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THE
HOME & FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

No. 2.

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Vol. XIV.

THE CHRISTIAN WORKER ENCOURAGED.

"THEY THAT SOW IN TEARS SHALL REAP IN JOY."

Ye have not sowed in vain!
Though the heavens seem as brass,
And piercing the crust of the burning plain
You scan not a blade of grass.

Yet there is life within,
And waters of life on high;
One morn ye shall wake, and the spring's soft green
O'er the moistened fields shall lie.

Tears in the dull, cold eye,
Light on the darkened brow,
The smile of peace, or the prayerful sigh,
Where the mocking smile sits now.

Went ye not forth with prayer?
Then ye went not forth in vain;
"The Sower, the Son of man," was there,
And His was that precious grain.

Ye may not see the bud,
The first sweet sign of spring,
The first slow drops of the quickening shower
On the dry, hard ground shall ring;

But the harvest home ye'll keep,
The summer of life ye'll share,
When they that sow and they that reap
Rejoice together there.

—[Author of the "*Three Wakings*."]—

SPECIAL AND ORDINARY RELIGIOUS SERVICES.

The attention of the Christian public has for the last eighteen months been much occupied with unusual manifestations of religious awakening and spiritual life, both in Great Britain and America. We have from time to time given such accounts of the movement as our space admitted, and have expressed our deep interest in the work, and gratitude to the Head of the church for what we see and hear of the coming of His kingdom.

Speaking more specially of the work in Scotland, and particularly in connection with the labours of Messrs. Moody and Sankey, we may say, in the language of Dr. Blaikie: "there has been Revival without Revivalism." A great awakening has taken place, and thousands have professed their faith in Christ, while those unpleasant concomitants which have so often marred the beauty of a season of refreshing, and have brought revivals into disrepute with some of calmer judgment, have been wanting. "There has been ordinary work, with extraordinary power." There has been no sensationalism, no hysterical manifestations, or late hours; no anti-church separatist tendencies; no doctrinal controversies, or unwholesome crotchets; no mere excitement of feeling apart from the reception of gospel truth. At the same time, the ordinary means of grace have been attended with extraordinary power, and plain, pointed, earnest expositions of truth, with careful study of the word of God; and individual dealings with the awakened, have resulted in a marvellous accession to the church, of apparently earnest, devoted Christians.

In all the movement, the connection with the ordinary means has been most conspicuous. Dr. Blaikie tells us: "Everywhere the revival movement has been most profound and extensive: the masses of our town population have not been pervaded. The class among whom the work has chiefly gone on, are those who have been well brought up, the children of Christian parents, mainly in the middle walks of life." This is most significant. Such a glorious light—to use Dr. B.'s metaphor—could not have been so suddenly produced, had not the arduous labours of ordinary pastors, of parents, and Sabbath schools, gone before. They, under God, had prepared the lamps, and nothing remained but that a spark from the Lord should fall upon them, and when it fell, great has been the outshining splendour, to the glory of His name. Far, then, from disparaging the more ordinary and unnoticed Christian labours of the church, the late wonderful outburst of Christian life shows that these fair fruits are connected with the hidden roots of earnest Christianity; that without these, no such glorious results would have gladdened our hearts. The revival is an answer to the labours and prayers of the church during many past years.

Our experience at home confirms this view. We have had some ingatherings in Canada; and here, also, the chief and most satisfactory results have been among men and women connected with the churches.

When Evangelists have come among us, it is almost exclusively our trained Christian community, both professing and non-professing, that crowd the churches; and we have yet to hear of the first instance in which an evangelist has been the means of producing an awakening in a district, (of which there are many in Canada,) where church life is at a low ebb, and church work has been neglected. The promising fields

for evangelists, whether helping the churches, or disintegrating them, have been large congregations and Christian communities, in which gospel ordinances have been, with some measure of faithfulness, maintained in the past. They enter largely into the labours of other men.

We rejoice that God has at this time called the attention of the church to the office of evangelist, in addition to that of pastor. Events show that both are needed; neither is the former a gift of our ascended Lord any more than the latter. It is to be deplored that some have forgotten this; and, because God has highly honored some evangelists, have spoken disparagingly of the pastorate. How foolish, as well as sinful it is, to glorify the reaper, when, amid the autumn glories and joys of the harvest home, he brings the sheaves, at the expense of the ploughman, who, with arduous labour and amid the discomforts of the spring, ploughed and harrowed the ground, and fenced and weeded the growing crop, but was not permitted to gather in. Surely the two should rejoice together. They have laboured together; but God's is the increase. The seed, the growth, the ripeness, the precious grain, are the Lord's. Evangelist and pastor are both servants, both needed, both doing their work according to their several gifts from the Master.

The same man may at times act both as evangelist and pastor, and perhaps God is showing ministers how in their ordinary ministrations, or by the use of special services and the adoption of a more hortatory and less didactic style of preaching, they may do the great work of an evangelist in leading men to decide for Christ, and thus themselves reap where they sow.

We shall probably see in many places such evangelistic services held with or without the aid of so called evangelists. Already both in Scotland and Canada it has been done with a good measure of success. Dr. Blaikie says on this point "the truth is, that in many parts of Scotland where the evangelists have never been, there has been a work of grace more extensive in proportion to the population than in any place which they have visited." This is truly encouraging, and shows us that while God honours men by using them, He can work without them; yes, God's spirit is present whenever the gospel is preached, and, without any particular men or class of men, faith and labour will command the blessing.

Consecutive meetings held every day for a lengthened period, the singing of the gospel where it can be done, the judicious narration of the experience of the awakened, (though this requires most delicate handling), the reiterated appeal to feeling and imagination, personal dealing with the anxious, and the call for open profession of religious interest, seem to be the chief and usual concomitants of evangelistic meetings. They appear to have been blessed in their use, and as in themselves they are unobjectionable, they may with propriety be used. At the same time, it must be borne in mind, that special services will be more likely to be useful where the ordinary means are attended to, and that they can never take the place of the latter; that the work of the pastor is to *edify the converted*, and to instruct the reason and conscience of all, so that the earnest awakening appeals of the evangelist, however successful, can never supersede his functions; nay, rather will make it necessary for him to follow up the awakening with earnest doctrinal teaching, and presentation of gospel truths in its fulness; and that in order to attain the highest results, the ordinary means of grace must be diligently used, for if they are neglected a season of inglorious reaction, with questionable doctrines, apathy and grievous back-sliding, and scandal may shortly supervene.

FEATURES OF THE TIMES.

BY THE REV. D. FRASER, D.D.

The following, from the pen of the Rev. Dr. Fraser, appears in the January number of the *Messenger and Missionary Record* of the English Presbyterian Church. There is so much that is common in the circumstances of the two countries, and in the events that are transpiring on both sides of the Atlantic, that we are sure the remarks made by the writer will be felt to be quite appropriate to ourselves:

"A quaint preacher is said to have divided his discourse into three parts—retrospection, circumspection, and anticipation, so as to give himself free scope and range of speech over all things past, present, and to come. The opening of a new year invites us to all these lines of thought, but we propose to take up the second only, and briefly to put before our readers the result of our survey and circumspection. The time we live in appears to us—

"1. *A time of severe mental conflict.* It is true that in our country there is no hot political strife, and the sound of battle is unheard. We are in tolerably good humour at home, and at peace with all the world. Nevertheless it is a time of great intellectual agitation. On every side the minds of men are unseated or perplexed. Nothing escapes question. Conventional ideas are roughly handled, and hereditary beliefs are rudely shaken. The world is ill at ease, and in a strange impatient mood. Two tremendous battle are being fought.

"1. The struggle between Priestism and the spirit of civilised society. The former abates no jot of its lofty pretensions; and opposes all modern ideas, the liberty of the press, the freedom of worship, the rights of individual reason and conscience, in a spirit as arrogant, exorbitant, dictatorial, and intolerant as in any former age. The resistance to this comes more and more from the whole habit of thought which has grown up in civilised communities; and, accordingly, though there is no very marked progress in the more strictly religious antagonism to sacerdotal claims, we perceive with some pleasure that those claims excite a feeling of growing disgust and a spirit of scornful resistance in the breast of modern society, and especially among men of the largest intellectual calibre and widest political influence.

"2. The contention between unbelievers and believers for the very foundations of the Christian faith. It is not merely the inspiration of Scripture that is in dispute: it is the very existence of the Supernatural and Divine. The possibility of miracles, the reality of prophecy, the alleged discrepancies of sacred story, have long been under debate; but now the battle rages round the very person of our Saviour. Well that it is so; for the spears of controversy are sure to break when they touch Him. It baffled men to account for Him when He lived on the earth. Their witness against Him "agreed not together." And so now, the writers against our Lord are at variance with each other. Even if there were a scarcity of orthodox replies, which there is not, these writers would to a large extent neutralize one another; while many of them are producing a salutary reaction towards faith by their frank disclosures of the dreary negative of hope and joy to which unbelievers doom themselves. The outlook on the whole is reassuring to the Church; and never was a time when so many hearts believed and were sure that Jesus is the Christ, the Son of the Living God.

“II. *A time of strange resurrections, e.g.:*

“1. The re-appearance of the Materialistic Philosophy. Strange but true; the old Pre-Socratic notions of material monads and an eternal flux, and of the self-development of dull matter into inorganic and organic life are now revived; and men are falling down at the feet of an arrogant, God-excluding physician. But happily there is an inward protest of the moral consciousness which makes itself felt in the minds of some of our keenest scientists, and checks their speculations.

“2. The revival of Laudism in England. The very type of Anglicanism which Archbishop Laud impersonated, and which wrought such mischief to the Church and State in the early part of the 17th century, is again prevalent and influential. We see in all directions the same exaggeration of the grace of Holy Orders, the same sacramental superstition, and the same deference for the Church of Rome, only refusing submission to the Papal supremacy. The result of this is to be seen in a constantly-growing ecclesiastical agitation, and the likelihood of a serious national crisis. Happy in such a time are those who have for themselves and their children a Church perfectly purged of sacerdotal arrogance, and constituted simply and firmly according to the New Testament of Jesus Christ!

