

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

- Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

# THE HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 5.

MAY, 1872.

Vol. XI.

## CONTENTS :

The State of Religion.....129	HOME ECCLESIASTICAL INTELLIGENCE.
MISSIONARY INTELLIGENCE.	Calls—Inductions, &c.....142
Letter from the Rev. James Nisbet,.....134	Synod of Toronto.....143
Free Church Missions.....136	Knox College - Close of Session.....145
Irish Presbyterian Missions.....137	Presbyterian College, Montreal.....146
United Presbyterian Missions.....139	PROCEEDINGS OF PRESBYTERIES.
GENERAL RELIGIOUS INTELLIGENCE.	Presbyteries of Manitoua—Kingston Mon treal—Chatham.....149 to 155
Colonial General Assemblies.....141	Moneys Received.....155
	Receipts for Record.....159

## THE STATE OF RELIGION.

A PAPER READ BEFORE THE SYNOD OF TORONTO BY THE REV.  
J. M. KING.

In opening, as this paper is designed to do, a *Conference on the State of Religion* within the bounds of the Synod, the great importance of the subject and the duty of bringing to its consideration our best powers of mind and heart, may be at once taken for granted. Here there is no difference of opinion; no room for any among Christian men. Anything else which can engage our attention as *members of this Court*, has an importance only subordinate and relative, has interest for us, only in the measure in which it appears likely to promote or injure the religious life of the church among us, and in connection therewith, to further or to obstruct the conversion of the world. It is alone the maintenance and furtherance of this life, in subservience to the glory of God, which justify the large expenditure of time and energy on the part of so many Christian agents. Our work, as ministers and elders, has meaning only in the measure in which this end is sought. Our life is redeemed from the charge of vanity and uselessness only in the measure in which it is gained. We can, therefore, engage in no exercise more suitable to the character in which we are met, or more important, than the prayerful consideration of the state of strength or weakness in which religious life obtains among us, of the causes which affect it injuriously, and of the means by which its depth and purity may be promoted.

I suppose it will be generally admitted, that its state in any community, and at any period, is determined by such considerations as these:—the degree in which the minds of men are possessed by a sense of God's presence and of God's claims, and in which their lives are controlled by a regard to God's requirement of faith in Jesus Christ, and obedience to His will; the degree in which men are alive to the depravity and helplessness of their fallen state, and in which the provisions of the Gospel, the love of God in Christ, the atonement and intercession of the Saviour, the work of the Holy Spirit, are trusted and used as the only and all-sufficient remedy for this depravity and helplessness; the measure in which "the things which are above," the things which are unseen and eternal, are felt to be real, and to be commanding, in which the affections are actually set upon them; the measure in which goodness is valued above rank or riches, the approval of God above the favor of man; the measure in which there is real love to Christ and tender solicitude for those interests which are sacred in His eye; or, to add one other token, the degree in which those who belong to the church of Christ are walking "in the fear of God and in the comfort of the Holy Ghost."

Taking such considerations as these as tests, to what conclusion shall we come in regard to the religious life of the period, and within the limits of the Synod? That it is healthful and vigorous, or that it is weak and languishing? We shrink from at once definitely characterizing it as either the one or the other.

There are several aspects in which it is possible to contemplate and speak of the state of religion among us, only with satisfaction and with thankfulness to God. First. There is much outward respect paid to religion among persons of all classes, and if less, still also much that is more than outward, that beats hearts alive to God's claims and devoutly appreciative of His grace. We have not, I trust, it may be truthfully said, as yet, any very large class, whether in the rural or town and city districts, who have learned to regard the church of Christ with disdain, and who scorn its claims to rule the beliefs and to guide the conduct of men. I say, as yet, for if the statement of those who have the best opportunity of knowing the facts be accepted, the emigration which is now setting in towards Canada from the larger cities of England, and which, on grounds both of humanity and patriotism ought to be welcomed, has its full proportion of those who have broken entirely their connection with the church of Christ. However, speaking of the state of things as it at present exists, we may still claim to possess the ear and the conscience of the large majority of those outside of the membership of the church. Second. There is exhibited in connection with all sections of the church, including our own, a large amount of activity in the matter of church extension. No sooner is the necessity for a new church edifice manifest, than the means to supply it are forthcoming, or at least, steps are taken towards its erection. The disposition seems to be to anticipate the wants of a growing population, rather than to lag behind them. The number of churches of every degree of size and cost which have been erected in this city during the last two years, is itself a proof of the deep interest felt by many in the moral and religious welfare of the community. After making full allowance for what is due in this connection to mere denominational zeal, there remains not a little which must be ascribed to a deep and heart-felt sympathy with those higher interests which all branches of the church, all true Christians, are

desirous to promote. Third. There may be mentioned, as connected with the foregoing, a very general readiness to engage in such work as Sabbath School teaching, district visitation, and other forms of personal Christian effort. It is safe to say, that the various agencies of the kind referred to could not be maintained in the state of efficiency in which they exist, and, considering the demands they make on the time and energy of the workers, without a deep and general appreciation of spiritual things, and an earnest desire on the part of many to advance the honor of the Saviour. No motive, less pure and commanding could keep in a busy age so many unremunerated workers at their posts, and for so long periods, as not a few of these have occupied them. Other features of an encouraging character will readily occur to any attentive observer. One cannot become intimately acquainted with any considerable circle of the membership of our church, without having pleasing evidence of the power of religion in moulding the characters and controlling the lives of not a few composing it. The extent to which in some quarters young men are uniting for the purposes of prayer and of spiritual improvement generally, is another gratifying indication. And, as in full keeping with it, there may be mentioned the greatly increased number of pious youths, who are now coming forward as candidates for the Christian ministry.

Among the indications of a less favourable kind, as to the state of religious life among us, I am led to mention, first, what appears to be a decline in reverence, in the feeling of solemnity awakened by the truths of religion. How little there is of the fear of God, in that sense of it, in which it bows the spirit down in presence of the Divine perfections! How few are awed under the apprehension of the purity, the faithfulness, the almightiness of God! Does religion, even where it does not lack sincerity not seem to be losing something of its former depth? If it finds expression, in words more readily and more frequently than it did once, this is not as often connected with a deminution in the depth and sacredness of the emotion as with an increase in its force and fervour. The branch of the church with which it is our honor to be connected has a work to do, in influencing and influencing for good, the religious life of the community in this aspect of it. It has a reputation to preserve and guard here. From the beginning it has aimed at promoting a piety of a deep and reverential, while at the same time, tender kind. It has been accused sometimes of undue austerity. It has never been charged with ministering to irreverence or frivolity. Our strength lies—does it not? in keeping true to this, the well-known historical spirit of the Presbyterian body. Instead of seeking to make the religious services of our church more attractive to wordly minds, by changes which do not fully harmonise with what may be called the ground-tone of its former life, how much better to aim at maintaining and extending the influence of the truth by that bold, solemn, yet also tender and affectionate presentation of it under which the frivolous are awed, and the indifferent aroused, and even the believing and holy are solemnized. The charge of severity is one under which a church may be well content to lie in this soft and self-indulgent age.

But to return to a survey of the religious life around us in some of its less satisfactory aspects, I notice, in the second place, the small measure in which earnest desire and effort for the conversion of the ungodly are evinced by the professed followers of Christ. The vast majority,—or if that be too strong a statement—very many are content to live for years along side of

those who give no evidence of the possession of religious life, without exhibiting any lively solicitude for their condition, or putting forth any considerable efforts to change it. There is little travail, as in birth, that Christ may be formed in them—little of the divinely sanctioned violence under the pressure of which those still without the Kingdom, might be brought in. There is hardly any aspect in which the state of our religious life can be contemplated, that is more discouraging than this. It is altogether too tolerant of the presence of indifference and irreligion. Its depth, if not its sincerity, is thereby brought into question. It were only to repeat an oft mentioned story, if I were to dwell here, on the conformity to wordly maxims and habits which is almost more generally prevalent than in any preceding age. The summons is not one which has taken powerful hold of almost any branch of the church in these days—"Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

A more important question than the one what is the absolute condition of religious life among us, or what is its condition compared with that which obtains in other parts of the Christian world, is the question, what is its condition in comparison with what it was years ago. Is the tone of piety rising or falling? Is the sense of divine things—the apprehension of the unseen and eternal—becoming stronger or weaker? The question is one to which it is very difficult to give a certain reply; and to which, especially, we should be slow to give an unfavourable one. Doing this, the words of the wise preacher are at once recalled to memory "Say not thou what is the cause that the former days were better than these? for thou dost not enquire wisely concerning them."

It is not difficult, however, to recognise certain influences at work in our day, of an antagonistic kind, which, while not peculiar to it, are yet more powerfully operative now than at previous periods. I may mention first, here, the increasing boldness of the infidelity of the period, the high pretensions to which it lays claim to scientific knowledge, the degree in which these find currency in the popular literature. I do not say, that it has never in any previous age, been so bold and wide-spread. In the end of the last century, and the beginning of this one, it was perhaps even more so. It has made great advances, however, in certain circles during the last quarter of a century; and the effect is seen among ourselves, not perhaps in any as yet general adoption of infidel or semi-infidel views, but in a certain unsettlement of religious thought, which is only less injurious. A degree of uncertainty is made to attach to divine things, which renders it greatly easier for irreligious and wordly men to live in neglect of them, to indulge, with less of solicitude as to the result, their love of wealth or ease, or even sinful pleasure, and to postpone that decision for Christ, which, under other circumstances, they might feel to be at once urgent and imperative, if not, to dismiss all purpose and thought of it whatever. It is more difficult to discover what we can do in these provinces, to check this evil. Important contributions on the questions at stake between science and religion, can hardly be expected to come in the meantime, from the churches of Canada. The speculative issues must be mainly fought out in countries where there is more leisure and more opportunity for enquiry. A revived piety, however, would do much, not only to protect us against the unsettlement of belief, which controversies, respecting the very

foundation of our faith are apt to occasion, but to promote the victory of the truth of God over the various forms of unbelief and error. The sceptical and irreligious thought of the age becomes bold and outspoken in presence of a cold, wordly, and self-indulgent church. Its confidence is shaken, in its dreary negations, when it is brought face to face with a religious life, full of reality and of force.

Again, one cannot overlook here, the absorbing interest with which, in many instances, the mind is allowed to give itself to the purely worldly interests, and the consequent displacement therefrom of divine things. It is not so much, in most cases, that the realities of the spiritual world, the things which are above, are disbelieved, but they are kept for long periods together, out of the sphere of actual thought. The mind is otherwise engaged; engaged not with any thing bad or vicious, but yet so engaged, that divine things are kept at a distance—are not permitted to impress themselves deeply on the heart. Men have not leisure, rather, they do not take nor make leisure, to look at them and to receive the deep impressions which only a steadfast and oft repeated contemplation can convey. There is, in the life of many professing Christians, almost no meditation on the truth of God. It is one continuous scene of bustle about the perishable interests. I need not enlarge on the necessarily injurious effects of this. It is, "speaking the truth," or rather, meditating on the truth, for such is the force of the word used by the Apostle, letting it sink into the soul in closest and most constant contact with it, that believers are "to grow up in love unto Him in all things, which is the head, even Christ."

It is impossible to overlook the influence of the daily and weekly press in this connection. There is something even to be thankful for in the character which it possesses, within our bounds. It does not sneer at religion. It does not, in many instances, at least, speak other than disapprovingly of vice. It is, in the most powerful and widely circulated organs of public opinion, generally speaking, respectful towards Christianity; indeed, more than respectful, reverential; while its moral tone is comparatively high and pure. But it is "of the earth, earthly." It does little, one may say nothing to hinder, much indeed to help, that continuous occupation of the mind with wordly interests, motives, ambitions, and intrigues, which we have seen to be so injurious. Its apology, doubtless, would be, that it speaks to the tastes which it finds strongest and most general. And yet, it may surely be affirmed, that there is, at least, quite a respectable minority which could appreciate, and indeed earnestly desires, a style of writing even about daily occurrences, in which there should be a greater prominence given to those events which directly concern the interests of religion, and a more distinct recognition of God, in those which are termed secular or profane. It is surely our duty to encourage those who seek to supply this increasing felt want.

