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THE
HOME & FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

No. 3.

MARCH, 1875.

Vol. XIV.

THE SAME FOR EVER.

The Cross stands firm ; no blast of time,
No hurricane of earth's rude clime
Can shake its heavenly steadfastness,
Or lessen its high power to bless.
I look and live.

The tidings from that tree of love
Are still God's message from above,
Telling, each hour, of cleansing blood,
And pointing to the upward road.
I hear and live.

Still does the Christ His grace reveal,
His well of living joy unseal ;
Still telling of His love and light,
His meekness, majesty and might.
I come and live.

Still waves life's tree its glorious wealth,
Laden with everlasting health ;
With fruit and leaf divinely fair,
And immortality still there.
I eat and live.

Still from the rock the waters burst,
To quench the weary spirits' thirst ;
Who drinketh once will drink again ;
Who drinketh shall not drink in vain.
I drink and live.

— [From Bonar's *Hymns of Faith and Hope*.

FOREIGN MISSIONS.

As many congregations make their annual contributions for Foreign missions about this time, we desire to call their attention to the work which they are called to support. The foreign work of our church, though yet in its infancy, is growing, and it is important that the staff of labourers should be speedily increased.

Among the Indians of the North-west, we have the same number of labourers as last year. The vacancy left in the Prince Albert mission, by the lamented death of our first and oldest missionary, Rev. James Nisbet, has been filled, in the meantime, by the appointment of Rev. H. McKellar, who is now in charge of the work at that point. He is assisted by Mr. John Mackay, as interpreter and missionary catechist. Mr. Geo. Flett continues to labour with encouragement among the Indians in the neighbourhood of Fort Pelly.

In Central India, Misses Rodger and Fairweather are labouring under the care and direction of the missionaries of the American Presbyterian church, but they are supported *entirely* by the Canada Presbyterian church. From letters received, they appear to be encouraged in their work, and to be finding an open door of usefulness among the women and children of India. The missionaries of the American Presbyterian church urge us strongly to send an ordained missionary to Central India, and point out for us an important field which is waiting to be occupied. It is very desirable that the funds may be in such a position next June that the church shall, immediately after the union, find itself in a position to undertake such a work.

In China, we have now two ordained missionaries, as Dr. J. B. Fraser has, we doubt not, by this time arrived. Rev. G. L. Mackay continues to labour with the most encouraging success. The letter from him in the present number of the "Record," indicates that the Lord is still blessing his devoted labours. It is very hopeful to find that he has already gathered round him a goodly staff of converted Chinese, who are efficient mission workers among their countrymen. The field in the Island of Formosa is manifestly ripe for mission work. The Foreign Mission Committee are anxious to send a third ordained missionary to that field as soon as they can find a suitable minister, who is prepared to undertake the work. Several attempts have been made to secure such a labourer, but as yet without success. We have no doubt ere long we shall be in a position to increase our staff at Formosa. If the funds are supplied, we do not believe that the men will be denied to us.

WM. McLAREN, *Convener.*

Toronto, 24th February, 1875.

 THE SCRIPTURAL MODE OF BAPTISM.

To know this we must examine, not human writings, heathen or Christian, but the Word of God. If it does not teach any mode, no mode is binding. If it teaches a mode, that we are bound to adopt. According to our version, some of those baptised went down into, and came up out of the water, and were baptised in Jordan. These expressions are not equivalent to "went down under the water," "came up from under the water," "baptised under Jordan;" and therefore the passages where these expres-

sions occur do not teach baptism by immersion, unless the word "baptism" means immersion. But, besides, these words may be translated differently; one of them means, to, as often as into; another means, from, as well as out of, and a third means, in, by, at, with, upon, etc. The disciples used this last when they said, "Shall we smite *with* the sword?" Matt. xxii. 49; and they teach no more, than that the persons spoken of went to, or from, or were at, the places referred to. The whole argument then turns on the meaning attached in the New Testament, to the words baptise and baptism. In examining the passages in which the contexts shew their meaning, we learn:

I. That all the Old Testament purifications are called baptisms (washing, in our version), Heb. ix. 10; and of these baptisms, specimens are given in verses 13 and 19, which teach us that the sprinkling of blood was a baptism, that, therefore, baptism, as a Christian rite, is as old as sacrifice, and that all the scriptural baptisms were performed by sprinkling or pouring.

II. That baptism, not that which takes away the filth of the flesh, but that which gives the answer of a good conscience towards God, is the antitype of the deluge, 1. Peter iii. 21; and that, therefore, the deluge was that higher baptism, and may be regarded as a baptism in which the saved were undoubtedly sprinkled by the rain and spray,—none were immersed save the enemies of God.

III. The children of Israel were baptised ($\epsilon\iota\sigma$) unto Moses as they crossed the Red Sea; must we read, they were baptised *into*, and believe they were *immersed into* Moses? Surely not! They were baptised to Moses, and not in the cloud or in the sea; they were under the cloud, and passed through the sea as if they walked the desert. Yet it was not a dry baptism, or we might still baptise with water (by enclosing it so that the baptised would have it above and on each side of them), without any discomfort; but it was not so, for the clouds poured out water (Psalms lxxvii. 17, and as a strong wind blew all that night, no doubt the spray of ocean flew.

IV. The traditions of the Pharisees concerned matters of religion (Mark vii. 2-23), and taught frequent baptism of the person, and of household goods, verse 4th (where we should read "baptise" for "wash," and "baptism" for "washings,") lest some uncleanness had been contracted. This baptism could be performed only by water being poured or sprinkled on them. To touch a vessel, or the water in it, while in doubt of their own purity, would have made it necessary to pour out the water, and rinse and sprinkle, if not to break, the vessel. No Jew could go into a modern baptistry after another had done so to get rid of ceremonial uncleanness, till the water used was poured out and the place purified according to law. Wherefore they did not baptise by immersion.

V. God, promising the spirit, said, "I will sprinkle clean water on you," Ezek. xxxvi. 25; and some were so baptised, when tongues like as of fire sat on each—Acts ii. 3; and others, when, as Peter said, "The Holy Ghost *fell on them as on us at the beginning*, then remembered I the word of the Lord: John indeed baptised with water, but ye shall be baptised with the Holy Ghost."—Acts x. 44-45, xi. 15-16.

In none of these passages do we find immersion, save as temporal destruction and a token of perdition; even "bapto," from which baptise is

derived, does not mean to immerse. Our Lord was not clothed in a vesture immersed in blood. Who ever heard of a warrior dipping or immersing his garments in blood? Our Lord appears with His stained in the fight, and thus we should read in Rev. xix. 13. Nor does Rom. vi. 4, or Col. ii. 12, countenance immersionist ideas. In Rom. vi. 4, we have the expressions--burial, baptism unto death, raised by the glory of the Father, walk, newness of life, planted, crucified, etc. The Baptists insist on a literal--a bodily burial of the baptised; but why take this literally, and not the other expressions? and how can one be buried bodily *with* Christ unless Christ's body is buried in the same place? and how can this be if Christ is now in glory? and, besides, how can he be buried in a large number of places at the same moment, while no one sees or feels Him in any of them? Transubstantiation is not stranger than the demand thus made on faith. In Col. ii. 10-15 we have the expression--complete in Him, circumcised, dead in sins, buried with Him, alive with Him, blotted out, nailed to the cross, etc. And again I ask, is a part of one of these expressions to be taken literally and physically (merely to prop up a system in which peculiar efficacy is attached to mechanical and ritualistic acts), while the rest of that solitary expression which is thus tortured cannot be so taken? No one can be mad enough to say that the Lord Jesus Himself is buried bodily--personally--whenever one is immersed in his name; and if He is not, how can any one be said to be buried bodily with Christ? These passages wholly refuse to perform the service which Baptists demand of them. Rom. vi. 4 attributes all that is there spoken to the glory of the Father. Col. ii. 12 ascribes all to faith. Now, a not very enlightened zeal for God's glory--a not very intelligent faith--may lead to immersion, but the resurrection out of the water is due, not to what is (Rom. vi. 4) called the glory of the Father or to faith, but to the muscular strength of the immersed and the immerser. Christian faith can do all that is needed; it can cross seas and centuries, lay us in the tomb of Joseph, beside our dead Lord, and raise us to walk with Him in newness of life. Is it said that the immersed are buried *like* Christ? I answer, that is not the fact. There is no resemblance between the burial of Christ and immersion in water; but were it otherwise, these passages do not speak of burying *like* Christ but burying *with* Him. He was actually crucified, buried, and rose bodily from the grave. He got and possessed a new bodily life. We are to undergo, and get, figuratively and spiritually, the like things, and if outward baptism is in these passages, they do not teach us the mode but the meaning thereof, even that we, by it, acknowledge Him as our representative in His death, burial and resurrection, and our obligation to die unto sin and live unto righteousness. The Scriptures never sanctioned the idea that a person should be washed in water which might hold in solution, ceremonially or figuratively, the defilement of others, but by clean water which could not be defiled, as it always fell fresh as from heaven, and carried the sins of each away separately: and all our examination shews us that immersion is not proper scriptural baptism, but has its origin in will-worship--its foundation in the ritualistic tendencies of fallen humanity--the disposition to add to the ritual of God's appointment, and compensate for lack of spirituality by the number and magnitude of its rites, and the costliness and painfulness of its services.

J. McL.

Missionary Intelligence.

CHINA—LETTER FROM REV. G. L. MACKAY.

FORMOSA, TAMSUI, November 18, 1874.

REV. W. McLAREN.

MY DEAR BRO.—Last Sabbath we commemorated the dying love of Jesus at Chiw-nih. All my helpers and converts from the five stations amongst the Chinese were present. Many arrived on Saturday, and sat up till near midnight singing hymns. Sabbath morning, about 10 a.m., the Chapel was crowded, and many who could not get standing room inside remained at the door. I was delighted to see the dear little boys, several of whom walked ten miles with their fathers. I stated before that I have three young men of the literary class employed teaching these lads. Throughout the week they read their own classics, and write their own characters. Morning and evening they study the Bible, and on Sabbath attend worship. We should do all in our power to have *intelligent Christians*, and leave the result with our Blessed Redeemer. I spent a long time examining the enquirers, and found that the plan I adopted when entering this field, and my poor labors since, have not been in vain. From the very first, I have given every moment possible to the instruction of my helpers. In connection with the everlasting gospel, I went through Boston's "Four-Fold State" with them, because I think it contains the *sound doctrines* of the Bible. I have also been enabled to teach them the elements of Geography, and Astronomy. After one travels with me two or three months, then I take another, and send that one to one of the Chapels to instruct the people. Each writes down what he hears and forwards to the rest. All of them can read the character well, so with the books I bought for them they are enabled daily to increase in wisdom and knowledge. With God's blessing the result has been that all the questions I asked the enquirers were answered in a clear, decided manner. About the heart of course I don't know, we can only judge by the fruits, and leave all to our Blessed Master. We cannot convert one soul; our work is to proclaim the glad tidings, and instruct the ignorant; and the heathen here are deplorably in need of such instruction.

