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THE HOME & FOREIGN RECORD

OF THE
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HEART OF CHRIST.

The title, and a little of the phraseology of the following hymn are somewhat suggestive of the author's religious views, but the beauty and evangelical character of the whole more than redeem these apparent blemishes.

Heart of Christ! O cup most golden,
 Brimming with Salvation's wine,
 Million souls have been beholden
 Unto thee for life divine.
 Thou art full of blood the purest,
 Love the tenderest and surest;
 Blood is life and life is love;
 Oh! what wine is there like love!

Heart of Christ! O cup most golden,
 Out of thee the martyrs drank,
 Who, for truth, in cities olden,
 Spake, nor from the torture shrank
 Saved they were from traitor's meanness,
 Filled with joys of holy keenness,
 True are they that drink of love;
 Oh! what wine is there like love!

Heart of Christ! O cup most golden,
 To remotest place and time,
 Thou for labors wilt embolden,
 Impresuming, but sublime,
 Hearts are firm, though nerves be shaken,
 When from thee our life is taken
 Strong are they that drink of love;
 Oh! what wine is there like love!

Heart of Christ ! O cup most golden,
Tasting of Thy cordial blest,
Soon the sorrowful are folden
In a gentle healthful rest,
Thou anxieties art easing,
Pains implacable appeasing,
Grief is comforted by love ;
Oh ! what wine is there like love !

Heart of Christ ! O cup most golden,
Liberty from Thee we win ;
We, who drink no more are holden
By the shameful cords of sin,
Pledge of mercy's surer forgiving,
Powers for a holy living ;
These ! O cup of love are thine ;
Love thou art the mightiest wine !

—LYNCH

REVIVALS OF RELIGION.

BY THE REV. W. MCKENZIE, ALMONTE.

Continued from last Number.

I must here give you still more of these details, drawn, however, principally from my own recollections of the work in Scotland. There are few things more instructive to a minister of the gospel, and more stimulating to him in his work, than the earnest consideration of the process of revival, and of the work of God's Spirit during its course. These details are to serve their own purpose in subsequent remarks.

That same summer, 1859, when such a blessing was being poured out on Ireland, a similar work had its beginning in Scotland. With the deepest interest the children of God there heard of the work of grace in America and Ireland, and watched its development. Fervent desires were begotten that the shower of Divine blessing might also fall on them, and prayer was made to God without ceasing that so it should be. The Lord heard their cry, and very soon he sent to His heritage in Scotland a plenteous rain.

Having spent a large portion of that summer in Scotland, I was privileged to see the beginnings of the work in various quarters. Some ten days were spent in visiting my relatives in a district in the south of Scotland, and there I could trace the evidence of a great awakening. I could do this all the better, having been for years intimately acquainted with the whole region. Everywhere the people were thirsting for the Word of God ; wherever I went I was solicited to speak to them ; and a very few minutes sufficed to draw an audience together such as we might have sighed for in vain in former times. As a specimen you may take the following :—

One day I took a fishing excursion up the river Teviot with a friend, who, under Dr. Bonar's direction, had devoted himself for years to evangelistic work. A little after mid-day we reached the small village of Roxburgh, and took the opportunity to call on an old friend residing there. When I saw the mistress of the house, two or three years before, she was in spiritual darkness, a kind and amiable woman but destitute of spiritual life. Now, however, she was rejoicing in the light of life, one of the first fruits of the awakening, and full of sanctified feeling and energy. After a little while of most interesting conversation, she said, "Would you not have a meeting with us here ?" "There is no time, I fear," I replied, "All the people are in the fields at their work, and we cannot stay until the evening," "Only

say you will have a meeting," she entreated, "and in half an hour we will be ready." I consented, of course, and we sat down to take some refreshment, and then went off to a house more suitable than hers, which had been fixed on for the meeting. Our friend had given the word to some children, and eager messengers had hurried to the fields, and when we came to the house it was hard to get in from the numbers already assembled to hear the Word of God. The young couple in whose house we met, had but very lately been won over to the Lord's side, and hand in hand and with all their heart were striving to serve and glorify Him. What an easy thing it was to speak to that mass of eager faces, and what a swift communication there was with many a heart there. It is both solemnizing and stimulating to meet such an audience. Work can be done then in a single hour, such as we may fail to accomplish in an ordinary year. I had seen many a meeting in that place, but never one half so large, nor met with anything approaching to the interest and attention then displayed.

So too, on another day, when accompanied by the same friend, we reached a large farm-steading about noon. The inhabitants, young and old, numbered about forty. At once we were besought to give a word of exhortation. The consent of the steward was given on the understanding that the hour so spent should be made good in the evening, as they were in the throng of summer work. This being settled, every person, old and young, about the place were gathered together, and with absorbing attention, most of them being in tears, heard the Word of God. My friend told me that nearly thirty in that little community were hopefully awakened, several of them being mere children. The work had begun by the conversion of a young man, a son of one of the families, who was employed in the neighboring town. No sooner had he found Christ for himself, than he went home to tell those there, what great things the Lord had done for his soul. His words found an echo in many hearts, and had resulted in an almost universal awakening in the little community. In numberless instances it was by such means and instrumentalities that the Lord speeded on the work of grace.

But the awakening in Scotland has been productive of new and fruitful developments of evangelical effort. One of the most remarkable of these is what is known by the name of the Carrubber's Close Mission under the superintendence of Mr. Gall, of Edinburgh. One deeply interested in that mission gave me the following details of the mode of operation, which, though I fear not so complete and accurate as I would wish, may yet give a true idea of a mode of evangelistic work which might be copied with immense profit.

An old chapel situated in Carrubber's Close, a narrow wynd in the High Street of Edinburgh, and in the centre of one of the most vicious and degraded sections of the city, was secured and opened every night for evangelistic services. Under Mr. Gall's superintendence the meetings were conducted by a number of young men, clerks in banks and stores, or mechanics. They gathered in from the outside as many as they could, out from among the lowest class of the city population, as well as others. When they had succeeded so far as to draw any one to their meeting, one of their number was told off to be a special attendant of that person, to visit him at his home and to bring him out regularly to the evening meeting. One or perhaps two such were thus given in special charge to an associate in the work of the mission, and it was his part to look after them night and day until they were brought to Christ. The number of those engaged in the

work gradually increased. At the time my friend informed me of these things, there were at least three hundred young men devoted to this work, a number who could overlook five or six hundred souls at one time. The old chapel became too small for the work. Night after night, for months and years together, the work went on spreading to all quarters of the city, until those brought to Christ by this admirable agency, numbered thousands. This we say in sober earnest. The number of converts reached thousands.

Now all this was done very quietly, with no fuss nor ostentation. Some considerable time, two or three years at least, after the initiation of the work, a mass meeting of all those connected with it, workers and converts was planned. The place of meeting was the Free Church Assembly Hall, a place capable of accommodating between two and three thousand. When the evening came, long before the hour of meeting, the hall was densely packed, and hundreds were still coming. The Free High Church, next door to the hall, was opened for them, and over fifteen hundred persons filled it to the door, and still crowds were coming. Dr. Guthrie's Church on the opposite side of the street was opened, and it also in a little while filled to the door. This great mass of more than five thousand persons, the immense bulk of which was formed of those who were connected with this evangelistic effort, either as laborers or as the fruit of the labor, and not a few being both, startled many in the city. It was an unlooked for revelation of the results of an effort which they had failed to note. I suppose that, even until this day, this work is carried on, modified, I believe, extended and improved in the methods, and fruitful as ever in the harvest of souls.

For—and this is a very special feature of the work of grace in Scotland—the awakening there thirteen years ago has been no passing shower of blessing, no ephemeral movement. Ten years after, the work continued to make constant progress. The opening paragraph of the report to the Free Church Assembly on the state of religion speaks in this manner:—"There are many things in the state of religion in this country at the present day that are well deserving of the most serious consideration. About nine or ten years ago a remarkable revival of religion began in different parts of Scotland, attracting public attention, and exciting a deep interest and joy in the Christian community. In most instances, the excitement with which this movement was attended passed away in a brief period, leaving behind substantial fruits of increase to the Church, and growth in the spiritual life of individual Christians. But the gracious work of revival did not disappear from among us. Year after year the blessing has come down, so that, in every year since 1860, something was to be told of the Lord's work in awakening wide-spread spiritual concern in congregations and districts in different parts of the country. And so much has this been the case, that the narrative of religious revivals, which, some years ago, would have commanded attention and interest as a new and strange thing among us, has lost much of its freshness, and fails to interest us as it once did, just because now it is an oft-told tale. Yet how thankful we should be when it is a tale that we have often to tell! The state of religion throughout the country continues to be deeply interesting."

So much is said in the general, and then a more special notice is taken of the work in detail. It is said "Every year some new district receives the gracious shower of blessing. The Committee have not the means of ascertaining, to anything like the full extent, where revivals of

religion have taken place during the past year throughout the bounds of the Church. But they have learned, with deep thankfulness, that in several congregations and districts, where no such movement had before taken place, the Lord has strikingly manifested the quickening and saving power of His grace and spirit." And then follow various details from different quarters of the land. As, *e.g.*, it is stated that "all, or nearly all, the congregations in the Synod of Fife—an extensive and populous district of the country—had enjoyed a season of awakening and revival." Had we as a Church, in Canada, the half to tell, in any one year, of all the good which is contained in that report, we should consider that most assuredly the Lord had visited us in mercy, and sent to his weary heritage a plenteous rain.

It is quite plain that the revival in Scotland thirteen years ago, permanently raised the standard of Christian duty in the thoughts and hearts of the Christian people—both ministers and members of the Church. Very many began to find it in their heart to labor for Christ in a more direct and effective way than ever before. The wisdom begotten by the love of Christ, which glowed in many a soul, enabled them to devise new modes of operation, and infused the requisite energy to sustain them. That time of revival became the starting point of a multitude of evangelistic efforts, which, continued until this day, are constantly reaping fruit unto life eternal.

A very striking report was given in to the same Assembly, three years ago, by a Committee of which Dr. Candlish was the convener, upon the "employment of evangelistic laborers." He found, in answer to extensive enquiry, that a large number, amounting to some hundreds, were accustomed to engage in such work; godly elders, were known and respected in their own locality, fervent young men who would thus employ their spare time, and a few who had given themselves wholly to the work, and were supported by those who sympathized with them. The Committee were not able to secure anything like complete information upon the subject of their enquiry. The returns sent to them, though revealing such a large amount of active effort in evangelistic work, gave after all but an imperfect and inadequate idea of all that was being done. They had enough, however, clearly to ascertain certain facts as proved, which are stated in these terms:

"In the first place, there is abundant evidence that during the last ten years, in all parts of the country, the Lord has, both in connection with and apart from the labors of the regular ministry, made much use of lay evangelistic agency for the conversion of souls. In many cases a manifest blessing has followed addresses and prayer-meetings conducted in whole or in part by such men, not only by those experienced in the Christian life, but by some who were but recently converted. This result is still being observed in many parts of the country.

"Further—the Committee have found it all but the universal testimony that the most solid and abiding results have been found in those cases where the ministers from the first welcomed and encouraged such assistance, presided at their meetings, and exercised a kind and pastor-like oversight."

Now, in the continued fruitfulness of that great movement in Scotland, in the permanency of its results, and in those perennial showers of blessing, which have never ceased to gladden the heritage of God, we can, for one thing, see the desirableness and propriety of those special evangelistic efforts, upon which the Lord has vouchsafed so large a blessing, and which have then one of the chosen outward means to work out so great and blessed a result.

REVIVALS OF RELIGION AND OF LIBERALITY.

