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# THE HOME & FOREIGN RECORD

OF THE

## CANADA PRESBYTERIAN CHURCH.

No. 6.

APRIL, 1870.

Vol. IX.

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### SYNOD OF MONTREAL.

The Synod of Montreal will meet, according to appointment, in Bank Street Church, Ottawa, on the 2nd Tuesday of May next, at 7.30 P.M.

Rolls of Presbyteries should be forwarded by Presbytery Clerks to the Synod Clerk, with all papers for the Synod, eight days before the meeting of Synod.

A. YOUNG, *Synod Clerk.*

### SYNOD OF LONDON.

The Synod of London, of the Canada Presbyterian Church, will meet in the First Presbyterian Church, London (Mr. Proudfoot's), on Tuesday, the third day of May, at the hour of half-past seven, P.M.

Presbytery Clerks are requested to forward the Rolls of their respective Presbyteries to the Clerk of Synod on or before the 20th April.

D. WATERS,  
*Synod Clerk.*

### SYNOD OF HAMILTON.

The Synod of Hamilton will meet, according to adjournment, in the City of Hamilton, and within the Central Church there, on the second Wednesday of April—13th day of said month, at 11 o'clock, A. M.,

and will be opened with a sermon by the retiring Moderator, the Rev. George Cheyne.

Certified rolls of Presbyteries and papers for transmission to Synod, should be sent to the Synod Clerk, eight days before the meeting of Synod.

The Treasurer will be present at this meeting to receive congregational payments to the Synod fund.

WILLIAM COCHRANE.

*Synod Clerk.*

### REVIEW.—THE MARTYR CHURCH OF MADAGASCAR.

BY THE REV. WILLIAM ELLIS, OF THE LONDON MISSIONARY SOCIETY.

In this book, the veteran missionary of Polynesia has furnished what has long been desired by the Christian Church, a complete and readable account of the progress of Christianity among the people of Madagascar.

Madagascar is one of the largest islands in the world, being 900 miles long, and 300 broad, or about two and a half times the size of Great Britain. It is separated from the African continent by the Mozambique Channel, which is about 260 miles in breadth, and 480 miles to the east of it lies the Island of Mauritius. Its population, which is between three and four millions, is of the most varied character, embracing tribes that show African Negro, Moorish Arabian and Polynesian Malay affinities. The original stock seems to have been one called Vazimba. The Sakalavas, now confined to the Southwest, exercised supremacy over the greater part of the island till the commencement of the present century, when the Hovas, a Malay tribe, assumed dominion, which they are likely to keep. Although Marco Polo discovered this island in the 13th century, it was, up to the present century, only visited by Europeans engaged in the slave trade, coming from Mauritius and the neighbouring islands.

In 1816, however, an embassy from Britain reached the shores of Madagascar, and was kindly welcomed by Radama the First, the great Hova conquerer. In the following year a treaty was made, abolishing the slave trade. Radama was a shrewd, intelligent king. He perceived the advantages that would accrue to his race from an alliance with a great European power, and the influence which the adoption of the arts, customs, and above all the military weapons and tactics of civilized nations, would give him over the other princes of Madagascar. He sent many of the Hova youth to England to be educated, and welcomed mechanics and artificers to his dominions. The Malagasy had already made considerable progress in certain arts. Although the majority of the people were agriculturists and herdsmen, they had also among them manufacturers of silk and cotton stuffs, and had successfully worked their rich iron mines.

To turn to matters of religion. The Hovas were an intelligent but most depraved race. Humanity, purity, honesty and truth were almost unknown among them. The slave trade had aggravated their naturally bad character, and the system of slavery that universally prevailed made slaves of all free men in placing them above the necessity of manual labor. They were, however, a religious people in a sense, had the name of God frequently upon their lips like the Mohammedan, and were very superstitious. They worshipped the spirits of their dead ancestors, and, like the ancient Greeks, made representations of them, to which they offered presents and sacrifices. Divination and the ordeal of the tangena were frequently resorted to.

As early as 1812, when the Americans were carrying fire and sword into Canada, the London Missionary Society was earnestly considering the best plan of carrying the Gospel to Madagascar. Dr. Milne, of China, and Dr. Vanderkemp, and Mr. Campbell, of South Africa, obtained much information concerning this *terra incognita*, but the fact of Mauritius being in possession of France hindered any active operations. At last Mauritius capitulated to the British arms, and the Society seized the first opportunity of establishing a mission there. Mr. Le Brun did not leave Mauritius, but was enabled, during his long career of missionary usefulness there, to minister to the spiritual necessities of slaves who had been brought, or fugitives who had escaped from Madagascar. The first missionaries, Messrs. Jones and Bevan, who landed at Tamatave in 1818 with their wives and families, were at once struck down by one of the fierce diseases that rage in that quarter during the rainy season. Mr. Jones, who was the only survivor, returned with a shattered constitution to Mauritius, and, for a year and a half, the work was suspended. In 1820 he went back to Madagascar, but this time to Antananarivo, the capital of the island. Mr. Jones, encouraged by the friendly demeanour of the king, commenced work with three scholars. Next year Mr. Griffiths came to his assistance, and two schools were soon well attended, in which the merest rudiments of English education were taught. It was very up-hill work, but in 1822, at a school examination, the first class was able to read the seventh chapter of the Acts of the Apostles in English, and to translate it into Malagasy. Meanwhile ten youths were sent to Mauritius and ten to the care of the London Missionary Society in England, to be educated; Prince Rafety, the husband of the king's eldest sister, accompanying the latter. The prince bore a letter from Radama to the Society, requesting additional missionaries and men to teach the people the useful arts of civilized life. Mr. Jeffreys was accordingly sent with four artisans, and, on his arrival, a third school was opened. The king himself, who had been learning English from Mr. Hastie, the British agent, and French from his Secretary, Mons. Robin, took much interest in a new work to which the missionaries devoted themselves, that of constructing a written Malagasy language. This being completed, an adult school for officers of the army and their wives was formed, and written copies of parts of the Scripture were made use of in instruction. Forty of the most advanced scholars continued to learn English, and were afterwards found extremely useful in the work of translating books into their native tongue. The best scholars were also employed in teaching schools in the surrounding country. In 1826, a printing press was sent out to the missionaries, and soon printed lessons and school books superseded the well-worn manuscripts. In 1827, five new labourers, and among them Messrs. Freeman and Johns, whose Narrative of Persecutions in Madagascar is well-known, came to the aid of their brethren; and in 1828 the printing of the translation of the gospels began. Ten years of missionary work had then passed away, much instruction had been communicated, religious services had been held every Sabbath, but no fruits appeared. These ten years were barren of souls. In that year (1828) Radama died. He was not a christian, neither was he an idolater, but, like a large number in all lands, a mere man of the world. Rakotobe, an amiable prince, should have succeeded him, but the crafty and cruel widow, Ranavalona, made interest with the priests, and being proclaimed queen by the will of the idols, ordered Rakotobe to be put to death. Then the missionaries were forbidden to teach or preach. Seven hundred of the native

teachers and older scholars were drafted into the army, and matters began to look very gloomy and discouraging. Just at this time, however, a French fleet made several attacks upon the fortified ports of the island, and the queen, from policy, was willing to give temporary encouragement to the missionaries, hoping for British support. In 1830 the whole of the New Testament in Malagasy was published, and in 1831, the first Sabbath after the queen's permission to baptize was received, twenty persons professed their faith in Christ, being the first-fruits of Madagascar to the Lord. The number of the faithful increased, and, the fear of the French being removed, the queen began to show her hatred of Christianity by causing the impeachment of disciples high in rank, on a charge of witchcraft. Edicts were issued commanding christians to abstain from the communion, and several of the missionaries were ordered to leave the country. Unhappily, at this time a false prophet, a mad enthusiast, mingling in his creed the doctrines of the Bible with much of paganism, sent a message to the queen, requesting an interview. He was honored with the interview, which cost him his life. Then the spirit of persecution, excited by the execution of this deluded man, began more thoroughly to manifest itself, and on the first of March, 1835, in the presence of fifteen thousand troops and one hundred thousand spectators, amid the booming of cannon and the rattle of musketry, queen Ranavalona published her proclamation against the Christian religion. It was not till July, 1836, that the last of the missionaries left, although for some time their labours had been restricted to the completion of the Malagasy Dictionary and the translation of the Bible and the Pilgrim's Progress. The sufferings of the Christians now began in earnest, and with their increase the progress of the Church kept pace. Imprisonment, slavery, stripes, degradation, had fallen to the lot of many, but it was not till August of 1837 that Rasalama, the first martyr of Madagascar, sealed her testimony with her blood. Some who were to have shared the same fate made their escape, and, after long wanderings, reached Mauritius in October, 1838.

The queen, weary of the slow process of trial and conviction, gave commissions to her officers, similar to those carried by the moss troopers of Scotland in the days of the Covenant, and the dragoons of France in the time of the Camisards, authorizing them to put all Christians to death by hurling their head foremost into a pit, and pouring boiling water upon them till they ceased to live. In addition to this characteristic mode of punishment, many were burned, and others cast over precipices upon sharp rocks that lay below. Mr. Johns paid occasional visits to the west coast of the island in order to help fugitives, and to advance the cause of the Gospel there, and, while engaged in this work, died in 1843. The Christians, left entirely without European teachers, still kept up their Sabbath services in many places, and in the capital a little band of sixty-eight members met every month to commemorate the dying love of Christ. During this time the son of the queen, called Radama after his reputed father, had been growing into manhood, and happily falling among Christian companions, who influenced his mind in favour of Christianity, he made use of his influence with his mother to save some of the victims of her savage zeal. Emboldened by accounts received of this young prince's influence, Messrs. Ellis and Cameron in 1853 visited the Island, and, as they bore official messages from England and Mauritius, they were favourably received. Still the persecution continued; and it was with much difficulty that Mr. Ellis was enabled to smuggle fifteen hundred copies of portions of Scripture into the hands of the famishing disciples, hungering for the bread of life.