Perhaps some dear Christian at home will say, "no book save the Bible should be used in a heathen land;" I reply whatever is good for a Christian, or Church community in Canada, is good for the same in Formosa.

On this occasion I admitted ten on profession of faith, and noticed particular one old man who seemed to take great care of his Bible, which was enclosed in a corner made of leaves of the areca palm. He is an old man, 68 years of age, and heard the gospel first at Tamsui, soon after I began to preach. Afterwards he attended at Go-ko-khi, because nearer, and now as Chiw-nih is not very far from his home, he has been a regular hearer since the Chapel was opened. On account of the Japanese expedition, not a few Chinese officials here wished to make themselves prominent by opposing the Lord's work. Accordingly a petty officer told this old man if he wanted to save his life, to "cease going to the Barbarian's Chapel," because they intended to level every Chapel to

the ground, and kill every worshipper as soon as the Japanese Soldiers would land on the Island; such threats however did not intimidate the old man, for the following Sabbath he was present. Two weeks ago he was lashed like a beast, and all he said to me about his persecutors was, that he "prayed the Lord Jesus to open their eyes and give them light." Thus in the midst of opposition the Lord is increasing our little band, for twenty-eight sat around the table to commemorate the love of Jesus. On Sabbath, I was forcibly impressed with the apparent interest of all within the Chapel, and indeed of all around the doors, for the heathen idolaters gazed and listened with great interest. Sometimes they assemble in order to interfere with the services; last Sabbath however such was not the case. To Jehovah be all praise and glory.

I cannot tell you how much I rejoice at the prospect of Dr. Fraser and family coming to labor for our blessed Lord. May he comfort their hearts, and bless them abundantly, for his name's sake.

Remember me kindly to all associated with you in Knox College, and to Mrs. McLaren and family.

I am ever yours sincerely.

G. L. MacKAY.

P.S.—I rented another house and moved into it, but the payment day begins January 1st, 1875. I rented it for one year from one of the English Merchants for \$15 per month, and I have to repair it myself; I think \$50 will do; there is plenty of room inside. I am getting the best rooms fitted up for Mr. Fraser and family. I must rent a building for Chapel and Hospital besides, because this house is far from the town. Until now you know I used the house in which I lived as Chapel and Hospital. I think renting here is just squandering money.

My advice (which can be taken for what it is worth,) is to purchase ground and build at once; I could get one of the best sites in Tamsui now at a reasonable price, perhaps in a year, five times the amount would not purchase it, but I cannot buy, for I have no authority to do so.

Trusting the Foreign Mission Committee will consider this matter, and praying our God to guide aright in all things connected with his work, I am, your's etc.

G. L. MACK.

LETTER FROM DR. FRASER.

PACIFIC OCEAN, (within about 250 miles of
Yokohama, Japan), Dec. 23, 1874.

EDITOR HOME AND FOREIGN RECORD:

MY DEAR SIR,—I am sure many of your readers will be glad to have a few lines from me, and to know that by the goodness of our Heavenly Father we have been brought thus far in safety. Thanks be to Him for His mercy and loving kindness! To-morrow afternoon, if all goes well, we will reach Yokohama, but as we only stay for about ten or twelve hours, it behoves us to have our letters home ready to mail before we come into port.

And now that I have told you we are here, my principal object in writing is accomplished. What more have I to tell? Very little. I know of nothing more terribly monotonous than a long ocean voyage. Inside the ship everything goes on like clockwork. At exactly the same minute every morning the noisy gong wakens the drowsy sleeper to the

consciousness that another day has begun. Precisely one hour afterwards the same unearthly noise tells him that breakfast is ready. The same with all the other meals—of which we have four each day. Punctuality is one of the ship's hobbies. Then, between meals and after, we take constitutional walks on deck, or chat with our acquaintances on board, or read and sleep by snatches—ship-life tends to laziness—or spend an hour or so writing letters. And so the days pass,—to-day the same as yesterday, and no prospect of change on the morrow. So have passed twenty-seven days—a long passage, for the motto of our ship is "slow but sure." *Outside* the ship there is even less variety than within. All that we can see is a circular patch of this great ocean about fifteen or twenty miles in diameter. There is no variety in the scene. Day after day it is just the same—perhaps a little smoother or rougher, but never anything but water, water. I am sure we shall all be delighted to-morrow afternoon when old Fusi Yama—the highest mountain back of Yokohama—greet us from afar, and bids us welcome to this Western Coast of the Pacific.

But why should we complain about monotony, or grow tired of life on board ship? What discontented beings men are! Our vessel is perhaps the largest steamer afloat, except the Great Eastern, and is fitted up in *double first class style*. The experienced travellers among our passengers are all loud in her praises—only grumbling at her rate of speed, about 200 miles a day. They say she is as well appointed and furnished as any vessel they have ever been in, and that she is by far steadier in a rough sea than anything they have ever seen. And then, have we not been as well as could be even since the first few days of *concentrated wretchedness* in the shape of sea-sickness? Have we not been brought on our voyage most prosperously—not a disaster of any kind hitherto? Have we not fared like princes. Our simple fare in our Island home will, I'm sure, be in very strong contrast with our life here? Have not our little children, whom everybody prophesied would be a great trouble and annoyance to us in travelling, been the very reverse, and are they not now general favorites with all the passengers? The only thing is, we are not at *our work*, and will be naturally a little impatient till we are fairly settled.

Though we have had an unusually long passage owing to our having taken the long winter route, and met with adverse winds, yet I do not feel as if my time has been wasted. We have on board nearly 600 Chinamen going home as steerage passengers. There are ONLY TWO CHRISTIANS among that whole number. How sad the thought! And yet it is cheering to think that a beginning is being made. The day is dawning on that mighty empire! The enemies of the Gospel of Christ tell us it is as dark as ever, but it is not. The first gray streaks of morning are beaming in on it from all sides. True, there is only about one Chinaman in 4,000 who is a Christian, but then this is something. "A little leaven leaveneth the whole lump." "Behold how great a matter a little fire kindleth." The day has dawned. Gloriously bright will be the effulgence of the noontide. It is not strange that I should take a great interest in the Chinese—I have left all and come here for their sake. I spend a good deal of time in the steerage *taking observations*, keeping my eyes and ears open, and trying to help the two Christians of whom I spoke as much as I can. In this way I am anticipating my work, and I trust really accomplishing something. Nor is my intercourse among the Chinese confined to the steerage. Of our twenty-eight cabin passengers there

are four Chinamen. Tshee Zaou Hee, a Mandarin, and his younger brother, Tshee Han Sang, are on their way home to Shanghai, after having escorted thirty Chinese boys to Springfield, Massachusetts, to be educated. I sometimes try to talk a little with them, but they have only the merest smattering of English, and we don't make much of it. This morning the old gentleman brought me some Chinese pens—they are just like very fine camel's hair brushes—and some sweet-scented Chinese ink, saying, "Makee leetle present, needy bye-bye," which being interpreted is, "I make you a little present; you will need them bye and bye." I thanked him very much with many bows and smiles, and as I was writing at the time, I gave him some foreign note paper and envelopes, with which he was greatly delighted.

Ngan Zu Soong (you may pronounce the name as you please, no one will know whether you are right or wrong,) is on his way back to Hankow on the Yangtsekiang, after a stay of five years at School in Ohio. He was sent out by his brother, who was educated in the United States about fifteen years ago, and since then been a Missionary of the Episcopal Church to his brethren in China. Zu Soong is returning to help his brother in his work of faith and labor of love. He is very intelligent and pretty well educated, and withal an exceedingly pleasant companion and profitable to me, being able to give me much interesting and useful information about China and the Chinese. But by far the most interesting person among the passengers, and we have a great variety of them—though so small a number—is Dr. Suroong, a native of Shanghai. He was brought to America fifteen years ago when fifteen years of age, by one of the Missionaries of the Protestant Episcopal Church. For two years he was supported by a missionary, and made such progress with his studies that at the end of that time his benefactor wished him to go back to his native City, and work as a *helper* in one of the Mission Stations. But the Doctor had tasted of the sweet waters of the fountain of Wisdom and Knowledge, and was determined to drink deeply; he declined to go back, and was abandoned and cast on his own resources. He found many friends, and having a good mind, and being of determined purpose, he has since then completed three College courses, in arts, theology, and medicine. He is a capital scholar, and most accomplished gentleman; converses with ease and fluency, and is a keen observer of men and things. When he had completed his courses in arts and theology, he applied to be sent out as a Missionary, but his application was declined, not that the Church had not all confidence in him as a Christian, a scholar, and an earnest and devoted man; the difficulty was, that he was a *Chinaman*, and it was contrary to their *policy* to send him out to be on the same footing as their own Missionaries; they would be very glad to have him go as a *Colporteur*, or a native helper, or indeed as anything else but an *ordained Missionary*. He was very much hurt that he could not go home on the same footing as men whose equal he was in everything, and whose superior he certainly was in his knowledge of the Chinese and their language. The consequence was, that he severed his connection with the Church whose policy had so wronged and insulted him. He determined that he would qualify himself to do good, and at the same time provide for his maintenance while doing Mission work, by studying Medicine. He took a regular Medical course, making a *specialty* of diseases of the eye and ear, which are very prevalent in China, and has been for the last year or more House-surgeon of the Manhattan Eye and Ear Hospital in New York city. He is now a member of the

Presbyterian Church, and a most pronounced Presbyterian. I had an introduction to him the day we came on board, and we have been friends and companions ever since. I don't know when I have had as much pleasure and profit from my intercourse with any one. I only wish he belonged to Formosa, or the neighbouring mainland. We have however arranged to keep up acquaintance, after we bid each other good-bye to-morrow evening. We will write each other occasionally, and you will perhaps hear of him and his work again. I can't undertake to tell you about the officers of our ship, some of whom are very nice men, or about one of the passengers; to do this, would be to fill your pages with matter of little or no interest to your readers. Most of them are but passing acquaintances, picked up on board, and soon forgotten. The conducting of religious services has fallen to my lot. Conformably to the rules of the ship I have read the services of the Protestant Episcopal Church of the United States every Sabbath morning; in the evening I have conducted service according to the custom of our own Church. There has usually been a larger congregation in the evening than in the morning, and though I have found it somewhat difficult to preach to so peculiarly constituted a congregation, I have been able to do so with some measure of acceptance, of which I have been very glad.

