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THE HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 4.

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DIE DOMINICO HYMNUS

D. GREGORII,

"Primo dierum omnium, quo mundus exstat conditus."

Gregory the Great, the author of the above hymn, was Bishop of Rome from the year 590 to 614. He is reckoned with Ambrose, Jerome and Augustine, as one of the four great fathers of the Latin Church. Although he magnified his office as a successor of Peter, and clung tenaciously to many of the traditions of Rome, he was a man of sincere piety, much humility and apostolic zeal. He lived in the most frugal manner, and, far from disputing with the Patriarch of Constantinople for what he termed the blasphemous title of *universal Bishop*, he called himself the *servant of the servants of God*. It was Gregory who first sent a mission to Anglo-Saxon Britain, although the Welsh and Gaelic inhabitants had been christianized long before. The venerable Bede, who flourished about the year 700, in his *Ecclesiastical History* thus states the origin of this mission:—"While yet a private clergyman, Gregory, passing through a slave market in his native city, found his eyes forcibly arrested by some light-haired, fair-complexioned youths, who stood exposed for sale. 'Whence came these lads?' he asked. 'From Britain,' was the answer. 'Are the people Christians there?' he then enquired. No, pagans,' he was told. 'Alas!' he said

grievous it is that faces fair as these should own subjection to the swarthy devil!' His next question was, 'What do you call the tribe from which these young people spring?' '*Angles*,' said the dealer. 'Ah, that is well,' Gregory rejoined; '*Angels* they are in countenance, and choirs of Angels they ought to be. Where in Britain do their kindred live?' 'In *Deira*,' was the reply. 'Well, again,' Gregory said, 'it is our duty to deliver them (*de ira Dei*) from God's ire. Pray who is king of the land so significantly named?' '*Ella*,' replied the slave merchant. 'Ah,' the pious enquirer added, '*Hallelujah* must be sung in that man's country.' So Gregory when he became pope, sent the monk Augustine to England, who converted Ethelbert of Kent, but wrought the overthrow of the old British Church, one much purer than his own. The following is a translation of Gregory's hymn.

HYMN FOR THE LORD'S DAY.

Now on the first of all the days
 Of this world's glad creation,
 The day on which the Lord arose,
 And brought our souls salvation,
 We rise, sloth banished far away,
 By night to wait the dawning gray,
 As holy prophets sought the day
 In Israel's ancient nation.

"Hear, Lord, stretch forth the strong right hand
 Thy Zion that embraces,
 And raise us, cleansed from every sin,
 Up to the heavenly places;
 That we Thy glorious love and power
 May praise each quiet hallowed hour,
 Whilst Thou on our poor souls dost shower
 Thy blessed gifts and graces.

O, Father's brightness, Holy One,
 We seek Thy grace to sever
 Our hearts from every sordid lust,
 And every wrong endeavour.
 Help us from slippery paths to flee,
 Refine our dross, the gold set free,
 Lest, bound to sin, our end should be
 The pains of hell for ever.

Redeemer, wash away the guilt
 Of sin our souls still staining;
 Grant all we need for living here,
 And life eternal gaining.
 Father, abide while Sabbaths run,
 And Thou, the Father's equal Son,
 With Holy Spirit, three in one,
 Through endless ages reigning.

CHINA AND CHINESE MISSIONS.

[CONTINUED.]

Alexander the Third is well known in connection with English history as the Pope who encouraged Thomas à Becket in his opposition to King Henry II., and before whom that Monarch was required to humble himself for permitting the death of the haughty primate. He stands forth still more prominently in connection with the history of the German Empire. Frederick Barbarossa was its ruler during his papacy, and with him Alexander maintained a fierce contest, using guile and force, civil and ecclesiastical, to such purpose, that in 1177, he brought the proudest lord of Christendom to cast himself in the dust at the pontiff's feet, while he, setting his heel upon the neck of the fallen emperor, quoted the words of Psalm xci. 13, "The young lion and the dragon shalt thou trample under foot." It was to this Pope that certain men from the east came, who pretended to be ambassadors from the Tartar Khan, Prester John; but whether they were really such or not, the negotiations entered into between the pope and them resulted in nothing. In the meantime the rise of the mendicant orders of monks made a great change in the relations of the Church and heathenism. In 1208, Francis of Assisi, in Italy, renounced the world and went forth, under his father's curse, clothed in the garb of the mendicant, to endure the scorn of the great and the derision of the people while calling all men to repentance and to good works, which were often unfortunately more in accordance with Rome's teaching than that of Christ. He laboured himself in many parts of Europe, in Morocco and in Egypt, among the Mahomedans, and founded the Franciscan order. In the same year, Dominic Guzman, a Spaniard, went with some companions on a mission to the pious Albigenses in the south of France. In 1220, his followers adopted the rule of St. Francis, and became mendicants under the name of their founder, and in 1232, the Inquisition being established, the Dominicans were put in sole charge of its atrocious machinery, and rejoiced in the name *Domini canes* (dogs of the Lord), indicative of their keen scent for heresy and ability for hunting down the enemies of the Church. These two orders of Franciscans and Dominicans furnished for a long time the most zealous missionaries of the Romish Church. We have already seen that the Mongols whom Zhenghis Khan first led to victory in the east, under his successors extended their conquests and ravages into Europe, causing much alarm in the churches of the west. Pope Innocent IV. dreading their power and desirous of the honor of converting them to the true faith, sent an embassy in 1245, to the court of Oktai Khan, the son of Zenghis Khan, which consisted altogether of Franciscans and Dominicans, that were not afraid to take their lives in their hands for the furtherance of the gospel. The leader of this embassy was Giovanni di Plano Carpini, a Minorite friar, the *Minorites* being a name given to the Franciscans by their founder to mark their humility, and by which they were distinguished from the Dominicans, called occasionally *Fratres Majores*. The name of his book, which contains the first European description of the Mongol nation, is "The work pleasing to know of John (Giovanni), of the order of Minorites, and Simon, a preacher of St. Dominic, in which are contained two journeys in Tartary by certain friars (brothers). . . . sent by Pope Innocent IV., as Ambassadors into the said Province of Scythia (the ancient name of Tartary)." The monks were not successful in their mission of converting the Mongol Khan, although they gained a hearing for their Church, and paved the way for future missions.

Oktai Khan was succeeded by his son Gaiyuk, who was inclined to favor Christianity, and he, by his cousins Mangou and Kublai, the sons of Suli, the brother of Oktai. It was reported in the west that Mangou had embraced Christianity, doubtless on account of the favour shown to the Nestorians by his predecessor Gaiyuk. Accordingly, Louis IX. of France, who is Saint Louis of the Romish calendar, hearing at the same time of the enmity of the Mongols to the Arabians, which led to the extinction of the caliphate in a few years, sent an embassy to Mangou Khan, to induce him, as a Christian monarch, to take part in a last crusade. The agents on this occasion were William de Rubruquis or Ruysbroeck, a Franciscan, and Bartholomew of Cremona, who have furnished interesting statements in regard to the Nestorian missions. Rubruquis informs us that in fifteen towns of Cathay Nestorian Christians were found, and that their Metropolitan dwelt at Se-gan-foo, where the famous stone was afterwards discovered. The mission, which resulted in nothing but the information that Mangou was no Christian, was undertaken by them in 1253, and in 1259 Mangou Khan died. At his death the Mongol empire was divided into the east and west; the centre of the former being China, and of the latter Persia. While Holagu and Abaka Khan, who, in 1274, sent envoys to the Council of Lyons, ruled the west, the elder brother of Holagu Khan, Kublai, removed the seat of his empire to Kambalu or Khanbalig, which is Pekin, where, in 1263, he received, not Marco Polo, as is erroneously stated in our last number, but his father and uncle, Nicolas and Maffeo Polo. To them he gave a letter for the Pope, requesting him to send out a hundred persons to prove that the law of Christ was better than that of Mahomet, which held sway in the west, and of Buddha, which commanded the homage of the East. In 1274, accordingly, Pope Gregory X. sent two Dominicans to Kublai Khan, and in 1278 Nicholas III. sent some Franciscans. Young Marco Polo had already commenced his eastward journey in 1271. Nothing of much importance, however, was accomplished beyond disputes with the Nestorians, which had commenced in the time of Rubruquis, who charges the missionaries of that faith with ignorance and heresy, until the year 1289, when John de Monte Corvino, a Minorite, was sent to China by Pope Nicholas IV., who had himself belonged to the Franciscan order. As John went by way of India, and moreover visited the western Mongol empire first of all, he did not arrive at the court of the Chinese emperor till 1294, shortly after the death of Kublai Khan. Timur Khan, the grandson of Kublai, and his successor in the empire, resisted all the efforts of the Franciscan to convert him, but the missionary was more successful with George, a descendant of Prester John, and a Nestorian Christian, whom he brought into the Catholic fold. A prejudice had arisen against Christianity during the preceding reign, that of Kublai, when Nayan, a Christian chief and relation of the emperor, had raised the cross as the standard of rebellion. He was defeated and killed, and the courtiers of Kublai urged him to persecute the Christians, but the emperor magnanimously refused to abridge in any way their privileges. John de Monte Corvino built a church at Pekin, endured and overcame much Nestorian opposition, in eleven years baptized six thousand persons, and translated the New Testament and the Psalms into the Mongol language. He also established a school, and bought a hundred and fifty children, whom he taught Greek and Latin, and educated in the Catholic faith. This apostle of China was made Archbishop of Pekin by Clement V. in 1307, with seven suffragan bishops, all Franciscans, and a considerable body of priests. He died in

the year 1330, and was succeeded by Nicholas de Bentra in 1333, who brought with him twenty-six missionaries. The successor of Pope John XXII., who had sent out Nicholas de Bentra, was Benedict XII., whose papacy began in 1334. A Mongol embassy waited upon him in Avignon, shortly after his accession, and in 1338 he sent out additional missionaries to aid the new archbishop. It appears that onward to the year 1368, Franciscan and Dominican missionaries laboured in China, with Peking as the centre of their operations, but our information as to their work and success is very scanty. In 1368 Choo-Yuen-Chang, the son of a poor Chinese labourer, having entered the army, and risen to the highest military position, marched his forces against Tohwan-Timur, the Mongol emperor, and drove him from the throne, thus freeing his native land from the rule of strangers. Under the name of Hung-Woo he became the first of the Ming native dynasty, which restored the old policy of excluding foreigners from the Chinese empire. The great Tamerlane, or Timour the Tartar, as he is called, was really a Mongol, and is supposed to have been a descendant of Zenghis Khan. He intended to overthrow the Ming dynasty and re-establish the Yuen or Mongol, but died in 1405 while on the way to carry out his design. The history of Christianity in China during the fifteenth century would be a perfect blank were it not that we have the record of certain missionaries being sent to the few scattered and persecuted remnants of Nestorianism by the Chaldaean patriarch. Yet even these were unable to keep alive the flame which had long been destitute of the solid fuel of truth, and the candle of Chinese Christianity went out, leaving the land in gross darkness for more than a century. During this time the Franciscans and Dominicans found new pastures and yet stranger sheep, in the lately discovered regions of India, Africa, and America.