Among the injurious influences at work, affecting the religious life of this, as of preceding ages, I have not mentioned what have been termed the drinking usages of society. I notice them in closing, only to say, that they seem to be operating more widely and more disastrously than twenty years ago; so much as to awaken not only the sorrow of the Christian, but the alarm of the patriot. While refraining from judging one another in this matter, one might well desire that Christian people should see it to be their duty to break all connection with usages so fruitful in misery to the souls and bodies of men—so destructive, in many cases, both to happiness and goodness.

In conclusion, much,—something at least—may be done by those of us whom God has honored with office in His church, to help the better influences at work, and to counteract the worse. It will be much even if the interests of religion, the interests of man's salvation and of God's glory, are sacred in our eye—are objects of solicitude to our hearts. We have all need, those of us especially who are in the ministry, to cultivate nearness to God, to abound in prayer. It is where we come to our people, directly from God, from prolonged fellowship with Him and devout contemplation of the truths which are seen in His presence, that our words will have power; and that, if the face does not shine, the heart will be inflamed with a degree of devout and holy emotions, which will tend to set other hearts on fire, and to purify other lives.

---

### Missionary Intelligence.

---

LETTER FROM THE REV. JAMES NISBET.

SIR :—The date reminds me that I may expect the arrival of the winter packet in the course of a few days, and that I ought to have a brief review of the year's work ready to send therewith.

At this time last year we were weak-handed at the mission, two of our principal helpers and their wives being absent on account of ill health. Through the mercy of God they were restored to us during the course of the summer in better health, although not perfectly well; but I am happy to be able to report that they continue to improve, the services of a French doctor, who is now among the French half-breeds who winter at the South Branch of the Saskatchewan, having been beneficial to them.

This year I have not much to report in the way of progress among the *pure* Indians. Preservation from the sad disease which prevailed during 1870 has not had the beneficial effect that we might have expected. The influence of the old men is prejudicial to the work, although they continue to be friendly to us personally.

During the year settlement has progressed much more rapidly than I had anticipated. Nine new homes have been put up, besides outhouses connected with some of them. The population of our settlement is not less than one hundred and sixty-six (166) persons. Of these not more than twenty are pure Europeans, although a considerable number are very nearly so. The majority understand and speak the English language to a greater or less extent, while there are very few who do not speak the Cree language fluently. Seeing that so many understand English I have now the Sabbath morning service in English alone, the attendance is usually about seventy (70), we have Cree in the afternoon, when about fifty (50) attend. There are thirty-seven (37) children of school age.

twenty-six (26) of whom attend the school; the others think it too far to come in winter. I have been relieved from the task of teaching for the present by a young English gentleman, who came to spend the winter in the neighborhood, and who volunteered to perform that duty till spring, when he returns to Manitoba. With him the children are making good progress, as he is able to devote the whole day to them, whereas I was able to give only one part of each day. I hope the committee will permit me to look out for and engage a permanent teacher, who may be able to give instruction both in Cree and English.

In all, there are eight children being kept by the mission at present; six of whom are with us, one (three years of age) is being taken care of by an old woman, in the second house from the mission, and Robert Burns, our first charge of that kind, is attending the school at Kildonan, and I am informed that he is making gratifying progress, and speaks English very fluently. I crave, in his behalf the prayers of the church, that he may become a true child of God, and that he may yet be employed in doing good among his own people.

With the large increase of our population, our little temporary school house is much too small, so that we are obliged to have our Sabbath services in our dwelling house, occupying two rooms which communicate with each other. The materials for a small church are now on the ground, and we hope to have the walls put up in a few days, meantime, the windows, &c., are being prepared, so that we trust we shall have the building fit for use before plowing time comes.

The sacrament of the Lord's Supper was dispensed in July and December. On the last occasion twenty-four (24) of the communicants were present before the close of the services, but three of the Indian members were too late to be at the table of the Lord. The communion roll now contains thirty (30) names.

There were fifteen (15) baptisms during the year, fourteen (14) infants, (7 boys and 7 girls) and one young lad, who has been taken from an Indian camp, by one of our friends at Carlton, and who has adopted him into his own family. Three marriages have been celebrated; two at the mission and one at Carlton.

The value of what may be called the *permanent* property of the missions, has increased by the sum of sixty (60) pounds sterling, being now estimated at twelve hundred and forty-five pounds sterling (£1245 0 0,) while the amount of farm produce is almost double what we had the previous year, and would have been very much greater but for the terrible hail storm that passed over this place on the evening of August 8th, and slight frost on the 16th and 23rd of the same month; neither of which ever happened before or since the establishment of the mission.



The Indians of this place sent an address to Governor Archibald last August, welcoming the rule of our Gracious Queen, and enquiring into the truth of the report that the Government means to take up this part of the territory for a white settlement. A reply has been received from His Excellency of a very friendly nature, in which it is stated that it is possible that the Government will treat with the Indians here soon for some portion of the land, and the strongest assurances are given that the Indians will be fairly and liberally dealt with.

From all that we can learn there is a probability that the Indian Commissioners will be here early next summer to treat with the Indians ; it is also anticipated that the Hon. H. B. Co'y will have steamboat communication established between this and Manitoba next summer. Parties are also out surveying for a railway track. All these things indicate that great changes are not far off, and it is well that the church has at last instructed its committee to send a second missionary to this place, a thing that ought to have been done *five* years ago ; it would have been economy, so far as the special work of the mission is concerned.

My special thanks are due to the Sabbath Schools of Columbus, Ont., Mitchell, Ont., and Cote Street, Montreal, for each contributing the amount required to maintain one child at the mission, and to all the Sabbath Schools that remember us in the distribution of their mission funds. I must also express my indebtedness and that of Mrs. Nisbet to the Ladies' Societies, and friends generally, who have kindly sent packages of clothing, dry goods, school material, &c., and it need not be considered invidious to name particularly the congregations of Belleville, Cote Street, Montreal, and Erskine Church, Montreal, whose contributions have been large, varied, most suitable, and repeated from year to year ; while all who have remembered us in this way have our most hearty thanks. We trust that the same considerate kindness will be shown this year.

Permit me to crave a continued interest in the prayers of the congregations, Sabbath Schools and fellowship meetings of our church, as well in the private and secret devotions of our people.

Yours, most truly,

JAMES NISBET.

PEINCE ALBERT, SASKATCHEWAN, }  
January 19th, 1872. }

### FREE CHURCH MISSIONS.

*Dr. Stewart, of Lovedale, Caffraria, writes as follows, to the Editor of the Free Church Record :—*

BURNSHILL, SOUTH AFRICA, January 28th, 1872.

MY DEAR SIR,—It is with the deepest regret that I communicate to you the intelligence of the death of the Rev. James Laing, one of the missionaries

of the Free Church in South Africa. He died here this morning after a short illness of a week, from an attack of pneumonia with bronchitis. Mr. Laing landed in South Africa in 1830. He has therefore been nearly forty-two years a missionary. He pursued his work day by day with wonderful perseverance and patience. One of the most marked features of his life was, the entire absence of ostentation. For the praise of man he seemed to care absolutely nothing, while ever ready to encourage others by approbation, when it was deserved. He was one of the best, and most gentle, and genial of friends—patient with all, and beloved by all.

It appears that, 800 children are in attendance upon the Mission School instruction in Lebanon. In Pesth, 200 Jewish children receive instruction in all subjects, including the narratives and the doctrines of the Gospel of Christ.

In a letter from Amsterdam, Mr. Van An del refers to the baptism recently of four Jewish converts, three of these being sons of one of the old proselytes. On the occasion the church was filled with about 2,000 hearers. Earnest addresses were delivered, and the newly-baptized persons were cordially greeted and received as members of the mission family. Such services cannot take place without important general results; and Mr. Van An del writes, that on this occasion many were deeply impressed.

Dr. Mitchell, of Calcutta, reports the baptism of a Mahomedan medical student, and the employment of another, baptized some months ago by the mission, as assistant to Dr. Templeton. He also quotes from the report of the Church Missionary Society in Calcutta, as follows:—

“Some few months ago, a native of respectable position and good education came to us, not as an inquirer, but as a *believer*. He was a man of mature age. As a boy he had studied in the Free Church Institution, and there he had first heard those glorious truths on which he ultimately came to repose his soul. The living seed was sown in his heart, and it never entirely lost its vitality.”

Mr. Small, of Bombay, by taking Butler's Sermons as a text book, managed to keep up a Sabbath class of about twenty intelligent students, before whom Bible truths were regularly brought. He laments the great increase of drunkenness among the natives of Bombay.

The *Kaffir Express*, published at Lovedale, takes the Griqua Church, in New Griqualand, and with it many others severely to task, for failing in the Christian duty of supporting Gospel ordinances.

### IRISH PRESBYTERIAN MISSIONS.

Mr. Scott, of the Damascus mission, among many other interesting items of intelligence, communicates the following account of a Syrian Young Men's Society. “Two years ago, I suggested to one of our teachers the advantage that would arise, if a Young Men's Society were organised. He consulted with some of his acquaintances, and they agreed to make the attempt. They commenced, however, too ambitiously, and the affair speedily collapsed. Last Spring we determined to renew the experiment, and we called a meeting of young men in our school-house, drew up rules, and composed a Society, with president and other officers. The Association was unsectarian, and literary and scientific, instead of religious and theological. I agreed to act as president, and so the scheme was got fairly afloat. Our first meeting was successful. A paper was read by Mr. Saleem Meshaka, on “The education of women,” and a lively discussion followed. Since then we have met regularly once a month, and the interest in our proceedings seems to be increasing. At our last meeting about seventy were present. What will most

interest you, perhaps, is the fact that two papers have been written for the Society by young Moslems, who, however, were afraid to read aloud their own compositions, lest they should incur the anger of their co-religionists. The Secretary read the papers—the young Moslems taking part in the discussion that followed.

It is well to add that there is a fund in connection with the Society to which the members subscribe, and which is to be devoted to such good purposes as the majority may agree upon."

Mr. Wright, whose letter is dated 21-Straight street, Damascus, 20th of February, 1872, and who seems to be a most indefatigable laborer, lets us see that Pharisaism is not extinct in the east even among Christians.

"The evenings of Friday and Saturday, were spent in preparation for the communion. The master told me that Antoum was not fit to share in the communion. He would not however bring any definite charge against him. I took Antoum privately, and affectionately told him that some of his fellow-communicants thought he should not go with them to the Lord's table, that I had no definite charge against him, and that I would lay the responsibility of communing or not with himself. He immediately burst into tears; and then requested to see the teacher in my presence. He said to the teacher "O Yakoul, you have known all my affairs since I first approached the Lord's table. Since then has any one accused me of being a murderer, an adulterer, a thief, a liar, a drunkard, or a Sabbath breaker?" He said, "No, but you showed a proud spirit the day that you would not eat with the Druzes." In fact he had refused to partake of a delicacy, ten times more odorous and unpalatable than the worst German craut,—a dish in fact which can only be eaten after being buried in the ground fourteen days. I had thus a testimony to the reformation of one of the most turbulent characters in Syria. A man who on his own testimony would not have hesitated to commit any of the crimes above mentioned, but could now only be accused of refusing unwholesome food, a dish, which, as a test of communion, would I believe excommunicate the whole of the visible Church. You see also how we have to guard against a spirit of Pharisaism. Five new communicants were examined, but I put them off to another time, giving them special subjects for meditation. We were not able to procure wine for the communion, none being in any of the villages except with the priests, and they would neither give nor sell. We pressed however some grapes which I had brought with me, and had the pure juice of the vine for communion; but with full knowledge of the controversy, I must say, it was not wine. I trust however, that we had real communion notwithstanding."