“III. *A time of noble aspirations.*

“1. For the elevation of the masses of the people. Not very long ago these masses were regarded as little else than bearers of burdens and producers of wealth for the few. The duty of the Government was to keep them down and curb their ignorant passions. But all this is changed. The state of the people is the chief question which statesmen revolve. The signs either of popular prejudice or of popular improvement and intelligence are keenly watched and reported by the Press. The Churches devote much zeal and money to missionary work among the dense population of our cities. And the first minds in the State are occupied with problems of popular enlightenment and improvement—how to educate the masses, how to better their dwellings, how to protect their health, and how to wean them from gross indulgences of appetite to more intellectual and enduring pleasures. Terrible revelations have lately been made of the coarse brutality which still is rife among some classes of workmen; but the very shock which is given to the public mind by these revelations proves how much that mind is bent on ameliorating the manners and morals of the people.

“2. For larger and warmer Christian fellowship. This desire is the more remarkable that it does not ensue on the adjustment of any of the great controversies by which fellowship has been broken. All the debates on worship and polity go on as before, and no one can see how any of them is to be ended. Yet there is an increasing wish to counteract denominational separation by the recognition of that Catholic unity which embraces all the children of God. The boundless desultoriness into which Protestantism has been degenerating, with a separate sect organized to express every variation, has at last brought about a reaction towards the study of a wise and kinder expression of inward and vital oneness in Christ. Men begin to pant for wider fellowship and broader bands of love.

The Lord reigns over the ages and their increasing purpose. He will bring the times of physical combat to an end; and so also the times of intellectual and political disquiet. He will bring in an age of justice, sanctity, and love.

“ Men, morals, manners shall be lifted up
 To a pure height we know not of nor dream ;
 When all men's rights and duties shall be clear,
 And charitably exercised and borne.
 Oh, then shall heaven come down again to earth
 And dwell with her, as once, like to a friend.”

So may it be. Meantime let us consider well the urgent lessons and duties of the present time. They cluster thick in every man's path ; thickest of all in the path of the Christian believer ; and he who thinks wisely, lives faithfully, and does justly in his own day of pilgrimage, is a harbinger of a brighter day than this, the earnest of a happier age, the living sign of better times to come !

MESSRS. MOODY AND SANKEY IN MANCHESTER.

In no paper do we see fuller or more graphic accounts of the Revival Movement which is going on in the parent country, in connection with the labours of Messrs. Moody and Sankey, than in the *Belfast Witness*. We have given numerous articles from its columns. We give the following from a recent number :—

I have this week, as I had last, to report progress—progress without parallel in the history of religion in these parts. I know only one word that is applicable, and that word is—glorious. The work is glorious in magnitude, glorious in operation, glorious in results. It is exceeding abundant by all that we had either asked or thought. The Holy Ghost has fallen upon us as at the beginning, and multitudes, both men and women, are turning to the Lord. The inquiry rooms are interesting and gladdening scenes. Night by night hundreds of broken-hearted penitents gather there to find life and healing. Flocks are coming to Christ. Children and old people, young men and maidens, of all classes, are found there, falling at the feet and finding the mercy and grace of the one Saviour. Last Friday, at the prayer-meeting, one of our best known and most respected ministers, a Presbyterian, stood up and offered joyful thanks to the God of all grace for the salvation of his only daughter. Another parent got up and blessed the Saviour for the conversion of his son. Thanksgivings are coming in daily now, with the requests for prayer. Pastors are rejoicing over many deciding for Christ, for whom they have long watched and prayed. The churches are being mightily quickened, and many teachers and preachers are asking and receiving the gifts of power. I know of many cases, the amount of which in ordinary times would be of great interest, but when everything is special, it is hard to specialise.

Three or four things that have transpired of a public nature, within the last few days, will indicate the significance to which the movement has attained better than any descriptions of scenes or services that I have witnessed this week. I have intimated once or twice that we were in danger of rupture and disaster, because of the unsatisfactory selections of religious parties in Manchester. I am thankful to believe that danger is now passed. Nonconformists and Churchmen have been

face to face, and have got an understanding with each other. The first meeting was held last Friday. It was called by advertisement, and forty or fifty ministers and clergymen attended. The conversation was, on the whole, pleasant, and the close was full of hope and promise. It was resolved to call a second meeting this morning. It has met, and was largely attended. I believe all the leading evangelical clergymen were present, and most of the rank and file. A basis of action has been consented to, and it seems to me that the division and bitterness are at an end. The conference was distinguished by frankness in expression, firmness in adherence to principle, a readiness to make concessions in matters not essential, and we got on by mutual fairness and brotherly cordiality. Mr. Moody has done us excellent service by bringing us together, and given substantial help to our common Master's cause. I did not count, but I should think that there were present 120, about half of whom were Churchmen. Coldness and deeply-rooted prejudices are evidently melting under the influences that are abroad, and all of us are glad.

I must now introduce to you the bishop of the diocese, a hard-working, honest, fair, and withal very communicative man. He seems to tell us his mind about everything. No sooner has he a thought, than out it leaps; or a bit of information, than he tells us it. We all like the bishop. We who most diverge from him, hold him in esteem and admiration. Before Mr. Moody came, he gave us his views, not of Mr. Moody, but of the work he is doing. He said plainly he had no sympathy with it, and that it is contrary to the genius of the Church of England; and on several occasions he warned us against excitement, and informed us that this age does not require emotional ideas and services. He exhorted us to stick to the thoughtful, sober ways of our National Church. But he very clearly has, after his manner, been observing facts, and allowing them their due weight upon his judgment. For, preaching yesterday in a neighbouring town, he is reported to have said as follows:—"It is the church's duty to continue faithfully to deliver her message, although she has greater difficulties to encounter (than those he had enumerated) in the doubtings of modern science, or rather the conjectures of scientific men, which are not based on actual proof. Against the utterance of modern philosophers on the Christian religion, I place the infernal evidences of Christianity, and say, that when by men's words, the words of two men like the evangelists now in Manchester, by the simple declaration of the truth as it is in Jesus, thousands and tens of thousands are got to, come and listen to their message, it does not seem to me that Christ's gospel has no witness in itself, and no response in human hearts." That utterance is worthy of Bishop Fraser, and encouraging to those, if they needed further encouragement, who laboured to bring the two evangelists here. I must pass on to another subject. We have been much perplexed concerning a suitable building in which to continue the work begun permanently. Yesterday it was decided to purchase a large, commodious building, known as the Museum, just a few yards from the Free Trade Hall. The sum required is £30,000. Mr. Moody has made an appeal, and has full faith that the money will be forthcoming in a few days. On the strength of that, possession has already been taken of the place, and one of its large rooms will be used for inquirers to-night. It is to be for general evangelistic purposes, and for the "Young Men's Christian Association." Mr. Moody, in prompting our friends to this, has done

a grand stroke of business for this city. It will be an appropriate memorial of his visit amongst us. These facts will make plain to your readers that Manchester is roused from the torpor of years, and that God's people are girding themselves for work. Before laying down my pen, I may remark that last Sunday morning the hall was densely packed at eight o'clock, and Mr. Moody gave us his lecture on Daniel. He told me at the close that it was the largest Sunday morning congregation he had ever had anywhere. Of the afternoon and other services I can only tell the old story of crowds inside and out; of sermons and singing, that melted and conquered hundreds of hearts. The Gospel narratives and the Acts of the Apostles are all real to us now. As I read to a congregation last Sabbath forenoon from the 12th verse of the 5th chapter of the Acts, it seemed to us all like a picture of what is proceeding under our eyes. The page was no longer history, nor the transactions distant; it was all present and living. God has, indeed, visited His people.

Missionary Intelligence.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

INDIA—BOMBAY—ADMISSIONS INTO THE CHURCH.

The venerable Dr. Wilson, in writing to Dr. M. Mitchell, says:—

In February last, two young persons were admitted into the membership of our Mission Church, on their own personal profession of the truth as it is in Jesus.

One of them is a remarkably interesting young man, from Abyssinia, who in 1868 was committed to my charge, for education, by the government of India, on the suggestion of Lord Napier, of Magdala, and Sir W. Merewether, and with the approval of Her Majesty's Secretary of State for India. His name is Joseph Magis Boro. He was of great use to the European prisoners so long detained in the fort of Magdala, though only a mere boy of ten or eleven years old at the time of their captivity. Since my return to India, (as before my visit to Scotland,) he has generally been an inmate of my own house, where, as well as in our Institution and the Native Church, he has received much Christian instruction. He is still staying with me, and is a member of my daily Biblical class. He is at the same time studying at the Medical Mission here, under Dr. MacDonald, who considers him a youth of much promise. It has been with head and heart that he has embraced Protestantism, and it was with much satisfaction that we have admitted him into our communion.

The other person to whom I here refer is a young woman about sixteen years of age, at present a pupil-teacher in the Central Female School. It is the strong hope of all of us who know her history and her present profession, that she has been brought by Divine grace to the embracement of the truth as it is in Jesus.

The interesting case of Shapurji Dadabhai Bhabha has already been noticed in the *Missionary Record*. He lives under my own roof, and is making most satisfactory progress in his studies for the ministry, to which he has most earnestly consecrated his life. I find him most useful in the

instruction of inquirers, and in holding Bible and Prayer-meetings with the young converts.

The affecting case of the Parbhu lady, Vithabai, who was baptized by me on the 16th of August, will probably ere this have been noticed at home. (See our November number.) Her husband has possession of her children, according to the decision of the High Court. He at first placed them under the care of a native friend, in whose kindness I have every confidence; but on the occasion of one of them having made their escape at midnight to see her mother, he took them to his own residence. On his calling upon me a day or two afterwards, I said that if he gave a suitable guarantee of good usage of his wife and tolerance of her Christianity, I should use my best endeavours to persuade her to return to his house. He then dictated and signed a document of the following purport:—

“I am willing to receive my wife Vithabai into my house, and to live with her. I faithfully promise that I will not molest her regarding her religious views. I know that she is a Christian, and as far as I am concerned she shall be at liberty to attend the Christian church, as well as to see her Christian friends, when she desires it.”

