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

No. 12.

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**JOHN XV. 5.**

“I am the Vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.”

The martyrs and reformers,  
 O Christ, our Lord, are Thine;  
 They are the living branches,  
 Of Thee, the one true Vine.  
 Their faith and holy boldness,  
 The ripened fruit they bring,  
 Through tribulations winepress,  
 To serve a wounded King.

From bright Provençal valleys,  
 And 'Alpine mountains cold;  
 Bohemia's fertile champagne,  
 And English wood and wold;  
 From Switzerland's free cities,  
 From Saxony's deep mines;  
 And Holland's sea-won marshes,  
 Have flowed Thy choicest wines.

No niggard in the vintage,  
 Though poor in all beside,  
 Our Scotland pressed her clusters  
 To serve the Crucified.  
 No sweeter fruit nor fairer  
 Bore branches to the stem;  
 So constant their abiding,  
 So full Thy life in them.

Not in the blessed martyrs,  
Whose fires the work began,  
And lit the torch he carried,  
That feared not face of man;  
Nor in the Church he founded  
On that sure Word of Thine;  
But in Thy name we glory,  
O Christ, the one true Vine!

For these are but the branches,  
Though laden with good fruit;  
Thy love was all their substance,  
Thou blessed Stem and Root.  
O grant that we, abiding,  
In Thee, at length may rise,  
Full fruited as these branches,  
To bloom in Paradise.

J.

### JOHN KNOX.

Three centuries ago, or the year 1572, is a time ever to be remembered in the history of the Presbyterian Church. It was an *annus mirabilis*. On the first day of April, the Protestant Admiral de la Marck landed his water beggars on the banks of the Meuse, captured the city of Brill, and laid the foundation of the Dutch Republic. Had it not happened that

“On April Fool’s Day  
Duke Alva’s spectacles were stolen away,”

we should probably not be able to speak of a Dutch Reformed Church with two million adherents, a Separate or Free Church of 80,000, and an American Dutch Reformed Church with 50,000 members. On the twenty-fourth of August began the frightful massacre of St. Bartholomew, that spread from Paris through the whole of France, and swept into eternity more than fifty thousand Presbyterian Frenchmen, martyrs to the faith of the Reformation. The persecutions that followed have left little over six hundred congregations to represent half as many thousands. On the 24th of November, just three months later, another Presbyterian Church was shrouded in gloom. It was the Church of Scotland; for John Knox was dead. The Earl of Morton, that same day, became Regent of Scotland; but while the Protestant world honours the great reformer, few remember more of him than his simple and expressive eulogy over the grave of the founder of our covenanted reformation—“There lies he who never feared the face of man.”

The larger number of the great reformers, Luther and Melancthon, Bucer and Capito, Zwingle and Ecolampadius, Lefevre and Farel, Cranmer and Tyndale, were born towards the end of the fifteenth century. A later group comprises Calvin in 1509, Viret in 1511, and Beza in 1519. Between these two groups lie the births of the Scottish Reformers in three consecutive years, Patrick Hamilton in 1504, John Knox in 1505, and George Buchanan in 1506. It is with Knox alone that we are at present concerned in this month of November, 1872. Sixty-seven years ago was celebrated the tercentenary of his birth. A few days past the Presbyterian world united in commemorating his death.

John Knox was born in East Lothian, but whether at the town of Haddington, or the village of Gifford, is a point yet undetermined. His father, the respectable representative of an ancient family of Renfrewshire, sent him early to the grammar school of Haddington; and, in his seventeenth

year, to the University of Glasgow, founded seventy years before. There he studied the scholastic theology of the day under the celebrated John Mair, who afterwards taught George Buchanan at St. Andrew's. The liberal opinions in civil and ecclesiastical polity of this last of the schoolmen doubtless exercised a wholesome influence on the minds of these reformers, who learned like Luther, however, with all their hearts to despise the mixture of Aristotle, the traditions of men, absurd fancies of too subtle minds and a little of the Bible, which formed the subject of his daily lectures. This distaste to scholastic philosophy did not appear in Knox till about the year 1530, when he had been ordained a priest, after teaching for some time in the University. He now began to study the Fathers, especially Augustine and Jerome. They led him to the Scriptures, and in 1535 he saw that Rome was in error. He was at this time teaching in St. Andrew's, the Babylon of Scotland, where the Cardinal Archbishop Beaton spread his nets and lit his fires for the lovers of Christ. Knox, for seven long years, was content to go quietly under this dark shadow, to meet secretly with the friends of truth, and discuss in an undertone the differences between Rome and the infallible Word. Then he could bear it no longer; and, in 1541, fled to the south of Scotland, where he openly avowed himself a follower of them that professed the Word of God. He was now on the side of Patrick Hamilton, whom the uncle of the Cardinal had burned fourteen years before in his cathedral city; of Henry Forrest, who, six years later, in the same place, sealed his testimony with his blood; of Forrest's namesake, the Vicar of Dollar, and of Straiton and Gourlay, Russell and Kennedy, Simson and Forrester, Kyler and Beveridge, whose martyr fires the same arch-persecutor had been the means of lighting in Glasgow and Edinburgh. He might naturally expect the same treatment. It would not, therefore, be a matter of surprise to him to learn that the Archbishop had sentenced him as a heretic, deposed him from his priesthood, and set assassins on his track. God raised up a protector for the fugitive in Hugh Douglas, of Langniddrie, in his native shire, who had embraced the Reformation doctrines, and intrusted his children to Knox's care. While in this capacity Knox became acquainted with the gentle and learned and pious George Wishart, who returned from English exile in 1544, and preached the gospel with great zeal and with much success among all classes. When not himself engaged in communicating the truth to others, Knox, from the time that an assassin, hired by the Cardinal, had made an attempt on the life of Wishart, acted as his body-guard, carrying before him a formidable two-handed sword. At last, early in the year 1546, in company with John Cockburn the laird, Wishart set out for Ormiston, on what he had a presentiment would be his last preaching journey. Knox would fain have accompanied him, but Wishart turned him back with the words, "Return to your bairns, one is sufficient for one sacrifice." His forebodings proved true, and on the 2nd of March another martyr fire burned at St. Andrew's. This martyrdom was the last the Cardinal witnessed, for little more than two months later Norman Lesly and his fellow conspirators entered his castle and rid the world of a monster. For more than a year, with English aid, the castle stood out against the troops of Scotland and France; and during that time John Rough, who afterwards died at the stake in London in the reign of the Bloody Mary, as chaplain of the conspirators, preached the reformed doctrines to the people of St. Andrew's. The Popish priest, Dean John Annan, a man of much learning and skill in argument, withstood Rough and proved more than a match for the

simple gospeller. The chaplain accordingly sent for John Knox, as a man of greater erudition. Knox obeyed the summons, vanquished Annan, was called by the people to be their minister, and declared the Church of Rome Antichrist. But on the 31st of July, 1547, the castle could hold out no longer. Its defenders became prisoners to the commander of the French fleet, and soon the children of St. Andrew's were singing :--

“ Priests content ye now,  
And priests content ye now,  
Since Norman and his company,  
Have filled the galleys fou.”

John Knox became for a time a galley slave, but in February, 1549, was released from captivity and went to England. There he preached in many places, was made one of King Edward the Sixth's six chaplains, took part in the revival of the Book of Common Prayer, married, and was offered a bishopric, which he declined because he could not find that diocesan bishops are of God. In 1554 Mary became Queen of England, and Knox, with many other reformers, knowing that persecution awaited them, took refuge on the Continent. One famous a-ylum for all Protestant refugees was Frankfort-on-the-Maine. Thither, after sojourning for a time in Geneva with Calvin, Knox directed his steps in obedience to a call from the exiles there. Two parties existed among the British exiles, one of which desired to adhere to the order of worship established in England, while the other, which afterwards developed into the Puritan party in England, preferred the Directory of Geneva as simpler and more in accordance with the Word of God. Knox, for a time, acted as mediator between the parties; but at last, when Dr. Cox, who had been tutor of Edward the Sixth, came to Frankfort and re-opened the controversy, the Scottish Reformer rebuked him. Dr. Cox and his High Church party at once accused Knox falsely to the magistrates of treason to the German Empire, on the ground of certain statements he had made in regard to the marriage of Mary of England to Philip, the son of the Emperor. The magistrates, for the sake of peace, requested him to leave Frankfort, and Cox brought in the liturgy, while many who had sided with Knox accompanied him to Geneva. After refreshing himself with the goodly company of that stronghold of the Reformation, Knox set out for Scotland and arrived there towards the close of the year 1555. He remained in Scotland about nine months, preaching in many places, even in Edinburgh, when he was cited to appear by the clergy, who would not face him when he came, but who mustered courage to burn him in effigy when he left. He strengthened the hearts of God's people, and gained many among the gentry and high nobility as well as others to the cause of the Reformation. Then he returned to Geneva and laboured there as pastor of the English congregation, with a short interval, during which he preached in the French Church of Dieppe, in Normandy, until 1559, when he suddenly made his appearance in Edinburgh. The clergy of the south had been assembled in solemn conclave within the Greyfriar's monastery to deliberate on the best means of crushing the rising heresy, when a messenger, in breathless haste, rushed in with the news "John Knox is come" and with great haste and trepidation they broke up their meeting and fled. During the absence of Knox important events had taken place. In 1557 the Earls of Argyle, Glencairn, and Morton, with many other distinguished men, had subscribed the First Covenant for the maintenance of the reformed religion; and in 1558 the aged Walter Mill was burned at St. Andrew's, the last victim of Popish persecution in Scotland. The time had come, and

with the time came the man. Knox went from Edinburgh to Stirling and preached a sermon on idolatry, that set the "rascal multitude" as he called them on an errand of destruction, which was not accomplished till images, and crosses, altars and shrines, and even monasteries lay in ruins. In St. Andrew's even, the same scenes, although enacted in a more orderly manner, took place. Now came the second covenant and the contest between the Queen Regent and the Lords of the Congregation. In 1560 a measure of peace was restored, and Knox, with five other Johns—Douglas, Row, Spotswood, Willock, and Winram—drew up the Scottish Confession of Faith, agreeing in substance with those of the Reformed Churches of the Continent. Knox, who thus laid the foundation of religious liberty, had also enunciated the important principle of civil liberty, "that the power of rulers is limited by reason and Scripture, and that they may be deprived of it upon valid grounds." Immediately after the Scottish Parliament had adopted the Confession, the first General Assembly of the Kirk of Scotland was held. In regard to all that was done for the doctrine and government of the Church, John Row, one of the compilers of the Confession, says, "The ministers that were, took not their pattern from any Kirk in the world, no, not from Geneva itself; but, laying God's Word before them, made reformation according thereunto, both in doctrine first and then in discipline, when and as they might get it overtaken." This was true of the Book of Discipline as well as of the Confession. In that book we find the foundation of the great educational system of Scotland, for it provides that a school shall be erected in every parish and a college in every notable town.