And now I shall have to say good-bye. You will know of our safe arrival in Japan when this reaches you from there. In my next, which I shall send you from Hong-Kong or Formosa, I shall be able to tell you something about Yokohama, the Japan Islands, and the coast of China.

Earnestly requesting you, and all your readers, who love the Lord Jesus, and delight in the prosperity of Zion, to unite with us in thanksgiving to God for His goodness to us, and in prayer for a continuance of His favour and loving kindness,

I remain, yours very sincerely.

J. B. FRASER.

INDIA.

WORK OF FEMALE MISSIONARIES—MISSES FAIRWEATHER AND RODGER.

—The Rev. T. Lowry has received a letter from Miss Fairweather, whose field of labour, in connection with Miss Rodger, who was sent out at the same time, is Mynpoorie, in Central India. The letter speaks of the importance of Indore as a mission centre, and the desirableness of our Church occupying it.

With reference to their own work, she says: Two Mohammedan Schools have been added since we came to Mynpoorie. We have now 160 women and girls under our care, not including the Christian Girls' Schools. We visit one or two of these schools every day. To teach the Bible and Catechism is of course our chief work. The scholars write on their little wooden slates, and a good number can do ordinary questions in multiplication, while we occasionally give bazaar accounts which they calculate very well. These schools are full of interest and promise, and the more one knows of them, the more the interest grows. I always at home had a kind of horror of a lady physician; but, since I came to India, I have not ceased to regret my ignorance on this subject. If I understood medicine I do not doubt but in a few months I could be more than self-supporting. * * * * I have had a very severe attack of Jungle fever since last I wrote, and Miss Rodger had a pretty bad

billious attack at the same time. Dr. Jackson, the Civil Surgeon at this station, kindly attended us for some weeks, and refused any remuneration either for services or medicines. Miss Rodger is quite well again and so am I—all but weakness; my strength got down, and it seems hard to get it up again in the heat; but the cold season is at hand from which I hope much.

MISSIONS OF FREE CHURCH.

THE SANTAL MISSION.—There are cheering and hopeful appearances among the Santals. Great anxiety is manifested to hear the "story of the new religion." In connection with Christianity, it is the love of God which strikes them most, so different from what they have been taught, with regard to their *bongas* and *bhouts* (spirits and demons), which are ever demanding sacrifices and offerings. The whole district seems white to harvest.

NAGPORE.—At Iatabaldi for some months past there has been a quickening and believing among the English residents. The services on Sabbaths and other days are crowded. There was recently an interesting case of baptism, that of a man named Shamji, about twenty-eight years of age, a mason by trade, and formerly chiefly employed in repairing heathen Temples. He has been cast off by his relations, but he is firm in his adherence to his new faith.

CALCUTTA.—The Rev. R. S. McDonald writes that he had baptised three adults and three children in connection with the mission of the Tamils and Telugus in Calcutta. These races seem peculiarly accessible to the gospel.

DEATH OF THE REV. BEHARI LAL SINGH.—Great grief is expressed at the removal by death of the Rev. Behari Lal Singh, one of the earliest converts, a beloved Christian and a most useful Missionary.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

INDIA.—Mr. Shoobred has returned to his interesting field of labour at Beawr, from India, where his services were very highly appreciated. In the *Missionary Record* of the United Presbyterian Church he gives a very interesting account of his journey, of a Sabbath among the Himalayas, and the opportunities of which he had of preaching the gospel to those to whom he had access.

SPAIN.—The Church erected in San Fernando after a good deal of opposition from the authorities in one respect and another, was opened for worship on the 20th Dec. It was only through the vigorous action of the British Consul and Ambassador, backed by the Earl of Derby on the part of the British Government, that the obstacles interposed were removed, and the building could be used for the purpose for which it was erected.

The greatest apprehensions are entertained as to the effect which the accession of Alphonso may have on religious liberty. It is to be hoped that before recognising his Government the British Government has sought some guarantee for religious freedom.

The following are statistics of Protestant Missions in Spain. It will be sad if these missions shall be interrupted or suppressed.

At this moment 16 Churches or Societies sustain Protestant agencies in Spain. These support 49 European or American missionary agents (including the wives of missionaries and other ladies devoting themselves to Christian work), 18 native pastors of Churches, 14 native evangelists, 50 native school-teachers, and 22 colporteurs engaged by the British and Foreign Bible Society and the National Bible Society of Scotland, making a total agency of 104 persons. Besides preaching at 85 out-stations, these agents are labouring steadily at the following 19 places,—Madrid, Barcelona, Santander, Seville, Cadiz, San Fernando, Rio Tinto, Jerez, Balearic St. Mahon, Valencia, Alicante, Charthagena, Granada, Huelva, Cordoba, Linares, Camunas, Valladolid, and Zaragoza. The average attendance on Sabbath services at these various stations is about 1840; and in connection with them there are 43 week-day schools, with an average daily attendance of 1788 children.

MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

INDIA—BORSUD.—The *Missionary Herald* for February contains most cheering intelligence with regard to their mission work in Western India among the *Dheds*. Its statement is as follows: "It has seldom been our lot to lay before our readers news so joyful as that in the following letter. The harvest truly is plenteous, and the ingathering of the sheaves wonderful. The Mission among the *Dheds* promises to be one of the most remarkable and blessed in Western India; and the tidings of *four hundred and forty four persons* in that district being at present *candidates for baptism* must stir the whole Church to thanksgiving. Deep sympathy will be felt also for the noble old man, *Ranchoddbhai*, who, himself like Paul, a persecutor in his youth, is now also, like Paul, a sufferer for the faith which once he destroyed.

The progress of the mission in India has latterly been so rapid in some directions as to be almost startling. In 1861, the native Christians in India were 138,731; but in 1871 they were 224,161—an increase of 61 per cent., or to put it in another light, between *eight and nine thousand* were baptised every year. In 1861 there were 72,975 pupils at the Missions Schools; but in 1871 there were 122,372—an increase of 49,397; while the increase from 1851 till 1861 had only been about 12,000. In 1862 the American Baptist Mission in the *Telugu* country had just 28 converts, and in 1872 it had 6,418. In *Chota Nagpore* there was 2,681 in 1861, and now there are over 20,000. At the same rate of increase as from 1861 till 1871, there would, in thirty years be twice as many native Christians in India as there are Presbyterians in Ireland. But if the Churches at home are full of faith, we need not have to wait thirty years.

From 1861 till 1871 the native pastors increased from 97 to 226, the communicants from 24,976 to 52,813; and in the latter year the native Christians contributed £8,512—about three times as much as the average Foreign Mission Collection of our Church, and almost as much as the total sum (£9,344) contributed in the previous ten years. In one decade, the 24 Mission Presses in India, Ceylon, and Burmah, have issued 3,410 separate works in 31 languages and dialects, the total number of issues being over *twelve millions*—12,440,672—and including 1,315,508 copies of the Bible in whole or in part.

Is not the voice of the Lord saying plainly to the Church, *Go up and possess the land?*

The convert *Nanchodhbai* referred to above, has met with severe persecution. He has been assaulted and very roughly handled, so much so, that by the latest accounts his life was despaired of. But he remains faithful to his Lord and Master.

CHINA.—From China, all the intelligence is exceedingly encouraging. The door there is ever more open, and a new Station and Chapel have opened in Tien-chwang-tai.

Home Ecclesiastical Intelligence.

CALLS &c.

The Rev. J. Gourlay has received a call from the congregation of *Port Elgin*; Rev. Adam McKay, of Nova Scotia, has been called by the congregation of *Kenyon*; Rev. F.W. Farries, has been called by the congregation of *Ottawa, Knox Church*; Rev. J. Ferguson, formerly of Oro, has been called by the congregation of *Brooke, etc.* His induction took place on the 16th ult. Rev. R. Thynne has been ordained, and inducted as Pastor of the congregations of *English Settlement and Proof Line*; Rev. H. McGuire has been ordained by the Presbytery of Ottawa for the mission of *Aylwin, Qu.*; Rev. H. McGregor is to be ordained for *Alice and Petewawa*; Rev. R. D. Fraser is to be translated from *Cookstown* to *Charles Street, Toronto*; Rev. Dr. R. F. Burns has closed his ministry in *Cote Street Church, Montreal*, and is to be inducted as Pastor of *Fort Massey church, Halifax*; Rev. John Smith, of *Bowmanville*, has declined the call of the congregation of *Bay Street church, Toronto.*

MOUNTAIN CHURCH, BEAMSVILLE.—The new Mountain Church in pastoral connection with the Beamsville congregation, was solemnly dedicated for Divine Service, on Sabbath the 14th inst. The Rev. Mr. Murray, of Grimsby, preached in the morning and evening, and Rev. Mr. Gilchrist in the afternoon. The services were deeply impressive throughout, and, notwithstanding the inclemency of the weather, the attendance was large at each service. A successful tea-meeting was held on Monday, at which the Rev. Mr. Laing, of Dundas, delivered a very able address on congregational prosperity. There is much taste and beauty displayed in the interior of the building. All the windows have a large margin of stained glass. It is seated for nearly 300. The amount raised at the opening was \$430, so that it may now be said that there is no debt unprovided for. Some eighty years ago, a small log school house stood near the site of the new church, in which, it is said, that the Rev. Mr. Williams, from the United States, first preached the gospel to the early settlers in 1799. A few years later the Rev. Mr. Eastman preached in the same place, and continued his ministry at this and other points in the Niagara district, for more than half a century. In 1818 the log school house gave place to a large church, of a peculiar style of architecture, of two stories, with twenty-four windows, and now that old building has passed away, and the new church has been erected on the same site. There is the distance of only two miles between this, the Mountain Station, and the church in Beamsville; yet the attachment to the spot where those who are now old, had worshipped in childhood, and where their forefathers had worshipped was so strong, that all the arguments used for the concentration of the congregation at Beamsville failed, and the result has been the new church.

DUNDAS.—The new church erected by the congregation of Dundas, under the pastoral charge of the Rev. J. Laing, M.A., was opened for public worship on Sabbath 21st ultimo. The services, which were very appropriate and largely attended, were conducted by Rev. Dr. James, of Albany, N. Y.; Rev. J. C. Smith and Rev. J. McCall, of Hamilton. The building, erected from the plans of J. Smith, Esq., Toronto, is a large, handsome and commodious structure, accommodating about 800 persons, with a commodious basement. The erection of such a substantial and handsome structure is a strong testimony to the spirit and liberality of the congregation of Knox church, Dundas.

ALMONTE.—From the seventh yearly report of the congregation of St. John's church, Almonte, we are glad to know that the congregation is prospering in all the departments of its work. In the course of seven years the membership has increased from 89 to 168; the congregation from 350 to about 600; and the ordinary income from \$767.86 to \$1825.60. The total contributions for last year were \$2047.76. Here as in many other congregations, it is pleasing to see an increase made to the minister's stipend.

