners	7 07	Toronto, Cooke's church	27 50
Mount Pleasant	3 00	East Puslinch	11 20
Burford	2 00	London, Saint Andrew's	50 00
Rothsay, Calvin church	9 75	Ottawa, Bank street	20 00
Guelph, Knox church	21 00	Bluevale	9 00
First ditto	10 90	Brampton, 1st	9 35
Gould street, Toronto	27 50		
Stratford, Knox church	16 00	KNOX COLLEGE.	
Hibbert	11 25	Am't received to 22nd Feb'y ..	\$2284 86
Biddulph	6 25	Guelph, Chalmers' ch. S. school	20 00
Keene	16 80	Essa, First	8 00
Vernonville	3 00	Ayr, Knox church, additional ..	3 10
Toronto, Cooke's church	27 50	Scarboro, Knox church	91 00
Galt, Union church	22 00	Alnwick	17 00
London, Saint Andrew's	25 00	Bethesda	19 00
Winslow first	3 00	Toronto, East ch. Sab'h school	21 21
		North Plympton	10 00
		Waterdown	15 00
		Thamesville	5 10
		Reserve	2 05
		Botany	1 65
		R. H. Motherwell	10 00
		Campbellsville	12 00
		Nassagaweya	8 00
		Flora, Knox church	39 25
		Baltimore	35 00
		Coldsprings	25 00
		Bethany, additional	5 00
		McKillop	12 00
		Member of Knox ch., Toronto ..	5 00
		Galt, Knox church	160 00
		Williams, East	18 09
		Culross	10 75
		Collingwood	10 00
		Gould street, Toronto	340 00
		Beaverton	39 63
		Manilla	10 00
		McKillop, Duff's church	14 00
		Doon	4 00
		Westminster	8 40
		Stratford, Knox church	50 00
		Keene	10 00
		Verulam and Bobcaygeon	6 00
		Vernonville	10 00
		Toronto, Cooke's church	250 00
FRENCH EVANGELIZATION.			
Am't Received to 22d Feb.	\$1701 02		
Alnwick	4 00		
Bethesda	7 00		
Lachute, Heury's church	24 79		
Waddington, N. Y.	32 90		
A. Clark, Esq., Smith's Falls ..	50 00		
North Plympton	10 00		
Waterdown	10 00		
John McClive, Esq., Drummond- ville	10 00		
Mr. Evan Innes, Teeswater	5 00		
Manilla Sabbath school	4 00		
Oneida	4 00		
Elora, Knox church	15 46		
Baltimore	5 00		
Coldsprings	12 00		
Bethany, additional	5 00		
Nepean and Bell's Corners	2 00		
McKillop	3 00		
Toronto, Member Knox church	4 00		
Galt, Union church	40 00		
Saint Andrews	5 00		
Oneida, additional	6 00		
Culross	7 50		
Collingwood	5 00		
North Winchester	4 00		

Brantford, Wellington street ..	\$6 00
Ekfrid	10 36
East Puslinch	20 00
Wingham	20 00
Galt, Union church	77 00
Woodville	84 97
Downie, Avon church	24 30
Bluevale	10 00

BURSARY FUND.

James Lohrin, Esq.	50 00
Paisley, Knox church	7 00
Central ch., Hamilton, S. school	60 00
Member, Streetsville congrega'n	10 00
Galt, Knox church	50 00
Toronto, Gould street	60 00
Toronto, Cooke's church	65 10
Friends in Hamilton, per Rev.	
J. M. King, M.A.	60 00

FOREIGN MISSION.

Amount received to 22nd Feb.	\$4083 27
Guelph, Chalmers' ch. S. school	10 00
Westwood	16 21
Montreal, Knox ch. Sab. school,	
China	100 00
Alnwick	13 00
Bethesda church	17 00
Montreal, Nazareth street Sab-	
bath school, China	15 00
Montreal, Nazareth street Bible-	
class, China	30 00
Montreal, Nazareth street Sab-	
bath school, Sask'n	11 64
Rev. Neil Currie, China	5 00
Huntingdon and Athelstane ..	27 34
Waddington, N.Y.	90 20
" A Friend	70 00
Amherst Island	3 00
English Settlement S. school..	9 84
Toronto, East ch. S. school ..	10 00
Lake Shore	6 50
North Plympton	10 00
Demoretsville & Black's Settle-	
ment	4 00
Waterdown	10 00
John McClive, Drummondville	20 00
Montreal, Knox church	100 00
Campbellsville	12 00
Nassagaweya	8 00
Elora, Knox church	40 19
Baltimore	35 00
Coldsprings	30 00
" Isabella Sidey	1 00
Bethany	5 00
Nepean and Bell's Corners ..	2 00
Elmira, Illinois, Knox ch. Sab-	
bath school	9 00
McKillop	23 80