It is an exceedingly difficult matter to tell what is the precise relation which these two things bear the one to the other. There have been cases of supposed revival, and these of an extensive kind, that have brought no increase of tithes into the Lord's treasury; while others have opened a perennial spring of liberality in the congregations visited by them. And yet it would not be right to say that in the first case there was no true revival, or work of the Holy Spirit. It might be that the people's attention was not directed towards the channel of liberality, or that they were previously taxed up to their full power; or that God's grace, working effectively, yet slowly, took a long time to affect the pockets of men long accustomed to extreme parsimony in matters pertaining to religion. The Baptist minister was in the right, who told his convert to take his purse down with him, and give it a share in the baptism. The Jews had divers baptisms, not dippings however, of household furniture and utensils, tables and beds, pots and cups, and brazen vessels, and thus consecrated and re-consecrated these to God. Those who in Apostolic times gave themselves to the Lord, gave all their household, and all that they possessed; considering this nothing more than a proper acknowledgment of their allegiance, and their Master's claim. In the present day it does not follow, because one gives himself or herself to Christ, and to the Church for His sake, that all, that such an one has and is, thereby becomes Christ's. And yet it ought to be so. We would not be disposed to find fault with any earnest outspoken man that might call in question the christianity of a convert, who places himself in the Church, and leaves his purse in the world. The purse should follow its owner. If it does not, the owner's heart will follow it. Baptize the purse by all means, if you would be in any true sense a consecrated man.

There are some Churches that have not been visited with a revival of religion, although anxious desires are expressed in them that such a work of grace might appear. It does not come; and oftentimes the reason is that the members of such churches have neglected to make use of a means recommended and commanded for the end desired. In Malachi's day the command came: "Ye have robbed me," says God, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." There are not many who take this means of bringing about a revival. It savors too much, they say, of the doctrine of works; as if one could err in following a plain Scripture command. We hear of attempts to get up revivals in certain places, but never have we heard of attempts to bring about the desired result in accordance with the recommendation that came by the prophet Malachi. It is the Christian people of congregations that are most often to blame for the absence of revival. Their want of devotedness, as seen in the vast disproportion between their expenditure in time and means, for the Church and for the world, is not only a stumbling block to their fellow-worshippers not in the membership, but a positive cause of God's withholding the promised blessing.

The Christian often asks for an evidence of his gracious state. Liberality may not be a sure positive evidence, but the want of it is a pretty sure negative one. He, who knows not whether he is dreaming or awake, pinches himself, and by the pain inflicted comes to assurance. Let Christians pinch themselves, make a larger call than usual upon their means for the cause of

Christ, and a better foundation of confidence will not indeed appear in the act, but be revealed in connection with it. It is no wonder that sometimes we fail to know whether we belong to Christ, when half our life, for our worldly estate is a great part of it, lies outside of Him altogether.

There are few Christians who do their duty in respect to contributions to the cause of Christ, and a vast number who think that a free gospel and free salvation should never make demands upon them. They forget that there is a harmony between every individual part of the work of grace, whether it act without or within, as a power to justify or to sanctify. God's love apprehended and shed abroad in our hearts by the Spirit, constrains us to love and live to Him that gave Himself for us. So a free gospel, that tells of a free salvation, works by God's free Spirit, till the disposition breaks its narrow bonds, and becomes itself free and liberal. "Work out your own salvation, for it is God that worketh in you," is an apostolic command, the full force of which is rarely seen. It may be rendered—"pour out liberally, for God, who has all riches of grace to bestow, is pouring in." When little flows forth of effort and means for the extension of God's cause, we may be sure that there is little influx of God's grace into the heart.

"According to your faith be it unto you," said Jesus to the blind men who sought their sight, and so He still speaks to all that seek His grace. Giving is a gauge of faith, and thus of the grace that is proportioned to faith. "Give and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete, withal, it shall be measured to you again." These are the words of Christ, and they apply not only to what men will return to us for our good offices to them, and to the supply of means for our liberality by Him whose are the world's silver and gold, but also to the higher gift that the same Lord will bestow upon those whose faith leads them to dispense liberally in His service. How little, alas, does faith enter as an element into our giving. The treasury is enriched out of our superfluity, and not by the self-denying tax upon our necessity, that brings faith to the test. If God did not make the cup of each member of His Church to overflow, there is fear that the treasury would be an empty one. And at the present day, it needs so much to make the cup to overflow. It is like the outlet of a lake that is dammed across at the narrowest part, after long and careful dredging has deepened all its channels and raised its banks. It holds water enough to make two or three lakes of the size it was before flow down with a mighty current; and yet it simply begins to drip over the barrier for a few hours before the great convulsion comes that swallows up the whole. So men increase their desires and nominal necessities until death tears them and their wealth apart, leaving the treasury empty as they found it.

"Set your affections on things that are above." "Lay ye up for yourselves treasures in Heaven. Where your treasure is there will your heart be also." It may be said that these passages do not allude to money in any sense. We hold that they do, and that in this connection only can men make to themselves friends of the mammon of unrighteousness. This mammon rightly employed shall go before, not to condemn us at the throne, but to justify, as showing the reality of our union to the Saviour, by the possession of the spirit of Him, who, "though He was rich, yet for our sakes became poor, that we through His poverty might be rich."

Missionary Intelligence.

LETTER FROM REV. C. CHINIQUY.

St. Anne, Kankakee Co., Illinois, 10th Feb., 1873.

MR. EDITOR OF THE RECORD.

Though it is the pleasure of the "Good Master," to make his unprofitable servant pass now and then, through great tribulations, He does not cease to show us constantly, that His mercies are above all the works of His hands. And allow me, through your interesting Record, to give a new instance of the mercies of our great God which, I hope, will make all the friends of our missions bless his name.

About 12 years ago, a most respectable French Canadian, who had emigrated from Canada with me, to settle here, and who was one of my most devoted and respected friends, when I was a priest of Rome, had told me: "My dear Mr. Chiniquy, your apostacy from our holy Church does distress me day and night, and your deplorable success in perverting the Catholics, and persuading them to abandon their holy religion really frightens me: I feel that I am almost unable to resist you; you have already nearly perverted a part of my family, and I fear lest your persuasive, though so deceitful arguments, may sooner or later shake my own faith and destroy my soul.

"In a few days, I must start from this place in order to go to the territory of Oregon, with my family, yes! I will cross this whole continent, and that only in order to be as far as possible from you! you see what troubles and tribulations your apostacy brings upon me! But I can not put a too long distance between you and my family, for I prefer to loose everything in this world than to loose my soul."

I did what I could to prevent my friend from doing such a rash action, but I failed. When I saw that he was determined to go, the day before he left, I paid him a farewell visit, and said: "My dear friend, I sincerely regret to know that I will never see you any more, but before you leave, I will ask you a favor! accept from my hands this Bible in the name of Jesus Christ who gave us that gospel; do not refuse to take it with you, and promise that you will read it with a prayerful attention, when you have put this whole continent between you and me. It is a Roman Catholic Bible, translated by one of your most venerable priests, DeSay, and approved by the Archbishop of Paris, who invites you to read it."

My friend was hesitating, but his wife, who was also a most devoted Catholic, told him, "This Bible is a Roman Catholic Bible, surely it can not teach us any error, and can not make us Protestants! Let us accept it from the hands of Father Chiniquy," and they took it from me.

The next day they left for their long journey. I had not heard of them since, when lately I received a letter from Oregon and with what joy I saw the name of the wife of my old friend at its end. She tells me that the reading of that Bible, by the great mercy of God, has brought her, with her husband, two children and their families to the feet of Jesus. They have all left the errors of Rome, and she adds that many other Roman Catholics have been persuaded by them to do the same thing. They invite me to go and visit them, and promise that a rich crop of precious souls will be gathered as the price of my visit, for they have not had yet any French speaking minister to address them, and they long after the day that they

will have the privilege of hearing the preaching of Christ Jesus in their midst. If God spares me, and that I get the means, it is my desire to go and visit them. We have now a railroad, which, from our village would take me in the midst of those interesting people in five days, and the cost would not be more than \$250. "Let us pray the Lord of the harvest, that He will send forth laborers into His harvest, for the harvest is plentiful, but the laborers are few."

Other most interesting conversions have lately occurred, which it would be too long to give to-day. Let the friends of our dear mission help me to thank and bless the "Good Master" for these constant manifestations of His mercies upon this so tried evangelical field. Believe me,

Your devoted,
C. CHINIQUY.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

CAFFRARIA.—A letter from Rev. Robert Leslie conveys the intelligence that the old tendency to war has reappeared among the native tribes north of the colonial line. The war cry had been sounded from kraal to kraal and from hill to hill. The strife is between the two tribes of the Galekas and the Abatembu. The work of the missionaries was almost at a standstill. They hope, however, that the war may be over-ruled for good.

MAJOR MALAN IN CAFFRELAND.—Major Malan, a grandson of Dr. Cæsar Malan, of Geneva, and formerly an officer in the British army, is devoting himself to Christian work among the Caffres. Mr. Malan is recognized as a minister of the United Presbyterian Church. He has published a small volume entitled "Rides in the Mission Field of South Africa, between the Kei and Bashee Rivers, Kaffraria, &c." He gives the following testimony with reference to the natives:—

"8th. My friend Mr. Sclater had asked me to speak to his people, in order to encourage them, and to let them see that Christian faith is not confined to one calling more than to another. Could a believer in the Lord Jesus decline to speak a word of testimony for Him when asked at such a time, and in such a place? No. . . . To the heathen present I spoke of the God who created all things, and man His highest work, and urged them to believe in the revelation God had given to man by His Son Jesus Christ, of His infinite love, and of eternal life and glory. I spoke of the love of Jesus, in dying to save them from hell, from death, and from sin; and urged them to believe on Him as their Saviour and their God. *The human heart in all men is the same. It is very dark until 'the light of the knowledge of the glory of God in the face of Jesus Christ' shines into it. Philosopher or fool, professor or idiot, civilised or savage, the heart of the natural man is equally dark to the things of God. Pride of intellect is as great a barrier to the knowledge of God as heathen ignorance! Nothing but God's Spirit convincing of sin and leading to Jesus can change the heart of man towards God.*

"Such, long ago, was my experience of the heart, and I could not refrain from telling the heathen the last words of a soldier to me. In 1864, I was visiting in the King's College Hospital. I had often spoken of Christ to a dying man. He had been a corporal in the 92nd Highlanders. The day of his death, while speaking to him, an old soldier who had lost a leg at Delhi came into the ward. He spoke to me. 'What are you?'—'Soldier.' 'What regiment?' I told him. My regiment had been at Delhi. He

began to give me an account of the blowing in of the Cashmere gate. The dying man listened, and when the description was finished, signed to me that he wished to speak to me. I put my ear close to his mouth, for he could hardly speak. These were his last words: '*Ah, sir, 'tis naething but the love of Jesus can burst the gate of the sinner's heart.*'

"The natives quite understood this story, and listened to it, and to all I said, with deep attention. Mr. Ross kindly interpreted for me. It was a great help, in speaking, to know that the exact sense of what I said was given to the people. A hymn, in which all joined most heartily, and prayer, concluded the meeting. It was the first occasion on which I had addressed such an audience. I felt it to have been a most solemn one. I could only pray earnestly that the Lord would grant His blessing. The heathen formed up outside the church to salute me, as they would a chief, when I came out, but I remained in prayer, and they went away. I felt thankful for this I had no wish to receive honor from men. When I did come out, the Christians gathered round me and thanked me, as they said, for my good words.' They said they had made their hearts glad; they had been cheered and encouraged. For this I thanked the Lord.

"The remainder of the day was passed by the people in preparation for the public meeting to be held on the morrow, at which about two thousand persons were expected.

"Three oxen and forty sheep were slaughtered to provide food for the guests. The Christians and heathen joined in preparing the feast. The latter were in great glee at the prospect.

"While I was watching the scene, Moni, chief of Mbulo, asked an interview with me. I am sorry that I cannot remember his speech. It was to this effect:—'I thank you very much for coming to see me and my people; for coming so far to see us. We are much pleased when 'great people' (*sic*) come to see us. It shows that Government cares for us. When Mr. Sclater came to us, we thought he had been cast out by his country people. We were very sorry for him. He slept under a tree. I tried to do what I could for him. Now we see he came to tell us good words about God. We see now that you have come to say good words to us, and do us good. You did not only come to see Mr. Sclater; you came to see us. We thank you very much.'

MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

We quote from the last number of the Home and Foreign Record of our sister Church the following extracts from a letter from Rev. J. W. McKenzie:—

ERROMANGA.—I cannot describe my feelings when on a beautiful Sabbath morning we set foot on the shore of that ill-fated island. As we entered the Bay they were ringing the bell to call the natives together for worship. We landed near the spot where the blood of Williams reddened the waves. Going up the Bay a little distance, Dr. Geddie pointed out to us the spot where Harris fell. And along a few steps further, nearly opposite the mission premises, under the shade of the feathery palm, are two mounds of stone, marking the graves of the Gordons and McNair. We went to church and found about seventy or eighty assembled. About forty of them belonged to Pctinia Bay and had fled there for safety when Mr.

Gordon was murdered. Soso, the teacher was addressing them, and the first word that fell on our ear as we entered was that name precious above all others. A deep solemnity seemed to pervade every heart, and I felt that of a truth God is in this place.

MR. GORDON'S DEATH.—The cause of the murder of Gordon, so far as known to us, seems to have been a prejudice against Christianity arising out of the superstitious belief which the Erromangans entertain—that the missionary brings sickness and death.

There had been a good deal of sickness among them during the past year, and two of the murderer's children had died. Mr. Gordon had attended them and given them medicine. So on the day on which the second one died, Nerimpon, as reported, went to Mr. Gordon's house and found him sitting under the verandah. He said to Mr. Gordon that he wanted his axe sharpened. Then watching his opportunity he sank it into Mr. Gordon's forehead. He sprang into the house and fell dead on the floor, giving a slight groan.

It seems that Mr. Gordon knew that his life was in danger, for he took Soso one day and pointed out the spot where to bury him if his life should be taken. The following is a copy of a letter sent to the Mission Synod by Soso, on behalf of himself, Naling, the young chief at Dillon's Bay, and Woris, and translated by Mr. Milne.

"SOSO, NALING AND WORIS."—Love to you missionaries on the Islands of the New Hebrides. I speak to you concerning our wish, together with the small chiefs of this place, because the powerful chiefs and the old men and the people of Erromanga have rejected the messengers of God to us, and the Word of Jesus Christ, and we are witnesses to them that he (or it) went round the land of Erromanga. And now hear and know, if you are willing, take us and put us on one land and give us one missionary to teach us, and do not send one to this place for we will leave our land, and leave ye it too; and send four man-of-war ships to remain at Erromanga, one East, and one West, and one North, and one South, and let them destroy the villages of the murderers and thieves and breakers of the word and scoffers and of all evil-doers in the land of Erromanga. The end of my word and of Naling's Woris's. Ah! love to you missionaries.

GENERAL REMARKS.—Our church has been sorely tried in this mission field. One laborer after another has been cut down, thus for a time blighting her hopes. But perhaps this was necessary. Had continued success crowned her efforts she might forget the source from which it came. But God has been showing us that "it is not by might nor by power, but by His Spirit" that the work shall be carried on. Notwithstanding these trials, could she but fully know the change that has come over many of the dark-hearted savages of some of these islands, she would thank God and take courage.

LORD'S SUPPER AT ANEITEUM.—It was our privilege, during the meeting of the Mission Synod, to commemorate our Saviour's dying love with the natives of Dr. Geddie's station. This happy scene was saddened by one circumstance. He who was the instrument in God's hand of leading them to the knowledge of the truth as it is in Jesus, was prevented by a providential dispensation from partaking of the Supper with us. He had a stroke of paralysis which rendered his right side quite powerless. This circumstance seemed all the more trying as it was in all probability the last oppor-

tunity that he would have of eating and drinking with them until they are seated at the table above that shall never be drawn. About two hundred and fifty who were once degraded, benighted and brutalized savages manifested their love to Him who loved them and gave Himself for them by obeying His dying command. "Do this in remembrance of Me." At such a sight we might well exclaim. "What hath God wrought."

1871 We regret deeply to hear of the illness of Dr. Geddie. By latest accounts he was comfortable and free from pain. He had had, however, a second stroke of paralysis.

General Religious Intelligence.

DEATH OF REV. DR. GUTHRIE.—The intelligence carried to this continent a few weeks ago of the dangerous illness of Dr. Guthrie will have prepared the minds of most to hear with less surprise of the death of this distinguished man. His career has been one of unsparing activity, high devotedness, and self-denying labor in the service of his Master, and of his fellow-men. Few men have done more for their fellowmen than Dr. Guthrie. His sympathies were deep and wide. He belonged not simply to the Free Church, for which he was enabled to do so much, but to the Church at large. His large, loving heart, his genial nature, his loving and active sympathies endeared him to all who knew him, while his talents, his eloquence, and force of character commanded respect. The name of Thomas Guthrie is one which will never die.

REV. DR. WILLIS.—We observe that the Rev. Dr. Willis lately preached a sermon in the chapel of the White Tower, in the Tower of London. Through the kindness of the Rev. Frank Cannon, Chaplain to the Household Troops, the collection was devoted to the Building Fund of the Wandsworth Ter-centenary Presbyterian Church.

REV. DR. WALLACE.—The appointment of Dr. Wallace to the chair of Church History in the University of Edinburgh has aroused a deep feeling of disappointment and even of indignation both among the orthodox party in the Established Church, and among the members of the Free and United Presbyterian Churches. All claim an interest in the national Universities. Dr. Wallace holds views and follows practices of an extremely advanced character.

UNION OF PRESBYTERIAN CHURCHES IN ROME.—It has been arranged that the Free and Established Church congregations shall now unite and meet as one. The late Dr. Guthrie was to have spent the winter in Rome as the representative of the Free Church; but his dangerous illness, which recently terminated in death, prevented him. Rev. Dr. McGregor, of Edinburgh, has left his congregation for a time for the purpose of preaching at Rome.

INTERNATIONAL EVANGELICAL ALLIANCE.—It is arranged that the International Evangelical Alliance shall meet in New York in October, the meetings to extend from 2nd to 12th October inclusive. A number of distinguished divines from Britain and the continent are expected. The following are mentioned among the expected strangers, Dr. C. J. Brown, Moderator of General Assembly of Free Church, Dr. B. Brown, Rev. W. Arnot, Professors Blaikie and Rainy, and probably Drs. Fairbairn and

Buchanan; of the United Presbyterian Church, Drs. Cairns and Eadie; from Ireland, Rev. W. F. Stevenson, with others; from England, Dr. Payne Smith, Dean of Canterbury; Dr. Stoughton, Harrison, and Inglis, of the Baptist Church; Dr. Rigg, Professor Lees, and Rev. Dr. Arthur, of the Wesleyan Church; and from the Continent, Cohen Stuart of Rotterdam; Dr. Van Ostenholm of Utrecht; Hon. W. VanLoon of Amsterdam, M. Bercier, Pastor Monod, and Pere Hyacinthe, &c., &c.

Home Ecclesiastical Intelligence.

CALLS, &c.

The congregation of *Scarboro'* has called Rev. G. Burnfield, M. A.; the congregation of *Bristol* has called Rev. A. McLaren; the congregation of *Bayfield & Hay* has called Rev. M. Danby; the congregation of *Delaware* has called Rev. J. R. Hay.

INDUCTIONS.—The Rev. J. Halley, recently from the United Presbyterian Church, Scotland, has been inducted as pastor of the congregations of *St. Fustache, Ste. Therese*, and *Grand Freniere*, vacant since the demission of Rev. W. Allan. We trust he may be abundantly blessed in his work in this part of the vineyard. Rev. J. M. Macalister has been ordained at *Danville*; and Rev. H. Sinclair at *Lingwick* in Presbytery of Montreal.

COTE STREET, MONTREAL.—The Missionary and Benevolent Society of Cote Street Church, Montreal, was recently held. During the year, embracing only eleven months, the amount of \$2,700 was raised. The available funds amounted to over \$3,100, of which about \$700 had been allocated during the year. The remainder was allocated at the annual meeting embracing among other liberal appropriations, \$500 for our Home Missions; \$130 for French Evangelization; \$100 for Widows' and Orphans' Fund; and \$200 for Foreign Missions. Besides contributions to the general charities of the city the members of the Cote Street Church have contributed over and above what was raised for congregational purposes, about \$12,000.

ERSKINE CHURCH MONTREAL.—The following are the amounts contributed by this congregation for the missionary and benevolent objects of the Church:—

Home Mission—collected	\$1250 00
at Miss. Meeting	54 00
Foreign Mission	600 00
Widows' Fund	72 33
Assembly Fund.....	66 22
For Records	66 00
	2108 55

TORONTO, BAY STREET.—The income of the Missionary and Benevolent Society of Bay Street Church for the year 1872 was \$585.82. The following are the appropriations:—For Benevolent purposes \$91.25; Knox College \$140.00; Home Mission \$146.57; Foreign Mission \$90.00; St. Anne's, Kankakee \$25.00; French Evangelization \$30.00; French Can-

adian Missionary Society \$13.00; South Sea Mission of the Presbyterian Church of the Lower Provinces \$50.00.

The Sabbath School raised during the year \$257.82; appropriated as follows:—Gael Sabbath School \$10.00; Foreign Mission \$10.00; French Canadian Mission \$10.00; Nova Scotia South Sea Mission \$25.00; Muskoka \$10.00; Home Mission \$43.58.

CHALMERS' CHURCH, KINGSTON.—The income of the congregation for the past year has been, for all purposes, \$2,930.72; and of the Sabbath School, including balance from last year, \$58.45. Twenty-one members were added to the communion roll during the year.

SASKATCHEWAN MISSION.—The following sums have been received by Rev. James Nisbet for the Saskatchewan Mission, and to defray travelling expenses in attending missionary meetings:—

Nairn Church S. S.	\$15 00
Rev. A. McL. (for Bell.)	2 00
Norval	6 27
London, St. Andrew's	5 00
Proof Line ..	2 90
Miss V. Meetings, per Rev. J. Rennie	5 00
Streetsville	10 00

N.B.—Ministers who may wish Mr. Nisbet to address their congregations or Sabbath schools may address, Rev. J. Nisbet at Oakville, Ont.

KNOX COLLEGE.

At the last meeting of the Board of Management a committee was appointed to consider whatever is best to be done with a view to improved College Buildings. The committee has entered on its work with energy, and with encouraging prospects of success. It is believed that few objects could be proposed more likely to enlist the interests of the friends of Knox College. We hope to be able, before many months have elapsed, to give our readers a sketch of the plan selected.

HOME MISSION FUNDS.

Congregations that have not as yet forwarded their contributions to the Home Mission Funds, are reminded that the financial year ends on the 31st day of March. The Home Mission Committee meet at that date, for the purpose of considering all new applications, and appropriating the moneys already granted Mission Stations and supplemented congregations, for the current half year. Whether the committee can continue the present grants, or extend the sphere of their operations, depends entirely upon the amount of funds in the Treasurer's hands at the above date. It is thus of the utmost importance that contributions be sent without delay to the Rev. Mr. Reid, Toronto.

WM. COCHRANE, CONVENER,

Brantford, 1st March, 1873.

Home Mission Com.

MEETINGS OF SYNODS.

The District Synods will meet at the times and places noted below :—

MONTREAL.—At Belleville, in John Street Church, on the 1st Tuesday of May, at 7.30 p.m.

TORONTO.—At Toronto, in Gould Street Church, on Monday, 31st March, at 7.30 p.m.

HAMILTON.—At Brantford, in Zion Church, on 1st Tuesday of May, at 7.30 p.m.

LONDON.—At Stratford, in Knox Church, on 1st Tuesday of May, at 7.30 p.m.

Certified rolls of Presbyteries, with list of all changes affecting the same, and all papers for the Synods should be sent at least eight days before the day of meeting to the clerks, viz :—

SYNOD OF MONTREAL.—Rev. Alex. Young, Montreal.