Dr. Graham of Bonn, is able to give a good account of his Jewish converts. "Of all whom I have baptized, only two have turned out badly, so far as I know, and these women the most accomplished deceivers I have ever met. Some of my converts are in America and I have heard nothing of them. Rahneman is in England, and doing well. He is in training for the Ministry; Solomon Strauss is in the Institution, 3 Green-Bank Lane, Plymouth, under the care of John J. Hodge, Mrs. H——, my first convert, is an excellent Christian mother, the wife of a very rising barrister in this neighbourhood, a fine young philologist whom I taught, and who was baptized by Professor Rothe, of this place, is high among the literati of Germany; another (whose name I forget) read with me the Justinian code (so far as it bears on the *creeds* of the church) in the Greek language. He was publicly baptised in this Church, and is now high in the civil service in the province of Silesia, Solomon Dan died as a believing child of God in Belfast, and his companion, David Levy, though yielding to Jewish influence for a time confessed Jesus Christ on his death-bed. Such are some of the con-

verts who have gone from this mission. They are indeed few in number, but they are, so far as I can judge, real disciples of the Lord. Of the thirteen whom I have baptized, two were hypocritical deceivers of the most accomplished kind, swindlers and liars." Mr. Laing's appeal on behalf of our own Home Mission Work in Manitoba appears in the April number of the *Missionary Herald*.

A new evangelist, Dr. Antonio Sanchez, mighty in the Scriptures has come to the assistance of Mr. Moore, and preaches the gospel in the old Moorish capital, Cordova. Mr. Beattie of Gogo, India, reports the admission into the church of a Hindoo woman who for some time has been strongly opposed to Christianity although her husband became a Christian in 1868.

### UNITED PRESBYTERIAN MISSIONS.

The Annual Report of the United Presbyterian Students' Missionary Society contains the following:—

"Our mission at Nusserabad, in India, having become involved in financial liabilities, as a consequence of prolonged and wide-spread drought, we resolved to devote our energies for the year to promote its release from this unhappy exigency. As a recompense for the rations so frugally distributed by our agents among the famine-stricken people, an enormous reservoir was constructed with special regard to the welfare of our mission. In order, however, to the completion of the undertaking—so servicable as the sole means of irrigation in seasons of dearth—a deficit of £1,400 was unavoidably contracted. And we feel glad to record that the exertions of our Society, with a view to its liquidation, have been crowned with a success far surpassing our anticipations. 235 meetings have been held, and £967, 17s. 8½d. realized—a result which exhibits a marked increase, as compared with last year, in the average contribution of each congregation."

This is the appropriation of last year. For the present, another field has been found. Looking at the state of affairs in Rome, and impressed with the urgency of the crisis, our Society desires to do its utmost during the year to strengthen the hands of those Roman labourers who are so devoutly striving to supplant the Mass and the Confessional, and to lighten the minds of the deluded citizens with "the truth as it is in Jesus."

It has been arranged that the funds we succeed in raising shall be allocated towards the close of the financial year, by a committee, consisting of the Professors and the present office-Bearers of the Society. Without, therefore, pledging ourselves to any particular mode of expenditure, we have, nevertheless, resolved to keep more especially in view the claims of the Free Italian Church, the Waldensian Church, and the Evangelical Publication Society."

The people of Old Calabar have superstitious views in regard to the birth of twins, which causes the destruction of many children. The Rev. Hugh Goldie's journal says:—

"Monday, July, 12th.—To-day a note came to hand from Asuqua Ekanem, native agent at Ikunetu, to the following effect:—"On the morning of Wednesday, the 8th, during a heavy rain, a lad came and told us of a twin-birth in the farms. Ekpenyong Ndong (another native assistant) and I went immediately, and saw the woman in the bush with a little pile beside her. She was weeping very much, having been driven into the bush. We tried to comfort her, but she would not listen. We asked her to go home with us, but she refused, nor would she receive any help from us. She would rather die than be a twin mother. We asked for the infants, but all were afraid to tell us. At last, one boy, on the promise of a shirt, led us to a pot lying under a palm tree; and, on turning it up, we found two little girls squeezed in-

to it. We wrapped them up and brought them home, and put them into a warm bath. One of them died after the bath, for the people had wounded her on the head, and cut her hands and face with a razor, and broken one of her wrists. Adet (Asuqua's wife) is giving the living one suck. I have no clothes for it; can you spare me some? Nobody in the town, except two or three, on account of the Egbo."

Dr. Husband, of Beawr, India, writes to tell of a great Hindoo sacred gathering at Pokhur, near Beaver, which the Rev. Messrs. Gray and Martin took advantage of, for proclaiming the Word of Life. "Just as the crowd began to leave the temple, our brethren again took up the position of the previous evening; and Mr. Gray had not spoken many minutes when a large crowd was around him. As he proceeded, with earnest and animated manner, to tell the simple story of the cross, the audience soon thickened, and the interest deepened; so that, when some restless hearer in front wished to escape, he found exit impossible, and had to remain a listener to the last. This was by far the largest and most interested audience we heard addressed during all the fair, and was the one which impressed us most.

It was not difficult to see that to many the message came as altogether fresh and new. In that crowd were doubtless many from remote towns and distant villages, where the face of a missionary is seldom seen, and the Gospel message seldom heard; and it was no wonder they listened with interest,—let us hope with profit too. It was, indeed, an inspiring sight; and could many of our young ministers at home, delivering their elaborate compositions to 50 or 100 apathetic listeners, have seen that interested crowd, it would have been worth a thousand arguments. *Umrah* followed with an earnest and powerful address, in which he told his fellow-countrymen, that they might as well think by building a high wall to keep out the rising sun, as prevent the spread of that Christianity which was being spoken in their ears. I never before felt how sad it was to be unable to make known the message; and all I could do, while the brethren were pleading with the people, was to plead in silent petition to God for His richest blessing to accompany the Word."

### General Religious Intelligence.

The Missionary Record of the United Presbyterian Church contains the following comparison of its Augmentation Fund with the Sustentation Fund of the Free Church.

"In naming a congregation in the Free Church as supplemented, the meaning is, that it pays less into the Sustentation Fund than it receives from it, which is £150 annually.

I. The number of supplemented congregations in the United Presbyterian Church is 228. As the number of the congregations in the United Presbyterian Church is 607, this shows that rather more than one-third are supplemented.

The number of supplemented congregations in the Free Church is about 620, and the number of congregations about 880. This shows that less than three-fourths are supplemented. That is to say, that in the United Presbyterian Church about *two-thirds* of the congregations aid in supporting the rest. In the Free Church, more than *one-fourth* of the congregations supplement the others. In many cases the supplement is small.

II. The number of members in the supplemented congregations of the United Presbyterian Church is about 13,000 and the attendance 39,000. In the Free Church, the membership and attendance together of supplemented congregations is about 142,000.

The amount paid in supplement in the United Presbyterian Church is about £12,000. In the Free Church it is about £41,000.

The membership of the United Presbyterian Church is about 180,000, the attendance being about 205,000. In the Free Church, the membership and attendance is about 263,000.

From these figures it follows that, to raise the stipends in supplemented congregations to £150, the members and adherents of the United Presbyterian Church in aid-giving congregations, numbering about 166,000, require to give on average about 1s. 6d. each. In the Free Church, the members and adherents of aid-giving congregations, numbering about 120,000, require to give about 7s. each.

The principal reason why the Sustentation Fund is more prosperous than the Augmentation Fund is, that it is more popular. Associated with the great name of Chalmers, and with the memories of the Disruption, it is justly esteemed by the Free Church as one of the triumphs of Christian finance, and is supported with corresponding liberality by the most influential members of the congregations."

The Free Church furnishes the following :—

"COLONIAL GENERAL ASSEMBLIES.—The General Assemblies of the Presbyterian Churches of New South Wales and Victoria met in November, and transacted a large amount of ecclesiastical business. We cannot enter into details; but it is interesting to notice how diversified their operations are, and yet how similar not only to each as neighbouring Churches professing an identical organization, but also to the Assembly work of the parent Churches at home. Thus we have the opening sermon; the election of Moderator, and his inaugural address; reports and discussions on the State of Religion, Home Missions, Sustentation Fund, Missions to the Aborigines, Chinese, and New Hebrides, Sabbath Schools, Theological Hall, Public Education, Widows' and Orphans' Fund, Sabbath Observance, Infirm Ministers' Fund: Collections for Schemes, &c.; and finally the Moderator's closing address. It is instructive to observe how readily Scriptural Presbyterianism adapts itself to the circumstances of new colonies, with what facility and promptitude it may be worked, and how suitable it is found to be for meeting, with an adequate and easily expanding provision, the spiritual requirements of infant and abnormal communities. And it is very gratifying to witness the energy and devotedness with which our brethren in the distant lands are prosecuting their varied labors for the extension of the Redeemer's kingdom.

[Since the above was in type, we have received the distressing intelligence of the death of the Rev. G. Mackie, Moderator of the late General Assembly of the Presbyterian Church of Victoria; and of J. S. Ogilvy, Esq., Melbourne, one of the leading elders of that Church.]

In the Irish Presbyterian *Missionary Herald* the cause of Jewish missions is thus ably indicated:

"The number of Jews existing throughout the world has been estimated at about seven millions. This computation I believe to be excessive; but for my present purpose I assume its accuracy. Missionary enterprise among them is of very recent date, for within the present century the numbers of those labouring for their conversion, as missionaries from various churches and societies, and in all lands, is set down at one hundred and twenty. It should be remembered that this is the *present* strength of the staff, and that it has been only very recently reached. As the aggregate result of the labors of these hundred and twenty missionaries *there are at present twenty thou*

converted and baptized Jews enrolled in the membership of Christian churches, and in the enjoyment of Christian ordinances. To these must be added a large number set down by an old and experienced missionary, in conversation with the writer on the subject last summer, at "over five thousand," who are secretly, in their hearts, Christians, but who, "fearing the Jews," have not been baptized, or made other public profession of the faith that is undoubtedly in them. As a specimen of the class I allude to, I would refer to the case mentioned in the first paragraph of Mr. Moore's letter from Vienne, in the last issue of the *Herald*. But the point of largest importance in estimating the success of missionary labour among the Jews is that *of the twenty thousand converts to Christianity already referred to, more than three hundred are men occupying high and influential positions, as ministers, theological professors, and teachers in the Christian Church.* In England alone, no fewer than one hundred and ten of these are employed as ministers of the Established Church; not to mention the numerous instances in which dissenting pulpits are also filled by converted Jews. In the professional ranks of Germany are numbered among the bravest and most devoted servants of Christ, several who once Jews, but now converted to the truth, have won for themselves the highest place as commentators and expositors of the Scripture. It is worthy of note that the brightest centres of Evangelical light in Germany are in many instances the Universities where the Jewish Christian doctors occupy professors chairs."

Sheriff Cleghorn, the Convener of the Continental Committee of the Free Church, thus describes the famous disscussion at Rome, held on the 10th of February:—

"It was understood that the Pope had required the secular clergy to reply to the attacks of the evangelists, and accordingly Signor Sciarelli, the evangelist of the Wesleyan Methodist Mission, having advertised a lecture on the question "Was St. Peter ever at Rome?" six priests entered his place of meeting and handed him a challenge to discuss the question publicly, if proper arrangements were made to secure fair discussion. The challenge was accepted, and due arrangements made, and the discussion took place on the evening of the 9th February in the hall of the Tiberine Academy, which was brilliantly lighted up for the occasion, an equal number of auditors on each side being admitted by ticket. A bench of four presidents, two from each party, preserved order, and kept the disputants to the single point of debate; and the discussion was conducted throughout with the greatest gravity and decorum, though the efforts of the presidents could not prevent occasional outbursts of applause. Signor Sciarelli opened the discussion, and was replied to by the priest Fabiani; Signor Ribetti, of the Waldensian Church spoke next, and was replied to by the priest Cipolli; when, the evening being far advanced, an adjournment took place till next evening, the greater part of which was occupied by an eloquent and masterly oration by Signor Gavazzi, the priest Guidi replying to him and closing the discussion. The disputants shook hands at the close, and the audience quietly dispersed, no one replying to a voice which asked, "Who has won?"