The next day he had an interview with his wife. His proceedings on the occasion I shall not venture to characterize. The issue is, that his wife is still with our mission, where she enjoys our fullest sympathy and confidence.

On the 9th of September I baptized at Golwad, in the Warali mission, Jiwan Mitra, a member of the Surati caste, (or reformed Dhers,) who, I found had been well instructed by our zealous and devoted agents, David Manaji Sura and Dewa Ratan, and who had for some time been anxiously looking for my visit, that he might enter the Christian church. At the same time I baptized Martha Bhaga, the wife of a convert from Rajkot, at present in the service of a railway inspector; and also a child of the catechist Dewa Ratan. This, with a Brahmin admitted into the church in 1870, may be spoken of as the first-fruits of the Warali mission. It will be seen that they do not belong to the wild tribes of the forest, but to classes who constantly share in the labours of our most deserving agents in the Northern Konkan, including Mr. Lazarus Abraham, the medical catechist, the success of whose dispensary, (to which I hope soon to direct attention,) is most remarkable.

Dr. M. Mitchell says:—

In letters and periodicals received from India, there is much that is fitted to cheer us. There evidently is an increasing spirit of prayer in India, and a gladsome expectation of blessing. The *Bombay Guardian*, a periodical that sets up a scripturally high standard of faith and practice, writes thus:—

“There is, we believe, a rapidly extending desire among Christians in India, of various denominations, whether European or Native, to reach a higher consecration and a worthier faith. Our own spirit is much cheered by the tokens of this.”

A Christian conference of ministers and laymen was to be held in Calcutta, on November 1st. It was hoped that Mr. Somerville would be present; and all the details which he could give regarding the work of God in Scotland, were expected with the deepest interest.

“Calcutta,” says the *Lucknow Witness*, “seems to be putting on new strength, and preparing to do a great work for the Master.” And many other places, we think, are not behind the capital in zeal.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

AFRICA.—The following account of a conference of native Christians in South Africa, at Mr. Sclater's station, which had been temporarily under the charge of Major Malan, will, we are sure, be read with deep interest. It is from the pen of Major Malan :

I desire to praise the Lord for His presence and blessing, in a conference of Christians held at Mbulu, the centre of this mission field, on September 22 and 23, 1874. Very marked was the presence of the Lord in our midst. There is an annual missionary conference ; but that is a business meeting, and not what Christians in England understand as a conference.

Like Hezekiah's conference (2 Chron. xxix. 36), the thing was done suddenly. But the Lord had prepared all our hearts, as He had theirs. I believe it was His will that I should leave the Mbulu for some months, to preach His word to other tribes. I wished, before leaving, to gather my people for special waiting upon the Lord. I therefore invited them to a two days' conference. My field, containing seven churches, is about forty miles wide. We have neither post, bridges, railways, nor clocks ; but, as I tell my people, we have the Lord. He always arranges, when his servants obey his word. He had put it into my heart to hold a regular Tuesday midday service for believers, so that the elders and members of the other six churches could join us once a week in prayer. This weekly meeting He had greatly blessed. The members of out-churches attended it well. Many women walked over the hills sixteen and eighteen miles, to be present. I called a special meeting for prayer on Tuesday, Sept. 15, and invited all the churches to a conference of two days, for the following week.

The Lord gave us lovely weather. Our first meeting was held at one o'clock, some of the members having to come about twenty-five miles. The subject for this meeting was, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." I need not describe a conference to readers of *The Christian*. There was no difference between it and the Mildr ay Park conference, except in the numbers, the size of the building, the color of the skin of all the saints except two, and the tongue in which it was conducted. He who presides at conferences in England, presided at the Mbulu conference. The subject chosen, of course, drew all hearts to the Lord Jesus,—to his person in glory, to him alone,—and round him this band of Caffre Christians were drawn by his word and Spirit

We numbered about 150 or 200. I explained the command for conferences (Heb. x. 25); how they are generally conducted in England ; and then I addressed the churches on "the words of the Lord Jesus." Addresses were alternated with prayer and praise. The selection of appropriate Caffre hymns was wonderful. The elder who spoke after me, followed on the words, "Come unto me." He is a very faithful brother ; an earnest labourer for the Lord. Another faithful elder followed him, speaking on John vi. 51. I never saw such marked attention. I would gladly have continued, but many had come from far, and needed food. So, after about three hours' conference, I closed our first meeting. Many had been deeply affected. When all had gone out but one woman, who was crying strongly, I said to her :

"Sister, there is crying for joy, as well as for sorrow ; are you crying for joy ?"

"Oh, yes," she said, "for joy, for joy!" And then she told me, that although she had known the Lord Jesus long, she had never seen him so clearly as to-day.

After the meeting, I entertained them. Two sheep of my flock, a goat, meaties, and tea provided for all. I made the men serve the women, a thing quite contrary to Caffre custom; but I told them it was according to God's word, giving honour to the weaker vessel, and as we do in England. Then the younger men waited on the elder. At sunset we met for prayer, before the evening meeting.

The portion of the word for the second meeting of the conference was, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. Silent prayer opened it. Then a hymn. I pointed out what I believe is a deep truth hidden in this whole utterance, that the first rest offered by the Lord Jesus is rest of heart in him, to the heavy-laden sinner. The rest of soul, the second rest, is the blessing of humble discipleship; obedient learning of him. Many Christians get rest of heart in forgiveness, who never find rest of soul, because they will not become humble pupils of the Lord Jesus.

Three of the elders addressed the churches; others prayed. I had previously given out the subject; and invited those who felt led by the Spirit to speak and pray, to let me know. One of the elders spoke on John xv. 4; another on the yoke of pupilship to the Lord Jesus; the third on his meekness, and our obligation to be like him in heart, before we can enjoy rest of soul.

It was after 10 p.m. when our happy meeting ended. The members all went to the houses of friends. I put up my elders and two teachers—seven on the floor of my drawing-room, three in my study, and in the dining-room.

The third meeting took place at noon, on the 23rd of September. It was preceded by a prayer-meeting. The portion of the word was, "My yoke is easy; my burden is light." After silent prayer, and praise, I opened the subject: "My burden." "Abide ye in my love." Is it heavy? does its weight overpower; this his burden? He knows that as his love abides in our hearts, and we abide in his love, we shall keep his commandments, and not find them grievous.

Several of the elders and members addressed the conference, or led us in prayer.

As many had long distances to return, and many were women, I was obliged to close, after more than three hours' delightful communion around the person, and concerning the love of our Lord.

The last address, by one of my evangelists, an elder, a poor, humble Caffre, was most beautiful. He took John xiv, 1, and referring to the call the Lord had given us, "Come unto me," "Learn of me," he added his command, "*Believe in me*," He dwelt on the love of God; the love and power of the Lord Jesus; the gift of God; the Holy Ghost, by whose power Satan was driven out of the heart; the word of Jesus alone powerful; his word enough; believe it. "It is written," enough for us. He spoke earnestly, and with great power.

I gave them some refreshment, and then assembled them in the garden, for a short meeting of praise and prayer, before parting.

One of the elders then spoke. No sooner had he finished, than a Caffre woman burst out into the most perfect praise I ever heard issue from human lips—"Egive, Inkosi,"—"Yea, Lord, we praise thee." In the simplest language, so that I could understand, she blessed and praised

the Lord, for the joy and peace which had come into her soul in these two days' conference. For quietness, melody of voice, simplicity, perfect punctuation, and fulness of praise to the Lord Jesus, I never heard anything among Christians in England America, or Asia, equal to the praising of this Caffre sister. Yes, the Lord had come into our midst, according to his word. I felt the presence and power of the Holy Ghost in this conference, as I never felt it before in my life.

All the churches have been filled with joy and the Holy Ghost. The change in many of the faces was most marked. All said that they had never received such blessing to their souls as during these two days' gathering together round the person of the Lord Jesus. For my own part, though I never doubted the call of the Lord to me, to watch over this field, I never expected such marvellous tokens of his presence and blessing as he has given me here; and I praise and adore him the more.

And who is my fellow-labourer? On the 11th of July, 1866, I was with three companies of my regiment at Downpatrick, in the north of Ireland. I invited any soldiers, desiring to hear the word, to come to me without the town, to an old Roman camp there. At the appointed time, one redcoat, a private soldier, Robert Radley, came. We read 1 Peter i. together. It began to rain. We knelt bareheaded, and prayed before parting. This was the first time I ever met him. Now we are companions,—fellow-witnesses for the gospel of Christ.

May I ask the earnest prayers of my brethren and sisters in Great Britain? When they are reading this, I shall probably be hundreds of miles from Mbulu, preaching among another tribe, the Basutos. I hope to return from the Basutos, and go to another tribe, the Galekas, about the end of the year. I entreat your prayers, that the Lord will quicken me mightily for His service, give me always utterance by the Holy Ghost, power in prayer, and physical strength; for my body is weak, and nothing but the manifest life of Jesus has upheld me so far. Pray for me, beloved friends, as I do for you, and then I shall hope by and by to have some other news to give you from Africa which will cause you again to praise the Lord.

General Religious Intelligence.

LECTURES ON ROMANISM.

The Rev. J. G. Robb, B.A., the pastor of Cooke's Church, Toronto, has been doing good service to the cause of truth, by his able lectures on Romanism, and his replies to the discourses of Archbishop Lynch. The lectures have been listened to by crowded audiences, and much interest has been excited by the reports which have appeared in the newspapers. On Sabbath, the 17th, the subject of Lecture was: "The Doctrine of Purgatory, as taught in the Church of Rome." In the course of the lecture, Mr. Robb entered into a full examination of the grounds on which Roman Catholics base their belief in this doctrine, and especially of the text in 1 Peter iii. 18-20, and in that of the Apocryphal Book of Maccabees—2nd Mac. xii. 40-46—on which the most able defenders of the Church of Rome base the dogma of Purgatory.