In 1857 an attempt was made by certain Frenchmen, a Mons. Lambert being the chief conspirator, to gain over the prince to Roman Catholicism, and to engage him in a rebellion against the authority of his mother, with the design of making Madagascar a second Tahiti. The design did not meet with acceptance, and, while the Frenchmen had to fly, a large number of innocent Christians suffered. This was the last great persecution that the Christians of Madagascar were called to endure, and three years afterwards, in 1860, the queen died.

Radama II. at once proclaimed religious toleration. He allowed, and even ordered many idols to be burned, restored lands to such of the sufferers as had been deprived of them, and outwardly professed Christianity. But he was not a converted man. His government was unwise, and free-trade in ardent spirits and similar commodities did much to injure him and his people. The Church now had rest. For twenty-six years the Christian religion had been sternly repressed. Ten thousand persons had suffered in various ways for the cause of Christ; yet this, far from narrowing the bounds of the Church, greatly enlarged them. Before the persecution, the disciples numbered a thousand and the communicants two hundred; at its close, the former numbered seven thousand and the latter one thousand.

The Bishop of Mauritius visited Madagascar with Mr. Ellis, and it was arranged that no clashing of sects should take place, where it could be avoided, by the missionary societies which they represented. Accordingly, the Society for the Propagation of the Gospel and the Church Missionary Society occupy the east coast. The French missionaries made many attempts to gain a foothold in the island, and resorted to some of their old Jesuit tricks, such as were witnessed in the wilds of this country about a century and a half ago. Among other absurd arts, was the sprinkling of Radama's crown with holy water, and performing a coronation ceremony at a private interview, much to the king's astonishment. Some oppositor from bigoted individuals among the people, and from the priests, had still to be endured. The cause, however, steadily gained ground, new labourers arrived on the field from England, and besides the Sabbath services, weekly prayer meetings were instituted with encouraging results.

On the 12th of May, 1864, Radama II. was assassinated by his officers, and a large number of his ministers banished or put to death, some of them being Christians of irreproachable life. The widow of Radama, named Rasoherina, succeeded him, having made a promise to govern constitutionally. She remained an idolatress, but allowed perfect religious liberty, even recognizing the Christian element in the state, which none of her predecessors had done. A treaty was concluded with Great Britain, in which Victoria asked as a special favour of her sister that she would not allow her Malagasy subjects to be persecuted on account of their religion. Before the queen's death, which took place in 1868, the building of several memorial churches at the expense of the London Missionary Society, upon the sites of martyrdom, had been commenced; and the first of them was completed in 1869, and opened amid great rejoicing.

The successor of Rasoherina is her younger sister, who takes the name of Ranavalona II. She is a very different woman from her namesake. From the first she took a decided Christian stand. At the annual festival of the Malagasy new year, in January, 1869, she told her people that she had brought her kingdom to lean upon God, and that she expected them to walk in the ways of God, and on the 21st of February, with the prime minister, she was publicly baptized in the large court in front of the palace.

The present state of the Church in Madagascar must be a great improvement on the statistics given by Mr. Ellis, which are of December, 1868. There were then in the Church there, 12 English agents, 8 being ordained ministers, 20 native pastors, 437 native preachers and teachers, 37,112 adherents to Christianity, 7,066 Communicants. In the Capital—Antananarivo—there are thirteen Protestant places of worship, with an attendance of 10,000 people. The foundation stone of a chapel royal has been laid, in which a document was placed declaring that any successor of the queen who should destroy the edifice, or appropriate it to any other use than the service of God, should not be allowed to exercise sovereignty in Madagascar. Mr. Ellis appends a postscript to his deeply interesting narrative, containing a letter from the Prime Minister to himself, announcing the public burning of the national idols, and that arrangements are being made by the State for the Evangelization of the island, and the establishment of a national Church. May He who kept the martyrs in their hours of sore adversity, keep his Church pure in the still more trying hour of its prosperity.

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### Missionary Intelligence.

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#### INTELLIGENCE FROM REV. JAMES NISBET.

We have intelligence from Mr. Nisbet up to 17th January. He and the other members of the mission were well, and everything was going on with regularity and pleasantness. Mr. Nisbet's letter refers almost exclusively to business matters connected with the Mission. We quote the concluding part of his letter:—"I might mention that since I began to prepare for the packet, being greatly disturbed with the noise of a multitude of young Indians and others crowding the kitchen and hall in the evenings, who would not come to school, I determined to take them by guile, and commenced an evening school in our dining room, so that they have either to attend school, or clear out. The result is that from 12 to 18 are getting lessons four evenings a week (Wednesday being prayer meeting evening) in the Cree. A lesson also in English is given, for the benefit of those who know a little English. At the close of the lesson the bell is rung for prayers, and all must remain, and thus some are frequently present at that exercise who did not attend before.

"A number of Indians have been encamped here for a month past, the most of whom have nothing to eat but what we can spare them. Wood animals cannot be got; and some of the men are off to the plains after the buffalo, while their families are here. As far as possible we make them do a little work. This is the way our provisions go, and how can we avoid it? We shall be obliged, however, to get them off in some way to find a supply elsewhere."

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#### FREE CHURCH MISSIONS.

The Rev. John Small has recently been ordained at Bombay. The ordination services, which were conducted by Irish and American Presbyterian ministers as well as Free Churchmen, were held in St. Andrew's Church, a place of worship connected with the Established Church of Scot-

land. At Nagpore Mr. and Mrs. Whitton have arrived, and enter upon their labours.

In Central India, lying between the two well known missionary fields of Jeypoor and Nagpore, is the Gond country. The Gonds, like the Kols and Santals, are aborigines, having strong linguistic affinities with the Uraon division of the Kols. Among them many Hindoos and Mussulmans are to be found, and few of the Gonds are ignorant of Hindi, or Marathi, or even Telugu. Dr. Murray Mitchell has taken a great interest in the Gonds, as he has done in all the aboriginal tribes. He recently visited Chindwara, where Mr. Dawson, the Free Church Missionary, is labouring among them, being the first brother missionary whom Mr. Dawson had seen at the station, and has recorded in an interesting letter to Mr. Duff the results of his observations while there. The Gonds number some two millions. They are the only aboriginal race that has made a name in history, and that has left monuments of its sovereignty. They are intelligent, and, although a people of few religious articles of belief and observances, they have a conception of a supreme and spiritual ruler, which enables them more readily to accept the doctrine of the Christians' God. As yet the Gondi language has not been reduced to writing, and the missionary's work at present is the oral proclamation of the Gospel. The language is dear to the people as Gaelic to a Highlander, or Welsh to a Welshman. Mr. Dawson once addressed a man in Gondi, who, as soon as he heard the unexpected sounds of his mother tongue, threw his arms around Mr. Dawson's neck, exclaiming, "Ah! you are my brother."

The only publication throwing any light on the language is a Gondi poem, or tale, taken down from the lips of his informant by the lamented Hislop in the Roman character. Mr. Dawson has in manuscript a short Gondi grammar, and a translation of the Gospel of John, which, we trust, will soon be published.

Babu Kesub Chunder Sen is the apostle of the Brahma Somaj reformation to which the attention of the readers of the RECORD was briefly directed in the February number. He was at first inclined to call for religious homage, after the manner of Mahomet, but now seems to have left that dangerous ground. His preaching is of a very similar character to that of the ordinary Unitarian, and we are not surprised to learn that on his arrival in England, which is supposed to take place during the present month, he will be received by the Unitarian body.

The Kaffrarian mission is prospering. A noted chief of "the old Africaner stamp" has been waiting on the means of grace, and is no longer the terror of his region. In the Lovedale district, one hundred and ninety Sabbath scholars are under instruction.

The Continental Committee of the Free Church a short time ago sent out Mr. Kilpatrick, of Lyon Street Territorial Church, Glasgow, to labour in Cadiz. In every town at which he halted he found some of the brethren to bring him on his way, and in Cadiz itself he received a hearty welcome from the British residents. Many of them had fallen into a state of indifference in regard to matters of religion, and the presence of Mr. Kilpatrick, and the vigorous efforts he is putting forth, are likely to have a most beneficial influence.

Mr. Moody Stuart continues his interesting papers on the Book and the Cup in the Land of Huss. He mentions the fact of a Protestant place of worship being opened by the Roman Catholic magistrate of the town in his robes, and attended by his officials, and of his giving to the Church for education the poor children of the place amounting to over two hundred.

## UNITED PRESBYTERIAN MISSIONS.

Mr. Ballantine writes from Montego Bay, Jamaica, giving an account of the half-yearly examination of the Academy there, which has been training thirteen young men for the office of day-school teachers in connection with the United Presbyterian Mission.

Dr. Robb continues his journal from Old Calabar. It appears that the Calabar people are jealous of their neighbours, and forbid him to educate any outside of the Efik boundaries. Dr. Robb draws a very black picture of the Efik people, who appear to be among the lowest of the heathen.

The Rev. Tiyo Soga, who translated the *Pilgrim's Progress* into Kaffir, has been doing missionary work in the Galeka country, and has met with great success in his labours. Two new evangelists, Ian Bog and Sikinti, accompanied him, and will soon be settled among their countrymen.

Mr. Chalmers writes from Henderson, on the Upper Thomas River, stating that the people there are wholly given to beer drinking, and that Tobe, one of the evangelists, could find no better pulpit than a beer barrel, that also furnished him with an appropriate text. Caffre witch doctors are also doing much harm. It is pleasing, after such news, to hear from Mr. Leslie of the admission of eight members to the Church at Henderson, on the occasion of a recent communion, and of the baptism of five of them. The spectacle of 150 red Caffres listening with deep interest and sobbing with emotion was one cheering to the missionary.

Sad accounts still come from India in regard to the famine that has been raging in the neighbourhood of the U. P. Mission. The Church has been doing its duty nobly in caring for the large number of orphans thrown upon its mission. Many of these orphans have died—the proportion being about a fifth of the whole.