This discussion has caused a great sensation throughout Italy. Short-hand writers were present on both sides, and full reports were given in the daily newspapers, which were eagerly bought up in all the large towns. The subject may not appear to us one of great importance, but it is of a very vital character for the pretensions of the See of Rome, which are based on the assertion of St. Peter's twenty-five years pontificate (from A.D. 42 to 65), and his martyrdom in that city. It was with astonishment, therefore, that the audience heard the Papal champions give up any attempt to prove these assertions, and confine themselves to the endeavor to prove by the vague referen-

ces of some of the Fathers, and by tradition, that Peter must have been at Rome some time or other, for however short a period! The *Capitale*, one of the Roman Liberal daily papers, says, "that the result of the discussion was most damaging to the Priests, and that the triumph of the evangelical ministers could not have been more splendid." The fact itself of such a discussion taking place in Rome speaks volumes. The *Perzeveranza*, of Milan, compares it to the famous one between Luther and Eck, in 1519; and the *Capitale* goes so far as to say it has been for the Papacy what the battle of Sadowa was for Austria."

---

## Home Ecclesiastical Intelligence.

---

### CALLS.

Rev. D. Cameron, of Beaverton, has been called by the congregation of Lucknow.

Rev. W. Meldrum has been called by the congregations of Napier & Brook.

Rev. James McLauhlin has been called by the congregation of Wardsville.

Rev. Jas. McAlpine has been called by the congregation of Widder.

Rev. J. M. Goodwillie, M.A., has been called by the congregations of Doon and Hespeler.

---

### INDUCTIONS.

Rev. J. McTavish has been inducted to the pastoral charge of Chalmers' Church, Woodstock.

Rev. John McColl has been inducted into the pastoral charge of Central Church, Hamilton.

Rev. J. Pritchard has been translated from Parkhill to the congregations of Bluevale and Wingham.

Rev. D. H. Fletcher has been inducted into the pastoral charge of McNab Street Church, Hamilton.

Rev. W. McConnell has been inducted to the pastoral charge of the congregation of Innisfil.

---

SCARBORO.—The missionary contributions of this congregation, amounting for the year to \$495 have been appropriated as follows:—Home Mission, \$140; Knox College, \$120; Foreign Mission, \$65; Kankakee, \$40; Widow's Fund, &c., \$21; French Canadian Mission, \$20; Assembly, \$17; other schemes, \$75; total \$495. The total sum raised by the congregation during the year for all purposes amounted to \$3432. The average rate of money, \$29 per family.

RATHO & INNERKIP.—We are glad to hear of the progress and prosperity of the congregations of Ratho and Innerkip; the manse at Ratho, twice burned down, has been rebuilt. The debt on the church at Innerkip has been removed. The congregations pay a stipend of \$800, which was recently largely supplemented by the liberality of the people, upwards of \$240 having been paid to the pastor in addition to the promised stipend.

SYNOD OF TORONTO.—The Synod of Toronto met in Bay Street



Church, Toronto, on the evening of Wednesday, 3rd April. The opening sermon was preached by the Rev. J. M. Roger, retiring Moderator, from 2 Cor., 2 : 14, 16. The sermon was a most suitable one, and for it and for the faithful discharge of the duties of the chair, Mr. Roger received a vote of thanks.

Rev. Dr. Thornton was appointed Moderator for the year. One death was reported since last meeting of Synod, that of Rev. F. Duncan, of Markham.

A good deal of the time of the Synod was taken up with the case of Rev. W. C. Windel from the Presbytery of Ontario. There were memorials from Mr. Windel and the congregations under his charge at Cartwright and Ballyduff, postponed from last meeting. Other papers were given in by the memorialists and the Presbytery of Ontario. Several motions were brought forward, but finally a motion carried to appoint a commission to meet at Prince Albert, on 15th May, to which all parties were cited. The commission has power to dispose finally of the case. The Commission consists of Dr. Topp, Prof. Caven, Messrs. Dick, Donald, Gray, T. W. Taylor, and Hon. J. McMurich.

THE STATE OF RELIGION engaged a good deal of attention from the Synod. An able and interesting paper was read by the Rev. J. M. King. Reports were read from the Presbyteries of Simcoe and Owen Sound. Suitable addresses were delivered by several members of the Synod. The following deliverance was adopted :

"The Synod, in view of the reports of Presbyteries on the state of religion, submitted and read, resolves to express its satisfaction with the number and fulness of these reports and with their general cheering character, directs the reports to be forwarded to the Convener of the General Assembly's Committee on the state of religion, and instructs the Presbytery of Ontario, whose report has not been forwarded, to forward it to the Clerk of the Synod for transmission with the others.

"The Synod further, in view of the conference on the state of religion, and a full expression of opinion by members of the Synod on the subject, desires to record its conviction of the great benefit likely to result from such conferences during the sittings of the Courts of the Church, and resolves to hold another Conference at the next meeting of the Synod, on the evening of the second day, appointing the Rev. W. Donald to introduce the subject.

A committee was appointed with reference to a case connected with church property at Owen Sound. The committee consisting of Rev. T. W. Taylor, Mr. Wm. Christie, Prof. Caven, with Mr. King as his alternate.

An overture transmitted by the Owen Sound Presbytery for the formation of a new Presbytery within the County of Bruce, was received for transmission to the General Assembly.

The next meeting of the Synod was appointed to take place in the Gould Street Church, on the first Wednesday of April, 1873, at 7 : 30 P. M.

MEETING OF GENERAL ASSEMBLY.---Clubs of Presbyteries are requested to send to the Rev. W. Reid, Toronto, the names of Commissioners to the General Assembly, with their post office addresses, and the names of the nearest Presbytery station. It is expected that, as usual, reduced fares will be granted by the several railroad and steamboat companies.

## KNOX COLLEGE—CLOSE OF SESSION.

The College Session closed, as usual, on the first Wednesday of April. The closing session was held in the Divinity Hall. After singing, prayer was offered by the Moderator of the General Assembly, the Rev Mr. Scott, of London. The lecture was delivered by the Rev. Mr. Campbell, of Charles Street Church, Toronto, who took as his subject: The importance of Historical studies in a Theological Education.

The lecture was learned and able, and was listened to with marked interest throughout.

Prof. Caven, who occupied the chair, made a statement, regarding the College, of which the main points are as follows:

The attendance of students during last session has been large, there having been *forty-five* students in the Theological Classes, and *twenty-seven* in the literary. This was the largest number found in Theology in any session of the College, except that of 1864-5; at which time, however, the sister institution in Montreal had not been established.

In addition to the students properly belonging to the College, a considerable number were studying at the University, with a view to the ministry. The entire number of young men in Toronto preparing for the holy ministry, might be set down, approximately, at a hundred.

Valuable assistance has been rendered in the Theological Department by the Rev. Mr. Campbell, who has taught the class in Church History, having met with them twice a week throughout the session. In the Preparatory Department, Prof. Young, had, much to the advantage of the College, continued his lectures to the class in Senior Philosophy, after his appointment to the University. Classics had been efficiently taught by Messrs. J. Scrimger, M. A., and W. H. Rennelson, M. A., students of the second Theological year, who had been appointed as tutors.

The several class reports speak with satisfaction of the diligence in study, and of the deportment of all the students; and the report of the Examiners attested, in general, good progress made in the several studies of the session.

The students' Literary and Metaphysical Society has been in a flourishing condition, and had been an important auxiliary, in several ways, to the proper agencies of the College. The reading room had been reconstructed during the session, and was now somewhat more worthy of its purpose.

The following is a list of the Bursaries awarded to the Theological Department.

I. BAYNE SCHOLARSHIP:—For best examination in Hebrew, by student entering Theology. Awarded to Mr. D. McDonald.

2. G. BUCHANAN SCHOLARSHIP :—For general proficiency on the part of students entering Theology. Awarded to Mr. H. H. McPherson.

3. DUNBAR SCHOLARSHIP :—For best examination at close of session, by student of first year, on the Being and Attributes of God. Awarded to Mr. T. F. Fotheringham,

4. GOLDIE SCHOLARSHIP :—For best essay, by student of second year, on the design with which the Act of the Apostles was written. Awarded to Mr. R. D. Fraser.

5. BONAR SCHOLARSHIP :—For best examination at close of session, by student of second year, on Church History. Awarded to Mr. W. H. Rennelson.

6. JOHN KNOX SCHOLARSHIP :—For best examination at close of session, for student of third year, on Church Government and Pastoral Theology. Awarded to Mr. E. Cockburn.

7. GILLIES SCHOLARSHIP :—for best essay, by student of third year, on the Scriptural Development of the Doctrine of Justification. Awarded to Mr. W. Armstrong.

8. LINDSAY SCHOLARSHIP ,—For best examination at close of session, by student of second year, on Hebrew Exegesis. Awarded to Mr. J. Sinclair-

9. LOGHRIN SCHOLARSHIP :—For best examinations at the close of session. by student of second or third year, on Systematic Theology. Awarded to Mr. Scrimger.

10. Special prize for reading-New Testament, Greek, (Lange's Commentary) :—open to students of all years. Gained by Mr. W. Armstrong, student of third year.

Mr. Scrimger stood first in three other subjects, besides that in connection with which he received the Bursary ; and Mr. Armstrong, besides gaining the Gillies Scholarship and the special prize in Greek, would have come in for another Bursary, had the rules of the College allowed him to hold it. Other bursaries were awarded by the Senate.

At the close of the lecture an address, recognizing in warm and grateful terms the value of the instruction communicated by him was presented to the Rev. J. Campbell, by the class which he has taught in Church History.

#### PRESBYTERIAN COLLEGE, MONTREAL.

The closing lecture was delivered by Rev. Mr. McLaren of Ottawa, in Erskine Church, on the evening of Wednesday, 3rd of April. The lecture, which was a discussion of "The Rule of Faith in the Church of Rome," was one of great ability. We are glad to see it has been since published.

At the close of the lecture, the Rev. Dr. McVicar, as Chairman of the Senate, gave much interesting information regarding the work and condition of the college.

**SCHOLARSHIPS.**—He stated that scholarships had been, after competition awarded as follows :

I. Fifty dollars by Peter Redpath, Esq., to be awarded to the student entering the first year at McGill College, who shall pass the best examination in Homer, &c.—John Casey.

II. \$50 by Edward Mackay, Esq., to be awarded to the student entering the second year at McGill College, who shall pass the best examination in Euripides, &c.—Wm. McKibbin.

III. \$50 by Alexander Walker, Esq., to be awarded to the student entering the fourth year at McGill College, who shall pass the best examination in Thucydides, book 1, &c.—R. Whillans.

IV. \$50 for the best examination in the subjects for entering first year in Theology.—R. Watt.

V. \$50 by Mrs. P. S. Ross, for best written examination at the close of the session, in all the subjects taught in the first year.—G. Gibson, M. A., Mr. R. Watt took Church History in addition, and by reckoning the aggregate of marks gained by him in the four subjects he stood first, while second in the competition.

VI. \$50 by John McLennan, Esq., for best written examination at the close of the session in all the subjects taught in the second year Theology.—D. H. McLennan, B.A.

VII. \$60 by Hugh McKay, Esq., for examination in the third year Theology; and in Cunningham's Historical Theology, Vol. 1., and Fairbairn's Hermeneutical Manual.—J. M. McAlister, B.A.

VIII. The John Redpath scholarship, \$40; for the best examination in Church History, \$50.—J. M. McAlister, B.A.

IX. \$50 by Robert Anderson Esq., for the best essay on Preaching, with written examination in Westcott's introduction to the study of the gospels.—D. McRae.

X. \$50 by Mrs. John Ross, Quebec, for the best essay on the Doctrine of Providence viewed especially in relation to the Divine Immutability, Prayer, and Man's Free Agency.—G. Munro, B.A.

