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THE  
HOME AND FOREIGN RECORD  
OF  
THE CANADA PRESBYTERIAN CHURCH.

No. 6.

APRIL, 1862.

VOL. I.

RELIGIOUS CENSUS OF CANADA.

In our last we published a tabular statement of the num'ers belonging to the various religious denominations throughout Canada, and we now purpose to direct attention to some points not only of interest, connected with the Census, but also of utility to the Churches.

The comparative increase of the various denominations first of all invites attention, and the accompanying table gives this in regard to those which most interest us:—

DENOMINATION.	1852.	1861.	INCREASE	1852. pr.cent.	1861. of pop.
Church of England.....	268,592	374,887	106,296	14.57	14.96
Methodists.....	228,839	372,164	143,315	12.42	14.85
Presbyterians.....	237,683	346,991	109,308	12.90	13.84
Baptist.....	49,849	69,310	20,464	2.71	2.77
Congregational.....	11,674	14,284	7,410	.....	.....
Free Church.....	66,074	157,813	91,749	4.76	6.8
Kirk of Scotland.....	61,589	132,651	71,062	4.71	6.5
Roman Catholics.....	914,561	1,200,865	286,304	49.65	47.91

It thus appears that during the preceding nine years all the various denominations have increased, though in different ratios. The greatest increase is among the Methodists, the next is the Presbyterian, and the third the Church of England. To account for the greater increase of Methodism we have only to remember, 1st, that the proportion of emigrants, who are or become Methodists, is certainly greater than the proportion who are Presbyterian; 2nd, that the adherents of the Church of England and Ireland, as the smaller relative increase of that denomination shows, are, generally speaking, more favourably inclined to Methodism, both by doctrinal sentiment and educational usages; 3rd, that the number of preachers, both circuit and local, and the great zeal of the members, enable that body, particularly in new places, to gather in the young before other denominations get on the field; 4th, that many return themselves as Methodists, just because they sometimes go to Methodist meeting, no church being at hand.

But on looking more closely into the numbers, of Presbyterians we find that the increase in what was properly called the Free Church is much greater than in the Kirk, and besides that, the United Presbyterian Church is now taken out of "other Presbyterians." As to the growth of this last, we cannot, from the defective arrangements of 1852, speak. But if the whole Presbyterian increase had been equal to that of the Free Church, instead of 109,000, we should have had a much larger number. It is probable, however, that the Census of 1852 made an under-statement, so that the increase was not so great in the Free Church as appears; still, after allowing for such mistake, we are satisfied that the increase is relatively as great, and proportionately greater, than that of any denomination.

In the Roman Catholic denomination, although there is an absolute increase, there is a relative decrease. This we confess we did not expect. Considering the "Know Nothing" movement in the United States, the efforts made in official quarters to introduce Roman Catholic immigrants, and the constant, unremitting but silent advances made by that insidious system, we thought they must at least have held their own. The only way we see of accounting for this, is the fact also brought out by the Census in another part, that the natural increase of Protestant Upper Canada exceeds that of Roman Catholic Lower Canada. For the fact, however, we are grateful; as yet they are not the majority of United Canada, and are not likely to become so.

The only instances of *absolute decrease* we find in the Quakers, who are 120 fewer than nine years ago; and the Universalists, who are fewer by 1511.

Now, looking at these returns in the light afforded by the church organizations, we find that Quakers and Universalists, who cannot be said to have any source of united action, are decreasing; that Baptists and Congregationalists, with a very imperfect centralisation, are little more than holding their own; that Roman Catholics and Episcopalians, with a centralisation most complete, progress more rapidly, while Methodism and Presbyterianism, which combine in their system a centralised power and local effort, are most successful. Perhaps not a little of the advantage gained by Methodism, as compared with Presbyterianism, lies in this, that while on the one hand the Conference, in its legislation and administration, is more absolute and imperative than our Synod, on the other hand, more is done towards pleasing the people in subordinate matters, and the private individuals of the denomination are more zealous in proselyting and advancing the cause than our members.

We do not overlook a truth, never to be forgotten, and which we think a careful inspection as to particular localities will show, that where Evangelical Religion is prevalent in any one denomination, that denomination increases; but many of our districts in Canada West are as yet too new to serve as a basis of estimate in this. The comparative strength of various denominations in any locality also depends very much on the parent land of the immigrants. This, however, will become less and less influential in each decade.

We may in a future number refer to our Home Mission work in view of the Census,—the fact that the increase in the number of ministers among us is not keeping pace with the increase of Presbyterianism, and some other points of interest.

## Official Notices.

### MEETING OF SYNOD OF CANADA PRESBYTERIAN CHURCH.

In view of the annual meeting of Synod appointed to be held in Knox's Church, Toronto, on the first Tuesday of June ensuing, at half-past seven o'clock in the evening, the attention of Presbyteries, Presbytery Clerks, and other parties concerned, is directed to the following standing orders, sanctioned *ad interim* by the Synod at its last meeting:—

#### PRESBYTERY ROLLS.

Certified Rolls of Presbyteries shall be sent up by their respective Clerks, so as to be in the hands of the Clerk of Synod at least eight days before the Synod meets. (Presbytery Rolls should be forwarded to Rev. W. Fraser, Bond Head P. O.)

#### COMMITTEE ON BUSINESS AND BILLS.

There shall be a Standing Committee on Business, consisting of the Clerks of the Synod and of Presbyteries, who shall arrange all the ordinary business of the Synod, prior to the day of its regular meetings, and such other business as may emerge during the Session of Synod. The Committee on Bills and Overtures shall consist of the said Clerks, together with a representative from each Presbytery, appointed by the Presbytery itself; but in the event of no such appointment being made, such representative shall be appointed by the Synod.

#### PAPERS TO BE TRANSMITTED.

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

#### APPOINTMENT OF MODERATOR.

The Moderator shall be appointed in the manner following: that is to say, each Presbytery shall nominate for the moderatorship, a minister, either one of their own number, or a member of any other Presbytery of the Church, and the Presbytery Clerk shall return the name of the minister so nominated to the Clerk of the Synod, together with the Presbytery Roll, prior to the annual meeting of Synod. A list shall be formed of the members thus nominated, and the Synod shall, from such list, by open vote, appoint the Moderator. In the event of no nomination being made, the Synod shall elect the Moderator by the usual process of motion.

Presbyteries are required by the Synod to report on the Forms of Process, and also on the Regulations for the Distribution of Preachers and on Home Missions—see printed Minutes, p. 32.

It is most desirable that the Reports of all the Synodical Committees be ready before the meeting of Synod.

WILLIAM REID, }  
WILLIAM FRASER, } *Synod Clerks.*

### ACCOUNTS OF SYNOD OF CANADA PRESBYTERIAN CHURCH.

The accounts of the various Schemes of the Canada Presbyterian Church will be closed on the 30th April. It is earnestly requested that all contributions, and especially those for the College, be remitted so as to be in the hands of the Agent on or before the said day.

W. REID.

## COLLECTIONS FOR HOME MISSIONS.

*To the Editor of the Record.*

DEAR SIR—The time being at hand when the Home Mission Committee will meet, it is to be hoped that ministers and congregations will not be unmindful of the claims upon the Central Fund, which will then have to be considered. Whatever views may be held by some as to the *best mode* of sustaining missionary efforts, there is no room for doubt, in regard to the Synod's requiring the maintenance of a *Central Fund* in the *meantime*. Not a few of those who are engaged in performing the church's work in the Home field, are looking to it for what is most justly due them. Several Presbyteries have not nearly paid their Probationers in full, and hence applications have been made to me from not a few of the latter, supposing that funds would be in hand to meet their wants, before, so far as I am aware, a cent had been paid to the Treasurer. There are also claims upon the Fund arising from arrangements in the one branch of the church previous to the Union. I refer to those settled in strictly missionary fields, to whom supplement was guaranteed for a time. As no claims can be more just, I hope that "the strong" who have not yet contributed to the Central Fund, will "help the weak" by timely aid to said Fund, and enable the Committee, among other obligations they have to discharge, "to do justly." I respectfully solicit attention to the Minutes of Synod, pages 28, 30.

R. H. THORNTON, *Convener II. M. Com.*

## Home Ecclesiastical Intelligence.

### OPENING OF NEW PRESBYTERIAN CHURCH OF MARYBORO'.

About a year ago a congregation was organized in the township of Maryboro', county of Wellington, and immediately thereafter steps were taken to erect a church which has been recently completed. On Sabbath, the 16th of February, the new church was opened for public worship by the Rev. John McMechan of Berlin, who preached to large and attentive congregations morning and evening. On the following day the same gentleman preached and moderated in a call, which was in favour of the Rev. Robert Rodgers, formerly a minister of the United Presbyterian Church. Following the services already mentioned, a Soiree was held in the new edifice on Tuesday evening, which was most numerously attended, and proved to be a complete success. The chair was occupied by the Rev. Mr. McMechan, who in his opening remarks gave a sketch of the history of the station and congregation, with which he has been intimately identified. Later in the evening he addressed the meeting on the necessity of personal, family and social prayer. The Rev. Mr. Middlemiss of Elora, made an excellent practical speech on the occasion, speaking of the genius of Presbyterianism and the amount of liberality which christian people should give to the support of Gospel ordinances. The Rev. Mr. Scott, who has been labouring for some months in the district as a missionary, subsequently addressed the meeting at length.

The proceeds of the Sabbath collection and of the Soiree on the Tuesday evening after amount to nearly \$60 free of all expenses.—*Com.*

## GLENMORRIS.

The congregation here held a Soiree on the evening of the 11th ult., and although the evening was exceedingly unfavourable, yet many were present from a distance, and when all were assembled the church was quite full. On the platform with the chairman, the Rev. Mr. Dunbar, were Rev. Messrs. Irving and Hume, together with Dr. Ormiston and Hon. D. Christie, M. L. C. After the assembled multitude had satisfied themselves with the rich, the varied, and the plentiful provision which the ladies had so readily and gratuitously made for them, the Rev. Dr. Ormiston was then called upon to deliver the lecture for the evening on "The dignity and power conferred on the individual by Christianity." In this he spoke of man, the individual, in his weakness and strength, his privileges and prospects, his influence and responsibilities, and early showed that he, and he only, was the true man, who most fully fulfilled the high end of his existence, and that no man could either be the one or do the other without the dignity and power conferred upon him by Christianity. The theme was noble, and the lecture was in full keeping with the theme—it was clear in conception, comprehensive in range, and conclusive in argument, and delivered in his usual vigorous, earnest and impressive manner, was listened to throughout with silent and absorbing attention.