Norval	\$17 75
Union	42 58
Montreal, Cote street church ..	120 00
Toronto, member Knox church	4 00
Galt, Knox church	50 00
Friend, McKillop	1 00
Saint Andrews	10 00
Rothsay, Calvin ch. S. school..	1 50
Caledonia, Argyle st. S. school	14 00
Huron	19 20
Rodgerville	29 53
Exeter	29 52
Collingwood	10 00
Toronto, Gould street	250 00
" " " S. school	50 00
Toronto, Sherbourne st. Sab-	
bath school	31 00
Toronto, Caer Howel st. Sab-	
bath school	10 00
Roxborough and Finch	6 00
Beaverton	59 25
Broughton	4 00
Clinton, Willis' church	50 00
Manilla	6 00
Guelph, first	20 00
McKillop, Duff's church	10 00
Carlisle	11 10
Brampton, 1st	12 50
Ailsa Craig	6 20
Nairn	2 00
Stratford, Knox church	30 00
Keene	15 00
Vernonville	10 00
Watford	15 00
Toronto, Cooke's church	100 00
Friend	5 00
East Puslinch	20 00
" " S. school, China	9 30
Wingham	15 00
Galt, Union church	20 00
London, Saint Andrews	200 00
Ottawa, Bank street	100 00
Bluevale	6 00

HOME MISSION.

Am't received to 22d Feb. ..	\$7481 78
Guelph, Chalmers' church Sab-	
bath school	15 00
Westwood	26 00
Ayr, Knox church	46 00
Scarborough, Knox church ..	95 00
Alnwick	20 00
Bethesda church	29 00
Waddington, N. Y.	59 90
Amherst Island	10 00
Hespeler	2 50
Toronto, East church S. school	20 00
Lake Shore	19 50
Teeswater	20 15

Eadies.....	\$16 85	McKillop, Duff's church.....	\$25 00
North Plymton.....	15 00	Mulmer and Melanethon.....	40 40
" " S. school.....	5 70	Indian Lands.....	8 00
Waterdown.....	15 00	Carradoc, Cooke's church.....	2 00
Danville, additional.....	1 00	Demorestville.....	11 00
Moore, Burn's church.....	22 00	Carlisle.....	33 30
Mille Isles.....	9 50	Ailsa Craig.....	18 50
Black Creek.....	12 00	Nairn.....	6 00
Sydenham.....	12 00	Stratford, Knox church.....	80 00
Dresden.....	11 00	Keene.....	35 00
Wallaceburgh.....	1 20	Verulam and Bobcaygeon.....	7 00
John McClive, Drummondville.....	20 00	North-east & S.-east Ade'aide.....	40 00
Montreal, Knox church.....	250 00	Keene, Sabbath school.....	5 50
Mosa.....	11 00	Vernonville.....	10 00
Brooke.....	2 20	Watford.....	25 00
Alvinston.....	3 20	Toronto, Cooke's church.....	276 45
Manilla, Sabbath school.....	4 00	Mount Pleasant.....	7 74
Campbellsville.....	12 00	Friend.....	5 00
Nassagaweya.....	8 00	East Puslinch.....	30 00
Saint Louis and Valleyfield.....	10 00	Wingham.....	35 00
Elora, Knox church.....	42 00	Binbrook.....	5 50
Baltimore.....	90 71	Galt, Union church.....	60 00
Coldsprings.....	200 00	Moore, Bear Creek.....	23 00
Bethany, additional.....	5 00	London, St. Andrews.....	201 00
West Gwillimbury, 1st additional.....	1 00	Ottawa, Bank street.....	115 00
Nepean and Bell's Corners.....	14 00	Bluevale.....	37 68
Wick.....	18 00	Yonge.....	62 35
Corunna.....	3 00	Lyn.....	8 63
Montreal Cote st. church.....	400 00	Brampton, 1st.....	23 00
Toronto, Member of Knox ch.....	5 00	NEW COLLEGE BUILDING FUND.	
Mount Pleasant.....	5 07	Amt. received to 22nd Feb. \$43,378 04	
Burford.....	3 00	P. McDonald, N. Nissouri, in	
Milverton and North Mornington.....	20 00	last Record should have been	69 00
Galt, Knox church.....	200 00	Galt, per H. Miller, Esq.....	243 39
William's East.....	60 60	Acton, per Robt. Little Esq.....	16 00
Saint Andrews.....	20 00	Toronto.....	42 00
Caledonia, Argyle street church.....	22 00	Forest, per Rev. R. H. Warden.....	2 00
Allan Settlement.....	15 00	Drumbo and Princeton.....	53 00
Member of Allan Settlem't con.....	10 00	Carlisle and Ailsa Craig.....	74 00
Quebec, Chalmer's church.....	45 00	Park Hill.....	10 00
Blytheswood.....	15 57	Mosa, per Rev. Arch. Stewart.....	100 00
Huron.....	13 62	Hibbert, Rev. Robt. Hamilton.....	30 00
Rodgerville.....	29 53	Fullarton.....	4 00
Exeter.....	20 52	Nassagaweya, Rev. J. Little.....	4 00
South Kinloss and Lucknow.....	74 85	Craigvale, per Mr. R. G. Craw.....	25 00
Presbytery of Bruce.....	50 00	Elora, per Rev. A. D. McDonald.....	176 38
North Winchester.....	7 25	Ingersoll, per Rev. P. Wright.....	32 00
Longwood, Guthrie church.....	25 00	Coldsprings, per Rev. W. A. Mc-	
Collingwood.....	50 00	Kay.....	150 00
Toronto, Gould street church.....	728 08	Wellington square, per Rev. S.	
" " "S.sch.....	60 67	W. Fisher.....	98 00
" Sherbourne st. S. sch'l.....	30 00	West Gwillimbury, 1st, per Rev.	
" Oner Howel st. ".....	15 39	W. Fraser.....	4 00
Roxborough and Finch.....	8 00	Markham, per Rev. J. M. Cam-	
Beaverton.....	58 31	eron.....	100 00
Wyoming.....	5 00	Baltimore per Rev. W. A. Mc.	
Clinton, Willis' church.....	100 00	Kay.....	4 00
Manilla.....	10 00	Caledonia, Argyle st., per Rev.	
Guelph, First.....	60 00	Jas. Black.....	17 00