In concluding his discourse, Mr. Robb referred to the evidence on this subject to be deduced from the inscriptions in the Catacombs of

Rome. (We quote from the report of the lecture in the *Daily Globe*, of the 19th January):—

"The discussion of Rome's purgatory would not, even in outline, be complete without a passing notice of the testimony for truth borne through the silent sleep of centuries, by the dead themselves, in the stony volumes of the Roman catacombs.

In the latter part of the sixteenth century, some openings in the earth, near to the Papal capital, led the curious to the discovery of dark subterranean passages, of immense extent, filled with monuments and inscriptions. Here, in the days of persecution, the early Christians found shelter and safety, and here they entombed their dead. Upon the walls of these dark and gloomy sepulchres they engraved the hope the Christian hath in his death. After eight centuries of buried silence, these monuments of the past, in the very ceremonies of the tomb, come forth as from the unseen spirit world, to testify how much modern Romanism differs from ancient Christianity. "He who is thoroughly steeped," says the eloquent writer on Eastern churches, "in the imagery of the Catacombs, will be nearer to the thought of the early church than he who has learned by heart the most elaborate treatise given of Tertullian or of Origen." We cannot expect to behold in these gloomy realms the full-orbed glory of gospel truth; but we may, without disappointment, anticipate testimony as to the virtues and character of the dead, and the expression of those hopes which the gospel received begets in the sorrowing, yet comforted bereaved. The silent testimony, written by hands long long centuries before mouldered into dust, proclaims, in the light of reformation times, how much that reformation was needed. These ancient testimonies altogether repudiate the worship of the Virgin Mary. The inscriptions in the Lapidarian Gallery, within the Papal Palace, contain no address to the mother of our Lord. They point, as if they had been written by Paul, or Peter, or Luther, or Calvin, or Knox, to Jesus, and to Him only, as the great Mediator, Redeemer and Friend. In their sad and gloomy receptacle from primitive times, they have even from the grave spoken in the cheerful tones of the Christian's holy, holy. But their voice is hushed and tuneless regarding masses for the repose of the spirits passed from the earthly tabernacles here entombed. No glance even of purgatorial fire penetrates the darkness of these subterraneous caves: no wail of suffering, or sympathetic agony evoked by purgatorial writings, breaks the peaceful repose of this quiet resting-place of those who in the time of Rome's early Christianity fell asleep in Jesus. The earliest inscription bearing on doctrine is of the date 217, and testifies of "Prosenes, received to God on the 5th day before the nones of—." There is assurance expressed of the spirit's peace and happiness—such as A.D. 339, "Resting well in peace;" "Departed in peace;" A.D. 348, "He departed in peace;" A.D. 355, "He rests in peace." Not as Rome now has it, "May he rest in peace." A.D. 359, "He went to God;" and many more of similar import. The first example which even seems to favour Romish doctrine is dated A.D. 380, "Here rests a handmaid of God, who, of all her riches, possesses but this one house; whom her friends bewail, and seek for consolation. O pray for this thine only child, whom thou hast left behind. Thou wilt remain in the eternal repose of happiness." This bitter cry of an orphan to a departed mother, is a very slender support for invocation of saints; and even here a testimony against purgatory. In all the earlier inscriptions there is absence of countenance to Romish errors. In the later

inscriptions there are traces of these changes from the Catholic Apostolic faith, which have marked the history of the Church of Rome. Even in the fifth and sixth centuries, the vast majority of the inscriptions are as Evangelical as if they had been written by the Synod of Dort, or the Westminster Assembly; and are as decidedly antagonistic to the present doctrines of the Romish Church. It is true that then there are some traces of that departure from Apostolic doctrine and practice which, alas, early marked the career of the church of Christ. We know how many were the errors of early times; and we cannot expect that error advancing in the church and city of Rome, would be wholly excluded from the catacombs. But if the present faith of the Romish Church were the primitive faith of the faithful at Rome in Apostolic times, it is utterly impossible to account for the fact that the invocation of saints should rest upon some half dozen of inscriptions, and these by no means of the early dates; while thousands of inscriptions plainly and unmistakably declare the reverse. The celibacy of the clergy was unknown to the church of the catacombs, for there is a monument "to Basilius, the Presbyter, and Felicitas his wife." On another, dated A.D. 472, we read, "Petronia, a deacon's wife, the type of modesty. In this place I lay my bones. Spare your tears, dear husband and daughters; and believe that it is forbidden to weep for one who lives in God." "Here," says another epitaph, "Susanna, the happy daughter of the late Presbyter Gabinus, lies in peace along with her father." Well may the author of the "Ancient Church" add, "In the Lapidarian Gallery of the Papal Palace, the curious visitor may still read other epitaphs of the married ministers of Rome." And we may add that while superstition early used the wailing weakness of the bereaved to apostrophize the departed—and in the sense of desolation offered thanks for all the happiness of past fellowship—it was but an easy descent, when once the path of inspired truth had been left, to descend through the intermediate stages of prayers for the dead, and prayers to the dead till purgatory itself should be reached, the stage next to the perdition of the damned itself. We have searched the whole field of inspired truth and find in it no purgatory. This testimony of Macabees is inconsistent in itself and professedly unworthy, and historically (the Fathers themselves being witness) of no authentic value. From the sepulchral vaults of Rome's buried saints, the testimony of early Christianity is in favour of our Church's faith. Heathenish in its origin, purgatory heathenized Christianity. Taught by inspired documents, and by those alone, we discard the clumsy machinery of Rome for the soul's purification; and whether to the living word of inspired men we appeal, to the testimony of the early Christian Church, or to the stony inscriptions of the Christian catacombs, we can be led by each and by all to only one result—that the Romish doctrine of purgatory was not the doctrine of the Catholic Apostolic Church.

THE VATICAN DECREES.—No pamphlet from a statesman has produced a more widespread or profound sensation than the ex-Premier's pamphlet on the Vatican Decrees. Mr. Gladstone has been suspected, and accused from time to time, of a leaning towards Romanism; but no one can read his pamphlet without being satisfied of his utter opposition to the extreme sacerdotal pretensions and arrogant claims of the Roman Pontiff. The Ultramontanes and their partizans have raised a storm of disapprobation.

INDICATIONS OF REVIVAL IN FRANCE.—There are indications of an awakening or revival of religion in France. The *Mission Interieure* says: "We have called with our most ardent desires for the dawning of a new day—and, behold, the day dawns!" Reference is made to devotional meetings of a most pleasing and cheering kind in Paris. At a monthly meeting of the Evangelical Alliance, meetings were held such as had never before taken place in Paris. At the closing meeting, above 300 persons, with 30 pastors of various denominations, united in the observance of the Lord's Supper.

ITALY.—We learn from *Evangelical Christendom* that the Rev. Jas. Davis has just paid a very interesting visit to Italy. An Italian branch of the Alliance has been organized, with committees in various places. It is hoped that before long there may be a meeting of the great Alliance itself in Rome. In the meantime it is pleasing to find that all the Italian brethren agree to give open and substantial evidence of their union in the best of bonds—their faith in a common Redeemer.

ECCLESIASTICAL MATTERS IN SCOTLAND.—True friends of the Established Church cherished the idea that the abolition of patronage could pave the way for the return of all Presbyterians to the Establishment. This is not at all likely to be the case. While the Established Church maintains that she has all the freedom that Presbyterians can desire, the Free Church declares that she is still as subject to the State as ever, and that union with her in her present state is, for all Free Presbyterian Churches, utterly impossible. It is likely that before long dis-establishment will be the great practical question of Scotland. Already large and enthusiastic meetings have been held in the leading cities, at which strong resolutions on the subject have been passed.

INTEMPERANCE.—We observe that in almost every country, very prominently in Britain, in the United States and in Canada, intemperance is, in some form or other, attracting public attention, especially in connection with the license question. It seems amazing that in civilized and Christian countries the evil should have been allowed to reach the magnitude to which it has attained. The multiplication of places where intoxicating liquor is to be obtained—many of them simply drinking places—no doubt has much to do with the increase of intemperance; and the reduction of the number, especially in our large cities, is a work which should call forth and unite the energies of the friends of religion and morality. The evil is a gigantic one, and needs to be met with vigour.

SPAIN.—The accession of King Alfonso to the Spanish throne does not augur well for the evangelization of the country. It is to be feared that the work may be suppressed, and Popery again hold unmitigated sway.

DEATH OF REV. DR. FORBES, OF GLASGOW.—Intelligence has just been received of the death of Dr. John Forbes, of Glasgow. Dr. Forbes was an able preacher, and ever highly respected in the Church and community. His attainments as a mathematician led to his being chosen as a corresponding member of the Royal Institution of France, a distinction reached by but few Scotchmen.

THE SOUTHERN PRESBYTERIAN CHURCH.—A conference has recently taken place at Baltimore between committees of the Northern and Southern Presbyterian Churches. The object was to confer as to friendly correspondence between the two bodies. The conference ended without having accomplished anything.

EVANGELICAL PROGRESS AND PROSPECTS IN BOHEMIA.—It is gratifying to know that Evangelical truth makes steady progress in Bohemia, by preaching, Sabbath schools, colportage, and an entirely new religious literature.

"THE INTERIOR," CHICAGO.—The Rev. C. L. Thompson has been appointed co-editor with Dr. Patton of the *Chicago Interior*. The object of the appointment seems to be to draw in the more liberal Presbyterians to the support of the paper. It remains to be seen how the arrangement will succeed. We shall regret if the paper is less pronounced in its advocacy of the time-honoured doctrines and principles of the Presbyterian Church. We observe that Dr. Patton has received a call from the Jefferson Park congregation in Chicago.