“ **TORONTO.**—Rev. John Gray, Orillia.

“ **HAMILTON.**—Rev. W. Cochrane, Brantford.

“ **LONDON.**—Rev. Dr. Waters, St. Mary's.

For the Synod of Toronto it is required that reports on the state of religion should be transmitted by the clerks of Presbyteries, in view of the conference on the state of religion appointed for the coming diet of Tuesday, 1st April.

Ministers and elders intending to be present at Brantford at the meeting of the Synod of Hamilton are requested to intimate the same to Rev. T. Lowry, Brantford, not later than 22nd April, in order that arrangements may be made for their reception.

Proceedings of Presbyteries.

PRESBYTERY OF MONTREAL.—This Presbytery held a quarterly meeting in Free Church, Cote Street, Montreal, on the 22nd and 23d days of January 1878 : Rev. R. F. Burns, D. D., Moderator.

Minutes were read of the ordination of the Rev. Messrs. John M. Macalister, Henry Sinclair and James Hally, at Danville, Lingwick and St. Eustache, respectively. The Rev. Walter Coulthard was translated from Valleyfield and St. Louis de Gonzague to Gananoque, in the Presbytery of Kingston; the Presbytery of Montreal gave to Mr. Coulthard a testimonial expressing their esteem and good wishes.

In pursuance of instruction from Synod of Montreal, the Presbytery required Sessions to send in reports on the state of religion, with a view to a conference being held on that subject, and also on sabbath-school work, at the meeting of Court in April next.

A draft of address to His Excellency, Lord Dufferin, Governor of the Dominion of Canada, now sojourning in Montreal, having been read by the moderator and unanimously adopted, the Presbytery ordered that it be presented in due form by the moderator, along with those members of the Presbytery that might be able to accompany him.

Mr. Jones reported the erection of Narareth Street Mission Station, in Griffintown, Montreal; and there was read an instructive and interesting report, under

the hands of Alexander Rose and James Ross, respecting the east end of the city as a field for Church extension.

The remit of the General Assembly respecting a Mission Secretary having been read, the Presbytery agreed that said remit be approved *simpliciter*. The Presbytery also agreed, on the motion of Dr. Taylor, seconded by Dr. MacVicar, that the Rev. Alexander Young be nominated and recommended to the General Assembly to be appointed Mission Secretary of the Canada Presbyterian Church.

Several other matters of importance were brought up, but not being matured they need not be mentioned here.

Next ordinary meeting of Presbytery was appointed to be held at Montreal, in Erskine Church, on the first Wednesday of April, at ten o'clock, forenoon.

Kirk Sessions not having representative elders at present on the roll of Presbytery should send in the names of such that they may be certified to the synod.

JAMES WATSON, Clerk.

PRESBYTERY OF BROCKVILLE.—The regular meeting of this Presbytery was held in Prescott on the 4th inst. The following are the chief items of business transacted. A minute was adopted respecting Mr. Bennett as follows:—

“On accepting Rev. Wm. Bennett’s resignation of Kemptville and Oxford Mills, the Presbytery of Brockville desire to place on record their satisfaction with their brother as a co-laborer, and their regret that in the Providence of God, they are now deprived of his services. They would specially note his diligence as a pastor, the sustained excellence of his pulpit ministrations, his cheerful and kindly bearing toward his co-presbyters, his faithful attendance at Church Courts, and the good service he rendered our cause as Presbytery Clerk. With pleasure the Presbytery would note his immediate settlement in another portion of the vineyard; and while expressing their continued interest in his welfare, they would invoke on him, and on his family, the manifold grace of Christ, the King.”

Mr. Gillies did not accept the call from Lyn and Yonge as permanent pastor, but agreed to labor there for a time as Missionary. Accordingly, he was thus appointed, and his name enrolled as a member of Presbytery.

Mr. Hastie was appointed corresponding member of the Foreign Mission Committee, instead of Mr. Matheson, recently gone to Manitoba.

Rev. Mr. McMullen, of Woodstock was nominated mission agent of the Church; Mr. McPherson, of Stratford, moderator of next General Assembly; and Rev. P. Gray, of Kingston, moderator of the Montreal Synod.

Rev. W. McLaren, of Ottawa, was nominated additional Professor in the Montreal College.

The following delegates were appointed to the Assembly:—Ministers, Messrs. Traver, Rowat and Taylor; Elders, Messrs. Breckenridge, Adam Elliott and Carr.

Mr. Lohead gave notice that on account of old age and increasing infirmities he would resign his pastoral charge next May. The next regular meeting of Presbytery is to be held at Prescott, on the first Monday of May next, at 2.30 p.m.

J. HASTIE, PRES. CLERK.

PRESBYTERY OF OTTAWA.—The Presbytery of Ottawa held its last meeting within Knox Church, Perth, on 4th and 5th ult. There were thirteen ministers and two elders present. The following is a summary of the business transacted:—The Committee appointed to organize a station at Kinburn, in the township of Fitzroy, reported that they had performed this duty on the 27th January. It was agreed to place it upon the list of mission stations, and obtain a student to labor there during the ensuing summer. The Home Mission Committee were instructed to try and procure the services of a suitable missionary for the Upper Ottawa, at a salary of \$300 and a free house. A committee was appointed to draft an Overture to the General Assembly on the examination of students. The evening

ederunt of the first day was spent in a conference upon the subject "The relation of the children to the Church, and the practical questions arising therefrom." The two Presbyterian congregations in the town had been invited to be present and quite a number availed themselves of the invitation, the body of the church being comfortably filled. The Rev. Dr. Bain, who was present, was invited to sit as a corresponding member and take part in the conference. Mr. James Whyte, convener of the Committee on the State of Religion, explained the nature of the subject and the arrangements which had been made for its consideration. Messrs. McLaren, Moore, and McKenzie, who had been requested to prepare a paper or give an address, then spoke at some length. Mr. McEwen, Dr. Bain, Mr. James Whyte, Mr. Joseph White, and Mr. Anderson, elder, followed, continuing the conference until 10 o'clock. On meeting next day the Presbytery proceeded to appoint commissioners to the next General Assembly, when the following were elected ministers by rotation, Messrs. Moore, Tait and Carswell; by ballot, Messrs. McLaren, Crombie and Burns. Elders, by ballot, Messrs. John Hardie, Alex. Anderson, Wm. Tait, Alex. Sterling, Alex. Mutchmor, and H. Forgie.

Mr. Crombie, minister, and Mr. Hardie, elder, were appointed representatives of the Assembly's Committee of Bills and Overtures, and Mr. Burns, minister, and Mr. Williamson, elder, were appointed representatives of a similar Committee of Synod. The Rev. W. Reid, Toronto, was nominated as moderator of the next General Assembly, and the Rev. W. McLaren as moderator of the Synod of Montreal. A committee was appointed on examination for the ensuing year.

A call was laid upon the table and sustained from the congregation of Bristol to the Rev. Alexander McLaren, Probationer, signed by 173 members and 68 adherents. The salary promised is \$700 and manse. Mr. McLaren, who was present, intimated his acceptance of this call. Trials were accordingly assigned and arrangements made for holding the next regular meeting in Bristol on the 11th March next at 10 a.m., when these trials will be heard, and should they be sustained, the Presbytery will proceed next day, at 11 o'clock, a.m., with the ordination; Mr. Stewart to preach; Mr. Burns to preside; Mr. Crombie to address the minister, and Mr. McEwen the people. The Presbytery next took up the remits from the last General Assembly. The one bearing upon the status of retired ministers was approved of *simpliciter*. In the remittance the appointment of a missionary agent. The Presbytery agreed to recommend the appointment of such an agent. In regard to the duties of this agent, those defined in the report were approved of with the exception of No. 2, which was recommended to read as follows:—That under the direction of the Home and Foreign Mission Committee he shall, so far as possible, do whatever is necessary to advance the interests of the Home and Foreign Mission Work. Rev. Alex. Young, of Montreal, was nominated as mission agent. The Presbytery agreed further to recommend that the General Assembly, before appointing a mission agent, make some equitable arrangement for the payment of his salary.

Mr. Moore, on behalf of the Committee appointed to draw up and present an address together with a copy of the minutes of the General Assembly to Lord Dufferin, reported their diligence in the performance of this duty. (Next meeting at Bristol, Tuesday, March 11th, at 10 a.m.)

THE PRESBYTERY OF COBourg.—This Presbytery met at Peterboro' on the 9th of January.

Mr. Douglas was appointed moderator of the Sessions of Baltimore and Cold-springs, with authority to moderate in a call when required to do so. Mr. Young was appointed moderator of the Sessions of Percy and Campbellford, also with power to moderate in a call.

The petition from the congregation of Kendal to be disjoined from Perrytown, and to be transferred to the Presbytery of Ontario, was allowed to lie on the table, and a committee was appointed to visit Perrytown, Oakhill and Kendal, with the view, if possible, of continuing the union between those congregations.

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It was agreed, by a unanimous vote, to nominate the Rev. John Laing for the office of mission agent.

According to previous notice, Mr. Donald introduced a series of resolutions respecting evangelistic services. The resolutions were, after lengthened and solemn deliberation, adopted unanimously; and it was resolved to recommend that continuous religious services for a week or even for a longer period be held during the present winter, in each congregation within the bounds. It was further agreed, that the pastor of each congregation be recommended to associate with himself one or more ministers to assist in the series of meetings. A committee was appointed to prepare a circular letter, explaining the action of Presbytery and appealing to the office-bearers and members of congregations under their oversight to countenance very heartily the contemplated services, and to aid very actively in conducting them.

The Session Records of certain congregations were examined and attested. It was ordered that the Session Records which have not now been examined, be produced at next meeting of Presbytery.

The following minutes respecting the Rev. J. L. Murray, formerly of Baltimore and Coldsprings, was unanimously adopted, as was also the minute that follows, respecting the Rev. David Beattie, formerly minister at Campbellford:—

“In parting with their brother, Mr. Murray, the Presbytery desire to put on record the very high esteem in which he is held by them. By his deserved success as a pastor, by his abundant and efficient labors as a preacher, by his genial disposition and cordial manners, he has won for himself a large share of the esteem and affection of his brethren. Their prayer is that he and his household may be crowned with the Lord’s loving kindness and tender mercy, and that in his new sphere of labor, there may be many who shall be his crown of joy and rejoicing in the day of Christ’s appearing!

“In releasing the Rev. Mr. Beattie from his charge, the Presbytery desire to record their sense of the zeal and faithfulness with which their brother has labored for many years, notwithstanding the pain and weariness induced by broken health. They desire also to express their deep sympathy with him in the long continued affliction with which it has pleased the Lord to visit him, and which has at length necessitated his resignation. They would remind their brother as one who has been called upon to graduate in the school of suffering, that the Master has many servants and appoints to each his place and work; and that it may be a nobler, as well as a harder thing, to *suffer* well, than to *labor* well. It is at the same time the Presbytery’s hope and prayer that it may ere long be the Master’s will to restore His servant to such a degree of health and strength as may warrant him in resuming his labours as a minister of the Word.”

It was agreed that Mr. John Mowat be requested to labor in the mission field in Chandos and Burleigh during the remainder of the winter.

Mr. Mitchell was appointed a member of the Presbytery’s Home Mission Committee, in place of Mr. Murray.

The next meeting of Presbytery was appointed to be held at Port Hope, on the last Tuesday of March, at 11, A. M.

WM. DONALD, Presbytery Clerk.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street Church, Owen Sound, on Tuesday, the 14th day of January. There was a good attendance of ministers and elders. Among the more important items of business transacted were the following:—

There was read a letter from the Rev. D. G. McKay declining the call addressed to him by Latona congregation. A circular letter was read from the Presbytery of Brockville intimating that they intend to make application to next General Assembly for leave to receive, as a minister of our Church, the Rev. Jas.