Teeswater, per Rev. P. Currie..	\$37 00
Saint Mary's, per R. Harstone	103 00
Brampton, Knox church, per Rev. J. Baikie	44 00
Malton	27 00
Harwich, per Rev. A. W. Wad- dell	100 00
Clifford, per Rev. William Blain	15 00
Baloklava	12 50
McIntosh station	31 13
Owen Sound, per Robt. Paterson	80 00
Friend	5 00
Peterboro, per Dr. Taylor	60 00
Brucefield, per George Walker	59 50

WIDOWS' FUND.

Amount received to 22nd Feb.	\$933 57
J. G. H	2 00
With rates from Rev. J. Pritchard, Rev. G. Brown, \$24.00; Rev. J. Mc- Nabb, Rev. J. McMechan, Rev. Duncan Cameron, Rev. Prof. Gregg, Rev. J. W. Smith, Rev. J. P. Baikie, Rev. D. An- derson, Rev. P. Currie, Rev. Thos. Mc- Pherson, Rev. William Scott, Rev. J. Mackie.	

AGED AND INFIRM MINISTERS' FUND.

Am't received to 22nd Feb.	\$3058 28
Alnwick	3 00
Bethesda church	4 00
Amherst Island	2 00
North Plymten	4 00
Elora, Knox church	14 27
Baltimore	16 00
Coldsprings	12 00
Nepean and Bell's Corners	1 43
Montreal, Cote street church ..	80 00
Toronto, member Knox church	2 00
Galt, Knox church	40 05
Huron	12 18
North Winchester	4 00
Markham, Melville church	6 00
Roxborough and Finch	5 00
Doon	4 00
McKillop, Duff's church	3 66
Stratford, Knox church	25 00
Keene	8 00
Vernonville	6 00
Toronto, Cooke's church	64.30

East Puslinch	\$10 00
Wingham	7 00
London, Saint Andrews	25 00
Brucefield	17 00
Ottawa, Bank street	32 85
Bluevale	4 00

MONTREAL COLLEGE ORDINARY FUND.

Amount received to 22nd Feb'y	\$65 50
Alexandria	10 00
Cornwall	15 00
Osgood	30 00
Fitzroy Harbour	16 00
Demorestville	3 00
Amherst Island	3 00
Nepean and Bell's Corners	5 00

FRENCH CANADIAN MISSION.