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. G. Burnfield, M. A., has been called by the congregation of *Chalmers' Church, Montreal*; the Rev. J. Gourlay has been called by the congregation of *Binbrook and Saltfleet*; the Rev. J. Bryant has accepted a call from the congregation of *Glenallan*. His ordination and induction took place on the 26th ult.; the Rev. J. P. Baakie has been called to *Hanover and West Bentinck*; the Rev. R. D. Fraser, M. A., of Cookstown, has been called by the congregation of *Charles Street, Toronto*; the Rev. R. Thynne has declined a call from the congregation of *Port Elgin*, and accepts the call from *English Settlement and Proof Line*; the Rev. A. Dowsley is to be ordained by the Presbytery of Kingston for the congregation of *Lansdowne*; the Rev. D. McKeracher has declined the call of the congregation of *Florence and Dawn*; Rev. E. D. McLaren is called by the congregations of *Mount Pleasant and Cheltenham*.

TORONTO, COLLEGE STREET.—The Rev. A. Gilray has been ordained and inducted as pastor of the newly organized congregation of College Street. The prospects of the new congregation are highly encouraging.

PAISLEY.—The new church erected by the congregation of the Rev. J. Straith was recently opened for public worship, the services being conducted by the Rev. J. Little, of Nassagaweya, and the Rev. W. S. Ball, of Guelph. The church is handsome and commodious, and is said to be the finest church in the county. The congregations were large, and the collections liberal; the amount, including proceeds of soiree, being \$570. The congregation deserves the highest credit.

CHINGUACORSY ISL.—The church erected by the congregation of 1st Chinguacorsy, at Mayfield, under the charge of the Rev. R. M. Croll, was opened on Sabbath, 24th ult. The Rev. Messrs. McMullen, of Woodstock, and John King, of Toronto, conducted the services. We congratulate the congregation on their progress, under the zealous and able superintendence of their pastor, Mr. Croll.

HAMILTON CENTRAL CHURCH.—At the annual meeting of the congregation of Central church, Hamilton, it was reported that the income from all sources had been \$10,000, showing a balance in hand of \$500. It was agreed to add \$600 per annum to the stipend of the pastor, making it \$3000.

C. P. CHURCH, METIS.—The usual Thanksgiving meeting was held in the C. P. Manse, Metis, on New Year's Day. Fully 150 were present. Rewards for proficiency in Scripture were presented to several young persons, and a collection for the India Missions taken up on the occasion. Flags of several nations, and upwards of 200 pictures decked the walls of two of the rooms. The honoured names of Peden, Cameron, Brown, and Rutherford were displayed. Several ladies contributed pieces of fancy work for the exhibition. The pastor exhibited two pieces modelled by himself—one a large Medallion of Alexander the Great, the other ivy leaves, and another group intended to represent the Fountain of Lions in the Palace of the Alhambra. After the visitors had partaken of a slight refreshment, the National Anthem was sung, and the meeting broke up.—**COM.**

PETERBORO.—At a meeting of the Presbytery of Cobourg, held on the 12th ult., the Rev. J. M. Roger, M. A., intimated his desire, in consequence of impaired health, to have a colleague and successor. It was stated on behalf of the office-bearers that they concurred with Mr. Roger in seeking such an agreement. The Presbytery, deeply sympathising with Mr. Roger, approved of the steps proposed, and remitted to the office-bearers to bring the matter before the congregation, and have the necessary arrangements completed by the next ordinary meeting of the Presbytery. Mr. Roger has laboured in his present charge for considerably more than forty years with great fidelity and diligence, and for many years had the charge of the whole region around Peterboro' on his hands, so far as the supply of ordinance to Presbyterians is concerned. Few ministers in the church have laboured so long and so faithfully as Mr. Roger.

TORONTO, GOULD STREET CHURCH.—The twenty-first annual meeting of this congregation was held on Wednesday evening, Mr. Thos. Fotheringham in the chair. The managers' report showed the receipts for the year to have been \$4,227 34; expenditure, \$3,890 89; and a balance on hand of \$919 98. In addition thereto there have been raised for missionary and benevolent purposes about \$2,000. The membership of the congregation now is 450. An addition of \$500 was made to the pastor's salary. Votes of thanks were tendered to the managers and to the chairman of the meeting.

TORONTO, COOKE'S CHURCH.—The annual meeting of the congregation of Cooke's Church for receiving the financial statement of the trustees for 1874, and the election of officers for 1875, was held in the lecture room of this church, on Wednesday evening, the pastor Rev. J. G. Robb, B. A., presiding. The treasurer, Mr. Thomas Kerr, read the report of the trustees, which showed the total receipts for congregational purposes for the year to amount to \$5,065 40, and the amount issued for missions, Sabbath schools, and charitable purposes, about 1,300, making a total of \$6,365 40.

TORONTO, CHARLES STREET CHURCH.—The annual meeting of the congregation of Charles Street, Toronto, was held on Wednesday, 13th ult. Notwithstanding the long vacancy, the ordinary receipts had kept up; while the attendance at the services, and the number of members, had increased. The former managers were re-elected, and a vote of thanks passed to them. The congregation has, since the meeting, given a unanimous call to Rev. R. D. Fraser, M.A., of Cookstown.

BANK STREET, OTTAWA.—The tenth annual meeting of the Bank Street church congregation was held on the 11th ult. The revenue for the past year was \$5572, being sufficient to provide for the ordinary expenses, the interest on the debt, and the reduction of the debt to the extent of \$1000. The reports as to membership, Bible Class, and Sabbath School, were interesting and encouraging.

TORONTO WEST CHURCH.—At the fourteenth annual meeting of this congregation, held on the 14th ult., a very favourable report was read, showing that the total contributions of the congregation have been over \$2,500 for last year. The reports of the session and of the Sabbath-school were highly favourable. Since the meeting, the managers have taken steps for reducing and paying off the debt, and, what is very commendable, have increased the minister's stipend by \$300.

TORONTO ST. ANDREW'S CHURCH.—At the annual meeting of the congregation of St. Andrew's church, Toronto, lately held, it was reported that the ordinary income had been, from all sources, \$4197.46; and that the total income for church schemes and charitable objects, and the amount paid for the building fund of the new church, had been \$13,357.33. The report of the session, and of the various associations, were highly encouraging.

"THE RECORD."—Congregations that have not yet ordered the "Record" for the year just commenced, are requested to send their orders as promptly as possible. The January number can still be supplied.

CONTRIBUTIONS TO THE SCHEMES OF THE CHURCH.—The end of our financial year is approaching. We trust that all our congregations will give due attention to the various schemes committed by the General Assembly to their generous consideration. For some of these schemes the contributions are not equal to those of last year, at the same season.

STATED COLLECTIONS.

1. Aged and Infirm Ministers' Fund, on first Sabbath in August.
2. French Evangelization, on 4th Sabbath of September.
3. Assembly Fund, not later than 31st October.
4. Colleges, on 1st Sabbath of December.
5. Home Mission Fund, on 4th Sabbath of January.
6. Foreign Mission Fund, on 3rd Sabbath of March.

It is hoped that in most of the congregations there are missionary associations, or special organizations for raising missionary contributions. Where these do not exist, the periods fixed by the Assembly should be chosen.

INFORMATION ASKED.—On the 3rd January, a letter came to the office of the church, through the Toronto post-office, with \$10 enclosed, but without any information as to the appropriation of it. The sender is requested to give the necessary information.

Proceedings of Presbyteries.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Belleville, on the 12th day of January. Arrangements were made for the ordination of Mr. Andrew Dowsley, B. A., Licentiate, and for his settlement as ordained missionary at Lansdowne, until the 1st of April, 1876. The committee appointed to visit the congregations of Glenvale and Harrowsmith, for the purpose of securing increased ministerial support, reported that they had discharged the duty intrusted to them, and had obtained from the people promises of greater liberality in the future. From the report of the committee appointed to visit the congregation of Amherst Island, and other communications, the Presbytery learned that the resignation which had been recommended, was postponed until the next meeting, and that the congregation could not promise an annual retiring allowance, but would be willing to contribute a certain amount as a gift on the severance of the pastoral tie. The clerk was instructed to correspond with the Convener of the Assembly's Committee, on the Aged and Infirm Ministers' Fund, to ascertain what retiring allowance could be obtained for Mr. McIntosh. In the evening a lengthened and interesting conference was held on the state of religion. Mr. Wilson opened the proceedings by an address on revivals, their nature, means, author, and results. The members generally took part, and it was felt that the time was profitably spent. At the commencement of the next ordinary meeting, a special religious service is to be conducted, Messrs. Wishart, Coulthard, and Gallaher being appointed to give the addresses. The Presbytery adjourned to meet at Lansdowne, on Monday, the 15th day of February next, at 4 o'clock p.m., for the examination and ordination of Mr. Dowsley.

THOMAS S. CHAMBERS, *Pres. Clerk.*

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met in Knox Church, Galt, on 12th January. There was a large attendance of both ministers and elders. Mr. James Bryant delivered his trials on the subjects previously assigned him, and underwent the usual examination; all of which were approved, and his ordination appointed to take place at Glenallan, on the 26th January. The remits from the General Assembly on the change of the ecclesiastical year, and on the modification of the Constitution of the Supreme Court, were both approved. At the request of the congregation, through their commissioner, Dr. Barrie's resignation was allowed to lie over for six months, as they were ready to provide him any assistance he might require. The Presbytery agreed to declare themselves highly pleased with their action, and their gratification at the partial restoration of Dr. Barrie's health. The conference on the state of religion was postponed till an adjourned meeting, appointed to be held in Chalmers' Church, Guelph, on the second Tuesday in March. Reports were received from the congregations which had been in arrears of stipend, that they had been now discharged. Mr. Schroeder appeared as an applicant to be received as a minister of the Canada Presbyterian Church, specially with the view of acting as a missionary among the Germans. His case was referred to a Committee, who were instructed to conduct the requisite examination, and report at the next ordinary meeting. The report of the German Mission Committee was submitted, and appropriate action thereon taken. A committee was appointed to visit the congregations of Douglas, Mimosa, Everton, Eden Mills, and Rockwood, for the purpose of ascertaining whether these might not be so grouped as to be more advantageous to their interest generally, than the present arrangement appears to be. Mr. D. H. McLennan, probationer, having signified his willingness to spend some time in exploring the township of Amaranth, his

services were cheerfully accepted, and he was appointed to that work for three weeks. The clerk was instructed to correspond with ministers in the bounds belonging to the Presbyterian Church of Canada, in connection with the Church of Scotland; and to ask them to confer with them regarding the boundaries of the Synod and Presbytery at the consummation of the union.