The Hon. David Christie being then called upon, said that being present only as a hearer it was with no little reluctance that he responded to the call, especially after the very able and eloquent lecture to which they had all listened. The Hon. gentleman, however, made some very pointed and pithy remarks on the political aspects of the times, having immediate reference to the troubles in the neighbouring Union and their possible influences on other and older countries. The whole proceedings were very agreeably interspersed and enlivened by appropriate pieces of music from the Choir under the effective leading of Mr. Rodgers.

On the following morning the children of the Sabbath School met for *their* Soiree, when, besides a plentiful supply of good things, they were addressed by Dr. Ormiston in his usual happy, entertaining and instructive manner. The desire in connection with the Soiree was to have a lecture instead of a number of shorter speeches, and the design of it was, besides immediate pleasure and profit, to aid in repairing and improving the church, and we may only add that this comparatively small and country congregation has now, by its laudable activities, a substantial stone church and manse with glebe, and that at last annual meeting a vigorous and successful effort was made to clear off the remaining remnant of debt made the valuable property all their own.

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 INDUCTION.—BELMONT AND YARMOUTH.
 

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The Rev. Archibald Currie was inducted into the pastoral charge of the united congregations of Belmont and Yarmouth on the 26th of last month. The day was pleasant and inviting. The services took place in the church at Belmont. Mr. Neil McKinnon of Wardsville, who was appointed to preach and preside, delivered an eloquent and impressive sermon from Dan. xii. 3.

The large audience which had gathered together and crowded the church almost to excess, listened with marked attention and apparent interest. Many of them had been long praying to have a pastor settled over them in the Lord, but for years past they had been disappointed in securing one, though repeated and frequent efforts had been made. Again and again their hearts were made sad by the rejection of their calls, and discouragement had weakened the hands of many. But others fringed not. For there has been in these stations since the settlement of the country a remnant of truly devoted and godly men, who laboured and toiled, prayed and waited, learned by experience to expect the refreshing shower from a dark and murky sky, and believed that when "the set time to favour them would come" God would give them a pastor. It is no wonder that such should hasten to attend these services and rejoice to see their teacher, though, according to the course of life, the years of some of them must be few upon the earth. But yet they have the pleasure and blessing of seeing a minister settled among their children, and sitting down, at the close of life, under their own vine and fig tree to partake, as we trust, of the fatness of Gospel ordinances.

The Rev. Mr. Skinner, in his usual kind and happy way, addressed the pastor on his arduous and responsible duties. Mr. McMillan of Fingal, followed, and called the attention of the people to the solemn relation, which, in the name and by the authority of the Great Head of the Church, had now been formed between themselves and their pastor, and the new and weighty obligations under which these relations placed them. At the close of the service the Session and the congregation gave a hearty welcome to their minister.

Mr. Currie enters upon his labours amidst many encouragements. A finished church is in each of the stations, and they are almost, if not altogether, free from debt. The one at Belmont is a commodious, substantial and well-finished brick building, which does honour to the judgment, liberality, perseverance, taste and zeal of those that devised, undertook and finished it. The other, at Yarmouth, is a comfortable frame house, but it is entirely too small, a common fault with our country churches. These united stations have also been so long under the careful superintendence of the Presbytery, and trained to manage their pecuniary affairs with such commendable punctuality and honest exactness, that there is reason to believe they will continue to practise the good habits which they have already acquired, and thus prevent the carking care which so often weakens the Gospel ministry, and the embarrassing and crippling influences that break down many congregations. We wish Mr. Currie and his people all success. "May they be steadfast, immoveable, always abounding in the work of the Lord."—*Com.*

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LACHUTE.—The Rev. T. Henry having resigned the active duties of the pastoral charge in consequence of impaired health, and the Congregation having made necessary provision for a retiring allowance, as well as a competent stipend for a successor, and having called the Rev. John Eadie, Preacher of the Gospel, he was on Wednesday, 19th ultimo, ordained and inducted as Pastor of said Congregation.

WESTPORT.—The congregation of Westport have called the Rev. A. Melville of Spencerville, who, we understand, has accepted the call.

BRANTFORD.—The Congregation of Zion Church, Brantford, have given a call to the Rev. William Cochrane, Minister of the Old School Presbyterian Church in the City of New Jersey.

PARIS.—The Congregation of River Street, Paris, have given a harmonious call to the Rev. James Robertson, Preacher of the Gospel.

WINCHESTER.—The Congregation of Winchester, in the Presbytery of Brockville, have given a unanimous call to the Rev. James Robertson. The call has been declined.

REV. ROBERT JAMIESON.—The Convener of the Foreign Mission Committee has received a letter from the Rev. R. Jamieson, dated San Francisco, 7th February. Mr. Jamieson expected to reach Victoria in the course of four or five days. The latter part of the voyage had not been quite so pleasant, and measles had been prevalent among the younger portion of the passengers. Mr. Jamieson had opportunities of conducting divine service, on which many attended.

ST. CATHARINES.—The Rev. R. F. Burns lately received from friends in his Congregation a handsome tea service, with a purse of one hundred and thirty dollars. Mrs. Burns was at the same time presented with a sewing machine. It may be mentioned as an indication of the energy of the Ladies' Association, that in addition to \$1,200 contributed by them to the Congregations in years past, they have lately presented a handsome communion service.

WELLESLEY.—The Congregation of Wellesley recently presented their Pastor, the Rev. James Boyd, with an address, and with the sum of eighty-two dollars as a token of esteem and attachment.

SOUTH BRUCE AND GREENOCK.—We understand that the Rev. A. McKay, Pastor of the Congregation of South Bruce and Greenock, was lately presented with a handsome cutter and an excellent set of harness and buffalo robes, &c., as a token of esteem and respect.

MITCHELL.—The anniversary services of the Canada Presbyterian Church, in this village, were held on Sunday, the 16th instant, and conducted by the Rev. Mr. Boyd in a manner very able and impressive. A Fruit Soiree was held on Monday evening, which was highly successful, every available seat and stand point being crowded to its utmost capacity. After the service of fruit was disposed of, Rev. Mr. Doak took the chair. The audience was then addressed very appropriately by the Revs. Mr. Boyd, Mr. Hay, Mr. Hamilton, and Mr. Barker (Wesleyan). The Choir, under the leadership of Mr. Jarvis, performed its part admirably. The thanks of the congregation are due to the committee and the ladies, through whose exertions the entertainment was so successful and the evening spent so pleasantly. We believe that nearly \$100 were realized.



LONDON.—REV. MR. PROUDFOOT'S CHURCH.—The new Church erected by the Congregation of the Rev. Mr. Proudfoot was opened for public service on Sabbath, 23rd ult. 10. The Rev. Messrs. Caven of St. Mary's, Scott of London, and Kennedy of Dunbarton, conducted the services, which were numerous attended. A more particular account will appear in our next number.

KNOX'S CHURCH, ELORA.—At the Annual Meeting of the Missionary Society of Knox's Church, Elora (Rev. John Duff's), the Secretary and Treasurer reported that the sum of \$110 93½ had been collected during the past year. This sum was allocated as follows. the sum of \$75 to the Mission Fund of the Wellington Presbytery;—\$20 to the French Canadian Institute; and \$14 to the British Columbia Mission.—*Communicated.*

RICHMOND HILL AND THORNHILL.—The Congregations of Richmond Hill and Thornhill have contributed the following sums for Missionary purposes, viz., Richmond Hill, \$18; Thornhill, \$25 08; total, \$43 62. The above amount has been appropriated as follows, viz., for French Canadian Mission, \$10; for Home Mission, \$17; for Foreign Mission, \$16 63.

NEWTON AND NEWCASTLE.—The Canada Presbyterian Congregations of these places have divided their funds for missionary and benevolent purposes as follows: Newton—College Debt Fund, \$34; Presbytery Missions, &c., \$96; Foreign Missions, \$31 20; Knox College, \$10; Knox College Library, \$4; French Canadian Missions, \$10; Synod's Home Missions, \$20; Tract Society, \$7; Synod Fund, \$6 02; total, 218 82. Newcastle—College Debt Fund, \$12; Presbytery Missions, &c., \$11 63; Synod Fund, \$6; Synod's Home Mission, \$20; Knox College, \$7 50; Foreign Missions, \$15 50; total, \$102 68. In addition to the above, the Congregations have together subscribed upwards of \$140 to the Widows' Fund in connection with the movement of the United Presbyterian section of the Synod to raise the \$6,000. May these offerings be graciously accepted by the Lord, to whom are commended their givers.

RECORD OF AMERICAN PRESBYTERIAN CHURCH.—We have received comparatively few names of ministers for the *Record of the American Presbyterian Church*. We shall wait for a few weeks longer, and at the end of this month send away the list which we have received with the postage for the *Record*.

ST. ANN'S, GAINSBORO'.—On Tuesday, 11th ult., the new Presbyterian church at St. Ann's was opened for divine service. The Rev. R. F. Burns of St. Catharines preached an appropriate and eloquent sermon from Hebrews iii. 1. The other parts of the service were conducted by the Rev. Messrs. McGlashan of Pelham; Murray of Grimsby; Rennie of Dunnville, and Norton of St. Catharines.

The building is 52 by 32, with a spire 80 feet high. The whole edifice is a model of taste, simplicity and economy. We are glad to know that at the opening of the church the debt was only about \$80, which was nearly liquidated by the collection.

Interesting Missionary services were held on the following evening, and a series of well-attended meetings was kept up, closing with the communion on the following Sabbath.

QUEEN'S COLLEGE, KINGSTON.—We observe that the Hon. A. Campbell has founded a Scholarship of £20 a year for a scholar to be chosen in rotation from the Newburgh, Bath and Kingston Grammar Schools.

THE UNIVERSITY QUESTION.—We observe that a proposal is made by the commission now sitting to have a new mode of affiliation between the University of Toronto and the Colleges in the Province. The *Presbyterian* says:—“It is proposed that each College should have a fair and equal representation on the University senate, and that this should control the funds and examinations for degrees. Each College, however, would retain its own charter, grant its own degrees, and thus preserve its individuality; only, before receiving his degree, the student must pass the University examination which would be conducted at each College seat. The examination of course would not apply to other than degrees in Arts. It is quite likely that modifications may be adopted hereafter, but the above form some of the main features of the scheme which is understood to have received the sanction of the Heads of University, Trinity, Victoria, and Queen's Colleges.” It will be necessary to watch the Legislative action in this matter.