In 1561 the young Queen Mary left France and came to rule in Scotland. A short time after her arrival she sent for Knox, who had been appointed minister in Edinburgh, and had a conference with him on the duties of subjects, in which Knox, with all courtesy, maintained every step he had taken for civil and religious liberty. He had harder work with the courtiers who professed attachment to the Reformation, but made small provision for the wants of the infant Church. Another time he appeared before the angry Queen to answer to the charge of having preached a sermon against her. In vindication of himself, he made her Majesty listen to the first Protestant discourse she had ever heard, and, retiring from her presence, answered to the Popish attendants—who said wonderingly, "He is not afraid!"—"Why should the pleasing face of a gentlewoman affray me? I have looked in the faces of many angry men, and yet have not been affrayed above measure." After many such conferences, Mary at length found a handle of accusation against him in his circular calling an assembly of the Protestant Estates in 1563, and for this he was tried as an act of treason. Had the prosecution succeeded it would have gone hard with the reformation in Scotland. Happily the great reformer was acquitted. Yet many slanders and acts of opposition on the part of professed friends of the truth laid a heavy cross upon his shoulders. There was little of unclouded sunshine in Knox's life. He needed and received much inward strength to bear up under his heavy responsibilities and trials.

In 1566 occurred the assassination of Mary's favourite, Rizzio—which Knox reprobated—and the birth of a Prince, afterwards James the Sixth. Knox obtained permission from the Assembly to visit England, and made an unavailing effort to obtain religious liberty for the Puritan party in that Kingdom. In 1567, after the Queen had been compelled to flee and resign the government, he preached a sermon at the coronation of the infant James, and another at the opening of the parliament. In February, 1570, he was

called upon to preach another sermon, on the melancholy occasion of the death of the good Regent Murray, when "three thousand persons were dissolved in tears before him." His grief upon this occasion, together with the results of his arduous labours, brought on an attack of apoplexy that filled his friends with fear and sorrow, and caused universal exultation among his enemies. He recovered, however, and in the following year the Queen's party, gaining the upper hand in Edinburgh, and threatening his life, was compelled to retire to St. Andrew's. Still troubles followed him, and one of the greatest was the desire of certain men to retain episcopacy in the Kirk. In his own language "he was weary and thirsting to depart." On August the 17th, a week before the Bartholomew massacre, he left St. Andrew's for Edinburgh. In the beginning of September the news of the massacre reached Scotland. Knox had been the friend of many that had perished in it, and, apart from private friendship, the cause of Christ in that as in other lands was near his heart. "Being conveyed to the pulpit, and summoning up the remainder of his strength, he thundered the vengeance of Heaven against 'that cruel murderer and false traitor, the King of France,' and desired Le Croc, the French ambassador, to tell his master that sentence was pronounced against him in Scotland, that the divine vengeance would never depart from him nor from his house, if repentance did not ensue." On Sabbath the 9th of November he preached his last sermon in the Tolbooth Church, and from thence went to St. Giles, where he inducted Lawson, his successor. Like Paul before the elders of Ephesus, he justified himself, praising God and exhorting the people to continue steadfast in the faith. The congregation followed his feeble steps till he entered his house, from which he never came out alive. At eleven o'clock on the night of the 24th he gave a deep sigh and said "Now, it is come." It was heaven, rest, peace, everlasting joy that had come; the spirit of John Knox was with his God and Saviour.

Of Knox we may truly say, as has been said with far less truth of many, "if you seek his monument, look around you." The great Presbyterian Churches of Scotland; the sister church of Ireland, and the immense body in the United States, with the smaller Presbyterian denominations that flourish alongside of them; the vigorous offshoots in England, Canada, and Australia; missions in every part of the world; with many a mighty power of education and influence, making men and nations wise and free and God-fearing—these are part of the monument that no human but the Divine hand, that led him out of Popish darkness, has reared to the memory of the great reformer. We do not propose to speak of his character. The short sketch of his life which we have given is sufficient to set forth the boldness, truthfulness, zeal, love, and ardent piety of Scotland's greatest hero, John Knox.

## Missionary Intelligence.

### FREE CHURCH MISSIONS.

Mr. Edward, at Breslau, has a field of labour among twenty thousand Jews, many of whom seem friendly to the truth. Mr. Moody, of Prague, holds with Dr. Delitsch that no church or missionary society ought to baptize a Jew without the earnest purpose of helping him through his preliminary difficulties, and giving him such aid as he may require until he be

in a position to maintain himself, so serious are the circumstances of difficulty and peril in which he places himself by severing his connection with his co-religionists. Mr. Allison, missionary at Natal, reports the following grounds of encouragement:—"1. We have forty-two young persons who have not yet been baptized and received into full membership, but who give good evidence of being sincere seekers of salvation. 2. Our weekly meetings for prayer are kept up with interest; the attendance varying from one hundred and fifty to one hundred and sixty souls. 3. Some of our old church members occasionally return from the Transvaal to labour again in Natal, and it is pleasing to see them joyfully take up their former position in our church, affording indirect testimony that they have kept the faith. 4. Our church members and adherents, about three hundred in number, are kept singularly free from crime, although greatly exposed to temptation, as many of them are servants to irreligious masters. 5. Twenty years ago the Zulu Kaffirs of this country were decidedly hostile to the gospel message. It is not so now."

Principal Lumsden gives the following interesting notes from Lebanon:

"June 13.—The Greek priest of Hammanah has paid me a visit, the object of which is to inform me that he wished to follow the example of the priest of Ain Anoub; that is, to shake off the robe of priesthood and to put on the robe of the gospel. I spent a long time in conversation with him, gave him a 'Gospel,' 'Pilgrim's Progress,' and 'Come to Jesus.' He went away very happy. On his arrival at B'Hamdan, he sat at the front of a shop close to the coach road (the Damascus road), and took out the books I gave him and began to preach. About sixty people gathered to hear him; and he told them of the errors of the Church with which he and they are connected. I asked Mr. Macintosh to visit Hammanah next Sabbath.

"The Lord seems also to have opened the heart of Joseph, the Maronite priest of Shertoun, to receive the gospel. I hope he will soon be one of the labourers in the vineyard of the Lord. Two days ago, the priest of Mazel-el-Maousebe sent me a request for four books—viz., the Bible, the Pilgrim's Progress, and other two. Six years ago this priest was my greatest persecutor in that town. It seems that he is not at ease. I trust that these books will be the means of leading him to the truth. The priest of Taleih (or Tuleh) lately said to his people, 'Now I know the truth, and shall have no excuse before God in the day of judgment; nor can I flee from His wrath if I continue to lead you in error—I cannot deceive you any longer.' Ten days ago I was at Beyrout, and saw a letter professing to be from a Maronite priest, in which he says: 'About two years ago I was in Beyrout. I entered the depôt, and bought a Bible and some other religious books. I have read them carefully, and found the truth. When I declared myself a Protestant, the priest and my people put me in prison.' No name is subscribed to the letter. The writer asks the prayers of his brethren in Christ that God may deliver him out of the prison.

"July 1.—On the 23rd June I received a note from the teacher and the brethren at Hammanah, in which they informed me that the children of the Maronites had listened to the priests, and beaten the children of our school and wounded some of them. Next day I went with Mr. Macintosh to Hammanah and found the statement true. We took two of the boys who had been beaten to the Prince, who promised to punish the assailants.

"August 12.—The persecution at Hammanah increased, and I have had much trouble about it. I got letters from the English consulate to the



emir, or governor, regarding it. But God ordered other means for ending our trouble. The two Maronite priests quarrelled with one another, and now they are both in prison. On the 8th I went to Hammanah, and found the brethren and the teacher free from annoyance. My trust is that there are many people here for the Lord. The Maronites received me kindly, and wished me to remove the school to their quarter. On my arrival at the town, as I came near the house of one of the new converts, Simon the beggar by name, I heard a loud voice. On entering I found Simon with the Bible in his hand, and preaching to a company of six people. After salaam, he said to me, 'Oh, how much I am indebted to you for giving me this precious book four years ago.' I said to him, 'That is the gift of God not of man.' In the evening the Greek priest came to me, with fifteen of his own people and six of the Maronites. I read and preached to them for three hours. Immediately after I became unwell; but a woman who, six years before, had done all the ill she could to Mr. Benton and me, tried to repair that, and showed me all the kindness in her power. Next day I was invited to the Greek priest's house. Two Maronites, who are enlightened men, came and invited me to their houses."

The village of Hammanah is the capital of the Metn district—about twenty miles north-east from Beyrout. The school was opened there in 1871; and the preceding extracts excite the hope, that through educational and evangelistic work in it, an entrance may be found amongst the intensely bigoted Maronites who occupy the region northwards. The Rev. Mr. Rae and Mrs. Rae arrived at Beyrout on the 24th September."

#### UNITED PRESBYTERIAN MISSIONS.

Mr. Anderson, missionary in Old Calabar says: "during this month, (August), and last we have had no fewer than six marriages (that is properly solemnized) which we look upon as indicating progress." Captain Walker, a resident in Old Calabar, pays a high tribute of praise to the missionary labours of the United Presbyterian Church in that benighted land.