PRESBYTERY OF HAMILTON.—This Presbytery met in McNab Street Church, Hamilton, on the 12th and 13th of January. There was a large attendance of ministers, and the eldership was fairly represented. The Rev. Mr. Fletcher was moderator. Mr. Black reported a call to Rev. James Gourlay, probationer, from Binbrook and Saltfleet. The call was unanimously signed, and was most harmonious. The stipend promised is \$700.00, and a manse. Mr. Hancock resigned a portion of his extensive charge, consisting of the congregations of Port Colborne, Crowland, and Welland, which are now put upon the list of vacancies, and chose as his future charge the congregations of Port Robinson and North Pelham. A considerable part of the time of the Presbytery was most profitably taken up with the consideration of fields in the bounds which Presbyterianism has not at all, or but partially, cultivated. These places are Port Rowen and St. Williams; Delhi and Windnam Centre; Hagersville; North Cayuga and South Canboro; Marshville and Wainfleet Centre; and Merriton, between St. Catharines and Thorold. The Presbytery have adopted means to ascertain the wants and prospects of these places, with a view of working them to the extent of our power. The comparative weakness of our church in the rural places of the old Niagara District is not creditable to us; and it is now sought to place our standard, if possible, in some, if not all, the above-named districts. The statistics of the congregations in the bounds were considered. There is room for congratulation that the promised stipend is paid, or more than paid, with only an exception or two; yet some of the congregations had to be noted as either contributing too little, or nothing at all, to some of the schemes of the church. The clerk was instructed to write to the sessions of their congregations, and urge greater faithfulness. Conferences on the state of religion were held, under the auspices of the Presbytery, on the evenings of the days during which the sittings continued. "The Christian Life: its Progress and Hindrances," introduced by Messrs. Murray, Craigie, and Laing respectively, and prosecuted by others, were the matters discussed on Tuesday evening. The evening of Wednesday was taken up with the consideration of Christian work, evangelistic meetings, and lay co-operation, introduced by Messrs. McLeod, Black, and McCall, and followed up by both ministers, elders, and others. These meetings were felt to be refreshing, by those that were present; but the smallness of the attendance was a matter of regret.

JOHN PORTEOUS, *Clerk.*

PRESBYTERY OF DURHAM.—This Presbytery held its ordinary quarterly meeting at Durham, on the 22nd and 23rd December. The Presbytery having gone into committee, and associated with them the elders and other office bearers from the several congregations, of whom there was a large number present, were engaged in conference on the subject of the state of religion during a long sederunt. Mr. Duff introduced the subject of "The nature and need of a true revival of religion among us;" Mr. Macmillan that of "The best means of promoting the same," and Mr. Moffat that of, "The need of, and the best means of promoting, a greater efficiency on the part of our ruling elders." On the Moderator again taking the chair, it was moved that Messrs. Duff, Macmillan and Moffat be requested to publish their respective addresses in some religious periodical, and agreed to. It was also resolved that the Presbytery express their gratitude at the hearty response made to the invitation given to all the elders and office bearers to be present at the conference

on the state of religion; and at the deep interest that had been manifested therein, and their hope that by the blessing of God the conference may produce abundant fruit. Parties having been heard in the matter of Mr. Morrison's resignation of the charge of Fraser Station, and the congregation promising to make good the minister's stipend, the resignation was accepted. A cordial and unanimous call from Hanover and West Bentinck congregation, to the Rev. James P. Baikie, was presented and sustained. The Rev. D. Fraser, M. A., Pricetown, of the Presbyterian Church of Canada in connection with the Church of Scotland, and the Rev. E. B. Rodgers, Leith, of the same Church, being present at one of the sederunts, were invited to sit as corresponding members. It was agreed that at next meeting a conference be held on the subject of Sabbath Schools, and arrangements were made with that view. It was agreed that the conference occupy the whole of the afternoon sederunt (commencing at one o'clock,) of the first day of meeting, and at least part of the evening one, and that superintendents and all others interested be specially invited to be present.

WM. PARK, *Pres. Clerk.*

PRESBYTERY OF BRUCE.—The Presbytery of Bruce held its quarterly meeting at Kincardine, on the 29th and 30th December. There were 13 ministers and seven elders in attendance. A call from Port Elgin and Dunblane in favour of Mr. Robert Thynne, was sustained and transmitted to that brother. The salary promised is \$800 with house, or \$900 without a house. The Rev. D. Duff, of North Brant, being present, was asked to sit and correspond. On application, the Rev. J. Straith was appointed to moderate in a call to a minister at North Bruce before the next meeting of Presbytery. Agreeably to petitions received, Underwood and Centre Bruce were united into one pastoral charge. It was resolved to supply the congregation at Ripley with gospel ordinances, and to appoint the Rev. J. Fraser with Messrs. D. Donald, Wm. Kay, and Jno. Morrison, its interim session. The congregations of Tara, Allanford, and Elsinore, were at their own request, formed into one pastoral charge. A call from the congregation of Florence and Dawn, in favour of the Rev. D. McKeracher, missionary at Prince Arthur's Landing, was considered. Mr. W. Webster, commissioner from the congregation and session of Florence and Dawn, and Mr. D. Duff, commissioner from the Presbytery of Chatham, were heard in its support. A communication being read from Mr. McKeracher intimating his non-acceptance of the call, it was laid aside. The next meeting of Presbytery is appointed to meet at Kincardine, on the second Tuesday of March, at two o'clock, p.m.

A. G. FORBES, *Pres. Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery met on the 12th January, within Division Street Church, Owen Sound. The Rev. R. Dewar, in the absence of the Moderator, occupied the chair. The Convener of the Committee appointed to draft a minute, anent the death of the Rev. C. C. Stewart, M. A., submitted the following, which was adopted and ordered to be placed on the record of the Presbytery:—"In the death of the Rev. C. C. Stewart, this Presbytery has sustained a severe loss. For nearly four years, our departed brother held the position of pastor of the principal congregation within the bounds of the Presbytery. As pastor of that congregation, he proved himself an able, painstaking, successful minister of the gospel. By his freshness of thought, his singleness of purpose, and his faithful dealings with his flock, he won their esteem and love, and kept it to the end. As an author, his name is known beyond the bounds of our Presbytery, and beyond even our Province. As a member of this court, he took from his first entering amongst us, a deep interest in our mission work. Perceiving this, the Presbytery appointed him convener of the Home Mission Committee. He gave much valuable time to this work, the effect of which, to some extent, was to be seen in the rapid increase of settled pastors within our bounds. In his place in the Presbytery, he manifested a spirit of wisdom and moderation

beyond his years, and endeared himself to his brethren by his unselfish ways, and generous disposition. His calm patient endurance of the long and severe sickness with which God visited him, and the confidence with which, trusting in Christ, he at last met death, were in keeping with his life of faith and active obedience. It becomes us as ministers, therefore, seeing his place now empty, to increase our diligence in our ministry, to desire earnestly that a successor fitted to continue his work in the vacant congregation, may soon be settled over it, and to sympathize with and assist as far as we can, his family left weak and sorrowful by the removal of their head." Consideration of a petition received from Baker Station, asking for a more regular supply of gospel ordinances &c., was deferred until next regular meeting. Mr. Whimster gave in a report of the Home Mission work performed since last meeting of Presbytery. The report was received and considered. In reference to Parry Sound mission field, he was instructed to correspond with the Students' Missionary Society of Knox College, and request them to send one of their missionaries there during the summer months, to labor in conjunction with the ordained missionary the Presbytery may send. Mr. McLennan, Treasurer, gave in a report of the state of the funds of the Presbytery. The report was received. The Clerk and Mr. Christie, elder, were appointed to audit the accounts of the Treasurer. Mr. Christie was authorized to correspond with the managers of the several congregations within the bounds, and urge upon them the duty of paying the expences of their representatives to the next meeting of the General Assembly. Sessions were ordered to send in at the next meeting of Presbytery their answers to the questions issued on the state of religion. It was resolved to hold a conference, to which all the elders of the bounds would be invited, at the next meeting, on the following subject:—How can we most efficiently employ our elders in congregational work, and enlist them in a sympathetic and thorough discharge of their duties. Messrs. J. Cameron and P. Christie were appointed to introduce the subject. The next meeting of Presbytery was appointed to be held within Division Street Church, Owen Sound, on the 2nd Tuesday of March, at 10 a.m.

D. J. McINNES, *Pres. Clerk.*

PRESBYTERY OF HURON.—This Presbytery met in Clinton on the 12th and 13th of January. Mr. McCuaig was appointed Moderator for the ensuing six months. Mr. Brown introduced Mr. Andrew Wilson to the Presbytery as being desirous of studying for the ministry. Mr. Wilson's case was referred to a committee, who afterwards recommended that he should be taken under the care of the Presbytery, suggesting that he should be advised in the meantime to attend a Grammar school, and expressed their satisfaction with his qualifications for being employed as a Catechist. A reference from the session of Egmondville was considered and disposed of. Mr. Julius Duncan, Elder, of Seaforth, was appointed Assessor to the session of Egmondville. Application being made, it was agreed to apply for aid to Ethel, to the Assembly's Home Mission Committee. A long time was spent over a case of discipline from the congregation of Seaforth. The report of the committee on the Statistical and Financial Returns was presented, and recommitted to the committee to further mature it, and to report at next meeting. Mr. Leask gave notice of a motion anent the time and place for holding the regular meetings of Presbytery. On motion of Mr. Gracey, duly made and seconded, the Clerk's salary was raised to \$75. A committee, consisting of Messrs. Gracey, Logie, Walker, and Gardner, was appointed on the state of Religion.—Mr. Gracey, convener, to whom sessions were instructed to send answers to the queries submitted in the circular, transmitted by the Assembly's committee on the state of Religion, on or before the 1st of March. The committee to report to Presbytery at its next regular meeting.