XI. The John Redpath Scholarship, \$50 for the best essay on the Excellence of the Greek Language as a vehicle of Divine Truth.—John McIntyre.

XII. \$60 by D. Morice, Esq., or the best essay on the Doctrine of Future Punishment, embracing a refutation of recent errors on the subject.—D. H. McLennan, B.A., first, and F. McLeod, second.

XIII. \$25 by John Watson, Esq., for the best examination in the Greek of the Septuagint.—G. Gibson, M.A.

XIV. \$50 by the Bible Class of Cote St. Church, Montreal.—Subject—Discussion in French of the doctrine of the Papal Infallibility.—C. Amaron.

XV. \$30 by John Mackenzie, Esq., for best examination in Gaelic.—F. McLennan,

XVI. \$30 by John Mackenzie, Esq., Lennoxville, for the second best examination, &c., as above.—G. Smith.

XVII. \$40 by the Sabbath-school of St. Mary's, Ont., for the same subjects as in No. XIV.—T. Brouillette.

XVIII. \$50 by the Sabbath-school and Bible class of Knox Church, Montreal, for the best examination by English Students in French, including translation from English into French and from French into English, Reading, Dictation, and French Grammar.—R. Hamilton.

No student can hold two Scholarships; but if two or more are awarded him, he will be entitled to one-fifth the amount of each additional Scholarship, and the Senate may award the remainder to the student next in order of merit.

The Mackay Scholarship is an exception to this rule.

It will be observed that for 14 of the above Scholarships we are indebted to the liberality of the city of Montreal; but we mention with special pleasure and thanks the addition this session of the Scholarship from St. Mary's Ontario, and trust that the good example thus furnished may be speedily followed by others.

**LIBRARY AND READING ROOM.**—Dr. McVicar stated that during the past year 282 volumes had been added to the Library, viz., by purchase, 236 vols., and by donation 46. The total number of volumes in the Library is over 5000. The Reading Room has been regularly supplied with over 40 papers and periodicals.

**ATTENDANCE AND WORK OF THE SESSION.**—Of the 45 students now enrolled, 39 gave attendance in Theological and Literary classes during the winter; the remaining six were absent through sickness and other causes. The Exegetical class, as hitherto, was conducted by the Rev. J. M. Gibson, M.A., and Rev. Prof. Coussirat, B.D., has lectured in French in *Theology*, Philosophy, and other subjects. For Hebrew, students have attended the lectures of Rev. Dr. DeSola, of McGill College. Mr. Goodwin Gibson, M.A., has had charge of classes for students pursuing their preparatory studies. His services will be retained in future sessions, and thus greatly add to the facilities for preliminary training in connection with the College.

At the beginning of the Session the Rev. W. McLaren, of Ottawa, was appointed by the Board to lecture in Church History, but felt constrained for various reasons to decline the appointment, and consequently the class was conducted by Dr. MacVicar in addition to his other duties.

**MISSIONARY WORK OF STUDENTS.**—Dr. MacVicar said: "It may be remembered by some of you that when this college was established the hope was entertained that it would greatly strengthen and extend the work of the Church in this province. At the close of this our fourth session, it may be proper to indicate how far this hope has already been realized. In this connection, here are facts that speak for themselves:

During the coming summer 19 of our students will be employed, directly or indirectly, in missionary work within the bounds of the Presbytery of Montreal. We have ten young men who speak French and English in course of preparation for special services among our mixed population; and the favorable openings for them are more numerous than they can overtake. Within the last week the most urgent request has come to us from the Presbytery of Manitoba to send one of these young men to a place in that province which appears to be in a state of absolute spiritual destitution. Other new fields and congregations, where French and English are required, are pressed upon our attention. During college sessions all our students render most valuable services in the city and vicinity, and their Missionary Society employs and sustains four laborers in different fields during the coming summer. Three students have fully resolved to offer themselves for foreign mission work in China and India; one of them is a native of India and familiar with three of its languages.

It is hoped that in a few years he may be prepared to preach the Gospel to his fellow-countrymen. Thus it appears that while the wants of the home field are being largely met, the claims of the heathen are not overlooked; and we may truly say that an earnest missionary spirit is being cultivated and manifested by all our young men.

**GRADUATING CLASS, MEDAL, ETC.**—This session four students complete their Theological curriculum, two of whom remain within the bounds of the Presbytery of Montreal, and one goes to the Ottawa Presbytery.

In this connection it gives us great pleasure to announce that the students have, at their own expense, founded a Gold Medal to be offered for competition annually to the members of the graduating class, the nature of the examination to be determined by the Senate, and to embrace a wide range of theological and kindred subjects. The medal will not be awarded unless a high standard of excellence is attained. It will be offered next session, and the terms of competition will be made known in the annual catalogue.

**COLLEGE BUILDINGS, ETC.**—Hitherto the work of the College has been carried on in rooms in this church, the use of which has been kindly granted by its managers. In view of the steady growth of the institution, and the urgent necessity of providing proper facilities for its work, its friends and supporters recently resolved to do two things:

First—To provide for the support of an additional Chair in Theology; Second—To erect College buildings. We mention the steps already taken in those matters:

A most eligible site on McTavish street, adjoining McGill College, has been purchased. Plans have been procured, by which it appears that the cost of grounds and buildings will not be less than \$30,000.

Remembering the fact that these undertakings have been in hand for only a few weeks, it is satisfactory to be able to announce that 14 persons in Montreal have contributed \$13,750 for the erection of the College building, and \$1,260 per annum for five years, for the salary of an additional Professor. Seeing 14 citizens have done so much, there can be no doubt that what has been so auspiciously initiated will be speedily carried to a successful issue. Indeed, we feel at liberty to hold out to students the certain prospect of returning for the next session, to enjoy the prelections of an additional Lecturer, if a Professor cannot be elected in so short a time, and to see the buildings well advanced, if not ready for occupation.

Let me only add that by these means the power of our institution for good will be greatly increased; and we may, under God's blessing, confidently expect results even more satisfactory than those of the past."

After certain notices and the singing of the doxology, the session was closed by Dr. Taylor pronouncing the benediction.

---

## *Proceedings of Presbyteries.*

---

**PRESBYTERY OF MANITOBA**—Met at Little Britain Manse, March 6th, 1872. There were four ministers and two elders present.

Mr. Fletcher reported that the Communion was dispensed at the Portage on the 11th February, that the number of communicants was 24.—Also that missionary meetings were held at the Portage district.

The returns of congregations and Kirk Sessions to the remit of the General Assembly anent Union were considered, when it was seen that all were heartily in favor of Union on the basis proposed.

The returns of Kirk Sessions to the remit on Instrumental Music in the service of God were also considered. The following motion was carried by a majority—"The Presbytery having taken up the returns of Kirk Sessions to the remit of Assembly, anent the use of Instrumental Music in the service of God, and finding that two sessions, viz., those of Little Britain and Kildonan have reported in favor of permitting such use, and the Session of Headingley against it, the Presbytery is of opinion that permission to use such aid should be granted by the Assembly to congregations upon application to the Presbytery of the bounds, and would recommend that the Assembly enjoin Presbyteries and Sessions to take careful oversight of the manner of introduction and proper employment of such instrumental assistance."

Mr. MacNabb reported that he had visited the families at White Mud River—that there are twenty Presbyterian families in that locality. Mr. MacNabb was appointed to labor in that section of the province, as soon as a substitute can be had to supply his present field.

Mr. Black and Prof. Bryce, ministers, and Hon. D. Gunn and Angus Polson, elders, were appointed Commissioners to the General Assembly.

The Presbytery having received three applications, from the congregations of Little Britain, High Bluff and Portage, asking to be exempted for this year from contribution to the H. M. Fund, agreed to forward applications to the Committee, and since Little Britain has \$1500.00 subscribed, and each of the others expects to raise \$1000.00 for Church purposes, it was agreed to recommend the H. M. Committee, on account of the great expense of building material, and the exceptional circumstances of the people, to accede to their request for this year, assured that the best results will follow such actions.

It was agreed to ask the Home Mission Committee to send a missionary to the province, who can preach in the French and English languages. The field of labor will be Pembina and vicinity.

The Presbytery will meet again at Kildonan on Wednesday the 23rd day of May next, at 11 o'clock a. m.

JOHN MACNABB,  
Presbytery Clerk.

---

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Napanee on the 9th, 10th and 11th days of April. The following minute was adopted in relation to the Rev. James Barron: The Presbytery having accepted the resignation of Mr. Barron, and dissolved the pastoral relation between him and the congregation of Gananoque, cannot but place on record their expression of personal esteem for their young brother, their high sense of his ministerial earnestness and faithfulness, and their sympathy with him in his recent sore affliction. They lament the termination of a pastorate so brief, and yet at its commencement so full of promise. They pray that all traces of indisposition may soon disappear, and that helped by temporary rest and change, their brother may find the mercy of the Lord in restored health and strength, and in a position of ministerial usefulness in which he may do the Master's work, enjoying the respect and confidence of an attached flock, and the cordial esteem of his

co-Presbyters, even as he carries with him that of his brethren here. Mr. Gordon was appointed Moderator p. t. of the Gananoque Session, and Convener of the Committee of Supply.

Mr. E. McLaren, B. A., received as a student at last meeting, and prosecuting his studies in Queen's College, was examined in relation to his Theological attainments. The Presbytery agreed to express satisfaction with his examination, and to recognize him as a Student-Missionary. Mr. Thomson, a student under the care of the Presbytery, read a Homily and Critical Exercise, and was also examined in several departments of the literary course. His trials were sustained. It was decided to make application to the General Assembly for leave to ordain Mr. Thomson after due examination, with a view to his being placed as ordained Missionary over the mission field in North Hastings. Messrs. Burton and McMechan were appointed to support this application. It was agreed that after the Rev. Mr. Stewart's present term of engagement in North Hastings expires his labors there should be discontinued.

Mr. Wilson, on his own request, was relieved from being Treasurer of Presbytery and Convener of the Presbytery's Home Mission Committee. Mr. Burton was appointed to these offices. The cordial thanks of the Presbytery were tendered to Mr. Wilson for his faithful and efficient services during a long term of years. The following were appointed Commissioners to the General Assembly, viz., Messrs. John Scott, Thomas S. Chambers, John McMechan, John Burton, and Andrew Wilson, Ministers, and Messrs. A. F. Wood, John Le Boutillier, George Robertson, James Forster, and David Nicol, Elders.

The Presbytery expressed approval of the principle of appointing alternates to the General Assembly. On the subject of Instrumental Music, two motions were submitted. They are as follows :

I. Whereas, it is a doctrine held by this Church as founded upon and agreeable to the Word of God, to which all its ministers and office-bearers are pledged, viz., "That the true God is not to be worshipped in any way not prescribed in the Holy Scriptures, (Conf. of Faith, chap. xxi, section 1st)

Whereas, it cannot be shown that the use of instruments of music in His worship, under this new and more spiritual dispensation, is so prescribed.

Whereas, to sanction the use of such instruments in worship, would be a violation of the basis of the union so happily effected in 1861, which provides "That the ordinances of worship shall be administered in this Church as they have heretofore been by the respective bodies of which it is composed in a general accordance with the directions contained in the Westminster Directory of Worship."

Whereas, to authorize their introduction, or grant leave to Kirk Sessions and congregations to introduce them would virtually, if not actually, cause division in the Church, and produce many evils with respect to the service of praise.

Whereas, such an innovation is unnecessary, and inconsistent with the purity of the New Testament worship ; and,

WHEREAS, in the opinion of this Presbytery, it is un-Presbyterian and unwise to commit so important a matter as that of the regulation of the mode of worship to Kirk Sessions and congregations, as is evidently contemplated by the action of the Last General Assembly ; and to do so, would tend to disturb the harmony and peace of congregations, and destroy that uniformity of worship that should prevail in a Presbyterian Church.