Mr. Shoolbred, missionary at Beaur, India, thus writes of the conversion of three natives of the Bámbee or weaver caste.

#### CONVERSION AND BAPTISM OF THREE BAMBEES.

I have already mentioned the inquirers' class, which almost from the first was formed by some six or eight of them. These met with me regularly every Tuesday and Friday evening, for an hour's instruction and grounding in the essentials of divine truth. Two or three of the members of this class were somewhat fluctuating in their attendance; but three of them especially never wavered, and were never absent. These were Sri Rámjee, the head-man already mentioned, his nephew Rorá, and a woman Kajji, who lived with Sri Rám as his wife. At first I understood that they really were husband and wife; but as soon as I learned the left-handed relation, so common here, in which they stood, I laid before them the law of Christ, and the duty incumbent upon them of living apart, until, all obstacles removed, they might be united in the bonds of Christian wedlock. Both at once and cheerfully agreed to follow this course, although, on Sri Rám's part, it involved no small amount of self-abnegation, as he was left to cook his own food, and single-handed to make his household arrangements. Kajji came to live in a small room attached to our bungalow, and diligently applied herself to the learning of her letters in the orphan girls'

school; and, sitting at the ladies' feet, learned English needlework, while hearing of the Saviour and rejoicing to sing hymns in His praise. From the first these three declared their intention of professing the Lord Jesus by baptism, as soon as their knowledge and evidence of faith should be deemed sufficient. They eagerly availed themselves of every opportunity which presented itself of hearing about Christ. Besides attending two nights a week the inquirers' class, they came regularly to our Sabbath and Wednesday evening meetings, bringing with them such crowds of their fellow Bámbees that our audiences overflowed into the verandah. They were constant in their attendance on our Saturday evening prayer-meeting also; and, what was perhaps the best proof of their thorough sincerity, as soon as they learnt the sacred obligation of the Lord's day, they ceased from all weaving and other work, and were found regularly in their places at our morning vernacular service.

Under all these means of grace, it is not to be wondered at that their progress in divine things was great and steady. About the beginning of July, their applications for baptism were so pressing and repeated, that we resolved to gratify their earnest longings, if on examination they showed competent knowledge. Their examination was the first work of our newly constituted church session. For, to aid me in the work of ruling our growing native church, my excellent medical colleague Dr. Sommerville, Chintu Rám, and Umrah, had been chosen and ordained to the eldership, according to the prescribed forms and order of our church. Having met and examined them, and another inquirer who must form the subject of a future letter, all were satisfied with the amount of their knowledge and proofs of earnestness which their general conduct evinced; and it was resolved that the three, Sri Rámjee, Rorá, and Kajji, should receive the rite of baptism at our evening meeting on Sunday the 7th of July. This was fixed upon rather than our morning service, because their former Bámbee caste-fellows, after the labours of the day, would be much more likely to be present.

### ENGLISH PRESBYTERIAN MISSIONS.

We copy the following from the "English Presbyterian Messenger," for November:

"FORMOSA.—*Missionaries*: Dr. Maxwell (absent in England), Rev. H. Ritchie, Dr. M. Dixon, Rev. Wm. Campbell. The stations are increasing rapidly. *The Rev. J. Mackay, of the Canada Presbyterian Church, is now settled in the north.*

"Dr. Dickson has been lately much interested and occupied with two new stations. One called Hoanachian, is situated on the Kagi road, about a day's journey from Taiwanfoo; the other place, Toloku, is more remote. Dr. Dixon says that—

"At the former a little band of ten or a dozen meet every Sabbath day. Many more would do likewise were it not that they fear offending the head man of the district, who is very much opposed to the movement. May God overrule all these things for their good! At Toloku between forty and fifty attend the services. Most of them, I am led to believe, have become inquirers. Mr. Campbell and I visited the district about a fortnight ago. We were very well received at both these places and in every town and village through which we passed. The people are Pepo-hoans.

“We remained a few hours in one large village belonging to another branch of Pepohoans, situate about midway between Hoanachhan and Toloku. It is an important place, both on account of its population and its central position in reference to the work in that district. The people were exceedingly friendly, listened to our story, and took our medicines readily.

“Many of the Aborigines have been suffering of late, owing to the large continued drought following severe frosts which destroyed many fields of potatoes in the end of last year.”

“A more recent letter says that the other crops would be very abundant, as the needed rain had been sent. May this blessing incline the people's hearts to Him who gives fruitful seasons and covers the valleys with corn.

“On observing the distances between the stations our brethren have to visit, we can fully understand their longing for more labourers, European and native. Dr. Dixon has often mentioned his desire to establish an evening school, but finds himself obliged to postpone its opening on account of his other pressing work. The appointment of native evangelists is still a delicate and difficult task. Some of them are admirable helpers, but others have painfully disappointed the hopes formed of them. One such case has recently grieved our missionaries in Formosa, who have been obliged to suspend from church privileges one Tai, who had been with them for some time. But kind and careful discipline like this will be a good lesson to others as to the real objects of the Gospel.”

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### AMERICAN PRESBYTERIAN MISSIONS.

The American Presbyterian Church has recently sent out no fewer than thirty new missionaries, a large number of whom have gone to labour in India, while others have Mexico for their field, and others again have left for positions of still greater discomfort and difficulty.

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### General Religious Intelligence.

SYNOD OF THE WALDENSIAN CHURCH.—The Synod of this oldest of the Reformation Churches met at La Tour on the first Tuesday of September. The Rev. E. Comba, of Venice, who was afterward appointed Professor of Theology and Church History in the place of the late Dr. Revel, preached the opening sermon. Many churches were represented, the Free Church of Scotland, the Irish and American Presbyterian Churches, &c. The report which was of most interest for foreigners was “that of the Commission of Evangelization, which consisted of ninety closely-printed pages, and entered minutely into the statistics and accounts, as well as the spiritual state and progress, of the various mission-stations throughout Italy and Sicily. It shows that the number of stations is thirty-seven; at which are employed twenty ordained ministers, twelve lay evangelists, and twenty-five male and thirty-one female teachers—in all, eighty-eight labourers. The number of communicants is a little short of 2000, while the attendance at

the Sunday services shows a maximum of 3200.\* Fifty-three day-schools show an attendance of 1368, and thirty-four Sabbath-schools of 1076. The local contributions towards these and other objects were for fifteen months nearly \$4,245.00, showing a considerable increase over last year, when in twelve months the amount was only \$2,010.00.

BOHEMIA.—Another very old church, which is supposed to have owed its existence to the labours of Peter Waldo, who fled from France to Bohemia, is the Bohemian. The United Presbyterian Record thus gives its statistics.

'About 1609 there lived in Bohemia 70 Catholic and 1300 Protestant noble families, and since the most of the followers of Rome in Bohemia were then among the higher classes, it would follow that, of the 2,500,000 then inhabiting Bohemia, at least 2,330,000 were Protestants, and only 170,000 Catholics. In countries belonging to the Bohemian crown (Moravia, Silesia, Lusatia), the proportions were the same. The thirty years' war being finished, Bohemia had only 780,000 Catholic inhabitants.'

"When the numbers were recently adjusted, they stood as follows, as we can state on the authority of an interesting and earnest man of distinguished accuracy, the Superintendent of the Reformed Church in Moravia, the highest Protestant ecclesiastic in that country, who wrote down the numbers in our note-book:—

Bohemian Protestants, Reformed,	64,000	
Moravian Protestants, Reformed,	39,000	
	<hr/>	103,000
Bohemian Protestants, Lutheran,	20,000	
Moravian Protestants, Lutheran,	19,000	
	<hr/>	39,000
		<hr/>
Making in all of Protestants,	142,000	

That these numbers are constantly increasing, is a fact which cannot escape the notice of any intelligent traveller in Bohemia.

"To these there are some seven millions of Romanists. If we ask a reason for the wonderful change, it lies in the words "Jesuit persecution."

INDIA.—"From statistics recently collected and published by Baboo T. C. Mitter, of Hoogly, it appears that the number of native Christian communicants in North India has more than doubled since the publication of Dr. Mullen's statistics in 1861. We had expected a large increase, but must confess that this gratifying exhibit is a surprise to us. The total number of communicants reported is 13,980, with a Christian community of no less than 48,591 souls. The number of Protestant native Christians in India, Burmah, and Ceylon is estimated at 300,000. Thus the work goes forward. We firmly believe that the next decade will witness a more

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\* To correct the absurdly exaggerated statements which have been propagated in recent lectures, or at least in newspaper reports, in this country and in America, it may be added that, by the most recent statistics, the number of communicants in the Italian Free churches does not exceed 1000, and in the Wesleyan churches there are about 900, while the Baptist converts are so much fewer: so that, in all, 4000 communicants, and perhaps double that number of hearers, represent the whole present Protestant Italian population outside of the Waldensian Valleys (*Free Ch. Rec.*). In these are about twenty thousand of the descendants of the old Waldenses.

vigorous growth of the native Church than even the most sanguine anticipate. The conversion of India is no longer a dark problem. Let us have unswerving faith, work patiently, pray earnestly, and expect success, and a great work will assuredly be done."

**JEWS.**—In the *Jewish Times* we find mention of the return of Professor Gratz and Messrs. Levy, Potzin, and Gottschalk from Palestine. Their report is set down by the *Jewish Times* as "an additional argument against the folly of encouraging the emigration of the Jews to a country which has no other claim than that of a venerable monument of the past." There are now, it appears, about 16,000 Jews living in Palestine, and "their average state of culture is much below that of their fellow-religionists in Europe. They have no visible means of support, spend their time in idleness, praying, and Talmud-reading, and foolish pining and sighing on the ruins of the temple, eking out a miserable existence by the charity of the Jews of Europe, America, and Australia." Curiously enough, the memorial of their visit by Professor Gratz and his companions also suggests "the general elimination from all Jewish prayer-books of the portions referring to the hopes of Israel in the restitution of the Holy Land to the possession of Israel, and the rebuilding of the temple by Divine Providence." The *Times* considers it "not only a folly but a crime to feed the sickly imagination of poor, ignorant people by the hallucination; as if one spot on earth had a greater value in the eyes of God, and prayers sent up to heaven from a certain locality find sooner a hearing from the throne divine." According to a recent decision of four hundred Rabbis, the omission of the prayer for the advent of Messiah and the restoration of the Sacrifices is equivalent to a denial of the faith.