A. McLEAN, *Pres. Clerk.*

We regret being obliged to defer "Appeal in behalf of Rev. J. G. Carruthers."

Notices of Publications.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW FOR JANUARY:

This is the opening number of the present year, and sustains highly the long established character of the *Princeton* for talent, learning, and substantial usefulness. Coming somewhat late in the month, we can only give a brief notice, calling attention to a few of the principal articles. There are twelve in all. The first and eighth are of great importance to ministers, and those preparing for the ministry. The one is, "Preaching to the Conscience," the other, "Enthusiasm in Sacred Oratory." These are well deserving of being carefully digested and acted upon. The seventh article is, "Calvinism in Doctrine and Life," showing what the system of doctrine, "commonly, but not very happily, known as Calvinism," as the writer says, really is, when truly understood, and what have been and are its practical fruits and proofs. The second and ninth articles are, "The Modern Theory of Forces," and "The Philosophy of Evolution." These articles handle very ably the materialistic speculations of Darwin, Huxley, Tyndall, Spencer, leading to blank Atheism and annihilation; and very efficiently disprove them, as in reality unscientific crudities, the properest designation we can give them. The other articles are, "The Buddhist and Christian ideas of Hell;" "The Anointment of Jesus by Mary of Bethany;" "The True Theory and Practice of Education;" "The Inspiration of Paul;" "Draper's Religion and Science." The eleventh, "Contemporary Literature," is, as usual, quite voluble, and suggestive to book buyers. There is one particularly suitable to our College students, "The Scottish Mental Philosophy, from Hutcheson to Sir William Hamilton," by Dr. M'Cosh, Principal of Princeton College. In this volume the writer says, Dr. M'Cosh appears in his best, and that is saying a great deal. The *Review* is supplied this year by Rev. A. Kennedy, London, at the low rate of \$2.35, paid in advance. There will be no postage chargeable. He hopes that the January number will have reached all whose names have been sent in, and desires such as yet wish the *Review* to order for that month.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. Edited by Rev. J. Oswald Dykes, D.D., January, 1875. London: J. Nesbit & Co. Toronto: James Bain & Son.

We have received the first number for the new year. The contents are varied, but all interesting. The articles are as follows: 1. The Homeric Conception of Life and Immortality. 2. Ultra-mountainism and Civil Society. 3. Geological Evidence against Evolution. 4. The Penal Element in the Sufferings of Christ. 5. F. C. Baur. 6. The Place of Man Theologically Considered. 7. (Translated) Christian Perfection. There is also the usual amount of information in regard to current literature.

THE PRESBYTERIAN YEAR BOOK AND ALMANAC FOR THE DOMINION OF CANADA. Edited by Rev. J. Cameron, Chatsworth. Toronto: James Campbell & Son.

This Year Book and Almanac, in short compass—126 pages—contains a very large amount of useful information, interesting to all, but especially to the members and office-bearers of our Presbyterian congregations. We congratulate the publishers and editor on the result of their enterprise and labours, and trust that due encouragement will be given by the Presby-

terians throughout the Dominion, so that from year to year the volume may appear, and in an enlarged and improved form. The *Presbyterian Year Book and Almanac* should have a place in all our Presbyterian homes,—certainly in those of our office-bearers.

Received, and will be noticed in our next number, "Zion Church Pulpit."

Monies Received.

ASSEMBLY FUND.	WIDOWS' FUND.
Amount received to 22d Dec. \$1201 02	Amount received to 22nd December, \$431 57, with rates from Rev. J. McConehey; Rev. R. E. Thornton, D. D.; Rev. J. Stewart, \$24; Rev. P. Musgrave, \$10; Rev. D. Allan; Rev. Arch. McDiarmid; Rev. Wm. Forest; Rev. Wm. McLaren; Rev. Jno. Ferguson; Rev. B. C. Moffatt; Rev. W. Fraser; Rev. G. Smellie; Rev. R. Whillans; Rev. J. Laing; Rev. R. Hall; Rev. Jno. Straith; Rev. A. Young; Rev. T. Alexander; Rev. J. F. A. McBain; Rev. J. McMillan; Rev. Alex. McKay; Rev. W. M. Roger, \$24; Rev. D. Duff; Rev. A. Dawson, \$10; Rev. J. Cameron, \$16.
Oakville 10 00	
Martintown 1 74	
Nissouri, North and South 13 00	
Melrose, Lonsdale and Shannonville 8 00	
Hamilton, Central Church 49 00	
Indiana 5 00	
Erskine church, Pickering 3 12	
Carlisle 2 95	
Ailsa Craig 2 30	
Nairn 2 00	
Orangeville 5 00	
Wick and Greenbank 6 00	
Almonte 15 00	
Hamilton, Knox church 43 20	
Lingwick 7 23	
Princeton 5 00	
East Williams 10 00	
Fordwich 3 41	
Yarmouth 4 00	
Cayuga 4 00	
Danville 3 62	
Brucefield 13 25	
Demorestville 2 50	
Cote street, Montreal 36 15	
Oneida 3 00	
Georgetown 9 00	
Toronto, Bay street 15 00	
Hampden 4 81	
Avonbank 5 00	
Galt, Knox church 54 68	
Mosa 13 00	
St. Louis and Valleyfield 12 05	
Bimbrook 3 20	
Chateauguay Basin 2 60	
Bluevale and Wingham 18 00	
Elma Centre and Monckton 9 00	
Uxbridge and Leaskdale 8 58	
Cartwright 2 10	
Newton 4 95	
Newcastle 3 55	
Emly, Onemee & Lakevale 11 20	
Guelph, Chalmers' church 20 80	
Thorold 5 00	
Garafraxa, St. John 6 00	
	Amount received to 22nd Dec. \$895 99
	Martintown 1 48
	Durham 8 40
	Princeton 7 00
	Egremont, &c. 13 58
	Fordwich 3 15
	Dumfries street, Paris 30 00
	Owen Sound, Division street 15 00
	Yarmouth 13 57
	North Easthope 31 00
	Chatham, Wellington street 5 00
	Brooklin 10 00
	English Settlement 12 00
	Wakefield 24 55
	Limehouse Sabbath School 8 63
	Erin 10 00
	Derrywest 2 50
	Eton, Chalmers' church 38 00
	J. G. H., Montreal 1 00
	Avonbank 10 00
	Fullarton 8 00
	Thamesford 18 00
	West Gwillimbury, 1st add'l 1 00
	Port Hope Sabbath School 6 47
	McIntosh Station 11 70
	Embro, Knox church 35 88
	Garafraxa, St. John's 7 00

FRENCH EVANGELIZATION.

AGED AND INFIRM MINISTERS' FUND.

Amount received to 22d Dec..	\$2,299 24
Nissouri North and South.....	8 60
Ashfield.....	13 56
Princeton.....	8 00
McNab street, Hamilton.....	56 00
Gould street, Toronto.....	48 00
Dumfries street, Paris.....	25 00
West church, Toronto.....	15 00
Yarmouth.....	2 68
Chatham, Wellington street....	5 00
Brooklin.....	10 00
South Luther.....	3 25
Erin.....	6 00
Chippawa.....	4 00
J. G. H., Montreal.....	2 00
Huntingdon and Athelstone....	11 57
Avonbank.....	8 00
Fullarton.....	10 00
Thamesford.....	12 00
Chinguacousy 1st.....	13 00
Elma Centre and Monekton....	5 75
Limehouse.....	2 50
Whitby.....	9 00
Guelph, Chalmers' church.....	14 00
Thorold.....	6 00
Garafraza, St. John's.....	4 00

KNOX COLLEGE.

Amount received to 22nd Nov..	\$437 90
Brampton, 1st.....	11 50
Ashburn.....	16 00
Beamsville and Mountain.....	12 00
Union Church.....	30 15
Nairn Church.....	27 00
Eastern Seneca.....	2 50
Mrs. John Fenwick.....	4 00
Plymton, Smith's church.....	5 00
Peterborough.....	117 81
Bothwell.....	12 00
Florence.....	5 26
Wallaceburgh.....	4 65
Tilbury, West.....	3 00
Mersea.....	2 00
Sombra.....	3 30
Dover.....	3 00
Moss.....	50 00
Whitby.....	8 70
Vittoria.....	7 00
Wroxeter.....	10 65
Fordwich.....	6 06
Beverly, add'l.....	2 00
Milverton, &c.....	15 00
Chippawa.....	4 00
Wick.....	8 00
Durham.....	30 40

Rodgerville and Exeter.....	\$18 50
Princeton.....	25 00
Dumfries Street, Paris.....	50 00
Yarmouth.....	7 75
North Easthope.....	36 00
Chatham, Wellington Street...	15 00
Guelph, 1st.....	22 00
Hespeler.....	3 50
Little Toronto.....	1 63
Erin.....	15 00
Elora, Chalmer's Church.....	30 00
Lake Shore.....	3 78
Chippawa, add'l.....	4 00
Teeswater.....	16 25
Eadies.....	16 05
Bear Creek.....	134 00
R. H. Motherwell.....	5 00
Thamesford.....	30 00
Chesley.....	8 45
Salem.....	4 76
Elizabeth Skelton's Missionary Box, Township Niagara.....	1 00
West Gwillimbury, 1st.....	12 35
Whitby.....	12 00
Thorold.....	8 00
Markham, Melville church.....	18 75
Garafraza, Saint John's.....	5 00

HOME MISSION.