DEATH OF REV. DR. THORNTON.—Most of our readers will have heard before now of the death of the Rev. R. H. Thornton, D.D., of Oshawa, which took place on the 11th ultimo, in the 69th year of his age. Dr. Thornton was one of the oldest ministers in the part of the country where he lived and laboured; and few ministers have done so much for the advancement of Presbyterianism and religion as Dr. Thornton was permitted to do. Not a few of the congregations around Oshawa and Whitby owe their existence to the missionary zeal and self-denying labour of Dr. Thornton. He gave also much attention to the advancement of education. His funeral took place on the 13th, attended by many who had known and respected him in life; the number would have been very much greater but for the severe weather which prevailed at the time. We hope to have a fuller notice of the deceased in our next number.

OTTAWA—DALY STREET.—We are glad to know of the prosperity and success of the Congregation of Daly Street, under the ministry of the Rev. W. Armstrong, M.A. At the end of the year it was found that everything had been met, and a balance in the treasury to begin with the year. There has been an addition of eighty to the membership.

OTTAWA — FRENCH PROTESTANT CHURCH.—We have heard with interest of the organization of a French Protestant Church in connection with the Canada Presbyterian Church in Ottawa. The Rev. W. Armstrong is appointed moderator of Session. At the first communion there were fifteen communicants. This little Church has been gathered through the labours of Rev. M. Ami.

UNION.—It is satisfactory to know that the Bill respecting the property of the Churches negotiating for Union, has been passed in Quebec, although there were fears at one time that it would be rejected. It is hoped that the Bill will pass the Legislatures of Nova Scotia, and New Brunswick.

REV. C. CHINIQUEY.—The labours of the Rev. Mr. Chiniquey in Montreal are being attended with marked results. Many are deeply impressed, and not a few have waited upon him for religious conversation. The violence, which has on some occasions been exhibited, shows that his influence is felt.

MEETINGS OF SYNODS.

The Synods will meet as under:—

Montreal, at Ottawa, in Bank street church, on 1st Tuesday of May, at 7-30 p.m.

Toronto, at Toronto, in Knox church, on Tuesday, 4th of May, at 7-30 p.m.

Hamilton, at Elora, in Knox church, on 1st Tuesday of May, at 7-30 p.m.

London, at London, in First Presbyterian church, on 1st Tuesday of May, at 7-30 p.m.

Certified Rolls of Presbyteries, and all papers for the Synods should be in the hands of the respective clerks at least eight days before the day of meeting. The names and addresses of the clerks are: Synod of *Montreal*, Rev. C. Young, Valleyfield, Q.; *Toronto*, Rev. J. Gray, M.A., Orillia; *Hamilton*, Rev. W. Cochran, M.A., Brantford; *London*, Rev. J. Fotheringham, Woodham P.O.

STATISTICS—Blank schedules are being sent out for the annual statistical and financial returns. If any minister does not receive one, he should send at once to the office of the church, or to the clerk of his Presbytery. Where a minister has more than one congregation or station under his care, the returns should be given on separate lines, and the whole summed up. It is hoped that all parties will do their utmost to have the statistics correctly reported.

POST OFFICE ADDRESS—The General Agent of the church requests that all letters be addressed, "Rev. W. Reid, Drawer 2567, P.O. Toronto."

FRENCH EVANGELIZATION.

MR. EDITOR.—Allow me to call the attention of the Church, and especially of Ministers, to the state and prospects of the work of French Evangelization. Some years ago the Synod initiated a distinctively Presbyterian Mission to French Roman Catholics throughout the Dominion. The scheme adopted embraced the training of Missionaries and Ministers speaking both French and English, and thus qualified to occupy fields especially in the Province of Quebec where both languages are required. This work has been conducted so far, with gratifying success. French students have been drawn from St. Ann, Kankakee, from Quebec and New Brunswick. These have been employed during the six summer months of College recess in teaching, colporting, and preaching. Fifteen are now in the classes of the Presbyterian College, Montreal. Two have finished their Theological curriculum, and are settled as Ministers and Missionaries in most important centres of influence. Two more will complete their Collegiate studies in April next.

As one illustration of the blessing which has attended the efforts of our young men, it may be stated that Messrs. M. R. Paradis and T. Brouillette were the means, in God's hand, of bringing out of the Church of Rome a sufficient number of families at Grand Falls, New Brunswick, to constitute a promising and spirited congregation. These converts continue steadfast in their attachment to the truth, and evince

their determination to help themselves by contributing towards the erection of a church. The Presbyterian Church of the Lower Province, with characteristic missionary zeal, took up their cause. Mr. Paradis passed through New Brunswick and Nova Scotia, preaching and soliciting aid for his fellow-countrymen. His success will be best stated in his own words. In the January issue of the *Home and Foreign Record* of his Church, he says: "Now that I have returned to my field of labour, I feel encouraged to think that, if it be the will of God, we will soon enter into a handsome house of worship, and *free from debt*. The cost, besides the necessary outlay for stoves, lamps, &c., is \$2,700. The total amount collected by myself is \$2,854.65, besides subscriptions amounting to about \$100 that I have obtained in Grand Falls."

Mr. T. Brouillette is settled in an equally important field, at *Valcartier near Quebec*, where he has ready access to a large French Canadian population. These are results, Mr. Editor, for which to give God thanks, and which should stir up his people to greater liberality and zeal. Had we nothing more to show as the fruit of our efforts to prepare missionaries for this service, and to evangelize this people, I should feel in some measure satisfied and encouraged; but these are only specimens of a similar work accomplished in various degrees by all our young men.

Let me now direct attention to another aspect of this subject. Your readers are aware that the General Assembly in June last united the Kankakee Mission with the work of French Evangelization in Canada, and arranged to have Father Chiniquy labour within the Dominion. It gives me peculiar satisfaction to state that he is now in Montreal, where his labours are most abundant, and already signally successful. In a former letter I stated that it is simply impossible to prevent the French people assembling to see and to hear their old and still revered friend Chiniquy. Accordingly the Church in, which he preached and lectured five times last week, was crowded to its utmost capacity; and what is even more encouraging, a large number of Roman Catholics (as many as fifteen heads of families in one day), waited upon him for conversation, and to learn from his lips the way of life more fully. In view of this cheering beginning of his work, will not the prayers of God's people ascend in his behalf, and in behalf of his fellow-countrymen, whose salvation he so earnestly seeks? It is the conviction of many who are most competent to form an opinion on the subject, that there is a great movement at hand among this people. The field is providentially opening before us. Shall we go in and possess it? Mr. Chiniquy is now employed precisely in the manner in which many in the Church have long desired. They have frequently declared that in this great and arduous service he would be abundantly supported. We look to our people to implement these promises. Our committee is most anxious to employ our fifteen students as teachers, colporteurs, and missionaries during next summer; and they are all eager to enter the field. Very favourable openings are presented to us for the formation of mission schools. One instance may be mentioned, in which a French convert offers an acre of land for the site of a mission house, and, in the meantime, places a suitable house at our service, in which the school may be commenced, with the prospect of from 20 to 30 scholars.

What are we to do under these circumstances? It is for our Ministers, Elders, and people to say. Unless largely increased funds are

forthcoming speedily, we must allow our young men to look for secular employment during the summer, leave promising fields unoccupied, and suffer the Jesuits to push forward the work of perverting and destroying the very children who, along with their parents, beg us to teach and to save them.

I am instructed by the Assembly's Committee to make known the fact to the Church that, so far as we can judge from the Treasurer's receipts to date, the income of the current year will be utterly inadequate. The one fund is now charged with the support of the Kankakee mission as well as the work in Canada; and at least six thousand dollars is required. This is a small sum when distributed among all the congregations of the Church. It is a little more than *one cent* to each of the fifty thousand members in our communion, and not *half a cent per annum* to each person connected with the Canada Presbyterian Church. And is this to be the measure of our efforts for the overthrow of a tyranny which enslaves a million of our population, and has long affected and perverted the civil institutions of our country? Are there not earnest and zealous Christians in our communion, to whom we appeal not in vain, and who will set an example of liberality in this matter, worthy of themselves, and of the great interests involved? Will not ALL CONGREGATIONS come to the help of the Lord against the mighty? We call for six thousand dollars; but we should have double that amount in order to extend our operations. The income last year for Kankakee and French evangelization was over six thousand; and we can only be satisfied with this amount by refusing to enter the doors thrown open to us, and by giving no employment to several of our missionaries. The matter is now fairly stated to the Church, and we shall wait the issue. All contributions should be sent to Warden King, Esq., 645 Craig Street, Montreal, or to the Rev. Wm. Reid, Toronto. In behalf of the Assembly's Committee on French Evangelization, yours truly,

D. H. MACVICAR, *Convener.*

Presbyterian College, Montreal, Feb. 10, 1875.

AN APPEAL IN BEHALF OF THE REV. J. G. CARRUTHERS.

Issued by a Committee of the Owen Sound Presbytery.

Mr. Carruthers has, in the mysterious but wise Providence of God, been long afflicted with such a species of nervous excitement as to unfit him for the work of the ministry; and he is otherwise without the means of living. His case was, therefore, brought before the Supreme Court held in Hamilton in the year '69, with the view of devising ways and means for his maintenance. After careful deliberation, it was then resolved that an effort should be made to raise \$2,000, of which he should receive the interest as an annual allowance from the Church for his support. That effort was made, but not with much success. The sum collected did not, from various causes, amount to \$400. It was the first of the kind mooted in our Church courts, and the object of it was personally unknown to the greater number of the united body, although well known

to many of that body as a man of high moral excellence, and of good parts. But since that time, things have changed much to the better for such benevolent enterprises. The spirit of benevolence has been evoked and developed by the praiseworthy exertions of Dr. Holden of Belleville, and similar cases have so engaged the attention of the Church as to impress its members with the duty of benevolent enterprise for their relief. It is now, therefore, more opportune to bring Mr. Carruthers' case under the notice of the Church, as in the altered circumstances, more cordial response may be given to it. But what are the facts of the case which necessitate an appeal in his behalf to our congregations, and how does it come before them for their Christian sympathy and pecuniary aid? His case, Christian friends, is one which demands our Christian commiseration. The Church does not, and cannot, employ him as a preacher; its interests forbid it. He can do nothing else for a livelihood; and all he has to live on is about \$20, the interest of the sum already collected.