**PRESBYTERIAN CHURCH OF QUEENSLAND.**—The following occurs in a letter from the Rev. Matthew McGavin, of the above Church, to the Moderator of the United Presbyterian Synod:

"The numbers of Presbyterians in the colony amount, as is generally supposed, to fifteen or sixteen thousand. Our ministers are only fourteen in number. They are located principally in the towns, and with their congregations have been formed into four presbyteries—Brisbane, Toowoomba, Rockhampton, and Maryborough. Each presbytery maintains, as far as it can, an ecclesiastical or ministerial oversight of the surrounding country, supplying the stations and agricultural districts with the preaching of the Word. From the distance of one congregation from another, and the difficulties and expenses of travelling, many ministers are denied the privilege of meeting with their brethren in Presbytery or Assembly, and in consequence the meetings of at least one Presbytery are few. In Brisbane, which, with the two suburbs of South Brisbane and Fortitude Valley, has a population of 15,000, we have four congregations and four ministers. Other denominations have in all fourteen churches, making together eighteen places of worship, with their respective ministers. The Roman Catholic Church, which I have not included, has at least four churches. All our ministers are supported by the freewill contributions of their people, their being no civil establishments of religion, and no Government aid to the churches; and as our congregations are made up principally by the hard-working industrial classes, they have in general their own difficulties to contend with."

## Home Ecclesiastical Intelligence.

### CALLS, &c.

Rev. W. Caven, of Ridgetown, has been called by the congregations of *Tilsenburgh* and *Culloden*; Rev. J. Halley has been called by the congregation of *Simcoe*; Rev. D. D. McLeod has received and accepted a call from the congregations of *Ancaster* and *Barton*; Rev. J. L. Murray, of Baltimore, has been called by the Congregation of *Woodsville*; Rev. W. Bennett, of *Kemptville*, has received and accepted a call to *Springville* and *Bethany Church*; Rev. R. Pettigrew, M. A., has received a call to *Weston*; Rev. A. C. Gillies has received a call to *Lyn* and *Yonge*, he having declined a call addressed to him by the congregation of *Delaware*; Rev. D. Taylor has received and accepted a call given him by the congregation of *Spencerville*; Rev. A. Matheson has declined the call to *Strathroy*.

In the October number of the RECORD, it is stated that a call to a minister was given by the congregation of Chesley. The Minister who received the call was Rev. John McMillan, of Mount Forest.

WATFORD.—Rev. John Abraham has been ordained and inducted as pastor of the congregation of Watford.

WARDSVILLE.—Rev. M. McKenzie has been inducted as Pastor of the congregation of Wardsville.

MANITOBA.—Rev. Alex. Matheson, formerly of Lunenburg, has recently left for Manitoba. We are glad to find that so many additions are being made to the number of workers in the Province of Manitoba.

NEWCASTLE—RE-OPENING OF CHURCH.—The congregation of this place having enlarged and thoroughly repaired their church, it was reopened for Divine service on the 17th November last. The Rev. Professor Caven officiated in the fore and afternoon, and the Rev. J. G. Calder in the evening. The church, which will now accommodate 280 or 300 sitters, was well filled in the forenoon—crowded in the afternoon—and overcrowded in the evening. We need scarcely say that the preachers gave entire and universal satisfaction. The collections at the three diets of worship amounted to the respectable sum of \$83 07. We congratulate our good friends of Newcastle on their prosperity, and trust that the apostolic precept will be verified in their spiritual life, individually and collectively—“*Be ye also enlarged*” in piety and zeal, in brotherly kindness and liberality.

COMMENDABLE LIBERALITY.—A gentleman, not connected with the Presbyterian Church, has intimated his purpose to establish two scholarships in connection with Knox College, to be called the “Henry Esson Scholarships.” The amounts will be \$60 and \$40. They will be in connection with the department of Bible History, and Biblical Exegesis.

COLLECTIONS BY REV. C. CHINIQUEX.—We shall publish in next issue a list of contributions received by Rev. C. Chiniquy, from several congregations.

JOHN KNOX.—Interesting meetings have been held at Hamilton, Toronto and other places, in memory of John Knox, whose death took place 24th Nov., 1572.

THE SASKATCHEWAN MISSION.—An important communication with reference to this Mission, by Rev. W. Moore, who has recently visited the Mission, will be found in another column.

## HOME MISSIONS.

*To the Ministers and Congregations of the Canada Presbyterian Church.*

The Home Mission Committee at its last regular meeting in October, instructed the convener to present the pressing claims of the scheme upon the liberality of the church at large.

The committee began the present year considerably in debt; and since that date pressing claims which demanded immediate payment, such as grants to missionaries and supplemented congregations, have increased these liabilities, to the amount of several thousands of dollars beyond the contributions forwarded the treasurer of the church. In these circumstances, it is evident that unless immediate and largely increased contributions be made to the fund, the grants must be at once diminished, and several most important fields, left entirely destitute of the means of grace. The committee are most unwilling to take such a step, having faith in the willingness and ability of the church to meet every requirement, when the actual facts of the case are properly understood.

The amount required this year according to present estimates will approach twenty thousand dollars. This to a church of 50,000 members is but a small sum, contrasted with other denominations; and bearing in mind the ample resources of our people, we have hitherto done comparatively little, in this most important department of christian work. No denomination in Canada has greater inducements to devise liberal things for the Home Mission field. The large emigration of late years into the newer settlements of our country, and the earnest call for ministers in the Province of Manitoba, lays the church under solemn obligations to provide gospel ordinances for those who desire in these distant localities to attend the Presbyterian church, and maintain the Presbyterian faith in all its purity and efficiency.

The congregations of our church, need hardly be reminded, that the field of Home Mission operations, embraces British Columbia, Manitoba, the stations on Lake Superior and the Muskoka district, in addition to the regular mission stations and supplemented congregations in the Province of Ontario and Quebec. In last year's statistics, 122 mission stations and 60 supplemented congregations were reported as aided by the funds. These numbers will in all likelihood be considerably increased during the present year.

The committee respectfully but earnestly requests the ministers of our church to bring the claims of the Home Mission fund before their congregations at an early date, and that contributions be sent as soon as possible to the treasurer in Toronto. The office-bearers of the several congregations, can also do much, in enlisting the sympathies and calling forth the liberality of the people.

It remains with the members of the Canada Presbyterian Church to say, whether we shall go forward in our great work as in past years, or restrict the field of our operations. The committee dare not make grants beyond their means. Many new fields of great promise could at once be entered, did the liberality of the church warrant such action. If, as a Church of Christ, we are to maintain our position and extend our influence and usefulness;—if we are to support our colleges in greater efficiency;—if we are to increase our staff of labourers in the Foreign Mission field, and successfully prosecute the other enterprises in which we are embarked, the Home Mission Scheme, must take deeper hold of the affections of our people, than it has ever yet done in our past history as a church.

In name of the Committee,

Brantford, Nov. 18th. 1872.

WILLIAM COCHRANE, *Convener.*

## Proceedings of Presbyteries.

**PRESBYTERY OF OTTAWA.**—This Presbytery held its last regular meeting within Bank Street Church, Ottawa, on the 5th and 6th Nov. There were present 12 ministers and three elders. The following items of business were transacted. A petition was handed in and read from 15 heads of families residing at Kinburn, in the Township of Fitzroy, praying to be organized into a congregation in connection with the Presbytery, and a committee consisting of Messrs. Stewart and Bremner, ministers, and Mr. Tait, elder, were appointed to comply with the prayer of the petition.

Messrs. Allen and Parker appeared as commissioners from the congregation of Aylmer and requested future supply, and that if practicable, union be formed with Hull. The Presbytery agreed to place Aylmer on the list of stations, and supply it as fully as possible, and appointed a committee to confer with the people of both Aylmer and Hull stations, and find out if it would be desirable to unite them, and report at next meeting.

A request was presented from the congregation of Bristol, that some member of Presbytery be appointed to moderate in a call, and Mr. Carswell was instructed to perform this duty on the request of the session.

Mr. Crombie read the Home Mission report, giving an account of the work done at each of the stations during the summer, and the amounts raised by them towards the support of the missionaries. The report showed that never before had the field been so thoroughly and efficiently wrought.

The clerk's salary was raised from fifty to eighty dollars per annum.

A most interesting conference was held upon the subject, "the Spiritual instruction and conversion of the children and youth of our church."

Mr. James Whyte introduced the subject, and Messrs. McEwen and Steele followed with papers upon it, and Mr. Burns and others with oral addresses. At the close a committee was appointed to draw up a deliverance, who subsequently gave in the following which was adopted:

"The Presbytery having engaged in conference on the conversion and spiritual instruction of the children and youth of our church, express their satisfaction with the interest manifested by members generally, in the subject brought before them, and with the suggestions thrown out with regard both to the hindrances lying in the way, and the remedies applied, with reference to the godly upbringing and ultimate conversion of the children and youth of the church—and they would recommend to ministers the keeping of this very important matter before the minds of the people, especially of parents in the way of carrying out the valuable suggestions made by the various speakers, such as special preaching to the young, personal conference with them, and faithful affectionate dealing with parents. anent their duties and the covenant relations from which these duties spring." The Presbytery ordered the practical directions contained in the report to be sent to the different members of the court.

Mr. Crombie resigned the office of convener of the Home Mission committee, and Mr. Burns was appointed in his stead.

All the members of the Presbytery were appointed to give a day each to one or other of the mission stations, and arrangements were made for holding missionary meetings at all the congregations and mission stations within the bounds, these being divided into four groups, and a committee appointed for each group. The conveners of the various committees were instructed to give special attention to have the names of collectors and the names of contributors to the various schemes of the church, and the amounts contributed in order to publication and to report at next meeting.