The honour of recommencing the work of evangelization in China was reserved for a new monkish order, which the exigencies of the Reformation period called into existence, and which soon surpassed all that had preceded it in the zeal and activity of its members. This was the order of Jesus, founded by Ignatius of Loyola. Ignatius was a Spaniard like Dominic, and, like him, of noble birth, but had been bred to the profession of arms instead of the Church. Having been wounded at the siege of Pampeluna by the French, and confined to his couch for a long time by his wounds, he took up a book of legends of the saints to read as a recreation, and was led by its narrations to renounce the world, and give himself entirely to the service of Christ. In 1524, when he recovered, he assumed the mendicant's garb, studied at Paris and elsewhere, was joined, ten years later, by a band of devoted but mistaken men, chief among whom were Francis Xavier, Peter Faber and James Lainez, and in 1540 obtained from pope Paul III. a confirmation of the association as the Order of the Society of Jesus. The Jesuits, as they came to be called, placed themselves absolutely at the disposal of the papacy under their general. The first general was Loyola, who occupied that position till his death in 1556, at which time the Society consisted of more than a thousand members distributed over the twelve Jesuit provinces of Germany, the Netherlands, France, the three Spanish provinces (Aragon, Castile and the South), Portugal, Brazil (a Portuguese colony), Italy, Sicily, Ethiopia and India. Francis Xavier, the greatest of the Jesuit missionaries, to whom the name "Apostle of India" is given, entered that field of labor in 1542, converted thousands of Pariahs, and passed on, seven years later, to Japan, where like wonder-

ful success attended him. In the autumn of 1552 he reached the island of Sancian in the province of Canton, and, after much difficulty, prevailed upon a merchant to promise to ferry him across the channel to the mainland during the night; but before the time came, a fever smote him, and he died with his face towards what to him had ever been the home of the greatest of the nations that knew not God. The zeal of Xavier stirred up the old orders. In the very year that he died, Gaspar de Cruz, a Dominican, began to preach the Gospel to the Chinese, and, somewhat later in the century, some Spanish Augustines (an order founded in 1256 by Pope Alexander IV., and in the brotherhood of which Martin Luther's early days as an ecclesiastic were spent) arrived at Fuh-keen; but Chinese jealousy expelled them all. Valignano, the Jesuit vicar of India, touched at Macao, which had been a Portuguese settlement since 1537, on his way to Japan, and remained there ten months, like Xavier, looking wistfully towards Canton, and crying in grief, "O rock! O rock! when wilt thou open?" He caused two of the most promising missionaries under his care, Ruggiero and Matthew Ricci, to be instructed in the Chinese language, and, in 1581, sent them into China. Jesuit deceit first appears prominently in Ricci. He and his companions dressed as Buddhist priests, and conciliated the people by imparting to them secular instruction. Leaving Shaou-king-foo after varying success, they visited the emperor at Peking in 1601, and gained a footing, by means of their mechanical knowledge, in the imperial court. They translated a large number of scientific and devotional works into Chinese, and made converts among men high in authority. Ricci died in 1610. He allowed the Chinese Christians to retain their worship of ancestors, which became a bone of contention between the Jesuits and the Franciscans. It is a Roman Catholic writer who says of Ricci: "The king found in him a man full of complaisance; the pagans, a minister who accommodated himself to their superstitions; the mandarins, a polite courtier, skilful in all the trickery of courts; and the devil, a faithful servant, who, far from destroying, established his reign among the people, and even extended it to the Christians." The principal supporters of the Jesuits in China at this time were Seu, a native of Shanghai and minister of the Imperial Cabinet, who received the name of Paul at his baptism, and his daughter Candida, who built many churches, educated orphans in the Christian faith, and defrayed the expenses of printing 130 volumes, such as the Theological Summary of Thomas Aquinas, but among which no portions of the Scriptures were to be found. At the time of Ricci's death there were three hundred Jesuit churches in different parts of the empire. In 1615, a fierce persecution raged, but Adam Schaal, a German Jesuit of consummate ability, gained the confidence of the Emperor in 1628, and everything appeared to conspire for the success of the Mission, when the Mantchew Tartars came down from the north, and, in 1636, as we have seen, usurped an authority which they have since retained. Meanwhile, in 1622, Pope Gregory XV. had founded the celebrated congregation or college for the Propagation of the Faith (*De Propaganda Fide*) at Rome, which revolutionized the missionary operations of the Papacy, and from which afterwards sprang the Chinese Missionary College at Naples. In 1631, the Dominicans had entered China, and found half a million nominal Christians and innumerable churches, but little knowledge of Christian truth and few evidences of Christian life.

For some time the native dynasty maintained itself in Canton and the south, where two Christian generals, Thomas Keu and Luke Chin

checked the victorious career of the Tartars. Although the native emperor, Yung-lich, still remained a pagan, the empress dowager, the empress, the heir to the throne, and the prime minister, with thirty court ladies of rank, embraced Christianity. The empress, whose baptismal name was Helena, sent a letter to the Pope asking his prayers for her falling house, and requesting the presence of additional missionaries. All the missionaries had fled to the south on the invasion of the Tartars, except Schaal, who remained at Peking, where he soon became a great favorite of the Tartar emperor, Shun-che, and obtained ample protection for his fellow-labourers. After the emperor's death, in 1661, a persecution began which was fatal to many of the missionaries, and to which Schaal and his colleague, Verbiest, were near falling victims. "When Samedo, a Portuguese, who had most cruelly suffered at Nankin for his faith, returned to his native country and gave a relation of what he had undergone, a great number of the students of the University of Coimbra subscribed their names with their own blood, to show their readiness to go forth and suffer for the same good cause." Verbiest ably filled the place of Schaal after the death of the latter, founding not only some additional churches, but 450 pieces of artillery, which he named after as many saints, and which were more instrumental in gaining toleration for Christianity than any other means that had yet been employed. A letter addressed to Pope Innocent XI., in 1680, asking for more labourers, brought out a large number of Franciscans, Dominicans and Augustines, between whom and the Jesuits disputes were constantly arising. The missionary college which Louis XIV., of France, founded at Paris, sent out also many missionaries who took up the Jesuit rule of expediency, and called for an examination into the matter. To the history of the controversy which ensued, Voltaire devotes a chapter of his Age of Louis XIV. The dispute was cut short, practically in 1706, by the emperor, Kang-he, requiring every missionary on entering the country to sign a paper which pledged him to teach the doctrine of Matthew Ricci, and never to leave the empire. In 1723 Kang-he died, and the missionaries were compelled to leave the country, or remain in Macao, while the Christian religion was proscribed; but, after a short time, the edict ceased to be rigorously enforced, and many of the Jesuits and others returned to their posts. From that time forward, however, the Roman Catholic missionaries have had little security, being subject to a variety of accusations before many tribunals, and their most cherished practices, such as the baptism of infants before death, which, according to the decree of the Council of Trent, secures their salvation, being forbidden under severe penalties. Many of their converts apostatized, but large numbers continued faithful. Keen-lung, who received embassies from England, Russia and Holland in 1792, and who had reigned since 1735, about the year 1772 exhibited the spirit of a malignant persecutor, causing five Spanish missionaries and many native Christians in different parts of the empire to be put to death on a false charge of fomenting insurrection against his authority. Other persecutions followed, and the blood of the martyrs, as Gutzlaff says, was not, in the case of China, the seed of the Church, but the reverse. The greatest blow, however, which Roman Catholicism had to bear, and which might almost be called its death blow, was the suppression of the order of Jesuits, in 1773, by the bull of Pope Clement XIV., after Portugal, France, Spain, Naples and Parma had driven them into banishment. The missions languished, and even the restoration of the suppressed order in 1804, by Pius VII., who

two years later condemned Bible Societies as the pest of Christendom, could not restore them to their former flourishing state. The various missionary schools of the Roman Catholic Church, which train up and send out labourers into the Chinese field, are those at Macao, Lisbon, Naples and Paris, besides the Propaganda, at Rome. These send out Spanish, Portuguese, Italian and French missionaries. The latter, principally Jesuits, are most numerous, although the same may be said in regard to their efficiency as was said of the missionaries in 1714, by Ripa, one of themselves: "There is scarcely a single missionary who can boast of having made a single convert by his own preaching, for they merely baptize those who have already been converted by others. The diffusion of our holy religion in these parts has been almost entirely owing to the catechists, to other Christians, or to the distribution of books in the Chinese language." The Lazarists, or Priests of the Missions founded in 1627 by Vincent de Paul, who also established the Sisters of Mercy, contest the field with the Dominicans, Jesuits, and other monkish orders. In 1869 the Propaganda expended in China and Japan about \$250,000. In China alone, the Romish Church claims 800,000 adherents (which is a great exaggeration of the true number), and for these it provides 34 bishops, 348 foreign priests, 653 native priests, 18 colleges, 1000 day schools, and 40 orphanages. The converts to Romanism, however, in spite of such a staff, have been of late very few, the numbers that swell the reports of the Propaganda being principally infants surreptitiously baptized. The magnificent Cathedral of Canton, 250 feet in length, was begun in 1859, immediately after the treaty which gave great privileges to the French Roman Catholics. Our readers are doubtless familiar with the fact and circumstances of the massacre of 1870, at Tientsin, a city situated in the north-east of China, in the same province as Peking. During a time of much sickness in Tientsin, many children's coffins were carried out of the establishment of the French Sisters of Charity. The story was circulated that the Sisters were in the habit of kidnapping children for purposes of sorcery, and soon a mob was formed which killed the Sisters, (seven or eight in number,) together with the French Consul, three other French people, three Russians mistaken for Frenchmen, and twenty native Roman Catholics, destroying, at the same time, all the places of Christian worship in the city, although the Protestant missionaries and English-speaking foreigners were not injured. The Chinese Government was at once compelled to make compensation, and the work of the Romish missionaries goes on without hindrance, although not free from the suspicions of the people. The Romish Church has done much for the civilization of the Chinese, and for promoting intercourse with foreigners; there have also been in the ranks of her missionaries noble, self-denying men, some of whom, like St. Martin and Gleyo, joined genuine confession of Christ with much dross of superstition. To the fire that shall try all things their labours must be left. The day shall declare concerning them.

Missionary Intelligence.

LETTER FROM REV. G. L. MOKAY.

FORMOSA, Tacao, Jan. 6th, 1872.

Rev. WM. MCLAREN.

MY DEAR BROTHER,—After my return to Hong Kong from Canton, I set out on my journey northward, and had a pleasant sail in the "Rona" up to Swatow, and remained nearly two weeks with the brethren there. I went into the interior with Rev. Geo. Smith to pass through a district they were anxious I would occupy. After seeing the wide field still uncared for, I scarcely knew what to do or say, and left Swatow not knowing whether I would return or remain in Formosa after arriving there. I passed by the Amoy district because pretty well occupied (*i. e.*, comparatively), and in the afternoon of 29th ult. arrived at this town, and soon learned that Rev. Mr. Ritchie was in the interior of the island amongst the Aborigines. After remaining over Sabbath and preaching in English to a few foreigners, I left early Monday morning with a Chinese convert, and walked 26 miles to a village, where I found Mr. Ritchie, Mrs., and family. After visiting several stations, we returned yesterday, and I decided to remain on this Island. All along I was anxious to put everything else out of view, and begin work just where God would have me. I laid the matter before Him, and was induced to remain here. So that I believe *here* Christ would have me labor. He led me every step from my dear native land to this isle, and I thank God for opening up the way, and bringing me to this dark heathen shore, where I desire now to live for Him, and if need be die for His sake. Oh! the goodness of the Lord, who can fully understand? I cannot sufficiently praise my God: He has been with me all the way, making it plain before, and giving strength and comfort to proceed. Alas for the old heart that will still rise in rebellion against a loving Father and merciful God. Now that the Lord led me to this place, I desire to be led by Him still. If His will, I will remain here until next September or October with Mr. Ritchie, who is the only missionary in Tacao. I expect to begin the study of the language in the beginning of the week, and to attend the hospital as often as convenient. Then I expect to go north to Tamsin, a treaty port on the western coast, and make it my headquarters, as Tacao and Taiwaufu are in the south. At the latter place Dr. Dickson and Mr. Campbell are placed. Dr. Maxwell is in Britain. The brethren here agree exactly with my own views with respect to a division of the work. They are in the south. The north is still unoccupied. Indeed, two-thirds of the island lie to the north without any laborer. Now, if I go to Tamsin, the island will be divided between our own Church and the English Presbyterian. By going to that town, however, my work would mainly be amongst the *civilized Aborigines*, and the brethren would hand over to us a station between Taiwaufu and Tamsin, where there are many of the "hill people." This would form a nucleus to begin operations. They are a very interesting people, and receive the gospel gladly. Everything looks encouraging: I will have occasion to refer to this hereafter.