Wm. Millar, Laggan	5 00
Hamilton, Pearl street S. sch'l	30 00
Peterboro, S. school	10 00
Elora, Knox church	3 86
Toronto, Gould street	25 00

FREE CHURCH INDIA MISSION.

Miss Coban, Toronto. for Rev. Naryan Shesadries mission.	10 00
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FREE CHURCH JEWISH MISSION.

J. G. H., Montreal	5 00
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NOVA SCOTIA MISSION.

Am't received to 22nd Feb. ..	45 00
Toronto, Huron street S. school	7 50
Hamilton, Pearl street S. school	20 00

STUDENTS' MISSIONARY SOCIETY.

Toronto, Gould street	20 00
Owen Sound	9 45
Waterdown	10 00

SAILORS' HOME, LONDON, ENGLAND.

Toronto, Gould street	10 00
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COLLEGE STREET SABBATH SCHOOL,

Toronto, Gould street S. school	20 00
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ORPHANS OF THE LATE REV. JAS. NESBIT.

Am't received to 22nd Feb. ..	25 20
Rev. Wm. Graham, Pine River	5 00

Contributions for Rev. J. G. Carruthers; also Receipts per Mr. W. King, Montreal, and for Students' Mission Society, Montreal, are unavoidably left over.

RECEIPTS FOR RECORD UP TO 22nd MARCH, 1875.

C. McK., Woodstock; J. T., Mitchell, \$31.25; D. McB., Forest, \$6.75; J. P., Brampton, \$2.50; J. G., D. McB., B. S., Forest; J. K., Toronto, \$1.50; Rev. P. N., Elder's Mills, \$2.50; F. O., Tilbury East; R. L., Acton, \$6.50; A. N., Highland Creek, \$3.25; S. F., Aberfoyle, \$1; J. A., Binbrook; Mrs. A., Kingsville; W. C., Aberdeen, Scotland; J. S. Tapleytown, \$2.50; Rev. T. F., Metis; A. C., Acton; S. C., Keady, \$2.50; A. J. T., Woodstock; J. S., Streetsville, \$8.25