Mr. Moore gave notice that at next meeting he would submit an overture for transmission to the synod "on the organization of a Church Missionary Society."

A committee was appointed to draw up and present an address to Lord Dufferin and get a copy of the minutes of the General Assembly from its commencement bound, and present them with the address.

Mr. Burns gave notice, that he would move at next meeting, that the time of the office of moderator in the Presbytery be six months instead of twelve, as at present.

The next quarterly meeting was appointed to be held in Perth, on the first Tuesday in February next, at two o'clock p.m., the evening sederunt to be occupied with a conference on "the relation of the children to the church, and the practical questions arising therefrom." The remits from last General Assembly will then be taken up and considered.

J. CARSWELL, *Clerk.*

THE PRESBYTERY OF COBOURG.—This Presbytery met at Millbrook, on October 30th.

Mr. Murray, from the committee appointed to visit Campbellford, gave in a verbal report to the effect that he and Mr. Mitchell had gone to Campbellford as appointed, had met with the congregation, and had conferred with them in reference to their circumstances, and specially with reference to the payment of arrears of stipend. Mr. Murray further stated that the congregation had agreed to proceed immediately to make a vigorous effort to raise the money due to their minister. A letter from the financial committee appointed by the congregation was subsequently read. In this letter it was stated that the sum of one hundred and twenty dollars had been subscribed towards the payment of arrears, besides a sum of fifty dollars from pew rents, which had been paid to the minister, and that they would still continue their efforts until they had paid off the entire indebtedness of the congregation. It was unanimously agreed that the clerk should write to the managers of the congregation of Campbellford, suggesting that it would be well for them to borrow at once, if possible, the money necessary to meet the claims against them, and so to prevent the farther accumulation of arrears. It was also resolved that Mr. Beatty's resignation continue in the meantime to lie on the table.

Mr. Mitchell reported that he had moderated in a call at Springville from the united congregations of Springville and Bethany. The call, which was laid on the table, was in favour of the Rev. Wm. Bennett, of Kemptville. It was entirely unanimous, and was signed by fifty-eight communicants and twenty-two adherents. Mr. Wm. Loekie appeared for the congregation of Springville, and Mr. John Dick for the congregation of Bethany. The commissioners stated that the congregation of Springville had agreed to pay four hundred dollars, and the congregation of Bethany two hundred dollars *per annum* by way of salary, and that the congregation of Springville would provide the minister with a house free of rent, if he chose to reside at Springville. The call was sustained and ordered to be transmitted to Mr. Bennett. At this point the clerk read a letter from Mr. Bennett stating that if the Presbytery should sustain the call, he would accept the same. It was therefore agreed that Mr. Bennett should be inducted at Springville on Friday the fifteenth of November, at noon. That Mr. Douglass should preach, that Mr. Roger should address the minister and preside at the induction, and that Mr. Donald should address the congregation.

Messrs. Mitchell, Clark, and Donald were appointed a committee to prepare a schedule of missionary meetings to be submitted at the meeting of Presbytery to be held at Springville.

Messrs. Murray, Douglas, and Donald were appointed the Presbytery's Home Mission Committee for the ensuing year.

It was agreed that Sessions whose Records have not been examined within the year, be requested to produce them at the January meeting of Presbytery, and that the clerk be instructed to produce at that meeting a report of the dates at which the Session-Records of the different congregations within the bounds have been examined and attested.

The Presbytery met at Springville on the 15th of November for the induction of Mr. Bennett, and for the transaction of necessary business. At the induction service Mr. Douglas, of Cobourg, preached from Eph. 1st., 13, 14. Mr. Roger presided, put the questions of the formula, and addressed the minister; Mr. Donald addressed the congregation. At the close Mr. Bennett was introduced to the members of his flock, and was warmly greeted by them.

There was read a communication from the Clerk of the Ontario Presbytery accompanying a call from the congregation of Woodville to the Rev. J. L. Murray, of Baltimore. The call was numerously signed and was accompanied with a statement to the effect that the salary would be \$900 *per annum*, with Manse and Glebe. Arrangements were made for citing the congregations of Baltimore and Cold Springs to appear at an adjourned meeting of Presbytery to be held at Port Hope on Tuesday the 26th of November, at 11 a m.

WM. DONALD, PRES. CLERK.

ONTARIO PRESBYTERY.—This Presbytery met at Port Perry on 12th November, when a considerable business was transacted. Among matters of general interest may be mentioned the following:

Rev. J. R. Scott reported his having, according to appointment, moderated in a call at Woodville, which with the usual accompanying papers was laid on the table. Messrs. Campbell and McLeod appeared as commissioners from the congregation in support of their call, which was addressed to Rev. J. L. Murray of Baltimore and Cold Springs, in the Presbytery of Cobourg; and was signed by 184 members, and 275 adherents. The commissioners intimated that there was a most earnest wish on the part of the congregation to attain the object in view, a speedy settlement being of great importance for the welfare of the congregation. They offer \$900 as stipend with an excellent manse, and a glebe of ten acres.

On motion made by Dr. Thornton, seconded by T. C. Freeman, Esq., elder, the call was sustained, and Rev. J. R. Scott and Rev. J. Thom, moderators, were appointed the representatives of the Presbytery to prosecute it before the Presbytery of Cobourg. The clerk was instructed to forward the reasons of translation, call, and accompanying documents to the clerk of Cobourg Presbytery.

The Presbytery was occupied also, with the call from Dundas, to Rev. R. H. Hoskins of Lindsay; in support of which appeared Rev. J. McCall, representative of the Hamilton Presbytery, and T. H. McKenzie, Esq., in behalf of the congregation of Dundas. After considering the reasons of translation, and fully hearing the commissioners, Mr. Hoskins, (into whose hands the call had been put by the moderator), was also heard. Mr. H. in few words stated that he had accepted of the call. Mr. Rae appeared on behalf of the congregation of Lindsay, and stated that they had prepared no answers to the "reasons of translation," and offered no obstacles to the removal of Mr. Hoskins. The Presbytery having heard Mr. Hoskin's acceptance of the call to Dundas congregation—agreed to dissolve his connection with Lindsay congregation, recording at the same time their extreme regret that their young brother, after such a *very short*, and apparently successful ministry, should have been called away from their bounds. Mr. Hoskin's leaves us with best wishes for his future usefulness and hope of success in his new sphere. Further he is hereby transferred to the Presbytery of Hamilton, with a view to his settlement in Dundas. Mr. Smith, Bowmanville, was appointed to preach the pulpit vacant on Sabbath, 24th November, and a depu-

tation consisting of Mr. Smith and Mr. Thom, were appointed to meet the Lindsay congregation on the Monday evening following. Mr. Scott was appointed moderator of the session of Lindsay congregation during the vacancy.

An application was read from the clerk of Cobourg Presbytery to that of Ontario, in reference to the congregation of Kendall in the Township of Clarke, said congregation having applied to be transferred to the Presbytery of Ontario, with a view to being united with the Clarke congregation, meeting in Orono. The Presbytery resolved that in the meantime, the application for transfer lie on the table, and the congregation of Clarke was cited to appear at next meeting of the Presbytery.

Dr. Thornton and Mr. Edmondson were appointed a committee to prepare a minute in reference to the removal from the bounds, of Mr. Douglas, now inducted into the congregation of Cobourg. This amid the pressure of business had been overlooked at the previous meeting. At the afternoon sederunt the report was given in to the following effect.

In connection with the removal of their young brother from the bounds, the Presbytery feel it becoming to record their great regret at being deprived of the aid of one, who, during his brief ministry in this quarter, had shown himself to be a conscientious, zealous and efficient labourer, in the vineyard of his Master. They bear grateful testimony to his success in building up a cause, which, when he undertook it was comparatively weak, and to many would have seemed discouraging; also to his regular attendance upon the meetings of the Presbytery, and to the judiciousness and ability which characterized the part he acted in all the *res gestae* which from time to time, occupied the court and to the equanimity of temper and brotherly love which, in their intercourse with him, endeared him to his co-presbyters. And they earnestly pray, that the Great Head of the church may bless "the work of his hands" in the new field of labour, upon which he has entered.

Circular letters were read from the Presbyteries of Brockville and Manitoba and the intended application by the former, to the next general assembly, for the reception as a minister of the Canada Presbyterian church of Rev. James Douglas, who had been a minister of the Congregational body; and by the latter Presbytery of a like application to be made, for the reception of the Rev. Neil McDougall, minister without charge of the Presbyterian Church of Canada. It was on motion duly made and seconded, that in regard to the latter, this Presbytery are not prepared to concur.

Mr. Edmondson reported in behalf of a committee appointed to consider the mode of carrying out in the best manner, a meeting with the eldership in the bounds, resolved on, at the previous meeting. The recommendation adopted by the Presbytery, was to the effect, that the afternoon sederunt of next meeting be devoted to holding a conference on the duties of the eldership—that the Rev. J. R. Scott and J. Ratcliff, elder, lead the meeting by reading short essays on the subject, and that the moderator of each session throughout the bounds, urge the attendance of all the members of the session at such conference.

The next meeting of Presbytery was appointed to be held within the Hall in Prince Albert, on the 24th December, at 11 o'clock a.m. Calls are expected to be forward by the above date, from the congregations of Uxbridge and that of Prince Albert and Port Perry, moderations having been granted in both cases.

The Presbytery on application being made for the dispensation of the Lord's Supper in the vacant congregation of Beaverton, agreed to request the Rev. D. Cameron, Lucknow, to dispense said ordinances in conjunction with Rev. H. Currie of Camlington.

R. H. THORNTON, Clerk.

THE PRESBYTERY OF TORONTO met in the usual place on the 5th of November, when, *inter alia*, the following items of business were transacted.