Douglas, formerly a minister of the Congregational Church; also to receive the Rev. M. C. Boyd, a licentiate of the American Presbyterian Church; also a similar letter from the Presbytery of Manitoba, with reference to the Rev. Neil McDougall, a minister without charge of the Presbyterian Church of Canada, in connection with the Church of Scotland. In reference to the latter the Presbytery recommended the General Assembly to exercise great caution.

Mr. Dewar gave notice that he would introduce, at the next ordinary meeting of Presbytery, an overture on the mode of appointing Professors in our Colleges. The Presbytery agreed upon the clerk's salary; and also that each congregation within the bounds do pay an equal amount of the salary—two supplemented congregations being considered as one for this purpose. Mr. Currie appeared and addressed the Court, when the following resolution was moved by Mr. Cameron, seconded and agreed to:—“Mr. Currie, from the township of Collingwood, having addressed the meeting, giving an account of his labor among the Gaelic speaking people, it was resolved that the Presbytery express its commendation of his self-denying labor for many years in the cause of Christ among his countrymen, to encourage him to continue, and to suggest to the people that they deal kindly and liberally with him according as the Lord prospers them—to make up for the time he loses in their behalf from his work on the farm.”

Mr. Stewart, from the Home Mission Committee, submitted a report, setting forth among other matters the following facts and recommendations:—That, according to the instructions of Presbytery, he visited Keady and Desboro' for the purpose of obtaining statistics. He found that there were at Keady Station 43 families and 45 communicants; and at Desboro' Station 15 families and 15 communicants—total at both Stations, 58 families and 60 communicants. In view of these facts the Committee recommends that in future the grant to Keady and Desboro' be drawn for probationers, unless otherwise paid, and in case of students, the stations be required to pay the full amount—five dollars per Sabbath and travelling expenses to the field; and further to encourage the congregation in seeking the services of a settled pastor, that the Presbytery inform it that a supplement to his salary will be applied for from the General Assembly's Home Mission Committee whenever the congregation shall be prepared to make application for such. In reference to the matter with which the Committee was entrusted at the last meeting, viz., the devising of some means of bringing the schemes of the Church before the congregations, the Committee recommends that the Presbytery instructs its members to bring before their respective congregations on an early day the necessities of the Church with respect to its various schemes, and that where any minister may desire it, he can exchange with his neighbor on a day named, and the two exchanging can perform the above mentioned duties for each other. On motion made the report was received and adopted.

Mr. Wrigley, a member of South Keppel congregation, made application to be received as a candidate for the ministry. The following members, Messrs. Cameron, Brown, Stewart, and McLennan, were appointed a committee to confer with Mr. Wrigley, and should they deem it advisable to give employment to him at once. The committee to report at next meeting.

The Presbytery agreed to hold its next regular meeting in Division Street Church, Owen Sound, on Tuesday, 11th day of March, at 2 p.m.

D. J. MCINNIS, PRES. CLERK.

PRESBYTERY OF DURHAM.—This Presbytery held an ordinary meeting at Durham, on February 13th. Mr. Blain, moderator. A letter on the table from the Presbytery of Manitoba aient the reception of Mr. Neil McDougall, a minister without charge of the Presbyterian Church of Canada in connection with the Church of Scotland, having been taken up, it was agreed that said letter lie on the table till next meeting.

The committee appointed at last meeting to draft and transmit to Kirk Sessions a series of questions anent the state of religion reported that, for reasons which were stated, they had taken it upon them, instead of transmitting such a series of questions to Sessions, to submit the same to the Presbytery. The report was received, and the questions submitted having been considered and adopted, the clerk was instructed to have them printed, and to forward them to Sessions with notification that answers thereto be sent to him before next meeting of Presbytery.

Another in favor of the recommendation of Rev. W. McLaren, as Professor of Systematic Theology, Knox College, was brought forward by Mr. McMillan, seconded by Mr. Morison. An amendment by Mr. Park, seconded by Mr. Cameron, to the effect that the Presbytery do not in present circumstances see it to be their duty to take any steps in the matter was carried.

It having been found that there was no Report from the Committee appointed at last meeting to draft a scheme for the holding of Missionary Meetings in the several congregations and stations, it was resolved in the want of such report and considering the lateness of the season, that it be left to each Kirk Session to make such arrangements in the matter as they may see fit.

The following appointments were made for the holding of such meetings in the vacant congregations and stations as soon as convenient:—Messrs. Duff (convener), and Moffat to Chesley, Hanover, and West Bentinck; Messrs. Cameron (convener), Morrison and Crozier, to Osprey; Messrs. Macmillan (convener), Blain and Matheson, to Ayton and East Normanby; Messrs. Park (convener), and Greig to Toronto Line and Holland. It was agreed that in each case the Convener make the necessary arrangements with the people, and also that collections be made at the meetings for the schemes of the Church.

A petition was presented from Mount Forest Kirk Session and congregation, praying for leave to sell a certain glebe park lot, with the view of adding the money thus obtained to the Fund now being raised for the building of a new church. The petition was granted.

Mr. Crozier gave in a Home Mission Report which was received and considered *seriatim*.

The Rev. William Reid, M.A., Toronto, was unanimously nominated as moderator of next General Assembly.

The next meeting of Presbytery was appointed to be held at Durham on the last Tuesday of March, at 11 o'clock, a.m.

WM. PARK, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery met on the 14th and 15th days of January. Mr. Gracy was appointed moderator for the ensuing 6 months.

The congregation of Bayfield having applied for a moderation in a call, and promising to pay an annual stipend of \$650. Mr. Ross was appointed to attend to that matter on the 25th inst.

The deputation holding missionary meetings gave in reports, which, on the whole, were very encouraging.

There was taken up a call, numerously signed, from the congregation of Indian Lands in the Presbytery of Montreal, to the Rev. John Ross. Papers on the matter were read, and parties were heard. The Presbytery, after hearing all parties, unanimously agreed to retain Mr. Ross in his present charge.

Circular letters were read from the Presbytery of Brockville, anent the reception of Mr. James Douglas, a minister of the Congregational body, and Mr. Boyd, a licentiate of the American P. C., from the Presbytery of Toronto; anent the reception of Mr. George Clarke, a minister of the U. P. Church, of the United States; and from the Presbytery of Manitoba, anent the reception of Mr. Neil McDougall, a minister without charge of the Presbyterian Church of Canada, in connection with the Church of Scotland, as ministers of this Church.

The following are the commissioners appointed to the General Assembly:—Ministers, Messrs. Jones, Barr and McCuaig, by rotation, and Ross, Ure, and

Goldsmith, by election; Elders, Messrs. McAsh, Torrance, Walker, Strachan, Kernichan and Ferguson.

The remit of the Assembly on the appointment of a mission agent, was considered, and said appointment was disapproved of.

It was agreed to recommend to the Assembly to appoint a Professor to the vacant chair of Systematic Theology, in Knox College, and the Rev. Robert Ure, of Goderich, was unanimously nominated as said Professor.

A special meeting of Presbytery was appointed to be held at Clinton on the 4th of February, for considering and sustaining a call from Bayfield, if it be deemed advisable. A deputation consisting of Messrs. McCuaig, McLean and Strachan was appointed to visit the congregations of Cranbrook and Ethel, anent summer supply of preaching, &c. Mr. McCuaig read a report on Home Missions, and submitted the appointments for the ensuing quarter. The report was received and the appointments approved of.

It was agreed to hold the next regular meeting at Clinton, on the second Tuesday of April.

At a special meeting of the Presbytery of Huron, held at Clinton, on the 4th of February, a call unanimously given to the Rev. Mark Danby, by the congregation of Bayfield, was sustained. Mr. Danby being present, signified his acceptance of said call, and his ordination is to take place on the 26th of February.

ARCH. McLEAN, *Presbytery Clerk.*

PRESBYTERY OF MANITOBA.—This Presbytery met *pro re nata*, at Kildonan, and within the manse there, on the 27th day of November. Communications from the Home Mission Committee were read and considered. The Rev. Alex. Matheson, who had been appointed as a missionary to this Presbytery, was cordially welcomed. He was instructed to proceed at once to the field chosen by the Home Mission Committee. Messrs. Matheson and McNabb were instructed to make arrangements for the supply of the western district till the regular meeting of Presbytery. Arrangements were made for holding missionary meetings throughout the bounds of the Presbytery. The draft act for the incorporation of Manitoba College, Kildonan, was read and approved with suggestions. The Professors of the College were authorized to lay the claims of the institution before the people, and take steps towards augmenting its funds. Mr. Polson was requested to continue his services as Catechist.

This Presbytery held its quarterly meeting at Kildonan on the 8th day of January. Professor Bryce read an interesting report of the visit of the missionary deputation to the Portage, and of the missionary meetings held in that district. At Rat Creek, it was agreed to raise \$50, at the Portage \$100, and at High Bluff \$100, for the support of the minister laboring among them. Those adhering to our cause at Poplar Point agreed to do what they could towards the same end. It was moved by Mr. Frazer, seconded by Mr. Matheson, and agreed to, that the report be received, its suggestions considered, and that the thanks of the Presbytery be tendered to the deputation, and especially the convener. In accordance with the suggestions of the report, Mr. Matheson was instructed to make out a communion roll for each of the stations, and to attend to the election and ordination of elders. Mr. Matheson was also appointed moderator of the Interim Session instead of Mr. McNabb. It was agreed that the contributions made by the different stations be paid to the ministers in charge, and that these forward receipts to the treasurer of the Presbytery. A committee, consisting of Mr. Black and Professor Bryce, was appointed to propose a motion for the establishment of a Church Building Fund for the Presbytery, and report. Deputations were appointed to visit the mission stations of Rockwood and Springfield, and organize them as far as possible. Mr. Henderson, Catechist, was appointed to visit the Boyne Settlement. As missionary meetings had only been held in the Portage district, arrangements were again made for holding meetings throughout the rest of the field.

The circumstances of the congregation of Knox Church, Winnipeg, having been brought under the consideration of the Presbytery, Prof. Bryce, in the absence of the deputation which had been expected, gave certain interesting particulars of the progress of the congregation, and said that they were anxious to have a minister settled over them as soon as possible, and asked the Presbytery to aid them in this, and make such arrangements as would enable him, in the meantime, to give more attention to the congregation. After consideration, it was moved by the Hon. D. Gunn, seconded by Mr. Frozer, and agreed to, that having heard the statement of Prof. Bryce, in regard to Knox Church, Winnipeg, the Presbytery learn with thankfulness and gratitude the state of matters there, commend the congregation for this liberality, and in view of their willingness to begin the regular salary at once, agree to obtain assistance in carrying on the College classes, and to permit Prof. Bryce to devote his attention more exclusively to the work of the congregation for the remainder of the College session, and remit all matters of detail to the teaching and examining board of the College. A committee was appointed to take such steps as may be necessary to secure by Act of Parliament Church property within the Province. The next meeting of Presbytery was appointed to be held at Winnipeg, and within the church there, on the 2nd Wednesday of March, at eleven o'clock, a.m. Mr. Black was appointed to preach at the evening sederunt. The Presbytery approved of the appointment of a mission secretary for the Church, and suggested that he should visit mission stations, as well as the congregations of the Church. The remit on the standing of retired ministers was deferred for further consideration. The Rev. John Black, of Kildonan, was nominated as moderator of the General Assembly, at its next meeting. The subject of temperance and the total prohibition of the liquor traffic being brought before the Presbytery, it was moved by Mr. Frozer, seconded by Mr. Matheson, that this Presbytery having its attention called to the evils of intemperance and the liquor traffic, after conference resolved to pledge itself to the principle of total abstinence, and appoint a committee to draft a petition to the two houses of the local parliament, and also to the Dominion Parliament, praying for the speedy enactment of a law prohibiting the importation, manufacture, and sale of all intoxicating liquors and drinks, except for mechanical, medicinal and sacramental purposes; said petition to be signed by the members of Presbytery, and as many of the people as possible, and presented at the approaching meetings of Parliaments. Resolved to seek the co-operation of the bishop and clergy of the Church of England, in this matter.