FREE CHURCH MISSIONS.

The Free Church *Record* of last month contains extracts of letters from Mr. Moody, of Prague, speaking of a delightful and refreshing week of prayer, and of a Jewish boy whom he has sent to a training institution in Silesia for education; also an interesting account by the Rev. P. K. Chatterjea of a preaching tour on the river Hugli in Bengal, and notices of Dr. Templeton's preparation for work among the Santals, in the neighbourhood of Pachamba: together with the details of the Jubilee of the old Glasgow Missionary Society, held at Burnishill, Cafraria, at which two thousand professing Christian natives (more than had collected to hear the proclamation of peace at the close of the last Caffre war), were present. To these must be added a sketch of the Church's work in Malta, and the following extract from a letter referring to the lamented death of Dr. Lewis, of Rome:—

“The announcement of the death of the Rev. Dr. Lewis at Rome will be heard with general regret in Scotland; but to those who knew him in Rome, the tidings must have occasioned the sincerest sorrow. In him Protestantism has lost in Rome its ablest and best defender, and it will be long before Presbyterianism will be again so admirably represented there. From Dr. Lewis' varied information, fine taste, and highly cultivated mind, united to the sincerest piety, the whole service in his church was conducted in so superior a manner, that the most careless can scarcely have failed to remark it. To Dr. Lewis remains the honour of building the first Protestant church in Rome. It was almost completed before the Pope was dethroned, and considering the tyrannies of Romanism, and the difficulties of business dealings between people of different nations, it will ever remain as a monument of Dr. Lewis' great courage, tact, and temper; and that it was reared in peace at all, we are inclined to think must have been owing to knowledge in high quarters of Dr. Lewis' excellence of character.”

UNITED PRESBYTERIAN MISSIONS.

The Jamaica Synod of the United Presbyterian Church has established a Mission to the Cuban refugees in Kingston, under the Rev. Ramon Monsalvatge, which may yet find its way to the unhappy Island itself. The Rev. George Brodie, United Presbyterian Minister at Port of Spain, Trinidad, paid a visit some time ago to Venezuelan Guiana, where he found much encouragement for missionary exertion, which will doubtless before long be put forth in that direction. We regret that our space and objects do not permit us to insert an exceedingly interesting account of the inland tribes and regions beyond Old Calabar, written by Dr. Robb. The following extract is at least suggestive in connection with other *Efik* antiquities:

“Of religious seasons, the most noticeable is the *Ibibio usörö Abasi*, or feast in honour of God, which falls in the month of July, and is observed by all that are called *Ibibio*. With a few mats and sticks they make a miniature house, and persons of a particular name place a few eggs there, along with prayer. This is a custom of great antiquity; but in the entire absence of records, it is useless to seek for its origin historically. From want of a native etymology, the resemblance of this word to the Hebrew *atsara* has been noticed. This was some kind of festival, held on the seventh day of the Passover, and on the eighth of the Feast of Tabernacles.”

An article on the Schools of Paterson, Cafraria, an account of the Pusias Menas in the neighbourhood of the Mission at Deolee, Rajpootana, and sketches of the five orphans recently baptized at Nusserabad, make up with the foregoing the valuable March number of the United Presbyterian Record.

Home Ecclesiastical Intelligence.

INDUCTIONS. &c.

The Rev. J. McColl, of Dundas, is to be inducted as pastor of the *Central Church, Hamilton*, on 23rd inst.; Rev. J. McTavish, of Woodville, is to be inducted as pastor of *Chalmers' Church, Woodstock*, on 9th April; Rev. R. H. Hoskin has been inducted as pastor of the congregation of *Lindsay*; Rev. P. Scott has been inducted as pastor of the congregation of *Henry's*; Rev. W. Forlong has been inducted as pastor of the congregation of *Kenny's Church, Lachute*; Rev. K. McDonald has accepted a call from the congregation of *Thamesford*; Rev. W. Elain has been inducted as pastor of the congregation of *Carrick*.

The Rev. D. McKenzie, after a long and honoured ministry, has resigned the pastoral charge of the congregation of *Zorra*; Rev. J. Bowie has resigned the charge of the congregation of *Everton and Munsia*. He is to return to Scotland.

POINT EDWARD.—On Sabbath, 10th ult., a new church erected at Point Edward, was opened for public worship. Rev. J. Thompson, of Sarnia, preached in the forenoon, and the Rev. W. Reid, of Toronto, in the afternoon and evening. The services were all largely attended, and the collections were liberal. The church is well proportioned and finished with great neatness and taste, reflecting the highest credit on all connected with it. There was a social meeting on the evening of Monday, 11th, which was quite successful. The station at Point Edward, originally begun by Mr. Thompson, and carefully attended to by him, has been very successful, and presents now one of the most interesting and inviting fields of labour in the church. We trust that it will prosper as much as others have in the past.

BRITISH COLUMBIA.—We have received a report for the year ending 31st December, 1871, of the Presbyterian Church, New Westminster, under the care of an excellent and laborious missionary, Rev. R. Jamieson. The receipts were \$1055 60, and the expenditure, \$455, leaving the balance of \$600 60 to the credit of the Mission Fund. This is highly creditable. Services are conducted at New Westminster, Langley, North Arm, and Burrard Inlet, while Mr. Jamieson visits more distant points occasionally. All the stations appear to be in a good state of organization.

NORWOOD.—The annual social meeting of this congregation was held here on the 13th day of February last. After several short addresses from some other speakers who had been invited to take part on the occasion, Mr. Macwilliams, of Bomanton, gave an address on "The laws of success, with illustrations." Stormy though the night was—the stormiest we have had this season—the number assembled was considerable—far exceeding the expectation of the most sanguine at the time. All seemed well satis-

fied with the entertainment, both of a mental and bodily kind. The sum realized from all sources was \$100 00, which sum will be devoted to the part payment of a debt of \$1,200, still due by the congregation on a brick manse, which they built last year, at a cost of \$2,300.—*Com.*

PAISLEY.—This congregation during the last year has contributed the handsome sum of \$225 00 for the Schemes of the Church. In addition, large contributions are being made for the erection of a new church. We congratulate the congregation and the pastor, Rev. J. Straith, on the large increase in the missionary contributions, indicating, we doubt not, an increased appreciation of the means of grace, and an increased degree of spiritual life in the congregation.

ERSKINE CHURCH, MONTREAL.—We observe from the annual report of the congregation of Erskine Church, Montreal, that the receipts for the past year have been \$12,288 32, viz:—For congregational purposes, \$6,586 72, and for missionary and benevolent purposes, \$6,701 60. The membership is now 483. All the congregational work, in the various departments, appears to be carried on with great energy and success.

TORONTO KNOX'S CHURCH.—The total contributions for the past year as set forth in the report of the congregation, amount to \$11,079 01. The contributions for the Assembly's schemes are \$1789 36. A considerable amount has been expended in the erection of a mission school-house on Duchess Street. The membership of the congregation is 670.

STATISTICAL RETURNS.—The Convener of the Committee on Statistics begs leave to call the attention of Presbyteries and Presbytery Clerks to the following recommendations which were adopted by the General Assembly at its last meeting:—

1. To recommend to Presbyteries to take order that congregations send in their reports in good season, so that the report of the Committee may be prepared in time for the General Assembly.

2. That Presbyteries be enjoined to take such action as may be instrumental in leading congregations to the exercise of greater liberality, and ESPECIALLY TO DEAL with those congregations who contribute nothing or very little to the Schemes of the Church.

3. Your Committee would most earnestly urge upon the Assembly the necessity of impressing on Presbyteries, the DUTY of dealing with those congregations who are falling into arrears.

4. That Presbyteries be instructed to take steps at the first meeting which may be held after the printed statistics have been received, to carry out the second and third recommendations, and when sending in their returns to your Committee next year, to state what has been done regarding those congregations who have contributed little or nothing to the funds of the Church, or who may be falling into arrears, in order that a report may be made to the Assembly next year.

The Convener of the Committee would be glad to receive information regarding any special efforts which may have been made during the past year, by Presbyteries or Congregations, in the way of church extension.

ACCOUNTS OF THE CHURCH.—The accounts of the various Schemes of the Church will be closed on 30th inst. All amounts intended for acknowledgment in the annual statement submitted to the Assembly, should be in the hands of Treasurer on or before 30th April. It is absolutely necessary that the books be then closed. Local Treasurers should see that all amounts inserted in the financial return have been remitted to the Treasurer.

DEATH OF REV. DR. BOYD.

Our readers generally have heard of the removal of our venerable father, Dr. Boyd. His death, which took place on Thursday, 29th February, was preceded by a long period of debility and suffering; but his trust was firmly placed in the Saviour, and he bore his sufferings with sustained calmness and submission.

The deceased was a native of the County of Antrim in Ireland, where he was born in 1791. He studied and graduated at the University of Glasgow, and was licensed to preach the gospel by the Presbytery of Ballymena. He came to Canada in 1820, and was ordained by the United Presbytery of Upper Canada in 1821. At the time of Dr. Boyd's arrival in Canada, the Rev. W. Smart, then of Brockville, was the only Presbyterian minister in the region extending from Gananoque to Williamsburg. Mr. Smart gladly welcomed his fellow-labourer, who soon commenced his labours at Prescott, and was instrumental not only in gathering an influential congregation there, but in establishing congregations in Edwardsburgh, South Gower, Augusta, and Oxford. In 1840 Dr. Boyd and his fellow-labourers, in connexion with the United Synod, joined the Presbyterian Church of Canada in connexion with the Church of Scotland; and when the disruption of that Church took place, he took a prominent part in vindicating the principles of spiritual independence—principles which he had imbibed in his native land, and which he ever held dear.

The Prescott *Telegraph*, in referring to his death, says "There were few men in the community better known or more deservedly respected than Dr. Boyd. At a time when the country was little better than a wilderness, he laboured in season and out of season in every good work, seeking to promote both the spiritual and temporal welfare of the people. He was always a warm advocate of popular education, and lent his active assistance to promote it.

In the great struggle for civil and religious liberty, which raged in Canada for so many years, Dr. Boyd was always found on the side of popular rights, contending manfully for the reform of abuses in Church and State, and thereby braving persecution at the hands of the parties in power, who were never very scrupulous in their treatment of those who had the courage to oppose their tyranny and injustice. But he lived to see the glorious principles and reforms for which he had contended securely established, and the people rendered happy, contented and prosperous, under the mild administration of just laws, which secure to all religious denominations equal rights and privileges."

Dr. Boyd had a vigorous intellect and sound judgment, with great warmth of heart, and energy of character. He preached the good old doctrines of the Confession of Faith and the Shorter Catechism, or rather we should say, of the Word of God. Few men have done more in building up the Presbyterian Church in Canada than our departed father. He now rests from his labours and his works do follow him.