Dr. John Parker, the medical missionary at Ningpo, in China, writes encouragingly, and proposes soon to establish a church there in connection with the United Presbyterian cause.

Messrs. Villiesid and Beniel, the missionaries lately sent to Spain, have been holding large religious meetings. One was held in a theatre in Linares, a mining town near Cordova, which was crowded to excess. Three of the Alcaldes, several members of the municipality, two theological students, and a good sprinkling of the local aristocracy, were present. Much good is also being done by the sale and distribution of Bibles and religious publications.

## IRISH PRESBYTERIAN MISSIONS.

The Irish Presbyterian Mission in Damascus has been abundantly blessed. 250 people have been brought to profess the Protestant faith within some six years. "We have now," says Mr. Wright, the missionary, "we have now in the city a beautiful church, four school-houses, a book-shop, (the bookseller, who is the only Christian one in Damascus, being a sound scholar and a poet, a man whom no learned Moslem could look down upon), and a caretaker's home. These buildings cost 14,500 dollars. Of that sum one Church gave 2,300 dollars, less than one-sixth of the whole. A church has been recently built on Mount Hermon, and another is about to be built. To them the Church contributes nothing.

The good work that is being accomplished by the agency of schools among the children in the west of Ireland can hardly be overrated. The Assembly's schools being the only educational institutions within reach of

large bodies of Roman Catholics, many children, rather than be deprived of all education, attend them and receive instruction in scripture truth. "I was particularly struck," says Mr. Duff, a minister in Connaught and visitor of these schools, "with some of the answers I had from those Roman Catholic children. Let one or two examples suffice: Q. How can we be saved from everlasting ruin? A. By faith alone in Jesus Christ. Q. Was the Virgin Mary the mother of God? A. No. Q. Why? A. God is the Creator of all, and was from everlasting, and therefore could have no mother. Q. Who can forgive sins? A. God only. Q. To whom should we confess our sins? A. To God, for He only can pardon."

Mr. Moore, the missionary to Spain, has been spending some time in Madrid. He speaks of largely attended Sabbath services, and interesting Sabbath Schools. One of the most interesting parts of his communication is that in which he speaks of the many warm-hearted Christians, British, American, Spanish, &c., who have devoted themselves to the work of God in the Spanish metropolis. Mr. Moore thinks of settling in Valencia, which is yet almost unoccupied by evangelists, a colporteur being the only labourer in that portion of the vineyard.

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### General Religious Intelligence.

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ENGLAND AND WALES.—The so-called Welsh Calvinistic Methodists are really Presbyterians, and, it is supposed, will soon unite with the English Presbyterian Church, the only obstacle in the way being the present use of the ancient language in the church courts. As, however, all the ministers understand English, the case will not be different from that of the Highland presbyteries in the Synods and Assemblies of Scotland.

The Congregationalist year book gives the following statistics:—County Unions and Associations—England, 45; Wales, 16; Scotland, 8; Ireland, 1; Colonies, 8. Churches—England, 2050; Wales, 846; Scotland, 102; Ireland, 27; Islands of the British Seas, 16; British America, 125; Australia and New Zealand, 146; Cape of Good Hope, Natal, &c., in South Africa, 10; Foreign Mission Churches, 133. Ministers and Missionaries—England, 1875; Wales, 390; Scotland, 103; Ireland, 23; Continent, 7; Colonies, 220; Foreign Lands, 160; native ordained ministers in heathen lands, 54.

The Rev. Dr. George Smith, Secretary to the Congregational Union of England and Wales, who recently visited this country as delegate to the Congregational Churches here, is dead.

In the parish of Heapey, near Manchester, on account of the refusal of the incumbent, who is infirm, to appoint the Rev. J. Shaw his curate, the greater number of the congregation of the parish church have withdrawn, and have resolved to join the Free Church of England.

Dr. Temple, as Bishop of Exeter, has withdrawn his paper from all future editions of the Essays and Reviews, but took occasion, while intimating the fact, to defend the publication of the whole work.

Ritualism is still rampant in spite of the recent judgment in the Court of Arches, which really sanctions transubstantiation. It is an easy matter for a Church, whose religion lies principally in form, to reform sufficiently to admit even the corrupt Greek and Abyssinian Churches into fellowship.

The assistance of the Archbishop of Syra, in his robes of office, at the consecration of the Bishop of Oxford, and the official representation of the Church of England at the opening of a Greek Church in Manchester, have given much scandal to the evangelical party in that Protean Church. Recently the lower House of Convocation passed a resolution requesting the Archbishop of Canterbury to enter into correspondence with the Abouna or head of the Abyssinian Church—a Church that observes circumcision and the Jewish Sabbath, as well as baptism and the Lord's day, that recognizes polygamy, and makes dancing part of its ritual, one of whose saints is Pontius Pilate, and which holds in the fullest sense baptismal regeneration, confession, faith in charms and amulets, and efficacy of pilgrimage to Jerusalem in cleansing from sin. "The men," says the *American Presbyterian*, "who are eager to fraternize with such a Church as this, would have scorned a proposition to receive the communion from the hands of such men as Dr. Chalmers or Dr. James Hamilton. O Bigotry! how thou dost pervert the ways of God, and the hearts of those into whom thou hast entered!"

SCOTLAND.—The Bill for legalizing marriage with a deceased wife's sister has passed the Commons. The member for Edinburgh has announced his intention to move that the new law shall not apply to Scotland. Dr. Charles Brown is chairman of the Scottish Association for organizing the opposition to the progress of the Bill.

The Commission of the General Assembly of the Free Church has been considering the Education question. Dr. Rainy's motion in favour of the adoption of a national, undenominational system of education, carried by a large majority.

The *Edinburgh Daily Review*, of the 3rd of March, has a long article upon the late Dr. John Duncan, Professor of Hebrew and Oriental Languages generally in the new College. His work in Pesth among the Jews, previous to the disruption, resulted, among other things, in the conversion of the father of the Rev. A. Saphir, one of the lights of the English Presbyterian Church. "Dr. Duncan professed sixteen languages. Any passage in the Hebrew Bible, or in Rabbinical Hebrew, be offered to read *ad aper-turam libri*. In Arabic he thought he had one superior in the country—in any other Semitic tongue none; Sanscrit he had mastered, and two or three of the principal languages of India he knew a little of; even that composite language the Maltese, he had found his way to the component parts and structure of; to Turkish he was not quite a stranger, and so on. This was when he applied for the Hebrew chair in the University of Edinburgh. He was a man of remarkable simplicity, very eccentric, and absent minded in the extreme, of great goodness of heart, and of childlike faith in Christ."

The Forfar Presbytery of the Established Church, has agreed to overture the General Assembly to take steps at once to promote a reunion with the other Presbyterian Churches of Scotland.

Our attention has been directed to the most complete and elaborate report of the Committee on the Patronage Question, appointed by the last General Assembly of the Established Church of Scotland. It was prepared in compliance with a suggestion made by Mr. Gladstone, to explain the position of lay patronage in Scotland, in its historical aspects, and as it exists at the present day; and to set forth, in a brief compass, some of the grounds of the claim made for its abolition. Principal Tulloch dissents from this report, which we regret that our want of space will prevent our giving even in brief synopsis.

**IRELAND.**—The Irish Presbyterian Church is most successfully raising the sustentation fund in lieu of the *Regium Donum*. The General Assembly's Sustentation Fund Committee met in Belfast on Thursday, when the Rev. R. J. M'Allister, convener of the Fund, reported that 318 congregations had subscribed £14,575, and that £2,070 had been given as donations. One hundred thousand copies of the sustentation scheme, accompanied by a letter from the Moderator of the General Assembly, have been circulated throughout the Church. The scheme is working admirably, and there is little doubt that by the meeting of the Assembly in June, the necessary sum will be realised.

At the late general Convention of the Irish Episcopal Church, the vexed question of the place of bishops was brought up. The bishops stood out for their continuance as a separate order, although the majority of the members of Convention was in favor of their taking a place among their brethren of the ministry.

**COLONIES.**—The General Assemblies of the Presbyterian Churches of New South Wales and Victoria, held their annual meetings in October and November of last year. The Church of New South Wales has an income of 61,200 dollars, a membership of 2431, sixty-seven churches and 163 preaching stations. Under the Assembly are seven Presbyteries, embracing forty nine separate sanctioned charges. The Assembly supports one ordained missionary, who labours among the Aborigines in Erromanga, and a catechist, whose work lies among his compatriots, the immigrant Chinese. The Victorian Assembly has a roll of 102 ministers and 68 elders. About 160,000 people are in connection with this Church. The Assembly has missions in the New Hebrides and among the Chinese. It is now establishing a College for the education of young ladies, and is preparing for the full equipment of a Theological Hall.

**FRANCE.**—The Pope has ceded to the incessant solicitations of his friends, and relieved Father Hyacinthe of his monastic vows. Father Hyacinthe is to become a secular priest, under the title of l'Abbé Loyson.

The Protestant Church is making some important advances in Normandy.

**BELGIUM.**—The Belgians have got up another Holy Coat of Treves story in the cure of an old priest, who had been gradually wasting away, by drinking some water from the well of Our Lady de Lourdes. There is much need for the Protestant paper, *Le Semeur*, which has just made its appearance in that land of priests.

**ROME.**—The Pope and a large body in his council are fiercely opposed to one another. He has insultingly returned the petition forwarded to him against the Infallibility dogma, and has stated, in presence of a large number of strangers, his determination that the dogma shall be published by the Council. Dr. Dollinger's denunciation of the Pope's conduct, which he refers to the Jesuits, is keeping the Roman Catholic world in a ferment. The German Catholic Church has long threatened independent existence, and as the Pope is resolute and attacks the recusant bishops without consideration, it is not at all impossible that a Free German Church may be one result of the Council.