It was moved in amendment by Prof. Bryce, seconded by the Hon. D. Gunn, that a committee be appointed to draw up a petition to the proper authorities, to be as numerous signed as possible, to do away with all places where strong drink is sold which cannot give suitable accommodation and stabling to six travellers. The vote being taken the amendment was carried by the casting vote of the moderator. Prof. Bryce, the Rev. J. Black, and the Hon. D. Gunn were appointed a committee to prepare this petition. Session books were ordered to be presented at next meeting. The Presbytery adjourned to meet again at the time and place specified above, and then to meet with Synodical powers.

A. FRAZER, PRES. CLERK.

Communications.

THE SASKATCHEWAN MISSION.

MR. EDITOR :—Some time ago a kind friend in Malton called attention to the want felt at our Saskatchewan Mission of a church bell. Hitherto we have warned the people of the approach of the time for public service by means of a flag ; but the settlement is now too large for the flag to be seen from all parts. And now that we have got a neat little church with a belfry, we would be greatly pleased to be furnished with a good bell to place in it.

I would also be thankful for the means of procuring a small congregational library for the use of the people of the settlement who speak the English language, and to purchase various school requisites that we stand in need of.

When last in the provinces, some kind friends in Montreal furnished me with a good magic lantern and a few boxes of slides. I should like to get a number of scripture slides, as well as a few on other subjects ; they are an excellent means of bringing truth to the minds of many Indians who will not be induced to attend the ordinary means of instruction.

All the mission buildings, including the church, are of logs, and no painting has been done except on window and door casings. We much require to have the dwelling house and church weather-boarded and painted. As I have no wish to draw upon the general funds for these objects, contributions towards them will be most gratefully received by me. Address Oakville, Ontario, or by the Rev. William Reid, Toronto.

I may also mention that donations of clothing and dry goods, home-made cloth, blankets, stockings, &c., continue, to be as useful to the mission as money. In years past, much outlay of money has been saved by such donations.

Parcels may be sent to the care of J. S. Playfair, Esq., at Bryce, McMurrich & Co's., Yonge Street, Toronto ; or to D. McLellan, Esq., Bookseller, &c., Hamilton ; and the sooner that donations are forwarded, the better for securing early shipment to the mission.

Persons sending parcels should enclose a letter containing a list of the articles, with the value at *wholesale* price, and if contributed by a society or congregation, the name of the same should be given. It would be well in all cases to send a letter of advice, by mail, to the person to whose care any parcel is sent.

Yours, most truly,

Toronto, January 28, 1873.

JAMES NISBET.

PRESBYTERY OF OWEN SOUND.

Contributions to the Schemes of the Church.

From a report prepared by the Rev. R. Dewar, it appears that the following are the contributions of the congregations within the bounds of the Presbytery for the past year.

Lake Shore,—Contributed to the College Fund \$4.55, or 3½ cts per member ; Home Missions \$26.25, or about 24 cts. per member ; Foreign Missions \$6.07, or about 8 cts. per member ; Widow's Fund \$4.00, or about 4½ cts. per member ; Assembly Fund \$5.50, or about 6½ cts. per member ; French Missions \$5.10, or about 6 cts. per member ; Kankakee Missions \$5.77, or

about 6.4-5th cts. per member ; Sabbath School \$2.82, or about 3½ cts. per member ; For the whole schemes \$50.52, or nearly 59½ cts. per member.

Sullivan and Glenely,—College Fund \$15.50, or about 3¼ cts. per member ; Home Missions \$15.52, or about 3¼ cts. per member ; Foreign Missions \$13.00, or about 3½ cts. per member ; Widows' Fund \$15.50, or about 3¼ cts. per member ; Assembly Fund \$3, or about ¾ ct. per member ; French Missions \$7, or about 1¼ ct. per member ; Kankakee \$5, or about 1¼ ct. per member ; For the whole schemes \$74.52, or nearly 18½ cts. per member.

St. Vincent,—College Fund \$4, or 2.7-8th cts. per member ; Home Missions \$6, or 4½ cts. per member ; Widows' Fund \$3.73, or 2½ cts. per member ; For the whole schemes \$13.73, or 9½ cts. per member.

Knox's Church,—College Fund \$5, or 9 1-11 cts. per member ; Home Missions \$6, or 10 10-11 cts. per member ; Foreign Missions \$5, or 9 1-11 cts. per member ; Widow's Fund \$4, or 7 3-11 cts. per member ; Assembly Fund \$3.90, or 7 1-11 cts. per member ; For the whole schemes \$23.90, or 43 5-11 cts. per member.

Sydenham,—Rev. A. McLennan, College Fund \$2, or 7 3-8 cts. per member ; Home Missions \$2.95, or 11½ cts. per member ; Foreign Missions \$2, or 7 3-8 cts. per member ; For the whole schemes \$8.95, or 34½ cts. per member.

S. Keppel,—Home Missions \$7, or 8 4-21 cts. per member ; Foreign Missions \$5, or 6 1-12 cts. per member ; Assembly Fund \$3, or 3 6-7 cts. per member ; French Missions \$8.25, or 9¼ cts. per member ; For the whole schemes \$23.25, or 28 1-83 cts. per member.

Division St. Church,—College Fund \$55, or 42 cts. per member ; Home Missions \$37, or 20 8-13 cts. per member ; Foreign Missions \$25.25, or 19 6-11 cts. per member ; Widow's Fund \$11, or 8½ cts. per member ; For the whole schemes \$139.25, or \$1.06½ per member.

Notices of Publications.

ADDRESSES AT THE INDUCTION of *Rev. F. L. Patton* into the *Cyrus H. McCormick Professorship of Didactic and Polemic Theology*, in the *Presbyterian Theological Seminary of the North-West*. [Printed by order of the Board of Directors.

The addresses consist of an introductory address by the President, Hon. S. M. Moore ; a charge to the Professor-elect by Rev. Dr. R. W. Patterson, and the inaugural address by the Professor, Rev. F. L. Patton. Professor Patton's address is admirable. The subject of it is "Christian Theology and Current Thought." In his treatment of this theme he discusses the following questions ; Christian Theology as related to secular science ; as exclusive ; as formulated ; as progressive ; as symbolical. We should have liked to notice more fully this very able address ; and we had marked for extract many passages well worthy of the perusal of both ministers and people. We may, at another time, return to this subject.

We may add that Professor Patton was at one time a student of Knox College.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW, JAN., 1873.

The first article in this number of the Presbyterian Quarterly, is a review of Professor Fraser's edition of Berkeley's works, by Dr. McCosh. Yet the Princeton Professor says: "Many of our higher literary reviews, such as the London Quarterly, the Edinburgh, and the North American, have taken advantage of this edition to give us sketchy articles on Berkeley. I am in this paper to undertake a more serious work required by the state of philosophic opinion in our day; I am to review the fundamental positions of the Irish metaphysician." He then passes in review of Berkeley's *theory of vision*, involving of course his doctrine of perception, *his definition of ideas*, *defective views on abstract and general ideas*, *existence*, *matter*, *perception of extension by sight and touch*, *substance*, *power*, and *mind*. Dr. McCosh is clearly not a Berkeleyan. He shews up the faults of the philosophic bishop with an unsparing hand, and ends by showing that his system is unfavorable to religion. No doubt Hume found his artillery almost ready-made in Berkeley; yet there are a large number of philosophical minds in harmony with that of the author of Phylas and Philonous, that are also in perfect harmony with revealed religion.

Professor Millikin, of Hamilton, Ohio, changes the subject to "The Dispensation of the fulness of times." Professor Millikin makes a few unguarded statements, such as that the Bible is but a part and often gives only a hint of a yet grander whole, embracing God's entire manifestation of Himself to, and dealings with our race in and by His Son, our Lord. He then treats of the external preparation for the advent of the revelation which Christ was and proclaimed. He finds this in the existing civilization, and in the mental and spiritual states of Jew and Gentile. Dr. Stevenson, of New York, treats of woman's place in assemblies for public worship, and comes to the conclusion that a plain and special command of God calls her to silence, and the position of a non-official worshipper. Professor Hall, of Antioch College, Ohio, continues the translation of the outlines of Dr. J. A. Dorner's System of Theology. His second part of the outline contains Ponerology, or the doctrine of evil; and the doctrines of the person, existence, offices and work of Christ. Dr. Aiken, of Princeton, whose department is that of Apologetics, compares the Catholic and Protestant treatment of the Christian evidences, and shows that the former gives us a Church, the latter a Saviour in His word. A paper of great practical importance follows from Dr. Skinner, of Cincinnati: "Why are not more persons converted under our ministry?" Dr. Skinner rightly shows that large conversions are not a criterion in all cases of fidelity, citing the example of such preachers as Noah, Moses to Pharaoh. Elijah, Jonah, Jeremiah, Ezekiel, most of whom he shews to have been in the modern sense of the term "failures." Yet he shews that such conversions should be earnestly sought for by the faithful laborer. The seventh article, on beneficiary education for the ministry, we feel to be a very necessary one, but Dr. Atwater takes a view that we cannot concur with. The Americans pauperize their students, and degrade them with their premium for attending college, suit of clerical cut at the close of the course, and prize for the best gentleman. It would need a gentleman of high tone and deep grain, indeed, to withstand the lowering and defacing influences of such beneficiary treatment.

The American Church is beginning to feel the difficulty of pensioning the large number of students who have thrown themselves upon its educational beneficiary fund, and yet one-half of the students thus educated turn

to school teaching, newspaper editing, agency work and colportage, or go back to business. It is a bad plan, based on a false principle and cannot succeed in any land, but one in which the minister is to occupy the position of servant, either to the state, or to the people.

The Rev. C. C. Starbuck, of Berea College, Kentucky, answers the question—"who was the sister of our Lord's mother?" Salome the wife of Zebedee and mother of James and John he imagines to have held this position. The ninth article is a reprint of Dr. Lorimer's paper on the Presbytery of Waudsworth, which originally appeared in the B. & F. Evangelical Review, and which we have already noticed. Messrs. T. and T. Clark, the publishers of Dr. Forbes' commentary on the Romans, requested the editor of the Princeton Review to compare it in its points of difference with Dr. Hodge's work. Dr. Atwater accordingly institutes the comparison, and shows that Dr. Forbes on the one hand occasionally misrepresents Dr. Hodge, and on the other refutes his own arguments when they are in opposition to those of the Princeton divine.

The reviews of books and theological and literary intelligence are as usual very complete and full of interest, making up a number of more than ordinary excellence.

CANADA PRESBYTERIAN PULPIT. SECOND SERIES, TORONTO. JAMES CAMPBELL & SON, 1873.

We have to thank the publishers for an early copy of the second series of the *Canada Presbyterian Pulpit*. It forms a handsome volume of 265 pages, and is got up in first-rate style. This volume differs somewhat from its predecessor. It contains not a series of pulpit discourses or sermons, but a number of treatises, dealing in a more systematic way with important doctrinal and practical topics. These treatises are ten in number, and the topics treated of are: 1. "Spirit or Form?—the Worship of God"; 2. "The duty and advantages of Divine Worship"; 3. "The Gospel of the Kingdom"; 4. "Standards of our Church"; 5. "The Atonement"; 6. "Baptism—its uses, mode, subjects, and duties"; 7. "The Holy Spirit, the Heavenly Teacher"; 8. "Peace with God, or the way of a sinner's justification"; 9. "The Lord's Supper"; 10. "The three Foundations." The authors are Rev. W. McKenzie, of Almonte, who writes the first and second; Rev. Jno. Gibson, M. A.; Rev. Prof. Caven; Rev. Prof. Gregg; Rev. Jno. Tavish; Rev. Jno. Thompson, of Sarnia; Rev. Dr. Topp, and Rev. John Campbell, M. A. We do not mean to enter on a formal review of the several treatises, but we can with great confidence recommend the volume to the office-bearers and members of our Church, as one well worthy of their perusal of our congregations; and we trust that the publishers, who have already done so much for the literature of our church, will find themselves well sustained by the members in this new publication.