The funeral took place on Monday, 4th March. A violent storm raged, but notwithstanding, the attendance was large, and showed the high respect in which he was held by those who knew him. The services were conducted by the Rev. J. Hastie, minister of the congregation, assisted by Messrs. Smart, Lothead, Bennett and Traver. On the following Sabbath the morning services were conducted by Rev. W. Smart, now in the 84th year of his age.

Dr. Boyd leaves a widow, who, we doubt not, will receive the sympathy of many Christian friends in her affliction and desolation.

DEATH OF REV. FRANCIS DUNCAN.

We have to announce the death of another of our ministers, the Rev. Francis Duncan, of Markham. Mr. Duncan's death took place after a short but severe illness on Friday 15th Feb. Some time ago he met with an injury from having slipped while walking. The result was that the action of the heart was affected, the effect extending also to the lungs. For a few weeks his sufferings were great.

Mr. Duncan, who was a native of Aberdeenshire, came from Scotland a few years ago, and was shortly after settled in Brampton, Knox's Church, and Malton. From this charge he was, after a short time, translated to Markham. He was a diligent minister, and with fidelity and unobtrusiveness discharged all duties devolving upon him.

His sudden removal speaks loudly to all, and calls upon them to do with their might whatsoever their hands find to do.

Mr. Duncan leaves a widow and three young children. For them we bespeak the sympathy and kind consideration of the ministers and members of the Church generally.

DEATH OF A STUDENT.

Death has been busy in the very midst of us during the last few weeks. We have just noticed the death of one of our oldest ministers, and the death of one of our younger brethren, and we have now to notice the death of one of our young students. The student referred to is Mr. Robert Lochore, who was suddenly, even while on his knees at morning prayer, called away by death on the 12th ult. The cause of death was ascertained to be disease of the heart.

Mr. Lochore was a young man of great promise, and of deep piety. For some time before entering college, he had devoted himself to the work of the Lord in organizing and keeping up prayer meetings, and in acting as a catechist or missionary within the bounds of the Presbytery of Chatham. His work in the Lord's vineyard was soon ended; but, we doubt not, the words of the Master regarding him are "well done, good and faithful servant, enter thou into the joy of thy Lord."

The sudden removal of a student is fitted deeply and beneficially to impress his associates who are left behind. May they profit by the dispensation, and be led with fresh and increased earnestness to consecrate themselves and their services unto the Lord.

We deeply sympathize with his widowed mother and sorrowing relatives.

Proceedings of Presbyteries.

PRESBYTERY OF BROCKVILLE.—This Presbytery met on the 6th February. Mr. Traver occupied the chair. The committee appointed to visit the stations of North Augusta and Merrickville, reported very favorably regarding these stations.

It was found that all the missionary meetings appointed in connection with the visit of Mr. Wm. McKenzie had been held, and with very good results. The ministers present were enabled to testify regarding the increasing interest in the cause of Missions in their respective congregations.

The following minute was adopted in reference to the Rev. Robert McKenzie, recently translated:—"With regard to the translation of the Rev. Robert McKenzie from the pastoral charge of South Gower and Mountain, to the congregation of Morristown, N. Y., in connection with the Presbyterian Church in the United States, the Presbytery agreed to enter on their records their sense of the ability and faithfulness with which he has fulfilled his ministry, their high appreciation of his personal and ministerial character, and their sympathy with him in his separation from so many warmly attached friends. They further desire to express their sense of the loss which the Presbytery will sustain by his removal, in the want of his views and counsel at their business meetings, and earnestly pray, that through the blessing of God, he may have much comfort and success in his new field of labor."

Mr. Traver was appointed moderator of the Session of Yonge, Lyn and Fairfield, during the vacancy.

Permission was granted to Mr. Bennett to resign the position of moderator of the Session of Spencerville, etc., and Mr. Hastie was appointed in his stead.

The Committee appointed to audit the accounts of the Treasurer of the Presbytery's Home Mission Committee, reported that the accounts were carefully and correctly kept.

The next meeting of Presbytery was appointed to be held in Brockville, on the 1st Monday of May, at 3 o'clock p.m.

Next business taken up was the remits of Assembly. Presbytery unanimously agreed to recommend the recognition of alternates at meetings of the General Assembly, and the enactment of the present Interim law on the subject of Instrumental Music, as the future law of the Church. Presbytery also agreed unanimously to approve of the Basis and resolutions on the subject of Union, as adopted at last adjourned meeting of Assembly.

Three ministers and three elders as principals, with their alternates, were appointed as delegates to the next meeting of Assembly.

The final action upon a plan introduced and very ably supported by Mr. Hastie, for the formation of a Presbytery Fund, was deferred until the next meeting of Presbytery.

The clerk was instructed to communicate with absent moderators of Sessions, in reference to the remits sent down to sessions and congregations, and also in reference to queries on the State of Religion by Mr. McTavish.

Mr. Traver was authorized to ask for two missionaries for the work of the mission field during the ensuing summer.

WILLIAM BENNETT, *Pres. Clerk.*

GUELPH.—The Presbytery of Guelph met, *pro re nata*, in Knox Church, Guelph, on Friday, 2nd February, at half-past one o'clock in the afternoon, and was constituted with prayer and other religious exercises. The circular calling the meeting having been read, and the conduct of the Moderator sustained, Mr. Middlemiss reported that he had moderated in a call at Berlin, on 9th January last, which had come out unanimously in favor of Mr. James F. Dickie. There was taken up and read an extract minute of the Presbytery of Hamilton, to the effect that said Presbytery had received Mr. Dickie as a probationer of the Church, he having presented to them a commission from the Colonial Committee of the Free Church of Scotland. The conduct of Mr. Middlemiss in moderating was sustained, and the call, duly certified, was laid on the table, signed by forty-five members and forty-four adherents. Commissioners from the congregation and session were heard, who, among other things, stated that they purposed giving Mr. Dickie \$600 of yearly salary with, or \$700 without house rent. Mr. Dickie being present, the call was put into his hands, and he signified his acceptance of the same. The Clerk stated that he had prescribed to Mr. Dickie, subject to the approval of the Presbytery, trials for ordination, and requested him, if convenient for him, to be prepared to undergo them, or

part of them, at this meeting. It was agreed that the conduct of the Clerk be sustained, and the subjects approved; Mr. Dickie then read a Latin Thesis, a Hebrew Exercise, a Homily, a Popular Lecture, and a Sermon, when, on motion, it was resolved that these be sustained, and that the Presbytery dispense with any oral examination. His ordination and induction were then appointed to take place in Berlin, on Tuesday, 13th February, at seven o'clock in the evening, Mr. Wardrope to preach and preside, Mr. Smith to address the minister, and Mr. Smellie the congregation. The Clerk was instructed to issue an edict in common form, and cause the same to be duly served, and to send notice of the meeting of Presbytery to those members who were not present. Closed with the benediction.

ROBERT TORRANCE, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.—This Presbytery held an adjourned meeting in Gananoque on the 13th of February. Mr. Barron's resignation was taken into consideration. He stated that he still adhered to his resignation, on the ground previously assigned, viz:—"Insufficient health." The Session and representatives of the congregation offered no objection to its acceptance. Whereupon, on motion made by Mr. Burton, the resignation was accepted, and Mr. Gray was appointed to preach in Gananoque on the 10th day of March, and declare the pastoral tie dissolved, and the church vacant. Several members of Presbytery expressed their great regret that Mr. Barron had felt called upon to leave his charge, and he has the pleasure of knowing that he will carry with him, wherever he may go, the warm wishes of his co-Presbyters, to whom he has become much endeared. Messrs. Gray and Burton were appointed a Committee to draft a suitable minute, expressive of the Presbytery's views and feelings towards Mr. Barron, to be presented at next meeting.

On behalf of the Commission appointed to visit the North Hastings Mission district, Mr. Burton reported that said Commission had discharged the duty intrusted to them; that they found the field necessitous and deserving of steady cultivation;—that three laborers are required to carry on the work effectively,—and that the lumbermen, who are to be found there in great numbers during the winter months, should receive attention. The report was received, and the thanks of the Presbytery given to the Commission for their diligence. Mr. Wilson was authorized to apply for two Catechists for the Hastings road for the ensuing summer.

THOMAS S. CHAMBERS, *Presbytery Clerk.*

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford, on 20th Feb., the Rev. Allan Findlay, Moderator, eight other ministers, and four elders being present. The congregation of Hibbert intimated its intention of paying its minister half yearly in advance. Mr. Peter Scott's trials for ordination were heard and unanimously sustained. His ordination and induction to the pastoral charge of the congregation of Hibbert, were appointed to take place on the 5th March, at Cromarty, the Moderator to preside, Dr. Waters to preach, Mr. Drummond to address the minister, and Mr. Mitchell the people. Reports from missionary meetings were presented, setting forth that some of them were very interesting and successful, and some of them the opposite. The convener of the Home Mission Committee was instructed to communicate with the congregations of Elma Centre and West Monckton regarding stipend, and, should he find it necessary, to apply for aid in their behalf, for the next six months, to the extent of \$50. Messrs. Mitchell and Hislop were appointed to visit Wartburg and Logan, to report at ensuing meeting at Cromarty. The Presbytery adjourned, to meet for ordinary business at Mitchell, at 2 o'clock, p. m., on the 23rd April.

The Presbytery again met according to appointment, at Cromarty, on 5th March. The usual preliminary steps were taken with a view to the ordination

ard induction of Mr. Peter Scott, and the services were conducted apparently with very much interest in all concerned. Messrs. Hislop and Mitchell reported their visit to Wartburg, and that \$100 might be expected from the people there for supply of ordinances next summer. Dr. Waters was appointed to ask \$3 a Sabbath for them.

In the evening the congregation had a social meeting, which was addressed by all the ministers present—seven in number. A Bible Christian choir, with cabinet organ, enlivened the entertainment, which was, altogether, one of the pleasantest.

JOHN FOTHERINGHAM, *Pres. Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery met at Owen Sound on the 27th and 28th days of February. There was a full attendance of ministers, and a good attendance of elders.

The Session Records of St. Vincent, &c., Meaford, &c., and Lake Shore congregations were examined and attested.

The call from Amabel in favor of the Rev. A. C. Gillies, was sustained, and ordered to be sent to him for his acceptance.

It was resolved to unite the mission stations of Williamstown, Collingwood, Mount Ravenna and Thornbury, as forming one congregation, and Mr. Brown was appointed to complete their organization, and report at next meeting.

The congregations of Sullivan and Glenelg having been separated so as to form two pastoral charges, and Mr. Cameron having elected to resign the pastoral charge of Glenelg, Mr. McLennan was appointed to preach at Glenelg on the second Sabbath of March, and declare the pulpit vacant.

The name of Glenelg was changed to Latona, and that of Sullivan to Chatsworth. Mr. Cameron was appointed Moderator of the Session of Latona.

The remit on appointing alternates to the General Assembly was considered and approved.

The remit on instrumental music in the worship of God was read, when it was moved by Mr. Stewart, seconded by Mr. Brown, That the remit on instrumental music sent down by the General Assembly be approved of *simpliciter*. It was moved in amendment by Mr. Tolmie, seconded by Mr. Ross, That this remit be not approved. The amendment by Mr. Tolmie was carried. The reports of sessions and congregations on this remit were committed to a committee to tabulate them, and send them forward to the General Assembly.

The remit on the union of the Churches was read.

The reports of sessions and congregations were read, and a committee appointed to tabulate them, and send them forward to the General Assembly.

The first article of the Basis was agreed to unanimously.