In view of all the facts of the case, as well as the utter inadequacy of the sum just mentioned to support him, the Presbytery of Owen Sound brought his case, through the Committee of the Aged and Infirm Ministers' Fund, before the last assembly. Recommended by that Committee, the Assembly sanctioned that another effort should be made to raise the sum already collected, up to \$2,000. To do so, more than \$1,600 are required. Another appeal is, therefore, made in the Lord your God to your Christian sympathy and liberality in behalf of Mr. Carruthers, our afflicted brother. He is a man of known and felt piety. He is a Canadian student brought up under the tuition of the late Mr. Proudfoot of London. He is a good linguist, being well acquainted with Latin, Greek, and Hebrew. He has a taste for general literature, and is quite familiar with many of our best writers. He has a thorough knowledge of theology as a system, and an extensive acquaintance with that subject in its various compartments. He is a good preacher, his mind being sufficiently logical to give his discourses a close sequence and a strong consistence, while his poetic temperament gives them an attractive interest in the form of varied illustration and sparkling imagery, and his vital personal religion gives them a spiritual fervency and an impressive earnestness.

But, alas! a mental taint spoils all this fine adaptation for the ministry; often shuts him out of the pulpit into an asylum. Nor is this all—he is fatherless and motherless, and without any near relation to take care of him under the mournful affliction. Is not this a piteous and clamant case? Now why does such a case exist at all in the course of events, and why does it exist in connection with our body, which God has made so instrumental in the extension of His cause? Is it merely fortuitous in its occurrence—a casual meaningless circumstance? Or is it purely accidental in its connection with us—aimless in its object, without direct address to the conscience? No: It speaks to us in the most impressive language, that we might feel our continued dependence on the Almighty, and be thankful to Him who preserves us in soundness of mind and body. It comes to us in order to draw out the Christian sympathies which God has implanted within us in our new nature. It comes to us in order to awaken into lively exercise the principles of charity within us, or to stir up within us an eager desire of helping him out of the fulness which God has bestowed upon us. Does God not, therefore, call us in the most impressive form to a special duty in regard to him? Does not the benevolent spirit of Jesus, so often manifested in similar circumstan-

ces on earth, inspire us with a genial interest and with an active disposition to ameliorate his pecuniary condition? Does not the genius of Christianity, which erects everywhere within its domain, hospitals, asylums, houses of refuge, and similar institutions for the relief and comfort of the distressed, prompt us to immediate action in supplying him with pecuniary aid?

It may here be stated that the interest of the \$2,000 to be raised, is only to be given to Mr. Carruthers. The principal will, on his death, fall back into the Aged and Infirm Ministers' Fund. There is, therefore, a double reason or motive why you should give a ready and generous response to the appeal to you for pecuniary aid to Mr. Carruthers, a reason or motive that should call forth into lively exercise the highest principles of action in our nature. The one—the peculiar circumstances of Mr. Carruthers as set forth, circumstances that should commend him to your Christian sympathy and liberality; the other—the aged and infirm ministers of the Church, a reason that should act with great force in educing Christian sympathy and liberality towards its objects.

Mr. Carruthers is an entire stranger to many of you, and you can not, therefore, have the same warm interest in him, as if he had been personally known to you, but this lack of interest is abundantly supplied in the persons of the aged and infirm ministers of the Church all around you—men who are well known to you and who are highly appreciated by you, and whose welfare you have at heart. Now, the sum of \$2,000 sought to be raised, while the interest of it is to be given to Mr. Carruthers as long as he lives is actually a Fund to be raised in behalf of the Aged and Infirm Ministers of the C. P. Church. There is, therefore, every reason why congregations should contribute largely to such a fund. It is to support men who have laboured hard among you on a sum barely sufficient to eke out existence; to support men whose labours have abounded much towards your material prosperity and comfort. It is for the honor of congregations to contribute largely towards the support of men in old age, who have laboured faithfully in the interest of the Church on a stipend barely sufficient to keep themselves and families; it is for the interest of congregations to raise and maintain such a fund in efficiency, that old men may give place to young and vigorous men for the good of the cause; and there are a goodly number of such that must soon be cast upon the Church for support. We therefore, appeal to your Christian sympathy and liberality. Let us not appeal in vain for the needful. If congregations throughout the body were to give a liberal collection, the thing aimed at would be accomplished; the sum of \$2,000 would be added to the Aged and Infirm Ministers' Fund; and the interest thereof would be an annual allowance of the Church to Mr. Carruthers.

We do earnestly hope that all the ministers of the Church will interest themselves in this matter, and that they will bring it before their congregations on as early a day as possible. All moneys sent to the Rev. Wm. Reid, Toronto.

ROBERT DEWAR, *Convener.*

A dispensary for women has been established at Benares, the holy city of the Hindoos, by one of the princes of India.

A Presbyterian Synod, consisting of 27 missionaries and 37 native preachers, was recently held in China.

Proceedings of Presbyteries.

PRESBYTERY OF MONTREAL.—This Presbytery met at Montreal, in the Presbyterian College, on the 27th and 28th days of January, 1875. Eighteen ministers and six elders were present. The court sat four times. It appeared that, since last ordinary meeting, the Rev. R. M. Thornton had been translated to Glasgow, Scotland; Mr. E. F. Torrance, called by Nazareth Street Church, Montreal; Dr. R. F. Burns had declined to be translated to Knox Church, Ottawa; Mr. G. Burnfield, of Scarborough, had been called by Chalmers' Church, Montreal, and Mr. P. Wright, of Ingersoll, by Chalmers' Church, Quebec; Mr. J. C. Baxter, Dundee, by Stanley Street Church, Montreal. The Rev. John McEwen, and the Rev. J. K. Smith, of Galt, and the Rev. Charles Chiniquy, sat, by request, as correspondents. The translation of the Rev. Peter Wright having been granted by the Presbytery of Paris, his induction was appointed to take place in Chalmers' Church, Quebec, on the 11th of February. The congregation of Roxborough having petitioned for disjunction from the congregation of Finch, and for a moderation in a call, the prayer was granted. The congregation of Kenyon having presented a call addressed to the Rev. Adam McKay, Nova Scotia, said call was sustained, and ordered to be transmitted to the Presbytery of Victoria and Richmond. Mr. E. F. Torrance, A.M., declined the call addressed to him by Nazareth Street Church, Montreal. A call from Fort Massey Church, Halifax, to the Rev. R. F. Burns, having in due order come up for consideration, after Mr. J. K. Smith had argued for translation, and Messrs. David Morrice, John Sterling, Archibald Ferguson, J. H. Mooney, Hugh Watson, and Dr. D. H. Macvicar, opposed. Dr. Burns took some time for further reflection, and ultimately announced his decision in favour of accepting the call; whereupon the Presbytery resolved that he be loosed from the pastorate of Free Church, Cote Street, Montreal, on the 22d day of February, and translated to the Presbytery of Halifax, for induction into the pastorate of Fort Massey Church, Halifax. The Presbytery at the same time recorded in their minutes a suitable and well-merited testimony of their esteem and good-wishes for Dr. Burns. The Rev. Kenneth Macdonald having been called by the congregation of Indian Lands, the question of his translation from Alexandria emerged; and Mr. Charles McDonald having argued for, and Messrs. John Simpson and Robert Wilson against the translation. Mr. Kenneth Macdonald, when asked to state his views of the case, left the matter to the judgment of the Presbytery. It was moved by Mr. Young, and seconded by Mr. Watson, that Mr. K. Macdonald be translated; it was moved by Mr. D. Paterson, and seconded by Mr. R. Wilson, in amendment, That, considering the interests of the Glengarry mission, and the short period that has elapsed since its inception, the Presbytery deems it inexpedient to remove Mr. Kenneth Macdonald from Alexandria, and accordingly sets aside the call. The amendment was carried by a majority of eight to two,—Messrs. Watson and Wellwood dissented. The congregation of Lancaster having petitioned for half of the pastoral services of the Rev. Kenneth Macdonald, promising as salary five hundred dollars (\$500), with use of manse and glebe, the Presbytery instructed Mr. K. Macdonald to give half of his pastoral services to Lancaster, in the meantime, and appointed a committee, consisting of Messrs. James S. Black, N. Paterson, John Scrimger and James Watson, to confer with the congregations interested, and to report at next meeting of Court. The Quarterly Home Mission Report was read and received, and considered. The Presbytery appointed Mr. Gavin Sinclair to officiate as a missionary at Harrington, and resolved to settle at New Glasgow a missionary who can speak both English and French. Sessions were instructed to send in their reports on the state of religion on or before the first Wednesday of April; at which time they ought also to give in reports of missionary meetings in their several congregations. The Rev. John McLeod, by leave of the General Assembly, was received as a minister of the Canada Presbyterian Church.

JAMES WATSON, *Pres. Clerk.*

PRESBYTERY OF OTTAWA.—The last regular meeting of this Presbytery was held within Daly street Church, Ottawa, on the 2nd and 3rd February. The following items of business were transacted. A report of the Commission appointed to examine and ordain the Rev. Hugh Macgure as a Missionary at Alywin, Quebec, was given in, which stated that the examination had been conducted on the 8th of December, and the ordination on the 9th of December. The report was received and ordered to be engrossed in the minutes. Power to moderate in a call in Knox Church, Ottawa, Carleton Place, and Dalhousie, and Sherbrook, was granted to the Moderators of the Sessions of these several congregations. A Committee was appointed to confer with a Committee of the Presbytery of Ottawa, of the Presbyterian Church of Canada in connection with the Church of Scotland, anent a re-arrangement of certain parts of the Home-Mission field, and the limits it would be desirable to embrace within the Presbytery of Ottawa after the union. On the report of the Committee appointed at last meeting to confer with the French Protestants in the City of Ottawa, praying to be organized into a congregation, an interim Session was appointed to attend to the desired organization. An arrangement was entered into with the Rev. Hugh McGregor to go as an ordained Missionary to Alice and Pettewawa, for one year. Trials were prescribed to Mr. McGregor, and an adjourned meeting of Presbytery appointed to be held in Knox Church, Ottawa, on the 23rd February, at three p.m., when these trials will be heard, and if sustained, the Presbytery will proceed with the ordination in the evening, at half-past seven o'clock; Mr. Maguire, to preach, Mr. Joseph White to address the Missionary, and Mr. James Whyte the congregation present. The Rev. Principal Caven was unanimously nominated as the Moderator of the next meeting of the General Assembly, and the Rev. John Crombie, Moderator of the Synod of Montreal; whilst as representatives on the Committee of Bills and Overtures, Mr. James Whyte, Minister, and Mr. Robert Bayne Elder, were appointed for the Assembly, and Mr. Armstrong, Minister, and Mr. John Hardie, Elder for the Synod. The next regular meeting of Presbytery was appointed to be held in Bank street Church, Ottawa, on the first Monday of May at three o'clock p. m.; a conference on Sabbath Schools to be held in the evening at half-past seven.