Amount received to 22nd Dec..	\$2242 04
Martintown.....	4 28
Leeds.....	9 00
Saint Vincent.....	9 00
Sydenham, Saint Paul's.....	5 00
Princeton.....	40 00
Hanover.....	3 00
West Bentinck.....	2 00
Chatham, Wellington st. church	60 00
Ottawa, Daly Street.....	136 00
Kingston, Chalmers' Church...	160 00
Brooklin.....	25 00
Columbus and Brooklin.....	60 00
Guelph, 1st, Sabbath School...	18 00
Little Toronto.....	1 65
Head Station, Normanby.....	9 00
Acton, Knox Church.....	22 34
West Gwillimbury, 1st.....	72 67
Erin.....	15 00
Derry, west.....	3 00
Robert Sharpe, thank offering, Newton.....	50 00
Chippawa.....	13 00
Avonbank.....	40 00
Fullarton.....	10 00
Thamesford.....	35 00
Chinguacousy, 1st.....	14 90
" 2nd.....	18 75
A Presbyterian, Toronto.....	6 06

RECEIVED BY MR. WARDEN KING, MONTREAL,

SCHOLARSHIP AND BURSARY FUND.

Rev. Prof. Campbell, (erroneously entered in last Record as \$10).....	\$100 00
John McLennan, Montreal.....	100 00
Hugh McLennan ".....	50 00
Rev. R. M. Thornton, Glasgow, Scotland.....	30 43
W. C. Harris, Montreal.....	10 00

FRENCH EVANGELIZATION.

St. Louis de Gonzague & Valleyfield.....	\$16 70
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COLLEGE ORDINARY REVENUE.

Farnham Centre.....	\$10 00
English River & Howick.....	12 00
Wakefield.....	31 45
Chalmers' Church, Quebec.....	40 00
Chalmers' Church, Kingston.....	156 00
Robt. Anderson, Montreal.....	250 00
East Gloucester.....	6 75
Russel.....	5 75
Pictou, Ont.....	21 86
Lingwick.....	5 00
Metis.....	2 29
Mrs. Fenwick, Metis.....	2 00
Waddington Congregation, U. S. Currency.....	28 00
Winslow.....	14 32

BUILDING FUND.

Collected by Rev. A. Young, at St. Louis de Gonzague, as follows:

George Swanston.....	\$5 00
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Francis Dickson.....	5 00
Wm. Goodall.....	5 00
Alex McCaig.....	4 00
Wm. Sinton.....	3 00
Wm. Hall.....	5 00
Wm. Black.....	1 00
Chas Cumming.....	4 00
John Howden.....	3 00
James Tait.....	2 00

Collected by Rev. A. Young, at Valleyfield.

Fred Fyfe.....	1 00
D. S. Carmichael.....	2 50
Hugh McLennan, Montreal.....	500 00
George Kay.....	100 00
Robt Anderson.....	250 00
George Browne.....	60 00
D. Cameron, Lancaster.....	20 00
John Grant, Kenyon.....	20 00
Mrs. Fenwick, Metis.....	2 00
W. J. Dick, Kingston.....	20 00
John McFee, Cornwall.....	100 00
Friends at Lingwick.....	2 50

THEOLOGICAL CHAIR.

John McLennan, Montreal.....	\$200 00
H. McLennan, ".....	25 00
J. Seivewright, Billings' Bridge.....	10 00
A. Clark, Smiths Falls.....	100 00

ENDOWMENT FUND.

John Fulton, Montreal.....	10 00
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RECEIPTS FOR RECORD UP TILL 22nd JANUARY, 1875.

Rev. J. C., Smith's Falls, \$5; A. S., Esq., Lieury, \$1.50; Rev. A. C., Ridgetown, \$5; J. M. L., Woodstock, \$11.25; Rev. R. H. T., D. D., Oshawa; A. T., Benner's Corners; W. A., Dunbarton; Rev. W. McK., Almonte, \$5; R. S., Toronto; A. T. Rocky, Saugeen, \$4.25; J. G., Woodford, \$6; R. G. Blackheath; Rev. L. McP. Nairn, \$12.50; W. D., Montreal, \$9.50; D. S. Ottawa, M. B.; Mrs. M. Duntroon; Rev. G. B., Wroxeter, \$4; R. T., Seaforth, \$3; J. T., Mono Centre; Mrs. J. N. Camilla; Rev. J. P. Kirkwall, \$7.50; G. C. Londeborough; A. M. Melbourne Ridge; D. McN.; Rev. J. M.; Miss McG., Aldboro; Mrs. H. P.; J. L.; S. M. L.; J. McK.; D. M. C.; L. P.; J. B.; W. S.; Mrs. D. C.; D. S.; N. G.; A. McD.; D. L., Rodney; J. K., Seaforth, \$8; J. D., Owen Sound, \$20; D. R., Esq., Quebec; Mrs. T., Cherrywood; A. G., Tyrconnell, \$6; G. E., Feversham; A. M. McK., Alexandria; Rev. J. McM., Pictou, \$14.65; Rev. J. J. R., West Port; H. R.; Mr. McC., Seaforth; J. H. Montreal; H. C., Quebec, \$6; D. McA., Wallacestown; J. McE., Mount Roy; W. C., Millford; Rev. J. M. B., \$1.25; Rev. W. F., Valetta; T. F. Toronto; A. J. T., Wood-

stock, \$3.75; Rev. D. L. McK., Dunville, \$1.75; Rev. M. F., Barrie, \$5.00; G. F., Glenmorris, \$2.25; N. McK., Ottawa, \$37.50; Mr. McB., Hannon; Mrs. McD.; J. R., Limehouse; D. H., Logierait, \$2; J. G. Rosebank; R. W., Alexandria; J. P. McK., Wallacetown, \$2; Rev. M. D., Varna, \$4; Rev. G. S., Fergus, \$14.36; A. B., Adair, \$3; R. W., Erin, \$4; Rev. R. W., Ottawa, \$3.25; J. N., \$3; J. N., \$2; R. B., \$3; Merivale; Rev. J. M. Elora, \$22; J. B., Ratho; S. A., Watford, \$1.50; D. M. G.; Mrs. M. L., Toronto; Rev. R. D., Annan, \$2.25; Mrs. M. K., Vankleehill; Rev. D. W., Teeswater, \$29; M. M., Dingwall, \$9; J. B., Esq., Toronto; J. H.; J. T., Porter's Hill; Messrs. G. & B., Longwood, \$2.50; J. K., Paisley, \$2; Rev. R. H., Motherwell, \$5; W. G., Lapum; D. G., Fawkham; Rev. S. F., Vittoria, \$3; H. McK., Vroomantou; J. R., Wyoming; Rev. P. N., Elder's Mills, \$10; A. R.; W. R.; Mrs. J.; Mrs. McG.; D. C., Colborne; P. N., Dunbarton; R. F. Alberton, \$4; J. S., Milton, \$10; A. C., Amherstburg, \$3; J. D., Milton; H. W., Edwardsburg; M. S.; C. M.; J. M.; A. J., Goderich; H. McD.; D. B.; D. M. K., Allenford; G. S., Ford; G. S., Tara; P. J. Crinan; Rev. R. C. M., Walkerton, \$9; R. R. M. St. Justin de Newton; Mrs. B. McL.; D. McD., Elmira, Illinois; Rev. R. R., Newry, \$5.25; J. S., Coleraine; A. R., Toronto; Mrs. G. A. Knatchbull; J. C., Valleyfield; W. E. R., Norwood, \$1; F. R., Lefroy, \$3.50; T. S., Brampton; Rev. J. A. McC., Tottenham, \$3; Mr. C. F., Colborne; D. M. K., Toronto; Rev. A. S., Kilmartin, \$11; Rev. A. C. Clark, \$3; G. B. Almira; J. T., Goderich, \$1; J. P., Petherton; W. P., Egmondville; Mrs. B., Toronto; Rev. J. McC., Wick, \$4; D. M. C., Cayuga; D. M. L., Watford; J. H., Kilbride, \$4; A. P., Rodney, \$2; Rev. D. M. McL, Cashel; R. F. Rockwood; J. M. P.; J. G.; Rev. D. McD., Arthur, \$3; H. T. D. McL., Avonmore; G. McF., Strabane, \$4; Mrs. C. J. T., Esq., Toronto; A. B., Senior Rockton; Mrs. D. McD., Toronto; D. G. B., Riverstown, \$5; Rev. D. D., Malcolm, \$11.25; M. L., St. Marys, \$12.50; D. S., Concord, \$2.50; W. M., Yorkville; T. G.; G. M.; A. S., Toronto; J. D. Newbury, \$12; R. F., Alberton, \$1; N. McK., Ottawa, \$6.25; Rev. T. F., Metis, \$1.75.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz.:-

- Brockville*....At Prescott, on 3rd Tuesday of March, at 2.30 p.m.
Ottawa.....At Ottawa, in Daly St. Church, on 1st Tuesday of Feb'ry, at 3 p.m.
Toronto.....At Toronto, on 1st Tuesday of February, at 11 a.m.
Hamilton.....At Hamilton, in McNab Street Church, on 2nd Tuesday of April, at 11 a.m.
Guelph.....At Galt, in Chalmer's Church, on April 2nd, at 9 a.m.
Owen Sound..At Owen Sound, on 2nd Tuesday of March, at 10 a.m.
Durham....At Clifford, on 1st Tuesday of March, at 11 a.m.
Simcoe.....At Barrie, on Tuesday, 2nd of February, at 11 a.m.
Ontario.....At Port Perry, on 1st Tuesday of March.
Kingston....At Kingston, in Brock Street Church, on 2nd Tuesday of April, at 7 p.m.
Cobourg.....At Port Hope, on 30th March, at 2 p.m.
Chatham....At Chatham, in Adelaide Street Church, on 30th March, at 11 a.m. Elders' commissions will then be called for.
London.....An Adjourned Meeting at London, in St. Andrew's Church, on 1st Tuesday of February, at 11 a.m. Next Regular Meeting will be held at London, in First Presbyterian Church, on 3rd Tuesday of March.
Stratford....At Stratford, on 1st Tuesday of March, at 11 a.m.
Huron.....At Clinton, on 2nd Tuesday of March, at 11 a.m.