The second article was read, when it was moved by Mr. Dewar, seconded by Mr. Straith, That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her subordinate standards. It was moved in amendment by Mr. Brown, seconded by Mr. Tolmie, That the first part of the second article of the basis be adopted as it stands down to the word "people." The motion was carried by the casting vote of the Moderator.

The remaining part of the second article was read, when it was moved by Mr. Tolmie, seconded by Mr. Brown, That this latter part be adopted as it stands in the Basis. It was moved in amendment by Mr. Dewar, seconded by Mr. Stewart, That the remaining part of the article read be not adopted, but the following substituted instead: "But whereas certain sections of the said Confession of Faith, which treat of the power or duty of the civil magistrate, have been objected to," &c. (same as in basis of former Union). The amendment was carried by the casting vote of the Moderator.

The resolutions on colleges, &c., were read, when it was moved by Mr. Tolmie, seconded by Mr. Cameron, That we adopt the resolutions read as they stand. It was moved in amendment by Mr. Dewar, seconded by Mr. Brown, That we

strongly disapprove of that part of the resolutions which provides for the reception of certain literary and scientific colleges into the same relation to the United Church as they now hold to the Presbyterian Church of Canada in connection with the Church of Scotland. It was moved in further amendment by Mr. Stewart, seconded by Mr. Gauld, That inasmuch as a large number of the office-bearers and members of this Church are opposed, in the present circumstances of the country, to undertake any classical or philosophical teaching as part of the Church's work, it would therefore be greatly preferable that the Faculties of Arts in Queen's College and Morrin College should be placed on such a basis that, while preserving them in all their efficiency, would at the same time remove them from under the direct control of the Church. The vote being taken, the amendment by Mr. Stewart was carried by a majority over the amendment by Mr. Dewar and the motion by Mr. Tolmie. The calling of the roll being demanded, nine voted for the amendment by Mr. Stewart, and five for the motion. The vote being taken, aye or no, nine voted aye and five no.

The resolution on the Widows' Fund was read and approved.

The first part of the resolution on the Temporalities' Fund was read, when it was moved by Mr. Stewart, seconded by Mr. Tolmie, That this Presbytery, in the meantime, does not affirm anything in reference to the disposal of the Temporalities' Fund, over which this Church has no control. This motion was finally agreed to.

The second part of the resolution was read, when it was moved by Mr. Dewar, seconded by Mr. Tolmie, and agreed to, That we deem it unadvisable to make any distinction among the ministers of the Church, such as this part of the resolution contemplates.

The resolution on Foreign Missions was approved.

It was moved by Mr. Brown, seconded by Mr. Dewar, We have no objections to offer to union with the Presbyterian Church of Nova Scotia on the ground of principle, but we at the same time think geographical boundaries should be taken into consideration in such a union as is proposed, and that there are obstacles presented by distance, which, if a union be affected, will interfere seriously with the efficient and harmonious action of the Church in the management of its affairs. It was moved in amendment by Mr. Cameron, seconded by Mr. McInnes, That the Presbytery see no reason, at the present stage, to retire from the position that has been deliberately taken up, of trying to embrace the Churches of the Lower Provinces in this union. The vote being taken, six voted for the amendment, and seven for the motion.

Messrs. Tolmie, Brown and Stewart, ministers, and Mr. Ormiston, elder, were appointed members of the Synod's Committee on Bills, &c.

The Rev. W. Fraser, of Bond Head, was nominated as Moderator of the General Assembly.

Messrs. Brown, of St. Vincent, and Frazer, of Port Elgin, were appointed from the roll as members of the General Assembly. Messrs. Tolmie and Dewar were appointed by election. The following elders were appointed: Messrs. Lumsden, of Ford, McNabb, of Sydenham, Geo. W. Smith, of Paisley, and McCulloch, of Port Elgin. The following alternates were appointed: Mr. Straith to Mr. Frazer, Mr. McInnes to Mr. Dewar, Mr. Gauld to Mr. Brown, and Mr. Cameron to Mr. Tolmie.

Mr. Dewar gave notice that at next meeting he will move—That we reconsider our regulation as to members appointed by election forfeiting their appointment by roll the next year.

Mr. Straith brought forward an overture, signed by three members of the Presbytery, on the erection of a new Presbytery, to be called the Presbytery of Bruce, and praying for its transmission to the General Assembly. It was agreed to transmit.

Mr. Straith also brought forward an overture on the employment of ministers without charge, whose names have not been put on the roll of those distributed

by the Home Mission Committee, and praying for its transmission. It was agreed to transmit.

A circular letter was read from the Presbytery of Huron, on the erection of a new Presbytery, to be called the Presbytery of Bruce.

A note was read from Mr. H. Currie, making application to be recognized a catechist of this Church. A Committee was appointed to confer with Mr. Currie and report.

Mr. Gauld, of Meaford, &c., and Mr. Frazer, of Port Elgin, resigned the pastoral charge of their respective congregations. An adjourned meeting of Presbytery was appointed to be held at Owen Sound, and within the church there, on the 2nd Tuesday of March, at 2 o'clock p.m., for the purpose of disposing of these resignations. Parties were ordered to be cited to appear for their interests at said meeting.

Mr. Dewar, convener of the committee appointed to look after our congregations in regard to their contributions to the Schemes of the Church, read a tabulated statement of the contributions of the different congregations for the past year. The report was received, and the diligence of the convener commended.

The conference on the State of Religion was deferred to the adjourned meeting, to be held on the 2nd Tuesday of March.

ALEXANDER FRAZER, *Presbytery Clerk.*

PRESBYTERY OF DURHAM.—An ordinary meeting of this Presbytery was held at Durham on 5th and 6th March—the attendance small.

Reports were given in of the meetings held throughout the congregations, in which, according to arrangements made at last meeting, the Rev. John Straith, Paisley, as the Deputy of the Foreign Mission Committee, had advocated the cause of the schemes of the Church. The reports expressed the great pleasure with which the brethren had heard Mr. Straith's very interesting and able address, and their hope that good would be the result. There was also given in and read a report from Mr. Straith giving a number of particulars regarding said meetings, and expressing the pleasure he had had in the discharge of the duty devolved upon him. The report was received, the Presbytery being very sensible of the excellence of Mr. Straith's services.

Answers to the queries of the General Assembly's Committee on the state of religion from the following Kirk Sessions were given in and read, namely, Proton, Rocky Saugeen &c., Brant, Egremout and Durham. The Clerk was instructed to transmit said answers to the Rev. Thomas Lowry, Convener of the Synod of Hamilton's Committee, on the same subject, in accordance with a request received from Mr. Lowry to that effect.

A letter on the table from the Rev. John Straith, Paisley, in which he notified the Presbytery of his intention to move in his own Presbytery an overture to next General Assembly for the formation of a Presbytery of Bruce, to be composed of ministers and congregations within the County of Bruce, or to have such other limits as the Assembly may appoint, was taken up and read. There was also received and read a letter from the Presbytery of Huron intimating their intention to overture the General Assembly to the same effect. After deliberation, the Presbytery, considering the smallness of their number at present, and the recency of their formation as a Presbytery, considering also the fact that there do not appear to be any great benefits likely to be derived from the proposed change, should it be accomplished, with other circumstances that might be adduced, were of opinion that things should remain as they are in the meantime, and agreed that their representatives to the General Assembly shall oppose said overture accordingly, when it comes before that court.

A petition was received and read from Arthur praying the Presbytery to appoint one of their number to moderate in a call to a minister; praying also that application be made to the Home Mission Committee for aid on their behalf to the amount of one hundred dollars. Mr. Neil MacMillan appeared as Commis-

sioner to the Presbytery in the case, and was heard. After full deliberation it was moved by Mr. Cameron, and duly seconded, as follows:—That the petition from Arthur be received and its prayer granted, and that Mr. Morrison be appointed to moderate in a call in the church there, on Tuesday, the 19th March, at 2 o'clock P.M., due notice being given to that effect. As regards application for aid, that the Presbytery feel a difficulty in the matter, owing to the nearness of Arthur Church to that of Mount Forest; but seeing that a large proportion of the Arthur people need to have service conducted in the Gaelic language, the Presbytery, on this ground, when the proper time comes for doing so, agree to apply for aid to Arthur to the amount of one hundred dollars. The motion was agreed to.

A Home Mission Report was received from Mr. MacMillan, who owing to the state of his health was unable to be present, and considered, and arrangements were made for the supply of the Mission Stations during the summer.

There was produced and read a communication from Toronto Line, till recently a branch of Rocky Saugeen, &c. congregation, referring to a dispute between them and the other branches of the congregation regarding their obligation to contribute to the payment of certain arrears of their former minister's house rent. The Clerk was instructed to write to them that the Presbytery regarded it as their duty to pay their share in the matter in question.

The following Committee was appointed for the examination of Students:—Messrs. Crozier, Greig, Cameron, and Park—Mr. Crozier, Convener.

On motion made by Mr. Greig, it was agreed that a portion of next ordinary meeting be devoted to conference on the state of religion in the congregations of the Presbytery, and that the following be the subject for conference, namely, what is the most efficient manner of conducting pastoral visitations?

Mr. Crozier gave notice that at next ordinary meeting he would move that the Presbytery hold at least one ordinary meeting in each of the congregations within their bounds.

The Session Books of North Brant, Rocky Saugeen &c., Egremont and Proton, were produced, and having been examined were attested as on the whole accurately kept.

The Rev. William Fraser, Bond Head, was unanimously nominated as Moderator of next General Assembly.

It was agreed that next ordinary meeting be held at Durham, on 23rd April, at 11 o'clock, A.M.

WM. PARK,
Pres. Clerk.

PRESBYTERY OF ONTARIO.—This Presbytery met at Prince Albert on the 12th of March; present with the Moderator, 14 ministers and 11 elders. A very large amount of business was attended to; among other matters, the following may be noticed as of some general interest. A call from Chalmers' Church, Woodstock, to Mr. MacTavish, of Woodville, signed by the whole number of communicants except three, whom circumstances prevented doing so, and a large number of adherents. The Rev W. Cochrane appeared as Commissioner from the Paris Presbytery to prosecute the call, and was heard in behalf of Chalmers' Church, Woodstock. Several Commissioners from Woodville were also heard. Mr. MacTavish, into whose hands the call had been put, was next heard, stating that he had strong reasons for not leaving Woodville, where he had so long uninterruptedly experienced the greatest kindness, but that after a long period of constant and exhausting work, he had felt the physical labour becoming heavy, and now that Providence had opened up a field where he could have equal or more influence for good, than in Woodville, with much less physical labour, the course of duty seemed to him to be the acceptance of the call from Woodstock.

After conference, it was moved by Mr Smith, seconded by Dr. Thornton, That while the Presbytery contemplate with very deep regret the prospect of Mr. MacTavish's removal from their bounds, yet considering the bearing of the whole

case and the great interests pending on its issue, they nevertheless express their concurrence in Mr. MacTavish's expressed conviction of duty, in regard to the translation, and resolve therefore that he be loosed from the congregation of Woodville and transferred to the Presbytery of Paris, with the view of his settlement in Chalmers' Church, Woodstock. It was resolved accordingly.

The Rev. D. Cameron was appointed to preach the Woodville church vacant on the 14th of April, and also to be Moderator of the Session during vacancy. A Committee was appointed to draw up a suitable statement in reference to Mr. MacTavish's removal, to be inserted in the minutes. At the request of the Moderator Mr. Smith then engaged in prayer.

The remit from General Assembly, on the use of instrumental music in churches, was taken up, and after deliberation on several motions presented, some approving and others not, the one which carried by a large majority was, That this Presbytery approve *simpliciter* of the interim act of the General Assembly, leaving the question of instrumental music to kirk sessions and congregations, under the supervision of the Presbytery. Mr. MacTavish craved leave to enter his dissent, as did also the Moderator, Rev D. Cameron, and W. Heron, elder.