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## General Religious Intelligence.

THE LATE REV. DR. SYMINGTON OF GLASGOW.

In the *Record* of last month we mentioned the death of Dr. Symington, Professor of Divinity to the Reformed Presbyterian Church in Scotland. The departure of this honoured servant of Christ merits more than such a brief notice as our space then admitted. Dr. Symington, having been first settled in Stranraer, has been for many years pastor of a church in Glasgow, which trebled in numbers during his ministry of some twenty years—and we feel confident that by still higher tests than numbers his efficiency as a workman that needeth not be ashamed was well proved, not in his own congregational sphere alone, but among the community of that great city generally. Connected with a religious denomination supposed to have very close principles of communion, the deceased was a fine illustration of the harmony of a strict doctrinal creed with a most catholic spirit. He was ever found ready to concur in any missionary or philanthropic undertaking, which was based on the recognition of the common truth, or promised the real amelioration of mankind. For a series of years he was the Secretary of the Glasgow Bible Society, with the late Dr. Smyth of St. George's, having been appointed to this office soon after Dr. Willis—who had previously been joint Secretary—left for Can-

ada. Dr. Symington was appointed professor on the decease of his revered brother, Rev. A. Symington, and was associated in that office with the Rev. Dr. Gould of Edinburgh. Few men had better claims to represent the common orthodox faith in Scotland than these acknowledged leaders of a church, which has itself many claims to be accounted a special hereditary representative of the "Suffering and Covenanting Church of Scotland." Dr. Symington's notice on the "Atonement," if not characterised by the minute critical examination of the subject which distinguishes the larger work of Magee, is yet, as an epitome of the doctrine and practical questions connected with this great theme, inferior to none. His work on "The Mediatory Kingdom of Christ" exhibits the same rare talent for compendizing, and is remarkable for the masterly discrimination with which he handles some vexed questions, and exposes plausible fallacies. Not the least valuable of his publications is his little work on the "Mystery of Iniquity"—one of the most satisfactory elucidations of Popery, in its history, character, and effects, which could be put into the hands of an inquirer.

The deceased divine united many excellencies: he possessed that versatility of talent which rendered him alike effective in the chair, in the pulpit, or on the platform. He was a pleasing and eloquent speaker, as well as close thinker; and, beyond most men, united the manners of the courteous gentleman or citizen of the world, with the serious bearing of the man of God. We do not wonder that those, who had been so long familiar with his somewhat commanding though modest air and presence, evinced their sense of the loss of such a man, by the large funeral procession which the local papers describe as conducting his honoured remains to their last resting place.

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RELIGIOUS MOVEMENTS IN LONDON.—In the autumn of 1860, a religious revival began among the lamp-lighters of London. It has extended and has exerted a most beneficial influence. Drunkenness has diminished, swearing is abolished, and duties properly attended to. Opposition has been conquered by kindness. A tract especially for lamp-lighters has been prepared by the originator of the movement, and has been extensively circulated among lamp-lighters in other cities.

The promoters of the Midnight Meeting have been holding meetings with very encouraging success. After a meeting held in Shaftesbury Hall, the following gladdening postscript was written by one who takes a deep interest in the matter: "The office is full of poor girls from the meeting, who wish to leave their course of life. Many are weeping."

A Jewish convert, who had been for some time president of a semi-political and thoroughly infidel club of god members, was lately baptized in the Presbyterian Church, Southwark. Through the influence of the husband his wife, who had been brought up a Roman Catholic, was led to knowledge of the truth, and both are now members of the Church of Christ.

Dr. Weir says in a letter to the *British Messenger*:—"Useful, happy and holy in life are an interesting number of British workmen in London. Let me close this with an example. Since the year began its course there breathed his last a noble-hearted Scottish artizan. Falling from a house it was found necessary to amputate a limb, and from the shock to his system he sank rapidly. The Rev. T. Alexander visited him in St. George's Hospital, and all was submission. He had just been rejoicing with his wife over a first-born son; but the Saviour said 'come up hither.' When a beloved brother, has-

tening up from Scotland, came to his side the sufferer said, 'Read me the 8th chapter of the Romans.' He did so; the last sweet words fell like heaven's music on his ear: 'I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' 'That's enough for me,' said the dying man, and then peacefully expired."

**GROWTH OF PRESBYTERIANISM IN IRELAND.** The Presbyterian cause in Ireland continues to extend. In Belfast four new Presbyterian congregations have been formed, in Dublin two, in Cork one; in Ballymena and Broughshane two are about to be organized, and in the neighbourhood of Derry two are also about to be formed; while in the South and West the Presbyterian Church is lengthening her cords and strengthening her stakes.

**ENGLISH AID TO AMERICAN MISSIONS.**—In view of the American difficulties, and the consequent shortcoming in the Mission funds, strenuous efforts have been made in Britain to aid the American Missions, especially in Turkey. It is proposed to raise a fund to be called *The American Crisis Fund*. Donations to the extent of \$7,000 or \$8,000 had been received some time ago. *The Missionary Herald* says: "Thus are English christians provoking christians in the United States, not to unhallowed anger, strife and war, but to better things."

**DEATH OF EMINENT CONGREGATIONAL MINISTERS.**—Two eminent ministers of the Congregational Body in England have lately been removed by death, the Rev. W. Sherman and the Rev. Dr. Andrew Reed. Dr. Reed was instrumental in establishing several most useful charitable institutions.

**THE CHINESE REBELLION.**—The rebels have captured Ningpo, and the streets are said to be strewed with dead bodies. They have, however, spared Europeans. A Wesleyan Missionary has lately visited Nanking, the headquarters of the rebels, and had a conference with the Shield-King. He reports that the insurgents appear bereft of any very hopeful elements, and are to be regarded more as marauding hordes than a party capable of carrying on a government. The missionary, Mr. Roberts, is still allowed by the rebel chief to carry on his missionary operations within certain restrictions.

**CARDROSS CASE—NEW PHASE.**—While the issues in this case were being argued before the Court of Session a new difficulty was started by two of the Judges expressing doubts whether the proper parties had been called as defenders, inasmuch as the General Assembly of 1858 could have no standing before the Court. The other Judges appeared to take the same view.

**PROPOSED TRI-CENTENARY MEMORIAL OF CALVIN.**—A proposal has been made by Dr. Merle, Dr. Ambigne, Dr. Gausson, and M. Meylau of Geneva, to commemorate by some suitable memorial the third centenary of the death of Calvin, which will fall on the 27th May, 1864. A Hall for public worship and for preaching the Gospel to the poor is the memorial that has been suggested.

**THE PRINCE OF WALES ON HIS EASTERN TOUR.**—The Prince of Wales has reached Egypt in his tour to the East. He visits Upper Egypt and then proceeds to Palestine.

**LITERARY REMAINS OF PRINCIPAL CUNNINGHAM.**—Arrangements have been made for the publication of some of the most important writings of the late Dr. Cunningham. The first volume will be on "The Reformers and the Theology of the Reformation." This will be followed by others containing a review of the leading Theological discussions in the christian church since the apostolic age.

**COMMISSION OF FREE CHURCH.**—At the March meeting of the Free Church Commission, Dr. Buchanan reported the Sustentation Fund as in a less satisfactory state than was desirable. During the preceding nine months there had been a falling off of £323. It was agreed to take steps to inaugurate a memorial to the late Dr. Cunningham.

**UNITED PRESBYTERIAN CHURCH.**—At a late meeting of the Edinburgh Presbytery of the United Presbyterian Church, it was agreed to give greater encouragement to the Home Mission churches, and to extend their Home Mission operations in country places through the services of preachers now unemployed. An encouraging account was given of the labours of Mr. Blumenreich, who preaches in German in the Free Assembly Hall.

**CHANGE OF GOVERNMENT IN ITALY.**—Count Ricasoli, the prime minister of Victor Emanuel, has resigned. It is believed that this has been brought about by French intrigues.

**PERSECUTION OF PROTESTANTS IN SPAIN.**—The number of persons suffering in Spain for conscience sake is greater than may generally be supposed. Besides Matamoros and his companions, there are in prison at Malaga eight persons on account of their religion, seven at Seville, three at Granada, and many others at Barcelona, Cordova, &c. From Malaga, Seville and Granada upwards of fifty families have emigrated to escape the rigours of the law. It is evident from these facts that Protestantism has gained a pretty extensive hold of the popular mind in Spain, and only needs toleration and security to cover the land with flourishing congregations.

**MARRIAGE AFFINITY BILL.**—Mr. Monckton Milnes has introduced a new Bill for legalizing marriage with the sister of a deceased wife. It is proposed that the law apply to Scotland as well as to England and Ireland. We observe that the Free Church Presbytery of Edinburgh and other Bodies have petitioned against the Bill.

**REVIVAL OF RELIGION IN SWEDEN.**—It is generally known that in Sweden there has been a decided revival of religion within the last few years. It is mentioned as an indication of this revival and of its general effect, that many of the regulations of the State Church are being relaxed. Whereas formerly the ministers had their texts for each Sabbath prescribed to them, now they have the choice of three texts for each Sabbath. Discipline is also being revived, and the proper observance of the Sabbath is on the increase.

**CHURCH RATES IN ENGLAND.**—The advocates of religious freedom in England are making another effort for the abolition of church rates. A Bill has been introduced into Parliament with this view.

**REMOVAL OF AMERICAN MISSIONARIES.**—The American Board has lately lost several useful and distinguished Missionaries. Among these we may mention Dr. Dwight, for many years a missionary at Constantinople, who was killed by a railway accident in the United States while he was on his way to attend the religious anniversaries in Montreal, and Dr. Bridgman, one of the oldest missionaries to China.

**STATE OF RELIGION AT PRINCETON.**—It is stated that a religious movement of a very decided character is in progress in the College of New Jersey, Princeton. It pervades all classes of the College, and has extended to the permanent residents of the town.