MONEYS RECEIVED UP TO 21st FEBRUARY.

HOME MISSION.

Westwood.....	\$34 67
Winterbourne.....	4 50
Seafertb.....	9 00
Camden.....	16 37
Munro Centre.....	2 25
McKulop.....	27 00
Pictou, additional.....	2 00
McKillop, Duff's Ch.....	8 75
Cartwright.....	3 38
Holstein.....	9 95
Amos.....	8 60
Fairbairn.....	4 25
Peterboro' S. School.....	40 00
Egmondville.....	8 00
Roxborough.....	22 00
Finch.....	15 00
Cambray.....	2 00
Claremont.....	40 00
Kingston Chalmer's Ch.....	200 00
Piekering, Erskine Ch.....	3 50
Iroquois.....	8 00
Lyn.....	5 25
Brucefield, additional.....	18 00
West Flamboro'.....	11 50
Lachute, Henry's Ch.....	16 22
Alma.....	22 00
Guelph, Chalmer's Ch.....	16 00
Nichol, Zion Ch.....	20 00
Fergus, Melville Ch.....	55 00
Port Dalhousie.....	9 50
Whitby.....	45 00
Rockburn.....	10 00
Dundas.....	20 00
Avonbank.....	30 00
Galt, Union Ch.....	60 00
Carlton Place.....	28 00
Erin.....	8 00
Caledon, West, Melville Ch.....	8 00
New Carlisle &c., &c.....	30 00
Huntingdon & Athelstane.....	22 00
Elmira, Illinois, Knox Ch.....	4 00
English River.....	11 00
Reene S. School.....	4 35
Biddulph, Ist.....	20 00
Drummondville.....	40 00
Perth, Knox Ch.....	120 00
Lakefield and North Smith.....	20 00
Wingham.....	21 00
Quebec, Chalmers Ch.....	80 00
Campbellville.....	10 00
Lucknow.....	33 00
Montreal, Erskine Ch. S. S.....	60 00
Smith's Falls.....	90 00
Brown's Corners, Markham.....	22 00

Belmont.....	19 00
Hibbert.....	40 00
Cote des Neigis.....	5 80
John Cossar, Parker.....	1 40
Clarke.....	37 00
Cookstown.....	2 00
Camlachie, Knox Ch.....	16 00
Montreal, Erskine Ch.....	1304 00
Dalhousie.....	4 10
Sherbrooke.....	4 90
Moore, Bear's Creek.....	21 80
James Teas, Goderich.....	90
Metis, Missionary Boxes, add'l.....	4 96
Bethany, Mission Station.....	12 00
Ist., West Gwillimbury, add'l.....	2 00
Garafraxa, St. John's.....	4 00
Fenelon Falls.....	40 00
Somerville.....	1 46
Toronto, West Ch.....	57 00
Waddington, N. Y.....	44 85
Orillia.....	40 00
Willis Church, Oro.....	5 21
Bethesda.....	30 64
Alnwick.....	18 74
Lake Shore.....	18 23
McGillivray Ch.....	4 25
Caledon East, Munsie's Corners.....	9 70
Acton.....	38 91
Athelstane.....	3 75
Ainleyville, Knox Ch.....	20 00
Detroit, Michigan.....	20 80
Belleville.....	200 00
Tilbury East.....	25 00

FOREIGN MISSION.

Ayr, Knox's S. S. for China, erroneously acknowledged in January Record.....	15 00
Montreal, Cote Street S. S. for Saskatchewan.....	50 00
Montreal, Cote Street S. S. for China.....	40 00
Williamstown.....	3 12
Columbus and Brooklin S. S., Saskatchewan.....	50 00
Cartwright.....	3 37
Ist West Gwillimbury, add'l.....	6 00
Peterboro' S. School.....	25 00
Roxborough.....	10 00
Brucefield, S. School, Sask'n.....	25 25
West Flamboro'.....	6 00
Friend, Spencerville.....	5 00
Kincardine, Chalmers, Ch. S. S., China.....	11 36
Kincardine, Chalmers, Ch. S. S.,	

{ Saskatchewan.....	12 14	KNOX COLLEGE.	
{ Alma.....	18 00	Eden Mills.....	3 00
{ Nichol, Zion Church.....	20 00	Bear Creek.....	20 50
{ Fergus, Melville Church.....	50 00	Waldemar.....	1 53
Port Dalhousie.....	9 50	South Luther.....	2 67
Avonbank.....	20 00	Luther Village.....	1 55
Galt, Union Ch.....	27 00	Friend.....	25
{ Erin.....	6 00	Crinan.....	6 00
{ Caledon, West, Melville Ch... 8 00		Cambray.....	2 75
New Carlisle, &c., &c.....	5 00	Brucefield.....	90 00
Huntington and A'helstane... 25 75		West Flamboro'.....	25 00
Elmira, Illinois, Knox Ch. S.S. 9 06		{ Alma.....	22 00
Montreal, St. Joseph St. S. S.,		{ Nichol, Zion Ch.....	20 00
China.....	10 00	Fergus, Melville Ch.....	50 00
Montreal, St. Joseph St. S. S.,		Whitby.....	10 00
Saskatchewan.....	10 00	West Gwillimbury, Ist..... 12 00	
Leeds.....	8 35	Avonbank.....	20 00
Beckwith.....	18 00	Galt, Union Ch.....	131 00
Huntingdon, S. S. Missionary		{ Erin.....	8 00
Box.....	4 06	{ Caledon West, Melville Ch... 8 00	
Biddulph, Ist.....	8 50	Biddulph, Ist.....	16 00
Drummondville.....	20 00	Drummondville.....	35 00
Perth, Knox Ch.....	73 00	Egmondville.....	21 00
Lakefield and North Smith..... 15 00		Chippawa.....	2 25
Montreal, Petite Cote, S. School,		Lakefield and North Smith..... 20 00	
Saskatchewan.....	13 00	Ashburn and Utica.....	14 00
Wingham.....	15 00	Rockwood.....	2 25
Quebec, Chalmer's Ch.....	40 00	Guelph, Ist.....	7 00
Smith's Falls, Miss Riddle's Class,		Wingham.....	15 00
S. School, Saskatchewan.....	2 75	Mitchell.....	20 00
North Gower and Gloucester... 20 00		Georgetown and Linchouse... 20 00	
Campellville.....	10 00	Campbellville.....	12 00
Lucknow.....	36 00	Belmont.....	18*00
Montreal, Erskine Ch., S. S.... 60 00		Teeswater.....	11 06
Shakspeare, S. School.....	10 00	Eddie's.....	7 44
Smith's Falls.....	56 00	Hibbert.....	25 00
Wellandport.....	3 45	Clarke.....	20 00
Saint Anns.....	4 20	Camlachie, Knox Ch.....	10 00
" " S. School, China.....	0 30	Milverton and Mornington... 20 00	
Hibbert.....	00	Bethany, Mission Station..... 6 00	
Clarke.....	14 00	Garafraxa, Saint John's..... 5 00	
Camlachie, Knox Ch.....	10 00	Ivytown Line.....	1 25
Montreal, Erskine Ch.....	600 00	Toronto, West Ch.....	50 00
Metis Missionary Boxes, add'l.. 1 62		Orillia.....	16 00
Bethany, Mission Station.....	4 00	Proof Line.....	20 70
Garafraxa, St. Johns Ch.....	4 00	Hespeler.....	4 25
Lakefield, S. S. Saskatchewan... 12 75		Bethesda.....	20 00
Toronto, West Ch.....	30 00	Alnwick.....	14 00
Waddington, N. Y.....	53 30	East, Ist.....	8 00
Orillia.....	10 00	Guelph, Ist.....	15 00
English Settlement.....	34 02	Caledon East, Munsie's Corners. 9 73	
Bethesda.....	13 00	Wroxeter.....	10 57
Alnwick.....	8 00	Lisadel.....	4 43
Lake Shore.....	6 08	Ainleville, Knox Ch.....	16 00
Guelph, Ist.....	15 00	Avonton.....	12 00
Hastings.....	16 70		
Ainleville, Knox Ch.....	7 00		

ASSEMBLY FUND.

West Flamboro'	1 50
{ Alma.....	4 00
{ Nichol, Zion Ch.....	4 00
Fergus, Melville Ch.....	25 00
Erin.....	3 00
Caledon West, Melville Ch.....	4 10
New Carlisle, &c., &c.....	1 50
Perth, Knox Ch.....	8 00
Hibbert.....	10 00
Clarke.....	2 00
Camlachie, Knox Ch.....	4 00
Montreal, Erskine Ch.....	66 22
Garafraza, Knox Ch.....	5 00
Fenelon Falls.....	3 00
Toronto, West Ch.....	5 00
Orillia.....	6 00
Bethesda.....	3 00
Alnwick.....	2 00
Ainleyville, Knox Ch.....	5 00

FRENCH EVANGELIZATION.

Belleville.....	15 00
West Flamboro'	5 00
{ Alma.....	10 00
{ Nichol, Zion Ch.....	10 00
Avonbank.....	10 09
{ Erin.....	4 00
{ Caledon West, Melville Ch.....	5 00
New Carlisle, &c., &c.....	4 00
Kimira, Illinois, Knox Ch.....	6 00
Biddulph, 1st.....	5 00
Drummondville.....	16 00
Valleyfield.....	7 00
Belmont.....	9 00
Hibbert.....	20 00
Clarke.....	20 00
Camlachie, Knox Ch.....	5 00
Garafraza, St. John's Ch.....	4 00
Toronto West, Ch.....	10 00
Orillia.....	6 00
{ Bethesda.....	5 00
{ Alnwick.....	3 00
Guelph, 1st.....	10 00
Broughton.....	4 50
Brucefield.....	24 00
Ainleyville, Knox Ch.....	5 00

KANKAKEE MISSION.

Belleville.....	15 00
Mono Centre.....	2 25
Peterboro', S. School.....	16 63
Thomas Burgess, Bala.....	1 00
{ Alma.....	6 00
{ Nichol, Zion Church.....	6 00
Dalhousie Mills.....	7 00

{ Erin.....	3 80
{ Caledon West, Melville Ch.....	5 09
New Carlisle, &c., &c.....	4 00
Huntingdon and Athelstane.....	11 00
Perth, Knox Ch.....	15 00
Lakefield and North Smith.....	10 00
Georgetown, S. School.....	14 30
Quebec, Chalmer's Ch.....	51 00
Miss C. Law, West Gwillimbury.....	1 00
Gloucester, Thank-offering.....	5 00
Campbellville.....	2 00
Shakspeare Sabbath School.....	10 00
Saint Ann's S. School.....	2 30
Belmont.....	12 00
Metis, Missionary Box, add'l.....	1 00
Bethany, Mission Station.....	2 00
Florence and Dawn.....	4 00
Toronto, West Church.....	10 00
Waddington, N. Y.....	48 75
{ Bethesda.....	2 00
{ Alnwick.....	1 00
Guelph, 1st.....	10 00
Widder.....	6 25
Brucefield.....	10 00
Acton.....	12 00
Broughton.....	4 50
Ainleyville, Knox Ch.....	10 00
Bothwell.....	8 00
Mersea.....	3 00
Tilbury, West.....	5 00
Amherstburgh.....	2 00
Wallaceburgh.....	2 25
Dover.....	5 25

WIDOWS' FUND.