The Presbytery approved of the system of appointing alternates to the General Assembly.

The remit on union occasioned considerable discussion. The doctrinal part of the proposed basis was approved by a majority. In regard to the resolution on theological education, involving to some extent the question of endowments, the Presbytery declared, first of all, that they did not consider the endowment of the existing institutions a necessary requisite to union. In connection with these matters the following motion by Mr. R. S. Campbell, seconded by Mr. Smith, was carried, viz:

"That this Presbytery consider it undesirable that the Church should undertake the management of purely literary and scientific education; yet in view of the immense benefits likely to flow from the proposed union, we are willing that all the Colleges now under the control of the negotiating Churches be assumed by the united Church, provided it be clearly understood that the united Church shall have full power to dispose of them in such way as the interests of the Church may at any future time require." The rest of the proposals were agreed to.

The Rev. Geo. Jamieson tendered his resignation of the congregation of Prince Albert. It was agreed that it be laid on the table until the meeting of Presbytery at Lindsay, on the 26th of March, and that the congregation be cited to appear for their interests. Representatives being present, the parties were cited *apud acta*.

The next regular meeting of Presbytery was appointed to be held at Prince Albert on Tuesday, the 9th of July, at 11 o'clock a. m. Mr. Ratcliff read an interesting report of missionary meetings held in a large number of the congregations in the bounds, in the interest of the Foreign Mission particularly. It was much approved, and exhibited an encouraging state of feeling and action in regard to Missions in the congregations visited. The Clerk, Dr. Thornton, turned the attention of Presbytery to the fact that in the appointment of members to the Assembly, after he had left at the preceding meeting, a mistake had been made as to the order of the Roll. The Presbytery resolved to rectify this mistake, and the Representatives now are Revd's. R. McArthur, James Thom, Wm. Peattie, Dawson, Currie, and Ballantyne, with P. Murdoch, John Gunn (Beaverton) Dr. Gunn, J. Huckins, John Renwick and Robt. S. Campbell, elders, Mr. J. R. Scott was appointed alternate to Mr. McArthur.

The Presbytery arranged for the settlement of Mr. R. W. Hoskins, in Peel Street, Lindsay, and agreed to meet there on the 26th March for his ordination and for any necessary business.

The Presbytery rose at one o'clock a. m., having held three sederunts.

R. H. THORNTON, *Clerk of Presbytery.*

PRESBYTERY OF COBOURG.—This Presbytery met at Port Hope on the first Tuesday of February. There was a large attendance both of ministers and elders.

There was read a letter from Mr. William Reeve, intimating his acceptance of the call addressed to him by the congregation of Haliburton. His ordination was appointed to take place on the 28th of February. Mr. Donald was appointed to preach and preside, and address the minister. Mr. J. L. Murray was appointed to address the people.

The Moderator of the Session of Cobourg was empowered to moderate in a call there, if it should be found desirable to do so before the next regular meeting of Presbytery.

The Rev. Thos. Alexander and the Rev. William Clark applied for certificates of ministerial standing, which were ordered to be granted.

Messrs. Young, Ewing and Beattie, with their respective elders, were appointed, according to rotation, Commissioners to the General Assembly, and Messrs. Macwilliam, Murray, and Donald, ministers, and Messrs. J. D. Armstrong, A. C. Singleton, and Sheriff Hall, elders, were elected Commissioners.

The Committee appointed to visit the congregation of Campbellford gave in their report, which was adopted. In connection with the reception of the report, it was agreed to apply in behalf of that congregation for an increase of the grant from the Home Mission Fund.

Mr. Ewing's resignation of the Bethany portion of his charge, which had been laid on the table at a previous meeting, was accepted. It was agreed also that the congregations of Springville and Bethany should be supplied by probationers on the same day, with a view to the ultimate union of these congregations; and that Messrs. Roger and Mitchell be appointed to meet with the congregation of Springville, and to confer with them with regard to their interests.

The clerk was instructed to apply for a supplement of \$2.00 per Sabbath for the congregation of Percy.

The following minute in reference to the Rev. Thos. Alexander was unanimously adopted:—

“This Presbytery, in parting with their father, the Rev. Thos. Alexander, desire to record their sense of his long-continued, faithful and abundant labors in the ministry of Jesus Christ. They bear most willing testimony to the ability and faithfulness with which he has performed the duties of the pastoral office, to his power as a preacher of the gospel, to his assiduous attendance at the meetings of the Church Courts, to his ready helpfulness towards his brethren, and to his cordial friendliness in his intercourse with them. They most heartily desire for him the choicest blessings of the Master in whose service he has spent so many laborious years. They hope and pray that his last days may be his brightest, that at evening time it may be light with him, and that he and his partner in life may find that the promise-keeping God of the aged is their God.”

The Presbytery then proceeded to dispose of the Remits of the Assembly. The Remit on Union was first considered, when the following Resolutions were unanimously adopted:—

1. The Presbytery would express an earnest desire that the proposed union should be consummated at an early period.

2. The Presbytery would approve of the Basis of Union as adopted by the General Assembly.

3. This Presbytery would greatly prefer that the Church should not undertake the work of general education, either primary or higher, and would express an earnest desire that we should aim at having a smaller number of Theological Colleges than seems to have been generally contemplated during the negotiations for union, and that we should aim at having these colleges thoroughly well equipped; but that this Presbytery strongly feel that these views should not be permitted to stand in the way of the consummation of the union.

4. That the whole question of the Temporalities Fund should, prior to union, be settled by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

After some discussion, it was unanimously agreed that the Presbytery approve of the appointment of alternates to the General Assembly.

The remit on Instrumental Music having been fully considered, the Presbytery came unanimously to the following finding:—

That the question of Instrumental Music should be left to be determined by the Kirk Sessions of individual congregations; and that the Presbytery would strongly recommend that a spirit of Christian and brotherly forbearance be inculcated both on the advocates and the opponents of the use of Instrumental Music in the public worship of God.

The next regular meeting of Presbytery was appointed to be held at Millbrook, on the first Tuesday of July, at 11 a. m.

The Presbytery met at Haliburton, on the 28th of February, for the ordination of Mr. William Reeve. Mr. Donald preached from Isaiah vi. 5 to 8, and addressed the minister. The Rev. J. L. Murray, of Baltimore, addressed the people. At the close of the service, Mr. Murray conducted the newly ordained minister to the door, where he was cordially welcomed by the congregation. In the evening a pleasant and highly successful soiree was held in the town hall.

This new charge is regarded with very much interest by the Presbytery.

WILLIAM DONALD,
Pres. Jerk.

LONDON PRESBYTERY.—The usual Quarterly Meeting of the London Presbytery was held in the First Presbyterian Church there, on the 12th and 13th March last.

The Rev. James Pritchard of Parkhill tabled the resignation of his charge of Parkhill and McGillivray. It was agreed to cite parties to appear for their interests at a meeting to be held there on Thursday, 4th April, at 2 p. m.

It was agreed to give Wyoming supply distinct from Petrolia, and for this purpose to ask aid from the Assembly's H. M. Fund amounting to \$2 per Sabbath.

The Rev. Mr. McLaughlin, of the Irish Presbyterian Church, and designated by the Colonial Mission, was, on application, received as a minister of this Church, and asked to sit with the Presbytery.

Mr. W. R. Sutherland was appointed to moderate in a call at Wardsville, on the 27th March, at 11 a. m.

Mr. A. Stewart was appointed to moderate in a call at Napier and Brooke before the meeting at Parkhill.

Mr. M. McKenzie was appointed to moderate in a call at Delaware before next meeting of Presbytery.

In consequence of a petition from West Adelaide praying for separation from East Adelaide, parties were cited to appear at Parkhill on 4th April next, for their interests.

On motion of Mr. Malcolm it was agreed, "That the Presbytery, at its first meeting after receiving the printed financial and statistical reports of the Assembly, shall examine them seriatim, with a view to deal with those congregations who give imperfect returns and who contribute little or nothing to the schemes of the Church."

It was further agreed, on motion of Mr. Lees, "That in view of the numerous blanks in the statistics of the Presbytery, showing that the claims of many schemes are entirely overlooked, the Presbytery enjoin on all the Sessions within its bounds to see that Missionary Associations for collecting money for the schemes of the Church be formed, or some other equally efficient method be adopted without delay, and report to the meeting of Presbytery in September."

The following delegates were appointed to attend the next General Assembly, in order of the roll:—Revs. George Cuthbertson, Peter McDermid, John Thompson, Geo. Sutherland, Peter Currie, by election, Revs. John Scott, John Baird, Neil McKinnon, J. B. Duncan and W. R. Sutherland. Elders, Messrs. D. Waters, J. T. Boyd, Jas. Moffatt, J. McCracken, Robt. Fleming, J. Campbell, D. R. McPherson, W. Smibert, W. Clark and John McAlpin.

Should any of these decline to go, intimation is to be given at the May meeting, that others may be elected in their stead.

The Rev. D. McKenzie tabled the resignation of his charge of the congregation of Zorra, on account of old age and increasing infirmities. The Presbytery agreed to cite parties to appear at next ordinary meeting, but in the meantime appointed a deputation consisting of Messrs. John Scott, John Baird and Geo. Cuthbertson to meet with and give council to the session and congregation in the circumstances.

A call from Warwick congregation was laid on the table and read. After hearing parties, it was agreed not to sustain.

The Presbytery then adjourned, to meet 1st May next, at 11 a. m., in First Presbyterian Church, London.

GEO. CUTHBERTSON, *Clerk.*

Communications.

LETTER FROM REV. O. CHINIQUY.

ST. ANNE, KANKAKEE CO., ILLINOIS,
11th January, 1872.

TO THE EDITOR OF THE RECORD:

Our kind benefactors will probably like to hear something of our dear missions of Kankakee. It is their right to know what the Lord is doing for His own glory in this corner of His vineyard, which He has already so much blessed. It is their right also to know what we have done with the liberal help they have given to keep up this evangelical work.

The document which I send you to day, to be published, will say better than my words, that the God of the Gospel is still doing wonders in our midst. A good number of converts from Rome have again filled our hearts with joy. The last ones have sent their abjuration to the priests of Rome, the first day of this year as a new year gift. Several of these last converts were among the most devoted Romanists t' e priest had in his congregation.

Since the 1st of January I have received the good news, that a greater number of souls are a ripe fruit for the Gospel in several of my missions.

Last year a young and most intelligent girl had left the errors of Rome and joined us. Her parents were so indignant, that though they loved their daughter more than their own life, they turned her out with a curse, forbidding her to set her feet again in their house. To-day, I received a letter from the father, telling me with tears of joy, that he has studied the Gospel day and night since what he called the apostasy of his child, with the hope to find some good and strong arguments to press her to come back into the Church of Rome. But the study of the Scripture, made with a praying and sincere heart, has brought him also to the feet of Christ. He wants me to go and visit him, promising that his whole family, with two neighboring ones, will unite themselves to him in abjuring the errors of Popery, and accepting Jesus as their only light, their only way, hope, and life.

Another convert writes to me from a place I had visited last year, and where I had preached three days: "Thirty families are determined to leave the errors of Rome when you will come again—the first, Marguillar, the very right arm of the priest, has asked me if they would take his two children at Point aux Trembles, to teach them in the way of the Gospel and enable them to persuade the whole parish to renounce the errors of Popery, and accept the Gospel of Christ as the only rule of life.