**CUMBERLAND, C. W.—RELIGIOUS REVIVAL.**—We have received a communication from Cumberland, which, we regret, that owing to the late period when it came to hand, we cannot insert in full. The writer—a Preacher who has gone to assist the Pastor for a season—says: "In one section of the congregation the prayer meetings have been and still are held daily; one for females, one for children, and one in the evening at which any who desire may attend. In addition to these several meetings for prayer are held in other parts of the congregation. It is matter of joy to many, that here it has been verified that children are God's heritage; and from many families some have come to join themselves to the Lord in a perpetual covenant that shall not be forgotten. It is a great work when those who have not known Christ are brought to rejoice in God's forgiving mercy; but it is still greater when those who have been dead branches, vessels without water, men having the form without the power

of godliness are led to seek a vital interest in the Redeemer, and membership in the church invisible. Of such cases there have been here not a few. This God's work is progressing. Some forty have made a profession of their faith, and more are earnestly enquiring the way to Zion. The interest is not abating and greater things are prayed for and expected. It is worthy of remark that all the meetings are conducted in a quiet and rational spirit, and contrast strongly in this respect with some meetings we have attended whose every feature was forced, spasmodic, irrational and unnatural. I only express the sentiment of many in Cumberland when I say, 'The Lord hath done great things for us whereof we are glad;' and unite with them in praying that He, who hath poured water upon many who were thirsty here, will throughout the whole of this land 'come down as rain upon the mown grass and as showers that water the earth.'"—W. M. M.

## Communications.

### OUR HOME MISSION WORK.

SIR—I am not aware whether or not it be in accordance with your plan, to admit epistolary communications into your columns; and whether, if so, you might think it desirable to allow the temperate discussion of matters on which there may be some diversity of opinion among the office-bearers and members of our church. Some channel of communication is exceedingly needed, and I cannot conceive any one more suitable than your publication. No doubt we are promised a newspaper by and bye, but it is very evident that the *Record* finds its way into hundreds of houses into which a newspaper may not enter. Besides there are matters about which consultation is peculiarly necessary, and the most natural place for the discussion of which is your periodical.

Just let us take one, for instance, about which there is considerable diversity of opinion—a Central Mission Fund. It is most desirable that that should be viewed in all possible lights before it came up for consideration before the Synod. We have some suggesting that the whole Mission work of the church should be conducted by Presbyteries, and that the Synod as such should do nothing. We have others in favour of the plan of Missionary Districts, including two or more Presbyteries, and we have others strongly inclined to a Synodical Central Fund, to be disbursed on certain principles, and wrought by a Synodical Committee in coöperation with Presbyteries.

Now, I am sure that all have one object in view—the greatest possible good to the country, and the most thorough and efficient system of Evangelical effort in order to the securing of this good—and I for one would like greatly to have the arguments for the different plans put into the shortest possible compass in your columns, that I might weigh them as carefully and as dispassionately as I can, and that before the Synod I might understand the whole question with some measure of thoroughness. Synodical speeches are all very well, but in such an important matter we need to have longer time to consider the various arguments than can possibly be secured when one eloquent brother rises up after another to propound opinions and plans of great diversity of character. Will you, then, so far oblige a very large number of your readers as to invite communications on this and kindred subjects?

I have always been expecting that such practical questions would be considered in your publication, and though now there is comparatively little time, still something may be done even yet to have the various plans for accomplishing our Mission work set before the church in a calm, clear, christian and brotherly manner.

Hoping that you may give an answer such as I desire, by the insertion of this letter,

I am yours faithfully,

X. Y. Z.

With reference to the above communication we beg simply to say, that, while in our view the *Record*, as the organ of the church, should not take a side in matters which are subjects of discussion or controversy in the church courts, we see no reason whatever why its pages should not be the vehicle (within certain bounds) of the various views which may be taken of great practical questions, such as that to which our correspondent refers. We shall be glad, then, to receive and publish, so far as our space will allow, (and writers must remember that it is limited), brief statements of views on the subject referred to. No more important matter can occupy the attention of our office-bearers and members.—EDITOR.

#### EXTENT OF THE ATONEMENT.

Much is spoken and written about the atonement, to no good purpose, simply because people will not take pains to set and keep clearly before their minds the exact point in debate. The main subject of controversy between Arminians and Calvinists is not the extent of the atonement's excellence, nor the extent of its merit or good desert. The chief matter of contention is the extent of the atonement's efficacy; its efficacy in reconciling mankind to God; its actual efficacy and not merely its possible efficacy.

In point of possible efficacy, or sufficiency, the atonement is infinite. In respect of actual efficacy it is limited. Both these assertions are maintained by Calvinists and Arminians alike. The blood of Christ is universally applicable. It is not universally applied. The day of judgment will declare that one part of the human race has been reconciled to God by the death of his Son, and that another has continued in rebellion.

In regard then, to actual reconciling efficacy, the atonement of Christ is held by Arminians as well as Calvinists to be limited to a portion of the human family. And the real question is whether the power of the great sacrifice to produce with certainty the grand effect of reconciliation depends immediately upon the sovereign will of our gracious God, or upon the subordinate will of sinful men.

Calvinists say the event comes to pass by the effectually determining will of God; the Spirit of grace, convincing us of sin and misery, enlightening our minds and renewing our wills, doth persuade and enable us to embrace Jesus Christ as offered to us freely in the Gospel. The Arminians say the event turns upon the will of sinful men, after God has done all he properly can to present the truth to their minds, and excite their consciences without producing any change in the disposition of the heart certainly involving the fact of reconciliation to God. Whether of the two is right may safely be left to the judgment of all who know the true grace of God, and feel the extent to which its efficacy is needed by our depraved and ill-deserving nature. Let us rest, by faith unfeigned, in the sublime assurance of our Saviour; "All that the Father giveth to me shall come to me; and him that cometh to me I will in no wise cast out."

J. W.

#### DEATH OF AN ELDER.

Died at Baltimore, C. W., on the 18th January, after a lingering illness, Mr. William Mann, Elder of the Canada Presbyterian Church, aged 54. Mr. Mann was a native of the parish of Speymouth, in Morayshire, Scotland, and came

to this country about 25 years ago. The manner in which he has fulfilled the duties of his office in the Church for nearly a dozen years is indicated by the following extract from the Session records: "The Session would record their high appreciation of their departed brother's christian character, and of his diligence, zeal and faithfulness in the Master's service; and while sympathizing deeply with his bereaved widow and family, as also with the congregation who have lost one of their most active and useful Elders, the Session would nevertheless take comfort in the reasonable assurance that their deceased brother has now entered that joy to which the Lord receives all his good and faithful servants."

In addition to what is said in the foregoing extract, it may be well to state that Mr. Mann's intimate friends have been observing for some years past that he has been manifestly growing in grace and in the knowledge of Christ; and that during his last illness he bore his bodily sufferings with exemplary patience and resignation, and was enabled to contemplate the eternal future with a well-grounded hope of being for ever with the Lord.

#### MR. ANTHONY PHILIP.

Died in Montreal, on the 20th January, Anthony Philip, merchant, of Van-kleeck Hill, in the 55th year of his age, leaving a widow and large family to mourn their irreparable loss.

The late Mr. Philip was born at Aberdeen, in Scotland, in 1806. He early evinced deep religious impressions, and at the age of seventeen he became a member of the Presbyterian Church under the pastoral care of the Rev. Robt. Leslie. In 1829 he came to Canada and settled in Richmond, where he was shortly afterwards ordained to the Eldership. He afterwards removed to Van-kleeck Hill, where he was reappointed an Elder, which office he continued to hold until the period of his death. The disease under which he laboured was of many years standing, and of late had assumed an alarming character. He went to Montreal for the purpose of receiving the best medical advice, and he there submitted to a very painful operation, which, in a medical point of view, was successfully performed, but the shock proved too much for his nervous system, and shortly after it was over he began to sink, and died on the morning of the 20th. Mr. Philip was a gentleman of considerable literary attainments, and always took a warm and active interest in the cause of education. He was an active and efficient Secretary of the Bible Society, and was always ready to do his part in promoting its success. He ever evinced a deep interest in the Church of Christ and every good cause, and his loss will be long felt by the community in which he resided. The Saviour whom he had served and honoured during life, was his support in death.

The Rev. Alexander Kemp, of Montreal, visited him regularly during his illness, and the following extracts are taken from a letter from him to the Rev. Mr. Currie, giving an account of his last moments and, the feelings he evinced in view of the solemn change. He says: "I saw Mr. Philip on the Saturday morning before the operation was took place. He was then somewhat weak, and although a little nervous at the prospect of the operation which he was shortly to undergo, he was yet quite collected in mind. He then made a sincere and ready acknowledgement of his entire trust and confidence in the Lord Jesus. He expressed a cordial willingness to leave the issue in His hands. There was no doubting or hesitation, no fears or apprehensions regarding his interest in Christ. His expressions and acquiescence in what I said gave indications of a mind matured in the Christian faith. He evidently had not his Christian life to begin, but was then relying with affection upon the Son of God as his Saviour. I saw him in the evening after the operation; he was then very low; his pulse beat full, quick and soft. I did not say much to him then; I only quoted one or two precious texts of Scripture, to which he gave a ready response



"After Service on Sabbath I again called; he was then much agitated and wandered somewhat in mind; still he was perfectly conscious. I asked him about his confidence in Christ, to which he gave a prompt reply. He said that he found peace in Christ, that Jesus was all his salvation and his resting place. Several of the texts of Scripture he repeated after me, and with such earnestness as showed that the truths which they contained were dear unto his soul. Especially did he note that one which says, 'God so loved the world that he gave His only begotten Son,' &c. I saw him again in the evening; he was then weaker, but he still knew me and his friends about him. He gave the same distinct declaration of his peace in Christ. That he was able to do this in his feeble state showed that the subject of religion occupied a chief place in his mind.

"Understanding that he was rapidly sinking, I called again at 12 o'clock at night; he was then very weak, but still knew me. I told him he was dying; he said in reply that he knew he was hastening to Christ. There was no faltering, no hesitation in his reliance on the Saviour; he was able to some extent to join me in prayer; he was evidently, however, becoming unconscious; his pulse had almost ceased to beat, and I left him surrounded by his friends finding that nothing more could be done to soothe or comfort his dying hour. I cannot doubt but that he was much sustained by Divine grace in his trouble. He fell asleep in Jesus—his last end was evidently peace."