**PALESTINE.**—The discovery of a large-sized vellum Samaritan Pentateuch, by Dr. Basilius Levison, of Jerusalem, which, from internal evidence, he refers to the days of the first Temple, is a statement that must be taken *cum grano salis*.

More trustworthy is the news of the finding and deciphering of a Moabite tablet and inscription by Messrs. De Vogue and Ganneau, referring to the Mesha, king of Moab, who was contemporary with Ahab, Ahazia, and Jehoram, of Israel, by whom it seems to have been set up.

AFRICA.—A revival of extensive character has been taking place in Messina and other places in the republic of Liberia, on the African coast.

JAPAN.—The Government of Japan has become a constitutional monarchy, and the feudal system is being abolished. These changes tending to make a strong Government will put a stop to many of the outrages to which Europeans and Christians were formerly subject.

UNITED STATES.—In a book on the Christian Life and Character of the Civil Institutions of the United States, Mr. B. F. Morris informs us that the Presbyterian Church in the United States began its existence in 1703, and that the first General Assembly was held in 1789 in Philadelphia, Rev. John Rodgers being the first moderator.

As a supplement to the Statistics of the Congregational Church in Great Britain and her colonies, we may append the statistics of the same denomination in the United States. It has 2326 churches and 3168 ministers, only 2133 of whom are engaged in pastoral work. There are 300,362 members, and in the Sabbath Schools are 365,500 scholars.

The death of Dr. McClintock, of the Methodist Church, is lamented by men of all Protestant denominations.

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### Home Ecclesiastical Intelligence.

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#### CALLS, &c.

The Rev. A. M. Tait, who recently arrived from Scotland, has been called by the Congregation of *Bristol*.

The Rev. D. Cameron has been inducted at *Beaverton*; and the Rev. H. Currie at *Manilla*, both in the Presbytery of Ontario.

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#### CHURCHES OPENED.

BUXTON.—The new church erected at Buxton was opened for public worship on the 6th ult. The Rev. J. Scott of London preached in the morning and evening, and the Rev. W. King in the afternoon. Although the day was very stormy, the church was crowded in the morning, and well filled at the other services. The church is commodious, calculated to seat 300, and it is hoped that its erection will give a stimulus to the cause in the settlement. In the town there is a fine-toned bell, presented to the Rev. W. King and the late Rev. Dr. Burns by the coloured citizens of Pittsburgh in 1850. On the Monday evening there was a Festival, largely attended, when appropriate addresses were delivered by Rev. R. H. Warden, A. McKellar, Esq., M.P.P., J. White, Warden of the County, and others.

DRUMBO.—The new brick Presbyterian Church of Drumbo, was opened for Divine worship on Sabbath, the 13th day of March. Notwithstanding the fearful snow storm that prevailed, rendering the roads in many places almost impassable, good congregations were present morning, afternoon

and evening. The Rev. Mr. Cochrane, of Brantford, preached on each occasion. On the Monday evening a soiree was held, when the church was crowded. Interesting and appropriate addresses were made by the Rev. Mr. McQuarrie (minister of the new church), and Messrs. Cochrane, McCall, Ball, and McCuaig. We congratulate Mr. McQuarrie on his new church, and hope soon to hear of his other church at Princeton being opened in like favorable circumstances.

### PROGRESS OF CONGREGATIONS.

**OSHAWA.**—On the 18th of February a number of the members and adherents of the Oshawa Canada Presbyterian Congregation began to assemble at the residence of their pastor, Dr. Thornton, and still they came, until about 50 had established themselves in the different apartments, all alike unexpected by the minister, but with a mutual understanding, and also with an evident resolve to have a very pleasant time. After making arrangements for refreshments of their own bountiful providing, R. Smith, Esq., intimated to Dr. Thornton that he had been deputed to express to him their "high respect for him as their pastor, and appreciation of his lengthened and valuable services" among them, and to beg him to accept of the sum of \$100 in token of their regard. And as a like mark of respect and esteem to his partner in life, an elegant easy chair, with other valuable articles, were presented to Mrs. Thornton, to the value of \$50. The Oshawa congregation had to struggle against many difficulties in commencing operations in the village, but are nobly surmounting them, and deserve much credit for their punctual payment of their Minister's salary, and such super added tokens of respect as those just recorded.

**WINDSOR—LIQUIDATION OF DEBT.**—A debt of about \$1000 burdened this Church. Mr. Kemp alluded to it from the pulpit, and expressed a hope that some steps would be taken to get it paid. On the following Wednesday Alex. Crawford Esq., of Montreal, generously offered \$400 for this purpose. The remainder was subscribed in a few days, and the Church is now free. The whole amount raised by this Church last year, exclusive of the debt, was \$1582, or at the average rate of \$16.20 per member. Such liberality is worthy of note.

**CORNWALL.**—The congregation of Cornwall, never very large, has had to struggle with many difficulties and disadvantages. Under the ministry of Rev. Heu de Bounck it is emerging from all difficulties, and is assuming a good position. For some time it has been assisted from the Home Mission Fund. After this, no supplement will be asked; and the congregation will be able to raise from \$700 to \$800 per annum as stipend.

**VAUGHAN AND ALBION.**—These congregations are still increasing in their contributions for the Schemes of the Church. The following amounts have been raised and appropriated for the current year, viz. :—

Vaughan, in all \$72.27 as follows: College, \$20; Home Mission, \$34.27; Foreign Mission, \$9.00; French Canadian Mission, \$4.00; Kankakee Mission, \$5.00. Albion, \$50.80, viz.: College, \$13.00; Home Mission, \$21.80; Foreign Mission, \$7.00; French Canadian Mission, \$4.00; Kankakee Mission, \$5.00.

**COTE STREET, MONTREAL.**—We have received a copy of the Annual Report of this congregation. The aggregate receipts for the year, including

a legacy of \$1000 to the French Canadian Missionary Society, by the late John Redpath, Esq., was \$14,255.32, viz.: Sustentation Fund, \$3,605.20; Missionary Fund, \$2,450.17; Pew Fund, \$401.61; collection S. S., \$122.56; for S. S. Association, \$108.96; for St. Joseph St. Church debt, \$489.00; for Griffintown Mission School, \$1,761.32; for College Endowment Fund, \$2,717.00; Bursaries, \$437.50; Scholarships, \$150.00; Students' Aid, \$50.00; College Library, \$60.00; Contributions to French Canadian Missionary Society, in addition to \$253.06 included in Missionary Fund, \$902.00; Legacy to French Canadian Missionary Society by John Redpath, Esq., \$1,000. The whole congregational machinery seems to be in good working order; and we trust that, under the care of the Pastor whom they have called the congregation may continue from year to year to advance both in outward prosperity and in spiritual strength.

**ERSKINE CHURCH, MONTREAL.**—From the Annual Report of this congregation we are glad to notice its well-sustained and growing progress. The amount raised during the year was, for congregational purposes, \$5,902.71; and for missionary and benevolent purposes, \$4307.96—in all \$10,210.67. The following is an abstract of the finances of the congregation for the year: collected for ordinary revenue, \$4700.89; for Church Building Fund, \$1164.72; Missionary Society, \$2592.53; for College, \$718.50; Poor Fund, \$314.52; Dorcas Society, \$540.77; Sabbath School, \$37.10; S. S. Miss. Society, \$91.64; for Freedmen, \$50.

A Young Men's Society has recently been formed in connection with the congregation, with encouraging prospects. There is also an association for Christian work. We are glad to observe that the senior pastor is enjoying restored health, and is able to go out and in amongst the people as in former years.

**KNOX CHURCH, TORONTO.**—We have received the Annual Report of Knox Church, Toronto. We observe that the total revenue for the year was \$9,773.89, being nearly \$2000 in advance of the revenue for the preceding year. The amount raised for ordinary congregational purposes was \$5226.13; for repairs, &c., to church, \$1896.99; for Fund for Poor, \$347.21; and for missionary and benevolent purposes, \$2303.57. At the annual meeting of the congregation, it was agreed to raise the pastor's stipend to \$3000. We congratulate the pastor on the progress of the congregation in every way. We may add that, on the day after the annual meeting of the congregation, the respected pastor received intimation that the degree of D.D. had been conferred upon him by the University of Aberdeen. We trust that he may be long spared to enjoy the honour conferred upon him, and to labour with his usual energy for the glory of his Master, and the upbuilding of the Church.

**ANCASTER.**—On the 4th of February, the Rev. John Lees was presented with an address and handsome purse, well filled with money by a few tried and faithful friends in his congregation, at Ancaster East, on the occasion of his leaving that place for another field of labour, as an evidence of their affection and esteem. This is but one among many such like acts of kindness which he has received from the same friends during his ministry among them.

**BOND HEAD.**—At a meeting held at the Presbyterian Church, Bond Head, on the evening of the 11th ult. the friends of the Rev. W. Fraser, members of his congregation, and many others, presented him with an ad-

dress, accompanied with a gift of a beautiful writing desk, and a purse of money, of the value together of \$210. On the 15th, a deputation from the First Congregation, Essa, the charge which Mr. Fraser lately resigned, waited on him at his residence, and presented him with an address and a purse containing \$176.

**WALKERTON.**—One of the most pleasant and successful social gatherings ever held in Walkerton, was that of the 23rd Feb. last.

Every available seat was filled, and the passages crowded full enough. Over 20 pieces of choice music were excellently rendered. Mr. James Eckford, Reeve of Brant, gave with great spirit a capital recitation, instead of a speech. The Rev. D. Duff, the one speaker of the evening, gave a short address, at once terse and practical. During the winter the managers have raised about \$100, for painting the outside of the Church, &c. At the Soiree, nearly another \$100 was raised for the internal improvement.

Notwithstanding the scarcity of money this winter, Mr. Moffat and his people have good reason to be abundantly satisfied with the past and present prosperity.