Beaverton.....	18 50
Nissouri.....	9 75
West Flamboro'	7 00
{ Alma.....	10 00
{ Nichol, Zion Ch.....	6 00
Whitby.....	5 00
Galt, Union Ch.....	20 00
{ Erin.....	5 00
{ Caledon West, Melville Ch.....	7 00
New Carlisle, &c., &c.....	4 00
Huntingdon and Athelstane.....	14 44
Drummondville.....	16 00
Perth, Knox Ch.....	30 00
Lakefield and North Smith.....	6 00
Campbellville.....	2 00
Smith's Falls.....	20 82
Belmont.....	6 00
Hibbert.....	10 00
Clarke.....	6 00
Camlachie, Knox Ch.....	6 00
Montreal, Erskine Ch.....	72 33
Garafraza, St. John's Ch.....	3 00

Fenelon Falls	3 20
Somerville	1 38
Orillia	10 00
Oro, Esson Church.....	3 20
{ Bethesda.....	4 00
{ Alnwick.....	3 00
Guelph, 1st.....	10 00
Beverley.....	6 32
Ainleyville, Knox Ch.....	3 00
Fergus, Melville, for Aged, &c.....	50 00
Avonbank, for Aged, &c.....	8 00

With rates from Rev. T. Alexan. der, Rev. W. Millican, Rev. J. Thomson.....	24 00
Rev. S. Young, Rev. W. Bennett, Rev. Dr. Thornton, Rev. J. Porteous, Rev. J. Straith, Rev. D. Beattie, Rev. Alex. McKay, Rev. D. Paterson, Rev. J. K. Hislop, Rev. D. Cameron, Rev. A. Wilson, Rev. J. McNabb, Rev. J. L. Murray, Rev. J. Barton.....	16 00

Rev. James Malcolm, Rev. G.
McLennan, Rev. J. Paterson.

NOVA SCOTIA MISSIONS.

Hamilton, Central Church..... 20 00

FRENCH CANADIAN MISSION.

Peterboro' Sabbath School. 20 00

ONTARIO SABBATH SCHOOL UNION.

Peterboro' Sabbath School..... 5 00

KNOX NEW COLLEGE BUILDING.

R. H..... 50 00
John Ross, Watferd... 5 00

STUDENTS' MISS'Y SOCIETY, MONTREAL

Dalhousie Mills..... 2 75

RECEIVED BY W. KING, MONTREAL.

MONTREAL COLLEGE ORDINARY
REVENUE.

Huntingdon and Athelstane ...	\$22 00
English River and Howick.....	10 00
Mille Isles	2 00
Inverness	10 85
Almonte	30 00
Chalmers' Ch., Kingston.....	100 00
St. John's, Huntingdon	1 50
St. Paul's, Madoc	3 00
St. Columba	5 50
St. Andrew's	12 00
A. McMaster	20 00
St. Sylvester	3 00
Erskine Ch, Montreal	250 00
Smith's Falls	40 00
Martintown	12 00
Henry's Ch., Lachute	10 70
Brockville	43 05
Lingwick	6 50

FRENCH EVANGELIZATION.

Huntingdon and Athelstane ...	\$11 50
Almonte.....	25 00
Erskine Ch., S. S., Montreal ..	20 00
Erskine Ch., Montreal.....	150 00
Smith's Falls	20 00

BUILDING FUND.

Mrs. Fraser	\$40 00
Mrs. Wishart.....	47 98
D. Wilson	50 00
D. C. Lockerby	10 00
Edward McKay.....	166 67
E. K. Greene.....	250 00
Warden King.....	500 00

THEOLOGICAL CHAIR.

J. Seivewright	\$10 00
Edward McKay.....	200 00
Judge Torrance	60 00

BURSARY FUND.

Mrs. Fraser	\$10 00
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SCHOLARSHIP FUND.

Free Church, Cote St., Montreal, Bible Class	\$50 00
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RECEIPTS FOR RECORD UP TO 21st FEBRUARY, 1873.

Rev. G. B. Wroxeter, \$11; J. K., Exeter, \$3; J. W., Flamboro' West, \$1.20; A. E., W. S., Westwood; J. P. F., Ayr, \$2.80; R. G., Renfrew, \$1.25; J. S., Walton, \$3.90; Rev. H. T., Winterbourne, 50c.; J. M. F., Hastings, \$8.33; J. W., Tweedside, \$2; D. H., Logierait, \$5.60; W. D., Laskey, \$6.43; W. McC., \$1.10; J. B., \$1.10; R. MCP., Aylwin, Rev. D. D., Langside, Doctor C., Parkhill, \$3; T. S., Eversley, H. W., Edwardsburgh, T. A., Belgrave, M. McK., Canfield, J. B., Toronto, H. P., Glenavin, \$3.00; W. R., North Bruce, Mrs. M., Edgecombe, \$1.85; W. D., Avonton, \$1; J. A., Whitby, J. N., Nicolston, \$1.20; J. S., Omemece, \$2.48; J. D., Osprey, \$1.86; J. L., Greenbank, \$1; B. S., Forest, \$2; D. M. McN., Claremont, \$5.60; G. B., Mohawk, \$2.25; G. H. & Mrs. G., Brucefield, \$6.60; Rev. W. M., Garafaxa, \$5; Rev. J. B., Almonte, T. M. E., Rugby, J. S., Port Colborne, \$3; J. S., Strabane, \$2; Rev. R. B., Cornwall, \$14.30, for 1872, and for 1873, \$5.70; A. J. R., Williams, G. T., Thamesford, \$9.45; J. P. F., Ayr, J. McK., Jarratt's Corners, \$1.10; Mrs. W. R., Ida, \$11; W. E., Tottenham, \$4; Rev. J. McF., Farnham Centre, \$5.60; W. F., 62½c.; H. F., Dundee, C. McK., Westfield, R. W., Londesborough, G. M., Dalhousie Mills, \$1.25; W. G., W. McL., Ross, \$1.25; R. K., Kirkton, \$1.25; W. W., Brownville, \$1.25; J. F., Netherby, R. D., Canton, A. K., Brooklin, R. B., Scarboro', \$11; Mr. S., Brantford, \$8; A. G., L'Amaron, \$4; S. C., Seaforth, J. C., Williamsburgh, G. A., W. L., K. McL., Blytheswood, \$1.85; Rev. W. G., A. McA., Egmondville, \$1.20; W. K., Bristol, \$2.75; A. McK., H. B. McA., J. F. W., Vienna, Rev. G. S., Fingal, \$8.40; A. McC., 50c.; J. F. L., Mrs. C., Fingal, J. B., Lobo, \$6; W. F., Sparta, \$1.90; E. B., Greenwood, G. C., Chesley, \$2.60; C. F. S., Peveril, A. McG., Woodville, Rev. J. W., Huntingdon, \$4.40; Rev. D. B., Campbellford, \$2; Rev. W. L., Fenelon Falls, \$4.80; Rev. J. A. T., Erin, \$7.75; Rev. W. S., New Carlisle, D. S., 50c.; T. C., F. K., Widder Station, T. A., \$1.65; W. S., A. D., Belmore, 55c.; W. B., A. McA., Mildmay, E. E. S., Oshawa, A. H., \$1; J. L., G. L., J. L., Leaskdale, Mr. F., Aurora, A. H., Morrisburgh, \$1.86; I. M., Bluevale, \$8.90; D. McL., Coldsprings; \$6.50; Rev. J. C., Smith's Falls, \$4; D. McL., Amberley, \$2.50; A. G., Manchester, R. M., Farquhar, \$1; I. S., I. F., I. D., A. C., W. M., Dr. A., Chippawa, D. C. McK., H. McD., Allamford; Messrs. M. B., Parkhill, \$1.93; J. F., \$1.65; A. B., Esq., Cobourg, \$3; Rev. A. F., Granton, \$2.50; Mrs. W. S., Port Dalhousie, \$4.20; R. McG., Enniskillen, \$1; G. C., Troy, \$1.22; Rev. R. H., I. M., W. McC., St. George, \$2.40; J. K., Paisley, \$6; I. D., Lovat, A. McL., McDonald's Corners, W. H., Ashburn, \$8; W. A., Cedargrove, \$1.20; I. P., Saugeen, \$2; A. S., Carlton Place, \$9.67; H. R. F., Toronto, 50c.; D. G., Sarnia, \$9; A. R., Lennox, W. Y., Toronto, T. L., Scarboro', I. C., Nassagaweya, Mrs. G. Yorkville, Eliz. McK., Eagle, \$1.25; Rev. W. L., J. B., G. T., North Gower, R. B. L., Blyth, G. L., Egmondville, F. B., Bath, A. L., I. L., A. A., Milton, A. G., Springville, \$6.07; A. McG., Montreal, \$1.24; F. R., Armon, \$3; W. D., Richmond, Que., \$1.20; S. C., Keady, \$3; A. F., Staffa, \$12.60; Rev. H. McQ., \$11; A. G., Beaverton, D. G., Singhampton, A. S., Avonton, \$5.60; J. A., J. P., Orchard, \$1.25; D. C., Mrs. C., Laggaw, J. C., R. M., A. O., Milton, 55c.; G. H., Lowville, W. M., Strathroy, \$17.60; R. M., Cote des Neiges, \$1.20; J. McG., Montreal, \$7; D. McC., Ashgrove, \$4; J. M., Clinton, \$1.80; H. A., Newbury, \$1.65; D. M., Lloydtown, Rev. D. W., Madoc, \$9; Rev. J. McN., Palestine, \$1; I. C., Parker, W. M., Warwick, \$1.65; M. McL., \$1.65; C. J.,

H. McK., J. R., Watford. W. B., Landsdown, \$1.10 ; A. S., W. M., W. McK., Caistorville, W. B., Canfield, A. D., \$1.10 ; D. McC., \$1.65 ; H. R., \$1.65 ; M. McD., Seaforth, \$1.10 ; J. S., Esq., \$1.00 ; J. S., Fitzroy Harbor, \$1 ; J. H., Harriston, J. D., Tiverton, \$5.55 ; W. C., Harley, R. D., A. F., M. I., M. McL., Mount Vernon, I. W., Shakespeare, \$3.60 ; Montreal. Erskine Ch., \$66 ; Dr. McC., \$1.15 ; J. O., Point Abino, \$1.15 ; J. T., Goderich, \$1.10 ; F. C., Logierait, F. McK., Birkhall, \$8 ; T. B. A., Malton, \$4 ; J. B., Richview, \$11 ; J. S., Derwent, \$11 ; J. M., Brooklin, \$1.24 ; J. J., Waldemar, 60c. ; J. C., 60c. ; J. S., Senr., J. C., Jr., S. C., W. W., C. W., Senr., Bond Head, T. M. R., Bell's Corners, \$2.50 ; W. P., Stonefield, \$2.50 ; J. W., \$2 ; J. McC., Thorold, \$2 ; J. G., Woodford, D. J., Cobourg, Rev. J. G., Orillia, W. I. F., Glasgow, Scotland, P. P., Lerner Lynn, \$2.75 ; Mrs. I. W., Prince Albert, R. F., Westminster, \$10.80 ; Rev. G. C., Tapleystown, \$6.50 ; Mrs. W. P., Wallaceburgh, \$2.24 ; P. McR., Esq., Guelph, Rev. W. McW., Bomanton, \$6.07 ; Rev. J. M., England, W. S., Meaford, \$7 ; J. B., Greersville, Rev. N. McK., J. C., Belmont, A. C., Avon, D. McC., Gladstone, \$1.20 ; D. McD., Latona, \$1.84 ; J. G., Widder, \$2 ; Dr. J. G., Durham, \$20 ; Mrs. B., Toronto, H. H., Campbell's Cross, \$2 ; Mgt. D. Trudell, I. M., R. C., D. M., Rev. J. P., W. L., Wingham, \$3 ; G. G., Westwood, \$5.60 ; J. I., G. S. I., Belmore, \$1.20 ; Rev. N. McD., D. McA., \$1.10 ; J. B., W. G., R. McK., D. McM., A. McK., R. McD., Wallacetown, D. G., Broughton, \$2 ; W. C., Scarboro', \$1.10 ; R. L., St. Jerome, J. W., R. M., P. L., Jr., P. L., Senr., Moffatt, \$2.40 ; J. L., Castleford, \$13.50 ; Mrs. C., Hamberstone, A. W., Gananoque, \$4.50 ; M. B., Duntroon, H. C., Rob Roy, J. P., Petherton, Rev. J. P., Dunsford, \$9 ; G. A., Warkworth, J. M., Avonton, T. M., \$3 ; J. C., Chatsworth, \$2.