Now, my dear brother in Christ, instead of writing a short letter, I would have to fill a whole a book were I telling you all the mercies of the Lord towards this missionary field. It has been more than ever blessed; and I hope that every one of our kind sisters and brethren who have helped us to keep up this evangelical work, will thank God to have permitted them, through their little sacrifice, to have a share in the glorious victories that Jesus is gaining over Popery, and that they will continue to protect with their prayers and their means the few soldiers of Christ who are here with me, fighting the battles of the Lord.

My hope was that I would pass this winter in Montreal, but the rheumatism and the liver disease, which brought me so near my grave when I was in the hospitable house of the dear Christian brother, Mr. Mathewson, are visiting me again this winter, and make it impossible to travel before the mild days of spring.

Believe me, your devoted brother in Christ,

C. CHINIQUY.

ST. ANNE, KANKAKEE Co., ILLINOIS,
1st January, 1872.

Rev. Mr. Demars, Priest of St. Anne, Illinois:—

SIR,—Our merciful God has shown us the errors of Rome, and He has given us the grace to know and follow His holy gospel; and, when we think it our duty to tell you that fact, we will take the liberty of pointing to you some of the errors of your Church, and giving you some of the reasons we have for leaving it:—

1st. The Church of Christ, as His gospel, must be immutable in its faith and teaching: it cannot change: it must teach us to-day the same doctrine it taught yesterday. But your Church does constantly change and vary. It has lately added two new dogmas entirely ignored by our ancestors: "The Immaculate Conception of Mary" and "The Infallibility of the Pope." The gospel condemns these additions (Apoc. xii.: 18, 19).

2nd. The Church of Christ must be pure in her discipline, as well as in her faith. But you know well that there is nothing so impure and polluting as your auricular confession. Is it not a daily fact that in the confessional you put the most infamous questions, not only to the men, but to the married and unmarried women who go to confess to you? Can you deny that you speak in the confessional to your male and female penitents on matters on which no man who has any self-respect will ever say a single word?

3rd. You forbid the reading of the Scriptures; but Jesus commands us to read them. We had, then, to give up the Pope to follow Christ.

4th. Our Saviour says to the sinner, "Come to Me, believe in Me, follow Me, invoke My name -you shall be saved." But the Church of Rome says to the sinner, "Go to Mary, believe in Mary, invoke the name of Mary—and you shall be saved." In order to follow Christ, and to be saved by Him and Him alone, we have been obliged to give up the religion of Rome.

5th. Jesus says, "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets." (Luke xx.: 46.) That divine and terrible warning refers as much to the priests of Rome as to the pharisees of old; for the priests, as the pharisees, like to have long robes, and to be greeted in the markets. To obey the order of Christ, we had, then, to go far away from you.

6th. Christ says, "Woe unto you, scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers." (Matt. xxiii.: 14.) The priests of Rome are here publicly condemned; for they are the only men in the whole world who, like the hypocrite pharisees of old, devour the houses of the poor widows, under the pretext of their long prayers. Have we not been, hundreds of times, the witnesses that you take away the last mouthful of bread of the poor widow and her destitute orphans to save your souls of purgatory? Since Christ condemns the priests of Rome, He must condemn those who follow them. It is to avoid that condemnation that we have given you up. Jesus asks no money, but gives his blood to the last drop to save the souls.

7th. There is a promise, not only of spiritual, but of temporal benedictions, for the nations which will follow Christ. But the nations which follow the Pope are more and more deprived of those blessings. See how they sink down rapidly—how poverty and ignorance are degrading them—how material, as well as moral power, is taken away from them! See how those unfortunate nations which follow the religion of the Pope fall under the blows of their adversaries—how they mutilate and destroy themselves with their own hands! Please also consider how the Protestant nations which put their trust only in the name of Jesus—who read and follow the gospel—are prosperous and progressing.

8th. As the prophets had announced it, Babylon—the Great Babylon—Popery—is falling: we see that glorious event with our own eyes. We have gone out from the walls of Babylon, that we might not be crushed down under their ruins. For the Lord has oried with a thundering, though merciful voice, "Come out from Babylon, my people!"

May our great and merciful God grant you the same favor!

(Signed by) JULIE CHAUVIN, and five others.

STUDENTS' MISSIONARY SOCIETY—PRESBYTERIAN COLLEGE, MONTREAL.

During the past year this Society has received the following sums of money. The names of places, and where practicable those of individual contributors, are given; also, by whom forwarded:—

By Mr. C. E. Amaron.....	from St. Antoine.....	\$1 00	
	" St. Chrysostom.....	1 00	
	" Chateauguay	1 00	
	" Howick.....	5 00	
	" Berthier.....	3 60	
			\$11 60
" " T. Brouillette.....	" West Farnham—		
	— McCorkell, Esq.....	10 00	
	Mr. Geo. Seale.....	10 00	
	" Starks.....	2 00	
	Mrs. J. Allsop.....	10 00	
			32 00

By Mr. D. Campbell.....	“ Montreal—		
	P. Redpath, Esq.	10 00	
	J. Sterling “	5 00	
	D. Morice “	5 00	
	Friend	5 00	
			25 00
“ “ J. Cochrane.....	“ Lansdowne.....		5 80
“ “ W. J. Dey...	“ Kenyon.....		12 50
“ “ R. D. Fraser.....	“ Montreal.....		
	A Friend.....	5 00	
	Warden King, Esq.	5 00	
	R. D. Fraser, “	12 00	
	John Watson, “	2 00	
	John McLennan, “	10 00	
	A. Robertson, “	5 00	
	E. E. Fraser, “	2 00	
	A Friend.....	5 00	
	Geo. Rogers, Esq.,	5 00	
			51 00
“ “ T. C. McGregor.....			17 00
“ “ J. M. MacAlister..	“ Chateauguay.....		30 00
“ “ Geo. McKay.....	“ Port Stanley.....		23 12
	“ Euphemia.....		
“ “ F. McLeod	“ Harrington, P.Q.....	10 48	
	“ Winslow.....	3 00	
	“ F. McLeod.....	2 52	
			16 00
“ “ D. H. McLennan..	“ La Guerre.....	}	11 00
	“ Dundee		
	“ Elgin.....		
	“ Lancaster.....		
“ “ J. McIntyre	“ Alexandria.....	60 00	
	“ Cornwall.....	20 00	
	“ Osnabruck.....	11 00	
	“ Glengarry.....	9 00	
			100 00
“ “ D. McCrea.....	“ Ashton.....	12 00	
	“ Dalhousie and N. Sherbrooke	5 00	
			17 00
“ “ N. McPhee	“ Lochiel.....		21 28
“ “ G. Munro	“ N. and C. Bruce.....		23 25
“ “ M. R. Paradis }	“ Lower Provinces.....		36 70
“ “ E. Pelletier }			
“ “ H. Sinclair.....	“ Dalhousie Mills.....		22 75
“ “ W. D. Soucy.....	“ Quebec.....		51 00
“ “ R. Whillans.....	“ Ottawa.....		32 35
“ “ J. Wellwood.....	“ Farnham Centre.....	} 31 55	
	“ Cowansville.....		
	“ West Winchester.....	} 21 55	
	“ Kyle Settlement.....		
	“ Prescott.....	8 90	
	“ Gananogue.....	3 00	
			65 00
	Total		

JAMES WELLWOOD,
Treasurer.

MONEYS RECEIVED UP TO 20th MARCH.

[KNOX COLLEGE.]		{ Blyth.....	\$22 85
{ Bethesda Church.....	\$15 00	{ Belgrave.....	12 11
{ Alnwick.....	8 00	Fullarton.....	11 00
M. B., Duntroon.....	2 00	Manilla.....	10 00
Seaforth.....	12 00	Ashburn and Utica.....	14 00
Ainleyville, Knox's.....	15 00	Newcastle.....	10 00
{ Wroxeter.....	8 20	Caistor.....	5 00
{ Lisadel.....	2 50	Tecumseh, 1st.....	7 44
J. E.....	10 00	{ Nissouri, South.....	10 60
Scarboro'.....	12 00	{ " North.....	7 00
Rockwood.....	1 26	Griersville.....	3 52
{ Ainleyville, Melville.....	14 21	{ Wallace.....	6 00
{ Walton.....	5 90	{ Rothsay.....	5 00
Hullett.....	8 50	Yarmouth.....	10 42
{ Cheltenham.....	12 00	Paisley and Elderslie.....	45 00
{ Mt. Pleasant.....	15 60	Guelph, Chalmers S. S.....	21 38
Ivy.....	1 08	Cookstown.....	3 00
Elmira, Knox's.....	15 10	St. Mary's.....	100 00
N. Easthope.....	32 50	{ Enniskillen.....	22 49
Wellesley.....	14 00	{ Williamsburgh.....	10 00
Lynedoch.....	8 00		
Arthur.....	4 25	KNOX COLLEGE FOR BUILDING FUND.	
Wick.....	33 35	J. Ross, Esq., Allandale, per	
Greenbank.....	28 30	Hon. J. McMurrich.....	\$20 00
Eastern Seneca.....	2 75		
St. Helen's.....	20 25	BURSARY AND SCHOLARSHIP FUND.	
Biddulph.....	7 70	St. Mary's.....	\$60 00
Beverly.....	9 39		
Winterbourne.....	5 75	HOME MISSION.	
Madoc, St. Peter's, ad'l.....	1 00	{ Beckwith.....	20 00
St. Anne's, Kankakee.....	15 00	{ Carleton Place.....	25 00
Glenallen and Hollen.....	40 00	{ Bethesda.....	22 00
{ Baltimore.....	35 90	{ Alnwick.....	15 00
{ Coldsprings.....	24 00	Oro, Willis Ch.....	4 21
Oro, Knox's.....	8 00	Oro, Knox's Ch.....	5 34
{ Princeton.....		Lobo, Melville Ch.....	9 15
{ Drumbo.....	22 00	Williams, ad'l.....	12 52
{ Vaughan.....	25 00	Chalmers' Ch., Dunwich.....	22 50
{ Albion.....	1 00	M. B., Duntroon.....	2 00
Ingersoll, Erskine Ch.....	20 00	Dunbarton and Canton.....	27 50
Brantford, Zion Ch.....	100 00	Seaforth.....	12 00
Streetsville.....	52 49	Ainleyville, Knox's.....	15 00
St. Catharines.....	50 00	Detroit.....	30 00
{ Grafton.....	18 00	Warrensville, &c.....	42 50
{ Vernonville.....	11 25	Scarboro'.....	140 00
Eramosa.....	22 00	Waddington.....	31 55
Wellington Square.....	20 00	Rockwood.....	1 38
Toronto, Bay St.....	100 00	Binbrook.....	20 00
Mrs. Wartley, Port Dover.....	10 00	" S. S.....	8 00
Essa, Town line.....	1 00	Saltfleet.....	7 22
Georgetown and Linchouse.....	21 25	{ Cheltenham.....	12 60
Derry, West.....	3 00	{ Mt. Pleasant.....	15 00
Cooke's Ch. Toronto, ad'l.....	150 00	{ Grafton.....	18 00
Norval, ad'l.....	1 00	{ Vernonville.....	10 00
Tiverton.....	20 00	Ivy.....	1 18