On the following afternoon, another social meeting was held for the children. The church was again full, over 300 children being present, besides quite a number of the older folks. Every want in the way of eatables was more than met, and many a pocket was filled to its utmost capacity.

Afterwards, a couple of hours were spent very pleasantly in music and stories for the little folks. During the past month, the S. S. children have collected over \$28, for getting a new supply of books, cards, &c., for the School. Although there are now three other Sabbath Schools in the village, yet our own never had such numbers or such prosperity as during the past year.

**LOCHIEL.**—The Rev. Duncan Cameron, now of Beaverton, before leaving Lochiel, was presented by the congregation with an address, together with a purse of \$159. The congregation in connection with the Church of Scotland, through a deputation headed by the Rev. Mr. McKay, presented Mr. Cameron with an address and a purse of \$35. Again, at Vankleekhill, Mr. Cameron was waited upon by a deputation from the congregation, and presented with a purse of \$54.

**DELAWARE.**—The anniversary services and soiree in connection with the St. Andrew's Presbyterian Church, Delaware, were held on Sabbath and Monday evenings, Feb. 13th and 14th. Acceptable sermons were preached morning and evening by Rev. J. Straith, Ingersoll; and in the afternoon by Rev. Geo. Simpson, of Westminster. On the following Monday evening a soiree was held, which was crowded to overflowing. Dr. Agnew ably presided. Addresses were delivered by Revs. Currie, of Aldboro, Simpson of Westminster, and Rennie of Carlisle. An interesting feature of the evening's proceedings was the presentation to Mr. Beveridge, the precentor, who is leaving the neighborhood, of sewing machine for his wife, a handsome Bible for himself, with a neatly-worded address of regret. The annual report showed clearly that under the pastorate of the Rev. Geo Grant the Church is prosperous and progressive. The congregation is now entirely free of debt, has two churches, St. Andrew's, Delaware, and Cooke's, Caradoc, and a Communion Roll of 150 members.

**GALT.**—It is understood that application will be made to the Presbytery of Guelph, for their sanction to the union of the congregations of Melville Church and Bayne Church, under the designation of "Union Church."

**MONO.**—On Saturday, 19th ult., a few friends belonging to Burns' Church, Mono, waited on their pastor, and presented him with a handsome sum of money, to be devoted to the purchase of a buggy. The purse was accompanied with a plain but warm expression of the respect and esteem in which he is held among them.

It is well to add, that besides many smaller, but not the less gratifying, tokens of their deep, considerate, and cordial interest in his personal comfort and relative welfare spread over the whole period of his ministrations, the same congregation (in conjunction with that on the Mono and Amaranth Line) formerly presented a valuable horse and elegant set of harness.

**JARVIS.**—On the 11th ult., the Rev. J. McRobie and his family were waited upon by a large number of the Jarvis congregation. After refreshments, provided by the visitors, the pastor was presented with an address, together with carpets and various articles of parlour furniture, to the value of \$100. Thereafter a very pleasant evening was spent in the manse.

We may correct an error in the notice regarding Jarvis and Walpole in last RECORD. The testimonial there referred to was from the Walpole branch of the congregation.

**DUNVILLE.**—The Rev. Robt. Fleming, late pastor of the congregation in Dunnville and North Cayuga, received, before his departure from Dunnville, an address from the members and adherents of the congregation, expressive of their respect and good wishes. The address was accompanied with a purse of \$41.

**COLLINGWOOD.**—The Rev. R. Rodgers and family were waited upon by a number of friends on the evening of 21st Jan. An address was presented to the pastor, expressive of their esteem and affection. Several hours were spent in pleasant intercourse. When they left, the kind visitors left substantial tokens of their good will, to the value of \$80. Since then the annual congregational soiree was held, and passed of very successfully. We trust the congregation in Collingwood may continue to make substantial progress.

**TECUMSETH.**—A number of the members of the 1st and 2nd congregations of Tecumseth and other friends "surprised" the pastor, the Rev. Robert Moodie, on the evening of Tuesday, 15th March. After tea, an address was presented from the young people of the 1st congregation, with a purse of \$54. Another address followed from the friends of the other congregation, accompanied with a gift of \$35.

Since his settlement the pastor has received many proofs of kindly interest from the people. Among other gifts may be mentioned bountiful supplies of wood, oats and hay.

**THAMESVILLE, BOTANY & RESERVE.**—Some time ago the Rev. J. Becket was presented with a handsome Buffalo robe by the ladies of the Thamesville section of his congregation, and quite recently he was put in possession of some twenty-five cords of stove-wood by a number of friends from each section of the congregation.

**LANCASTER.**—The congregation of Lancaster, at a meeting held previously to the translation of Rev. J. Anderson, now of Tiverton, passed a resolution expressive of their high appreciation of the ministerial character and faithfulness of Mr. Anderson, their regret at a separation of the tie which united pastor and people, and of their best wishes and prayers for

the success of Mr. Anderson as a labourer in the gospel vineyard, in the field to which, in the providence of God, he had been called.

We have reason to know that Mr. Anderson's labours have been eminently useful in Lancaster and the neighbourhood.

**WARKWORTH.**—At Warkworth, Percy, and within the Presbyterian Church, a lecture was delivered, on 22nd February, by the Rev. Wm. C. Young, on Prophecy, for the purpose of assisting in liquidating the debt on the manse lately erected for their pastor, Rev. Thos. Alexander. Thereafter, a proposal was made to endeavour to wipe off the whole debt *there* and *then*, to which a hearty response was given by those present in the shape of cash and subscriptions—such an amount as to wipe off the debt entirely. The congregation deserve great credit for their efforts in erecting so handsome a church, and so commodious a manse.

**LEFROY.**—On the 11th of March several of the members of the Lefroy congregation, accompanied by a few other friends in the neighbourhood, waited upon the Rev. Thos. Wightman, and after expressing their high appreciation of his services, coupled with the desire that he may be long spared to labour among them, presented him with a purse containing forty-three dollars and seventy cents.

**COTE STREET, MONTREAL.**—The members of the Bible Class connected with Cote Street Church, taught by the Rev. Prof. McVicar, lately presented him with a valuable gold watch and chain, in recognition of his valued services in connection with the class. The gift was accompanied with an address, to which an appropriate reply was given.

It is possible that some notices of Congregational meetings, annual Reports, &c., may be overlooked. There is no intentional oversight.

**THE LATE REV. DR. BURNS.**—We mentioned some time ago that we had received letters from several friends in various localities, urging the propriety of taking due steps to establish some permanent memorial of the late Dr. Burns. We are happy to state that steps are being to form a committee with this object in view.

**BIBLE SOCIETY.**—We are requested to state that, at the next Quarterly Meeting of the Board of Directors of the Upper Canada Bible Society, to be held on the second Tuesday of April, a successor will be appointed to the Rev. T. Goldsmith, Agent of the Society, that gentleman having resigned. All applications should be in the hands of the Secretaries of the Society by the 1st April. Address Bible House, Toronto.

### Proceedings of Presbyteries, &c.

**CHATHAM PRESBYTERY.**—This Presbytery met at Chatham on the 25th Jan. The attendance of Ministers and Elders was good.

Rev. A. W. Waddell was elected Moderator for the next six months.

Reports were received from the deputations appointed to visit the supplemented congregations within the bounds, and the Presbytery resolved as follows:—

1. *Harwich*—That the grant of \$100 be asked for another year, as the congregation is about to build a house for their pastor.

2. *Thamesville, &c.*—That action be delayed in regard to this charge till the meeting in March, a new committee meanwhile being appointed to visit Botany,

to urge the people there to greater liberality. (Thamesville has agreed to reduce their individual share of the supplement by \$30 per annum.)

3. *Amherstburgh and Buxton*—The consideration of the grant to these was delayed till next regular meeting.

The Home Mission Report was read by Mr. Warden, the Convener. It was of a very encouraging nature, showing evident marks of progress in the various stations. At Mersea the labors of the Catechist seem to be blessed, 18 having recently been added to the communion roll, 13 of these by profession of faith; and at present a neat church is being erected. At Dover, a handsome brick church is in prospect, and owing to the tax on the people in connection with this, the Presbytery resolved to grant the prayer of a petition from them, and apply for \$2 per Sabbath, from the Home Missionary Committee, for this station during the ensuing months.

Principal Willis was nominated as Moderator of the General Assembly.

Mr. Lahore, a member of the Bothwell congregation, applied to be received as a student, and after a creditable examination, was taken under the care of the Presbytery, and subjects of study prescribed for the summer, with a view to his entering Knox College next fall.

The report of a deputation appointed to confer with East and West Tilbury congregations as to a separation was received, commissioners were heard from East Tilbury in favor of it, and a petition received from East Tilbury for a moderation in a call. After full discussion, it was resolved, on motion of Mr. Kemp, seconded by Mr. King, that a special meeting of Presbytery be held in the church, East Tilbury, on Thursday, 10th February, at 1 o'clock p.m., to determine the question of separation (to which the congregations be cited); that the Presbytery agree ad interim to grant the moderation, and at said special meeting proceed with said call or otherwise, as may seem fit.

R. H. WARDEN, *Pres. Clerk.*

A special meeting of the Presbytery was held in East Tilbury on Thursday, 10th February, at 1 p.m. Commissioners being heard from both East and West Tilbury, it was resolved to sever the connection between the two congregations. The Presbytery then agreed to proceed with the moderation in a call in Tilbury East; and after the usual exercises, Mr. William Forrest was unanimously called. Stipend offered, \$500 per annum. The Presbytery afterward sustained the call, and ordered it to be forwarded. It was resolved to unite West Tilbury with Mersea for the present.

R. H. W.

**PRESBYTERY OF TORONTO.**—At a quarterly meeting of the Presbytery, held in the beginning of February, it was agreed unanimously to nominate Principal Willis, as Moderator for the ensuing meeting of the General Assembly.