Therefore, **RESOLVED**, That this Presbytery disapprove of the proposal to grant leave to introduce, or of leaving it with Kirk Sessions and congregations to introduce instruments of music into the worship of God.

II. That the Interim Act be approved of simpliciter. Seven voted for the latter, and five for the former. Messrs. Wilson, Gallaher, and Chambers, dissented from the decision, and gave reasons; Messrs. Gray and Burton were appointed a Committee to answer the reasons.

The subject of union with the other Presbyterian Churches of the Dominion was approved of as remitted. Mr. Thomas McPherson, of Stratford, was nominated Moderator of the next General Assembly, and Mr. McKenzie, of Almonte, Moderator of the Montreal Synod.

Messrs. Wilson and Wood were appointed members of the Assembly Committee on Bills, &c., and Messrs. McMechan and Nicol members of the Montreal Synod's Committee.

THOMAS S. CHAMBERS,  
Presbytery Clerk.

**PRESBYTERY OF MONTREAL**.—This Presbytery met at Montreal, in Free Church, Cote Street, on the third and fourth of April, 1872; the Rev'd William Taylor, D.D., Moderator; members present, seventeen ministers and four elders, besides Rev'd Messrs. W. McLean, Wells, and R. Campbell as correspondents; the sittings four.

INTER ALIA.

The Presbytery received into communion with the church, the Protestant Congregation of Riviere du Loup en bas, and agreed to apply to the General Assembly for leave to admit the Rev'd Leon Dionne, French Evangelical Minister of said congregation.

In consequence of a petition from persons living in and around Dunville, Township of Shipton, County of Richmond, the Presbytery resolved to organize a congregation at said village, and appointed Dr Burns, Macvicar, Mr. Mackay, and Mr. Bethune to proceed thither for that purpose.

Mr. R. M. Thornton having submitted a constitution for regulation of temporal affairs of Knox Church, Montreal, the Presbytery sanctioned it with some slight alterations.

Commissioners were appointed to the General Assembly, eleven ministers and eleven elders.

Touching the remit, anent alternates, the Presbytery resolved, that this Presbytery approves of the principle of appointing alternates, it was carried by ten against five. "That the remit, anent instrumental music be adopted simpliciter."

On motion of Dr. Burns, duly seconded, the Presbytery adopted the following:

**RESOLVED**,—that the Presbytery having considered the deliverance of the General Assembly on the subjects of union between the Presbyterian Churches, in the Provinces of British North America, came to the following finding:

1st. That such a union would be on many accounts desirable, if it can be accomplished on a sound Scriptural basis and on terms satisfactory to the negotiating parties.

2nd. Approve generally of the four articles agreed to by the General Assembly in November last, but would desire the introduction into the basis, of a clause embodying the Church's continued adherence to the great doctrine of the Headship of our Lord Jesus Christ over the Church and the nation.

3rd. Disapprove of our being committed in any way as a Church to the support of Denominational Colleges for Literary Education, believing that, in the present circumstances of the country, it is our duty to avail ourselves of the existing public institutions :

4th. As regards Theological Education, this Presbytery is of opinion that, for the present necessities of the Church, three Colleges would be sufficient, namely, one in Ontario, one in Quebec and one in the Lower Provinces.

5th. With reference to the other matters referred in the Assembly's Remit, the Presbytery consider that it is not necessary at the present stage of the negotiations, that we give any deliverance.

A petition having been presented by a numerous body of persons interested in the Nazerath's Street Mission Griffintown, Montreal, praying the Presbytery to organize said mission according to the rules of the church, the court agree to intimate the object of said petition to Kirk Sessions in Montreal, that they may be heard there anent.

The Rev. A. F. McQueen asked and obtained a permit to collect money to aid his congregation at Kenyon in the erection of their new church.

Mr. A. Thomson, catechist, having intimated his intention to return to Scotland, the clerk was instructed to send him a certificate of character; and the congregation of Grand Fenie, St. Eustache and St. Therese were placed on the list of vacancies.

It was agreed to ask leave to take upon trial for license, J. McAlister, B.A., H. Sinclair and D. D. McLennan, and receive as a Probationer, Mr. Angus McIver, Licentiate of the Free Church of Scotland.

Dr. Burns having reported for committee appointed to confer with the French Evangelical Church, Craig street, Montreal, the Presbytery approved the diligence of said committee and instructed them to enquire into the practicability of uniting said church with the kindred one in Dorchester street.

The Rev. N. Paterson moved, and Presbytery agreed to overture the General Assembly respecting Sabbath desecration.

Favourable reports were given in of missionary meetings held within the bounds last winter.

Missionaries were distributed among stations : Mr. McQueen, to Dalhousie Mills ; Mr. Cochrane, to Hemmingford and Coveyhill ; Mr. McKibbon, to Cote des Neiges ; Mr. Watt, to La Guerre ; Mr. McLeod, to Harrington ; Mr. McRae, to Chateauguay Basin ; Mr. J. McAlister, to Danville.

It was agreed to direct the attention of the General Assembly's Home Mission Committee to the extreme desirability of sending a missionary to labour at large in some parts of the Eastern Townships

JAMES WATSON.

Presbytery Clerk:

**CHATHAM PRESBYTERY.**—This Presbytery met in Wellington Street Church, Chatham, on Tuesday and Wednesday, 26th and 27th March. Mr Forrest, Moderator.

The attendance of members was large.

The following were the more important items of business before the Presbytery :

I. Mr. Walker presented a report as to the Sabbath School Conference which was held in Wellington Street Church, Chatham, on 20th February. The report was received and the Presbytery agreed that another conference should be held in Sept. or Oct., and a committee was appointed to make arrangements and report at the June meeting.

II. Messrs. Milligan and Forrest reported that they had attended and addressed missionary meetings throughout the bounds, the one in the eastern and the other in the western sections ; and that on the whole the meetings were successful. The reports were received and the thanks of the Presbytery tendered these brethren, as also to Messrs. McQuarrie and McKinnon, the representatives of the Foreign Mission Committee, for their diligence.

III. The clerk reported that he had written the Rev. W. Reid and Dr. Jennings in regard to the position and relationship of the congregation of Kankakee, Illinois, and had received a reply to the effect that the Kankakee committee had, under instructions from the Assembly, transferred the said congregation to the Chicago Presbytery of the American Presbyterian Church. On motion of Mr. Warden, the name of the Kankakee church was erased from the Presbytery's roll.

IV. The committee in the report of a committee consisting of Messrs. McColl, Becket, and McLaren, adopted a suitable minute with reference to the death of Mr. K. S. Loclore, student.

V. A minute was adopted expressive of the Presbytery's sympathy with their brother, Mr. McColl, under a heavy domestic bereavement with which it had pleased God to visit him.

VI. The following members were elected Commissioners to the General Assembly to meet in June next : Ministers, Messrs. Waddell and Becket, by rotation, and Messrs. McColl and King, by ballot. Elders,—Messrs. McLaren, Simpson, Laing and Webster.

VII. Messrs. Gray and Staniforth were appointed members of the Synod of London's Committee on Bills and Overtures ; and Messrs. Becket and Webster on the General Assembly's Committee on Bills and Overtures.

VIII. Mr. William Reid, M.A., of Toronto, was unanimously nominated as Moderator of the General Assembly.

IX. Mr. Warden was instructed to procure supply for the Mission Stations in the Presbytery for the ensuing summer ; and other routine mission work was carried through the Presbytery.

X. A petition was laid upon the table and read, from Sutherland's Corners, signed by 91 persons, praying for connection with Bothwell under Mr. Warden's pastoral care. Mr. Warden reported to the Presbytery that he felt it necessary that his present charge should now be divided, it being too large for efficient working, and suggested the propriety in having a regular station in Dawn to be worked along with Florence : and to expedite matters, he, at the suggestion of the Presbytery, tendered his resignation of the Florence branch of his charge. It was agreed to hold a special meet-

ing of the Presbytery at Bothwell, on Tuesday, 9th April, at 11 a.m., to consider the resignation and petition, to which all parties interested are to be duly cited. It also was agreed to take up then the deferred business of this meeting.

XI. The Presbytery, on petition of the members and adherents of this church in the neighborhood of Duart, appointed a committee to organize a congregation there in connection with Ridgetown.

XII. The Presbytery considered the Remit as to Alternates, and agreed to recommend the Assembly not to sanction the principle of electing Alternates.

XIII. The following resolution was unanimously adopted in regard to the Remit on instrumental music, "The Presbytery having considered the Remit on instrumental music, approve in the circumstances of the Interim Act, and recommend its permanent adoption.

XIV. Messrs. Walker, Warden and King were appointed a committee to mature a plan, to be presented at a meeting in Bothwell, for promoting the mutual edification of the members in the leading religious questions of the day.

The Presbytery agreed to defer the consideration of the Remit on "Union with other Presbyterian Churches," as also their report on the State of Religion till the meeting in Bothwell on the 9th April.

ROBT. H. WARDEN.  
Presbytery Clerk.

**MONEYS RECEIVED UP TO 20th APRIL.**

ASSEMBLY FUND.

Woodstock, Knox's.....	\$15 00
Medonte.....	6 00
Lancaster.....	2 00
Lucan and Biddulph.....	2 50
Ottawa, Knox.....	24 31
E. Tilbury.....	2 00
Elma C., and Monckton.....	3 00
West Gwillimbury.....	3 50
Rockwook.....	1 10
{ English Settlement.....	6 89
{ Proof Line.....	6 00
Ratho and Innerkip.....	4 00
Emily.....	6 00
{ Port Dover.....	2 00
{ Simcoe.....	2 00
Stratford.....	7 40
Port Hope.....	8 00
Harrington.....	2 00
Toronto, Knox.....	85 79
Sullivan.....	3 00
Verulam and Bobcaygeon.....	2 00
Port Colborne.....	2 25
E. Puslinch.....	5 00
Caledon, Centre Road.....	4 00
Montreal, St. Joseph Street.....	5 85
Kingston, Brock Street.....	11 55
Minto.....	4 00
Priceville, &c.....	2 20
Caledonia, Sutherland.....	2 00
Hamilton, McNab.....	20 00
Saugeen, &c.....	6 00

South Plympton.....	6 97
Bristol.....	8 00
Kincardine Road.....	8 00
Ridgetown.....	4 06
Toronto, Church Street.....	12 00

FOREIGN MISSIONS.