Blythwood, Mersea.....	\$8 75	Westwood.....	\$36 50
{ Laskey.....	25 00	Manilla.....	15 00
{ King.....	12 15	St. Andrew's, ad'l.....	2 00
Wellesley.....	7 00	Ashburn.....	40 00
Arthur.....	5 15	Newcastle.....	18 00
Lynepock.....	9 00	Caistor.....	6 00
N. Plymton.....	9 25	Tecumseh 2nd, ad'l.....	1 00
{ Orangeville.....	31 65	Buxton.....	15 38
{ Mono Mills.....	35 00	{ Nissouri South.....	20 00
St. Helens.....	20 00	{ " North.....	7 00
Brockville.....	25 00	{ Carlisle.....	13 00
Biddulph.....	15 00	{ Ailsa Craig.....	16 00
Peterboro.....	110 00	{ Nairn.....	3 00
Ingersoll, Knox's.....	60 00	{ Meaford.....	14 00
Winterbourne.....	4 60	{ Griersville.....	3 52
Madoc, St. Peter's, ad'l.....	1 50	O. Sound, Division St... ..	37 00
Templeton.....	5 50	Ramsay.....	7 00
Nepean.....	1 40	{ Wallace.....	8 00
Cumberland.....	1 56	{ Rothsay.....	6 00
Bell's Corners.....	1 30	Westminster.....	23 53
Perth.....	60 00	Mosa, ad'l.....	5 50
Montreal, Knox's.....	200 00	Brooke.....	4 06
Glenallen and Holleu.....	8 00	Napier.....	5 25
Coldsprings.....	102 30	Ekfrid, ad'l.....	4 00
Maidstone.....	10 00	Glencee.....	4 00
Thamesford.....	20 00	Duff's Ch., Dunwich.....	4 00
Clinton.....	60 00	Wallacetown.....	4 46
Tecumseh.....	20 30	{ New Glasgow.....	5 00
{ Princeton.....	15 00	{ Kintyre.....	4 75
{ Drumbo.....	15 00	Argylach, Aldboro.....	9 00
{ Vaughan.....	32 75	{ Belmont.....	7 97
{ Albion.....	24 63	{ Yarmouth.....	8 52
{ Martintown.....	10 00	St. Thomas.....	7 72
{ Williamstown.....	10 00	Paisley and Elderslie.....	40 00
Ingersoll, Erskine Ch.....	35 00	Eramosa 1st.....	25 00
Streetsville.....	84 17	Cookstown.....	6 00
St. Catharines.....	80 00	St. Mary's.....	160 00
Keene.....	21 50		
Wellington Square.....	30 00		
Toronto, Bay St.....	80 00		
" " S. S.....	33 92		
" " for Muskoka.....	10 00		
Mrs. Wartley, Port Dover.....	10 00		
Essa, Town Line.....	1 50		
Mono West.....	23 40		
McNab St. Hamilton S. S.....	17 73		
Claude.....	23 55		
Georgetown and Limehouse....	34 75		
Norval, ad'l.....	50		
Paris, Dumfries.....	35 00		
Tilbury East.....	46 00		
{ Roxboro.....	11 71		
{ Finch.....	12 90		
{ Blyth.....	27 65		
{ Belgrave.....	14 00		
Ayr, Stanley St.....	16 00		
Smith's Falls, ad'l.....	10 00		

FOREIGN MISSIONS.	
Beckwith.....	20 00
Carleton Place.....	20 00
{ Bethesda.....	22 00
{ Alnwick.....	15 00
Ekfrid.....	12 61
M. B., Duntroon.....	2 00
Dunbarton S. S., for Mr. N....	17 50
Coté St., Montreal, S. S., Bibles for China.....	58 00
Seaforth.....	12 00
Ainleyville, Knox's.....	5 00
Detroit.....	15 55
J. E., for Mr. N.....	10 00
Warrensville, &c.....	42 50
Mrs. Cochrane, Montreal, for outfit of Rev. G. L. McKay.	5 00
E. " " " "	3 00
Waddington.....	40 55

Glenallan and Hollen	\$8 00
{ Baltimore	8 00
{ Coldsprings	8 00
{ Princeton	5 00
{ Drumbo	5 00
Kilbride	3 50
Ingersoll, Erskine Ch.	10 00
St. Catharines	20 00
Wakefield	8 70
Tiverton	8 00
Paris, Dumfries	20 00
{ Blyth	14 40
{ Belgrave	6 70
Newcastle, for aged and infirm, from M. F.	4 50
{ Carlisle	3 38
{ Ailsa Craig	4 20
{ Nairn	1 25
Paisley and Elderslie	25 00
Cookstown	4 00
With rates from Rev. W. Craigie ; Rev. R. Monteath ; Rev. J. W. Smith ; Rev. F. McCuaig ; Rev. K. McDonald ; Rev. A. McDiarmid ; Rev. A. Findlay ; Rev. W. McWilliams.	

KANKAKEE MISSION.

{ Bethesda	2 00
{ Alnwick	3 00
M. B. Duntroon	2 00
Ainleyville	10 00
Waddington	36 15
R. Paterson, Owen Sound	10 00
T. Lunn " "	30 00
F. Lapan " "	2 00
Binbrook	12 29
Beaverton	8 00
{ Grafton	3 00
{ Vernonville	2 00
Wellesley	8 00
Essa, 1st	6 00
St. Helen's	13 25
Ingersoll, Knox's	10 00
Perth	8 00
Glenallan and Hollen	10 00
{ Baltimore	12 00
{ Coldsprings	12 00
{ Princeton	6 00
{ Drumbo	5 00
Clinton	5 00
{ Vaughan	5 00
{ Albion	5 00
Wakefield	10 00
Bay St., Toronto	20 00
Norval and Union	4 90
{ Blyth	5 80
{ Belgrave	6 21

Ayr, Stanley St.	\$1 00
Ashburn	3 00
Caistor	3 70
Nissouri, South	4 00
" North	3 00
{ Carlisle	5 50
{ Ailsa Craig	6 00
{ Nairn	2 00
{ Wallace	4 00
{ Rothsay	4 00
Smith's Falls	25 00
Paisley	15 00
Cookstown	4 00

MONTREAL COLLEGE.

Brockville	25 00
Wakefield	18 70
Ramsay	5 75
St. Mary's S. S. per Burs. acct. for French Students	40 00

FRENCH EVANGELIZATION.

{ Bethesda	6 00
{ Alnwick	4 00
William's	37 40
M. B., Duntroon	2 00
Ainleyville, Knox's	5 00
Waddington	29 75
Binbrook	16 00
" S. S.	4 59
Beaverton	13 48
{ Grafton	6 00
{ Vernonville	5 30
N. Easthope	30 00
King	12 15
Wellesley	8 00
Guelph, 1st S. S.	8 25
Biddulph	5 00
Glenallan and Hollen	6 00
{ Baltimore	15 00
{ Coldsprings	12 25
{ Princeton	4 00
{ Drumbo	5 00
Clinton	10 00
{ Vaughan	5 00
{ Albion	5 00
Ingersoll, Erskine Ch.	21 00
St. Catharines	15 00
" S. S.	10 00
Wakefield	17 15
Bay Street, Toronto	15 00
Tiverton	10 00
{ Blyth	5 80
{ Belgrave	6 21
Ashburn	4 00
Newcastle	5 00
Caistor	4 00

Missouri South.....	\$4 00	{ Baltimore	\$4 00
" North.....	3 00	{ Coldsprings.....	5 00
{ Wallace	5 00	{ Princeton	4 00
{ Rothsay	4 00	{ Drumbo	4 00
Paisley and Ellerslie.....	30 00	St. Catharines	10 00
FRENCH CANADIAN MISSIONARY		Wakefield.....	5 57
SOCIETY.		Toronto, Gould St.	20 00
Wakefield.....	20 00	Tiverton.....	5 00
Toronto, Bay St.....	10 00	Rothsay.....	2 00
" " S. S.....	10 00	New Glasgow	4 50
Mrs. Orr, Coldsprings.....	3 00	Paisley.....	20 00
ASSEMBLY FUND.		FOR NOVA SCOTIA MISSIONS.	
{ Bethesda.....	3 00	Toronto, Bay St.....	15 00
{ Alnwick.....	2 00	" S. S.,.....	25 00
Ainleyville, Knox's	5 00	SUNDRY CONTRIBUTIONS.	
{ Grafton.....	2 00	Toronto, Bay St. S. S., for S.	
{ Vernonville.....	2 00	S. Union for Muskoka.....	15 00
Montreal, Knox's.....	10 00	" Chicago S. S. Fund.....	15 00
Glenallan and Hollen.....	4 00		

RECEIVED BY WARDEN KING,
TREASURER, MONTREAL.

SCHOLARSHIP FUND.	
Alex. McGibbon.....	\$25 00
Mrs. P. S. Ross.....	50 00
Knox Church, Montreal.....	50 00
David Morice.....	60 00
ENDOWMENT FUND.	
P. S. Ross.....	50 00
Robert. Langwill.....	25 00
ORDINARY REVENUE.	
East Gloucester.....	8 50
Russell.....	5 50
North Gower and Gloucester..	20 00
Knox Church, Montreal.....	100 00
" " Sabb. School.....	13 92

Cote de Neiges.....	8 00
Perth.....	50 00
Farnham Center.....	2 75
Leeds.....	9 00
Lancaster.....	5 00

ORDINARY REVENUE.	
St. Sylvester	3 50
Waddington	11 77
St. Andrews.....	10 00
Kemptville.....	7 25
South Gower and Mountain... .	5 00

BURSARY FUND.	
John Watson	5 00
FRENCH EVANGELIZATION.	
Knox Church, Montreal.....	40 00
Perth.....	35 00
Lancaster.....	5 00

RECEIPTS FOR RECORD UP TO 20th FEBRUARY.

J. H., J. S., St. Louis de Gonzague; J. McL., \$2 40; D. Y., G. F., W. McA., G. W. Brucefield; Rev. A. C., Clarke, \$18; J. A., Eden Mills; H. C., D. D. M., F. B., Wardsville; J. S., Scotch Black; W. H. L'Amouroux; A. T., Lloydtown; Mrs. F., Colborne; J. Y., Durham, \$5 60; P. K., Notfield, \$5; Rev. J. M., Cedarville; J. M., Watford, \$1 50; J. I. P., Kincardine, \$4; Rev. J. W., W. D., Osgoode; Mrs. G., Yorkville; J. C., Nassagaweya, \$1; R. M., Farquhar; G. A. P., Manilla; S. C., A. McA., Seaforth; W. D., Laskey, \$5 60; T. T., Branchton, \$2 50; Mrs. R., W. McF., Strabane; W. McL., Belleville, \$3 50; D. A., Bayfield; T. McC., Guelph; R. G. McL., Goderich, \$1; J. McG., Ormond, \$2; R. McK., Clover Hill; Rev. D. W., Madoc, \$6 60; D. C., Mrs. C., Laggan; Rev. G. C., Hillsdale, \$3 60; A. B., Rockwood; A. G., Tiverton; Rev. J. R., Falkirk, \$2 75; J. M., Bluevale, \$5 60; Rev. W. M., Garafraza, \$8; Rev. P. G., Orchardville; D. McL., Hamilton, \$19; Rev. J. D., Alma, \$9 50; Rev. R. H., Motherwell, \$8; R. F., Westminster, \$11 25; Rev. J. P., Dunsford, \$11 20; Rev. R. H., J. M., St. George; P. L., Moffat; D. H., Nassagaweya; J. M., Chatsworth, \$1; G. McP., Chicago, \$13 50; Mrs. R., Acton; J. R. McL., Kincardine, \$5 50; Per Rev. A. D., Ashburn, \$1 80; R. M. B., Seaforth, \$14; J. M., Springbank, \$3; Mrs. B., Toronto; A. W., Nelson; S. R., Mountain, \$1 20; Rev. J. P. B., Ancaster.

Other acknowledgments we are obliged to keep over.