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#### TENTH ANNUAL REPORT OF THE STUDENTS' TOTAL ABSTINENCE SOCIETY.

In presenting the Tenth annual Report of the Students' Total Abstinence Society, your Committee feels called upon, to return thanks to God, for the kindness and sparing mercy which have been vouchsafed to us, during our dispersion; and for his goodness in permitting us to meet once more, in such favourable circumstances, to prosecute our studies, and to consult with each other, as to the most efficient means of combating the great evil, which we as a Society and as individuals have pledged ourselves to oppose.

In presenting to you a report of the past year your Committee, while it cannot point to any great success, is happy to state that there has been much progress made towards overturning the monstrous evil which has so long existed in our land.

Your Society met the usual number of times during the past session; and besides the transaction of the ordinary business, Essays were read by two of your members, one by Mr. Labelle, entitled "The Evils of Intemperance;" another by Mr. Mackey entitled "The Physical and Moral Evils of the Drinking System." In addition to these, resolutions were passed at the several meetings with the view of increasing the interest of members in the great work, by bringing before them more forcibly the state of the evil, and the necessity there is, that they, as aspirants to the sacred office of the Ministry, should make strenuous efforts for its complete eradication.

During the separation for the summer months to different parts of our country, great opportunities were afforded your members, not only of ascertaining the state of the Temperance Cause, but also of lifting up a testimony in its favour. From information gathered from several of your members, we have good reason to infer that the opportunities thus afforded of bringing the influence of your Society to bear on the length and breadth of the land, has not, by any means, become unimproved. Not only has the personal example of your members had its influence, but several have delivered addresses on the subject of Temperance; and it is to be hoped that although no very marked result may have immediately followed these endeavours, yet by the blessing of God, the good effects may appear even after many days.

Your Committee would here with much pleasure refer to the influence that the Good Templars are exerting upon the community at large, Templars are

being organized in many parts of the country ; and whatever the opinion of some may be as to the advisability of forming secret societies such as these are, yet it is evident to all, that they have produced very beneficial effects in many parts of Canada. Wherever Templars have been established large numbers have been found in a very short time connected with them ; and the strictness of their rules and the decided and firm front which they have constantly presented to this Enemy of Mankind, have rendered them unquestionably beneficial whatever objections may be urged against their organization. One of your members states, that in the part of the country where he was, the power of these institutions is very marked. In a village of considerable size no tavern was to be found ; and so thorough was the opposition to intemperance in that locality that such a commodity as intoxicating liquor could scarcely be obtained. A model village that ! we wish we had more of them.

While we can thus with great pleasure contemplate the steady advance that the cause of Temperance and humanity is making against a great and once powerfully established enemy to all that is good and virtuous, we have still to deplore many vices that can be traced directly or indirectly to the use of intoxicating liquors. We have still to acknowledge that intemperance exists, and that its concomitant evils harass and oppress our country. In almost every part of Canada spirituous liquors are sold and used. Our cities are infested with saloons and low taverns. Our jails our asylums and our penitentiary are still crowded with the victims of inebriety. How much need is there, then that we be up and doing. Surely we can do something towards neutralizing the effects of this fell destroyer, that is making such ravages in our midst. Although petitions to our Legislature have hitherto proved unsuccessful, let us not despair. The time may yet come when the power of the law will be on the side of Temperance. Let us continue to agitate believing that sincere efforts in the right direction will sooner or later result in success.

The Temperance cause has still many adversaries ; and although there are few who oppose it openly and boldly yet there are many not ashamed to connive at an improper use of spirituous liquors by their example and otherwise. But these are not its only enemies. It receives some of its most galling wounds and checks from the inconsistency of its pretended friends. Let us not however forsake a good cause on account of the faults and failings of inconsiderate persons who may be identified with it. Let us work in its behalf and use our influence in its support, trusting that the time is at hand, when this evil, this crying sin, this violent opposer of the Gospel, this clog and disgrace to civilized society shall be banished from our beloved country. We believe the man who would entirely eradicate this evil from our land would be as great a patriot as Garibaldi ; and would be as well worthy the grateful remembrance of all Canadians, as the hero of Caprea is of the admiration of the liberated Italians.

There can be no doubt that the principles we advocate are in accordance with the spirit of the the Gospel. Let us be diligent therefore and zealous, resting assured that the time will soon come when such efforts will be unnecessary.

In behalf of Students' Total Abstinence Society.

HENRY GRACEY.

Secretary.

## Missionary Intelligence.

### THE FRENCH-CANADIAN MISSIONARY SOCIETY.

Many of our readers will no doubt have seen the last Report of the French Canadian Missionary Society. Still we consider it our duty briefly to direct attention to it and the missionary efforts of that useful Society, which for the last twenty-three years has been doing a good work in Lower Canada. We

understand that the duties of corresponding secretary are to be discharged by the Rev. A. Kemp. This arrangement, we think, will materially contribute to the energy and success of the Society's operations. We shall briefly notice the several departments of work carried on.

I. EDUCATIONAL.—From the very beginning the Society has given special attention to the work of christian education, wisely regarding it as the most hopeful means of eventually evangelizing the French Canadian Romanists. At Pointe-aux-trembles there are at present in the Boy's Institute 55, of whom 33 have joined this winter. With the exception of 10 they are all the children of Roman Catholic families. There is also a special class for day scholars, constituted as a Dissident School, according to the provisions of the school law in Canada East. This is attended by 25, and is likely to be of great service. In the Girl's Institute there are 35, under the care of Madame Moret with assistants.

II. EVANGELISTIC.—While special attention has been wisely pointed to the cause of Education, much has been done by the labours of Missionaries, who in various localities have gathered together what few converts whose spiritual interests they seek to advance, while they earnestly seek at the same time to gather others into the fold. At Industry Village, Kildare, Ramsay, St. Elizabeth and Berthier, the Rev. Mr. Duclos has been labouring diligently and faithfully. The church members under his care number 31, while the congregations exceed 100, at the several stations where services are held alternately each Sabbath. At Montreal the French Church, hitherto supplied by Mr. Wolf, and Mr. Tanner, the latter of whom has lately united with the Presbyterian Church in connection with the Church of Scotland, has called the Rev. Mr. Duclos, hitherto stationed at Industry Village. It is intended to erect a chapel for the use of this interesting congregation. The congregation at Belle Rivière where there are 27 members of the church feel much the want of a resident minister. Here a mission school has been lately re-opened with an attendance of 16 pupils, and hopeful prospects.

III. COLPORTAGE.—The Society employs a number of Colporteurs who generally occupy some centre of influence and go forth to the parishes and townships around seeking an entrance for the truth. Three Rivers, Inverness, the Region of the Ottawa, Buckingham and other places are thus occupied, and in most of the places the results are encouraging. Were means supplied in proportion to the importance of the work, the results might be much more marked.

The Report bears testimony to the diligence and energies of the Rev. R. Wallace, the agent of the Society, through whose efforts many new friends in England have been enlisted in the interest of the Society. The total receipts for last year were \$10,677, and the expenditure \$10,880 or \$173 more than the receipts, making with \$1,567 against the Society last year the sum of \$1,740 with what debt the year closed. It is hoped that the receipts for the current year may be sufficient to wipe of this amount.

We subjoin a few extracts from the pages of the Report. To illustrate the religious influence over the pupils at the Educational Institute the following incidents are given:—

THE DEATH OF A PUPIL.—“We have to deplore the death of one of our best pupils, a young man, exemplary in his behavior, and of much promise. His parents are Roman Catholic, as he was himself when he came into the Institute. He was with us only three months, but by that time his heart had been given to the Lord, as was shown by most satisfactory evidence. When here about six weeks he was taken very sick, but after a few days of careful treatment was restored to health. One day during his first sickness, I was surprised to find him when very weak with a large Bible spread open before him. On asking the young man who attended him why he left so heavy a book on his chest, I found it was because he had insisted upon reading this Bible all the time, not caring for any other book. I ascertained from himself such was the case, and that he took more delight in reading his Bible than anything else. He

got well, resumed his lessons, and was present at the Society's last Anniversary, taking part in the singing with the other pupils. A few days later he again took so sick that I sent for a doctor and his parents. He never got well, and during his last days fell into a stupor, from which, whenever roused, he gave evidence that he had been communing with God. One day a pupil sitting with him, to try him, asked if he wished the priest sent for. He answered immediately, 'I will not confess to any other but Jesus Christ.' The day preceding his death, and while in the stupor, he cried out, 'Listen to me my sister, I wish you to spell these words;' "Jesus Christ came to save sinners!" He was heard every now and then whispering, Jesus! Jesus! and his last words, uttered in a distinct voice shortly before he died to some of his fellow pupils round his bed, were, 'My friends, put your trust in none but Jesus alone.' Was not this dying the death of the just!"

A CHURCH IN THE GARRET.—"With many of our pupils, the work of God in their hearts becomes evident only after a certain lapse of time, and when they have left the Institution, God has probably ordered it so, that the glory be more entirely His and not ours, and that it should be more evident that He alone and not human agency can convert the sinner. One of our pupils after returning home and being in the midst of a family entirely Roman Catholic, had the faithfulness to read and expound to them the Word of God, until some members of the household became drawn towards the Gospel. These used to meet for worship in the garret, being the most retired part of the house, and while on the Sabbath a part of the family went to Mass, the rest had a meeting at home, conducted by our former pupil. The reading of the Word of God by the young man, his expounding, his exhortations, his prayers accompanied by an exemplary piety, were blessed from on high, and have resulted not only in his own spiritual growth, but in the conversion of his sister and of a servant; in addition to which the father also is inclined to the cause of the Gospel. Were not these small meetings like a church of God, since at least three met together to worship God in spirit and in truth in the midst of darkness?"

### MISSIONS OF FREE CHURCH.

For some time past the India missions of the Free Church have been in danger of being crippled, from the scarcity of missionary labourers. There is the prospect however, of the missionary staff being largely reinforced. Already two labourers, the Rev. K. S. McDonald, an ordained missionary, and Mr. G. G. Ross, a missionary teacher, have proceeded to India. It is expected that four or five missionaries, devoted young men, will soon follow.