A petition, with a reply to it, came up from Boston Church, Esquesing. Parties were here heard, and, after some discussion, it was agreed to hold a special meeting of Presbytery, on an early day, in the Church just named, and to take such action as might be thought fit.

It was agreed to take up remits from the Synod held in June last, and to choose members for the General Assembly at the next ordinary meeting of Presbytery, which was appointed to be held on Monday, the 4th of April, at 1 p.m. These two matters would have been attended to at the meeting just reported on, had it not been for the large amount of time occupied by a conference, and of which the following is a brief report:—

**Conference on the State of Religion.** This conference was held by ministers, elders, deacons and managers in connection with the Presbytery of Toronto, on the 1st and 2nd of February. Mr. Gregg was chairman, and Mr. Monteath acted as Clerk. The place of meeting was Knox Church, Toronto; and nearly ninety members were present, if not at all, yet at one or more of its diets.

The first diet was opened with prayer by Mr. Dick. Thereafter Mr. King, as Convener of a Committee appointed at a meeting of Presbytery, read a report

which was adopted, in regard to arrangements for the business of the conference. The Chairman then delivered a short introductory address, and called on Mr. King to speak on "the importance of a revived piety, and the means to be adopted to secure it." Addresses were also given on the same topic by Messrs. Pringle, Dick, Meikle, Monteath, Wallace, Drs. Jennings and Ewing, ministers, as also by Messrs. Brown, Smith, Staunton and Hossie, laymen; interspersed by devotions, which were conducted by Principal Willis, Mr. Glassford and Mr. Ewing.

The second diet was opened with prayer by Mr. Alexander Gemmel, elder. An address was delivered by Professor Caven on "the sacredness and importance of the duties of the Deacon or Manager." Mr. Topp followed with a paper on "the place and work of the Elder." It was then agreed to hold a free conversation on the functions of said office-bearers. The conversation was conducted by Messrs. Reid, Dick, King and Meikle, ministers. After prayer, conducted by Mr. Campbell, the conversation was resumed, when Dr. Jennings and Mr. Pringle, ministers, and Hon. J. McMurrich, Messrs. Gemmel, Smith and Brown, took part therein. After singing two verses of a psalm, the Conference was addressed by Hon. J. McMurrich on "the Church's duty to the young." Addresses were given on the same subject by Messrs. Pringle, King, Croll, Meikle, and Topp, ministers, and by Messrs. Smith, Sproul, Miller, Hossie and Blaikie, laymen.

The third and last diet was opened with prayer by Mr. James Brown, Elder. Dr. Jennings then introduced the subject of "Religion in the family." The same subject was handled successively by Principal Willis, Messrs. Reid, Monteath, King, Pringle and Dick, ministers, as also by Messrs. Porter, McDonald, Staunton and Brown, interspersed with prayer, which was led by Mr. Topp. It was moved thereafter and agreed, that a committee of six persons be appointed to prepare a report on the conference which has just been held, embodying a statement regarding the subjects considered, and with such suggestions and recommendations as they may deem expedient. The committee was then appointed, to consist of Dr. Jennings, Mr. King (Convener), Messrs. Miller, Staunton, Brown and Smith. The meeting was then closed with the benediction.

In addition to the foregoing, the undersigned takes the liberty of stating that the Conference was felt to be one of considerable interest and profit, while several members expressed the hope that another of the like kind might be held at no distant day.

R. MONTEATH, *Presb. Clerk*

**PRESBYTERY OF MONTREAL:**—This Presbytery held an ordinary meeting at Montreal, in Free Church, Côte Street, on the twenty-sixth, twenty-seventh and twenty-eighth days of January, one thousand eight hundred and seventy.

Minutes being read, the Rev. J. M. Gibson was appointed Moderator for the next half year.

Free Church, Côte Street, Montreal, having sisted procedure in their Call to the Reverend D. Fraser, and petitioned for another Moderation in a Call, the Court granted their petition, and appointed "a special meeting of Presbytery to be held in said Church, on the ninth day of February next, at half-past seven o'clock in the evening; with power to adjourn from time to time till the matter be ended."

A Moderation in a Call having been petitioned for by the congregation of Roxborough and Finch, the same was granted by the Presbytery.

Petitions having been presented from St. Eustache and Grande Frieniere, praying for the ordination of Mr. Alexander Thomson, Catechist, the Presbytery Resolved—that these petitions lie on the table till next ordinary meeting of Court, and that Mr. Thomson be requested to appear at said meeting, to be conferred with respecting the object of the petitions.

The Presbytery put into the hand of the Rev. Duncan Cameron, of Lochiel, for his consideration, a call from Beaverton, regularly transmitted by the Presby-

tery of Ontario; and appointed a special meeting in the Church at Lochiel, on the tenth day of February next, to decide the question of translation.

Leave was granted to the Rev. Alexander Young, of St. Joseph Street Church, Montreal, to visit Great Britain for four or five months in the interest of the French Canadian Missionary Society, and provision made for the administration of ordinances in said church during his absence.

The Rev. Dr. Jenkins of Montreal, being present, was requested to correspond.

A Call from Tiverton, in the Presbytery of Huron, having been put into the hand of the Rev. John Anderson, of Lancaster, the Court, after hearing parties, resolved to grant his translation; the pastoral tie between him and his present congregation to be dissolved on the fifteenth of February next; the Rev. Duncan Cameron to preach at Lancaster and declare the church vacant, on the twentieth of said month; and the following minute, presented and read by the Rev. W. B. Clark, was adopted, viz:—"This Presbytery cannot allow Mr. Anderson to depart from among them without expressing their high sense of his personal character and faithfulness, and success as a minister of the Gospel. For the period of nearly fifteen years, during which he has been a member of this Presbytery, he has conducted himself, in every respect, in such a way as to secure the esteem and affection of every member of this Court. Considering his faithful, devoted and most successful labours in connection with the two congregations over which he has so long presided, they cannot help regarding his departure as a serious loss. Believing, however, as they do, that he has been called to another and more important portion of the field by the Lord himself, who has a right to dispose of His servants as He pleaseth, they pray and believe that the blessing of God will go with him, and that in His own good time He will provide a suitable successor to Mr. Anderson in that portion of the vineyard which he is about to leave."

The Rev. John Anderson read the quarterly Home Mission Report, including a report by the Rev. John Laing of services performed by him within the bounds of the Presbytery; and provision was made for the supply of Mission Stations and vacant congregations. Mr. Anderson then resigned the office of Convener of the Presbytery's Home Mission Committee, and Mr. Daniel Paterson, of St. Andrew's, was appointed instead, along with the following as members of the Presbytery's Home Mission Committee, namely:—John Eadie, John Mackie, Archibald Henderson, Daniel Gordon, John M. Gibson, Charles Benedict, John McOuat, and Dr. Christie.

Mr. Anderson reported in behalf of the Committee appointed to visit Winslow, that they had not been able to do so; and the Presbytery appointed Messrs A. C. Gillies and J. Mackay, ministers, and John McLeod, Elder, to visit Winslow, and report at next ordinary meeting of Court; Mr McKay, Convener.

The Reverend Daniel Gordon brought in the following motion, which was seconded by Mr. Duncan McKeracher, Elder; viz:—"The Presbytery having learned with deep regret that the Session of Knox's Church, Montreal, continued to disregard the deliverance of the Supreme Court of this Church, as given in 1868, and explained and re-asserted in 1869, anent the use of Instrumental Music in the Worship of God in this Church; the Synod having further expressed the desirableness that the Session of Knox's Church, Montreal, should conform themselves to the constitutional laws of the Church; therefore, out of respect to the Government and Discipline of this Church, the Presbytery do hereby resolve, that the conduct of said Session is deserving of censure, and should be dealt with by this Presbytery.

"The Presbytery, further, resolves, that the Session of Knox's Church be again enjoined to discontinue the use of said Instrument in its service of praise, and to report accordingly at the next ordinary meeting of this Presbytery."

It was moved, in amendment, by Mr. David Mackay, and seconded by the Rev. W. B. Clark: "That it would not be for edification to press the motion at present, but rather tend to bring this Court into ridicule with our people, as

no complaint from the Congregation has been laid before this Presbytery, and Knox's is not the only Congregation using an Organ as an aid in leading the service of public praise."

The vote being taken, the amendment carried, by a majority of seven to five; and the Presbytery resolved accordingly: on which—

Mr. Gordon, in his own name and that of those who might adhere to him, entered his protest and appeal to the Synod of Montreal, for reasons to be given in. Messrs. Mackay and Clark were appointed to prepare answers to said reasons.

The Rev. Charles Chiniquy was requested to sit as a Corresponding Member.

On the recommendations of Committees, the Presbytery agreed to certify D. D. McLennan, Student of Theology, and Messrs. Duncan Campbell, Francois Rivard, and Hugh McGregor, Candidates for the Holy Ministry, to the Board of Examiners of Presbyterian College, Montreal.

On motion of Mr. A. C. Gillies, seconded by Mr. John McKay, Dr. Willis was nominated as Moderator of the General Assembly; and on motion of Mr. Young, seconded by Mr. Gillies, Mr. Andrew Wilson, of Kingston, was nominated as next Moderator of the Synod of Montreal.

Steps were taken to raise from congregations the Presbytery's quota of Synodical expenses.

Commissioners were appointed to the General Assembly: five Ministers by rotation, and four by election; nine Elders by election.

A special meeting of Presbytery was appointed to be held at Montreal, in Erskine Church, sixth April next, at three o'clock, afternoon, to hear and consider a report to be given in by a Committee anent the best way of employing the French Students of Presbyterian College, Montreal, during summer.

The next ordinary meeting of Presbytery was appointed to take place at Montreal, in Erskine Church, fourth May next, at ten o'clock forenoon.

JAMES WATSON, A. M.

*Presb. Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery held its regular meeting at Owen Sound, on the 15th and 16th days of February. There was a full attendance of Ministers, and five Elders.