J. CARSWELL, *Pres. Clerk.*

PRESBYTERY OF COBOURG.—This Presbytery met at Peterboro' on the 12th of January. In accordance with the notice of motion previously given, Mr. Bennett submitted a series of resolutions anent Presbyterial visitation of congregations, which were considered *seriatim* and unanimously adopted. It was farther resolved in connection with this matter, to appoint a committee consisting of Messrs. Bennett, Douglas, McKay, Donald, *ministers*, and Messrs. James Craik and Walter Riddell, *elders*, to prepare a series of questions to be used at the Presbyterial visitations—the committee to report at next regular meeting. The Rev. Principal Caven was unanimously nominated Moderator of the next General Assembly. Arrangements were made for supply once a month being given to each of the mission stations during the winter. Mr. MacWilliam reported that he had moderated in a call at Norwood on the 7th inst. The call, which was laid on the table, was in favour of the Rev. R. McKenzie of Morris-town, in the State of New York, and was found to be signed by forty-one communicants and thirteen adherents; but in view of the very small numbers of signatures attached to the call, and in view of the explanations given by the commissioners from the congregations, the call was not sustained. It was unanimously agreed, in view of the great difficulty of getting supply during the winter months for our mission stations, that the Presbytery take steps to secure the services of an ordained missionary at as early a period as possible, and that the matter be committed to the Presbytery's Home Mission Committee. Mr. Roger brought under the notice of the Presbytery the necessity, in consequence of impaired health, of securing some assistance in the pastoral and other

work in his congregation. He stated that the office bearers of the congregation concurred with himself in the opinion that the services of a colleague—an assistant and successor—should be procured. Mr. Wm. Hall was also heard, making a statement to the same effect. A resolution was then adopted unanimously, expressing the Presbytery's deep sympathy with Mr. Roger in his state of impaired health, and their great esteem and affection for himself personally and as a minister of the Gospel and a co-presbyter; also expressing approbation of the arrangements contemplated, and inviting the congregation to appear for their interests in the matter at an early meeting of Presbytery. The next regular meeting of Presbytery was appointed to be held at Port Hope, on Tuesday, the 30th of March at 2 p.m. A conference on the state of religion was held in the evening. Addresses were delivered by Messrs. Douglas, McKay, and Donald. Messrs. Roger, Bennett, Sutherland, and McLennan of Peterboro', took part in the exercises.

W. DONALD, *Pres. Clerk.*

PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held, in the usual place, on the 2d and 3d of February. Mr. Alexander, Moderator. Present, with him, twenty-two ministers and six elders. A call from the congregation of Cheltenham and Mount Pleasant, to Mr. E. D. McLaren, A.M., B.D., missionary at Merrickville, in the Presbytery of Brockville, was reported by Mr. Pringle; salary offered, \$800, with manse and half an acre of ground. The call was sustained; and Mr. Pringle was appointed to prosecute the same, along with the commissioners appointed by the congregation, viz., Messrs. Henderson, Laidlaw, and McKinney. A call from the congregation of Charles Street, Toronto, to Mr. R. D. Fraser, of Cookstown, &c., in the Presbytery of Simcoe, was reported by Mr. Reid; salary promised in the meantime, \$1,600. This call was also sustained; and Mr. King was appointed to prosecute the same, together with Mr. Reid and Mr. James Brown, commissioners from the congregation. An application was read from twenty-one persons residing in Shelburne, praying the Presbytery to organize them as a congregation in connection therewith. After hearing commissioners, it was moved by Principal Caven, and agreed, to grant supply of preaching at once, and to appoint a committee, consisting of Messrs. Cameron, Carrick and McFaul, who shall correspond with the Presbyteries of Guelph and Simcoe respecting the question of territory; also make all necessary enquiries, and report to next meeting. The call from Chalmers' church congregation, Montreal, to Mr. Burnfield, of Scarborough, was considered at length. After commissioners were heard, Mr. Burnfield expressed his conviction that he ought to remain in his present charge, and accordingly the Presbytery refused the translation. A petition was read from fifty-two persons, residing in Woodbridge and its neighbourhood, applying to be organized as a congregation. The clerk was instructed to notify the Sessions of Vaughan and Weston of this petition, with request that they report at next meeting; and Messrs. Pettigrew and Nicol were requested to continue the services at Woodbridge they had commendably rendered already. Another petition to be congregated was read from seventy-five persons at Queensville, Ravenshoe, and thereabouts. The petition was complied with, and Prof. McLaren was appointed to congregate, and requested also to exercise a general oversight of the petitioners. On motion made by Dr. Topp, the Presbytery agreed to nominate Principal Caven as Moderator of the next meeting of the General Assembly. It was also agreed that Sessions be enjoined to report to next meeting on the state of religion within their bounds, and that a committee be appointed to summarize said reports for next meeting of the District Synod. There being a goodly number of Presbyterian students at the Normal School who wish to receive religious instruction, the ministers of the city were appointed as a committee (Mr. Robb, convener,) to take charge of this matter. In connection with a letter from a church-member at Brockton, it was moved by Mr. Cameron, and agreed, that a committee for church extension in Toronto and its neighbourhood be organized, to consist of the city ministers, together with an elder and a deacon, or manager, nominated

by each of the city Sessions—Mr. King to be convener—and to report as soon as convenient.

R. MONTEATH, *Pres. Clerk.*

P.S.—Besides the foregoing, a conference on Sabbath-school work was held in the afternoon and evening of the 2nd, and in the forenoon of the 3rd of February, all arranged by a committee of Presbytery. The attendance of superintendents, teachers, and Sabbath-school friends, as well as of ministers, was considerable, especially at the evening diet. And it is believed that the addresses given, the papers read, and the discussions engaged in, were productive of not a little good.

R. M.

PRESBYTERY OF SIMCOE.—On Tuesday, 2nd February, a meeting of this Presbytery was held at Barrie, attended by twelve ministers and four elders. After reports on the Missionary meetings recently held, were read, a committee, consisting of Messrs. Rodgers, Gray and Cameron, was formed to prepare a plan for the meetings to be held next winter; the Committee to report before end of September. An application from the stations of Tay and Medonte for services during the summer, was granted. Six dollars per Sabbath are promised by the Station for payment of supply. There was read a communication from Mr. Marples, Missionary in Muskoka, which intimated his intention to resign the field on the expiration of his engagement, and set forth a "Scheme of Church Finance," to which the attention of the Presbytery was requested. The communication was held over to next ordinary meeting, which Mr. Marples is invited to attend. Mr. Hugh Gray presented a certificate of License, on August 6, 1850, by the Presbytery of Belfast, of the Presbyterian Church in Ireland, and put himself in the hands of the Presbytery for whatever duty might be assigned to him. He was empowered to conduct public worship within the bounds when his services may be in request. Arrangements were made for the induction of Mr. Jno. McLean, late of the Presbytery of Montreal, into the charge of Knox Church, Oro, on Wednesday, 17th inst. Mr. Gray to preside and address the minister; Mr. Cameron to preach and address the people in Gaelic, and Mr. Fairbairn to address the people in English. Intimation was received by a telegram that the Presbytery of Toronto had sustained a call from the Charles Street congregation, Toronto, in favour of Mr. R. D. Fraser, M.A., of Cookstown, Townline Essa and Ivy. The Presbytery agreed to meet at Barrie, on Tuesday, 16th inst., at 11 a.m. to dispose of the call. Mr. Thos. McKee was appointed to serve citation upon the Sessions and members of Mr. Fraser's congregation, and to leave with them reasons for proposed translation. The Committee, formed about two years ago, for putting bibles with psalms and paraphrases at low prices within easy reach of the Presbyterian population of the bounds, was directed to close its operations as soon as possible, with a view to its being discharged. At the same time another committee was formed to consider whether the object aimed at in the appointment of the former, may not be secured by means which will not involve the Presbytery in the work. It was agreed to convey to F. W. Cumberland, Esq., Manager of the Northern Railway, the thanks of the Presbytery for his kindness and that of the Company in issuing "Clergymens' Certificates" for the present year, and thus continuing a privilege which the members of Presbytery have enjoyed for some time past. Sessions were directed to send in replies to circular on the state of religion to the next ordinary meeting to be held at Barrie, Mar. 30, at 11 a.m. The proposed modification of the Constitution of the General Assembly, was approved. Messrs. Rodgers, Fairbairn and M. Fraser were appointed a Committee to arrange for a Convention on Sabbath Schools. On motion of Mr. W. Fraser, it was unanimously agreed to nominate Principal Caven of Knox College, Moderator of next General Assembly.

ROBT. MOODIE, *Pres. Clerk.*

PRESBYTERY OF PARIS.—This Presbytery met in Knox Church, Ingersoll, on the 16th inst. In the absence of the moderator, Rev. John McTavish was appointed moderator, *pro tem.* The Rev. John Aull, of Ratho and Innerkip,

was appointed moderator for the current year. Rev. Messrs. Cameron and Vincent were requested to sit as corresponding members. The Rev. Mr. McTavish reported that in accordance with the appointment of Presbytery he had preached in Erskine Church, Ingersoll, on the 31st of January, and declared the congregation vacant. In view of the fact that by the report of the Committee of Private Bills of the Legislative Council of Quebec, the legislature required for the consummation of the Union of the Presbyterian Churches of the Dominion was in danger of being refused, the following resolution was unanimously agreed to:—"The Presbytery record their surprise and deep regret that the legislature sought in connection with the union of the Presbyterian Churches is in danger of being refused by the Parliament of Quebec, and feel that in the event of such a refusal, a deep injury will be inflicted on the churches in question." The clerk was instructed to forward the resolution to the Rev. Dr. Cook, of Quebec. The Rev. Mr. Grant, of Ingersoll, and Mr. Barr, elder, of Norwich, were appointed to represent this Presbytery on the Assembly's Committee of Bills and Overtures; and Rev. J. Dunbar, of Glenmorris, and Mr. Watson, elder, on the Synod's Committee of Bills and Overtures. A telegram was read from the Session Clerk of Knox Church, City Hall Square, Ottawa, announcing that on the previous evening, the 15th inst., the congregation had unanimously resolved to call the Rev. F. W. Farries, of Dumfries street, Paris, and requesting the Presbytery to adjourn to an early date so as to bring the case to an issue as soon as possible. The Presbytery adjourned to meet in the Dumfries Street Church, Paris, on the 23rd of March, to issue the call to Mr. Farries, and other business. An interesting meeting was held in the evening in Knox Church, at which the following topics were ably discussed:—"Revivals," by Rev. John McTavish, of Woodstock; "The Gospel Offer," by Rev. W. T. McMullen, Woodstock; "Elements of Spiritual Power," by the Rev. W. Cochrane of Brantford.