Attention was called to the fact that several young men had applied to be admitted as theological students in Knox College, without having previously undergone, before any Presbytery, the necessary examination. A committee was appointed to meet with them, to examine them in regard to their views and motives in aspiring to the office of the holy ministry, and to report thereon at a subsequent stage of the diet. The committee reported afterwards that they had met with Messrs. Andrew Tully, James S. Stewart, Donald B. McRae, Alexander Stewart, Peter Straith, and Hugh McPhayden, all of them certified members of the church, that they had examined them on the matters aforesaid, and that, being well satisfied with them, they recommended the Presbytery to certify them accordingly to the Board of Examiners in Knox College. The report was received, the recommendation adopted, and, agreeably to a suggestion of the committee, the Presbytery united in thanksgiving and prayer to God in connection with the step taken by the young men.

There was read an application from the congregations in Scarborough for the appointment of one to preach and moderate in a call. Mr. Wm. Crawford, certified commissioner, was heard in support of the same, and Mr. Reid was appointed to preach and moderate as applied for, at such a time as the Session might determine on and give due notice of.

A similar application was read from the congregation of Weston; and, after hearing Mr. Somerville and Mr. Watt, as commissioners, Professor Caven was appointed with the same instructions as the foregoing.

Another application of the same kind was read from the congregations in Markham. In connection therewith, Mr. Rennie, as commissioner, was heard, and, after some consideration, Mr. Dick was appointed to preach and moderate.

Mr. Reid introduced the case of Mr. T. Clarke, recently a minister in Boston, Massachusetts, in connection with the United Presbyterian Church, who wishes to be received as a minister of our church, and was able to produce satisfactory credentials. A committee was appointed to examine said credentials and to report thereon. The committee afterwards brought up a favourable report, and the Presbytery resolved to apply to the next meeting of the General Assembly for power to receive Mr. Clarke as one of our ministers, and instructed the clerk to issue the necessary circulars.

It was stated by the Clerk that, after much and prayerful consideration, he had come to the conclusion that it was expedient for him to tender, and he accordingly tendered the resignation of his pastoral charge, assigning several reasons for his doing so. He stated also that on the two preceding Sabbaths he had informed his people of his intention to take said step, and had intimated meetings to be held by his people both at York Mills and Fisherville on the 4th of the month, that so they might appoint commissioners to represent them at the meeting of Presbytery. On motion made, it was unanimously agreed that, although the usual course had not been taken in this case, the Presbytery proceed to hear commissioners from the foresaid congregations. Accordingly Messrs. Miller, Armour, and Hogg for the congregation of York Mills, and Messrs. Watson and J. Webster for Fisherville, were heard, who severally stated that they were not desirous of parting with their minister, but that if he insisted on his resignation being accepted, they would not offer opposition thereto. After some consideration it was moved and agreed, that the tender of this resignation lie on the table till next meeting of Presbytery.

Mr. King, as convener of the Home Mission Committee, reported that the congregations of Malton and Maltonton are desirous of the Lord's Supper being dispensed among them at an early day; also that the people at Honeywood are desirous of having several Elders elected and ordained among them. The Presbytery agreed to best steps for giving effect to these several wishes, and

Mr. Christie was appointed to take charge of the steps that are necessary. It was also found necessary to appoint an Interim Moderator of the Session of Aurora and Newmarket, in room of Dr. Inglis, who has left the Province; and Mr. Dick was appointed accordingly.

The question was brought up of arrangements for holding missionary meetings within the bounds of the Presbytery; and, after some consideration, Messrs. King, Wallace, Cameron, ministers, and Mr. Rattray, elder, were appointed a committee to prepare and issue a plan for that purpose, and that said committee be empowered to arrange, as they see fit, for deputies preaching to congregations on a Sabbath day, besides addressing them on a week day.

R. MONTEATH, PRES. CLERK.

**THE PRESBYTERY OF HAMILTON**—This Presbytery met according to adjournment, in Knox's Church, Hamilton, on the 12th of November, Rev. John G. Murray, Moderator, in the chair. There were 12 ministers and 3 elders present.

Mr. Marples' resignation of the congregations of Beamsville and Clinton, laid on the table at the former meeting, was, after hearing parties, accepted. Mr. Fraser of Thorold was appointed to preach the charge vacant, on the 24th, and to act as Moderator of the Kirk Session during the vacancy.

Mr. Walker, of Ancaster, East, reported that, on the 11th November, he had moderated in a call at Ancaster village, which was unanimously given to Mr. McLeod, Probationer. The call was put into the hands of Mr. McLeod, who was present. Afterward, but before the conclusion of the sederunt, Mr. McLeod accepted the call, whereupon the Presbytery appointed his induction to take place at Ancaster village on the 27th November, at 2 p.m., Mr. Walker to preach and preside, Mr. Fraser to address the minister, and Mr. Cheyne the congregation. Mr. McLeod's charge includes the congregations of Ancaster village and Barton.

Mr. Hoskins, of Lindsay, in the Presbytery of Ontario, having accepted the call given him by the Dundas congregation, his induction was appointed to take place in Dundas, on the 28th November, Mr. Fletcher, of McNab St., Hamilton, to preach, Mr. McCall to preside; Mr. Fraser to address the minister, and Mr. Porteous the congregation.

Mr. C. Craigie, of Port Dover, reported that he had moderated in a call at Simcoe, which was given unanimously to Mr. James Halley, Probationer. Simcoe was lately separated from Port Dover, under Mr. Craigie's pastoral care, and promises \$600 of annual stipend a sum which shows the public spirit and liberality of this young charge. If Mr. Halley accepts their invitation, he will have a very promising field of labour. The call was sustained and the usual steps to obtain a settlement were ordered to be taken. The call was signed by 47 members, and by 24 adherents.

A scheme for the holding of missionary meetings in the bounds of the Presbytery was presented by Mr. Fletcher, according to previous appointment, and was adopted. Instructions were given to print and circulate the scheme, with a view to expedite the carrying out of the meetings.

The Presbytery agreed to hold an adjourned meeting in this place, on the 26th inst., the day that John Knox, the great Scottish Reformer, died, just three hundred years ago. Messrs. Simpson, Murray, and Fraser were appointed a committee to propose a minute suitable to that event, and to make what arrangements they may deem suitable for the proper celebration of the day. Mr. Simpson, Convener, to report at the adjourned meeting.

The Presbytery congratulated Mr. Cheyne on his safe return from a tour through the three kingdoms, and on his taking his seat once more in their midst.

JOHN PORTEOUS, CLERK OF PRESBYTERY.

**PRESBYTERY OF HURON.**—This Presbytery held a regular meeting at Seaforth, on the 8th and 9th days of October. There appeared a deputation from Dunggannon, Port Albert, and Ashfield, asking that a member of Presbytery be appointed to moderate in a call, if the said congregation saw cause before next meeting. The deputation stated that the congregations promised to raise an aggregate sum of \$430 towards the payment of a minister's stipend. Messrs. Leask and Young, ministers, and Murdock and Jackson, elders, were appointed assessors to the Session at Dunggannon, with power to moderate in a call, if it should be necessary before next meeting of Presbytery, and if the united congregations would promise to raise \$500 for the payment of a minister's stipend. A letter from Mr. John Abraham was read, declining the call to Bayfield. Application being made, power was given to Mr. Ross to moderate in a call at Bayfield, if the congregation request it, before next meeting. Mr. Gracey reported that two elders, viz., John Caithness and William Turnbull, were elected and ordained at Stephen in due form. Mr. McCuaig gave a report of his correspondence with Mr. Hugh Currie, of Manilla, in reference to the arrears claimed by Mr. Currie, against the congregation of Glammis, setting forth that the amount found to be due Mr. Currie was \$5, and that said amount was paid him. A letter from Dr. Proudfoot, on behalf of the London Presbytery was read, giving satisfactory explanations as to how this Presbytery was deprived of the services of Mr. McAlpine, probationer, previous to his settling at Widder. The Rev. J. B. Taylor, probationer, applied for a Presbyterial certificate, as he intended to unite with another branch of the Presbyterian Church. Mr. Taylor's request was granted. On behalf of the committee appointed to consider the financial returns of last year, Mr. Goldsmith gave in a report, setting forth the average contributions per member to the schemes of the Church, and calling the attention of the Presbytery to those congregations, the stipend of whose minister is below the minimum. After some discussion it was agreed as follows: 1st. That in the judgment of this Presbytery, it is not possible for a minister to maintain a family in comfort and respectability, on anything less than the minimum, viz., \$600, therefore the clerk be instructed to write to sessions, whose minister is receiving less than the minimum, requesting them to call the attention of the trustees and congregation to the matter. 2nd. That for the purpose of inducing congregations to contribute more liberally to the schemes of the Church, arrangements be made for holding missionary meetings during the winter; and that a committee consisting of Messrs. Leask, Young, and Murdock, be appointed to make such arrangements—Mr. Leask, convener. 3rd. That inasmuch as it appears that the congregation of Duff's Church, McKillop, are considerably in arrears, a deputation consisting of Messrs. Ross and Logie, with Mr. Carnochan, elder, be appointed to visit the said congregation, to confer with them ament the removal of the arrears. The Rev. Mr. Chiniquy being present, was invited to sit as a corresponding member. Mr. McCuaig, according to notice previously given, moved a series of resolutions, with reference to changing the present mode of electing commissioners to the General Assembly, which after some amendments were adopted. The resolutions as adopted are as follows: 1st. That the commissioners to be elected by rotation, shall be chosen without regard to their presence or absence, and in the event of any one chosen not being able to attend the Assembly, he shall notify the Clerk before the next regular meeting of Presbytery, and in no case shall the Presbytery turn back on the roll. 2nd. That the ministers not chosen by rotation shall be elected by ballot. 3rd. That the elders be elected by open vote. Mr. Leask was appointed Treasurer of the Presbytery Fund. The appointments for the ensuing quarter, being submitted, were approved—a number of the members of Presbytery volunteering to give a Sabbath to supply the vacancies. The Presbytery's next meeting to be at Clinton, on the 2nd Tuesday of January.