The following are the principal items of business:

The Reports of Sessions as to the building of a church at North Sullivan being called for, and no objections being offered, the Presbytery sanctioned the erection of the church as proposed.

Mr. McInnes reported that he had visited Big Bay as instructed by Presbytery, and, finding the people unanimous in their election of Elders, he had ordained three Elders in that station. The Report was received and adopted, and Mr. McInnes' conduct commended.

The Clerk having written, as instructed by the Presbytery, to the Clerk of the Synod of Toronto, anent the case of William Kennedy, a letter in reply was read making the required correction, but stating that the interim minute will be of force till set aside by the Synod at its next meeting. It was moved by Mr. Gauld, and agreed to, that, while papers *in re* Kennedy are kept *in retentis* the Clerk call the attention of the Synod Clerk to the inaccuracy in the Minute of Synod bearing on the case, and when the Synod gives us a correct Minute that the same be ingrossed in our Minute Book.

Mr. Dewar, in accordance with notice given, moved, seconded by Mr. Cameron, that all money connected with the Presbytery should come into the hands of our Treasurer. The vote being taken the motion was carried. Mr. Dewar again moved that auditors be annually appointed to the accounts, and these sent forward to them in due time that they may be able accurately to report thereon. This motion was seconded by Mr. Brown and carried.

Mr. McInnes was appointed Moderator of Big Bay Session, and Mr. Bremner of Dunblane.

Mr. Frazer, in accordance with notice given, moved, seconded by Mr. Bremner, that, before appointing the representatives to the General Assembly, the members of this Court be asked to sign the Formula of this Church. It was moved, in amendment, by Mr. Dewar, seconded by Mr. Brown, that the motion be not entertained. It was moved, further, in amendment, by Mr. Tolmie, seconded by Mr. Smith, that the further consideration of this subject be deferred till an after meeting of the Presbytery. The vote being taken, the amendment by Mr. Tolmie was carried over the amendment by Mr. Dewar, and over the original motion, and the consideration of the subject deferred till an after meeting of Presbytery. The Clerk read an answer from the Convener of the Synod's Home Mission Committee, anent arrears of stipend claimed by Mr. Gauld from Williamstown congregation, specifying the information the Home Mission Committee required. In answer the Presbytery reported that the amount claimed by Mr. Gauld was due to him, when the Synod instructed the Home Mission Committee to co-operate with the Presbytery of Grey in liquidating existing arrears; that the congregation reduce the claim to sixty-dollars, (\$60.00), and that the Committee be requested to liquidate this balance.

A letter was read from Mr. McTavish, Convener of the Committee on the State of Religion, calling the attention of the Presbytery to the queries sent down to Sessions. The Clerk stated that only two Sessions had reported on this matter. It was moved by Mr. Tolmie, and agreed to, that the Sessions which have not reported be instructed to send in their reports to the Clerk of Presbytery on or before the 15th of March, and that the Clerk send them on to the Convener of the Committee on the State of Religion.

The Clerk read a letter from Mr. Thomas Burgess, whereupon it was resolved as follows: A letter having been read from Mr. Burgess, it was agreed that no notice whatever be taken of this letter further than to authorize the Clerk to grant Mr. Burgess extracts on the usual conditions. A letter was read from Mrs. Catharine McMillan, of Southampton congregation, enclosing a certificate she had received from Mr. Tolmie, signed by him as Pastor of the Canada Presbyterian Church, and asking if the certificate was a proper one, and, if not, that the Presbytery see that one be furnished her. It was agreed that inasmuch as there is no Session at Southampton, this certificate is the only one that in the circumstances could be given her. It was agreed to apply for three students for the summer, and for probationers so as to keep one constantly in the field.

The Presbytery Roll was read and certified for the Synod. Mr. Gauld was appointed member of the Committee on Bills and Overtures for the Synod.

The Rev. Principal Willis was unanimously nominated Moderator of the first General Assembly.

The representatives to the General Assembly were appointed by taking one from the top of the Roll and one from the bottom and one by open vote. Three Elders were appointed by open vote. The Presbytery adjourned to meet again at Owen Sound, and within the Church there, on the 3rd Tuesday of May, at 2 o'clock, p.m.

ALEX. FRASER, *Clerk.*

PRESBYTERY OF ONTARIO.—On the 8th of February the Presbytery of Ontario met at Prince Albert. There was a very full attendance both of Ministers and Elders, and a good deal of routine business was transacted. Reports were given of procedure in the moderation of Calls from the congregation of Whitby, Manilla, and Beaverton. That from Whitby, which had been given to Mr. A. M. Tait, was not accepted by him, and has, of course, been since withdrawn. Mr. H. Currie accepted of the call to Manilla, after delivering the prescribed trials, was ordained on the 24th February. Mr. D. Cameron, late of Lochiel, has accepted of the call to Beaverton, and the Presbytery meet there for induction on the 10th of March.

On accepting of the resignation of Mr. Lawrence of the pastoral charge of the congregation of Clarke, the Presbytery agreed to record the following expression of their feelings on the occasion:—

“The Presbytery record their deep, heartfelt regret for the necessity which has separated their esteemed friend and brother, Mr. Lawrence, from his congregation. They tender to him and to them their warm sympathy in the circumstances in which God in his providence has placed them, and they express their heartfelt thankfulness in that, when thus called on to quit his place as Pastor and member of Presbytery, he, after such a lengthened period of ministerial service, parts without abatement of that unqualified esteem and affection which from the first they entertained towards him. From his clear, warm statement of divine truth, his unobtrusive but ever readily bestowed counsel and assistance, his gentlemanly, kindly bearing, and his calm, judicious consideration of the questions submitted to him, the Presbytery feel that the blank is one that cannot be easily filled up to the congregation and Presbytery, and they hope and pray that, though laid aside from regular duty, he may be long spared to aid by his counsel and prayers the progress of the work of the Lord.

On proceeding to elect members for the General Assembly, it was unanimously agreed to select one half of the ministers according to rotation, and the other half by vote. Accordingly, those in rotation were Dr. Thornton, J. McTavish, and W. C. Windell, Mr. Kennedy having declined the appointment, and Messrs. J. R. Scott, John Smith and Jas. Douglas were elected by the vote of Presbytery.

Reports were given in of the missionary meetings held throughout the bounds, which had been generally successful, and several quite encouraging.

A deputation consisting of Jas. R. Scott, and J. B. Edmondson, also reported a visit to all the stations in the Presbyterian Mission field. This is the second time within a few months that the large, interesting, and very destitute territory has been visited by special deputations. The report was full of interest and encouragement, but the field would require a vastly larger outlay of labour than the Presbytery can yet afford. It was unanimously resolved that, instead of the one Missionary now located at Kirkfield, *two Students* should, if possible, be secured for the summer work, and active operations carried on throughout the district. Rev. Mr. Scott, of Cambay, was also appointed Superintendent of the field, to take some direction of the operations therein, and occasionally to visit such portions as he could reach, and in co-operation with the Missionaries employed therein.

The Presbytery was for a considerable time engaged with the consideration of a matter which had been once and again before them at previous meetings, and which can now be alluded to only generally, and in few words. A largely signed petition asking for supply of sermon, was presented some months ago, from parties in and around Williamsburgh, which is in the vicinity of Cartwright Church, (Rev. W. C. Windell's.) A Committee was appointed to inquire into the causes which had given rise to the petition, from whose report, along with representations of the Petitioners, it was obvious to the Presbytery that the parties could not be expected, in the circumstances, to profit from Mr. Windell's ministry; the Petitioners were accordingly recommended to connect themselves with Enniskillen Congregation, leaving the minister about to be inducted there to give such attention to them as might seem suitable. Mr. Thom, after his induction, accordingly, and by the concurrence of the Session and Congregation of Enniskillen, proceeded to give supply at Williamsburgh; Mr. Windell also proceeded to preach at Enniskillen, at the same hour as Mr. Thom's evening meeting. The Presbytery have not yet been able to get rid of the serious complications which have arisen. The matter may probably come before the Toronto Synod at the first meeting.

On the 10th March, the Presbytery met at Beaverton, when Rev. D. Cameron was inducted into his new charge. The day was very stormy, and prevented the members of the Presbytery at a distance from attending. Rev. H. Currie, of

Manilla, preached, Mr. McTavish presided, Mr. Scott addressed the minister, and Mr. McTavish the Congregation, after which the new minister was welcomed heartily by the people as their Pastor. In the afternoon the Presbytery met for general business, papers were read from Enniskillen, and a second petition from Williamsburgh, all in relation to the case above noticed. The Presbytery ordered said papers to lie on the table for consideration at a future meeting, when a fuller attendance of members may be expected.

**PRESBYTERY OF PARIS.**—The regular quarterly meeting of this Presbytery was held within Zion Church, Brantford, on the 8th and 9th days of March last. All the Ministers of the Presbytery were present, and a good representation of the Eldership.

Reports were given in, from the Committees having in Charge the supply of Beachville pulpit, and the Beachville Church property, and the said Committees continued until next meeting of Presbytery.

Mr. MacMullen intimated that arrears to the amount of thirty (30) dollars were due the Rev. Dr. Hamilton for services rendered the Beachville Church. Mr. MacMullen was requested to bring the matter before the Home Mission Committee at the first meeting, with a view to the payment of said arrears.

The committee appointed to frame a minute in reference to Dr. Hamilton, submitted the following, which on motion was adopted by the Presbytery, and ordered to be engrossed in the minutes:—"In accepting Dr. Hamilton's resignation, the Presbytery agreed to put on record the following minute: 'During the period of Dr. Hamilton's residence within our bounds, we have ever found his deportment towards the brethren amiable and courteous, marked by high integrity, and altogether becoming his character as a Christian minister. We assure Dr. Hamilton that he has the best wishes of the Presbytery for his future comfort and usefulness.'"