LONDON PRESBYTERY.—An adjourned meeting of this Presbytery was held in St. Andrew's Church, London, on the 2nd of February last. Mr. James Ferguson intimated his acceptance of the call from Brooke (Euphemia and Alvington) congregation, and his induction was appointed to take place on the 16th of February, at 11 a.m. Mr. Robt. Thynne, Probationer, having accepted the call from English Settlement and Proof Line, his trial discourses were heard. He also passed a most satisfactory examination on the subjects prescribed by the Assembly in such cases. The Presbytery agreed to sustain the trial *in cumulo*, and appointed his ordination to take place at English Settlement on the 17th of February, at 11 a.m. The Presbytery were long engaged in the consideration of Mr. John Scott's resignation of his charge of St. Andrew's congregation, London. A large representation from the session and congregation appeared with a resolution promising \$1,500 for two years to obtain an assistant. The terms of the resolution were so indefinite that it was agreed to remit it back to the congregation, with instructions to appear again on the third Friday in March. Next meeting in First Presbyterian Church, London, on 3rd Friday in March, at 11 a.m. GEO. CUTHBERTSON, Clerk.

PRESBYTERY OF CHATHAM.—This Presbytery met in Wellington Street Church, Chatham, on the 5th of January. Among other items of business were the following:—A report was received from Mr. C. Chiniquy, who had been appointed to preach the Chicago pulpit vacant, to the effect that he was denied admission to the Church, and had preached in a public hall in the vicinity, where he read the edict of the Presbytery. Further action in the matter was postponed till next regular meeting. The committee appointed to audit the treasurer's books presented a report which was adopted, and the thanks of the Presbytery were tendered to Mr. K. Urquhart, the treasurer, for the accurate manner in which the books were kept, and for his kindness in gratuitously discharging the

duties of the office. Messrs. Becket and Staniforth were appointed a committee to secure the immediate payment of arrears due the Presbytery Fund, to report at next meeting. The Presbytery Fund for 1875 was allocated among the congregations within the bounds. Wallaceburg was separated from Dresden and united to the Sydenham station of the Sombra group; this change, however, not to take effect till April next. Mr. D. McKerracher declined the call to Florence, and a new moderation was granted to this congregation. A moderation in a call was also granted to Bothwell, if required, before next meeting of Presbytery. Missionary meetings were appointed to be held within the bounds. Messrs. King and Forrest were appointed a committee to organize a congregation in Raleigh, to be worked along with Buxton. It was agreed to hold the next regular meeting of Presbytery in Adelaide Street Church, Chatham, on Tuesday, 30th March next, at 11 a.m. It was also agreed to hold a Conference, on the state of religion, on the evening of that day, and Messrs. McColl, Walker, K. Urquhart, and J. McKerral were appointed a committee to make arrangements therefor.

R. H. WARDEEN, *Pres. Clerk.*

Notices of Publications.

ZION CHURCH PULPIT—A MONTHLY PUBLICATION OF SERMONS Preached by Rev. W. Cochrane, M.A.

Each number of ZION CHURCH PULPIT contains two sermons. The sermons, as might be expected from the author, are earnest, evangelical discourses, well fitted to carry with them, by the blessing of God, instruction and edification to those who peruse them.

PEN PHOTOGRAPHS OF CELEBRATED MEN AND NOTED PLACES. By Daniel Clarke, M.D., member of the Medical Council, etc. Toronto: Flint, Martin & Co.

We regret that this volume has remained so long unnoticed in our pages. Its contents are interesting, the sketches are lively, and the descriptions of character and of scenery are sprightly and graphic. The author has visited many different places, both in the old world and in the new, and has come in contact with many varied characters. We trust he will still find leisure, amidst the duties of an active and laborious profession, to give occasional contributions to the literature of our country.

POPERY DISSECTED: Its absurd, inhuman, unscriptural, idolatrous, anti-christian assumptions, principles, and practices exposed from its own standard works. Being a series of unanswered letters addressed to the Roman Catholic Bishop of Arichat, N. S., by the Rev. A. C. Gillies, Pastor of the Presbyterian Church, Sherbrooke, N. S., with notes and appendices. Picton, N. S.: William Harris. May be got from Messrs. Willing and Williamson, Toronto, or from the Author, price 25c. post paid.

The occasion of these letters having been written was the outrageous attack of the Roman Catholics of Antigonish on Rev. Mr. Chiniquy and Rev. Mr. Goodfellow in the summer of 1873. The author is led in criticising the conduct of the Roman Catholic clergy on that occasion to expose the principles and practices of their Church in several important points. The author employs a sharp scalpel, and uses it unsparingly in the dissection which he undertakes. He quotes largely from the standard theological works of the Church of Rome, such as those of Liguori, Denis, etc.

Moneys Received

UP TO 22nd FEBRUARY, 1875.

ASSEMBLY FUND.

Amount received to 22d Jany.	\$1680	47
Montreal Erskine church.....	66	15
Alexandria	2	00
Saint George	7	52
Brantford, Wellington street...	6	50
Toronto West church.....	12	00
Eastern Seneca	2	60
Vaughan	5	62
Albion.....	4	38
Streetsville.....	10	00
Osgoode	10	00
Milton and Boston church	10	00
Cheltenham	5	00
Thamesville	8	50
Port Dalhousie	5	50
Alma	7	30
Nichol Zion church	7	00
Fergus Melville church	30	00
Saint Helens	5	00
East Kinloss	3	00
Leeds.....	6	00
Simcoe	3	60
Jarvis and Walpole	12	00
Essa and Carluke	10	29
Collingwood.....	6	58
Drumbo	5	00
Howick	4	00
Admaston, Douglas & Grattan, additional.....	0	60
Mimosa.....	2	00
Kingston, Brock street.....	14	00
Caledon, Knox.....	10	00
Beverton, &c.....	7	35

NEW COLLEGE BUILDING.

Am't received to 22d Jany.	\$40,623	98
Toronto	85	00
Scarboro, per Wm. Clark, sen..	60	33
Campbellsville, per Rev. J. Little	61	00
Nassagaweya, " " "	37	00
Millbank, per Rev. J. E. Croly, M.A.....	73	00
Clinton, pr Malcolm McTaggart	170	00
Embro, per D. R. McPherson.	225	00
Bondhead, per Rev. Wm. Fraser	14	00
Thamesford, per Gilbert Telfor	160	00
Caledonia, per Rev. J. Black...	21	00
Allen Settlement " " "	14	00
Norval and Union, per Rev. J. Alexander	148	25
Streetsville, per Rev. J. Brecken- ridge.....	3	50

Peterboro, per Wm. Hall, Esq..	326	00
Acton, per Robt. Little, Esq. . .	74	70
Milton, per Rev. J. Eadie	27	00
Boston church, " "	54	00
Chatham, per Rev. R. H. Warden	100	00
Dover, " "	5	00
Proof Line, " "	27	00
Friend, Dunwich, " "	1	00
Longwood & Carradoc " "	4	00
Wyoming, " "	12	00
Mandaumia, " "	30	00
Napier, " "	2	00
Harriston, per Rev. G. McLennan	10	00
Bear Creek, per Mr. D. Hossie..	4	00
Brampton 1st, per Rev. J. Pringle	20	00
Alma, per Rev. J. Davidson....	83	75
Avonton, per Rev. R. Hamilton.	18	00
Fullarton, " "	5	00
Brucefield, per George Walker..	61	50
Smith's Falls.....	5	00
Paris, Dumfries Street. per H. Finlayson, M.P.P.....	100	33
Chatsworth, per Andw. McGill..	5	00
Highland Creek, per A. Neilson	15	00
Belleville, per Rev. Prof. Gregg.	100	00
Perrytown, per Rev. W. Donald	4	00
Stratford, per A. L. Argo.....	375	33
P. McDonald, East Nissouri....	9	00
Peterboro' Sabbath school.....	10	00
Springville, per Rev. W. Bennett	38	67
Hamilton, per J. Walker.....	20	00
Thamesford, per G. Teifer.....	14	20

WIDOWS' FUND.

Amount received to 22nd January,	\$931.57.
Rev. Geo. Smellie, \$2.00.	
With rates from Rev. A. Matheson, Rev. Robt. Hume, Rev. W. Meldrum, Rev. M. Moore \$16.00, Rev. R. Leask, Rev. Jas. White, Rev. A. Grant, Rev. J. K. Hislop; Rev. G. Bryce; Rev. Thos. McGuire; Rev. J. Carswell, \$10; Rev. J. Black.	

AGED AND INFIRM MINISTERS' FUND.

Amount received to 22nd Jan.	
1875.....	\$2602 15
Shakespear & Hampstead....	18 63
Montreal, St. Joseph Street....	10 00
" Erskine Church	67 81
Alexandria	2 00
Hibbert	18 00
St. George	7 90
St. Helen's.....	8 00
Cornwall.....	17 89

Osgoode	5 00	East Oxford, Saint Andrews....	10 00
Alma	12 00	Mimosa.....	4 00
Nichol, Zion Church	6 00	Mandaumin	8 50
Fergus, Melville Church	50 00	Springville	7 10
East Kinloss	8 50	Toronto, Bay street	50 00
Park Hill	6 00		
Chatham, Wellington Street..	50 00		
South Kinloss & Lucknow	14 79		
Bayfield	7 45		
Berne	3 70		
Jarvis & Walpole	8 00		
Tiverton	20 00		
West Winchester	10 00		
Drummondville	14 00		
Chesley	7 50		
Salem	4 61		
Drumbo	8 50		
East Oxford, St. Andrews	5 00		
Almonte	30 00		
Mimosa	2 00		
Kildonan	10 00		
Kingstoh, Brock street.....	15 75		
Springville	7 10		

HOME MISSION.