A. MACLEAN, PRES. CLERK.

**CHATHAM PRESBYTERY.**—This Presbytery met in Wellington Street Church, Chatham, on the 16th of October. The attendance of ministers and elders was good. The following were the more important matters before the Court.

A call was laid on the table from the congregation of Petrollea addressed to Mr. R. H. Warden, of Bothwell, offering a stipend of \$1,000 per annum and a free manse. The Rev. J. W. Chesnut appeared for the Presbytery of London, and Messrs Barclay and McKenzie for the congregation of Petrollea. There also appeared Mr. Pennycook for the Session, and Messrs. McCraney, Ferguson, Walker, and McKeown, for the congregation of Bothwell and Sutherland's Corners. After hearing commissioners, Mr Warden expressed his mind as in favour of remaining in his present charge, when the Presbytery, on motion duly made, declined to translate Mr. Warden to Petrollea. Extract minutes were granted Mr. Chesnut on behalf of the Presbytery of London.

The Presbytery considered the Remit from the General Assembly on the "Status of retired Ministers," and after discussion, agreed to approve *simpliciter* of the remit and to recommend accordingly.

The Presbytery next took up consideration of the Remit on the "appointment and duties of Mission Agent," and unanimously agreed to recommend the appointment of such an agent, and to express approval of the remit as to the duties of said agent.

Mr. J. Gray gave notice that at next regular meeting he would move that Mr. R. H. Warden, of Bothwell, be nominated by the Presbytery for the office of Mission Agent.

A letter was read from Mr. James Stewart declining the call from Tilbury West and Mersea, and the call was accordingly set aside.

The Presbytery discussed at length the report of a committee, appointed at a former meeting, to devise a plan to raise the stipends of all ministers in the bounds to at least \$600 per annum, where at present a less amount is received. Practical action was taken so as to secure this in all the congregations before the close of the present year, if possible.

A petition was laid on the table and read from the Maidstone Station, praying for the services of Mr. W. King, of Buxton, on each alternate Sabbath. Commissioners from Buxton were heard, as also Mr. King. The Presbytery granted the prayer of the petition, and appointed Mr. King to supply Maidstone for one year from the 24th November, on each alternate Sabbath, the Maidstone people to contribute at least \$150 towards Mr. King's support, and the Buxton congregation to pay, as heretofore, \$150 per annum. Mr. King reported dispensing the Ordinance of the Lord's Supper in the township of Sombra, where he also organized the people in due form.

Fifty-four persons were received into Membership with the Church, and the ordinance Baptism administered to twelve.

The report was received and the satisfaction of the Presbytery expressed with the efficiency of Mr. Peter Nicol, one of the students of Knox College, who labored in Sombra last summer under the care of the Student's Missionary Society. A petition from Sombra, praying the Presbytery to take steps towards the election of elders, was granted, and Mr. Forrest was appointed to visit the field early in November to attend to this matter. The following subjects were appointed for discussion on the evening of the first day of the next regular meeting of Presbytery. (Tuesday, 7th January, 1873):

1. Septical objections to the efficacy of prayer, with special reference to the views lately promulgated by Professor Tyndall; to be introduced by Mr. W. Walker.
2. The statistics and general working of the Home Missions in our own and other churches: to be introduced by Mr. R. H. Warden.

R. H. W., PRES. CLERK.

## Communications.

### THE SASKATCHEWAN MISSION.

(The following letter, a copy of which has been addressed to the editor of the *Western Advocate*, has been sent to us by the convener of the Foreign Mission Committee, with a request that it be published):—

DEAR SIR,—In No. 419 of the *Western Advertiser*, issued February 2nd of the present year, there are, in the letter of your Manitoba correspondent, certain statements, which seriously affect the character of the persons employed at the Prince Albert Presbyterian mission to the Indians on the Saskatchewan. I have recently returned from the Saskatchewan, and having made a careful investigation into the facts of the case, I ask permission to lay them before your readers.

I. The Rev. J. Nesbit is charged with favoritism and extravagance. Your correspondent says: "The Rev. Mr. Nesbit, who has charge of the mission, has several of his wife's relations engaged at a good round salary as assistants." In another place, "They draw nice salaries." The charge here insinuated is easily met. Two of the gentlemen employed at the mission are brothers-in-law of the Rev. J. Nesbit, but they were neither selected, recommended, nor engaged by him. They were engaged in the first instance by the Foreign Mission Committee on the recommendation of gentlemen of known prudence and respectability in the Province of Manitoba. They have been continued from year to year, because they have been found to possess the ability and qualifications requisite for the work.

The salaries paid to these gentlemen are the same as those paid by the Hon. Hudson Bay Co. to persons holding similar positions in their service.

II. "These gentlemen, instead of devoting their time to the mission, employ it in trading with the Indians for their own personal profit, in fact (that) the mission is really a trading post."

To this statement I give an unqualified contradiction.

The missionaries require meat for family use. They also require shoes and mittens. The fresh and dried Buffalo meat and the leather necessary for the provision and use of the mission, the missionaries have bought sometimes from the Indians, sometimes from traders, chiefly from the former. The supply of meat laid in each year, besides meeting the actual requirements of the families at the mission, has been sufficient to allow small quantities to be given to destitute Indians. The meat and leather have been paid for with goods supplied by the Foreign Mission committee expressly for that purpose. Payment is made in goods rather than cash, simply because money is not yet a circulating medium in that region. None of the provisions or leather so purchased has ever been resold except on one occasion. During the winter of 1869 and 1870 the Indians were starving. The missionaries had to serve out provisions to keep them alive. The Indians had plenty of leather with which to pay for what they needed. Our missionaries had either to give the meat away for nothing, or to take the leather offered in exchange for it by the Indians. They took the leather, sent it in to Red River settlement in the month of June, 1870, and sold it for the sum of £25 sterling, which amount was duly handed over to the treasurer of our Church.



Except to the extent and for the purpose I have now stated, no trading is or has been done at the mission. This is the uniform testimony of all who know anything of the working of our mission from personal observation. One gentleman, who has lived near the mission since its foundation, and who has carefully noted the conduct of the missionaries in this matter, says, "No trading has ever been done by the missionary or by any of the people at the mission. They could not have traded without my knowledge."

III. The only other charge is in substance that, notwithstanding a vast outlay of money, no good has been done. "Not one Indian has been converted." "It seems also a little strange that a missionary should be among the heathen 5 or 6 years, and not be able to preach in their language." The Rev. J. Nesbit has been 6 years among the Indians. That he is not yet able to preach a sermon to the Indians in their own language is a fact, but a fact which is neither strange nor singular. There are gentlemen in the North West who have been there as missionaries twice as long as the Rev. Mr. Nesbit has been, who are in the same predicament. I am personally acquainted with gentlemen who have been in the N. West from 20 to 30 years. They have assured me that though they have mastered the language sufficiently for the purposes of trade, they would not like to undertake to compose a sermon or speech on a religious topic in the Cree.

Our missionary is now fifty years of age. He claims no special aptitude for mastering a foreign tongue. Neither he nor the committee expected that he would ever be able to dispense with the services of an interpreter when the appointment was made. We may ask, why did such a gentleman offer, or why was such an appointment made?

Our Church asked for volunteers. Years passed, but no one came forward saying, "Here am I, send me." At last, to wipe out the reproach of the Church, and hoping his example might rouse the spirit of younger men, Mr. Nesbit threw himself into the breach as the leader of a forlorn hope. The Church accepted his offer, and his devotion is bearing fruit to-day.

Your correspondent says (and he says it on the authority of a man who went to the mission at ten o'clock at night and left early next morning) "Not one Indian has been converted." It is conceivable that our efforts might not have been rewarded with a single instance of conversion, and yet it might have been true that there was nothing wrong in the method of our operations, or in the character of our agency employed.

But, thanks be to God, He has not left us without some tokens of His approbation. When Mr. Nesbit went to the Saskatchewan, the very foundations had to be laid, and bravely has he done the work. There is now a comfortable home for the reception of the missionaries, advantageously situated for the prosecution of our work in the regions beyond. He was met by prejudice and hostility. Prejudice has been conciliated; hostility has been disarmed and converted to friendship.

In six years there have been ten adults and 39 children baptised, all Indians of the purest blood.

The adults were all converts from heathenism. Some of them are now members of the Church, and some are dead of whom we have good reason to believe they died in the faith of the gospel. There are at this moment 12 Indians in full communion with the Church. Six of these were received by letter from other stations; the remaining six are converts from heathenism, the immediate fruit of our own labour. There are now at the mission at

least 16 families so far favourable to Christianity as to be under instruction, and who may be regarded as inquirers. I have met with several of these families, and can give the names of the whole 16 if necessary.

If these results seem small when compared with those reported by the Wesleyans and the Episcopalians, we must remember that they have employed *many* missionaries; we, only *one*; they have been on the ground more than a generation; we, only six years. So far from being disheartened by the results of six years' labour, we have every reason to take courage and to push forward the work with greater energy and decision.

In conclusion, let me say that my information is not the result of correspondence or hearsay. I have been on the ground—have conversed with your correspondent—with the gentlemen to whom he referred me as his authorities—with, so far as I could ascertain, every person ever in the employment of the mission, and with I believe nearly every one in the North West who is informed with respect to or interested in our work there. I therefore speak with confidence, and can produce good and abundant vouchers for every statement I have now made. Respectfully yours,

Ottawa, 18th Nov., 1872.

WM. MOORE.

### KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The following is a list of the moneys received by this society from the opening of the Session to the present time.