Lake Shore.....	6 69
Medonte.....	18 00
Woodstock, Knox's.....	65 00
Fisherville.....	15 00
North Gower.....	11 00
Lancaster.....	5 00
Markham Mel.....	5 25
Ayr, Knox's.....	32 50
Chinguacousy.....	7 35
East Kinloss.....	7 25
Kenyon.....	8 00
{ Lucan.....	10 00
{ Biddulph.....	5 00
Cayuga for China.....	9 00
" " Saskatchewan.....	8 00
Ottawa, Knox's.....	144 85
East Zorra, Burn's Church.....	4 10
Doon.....	3 00
East Tilbury.....	10 75
Manchester.....	12 43
Elma C. and Monckton.....	6 00
{ Teeswater.....	8 48
{ Badie's.....	4 86
Aven Church, Downie.....	10 75
Carlingford.....	5 50
Ashton, Melville Church.....	4 00

Egmondville, China.....	14 00	Caledon Centre Road.....	6 00
Bradford.....	5 00	Millbank.....	15 00
West Gwillimbury 2nd.....	12 00	Montreal, St. Joseph Street.....	10 05
Alliston.....	5 00	Per J. Inglis, Wroxeter.....	4 88
J. Campbell, Springville.....	12 00	Scarboro.....	65 00
"    for Mr. N.....	3 00	Priceville, &c.....	5 00
Prince Albert.....	8 00	Napanee.....	25 00
Corwall.....	10 50	McKillop 2nd, Duff's Church.....	14 00
Columbus and Brooklin.....	52 50	Windsor.....	8 00
Belleville.....	50 06	C. Wilson, West Gwillimbury, for China.....	5 00
{ Essa Ist.....	30 00	Montreal, Nazareth, Miss. S. S., for Mr. N.....	10 00
{ Carluke.....	30 00	"    "    "    China.....	10 00
{ Wroxeter.....	13 00	Streetsville.....	13 00
{ Lisadel.....	2 90	"    S. S.....	17 65
Donations per Mr. J. Inglis, Wroxeter.....	19 50	A. Cameron, Portsmouth.....	4 00
Donations per Mr. J. Inglis for China.....	5 00	Montreal, Petite Cote for Mr. N.....	12 60
{ Tecumseh Ist.....	4 45	Guelph Ist.....	5 00
"    2nd.....	3 00	Caledonia, Sutherland.....	5 90
{ Richmond Hill.....	10 00	Brantford, Zion.....	50 00
{ Thornhill.....	10 00	Hamilton, McNab.....	50 00
Shakespeare, &c.....	28 80	Saugeen, &c.....	16 00
"    S. S., for China.....	11 50	Oshawa.....	20 00
Ratho, &c.....	18 00	Galt, Knox's.....	150 00
Beaverton.....	46 53	Kirkton.....	10 00
{ Port Dover.....	5 00	Thames Road S. S.....	9 00
{ Simcoe.....	6 00	Toronto, Charles Street.....	50 00
St. George.....	6 80		
Osgoode.....	40 00	KANKAKEE MISSION.	
Claremont.....	46 00	Medonte.....	7 00
Emily.....	4 00	N. Gower, &c.....	15 00
King (Mr. Adams).....	15 00	Scarboro.....	40 00
Mono C.....	3 25	E. Kinloss.....	8 00
Stratford.....	11 95	{ Lucan.....	1 25
Collingwood, &c.....	8 00	{ Biddulph.....	1 00
Rocky Saugeen.....	3 00	Essa.....	8 00
New Glasgow, Rev. P. Currie....	6 27	Ottawa, Knox's.....	11 16
Indiana.....	7 33	Ashton.....	4 00
Port Hope.....	35 00	Bradford.....	3 35
"    S. S.....	11 60	Alliston.....	2 90
Harrington.....	14 00	J. Campbell, Springville.....	2 00
Minto.....	10 00	Per J. Inglis, Wroxeter.....	5 00
Kincardine S. S., China.....	6 00	Kingston, Brock Street.....	12 10
"    "    Saskatchewan....	6 00	Ratho, &c.....	10 00
Ivy.....	1 86	Stratford.....	11 33
Winterbourne.....	4 90	King (Mr. Adams).....	8 00
Toronto, Knox's Church.....	211 00	Friend per ".....	1 00
"    "    S. S., China.....	50 00	Harrington.....	4 00
"    "    "    Saskatche- wan.....	50 00	Minto.....	6 00
Chalmer's Church, Dunwich.....	11 00	Acton.....	10 00
Acton.....	25 00	Craig Vale.....	5 00
Craigvale.....	10 00	Sullivan.....	5 00
Sullivan.....	9 00	Lochiel.....	3 00
Locheil.....	15 00	Verulam, &c.....	15 00
Glenelg.....	4 00	East Puslinch.....	9 00
Verulam, &c.....	24 00	Pricoville, &c.....	3 00
Waterdown.....	10 00	Saltfleet.....	3 50
Port Colborne.....	10 00	Miss Law, West Gwillimbury....	1 00
East Puslinch, Duff's Ch.....	25 00	Caledonia, Sutherland Street....	1 00
An Elder's portion of Tenth.....	1 45	Oshawa.....	10 00
		Saugeen, &c.....	4 00

South Plympton.....	10 00
Bristol.....	10 00
Kincoardine, Knox's.....	17 00
Carleton Place.....	6 00
Widder.....	1 40
Ridgetown.....	4 00
Toronto, Charles Street.....	15 00

FRENCH EVANGELIZATION.

Medonte.....	7 00
Woodstock, Knox.....	24 00
Scarboro.....	20 00
A. Paterson, per Dr. Topp.....	16 00
{ Lucan.....	1 35
{ Biddulph.....	1 58
Ashton, Melville.....	4 00
Bradford.....	6 60
Alliston.....	5 00
J. Campbell, Springville.....	3 00
Rockwood.....	1 85
St. George.....	4 65
{ Richmond Hill.....	5 00
{ Thornhill.....	5 00
Kingston Road.....	11 59
Ratho, &c.....	10 00
Toronto, West Church.....	10 32
King (Mr. Adams).....	10 00
Stratford.....	17 72
Harrington.....	4 00
Minto.....	6 00
Ashton, Melville.....	4 00
Sullivan.....	7 00
Lochiel.....	12 00
Verulam, &c.....	15 00
E. Puslinch.....	6 00
An Elder's portion of the tenth.....	2 00
Pricerville.....	3 00
McKillop's 2nd, Duff's ch.....	2 00
Caledonia, Suthorland st.....	2 50
Oshawa.....	15 00
Bristol Knox's.....	30 00
Kincoardine.....	15 00
{ Carleton Place.....	7 00
{ Beckwith.....	6 27
Ridgetown.....	2 00
Toronto, Church st.....	20 00

HOME MISSION.

Lakeshore.....	20 07
Medonte.....	30 00
Woodstock, Knox's.....	60 00
N. Gower, &c.....	24 00
Fisherville.....	20 00
Lancaster.....	20 00
A. Paterson, Esq., per Dr. Topp.....	16 67
Chatham, Adelaide, st.....	91 27
Toronto, Cook's.....	120 00
Chinguacousy Ist.....	10 45
E. Kinloss.....	13 50
{ Lucan.....	4 00
{ Biddulph.....	2 00
Hullett.....	11 50

Essa, Town Line.....	8 00
Burns' ch. E. Zorra.....	16 90
Manchester.....	20 00
Elma C. and W. Mouckton.....	25 00
{ Avon ch. Downie, adl.....	4 50
{ Carlingford.....	10 00
{ Bradford.....	12 00
{ W. Gwillimbury 2nd.....	20 00
Kingston, Chalmers'.....	168 00
{ Thamesville.....	31 00
{ Botany.....	20 00
{ Reserve.....	13 00
Alliston.....	10 00
Red River.....	19 68
Baltimore.....	72 67
P. Albert.....	10 00
Brantford, Zion.....	60 00
Columbus and Brooklin.....	52 50
Belleville.....	200 00
St. George.....	11 04
Essa Ist.....	43 50
Carluk.....	43 50
{ Tecumseh Ist.....	12 80
{ " 2d.....	1 00
{ Richmond Hill.....	25 00
{ Thornhill.....	25 00
Shakespeare.....	28 73
Ratho and Innerkip.....	25 00
Beaverton.....	41 30
Toronto, West ch.....	50 00
{ Port Dover.....	7 00
{ Simcoe.....	8 00
East Seneca.....	3 00
King (Mr. Adams).....	12 00
Lakevale.....	12 25
Mono, E.....	17 40
Stratford.....	29 39
Collingwood &c.....	30 00
Rocky Saugeen.....	4 00
Napanee.....	50 00
{ Fenelon Falls.....	5 25
{ Somerville.....	1 60
Indiana.....	7 33
Port Hope.....	35 00
" " S S.....	10 00
Whitby.....	8 50
Harrington.....	7 00
Minto.....	10 00
Toronto, Knox's.....	485 00
Acton.....	11 44
Craigvale.....	14 00
Camden.....	25 00
Sullivan.....	11 52
McKay's Station E. Zorra.....	5 25
Glenclg.....	4 00
Lochiel.....	10 00
Verulam, &c.....	15 00
Waterdown.....	11 00
Port Colborne.....	18 00
E. Puslinch.....	30 00
Caledon, Centre Road.....	10 00

Montreal, St. Joseph.....	10 02	{ Bradford.....	10 00
Kingston, Brock st.....	41 26	{ W. Gwillinburgh .....	15 00
Gananoque .....	16 00	{ Warrensville .....	15 00
Pricorville.....	5 00	Zorra.....	74 00
West's Corners, &c.....	10 00	Kingston Chalmers'.....	102 00
McKillop, Duff's ch.....	10 00	Meaford.....	2 90
Islay Stations, Pres. of Ont.....	15 96	Adelaide St., Chatham.....	18 70
North Stations, " " ".....	19 04	Belleville.....	125 00
Windsor .....	25 00	Wallacetown .....	8 00
Dorchester Station.....	5 82	Clinton.....	40 00
Harwich.....	30 00	Tecumsoth (2nd).....	3 00
Montreal Nazareth Miss. S. S.....	7 50	St. George.....	11 57
Caledonia, Sutherland, st.....	10 00	{ Richmond Hill.....	15 00
Guelph, Chalmers'.....	29 00	{ Thornhill .....	10 00
Hamilton, McNab .....	177 33	Shakespeare .....	24 15
Oshawa.....	25 00	Kingston, Brock St., .....	20 63
Saugeen, &c.....	21 50	Ratho and Innerkip.....	33 00
Oneida .....	37 33	Westminster.....	10 00
Galt, Knox's.....	200 00	Beaverton .....	30 97
Madoc, St. Columba.....	3 50	{ Port Dover.....	8 00
S. Plympton.....	20 00	{ Simcoe .....	6 00
Bristol .....	30 00	Toronto, West Church .....	50 00
E. Gloucester.....	25 00	King (Mr. Adams) .....	18 00
Kincardine .....	30 00	Emily .....	10 00
Russell .....	25 00	Stratford.....	40 00
S. Keppel.....	7 00	Collingwood, &c.....	8 00
{ Carleton Place.....	10 00	Rocky Saugeen .....	3 00
{ Beckwith .....	8 00	Indiana .....	7 34
Nairn ch., Flamboro.....	9 61	Port Hope .....	24 00
St. Vincent, Knox's.....	4 00	Harrington.....	20 00
Meaford adl.....	1 30	Minto.....	15 00
Wartburg .....	2 60	Toronto, Knox's Church.....	431 00
Adamston .....	7 75	Acton .....	12 00
Ridgetown.....	30 00	Craigvale .....	10 00
Bronto.....	8 00	Verulam &c.....	15 00
Thamesroad.....	33 25	Sullivan .....	11 50
Toronto, Charles st.....	120 00	Glenolg.....	4 00
KNOX COLLEGE.			
Medonto.....	18 00	London, St. Andrews.....	150 00
Woodstock Knox's .....	90 00	Waterdown.....	16 00
Fisherville.....	7 70	Port Colborne.....	5 00
A. Patterson, per Rev. Dr. Topp		Wingham.....	6 71
Scotland.....	16 00	Duff's Church, E. Puslinch.....	40 00
Ayr, Knox's.....	50 45	Millbank, &c.....	20 00
Chatham, Adelaide st.....	1 00	Caledon Centre Road.....	3 00
E. Kinloss.....	13 25	Owen Sound, Div. St.....	25 00
{ Lucan .....	8 00	{ Boston Church.....	9 52
{ Biddulph .....	4 00	{ Milton .....	8 73
Bssa.....	8 00	Priceville and Durham Road.....	5 00
Burns ch. E. Zorra.....	11 00	Windsor.....	12 00
Doon.....	4 00	{ Binbrook.....	23 55
Pt. Dalhousie.....	4 50	{ Saltfleet .....	8 75
Belmont.....	14 75	Sarnia.....	63 25
Columbus and Brooklin.....	19 00	Hamilton, Central.....	100 00
Manchester .....	16 00	J. Ross, per Hon. J. McMurrich.....	20 00
Thamesford.....	14 00	Caledonia, Sutherland Street....	6 00
Peterboro' .....	100 00	Oshawa .....	15 00
Elma and Monckton.....	12 00	Hamilton, McNab.....	177 32
Granbrook.....	5 50	Saugeen, &c.....	18 58
Carlingford.....	9 00	Oneida .....	37 34
		Madoc, St. Columba.....	2 28
		S. Plympton.....	16 00