In the meantime we regret to understand that Dr. Duff's health has not been good. He had been for change of air to Ranchi, Chota Nagpore, from which he wrote on the 3rd December the following letter which we copy from the Free Church Record:—

"On Saturday, 23rd November, we closed the Calcutta Institution, by the usual distribution of prizes, &c,—the previous week having been chiefly occupied by examinations. Colonel Durand, lately a member of the Indian Council in London, and now our Foreign Secretary, presided on the occasion, and at the close gave an excellent address. Among other things, he specially commended the continued study of the Bible, *the Book* which, among its other triumphs, made England what it is. But the subject of these annual examinations has so often been given in detail that I do not now dwell upon it.

"On Tuesday the 26th, the annual examination of the high caste girl's school was held, and, from its novelty, excited more attention, and drew together apparently a larger audience of European ladies and gentlemen than that of the boys. All were greatly struck by the varied attainments, particularly of the

highest class. Special attention has been paid to the perfecting of their acquaintance with their own mother tongue; so that, being able to read with fluency and intelligence, they may be supplied with suitable books, for perusal after they are removed from school, and secluded in their zenanas.

"At their close, the Rajah Kali Krishna Bahadur, Sir Bartle Frere, member of the Supreme Council of India, and Colonel Durand, gave very admirable and encouraging addresses.

"Two of the examinations of Mofussil (or country) stations had to be postponed.—namely, those of Bansberia and Mahanad;—that of the former, on account of a terrible epidemic fever, which had prostrated nearly all the pupils and teachers, that of the latter, because of the extraordinary and unseasonable rains which had recently fallen and flooded the country. The examinations at Chemsurah and Culna were held as usual; but, from the state of my health, I was unable to attend, as I had intended and arranged to do. On Sunday evening, 24th November, a student of the Institution was baptized by the Rev. Lal Behari De."

At Nagpore, a city of 130,000, two of the native labourers, Messrs. Baba Pandurang, and Rameswami Venkertachallun were formally licensed to preach the Gospel.

One of the missionaries there, gives an account of the baptism of two individuals, females, and adds, "thus the work progresses. Only one is gathered into the fold. The day of small things is not to be despised; for the 'little one shall become a thousand, and the small one a strong nation.' the Lord will hasten it in his time."

#### MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

JAMAICA.—From the March number of the *Missionary Record* we learn that the cause of the Gospel is still progressing. At Port Maria the last communion was a season of great spiritual enjoyment. Eight were admitted for the first time, and several were restored. The Catechumen class was larger that it had ever been. At Lucea the annual meetings had been eminently successful. At the annual meeting of the Sabbath classes there were present between 600 and 700, including 40 Sabbath School teachers. The total number on the roll at the end of 1861 was 975. The Rev. Andrew Willis, and the Rev. J. Robertson, trained at the Theological Hall in Jamaica, have been ordained.

OLD CALABAR.—The Rev. Mr. Robb gives a graphic description of Anansa, one of the deities worshipped by the natives, and of the worship which is paid to this deity. May the time soon come when the worship of these false gods shall be unknown.

CAFFRARIA.—The Rev. J. A. Chalmers gives an interesting account of the Engwali mission in Caffraria, and of the Fingoes who abound in that locality. We may give some extracts in another number.

INDIA.—The Rev. W. Shoobred gives an encouraging account of a preaching tour of six weeks in the Mugra or hill country of the Mairs. The reception which he met with from the people was of the most cordial and encouraging description.

#### MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

JEWISH MISSIONS.—The intelligence with reference to the Jewish Missions, as given in the March number of the *Missionary Herald*, is interesting and encouraging. There is a letter from Dr. Graham with reference to the progress of things at Bonn, and which closes with the intelligence that three Jews of character had been led to the Saviour by the perusal of the prophecies of Isaiah and Daniel. Their formal admission to the Church was soon to take

place. The *Herald* also contains a letter from Mr. Robson, who is again at Damascus. He communicates the fact that eight or nine heads of families in the village, Marung, had applied to be admitted into the Protestant Church. Things have improved in Syria, but still there is a degree of insecurity.

FOREIGN MISSIONS.—The Rev. Mr. Wallace, at Gogo, reports some progress in the Mission there. One man had been baptized. He belonged to the Bhecl tribe, and had, after a lengthened probation, given satisfactory evidence of being truly converted. Though naturally dull, he had acquired a considerable acquaintance with Scriptural truth. Mr. Wallace also mentions the case of another man, who appears to have a thorough persuasion of the truth of Christianity, although not apparently prepared to endure the reproach and persecution to which he must be exposed on making a profession of the Christian faith. Mr. Wallace, with reference to this man, says :—

“The case of this man is interesting as an example of a class, increasing I believe in the country, who are dissatisfied with Hinduism, and convinced in a great measure of the truth of the Gospel, but who have not the courage to meet the contempt of their countrymen, to which a formal renunciation of their ancestral faith would expose them. It also shows what a strong claim Hindu inquirers and converts have on our sympathy and prayers. They are happily protected from persecuting violence, but to some minds it is almost more difficult to bear contempt and reproach than to endure a more fiery ordeal. Let us be earnest in prayer that these timid ones may be freed from the fear of man, and receive such a baptism of the Spirit, as will lead them even to rejoice in being counted worthy to suffer shame for the name of Christ.”

## Proceedings of Presbyteries, &c.

### PRESBYTERY OF PARIS.

The Presbytery of Paris held its usual quarterly meeting at Woodstock, on the 4th and 5th days of March, when there was a very full attendance of ministers and elders, and a large amount of business was transacted, of which the following is an outline :—

Mr. Gillespie reported that he had, according to appointment, moderated in a call to the congregation of Zion Church, Brantford, and laid on the table, a call unanimously signed in favour of the Rev. William Cochrane, a minister of the Old School Presbyterian Church in the city of New Jersey. The call, after considerable discussion, was sustained, and Mr. Gillespie was appointed as Commissioner to prosecute it before the Presbytery of New York.

A petition having been given in from River street congregation, Paris, requesting the Presbytery to moderate in a call there on an early day, Messrs. McRuer and Hume were appointed to discharge that duty on Wednesday the 19th, at 7 o'clock P.M. Mr. Hume to preach and preside.

A call from the congregation of Winchester, in the Presbytery of Brockville, in favour of Mr. James Robertson, Probationer, at present labouring within the bounds, was laid on the table; and also a letter from Mr. Robertson, declining it. The Presbytery in the circumstances, agreed to take no further steps in the matter.

The Presbytery then took up consideration of the call to Mr. McDiarmid from the congregation of St. Thomas, in the Presbytery of London; Messrs. Frazer and McMillan, Commissioners from the Presbytery of London, and Messrs. Innes and McPherson, Commissioners from the congregation of Chalmers' church, Woodstock, having been heard, it was agreed at the request of Mr. McDiarmid, to allow the call to lie on the table till next meeting, that he might have further time for consideration.

The following overture moved by Mr. Inglis, was approved of and ordered to be transmitted to the Synod, viz.—

' It is humbly overtured to the Synod of the Canada Presbyterian Church to meet at Toronto on the first Tuesday in June, 1862, by the Presbytery of Paris, that in the appointment of the Synodical Standing Committees, the following rules should be observed:

1. That no member of Synod be appointed on more than two of such Committees.  
 " That one-third of each Committee shall retire annually, and the members thus retire shall not be re-eligible for at least two years.

" 3. That in appointing Committees for the first time after the adoption of this overture, the Synod shall determine how many members shall constitute such committees, and thereafter appoint such as shall continue in office, one, two, and three years respectively.

' 4. That Synodical officials whose duties may be specially connected with the work of certain Committees, may be appointed members thereof, 'ex officio,' and that in addition to the members who retire by rotation.

" 5. That the travelling expenses of members of Synodical Committees be paid at a certain mileage rate, such as may be afterwards determined upon.

" 6. That in the appointment of such Committees, the number of ministers and ruling elders be, as far as practicable, equal."

The Presbytery then proceeded to the consideration of the various subjects sent down from Synod, and took up the report on the distribution of Preachers and Home Missions, commencing with section 3rd, in which it was agreed to insert the word "seem" before the word "annually," in the second line.

Section 4 was agreed to with the addition of the following clause, viz: "and that each Probationer on the list be allowed one Sabbath in every six months for the observance of the Lord's Supper, without deducting from his salary." The remaining sections in this portion of the report were agreed to with slight, if any alterations.

The regulations on the distribution of preachers were adopted without much change, except to insert the words "four and three," instead of the words "three and two" in the first and third sections, and to *delete* the words "and whom they may recommend for employment," and all after the word "ministers" in the 5th and 6th sections respectively.

The regulations on the H. M. Funds were agreed to with but slight alterations, except to insert the word "May" instead of the word "March," in the first section.

The overture on Ministers' stipends was agreed, and a Committee appointed with Mr. Douglas of Woodstock as Convener, to carry out its provisions within the bounds of the Presbytery.

The Presbytery next proceeded to consider the report of the Committee on the forms of process. The "formula" was approved without change, and no change of importance was made in the questions to be put to ministers or elders.

The "Standing Orders" were approved with the exception of section 7, in which it was agreed to insert the clause "or during the next sederunt," after the words "at the time" in the third line, and to insert the word "second" instead of the word "next" in the fourth line.

The act on the admission of ministers was disapproved; and on the motion of Mr. Inglis, the following on division was agreed to be substituted, viz:—

1. That the Synod shall determine from time to time what other Presbyterian Churches are to be regarded as in ecclesiastical communion with it, and that congregations may call, in addition to any minister or preacher of the Canada Presbyterian Church, any settled pastor of such churches, who may have ministered for at least two Sabbath days to such congregations; it being understood that the Presbytery of the district be furnished at the time of sustaining such a call, with satisfactory evidence that the rule of Synod has been complied with, and that such minister shall not be fully inducted into the pastoral charge, before labouring under the inspection of such Presbytery, for at least six months after accepting said call, and producing satisfactory evidence of his general and theological education.

2. That all ministers without charge, and Probationers of such Presbyterian Churches as this Synod may recognize in manner aforesaid, shall not be received into full standing as minister or probationer of this church unless with the express sanction of the Synod, and shall not be settled in the pastoral office before labouring under the inspection of said Synod for at least twelve months; provided always,

that if on examination of the certificates of such party at an ordinary meeting of Presbytery, and on due consideration of the whole case, the Presbytery be unanimous, they may avail themselves of the services of such applicant in the mean time.