By Mr. S. Fisher,	from	{	Hawksville .....	\$12 79
" "		{	Elmira .....	10 00
				—————
				\$22 79
" " T. J. Johnston, "		{	Pt. Alexander .....	3 00
(Missionary		{	Des. Joachims.....	37 50
Upper Ottawa)		{	Rockliff.....	8 00
		{	Mattawa .....	38 50
		{	Lake Telon .....	4 00
		{	South River.....	14 25
		{	Friends in the West.....	57 35
				—————
				\$162 50
" " R. D. Fraser, M.A.	from	{	(Bondhead) ..	4 00
" " K. F. Junor,	"	{	Mt Pleasant. St. Marys. &c.	70 00
" " A. Fraser,	"	{	Dunblane .....	32 00
" " J. McClung,	"	{	Demorestville ..	7 90
" " A. Gilray,	"	{	Bear Creek, Moore .....	37 20
		{	Burn's Church .....	45 50
				—————
				82 70
" " A. Gilray. (Mission Field)		{	Port Severn .....	58 50
		{	Waubashene .....	73 00
		{	Sturgeon Bay.....	8 00
				—————
				139 50
" " A. H. Kippan,	from	{	North Easthope .....	12 47
" " T. F. Fotheringham, M.A.	"	{	Bronte .....	30 10
" " A. Tully,	"	{	Castleford .....	16 70
" " A. Bell,	"	{	Eng. Settlement .....	14 05
" " A. Stewart,	"	{	Westport .....	7 68
		{	Newboro .....	5 32
				—————
				13 00

By Mr. H. H. McPherson, M.A.,	"	Mulmur and Melancthon...	8 20	
		Amherstburg.....	7 00	
				15 20
" " J. Scringler, M.A.,	"	Hamilton .....	110 00	
" " J. McAlmon,	"	Tilbury and Mersea .....	36 00	
" " D. Beattie,	"	Maidstone .....	7 15	
" " D. McKeracher	"	E. Dover, Wallaceburg, Florence, &c. ....	60 50	
		Bequest of late Mrs. Lillie, Wallaceburg	30 00	
" " R. Scott,	from	Ellison Ch. Tecumseth ....	6 50	
	"	Clarksville Cong. ....	6 50	
				13 00
" " D. B. Whimster,	"	Fullerton .....	50 53	
" " Jas. Paterson,	"	{ Griersville .....	10 54	
		{ Meaford .....	15 00	
				25 54
" " F. R. Beattie, (Missionary).	"	{ Hagerman, Narrows.....		
		{ McKellar Falls .....		
		{ Bower's Settlement .....		
		{ Parry Sound .....		
		{ Blair's Settlement.....		
				59 74
" " P. Nicol, (Missionary).	"	{ Black Creek .....	75 00	
		{ Sydenham Station .....	81 75	
		{ Sombra Village.....	55 00	
				211 75
" " W. Frizzell	"	Bal. from last year .....	8 00	
" " J. B. Fraser,	"	{ Mt. Albert .....	4 75	
		{ Vivian .....	7 05	
		{ Bond Head .....	4 00	
				15 80
" " C. D. McDonald	"	Dungannon, &c.....	24 50	
" " R. Gunn,	"	{ Mimosa .....	7 42	
		{ Everton .....	6 40	
				13 82
" " H. McKellar, (Missionary)	Amt. Subscribed.	{ Penetanguishene & Reformatory.	106 00	
		{ Vent's Settlement .....	27 75	
		{ Wyebridge.....	80 51	
		{ McRae's Settlement .....	29 80	
		{ Flos .....	19 00	
		{ Midland.....	16 00	
				279 12
" " J. Campbell,	"	{ Mara .....	7 80	
		{ Ardtrea.....	6 20	
				14 00

D. McKERACHER,  
TREASURER.

KNOX COLLEGE, Nov. 21, 1872.

MONEYS RECEIVED UP TO 21st NOVEMBER.

ASSEMBLY FUND.

Biddulph.....	\$3 00
Widder.....	2 10
Laskey.....	2 10
King.....	2 50
Madoc, St. Peters.....	5 10
{ Tilsonburg.....	3 00
{ Culloden.....	1 58
Thorold.....	5 00
{ Gamsby.....	4 00
{ Muir's Settlement.....	1 58
Wingham.....	4 00
Nissouri.....	3 22
Belgrave.....	9 00
Kilbride.....	2 70
Beckwith.....	4 00
Douglas, Admaston, &c.....	5 50

KANKAKEE MISSION.

E.-London.....	1 00
Guelph 1st.....	6 00
Clinton.....	2 75
{ Teeswater.....	13 34
{ Eadie's.....	7 91
Elmira, Knox's, Illinois.....	15 00
Keene.....	9 00
Milverton & N. Morington.....	6 00
W. Gwillimbury, 1st.....	7 00
{ Carlisle.....	5 45
{ Ailsa Craig.....	5 70
{ Nairn.....	5 10
Beckwith.....	3 00
{ Mt. Pleasant.....	4 65
{ Burford.....	2 75

WIDOWS' FUND.

Norwood.....	7 00
Rockwood.....	1 39
Wellington St., Brantford.....	7 00
Kemptville.....	4 50
Leeds.....	9 50
Mono Centre.....	2 75
{ North Gower.....	4 00
{ Gloucester.....	5 00
Cambray.....	2 50
Proof Line.....	4 32
Thorold.....	5 00
Columbus and Brooklin.....	14 50
Richmond Hill.....	10 00
Thornhill.....	3 13
Thamesford.....	9 00
Egremont.....	13 41

Caledonia.....	\$17 35
Allen Settlement.....	10 30
Ancaster East.....	4 75
do. West.....	4 09
Gollingwood.....	5 00
Nottawa.....	4 00
Laskey.....	1 28
King.....	1 72
Elmira, Knox's, Illinois.....	7 00
Oro, Knox's.....	4 00
Kilbride.....	4 70
Beckwith.....	4 00

With rates from the following Ministers:--Rev. A. Findlay, Rev. R. Dewar, Rev. R. Whillans, Rev. J. Watson, Rev. W. Lothead, Rev. J. Scott, Rev. J. Eadie, Rev. P. Glassford, Rev. J. Dick, Rev. W. Inglis, Rev. W. Ross, \$12; Rev. J. A. Thomson, Rev. C. C. Stewart, Rev. H. Crozier, Rev. R. McArthur, Rev. J. Pritchard, Rev. W. C. Young, \$10; Rev. F. McCuaig, Rev. R. Wallace, Rev. A. McLean, Rev. D. Wardrope, Rev. Jas. Black, Rev. A. W. Waddell, Rev. R. Bennie, Rev. Arch. Stewart, Rev. J. Robertson, \$16; Rev. J. Thom, Rev. W. Farries, Rev. W. F. McQueen, Rev. J. Ferguson, \$16; Rev. T. Fenwick, Rev. J. Hanran, \$24. Rev. J. Breckenridge, \$10.

FRENCH EVANGELIZATION.

Rockwood.....	2 07
Widder.....	1 00
Warrensville & Francetown.....	24 75
Chippawa.....	3 00
Moore Bears Creek.....	15 75
Farnham Centre.....	2 35
Lake Shore.....	6 18
Eder Mills.....	3 00
McKillop.....	7 10
E.-London.....	1 00
Manchester.....	6 00
Moore, Burn's Church.....	9 12
Mono Centre.....	2 25
Dundas.....	10 00
{ North Gower.....	7 00
{ Gloucester.....	3 00
{ Vienna.....	1 30
{ Port Burwell.....	1 36
Fisherville.....	5 00
Laskey.....	2 76
Chalmers' Church, Dunwich.....	10 00

Wingham .....	10 00	AGED AND INFIRM MINISTERS' FUND.	
Thamesford .....	15 00	Biddulph .....	8 40
Kirkton .....	8 00	Erskine Church, Pickering .....	3 00
Bayfield and Berne .....	11 00		
Melrose, Lonsdale and Shannonville .....	10 00	MUSKOKA MISSION.	
Ramsay .....	11 75	Lake Shore Sabbath School .....	6 00
Blue Vale .....	12 00		
Vankleekhill .....	11 77	FOREIGN MISSION.	
Milverton & N. Morrington .....	10 00	Mersea .....	2 00
Beckwith .....	4 00	Maidstone .....	1 25
W. Gwillimbury, 2nd .....	41 00	Dover .....	4 70
Metis .....	4 00	Wallaceburg .....	6 75
		Amherstburgh .....	3 00
HOME MISSION.		Widder .....	9 00
Biddulph .....	16 00	E.-London .....	1 00
Widder .....	1 25	Thamesford .....	40 00
Mudoc, St. Peter's .....	40 00	Blind Man's Offering .....	2 50
E.-London .....	2 00	Bequest of the late J. Bain, (in all \$300) .....	100 00
Kildonan .....	36 35		
Vittoria .....	3 00	KNOX COLLEGE.	
Lobo .....	22 77	Toronto Line, Artemesia .....	7 10
Fullerton .....	10 25	Ekfrid .....	28 60
Kirkton .....	12 00	Mosa .....	55 00
Vivian (for supply Presbytery of Toronto) .....	30 00	Laskey .....	1 28
St. Sylvester .....	9 00	King .....	1 72
Beckwith .....	20 00	Miss McCulloch .....	20 00

### RECEIPTS FOR RECORD UP TO 22nd NOVEMBER.

R. C., Maynooth, 50c.; G. M., Tavistock, \$1.65; R. B., Oakville, \$5.50; Rev. G. H., Laskey, 40c.; W. R., Hollen, \$1.10; J. H. Tilsonburgh, 42c.; Mrs. G., Thorold, \$7; J. B., Lobo, \$4.54; Rev. J. M. G., Hespeler, 20c.; Rev. S. F., Vittoria, 60c.; P. McC., Toronto, \$1.10; W. T., Scarboro', 55c.; W. H., Niagara, 55c.; J. F., Niagara, 55c.; I. L., A. M. G. & W. H., Port Stanley, \$2.75; W. R., Brooklin, \$1.65; A. M., Plainfield, \$1; Rev. R. H., Thorndale, \$11; H. P., Mono Mills, \$110; Rev. A. W. W., Rondeau, \$2; J. W., St. Thomas, \$1; Rev. W. P. W., Carluke, 66c.; Rev. H. S., Ramsay, \$9; T. D., Acton, \$2; Rev. J. R., Norwich, \$2; E. C., Sc. h, \$1; Rev. J. T., Enniskillen, 50c.; J. G., Woodford, \$5.60.