Kincardine.....	30 00	Sullivan.....	12 50
Nairn Church, Fiarboro .....	24 00	Glenelg.....	3 00
Widder.....	4 90	Lochiol.....	10 00
St. Vincent, Knox's.....	6 00	Verulam, &c.....	3 00
Meaford, addl.....	1 30	Port Colborne.....	3 00
Napanee .....	25 00	East Puslinch.....	5 00
Kineardine, 7th Line.....	10 00	Caledon Centre Road.....	6 00
Ridgetown .....	6 00	Montreal, St. Joseph.....	5 61
Metis.....	3 00	Kincardine, 7th line.....	4 00
McKillop, 1st.....	16 00	Ridgetown .....	4 00
{ Thamosroad .....	33 00	Widder.....	3 70
{ Kirkton .....	12 50	Priceville, &c.....	5 00
Toronto, Charles Street.....	100 00	Dorchester Station.....	3 00
SABBATH SCHOOLS.		Caledonia, Sutherland Street.....	3 00
Bay Street, Toronto, per Sabbath		Hamilton, McNab Street.....	30 00
School Union, for Muskoka.....	15 00	{ Southampton.....	3 00
“ “ for Chicago		{ Arran .....	3 00
Sabbath School Fund.....	15 00	{ Tara .....	5 00
WIDOW'S FUND		South Plympton.....	8 00
Medonte.....	14 00	Bristol .....	11 00
Woodstock, Knox's.....	25 00	Kincardine, Knox's.....	10 00
Lancaster.....	2 00	Toronto, Charles Street.....	34 00
McKillop 1st.....	4 00	with rates from:	
{ Lucan.....	3 00	Rev. T. McGuire.....	24 00
{ Biddulph .....	2 00	Rev. G. McLennan.....	16 00
Port Dalhousie.....	4 50	Rev. A. Frazer; Rev. R. Uro; Rev. D.	
Elma C. and Monckton .....	6 15	Young; Rev. Dr. Jennings; Rev. C.	
Ashton, Melville.....	4 00	Cameron; Rev. T. Wilson; Rev. A.	
Bradford .....	3 50	Grant, Kintail; Rev. J. Carswell; Rev.	
Brantford, Zion.....	20 00	J. Anderson.	
St. George, A. & I.....	8 66	MONTREAL COLLEGE.	
Kingston, Brock St.....	11 18	East Hawkesbury .....	4 66
Ratho and Innerkip.....	6 00	West Winchester .....	4 50
{ Port Dover.....	6 00	North Winchester.....	7 50
{ Simcoe .....	5 00	Ashton, Western Church.....	3 50
Toronto, West Church.....	25 00	Fitzroy Harbour.....	14 00
King (Mr. Adams).....	9 00	BURSARY FUND.	
Stratford .....	14 78	N Lindsay & Sons, Limehouse...	40 00
Rocky Saugeen .....	2 65	MANITOBA COLLEGE.	
Port Hope .....	12 00	St. George.....	7 00
Harrington .....	4 00	SOUTH SEA MISSION.	
Minto .....	8 00	Shakspeare S. S .....	10 00
Toronto, Knox's.....	183 10		

RECEIPTS FOR THE RECORD UP TO THE 20th APRIL.

Rev. W. McW., Bomanton, \$5.60; Rev. J. F. Nevis, \$2.00; D. L., Toronto; J. M. F., Hastings; J. Mc D., Ormstown; J. C., Valleyfield; J. McK., Ailsa Craig; A. G., Beaverton; W. M., Chatham, \$12.00; J. D. T., Brooklin, \$1.40; N. McK., Tiverton, \$2.00; Rev. J. McE., Pembroke, \$9.50; Rev. S. J. Dingle, R. G. McC., Craigvale, \$5.60; R. McE., J. D., Acton; Rev. J. L., Rodgerville, \$3.00; E. J. B., Gresham, \$1.25; J. S., Streetsville, \$11.50; L. K. Morrison, \$11.00; Rev. L. McP. Williams, \$5.40; J. B. Lobo, 5.00; J. B., Georgetown; J. Y., Ottawa, \$5.00; T. S., Eversly; A. S., Hespeler; R. S., Toronto; G. B., Gormley; J. H., Tara, \$1.20; W. B., Binbrook; W. McK., Abingdon; J. D., Newboro, \$2.00; Per D. C., Beaverton, \$2.20; J. H. Aullsville; Ar J. C., J. C., Morrisburgh; G. M., Grafton; Per Rev. R. L., St. Helen's, \$9.90; J. H., Walmer, \$1.20; Rev. D. D., Malcom, \$9.00; J. E., Balmoral, \$1.20; J. K., Dufferin; R. T., St. George; T. C., Rosebank; A. G., Springville, \$6.07; Rev. P. G., Widder, \$1.50; D. McD., Elmira; Mrs. B., Toronto; J. J., Waldemar; J. L., J. B. H., Waterdown; R. C., Ailsa Craig, \$1.25; S. D. Drummondville, \$6.50; J. Y., Hastings; A. S. Carleton



Place, \$9.00; T. B., Strabano; J. S., Temperanceville; Rev. C. M. McK., Howick, \$5.60; T. K., Widder, \$4.50; Rev. J. B., Crosshill, \$13.00; T. C. Logierait; Per A. L. Wick, \$3.50; M. McA, Fingal; B. S., Mt. Albert, \$2.00; Per J. F. W., Vienna, \$5.95; Miss D., Mono Mills; J. McP., Cornwall; Rev. P. D., Colborne, \$2.50; H. C., J. McL., Alexandria; Rev. J. R., Norwich, \$6.00; Rev. J. T., Fitzroy Harbour, \$2.00; Rev. W. C., Kinmount, \$1.20; Miss McK., Widder; Rev. A. F., Granton, \$5.60; Rev. W. B., Clifford; D. M., F. McM., A. L., St. Mary's; J. G., Milton; R. D., Hamilton, \$75.00; Ruff, T., Winterbourne, \$3.65; J. C. R., Napier, \$5.75; J. R., Ballinafad, \$1.65; Mrs. S. Toronto; Rev. J. B. D. McC., A. G., Port Stanley; Mrs. M. B. G., \$1.20; Pictou; J. H., Crowland, \$3.00; D. McC. Cayuga; J. P., Brampton, \$4.50; D. McN., Camilla; A. L., sen., Mono Centre; Rev. J. T., Melrose, \$3.40; S. A., Watford, \$1.35; J. McN., Groy, \$1.25; M. B., Alexandria, \$1.25; Rev. R. E., Georgetown, \$7.45; J. McP., Esquusing; J. E., Scotch Block; A. M. U., Ottawa, \$1.00; Messrs. B. and G., Longwood, \$2.15; A. J., Woodstock, \$1.00; Rev. J. H., Prescott, \$5.00; A. M., H. M., J. M., Ashworth; D. McG., Toronto; C. S. J., St. Marys; W. H., Seaforth, \$1.20; D. C., J. M., G. L. M., Lachute; D. W., Woodstock; Mrs. P., Vandicar, Capt. P., Mono Mills; A. A., Westwood; H. L. W. W., Tottenham; D. G., Singhampton; W. C. Milton; W. B., Birr, \$10.50; W. S., Erio; J. A. Jarvis, Rev. W. McL., Belleville, \$2.00; W. McF., Nobleton; R. C., Buttonville; W. G., Highland Creek; N. O. B., Mr. S., Mt. Albert; per Rev. D. H. T. Scarboro, \$5.00; J. A. D., M., Dunnville; J. B., Stromness; Rev. J. R., Falkirk, \$1.10; W. J. S., Seaforth, \$8.00; O. McL., M. McM., Konyon; J. L., Wallaceburgh, \$2.00; W. McP., Manilla, \$1.10; J. P., Point Fortune; Mr. H., Tecumseh; D. G., Binbrook, \$1.00; D. S., Hartman, \$1.20; Mr., C., Buttonville; D. C., Brucefield; J. D., Woodstock, \$1.10; R. W., Cote Des Neiges; Rev. D. A., Rothsay; J. M., Maville; A. McD., Glamis; Rev. T., McG., Allandale, \$8.80; A. McK., Windsor, \$1.10; Rev. J. G., Meaford, \$6.32; J. P., Petheron; A. McL., McDonald's Corners; B. J., Cashel.

Per A. D. McL., Cayuga, \$1.50; Rev. R. W. L., N. Gower, \$2.40; G. H. Innorkip, \$3.50; J. W. Belmont, H. K. Ingersoll, \$7.00; D. C. Wallaceburg, \$1.65; D. S. Concord, \$4.00; Rev. D. C. Dalkeith, \$3.00; R. L., St. Jerome; Per A. McC., Kirkhill, \$8.10; D. G. R. G. Islay, J. S. Egbert; J. R. A. A. P. R. son., P. R. jr. A. R. R. K. son. Hollen; J. W. La Chute; A. W. Wanstead; Per J. A. Dunnville, \$3.80; J. McC., \$1.10; P. N. Wollandport; S. F. Ferguson, Cartwright, \$3.00; G. D. Primrose, \$3.35; D. McK. Athol; Department of Education, Ontario; Per T. J. W., Baltimore, \$8.15; Per P. S. Cromarty; J. B. J. D. McDonald's corner; Per Rev. J. B., Thamesville, \$10.45; Rev. J. L. Lucan, 0.94 J. H., Markham, F. W. Carnegie, J. McN., Watford, \$1.25; D. M., Longwood, \$1.10; Per Rev. S. G., Auburn, \$6.25; R. F., Alberton, \$2.75; R. K., J. McN., Ashton, J. M. S., J. G. Rev., D. B. C. Bradford; R. McP., Embro, \$10.00; Mrs. McC., Wallaceburgh, \$1.65; D. D. C., St. Thomas, \$1.10, H. S., Guelph, \$3.00; W. M., Winchester; J. B., Westwood; R. F., Hamilton; Rev. A. F. Normanton, \$2.50; E. E. F., Angus; Subscribers in Clarke, \$7.75; W. F., Scarboro; Rev. T. McK., G. S., Churchill; M. R., J. R., A. M., A. McF., Millbank; T. H., Linwood; R. J., Belgrave; Rev. A. Mc L., Blyth; D. McT., Toronto, \$1.25; W. M., Seaforth; Rev. A. A. D., Shakespeare, \$6.07; J. McL., Beaverton; Rev. A. K., London. J. K. McL., Teeswater; J. T., Trenton; Mr. B. Mc., Albert; D. McC., A. J., Nobleton; N. J., Linton; A. C. Beaverton, in full; J. A., J. P., Orchardville; T. T., T. L. Fonelon Falls; T. L., Pembroke, \$1.10; Rev. H. T., Winterbourne; Rev. W. C., Port Dover, \$9.33; W. G., Aughtim, \$2.25; E. G., Napance Mills; W. McL., W. G., Egansville, \$1.00; D. D. G., Peterboro, \$25.00 J. S. S., Port Colborne; J. A. D., Eden mills; A. B., Warwick, \$1.00; Rev. A. Y., Montreal; F. McLennan, Lake Moganatic; F. G., J. D., H. McD., Scarboro; Rev. C. C., Priceville; W. K., Bristol, 3.50; F. O., Valetta; Rev. A. G., Kintail; A. S., Brockville, \$24.50; R. A., Cornwall; Rev. T. W., Ureca; C. McD., Notfield; W. M., Monkland; B. McD., Stanley Mills St.; Mrs. L., York mills; M. McB., Dalkeith; R. F. M., St. Justine de Newton; H. McC., Georgetown; W. O., Soucy, Quebec; J. McC., Kirkton, \$7.00; A. McC., Kirkhill, \$0.30; A. W., Elora \$17.75. W. McN., Williamstown; J. R., Watterford, \$6.35; W. R., Woodstock; G. T., Luther, \$1.20; T. W. T., Toronto; J. G. Brucefield; W. S., Whitby; G. D., Malton; J. P., P. N., Dumbarton; J. S., Hamilton, \$1.20; J. P., Toronto; Miss B., Cherrywood, \$1.20; A. M., Stouffville; W. Y., Unionville.