3. That ministers and probationers or preachers connected with Presbyterian or other churches not recognized by this Synod, shall not be eligible to be called by any congregation of the Canada Presbyterian Church, before being admitted and recognized as in full connection as preachers with this Synod, and that no Presbytery shall take any steps to admit such ministers or preachers to such connection, before it has laid an application for admission, and their reasons for withdrawing from their former ecclesiastical connection, before the Synod, with certificates of the literary and theological education they have received; and has received the express sanction of Synod to said Presbytery proceeding to take them on trial for admission; and that upon such permission being given, it shall be incumbent upon the Presbytery to proceed exactly as in the case of students being licensed, according to the standing law of Synod thereon; and further that it shall be competent for such Presbytery absolutely to reject such applicant, or to order attendance for one or more sessions at Knox College, Toronto.

4. That this Synod recognize, as in ecclesiastical communion with it, 1. The Free Church of Scotland. 2. The United Presbyterian Church in Scotland, England and Ireland. 3. The Presbyterian Church in Ireland. 4. The Presbyterian Church in England. 5. The Presbyterian Church of the Lower Provinces of British North America.

5. That no other churches be recognized except by regular overture sent down to Presbyteries in terms of the Barrier Act, and sanctioned by Synod according to law.

The Presbytery having nominated Mr. Ure of Streetsville as Moderator of next Synod, and Mr. Cross, as a member of the Committee on Bills and Overtures from this Presbytery, adjourned to meet at Paris on the first day of April next, when session records will be called for.

JOHN GILLESPIE, *Pres. Clerk.*

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#### PRESBYTERY OF GUELPH.

An adjournment meeting was held in Knox's Church, Guelph, on Wednesday the 5th of February.

Commissioners from the Hespeler section of the Doon and Hespeler congregation appeared and stated that the former commissioners had acquiesced in the Presbytery's decision in reference to Mr. Hodgskin's claim under a misapprehension. After explanation and considerable discussion, the Presbytery allowed the acquiescence to be withdrawn, and granted leave to the Hespeler section to appear as a complaining party before the Synod.

The edict of Mr. Ball's induction having been returned, the Presbytery proceeded with the usual services, Mr. McMechan presiding. The attendance of the congregations was highly gratifying; the church being well filled. Mr. McMechan preached from the words, "Go ye into all the world and preach the Gospel to every creature," and after the induction, suitable addresses were delivered to the ministers and the congregation by Messrs. Duff and Smellie.

The Presbytery met on the 12th at Doon, for the ordination and induction of Mr. McKenzie, Mr. Barrie the Moderator presiding; and taking for his text on the occasion the words, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." The ministers and congregation were addressed in appropriate terms by Dr. Thomson and Mr. Torrance. The Presbytery anticipated the happiest results from both settlements.

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#### PRESBYTERY OF GREY.

A special meeting of this Presbytery was held at Southampton on Feb. 18th, for the purpose of taking into consideration a petition from the first congregation, Southampton, in conjunction with Arran West station, praying for the moderation of a call to a minister. There was a large attendance both of ministers and elders.

Mr. Moffatt having certified that Mr. Robert Gounlock had been duly elected by the kirk session of Walkerton, as representative elder to the Presbytery, Mr. James



Cameron objected to the commission being received at this meeting, on the ground of its being a special one. It was resolved to add Mr. Gouinlock's name to the roll, Mr. Cameron dissenting for reasons to be given in.

Commissioners from the 1st and 2nd congregations, Southampton, and from Arran West, and Tara Stations, having been heard in behalf of their respective interests, it was moved by Mr. Grant, and seconded by Mr. C. Cameron, that the Presbytery having heard Commissioners from the congregations and stations interested, and considering it hopeless to effect a union between the congregations in Southampton, grant the prayer of the petition of Southampton congregation and of Arran West station, for the moderation of a call. It was moved in amendment by Mr. Dewar, and seconded by Mr. Moffatt, that the prayer of the petition be not granted.

Mr. Waters made a statement to the effect, that he wished it minuted that he was prepared to listen to any advice or commands of the Presbytery, and to carry the same into effect. The motion was carried by 8 to 5. Mr. Dewar asked leave to protest and complain to the Synod for reasons to be given in; also Messrs. Stevenson, Moderator, Christie, Young, and Gouinlock. Messrs. Grant, Bremner, and Frazer were appointed to answer said reasons, and to appear before the Synod in behalf of the Presbytery.

WM. PARK, *Pres. Clerk.*

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## Book Notices.

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THE GOSPEL TO THE AFRICANS; *The Life and Labours of the Rev. W. Jamieson in Jamaica and Old Calabar*—By his Son-in-law, the Rev. Alexander Robb, A. M. Crown, 8vo, pp. 290. Edinburgh: Andrew Elliott, 1861.

This is a delightful book, and will be much sought after by numerous classes of readers. The character of the subject of the memoir is exceedingly engaging. He was a well educated man, of good abilities, excellent sense, great simplicity, fine feeling, preeminent piety, and possessed withal of no small portion of his father's well-known genius. Then, his history presents great attractions to all benevolent and religious people. After being regularly educated in the U. P. Church, Scotland, he went as a Missionary to Jamaica in the beginning of 1837, and commenced his labours among a people prostrated and brutalised by the abominations and horrors of slavery. He witnessed, and describes, the transition state of apprenticeship, and shared in, and contributed to regulate and guide into a religious channel, the rapturous joys of emancipation on the 1st of August, 1838. In Jamaica he continued to labour with great wisdom and zeal, beloved and revered by his people, and eminently successful in promoting education and piety amongst them, till the latter part of 1846, when he came home to Scotland on his way to join Mr. Waddell in the newly-opened mission at Old Calabar, on the West Coast of Africa. His career in this scene of human butchery and devil worship is intensely interesting to every person who delights in studying the diversified phases of human nature, and especially to all who long and strive and pray for the furtherance of Christianity as the only means of purifying and saving the immortal soul. His sojourn in Calabar, however, was brief. He died, full of faith and hope, on 5th August, 1847. We recollect hearing a lady in Scotland, sometime afterwards, conversing with Mr. Waddell and making some mournful allusion to his departed colleague! "Oh," said Mr. W., "it's all right with Jamieson." The volume, besides presenting a great deal of

authentic and valuable information respecting Jamaica and Calabar at a peculiarly interesting period in the history of both, is full of touching and affecting incidents of a personal and domestic kind which superadd a charm to the whole. It has also the advantage of being remarkably well written. The documents from which it has been compiled were originally arranged by the Rev. R. S. Scott, of Manchester, a gentleman who, while a student, had the honour of reading, during four successive sessions, the Lectures of Sir W. Hamilton in University of Edinburgh, and conducting the examinations of his class. The author, Mr. Robb, besides being the near relative of the deceased, has laboured as a Missionary both in Jamaica and Old Calabar; and it may be mentioned, as an additional evidence of his qualification for authorship, that he was one of the most distinguished students Aberdeen has recently produced. After a very short preparatory course he entered King's College and obtained a Bursary by competition. Each successive year he gained honours, and at his graduation carried off prizes the money value of which was £120 sterling—an exploit which, with a single exception, no one student ever before performed.

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ELLICOTT'S COMMENTARY ON THE EPISTLE TO THE EPHESIANS. Andover: W. F. Draper. Boston: Gould & Lincoln. Toronto: Rollo & Adam.

The commentaries of Ellicott are well known to Biblical students, as perhaps the best and most useful that can be obtained. To high scholarship and critical research the writer unites profound reverence for the inspired word. This is the first of a uniform edition of his commentaries. It is beautifully printed, and is published at a very moderate rate, and will, no doubt, have an extensive sale among ministers and students.

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AUTOBIOGRAPHY OF WILLIAM NEILL, D. D.; with a selection from his Sermons.

By the Rev. J. H. Jones, D. D. Philadelphia: Presbyterian Board of Publication.

This is a handsome volume containing an account of the life and labours of a truly excellent minister of the Presbyterian Church in the United States. He was long and usefully employed in the service of his Master. His Autobiography is written with an interesting simplicity. The Sermons which are given contain faithful and impressive exhibitions of divine truth.

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HEALTH: Five Lay Sermons to Working People—By John Brown, M. D., author of "Rab and His Friends," &c. New York: Carter & Bros. Sold by D. McAllan, Hamilton.

These Lay Sermons, some of which were actually addressed to the classes for whose benefit they are specially intended, were originally published in "Good Words," and are now published separately by Messrs. Carter of New York. They refer to the following topics, viz: 1. The Doctor—our duties to him. 2. His duties to us. 3. Children and how to guide them. 4. Health. 5. Medical odds and ends. These subjects are of real importance, and are here treated by the writer with great good sense, and not without a dash of attractive humour. The book, we have no doubt, will have a large circulation.

THE BIBLICAL REPOSITORY AND PRINCETON REVIEW. — Edited by C. Hodge, D.D.

We have received, through Mr. Kennedy of London, the January number of this excellent Review. It contains the following articles, viz: 1. God and Revelation. 2. Memoirs of Philip de Mornay. 3. The human body as related to sanctification. 4. Bilderdijk. 5. Are there too many ministers? 6. England and America. Most of these articles are able and interesting. We think the author of "England and America" makes too much of any apparent feeling manifested by England with reference to the present contest. We think he exaggerates any expressed sympathy shewn in favour of the South. His defence of the action of the North with regard to the Trent affair will lose much of its power, if read in connection with the able paper of Earl Russell on the other side.

Book received for notice.—*Baptism; The Covenant and the Family.* By Rev. P. Wolff, late of Geneva, Switzerland. Boston: Crosby & Nichols.  
*The Supernatural in Relation to the Natural.* By Dr. McCork.  
*The Exiles of Madeira.*  
*Pioneers of Tugia.*  
*God's Way of Peace.*  
*Walking with God.*  
*Johnny Wright.* These are for sale by D. McLellan, Hamilton.

#### COLLEGE BUILDING FUND.

As the statement published separately and circulated did not reach all the readers of the *Record* we give here an abstract of the sums received directly by Mr. Reid up to 29th March:—

PRESBYTERY OF MONTREAL.—Chateauguay, \$17 50; Kenyon, \$10, St Andrews, \$25, Athelstane, \$7 50; Huntingdon, \$5 50; St Louis de Gonzague, &c., \$26. W. D. McLaren, Montreal, \$50, W. Brown, \$1; English River and Durham, \$27, per P. Redpath, \$825, St. Sylvester, \$8, W. McGibbon, Montreal, \$20.