Am't Received to 22nd Jan. .	\$1342 65	Am't received to 22nd Jan.	\$3490 23
Hibbert	12 00	Belmont	8 64
Cookstown	5 15	Montreal, St. Joseph's street..	80 00
Essa Townline.....	5 55	" Erskine Church.....	1400 00
Eramosa	15 00	Alexandria	10 00
Saint George.....	12 50	Hibbert	10 00
Ayr, Knox Church	51 73	Smith's Falls.....	110 00
Toronto West Church.....	65 00	Eramosa.....	30 00
" Huron St. S. School...	8 00	" S. School.....	4 00
Mount Pleasant.....	10 00	Port Elgin.....	26 00
Norval	23 10	Oshawa.....	20 00
Egmondville	20 00	Saint George.....	27 57
Pine River	5 00	Chippawa, additional.....	2 50
Tilbury East.....	5 70	Toronto West Church.....	75 00
Saltfleet.....	9 00	" Huron st. S. School...	8 00
Port Dalhousie.....	5 50	Aurora and Newmarket.....	12 82
Bear Creek.....	14 00	Montreal, Stanley street.....	75 00
Alma	20 00	Port Elgin S. S., Manitoba.....	4 14
Nichol Zion Church	20 00	Normanby Head Station.....	10 00
Fergus Melville Church.....	45 00	Petrolia.....	4 00
Proof Line	21 12	Claremont	42 50
Rockwood	2 06	Cornwall	41 00
Chatham, Wellington street..	15 00	Norval.....	17 90
Brucefield	73 50	Pine River.....	7 00
Bayfield	6 40	Osgoode	50 00
Tiverton	16 00	Dumbarton and Canton.....	46 00
Moore, Burns' Church	14 00	Milton and Boston Church...	30 00
Georgetown and Limehouse....	32 30	Dunwich, Chalmers' Church....	12 55
Jarvis and Walpole.....	30 00	Saltfleet.....	6 00
Hamilton Central Church.....	25 00	Alma	22 00
" Pearl st. S. School.....	25 00	Nichol, Zion Church	22 00
Drummondville	32 00	Latona.....	10 00
Claremont	6 00	Plympton, Smith Church	3 00
Drumbo	12 00	Fergus, Melville Church.....	60 00
		Saint Helen's.....	28 50
		East Kinloss.....	21 50
		Chatham, Wellington street....	60 00
		Inverness.....	17 25
		Wroxeter.....	13 11
		Fordwich	4 22
		Tilsonburgh and Culloden....	16 85
		Goderich	71 00
		Ancaster	6 00
		Barton	6 40
		Tiverton	16 00
		Ottawa, Bank St. S. school....	12 50
		Belleville, Saint John's.....	150 00
		Montreal, Erskine Church S. S.	50 00
		Georgetown and Limehouse....	32 30
		Madoc, St. Peter's.....	26 00
		Jarvis and Walpole.....	40 00
		West Winchester.....	10 00

KNOX COLLEGE.

Milton and Boston Ch., add'l..	5 00
Hamilton Central Church.....	510 00
" " " S. S.....	172 00
Vittoria	17 52
Hamilton, Pearl St. S. School..	56 00
Drummondville.....	40 00
Ohesley.....	9 73
Salen.....	2 16
Drumbo.....	17 50
Howick.....	8 00
Holstein.....	18 53
Amos.....	13 57
Fairbairn	5 80
East Oxford.....	30 00
Adamston, Douglas and Gratton	7 50
Mimosa.....	6 00
Huntingdon and Athelstane....	27 34
Danville.....	5 65
Peterboro S. S.	60 00
Springville	28 40
Toronto, Bay street.....	60 00
" " S. school ..	40 00

FRENCH EVANGELIZATION.

Amount received to 22d Jan..	\$1218 95
Alexandria	8 00
Hibbert	15 00
Smith's Falls	31 00
" " S. School, Miss Rid-	
dle's class.....	1 50
Oshawa.....	10 00
Saint George	4 09
Toronto, West Church.....	15 00
" Huron Street S. School	6 08
Beaverton	15 50
Caledonia, Argyle Street.....	10 00
Allan Settlement	10 00
Member of Allan Settlement	
Church	10 00
Cornwall	8 00
Norval.....	7 55
Union Church	10 70
Osgoode	22 00
Alma.....	10 00
Nicol, Zion Church	12 00
Fergus, Melville Church.....	40 00
North Gower	4 00
Saint Helen's.....	11 00
East Kinloss	11 00
Chatham, Wellington Street...	10 00
Bayfield.....	7 37
Berne	2 90
Jarris & Walpole.....	8 00
West Winchester	10 00
Hamilton Central Church.....	60 00
" " S. S....	40 00
Drummondville	10 18
Drumbo.....	6 00
East Oxford, Saint Andrew....	5 00

Mimosa.....	1 00
Peterboro S. S.	10 00
Springville.....	14 20
Toronto, Bay street.....	25 00

FOREIGN MISSION.

Am't received to 22nd Jan.	\$2019 18
Shakespear S. School, China..	8 27
Montreal, St. Joseph Street ..	30 00
" Erskine Church.....	1000 00
Alexandria	8 00
Smith's Falls.....	51 00
Port Elgin	26 60
Oshawa	28 50
St. George	18 55
Toronto, West Church.....	35 00
" Huron Street S. School	8 00
Aurora, & Newmarket	35 00
Montreal, Stanley Street	75 00
Petrolia	4 00
Cornwall.....	14 00
A. Cameron, Portsmouth, Sask'n	4 00
Nichol, Zion Church.....	20 00
" " S. School..	7 50
Alma	16 00
South Gower	6 00
Fergus, Melville Church,.....	35 00
English Settlement	27 88
Galt Union Ch. S. S. China....	23 00
" " " Sask'n...	20 00
Chatham, Wellington Street ..	49 00
Ottawa, Bank Street S. S.....	12 00
Warwick	5 75
Montreal, Erskine Ch. S. S. for	
Indian boy at Saskatchewan	30 00
" " " India	50 00
" " " China	50 00
Montreal, Chalmers' " "	30 00
" " " India	30 00
Jarvis & Walpole.....	18 00
Hamilton, Central Church	75 00
" " S. S.	25 00
West Winchester	10 00
Drummondville.....	20 00
Brooklin	11 00
Drumbo	10 00
Howick	9 00
East Oxford.....	10 00
Mimosa	2 00
Mandaumin	8 50
Brantford, Wellington Street ..	6 00
Warrensville S. S. Sask'n....	6 84
Peterboro S. S.	20 00
Springville	14 20
Toronto, Bay street.....	50 00
" " S. S., (per China)	25 00

MISSIONS OF NOVA SCOTIA CHURCH.

Toronto, Bay street	25 00
" " S. school ..	20 00

RECEIVED BY MR. WARDEN KING, MONTREAL,

BUILDING FUND.		
John Moffat.....	Leeds..	\$2 00
Wm. Morrison.....	" ..	2 00
Jas. Gillanders.....	" ..	2 00
Alex. Hutchison.....	" ..	1 00
Mary Carrol.....	" ..	1 00
A. McLeod.....	Kingston	5 00
Mrs. D. Sinclair.....	" ..	3 00
D. McLeod.....	" ..	5 00
J. McNeil.....	" ..	1 00
D. McKenzie.....	" ..	2 00
Mrs. McKenzie.....	" ..	2 00
W. McLeod.....	" ..	2 00
J. D. McLeod.....	" ..	2 00
F. Dewar.....	" ..	2 00
K. McLeod.....	" ..	2 00
A. Mathieson.....	" ..	3 00
J. McCuaig.....	" ..	1 00
O. McLeod.....	" ..	4 00
N. R. McLeod.....	" ..	4 00
A. McKenzie.....	" ..	1 00
J. Chisholm.....	" ..	3 00
A. Stewart.....	" ..	4 00
J. R. McKenzie.....	" ..	2 00
Jas. Kelso.....	Inverness	5 00
B. Pincarre.....	" ..	1 00
Malcolm McCrae, Vankleek Hill		2 00
D. Catanach.....	Laggan	4 00
A Friend.....	Farnham Centre	10 00
Jas. A. Breaky.....	" ..	2 00
Jas. Dougall.....	" ..	2 00
Jas. Leggatt, Sen.....	" ..	1 00
Jas. Leggatt, Jun.....	" ..	1 00
Robt. Watt.....	" ..	1 00
A. Sargent.....	" ..	1 00
John H. Bell.....	" ..	1 00
Mrs Dryden.....	" ..	0 50
Wm. Watt.....	" ..	0 50
J. B. Sargent...Farnham Centre		\$0 50
Martin Buck.....	" ..	0 50
Belus Buck.....	" ..	0 50
Martin White.....	" ..	0 50
David Berwick.....	" ..	0 50
John Berwick.....	" ..	0 50
Alex. Stark, West Farnham ..		2 00
R. Hutchison, Adamsville		1 00
A. Ritchie, Montreal.....		13 00
Rev. John Crombie.....		5 00
ORDINARY REVENUE.		
Erskine Church, Montreal.....		400 00
St. Joseph St. Church, Montreal		50 00
Smith's Falls.....		41 00
Mille Isles.....		5 85
St. John's Church, Belleville...		100 00
Huntingdon and Athelstane ..		27 34
Osnabruck.....		12 00
Gananoque.....		15 02
Madoc.....		20 00
Beckwith.....		22 00
FRENCH EVANGELIZATION.		
Erskine Church, Montreal.....		150 00
St. Joseph St. Ch. " ..		20 00
Erskine Ch. Juvenile Mission- ary Society, Montreal.....		40 00
St. Joseph St. Ch., Montreal..		22 00
Huntingdon & Athelstane.....		17 34
Miss Nolan, per Rev. J. Watson.		10 00
Collection at Erskine Church at Mr. Chiniquy's lecture, also one Gold Watch, one Gold Ring and one Silver Chain..		90 65
BURSARY FUND.		
James Campbell, Toronto....		50 00
John Stirling, Montreal.....		50 00
Cote St. Church S. S., Montreal		40 00

RECEIPTS FOR RECORD P TO 22nd FEBRUARY, 1875.

Rev. J. M., Elora, \$49 for years '71, '72; Mrs. C. Laggan, Miss B., Toronto; Rev. A. A. D., Shakspear, \$8.25; H. McP., Cartwright, \$2; Rev. A. M., Lower Fort Garry; J. K., Addreley, \$2; Rev. J. J., Mille Isles, \$3; S. P., Esq., Montreal, \$25; M. McD., Seaforth; R. B. L., Blythe; R. A., Chippawa, \$2.25; D. Y., Montreal, \$57.50; Rev. A. C., Clarke, \$1; S. C., Egmondville, \$5; W. K., Bristol, \$8; M. R. A. McF., J. L., \$2.20; W. W., Millbank, \$1.75; Rev. J. E. C., Millbank, \$4.25; W. A., Verschoyle, \$4.50; A. J. T., Woodstock; W. H., Orono, \$3.60; Rev. W. F., Lachute, \$8; J. R., Dumblane, \$6; Rev. A. F. McQ., \$1; J. C. W., Dundas; Mrs. M., Toronto; A. McC., Danville, \$3.25; Rev. J. McA., Danville; W. S., Wellington Square, \$4.50; Rev. R. L., Saint Helens, \$5; G. E., R. R., J. T., J. R., Mohawk; A. S., Brockville; J. T., Trenton; A. A., Auhrim, \$1; W. G., Auhrim; J. A., Rockland; J. C., Beaverton; I. J., Inverness, \$9.45; A. M. C., Kirkhill, \$28; Rev. A. T., Sangeen, \$7.25; N. McC., Burgoyne; Rev. R. B., Cornwall, \$7.50; C. B., Forest; D. S. R., Wanstead, \$9; J. McN., Keena, \$7. Other Receipts for Record left over.