J. N., Limehouse; P. A. F., Glenarm, \$2; Rev. J. D., Alma, \$10; Rev. P. C., Teeswater, \$9; Rev. T. S., Sunbury, \$8; D. McR., D. McL., Avonmore; Rev. A. G., Dufferin; W. H., Oneida; W. J., Esq., M.D., Shelburne; Rev. R. H., Motherwell, \$10; W. B., A.M., Canfield; D. McR., Avonmore, \$1.25; D. B., McDonald's Corners; D. B., A.B., Dumfries; Rev. J. R., Ailsa Craig, \$20; Rev. S. W. F., Waterdown, \$3.50; T. F., Toronto; J. C., Hoasic; A. L. A., Stratford, \$29; J. C. R., Alvinston, \$4; Rev. W. L., Fenlon Falls, \$2.25; J. G., Blackheath; Rev. M. F., Barrie, \$1.25; J. R., Acton, \$1; Mrs. C., Whitby; Rev. J. McC., Wick, 75c.; C. F., Hullott, \$3; W. E. R., Norwood; D. H., Logurait; D. K., Rockside; Rev. J. M. B., Damoreville; Mrs. S., Miss L. L., Lambeth; Mrs. W. S., Port Dalhousie, \$2; J. W., Melbourne; Rev. J. McC., Kinnear's Mills, \$6; D. B., L'Original; Rev. J. C., Smith's Falls, \$2.50; H. F., Esq., M.P.P., Paris, \$16; Rev. G. B., M.A., Winnipeg, \$8; J. S., Taplevtown; Rev. J. T., Melrose, \$10; S. J. F., Cartwright, \$1.50; D. S., Concord; J. A., McK., Goderich; C. P. C., Hamilton, \$2.50; J. K., Paisley, \$10; Mrs. M., Highland Creek; A. McL., Tavistock; Rev. H. C., Holstein; Rev. S. J., Brussels, \$4.50; Rev. H. T., Cathcart, \$6.50; D. C., Yorkville; N. I., Linton; F. McK., Birkhall, \$5; W. Q., Galt, \$1; H. McP., Cartwright, \$1; Rev. G. G. McR., Mandamin, \$13.50; W. D. L., Rupert, \$1.50; A. B., Alton; J. A., J. B., D. M. D. C., Longwood; D. G., Southampton; Rev. D. W., Madoc, \$5; Rev. J. B., A.B., Kildonan; Rev. M. E., Barrie; Mrs. W., Weston; A. N., Haliburton; Rev. H. J. McD., Ottawa, \$6.25; W. R. P., Russell, \$6.75; G. E., P. McM., J. McG., D. C., Beaverton, \$8.75; Rev. H. S., Gould, \$3.75; D. B., A. H., P. M., E. G., W. H., G. T., Thamesford, \$9.65; G. C., Toronto, \$1; J. F. W., Bradford, \$3.75; J. A., Orchard, \$5; Rev. J. P., Wingham, \$3.25; S. McL., Utica; Rev. W. McW., Bowmanston, \$9; G. F. H., Waddington, N.S., \$9; A. S., Carlton Place, \$6.25; J. B., Midway, \$3.25; J. K., Dufferin; T. S., Eversley; Rev. W. C., Kansas, U.S.; R. M., Toronto; Rev. R. J., New Westminster, \$7.50; W. C., Buttonville; H. M., Hollin; J. W. R., Vanneck, \$25; Rev. J. W. G., Hespeler, \$13.50; Rev. J. G. M., Grimsby, \$7.50; A. M., Clinton, \$7.50; Rev. J. B., Belleville, \$6.00; Rev. D. C., Lucknow, \$12; P. McK., Camlachie, \$8.25; J. M. H., Galt, \$9.25; W. A., Mrs. J. C., J. C. G., G. R., W. R., Port Hope; J. N. W. R., Cobourg; Mrs. M. McM., Malta, Illinois, U.S.; T. M., Toronto; Rev. J. I., Mille Isles; M. J., Upton Grove; N. McK., Prone, \$1.25; Rev. J. L., Rodgerville, \$1.80; J. M. N., Keene; J. M. G., Widder Station, \$13; J. S., Walton, \$4; J. M., Manila; W. G., Ross; W. S., Yasay; Rev. A. Y., Valleyfield, \$10; R. G. McC., Craigvale, \$10; Rev. W. A. McK., Baltimore, \$16.50; R. A., Toronto; H. F., Mono Mills; D. McL., A. A., Elmira, Illinois, U.S.; Rev. S. J., Brussels; O. McL., Dunvegan; W. F., N. R. McL., J. R. McK., J. C., J. McP., Skye; Miss M. S., Toronto; R. B., Scarborough; W. E., Tottenham; A. B., C. T., Brampton; J. M., M. D., Kingston; Rev. R. W., Ottawa; T. A., Belgrave; Rev. R. C., Walkerton, \$1; Mrs. W. M., R. H., A. McP., R. B., G. R., A. G., senior, W. H., York Mills; R. ... Edmonton; Rev. M. B., Seaforth, \$7.75; W. T., Toronto; M. McL., Mount Vernon; A. J. R., Nairn; W. E. B., Norwood; J. P. F., Ayr, \$6.25; D. L., Toronto; Rev. D. A., Rothsay, \$2.75; G. S., Tottenham, \$4; J. D., Belgrave, \$2; Mrs. J. D., Trudell, \$1; Rev. P. C., Teeswater, \$1.75; S. M., Toronto, \$7.50; Mrs. S., Port Dalhousie; G. D., Primrose, \$3.25; R. W., Erin; Rev. R. H., Saint George, \$7; J. D. C., Longwood; Mrs. B., Ulm; Rev. M. L., Tyrone; D. D., Constance; D. C., Beaverton, \$4.25; R. H. D., Pakenham; S. H., Jarvis, \$2; J. M. F., Hastings, \$1; N. O. B., R. O. B., Mount Albert; Rev. J. B., Chesley, \$11; J. B., Esq., Sarnia; J. B., Lobo, \$4.50; W. L., Springville, \$3; R. F., Wilton Grove, \$8; Rev. J. P., Dunsford, \$10.50; Rev. W. S., New Carlisle; P. McG., Martintown, \$2; Rev. A. McD., Latona, \$10; J. McC., Mossley; A. D., Belmore; H. McF., Warsaw, \$2; J. L., Esq., Speedside, \$18; J. C., Toronto; G. W., Brucefield, \$4; P. E., Westport; T. M. B., Bell's Corners; T. T. Camilla, \$4.75; F. G., Byng; Mrs. McK., Canfield; J. M., W. W., D. McM., S. S., Aberarder; J. A., Whitby; S. D., Drummondville, \$4.75; J. G. E. Prescott.