PRESBYTERY OF OTTAWA.—Ramsay, \$12 50; Perth, \$30; Osgoode, \$25; Renfrew, \$12

PRESBYTERY OF BROCKVILLE.—Osna-bruck, \$20, Prescott, \$32, Port Elgin, \$11 50; Spencerville, \$10 50 North Gower, \$13 50, Gloucester, \$11 50, Waddington, \$27 60

PRESBYTERY OF KINGSTON.—Madox, \$6 40; Kingston—Brock-street Church, \$36, Mrs. Livingston Roslin, \$4; \*Belle-ville, \$61, Gananoque, \$10, Storrington, \$7, Camden, &c., \$9.

PRESBYTERY OF COBURG.—Emily, \$17; Keene, \$14 25; Westwood, \$7; South Monaghan, \$34 95; Colborne, \$11; Cold-springs, \$20; Perrytown, \$10; Oakhill, \$5, Norwood and Hastings, \$16, Percy, \$15; \*Peterboro', \$23 70.

PRESBYTERY OF ONTARIO.—Prince Albert, \$5, Bowmanville (Front), \$90; Do. (Rear), \$61 90; Uxbridge, \$4; Columbus, \$25; Newton, \$34; Newcastle, \$12; Dunbarton and Canton, \$30; Beaverton, \$25, Front of Brock and Rear of Reach, \$20; W. Heron, Ashburn, \$5; Claremont, \$8; Pickering, \$4.

PRESBYTERY OF TORONTO.—Richmond Hill, \$36; Thornhill, \$2; Boston Church, \$40 75; Union and Norval, \$49 28; Brampton, 2nd (Rev. A. T. Holmes), including \$10 from T. Sharp, Esq., \$25; Chinguacousy (Rev. D. Coutts), \$25 80; W. Gwillimbury, \$37 70; Essa, \$14 50; Flos, \$19; King, \$6; Laskey, \$5 66; A. R. and T. W. Barrie, \$4; Derry West, \$8, Brampton, 1st, \$8 50; Markham, \$19 12; Bradford and S. Settlement, \$25; Oakville and Dundas street, \$25.

PRESBYTERY OF GUELPH.—Garafrava, §§11; Erin, §27 55; Caledon, §11 27; Acton, §21; East Puslinch, §52; Nassagaweya, §21 50; Eramosa, §25; West Puslinch, §30.

PRESBYTERY OF HAMILTON.—Dundas, §35; \*Subscriptions in McNab street, §40; Port Dalhousie, §14; Niagara, §18; Waterdown, §14; Wellington Square, §7 25; Naira Church, §7; Ancaster Village, §8 98; Ancaster East, §11 45; Ancaster West, §4 57; Beverley, §37; Chippawa, §12 65; Crowland, §4; Caledonia, &c., §10; St. Catherines, §40; Dunnville, Wellandport and N. Cayuga, §27 74.

PRESBYTERY OF PARIS—Ayr (Rev. G. Irving's congregation), §76, Ingersoll—Knox's Church, §57, Erskine Church, do., §30; Princeton, §50; Paris—River-street Church, §27; Blandford, §40, Glenmorris, 43; Norwichville, §18; Dumfries-st. congregation, Paris, §63 50; Erskine Church, Woolstock, §10; Knox's Church, Ayr, §77 30; Innerkip, §38.

PRESBYTERY OF LONDON.—Wardsville, §25 50; Thamesford, §25; English Settlement, §32 20; Proof Line, §27; Ridgetown, §25; Wallacetown, §7 50; Duff's Church, Dunwich, §5, Zorra, §27 25; Fingal, §28.

PRESBYTERY OF STRATFORD—Fish Creek §6; North Nissouri, §4; Fullarton and Avonbank, §25, Shakespeare, §25; St. Mary's (Rev. W. Caven's congregation), §25; Stratford, §20, Harrington, §10; Hibbert, §25; South Nissouri, §1 50; Biddulph, §4 50; North Easthope, §25. Millbank, §20; Avon Church, §13 22; Wellesley, §25.

PRESBYTERY OF GREY.—Walkerton, §9; Sullivan and Glenelg, §25; Paisley, §5.

PRESBYTERY OF HURON—Clinton, §39, Harpurhay, §16 50; Warrensville, §40, Thames Road, §30, Egmondville, §33 09; Brucefield, §60.

Mr. Reid has also received from Rev. A. Topp the sum of \$2,987.

\* This indicates that further sums from the same places were paid to Rev. A. Topp

## MONEYS RECEIVED UP TO 20TH MARCH.

Parties remitting money are requested to look at the receipts in the "Record," and communicate with the Agent if there is any error or omission. It is necessary that the object for which money is intended be specified distinctly. Written receipts will be sent when asked. Moneys to be sent to Rev. W. Reid, Knox College.

## KNOX COLLEGE (ORDINARY FUND).

Pictou ..... \$36 00  
Guelph (Rev. R. Torrance's) ..... 10 00  
Bowmanville, Front §26 50, Rear §13 50 ..... 40 00  
Wellington Square, §2 45, Waterdown, §3 55 ..... 6 00  
Wallacetown ..... 10 00  
Acton ..... 13 37  
Knox's Ch Toronto, 2nd in-stalm. 229 25  
Hamilton, Central Church ..... 60 00  
Erin, §10 15; Caledon, §8 ..... 18 15  
West's Corners, §3 11; Gamble Settlement, §4 41 ..... 7 51  
W. Puslinch S. S. Miss. Box ..... 10 00  
Eramosa ..... 10 00  
Dalhousie, §3 12; Sherbrooke, §2 08 ..... 5 20

Storrington ..... 8 00  
Grimsby, §2 50, Muir's Settlement, §2 20; Clinton, §1 00 .. 5 70  
Cornwall ..... 13 60  
Beaverton ..... 8 00  
Bradford, §2 14; Scotch Settlement, §7 78 ..... 9 92  
Oakville, §14; Dundas St., §3 ... 17 00  
Boston Church and Milton ..... 17 25  
English Settlement, §8 95; Proof Line, §11 14 ..... 20 00  
Brampton, 1st ..... 8 50  
Fingal ..... 14 00  
Galt, Female Association ..... 50 00  
Dunnville, adl, §1; Welland Port, §5 50; N. Cayuga, §1 63 ..... 11 13  
Woodville ..... 17 96  
Percy and Seymour ..... 7 00  
Blenheim ..... 22 00  
Duff's Church, Dunwich ..... 6 00  
McNab St., Hamilton, in addition to §40 from J. Buchanan, M.P.P. 136 00  
Perth Missionary Society ..... 40 00  
Ayr (Rev. G. Irving's) ..... 6 65  
Newton, §10; Newcastle, §7 50 .. 17 50  
Gould Street, Toronto ..... 200 00  
Union and Norval ..... 11 65  
Member of Union congregation.. 2 00

## FOREIGN MISSION.

Bayfield.....	§10 00
Allan Set, §7 20, Oneida, §5 20, 12 40	
Ainleyville, §3 80; Wroxeter, §3 65; Bluevale, §1 80.....	9 25
Pictou.....	6 00
Rocky Saugeen, §2 06; Pricceville, §3 08; Artemisia, §2 94.....	8 08
Leeds.....	6 50
St. Sylvester and Broughton.....	3 00
Erin, adl.....	0 50
Downie, §10; Fullarton, §13.....	23 00
Garafraza.....	3 00
Aldboro'.....	6 60
Bowmanville, Front §13, Rear §7.....	20 00
Nairn Church.....	3 00
Dunbarton and Canton.....	26 00
London, St. Andrews.....	37 00
West Brant.....	1 75
Brucefield.....	50 00
Hamilton, Central Church.....	100 00
Metis.....	5 40
Kenyon.....	6 00
La Chute (Rev. T. Henry's).....	4 00
Walkerton.....	4 00
Whitby Sabbath School.....	4 25
Chinguacousy.....	12 25
Colborne, §3; Brighton, §1 25.....	4 25
Beckwith, §15 71; Ashton, §5 51.....	21 22
Grimsbay.....	3 00
Mr. G. Muir, per Rev. J. G. Murray.....	1 00
Cornwall.....	4 25
Richmondhill and Thornhill.....	16 63
Crosshill.....	8 30
Beaverton.....	12 00
Sullivan.....	8 00
Prescott.....	10 50
Rev. G. J. C. Duncan, London.....	48 67
Boston Church.....	10 75
Dunnville.....	10 50
Woodville.....	21 54
" Sabbath School.....	4 94
Biddulph, §2; S. Nissouri, §3; N. Nissouri, §5.....	10 00
Blenheim.....	6 00
Elora, Knox's Church.....	14 00
W. Gwillimbury & Essa, collected by Miss J. Wilson and Miss Agnes Fraser.....	46 66
N. Gower, §4, Gloucester, §4.....	8 00
Ashburn, §2; Utica, §6.....	8 00
Port Elgin (Rev. A. Fraser).....	5 00
Port Elgin (Rev. A. Melville).....	1 30
Ekfrid.....	13 38
Lobo.....	8 35
South Bruce and Greenock.....	8 00
Newton, §31 20; Newc'tle, §15 50.....	46 70

## FRENCH CANADIAN MISSION.

Bayfield.....	§6 00
St. Mary's Sabbath School (Rev. Mr. Caven).....	20 75

Richmondhill and Thornhill.....	10 00
Percy and Seymour.....	4 00
Kilbride, adl.....	0 77
Elora, Knox's Church.....	20 00
A. McKinlay, Perth.....	2 00
Newton.....	10 00
Member of Union Church.....	2 00

## SYNOD FUND.

Rev. T. Lowry, for Synod Minutes.....	§5 00
Brantford (Rev. Joseph Young's).....	6 50
Quebec.....	25 00
Newton.....	6 62

## WIDOWS' FUND.

Caledonia (Rev. J. Black's).....	§10 60
Ingersoll, Erskine Ch. (1st instal).....	40 00
Crosshill.....	7 70
Quebec.....	20 00
Hibbert (1st instalment).....	17 00
With rates from Rev. T. Lowry; Rev. D. Beattie; Rev. Joseph Young; Rev. J. McKinnon; Rev. A. Melville; Rev. A. Cross; Rev. W. Peattie; Rev. J. Dunbar.....	

## SYNOD'S HOME MISSION.

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