A call in favour of Rev. P. McCuaig from the Clinton Presbyterian Church, with relative documents, was laid on the table. The Presbytery appointed the moderator, Rev. Wm. Robertson, to preach in Ratho and Innerkip, on Sabbath, the 13th March, and cite parties to appear for their interest at a meeting of Presbytery to be held on the 22nd March in River Street Church, Paris.

The Rev. James Howie applied for a certificate to enable him to apply for admission to the United Presbyterian Church of Scotland. The Clerk was instructed to furnish the certificate in due form.

Mr. Wm. Robertson brought forward his motion to reconsider the former deliverance of Presbytery, asking the General Assembly to receive Mr. William Stitt as a minister of our Church. On account of Mr. Stitt's absence, further proceeding in the case was delayed.

The clerk read a letter, with accompanying petition, from Mr. John Gillespie, formerly minister of Willis Church, Blenheim, praying the Presbytery to take steps to remove the sentence of deposition passed upon him by the Presbytery in 1865. After deliberation the Presbytery unanimously agreed to refer the whole matter to the General Assembly. Messrs. Cochrane, McDiarmid, and McRuer were appointed to state the case before the assembly.

The following Ministers and Elders were appointed the Presbytery's representatives at the first General Assembly: Ministers—Messrs. McRuer, McDiarmid, Cochrane, MacMullen and Lowry. Elders—Messrs. John Harvey, Robert Turnbull, James Wallace, J. T. Barker and David Turnbull.

The report on the state of religion to be transmitted to the Convener of the Synod's Committee, was read by Mr. MacMullen and adopted by the Presbytery.

The Mount Pleasant congregation made application to Presbytery to sanction an arrangement with Mr. Lowry, for supply of the pulpit every Sabbath afternoon. The Presbytery agreed to the arrangement proposed, it being understood that the congregation send a written document to the Presbytery Clerk, stating the terms of such arrangement as agreed to by the congregation.

WM. COCHRANE, *Presb. Clerk.*

**PRESBYTERY OF GUELPH.**—The Presbytery of Guelph, in connection with the Canada Presbyterian Church, met on Tuesday, the 8th ult. There was a large attendance of members, and a great amount of business was transacted, but as some of this was not of general interest, we refrain from noticing it. A report was read from the deputation appointed at a previous meeting to visit Winterbourne, Hawksville and Elmira, and to confer with the members and adherents of the congregation there as to the most efficient plan for overtaking the spiritual destitution existing. The Report set forth that the deputation had visited the places named and made all necessary inquiry into the circumstances and desires of the people, and closed with the following recommendation: "1st. That in accordance with the expressed desire of the various stations, and as the wisest course in existing circumstances, Winterbourne be set off as a separate congregation by itself, and Hawksville and Elmira as another congregation. 2nd. That every effort be made to provide these places with regular Sabbath supply of the preached Gospel. 3rd. That for the next six months at least, the Presbytery should meet the expenses of such supply in Elmira and Hawksville, so that these stations may put forth every effort to sweep off the existing debt on their new churches." The report of the deputation was received, and the thanks of the Presbytery given them for their diligence. The recommendations were adopted, and the Clerk was instructed to bring the claims of Hawksville and Elmira before the Synod's Home Mission Committee, and to ask them to grant from the fund at their disposal the sum of \$150, for the payment of pulpit supply in these places during the next six months. Provision was then made that members of Presbytery should preach in these stations on successive Sabbaths till the end of May. In compliance with a request from the Church at Winterbourne, Mr. Traver was appointed to moderate in a call to a minister on such a day as he may see fit before the next ordinary meeting. An application from the managers of the congregation at Alma, to raise by mortgage on the new manse property, \$1000, was declined in the meantime, on the ground that the congregation had not been consulted at a congregational meeting, as required by the Act of Parliament respecting the Union.

A committee appointed for the purpose at the forenoon session reported the following minute on the death of Mr. W. T. Murdoch, which was approved and ordered to be engrossed among the records of Presbytery, and the Clerk was instructed to send copies to the congregation of Melville Church, Galt, and to Mr. Murdoch's nearest relations, "That this Presbytery would bow with all dutiful submission to God in the painful and solemn dispensation of his Providence which has removed from them their late brother, Mr. W. T. Murdoch, of Melville Church, Galt, who departed this life on the twenty-first day of January last; would record their recognition of the gifts and graces with which he was endowed and which qualified him to be an acceptable and useful servant of Christ in the Gospel; of his attainments in the knowledge of scripture doctrine, being a scribe well instructed to the Kingdom; able to bring out of his treasures things new and old, and of the promise of his being, had he been spared, eminently successful in all the work of the New Testament ministry; they would also testify to the faithfulness with which he attended the meetings of his court since the date of his ordination, to the interest he evinced in the business transacted, and to the benefit derived from his clear and judicious counsel; they would express their deep and unfeigned sympathy with the Session and congregation of Melville Church, Galt, in the loss they have sustained; with his children, who are now cast without father and without mother on the care of their Father in heaven, and with his relatives in this country and in other lands; and they would breathe the prayer to Almighty God that He would sanctify to each one of them the taking away their brother in the midst of his days, when his talents and increasing experience warranted the expectation of still greater success in his ministerial labours, that He would incite them to still greater zeal and devotedness in their official duties as Ministers and Ruling Elders, and that He would enable them, through the outpouring of His spirit, to do with all their might whatsoever their

hand findeth, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither they are going."

Leave of absence was granted to Mr. Cameron, of Acton, for four months, that he might visit Britain for the improvement of his health, it being understood that he would provide for the supply of his pulpit during his absence. The Presbytery was next occupied for a considerable time over a complaint by Mr. Gillies McBain against the Moderator of the Kirk Session for West Puslinch, for refusing him a certificate of church membership, on the ground that he was in arrears with the managers of the congregation. Ultimately it was decided that "the Presbytery regret that Mr. McBain's application for his certificate of church membership has not been laid before the Kirk Session of West Puslinch by their Moderator before this time, and instruct the Session to take up the matter at their earliest convenience." At Mr. McBain's request, Messrs. Wardrope, A. D. McDonald, Loghrin and Campbell were associated as assessors with the Session in this business. A report was read from the German Mission Committee, containing a number of recommendations which the Presbytery adopted. Eight ministers and eight elders were appointed as Commissioners to the First General Assembly, viz.: Messrs. Geo. Smellie, Wm. Barrie, Thos. Wardrope, Robt. Torrance, James Middlemiss, James R. Smith, W. S. Ball, and A. D. McDonald; with Messrs. Thos. McCrae, Andrew McRobbie, Jas. Loghrin, Jas. Cowan, Arch. Campbell, Thos. Anderson, Jas. Dalgleish, Jas. Ross, M. P.; and the Clerk was instructed to grant to these ministers and elders commissions in due form, properly attested, and to forward such commissions to the Clerk of the General Assembly. The Presbytery agreed again to bring their application for an annuity to Mr. Duff under the attention of the committee on the fund for aged and infirm ministers, to press it on their favorable consideration, to express their opinion that it ought to be immediately granted, and their regret that no answer had been returned to the former application, and record their judgment that the claim should be recognized as valid from the date of Mr. Duff's resignation.

Replies that had been received to the questions on the state of religion sent down by the Committee of the General Synod, were ordered to be forwarded to the Convener of that Committee. Mr. Smellie, as Moderator of the Kirk Session of Arthur, was requested to watch the progress of a movement in that neighborhood towards the union of the congregations of the Canada Presbyterian Church and the Presbyterian Church in connection with the Church of Scotland. It was resolved that no opposition be offered to the application of the Presbytery of Simcoe at the first General Assembly, for the reception of Mr. Stewart as a minister of the Church, but to recommend extreme caution in the reception of Dr. Freeland, in whose favor an application is to be made by the Presbytery at Ottawa. A committee was appointed to confer with Mr. Johnston, who was introduced to the Presbytery as a catechist, willing to enter upon any work that might be assigned him within the bounds. Reports were received from the missionary deputations, and regarding the preaching of missionary sermons. After the transaction of some other business, the Presbytery adjourned to meet in the vestry of Knox's Church, Guelph, on the second Tuesday of May next, at 11 o'clock, forenoon.

LONDON PRESBYTERY.—The Presbytery of London held its regular quarterly meeting on 15th March, 1870.

The Clerk was instructed to procure a book for signature by licentiates and ministers at ordination.

Leave was granted to the following congregations to have calls moderated in if necessary, before next ordinary meeting, viz.: English Settlement and Proof Line, McKay's Settlement and Forrest, and Dorchester.

Mr. Payette was authorized to dispense the Lord's Supper at Komoka.

It was agreed to entertain Mr. Robert Kennedy's application, which had been ordered to lie on the table since last meeting, and to take the usual steps to have him received as a licentiate of this Church.

The Presbytery appointed its Commissioners for the General Assembly, one-half of the ministers from the roll, the other half by ballot. All the Elders were elected by ballot.

The H. M. Committee was instructed to issue a circular to the Congregations and Mission Stations, explaining the financial position of the Presbytery, and urging the remittance of a fixed sum towards the liquidation of said debt, and also the current Presbytery expenses.

The records of the Kirk Session of Ekfrid, Mandamin, and Williams will be called for at next ordinary meeting in July.

The Presbytery adjourned to meet in London, and within St. Andrew's Church, Tuesday 3rd May, at 2 p.m.

Next ordinary meeting to be held in Sarnia, on 2nd Tuesday in July, at 7 p.m.

G. CUTHBERTSON, *Præs. Clerk.*

### Communications.

#### THE EVANGELIZATION OF FRENCH CANADIANS.

MR. EDITOR,—Permit me to call the attention of the Church to one of the most important departments of her work, and to solicit the prayers and aid of God's people in its behalf. It is well known to your readers that the Synod at its last meeting resolved to train French and English-speaking students for the ministry at the Presbyterian College, Montreal. Accordingly, the Rev. D. Coussirat M. A. was engaged as lecturer in French; and six young men—converts from Roman Catholicism—have, during the past session been placed under his care. These have shown themselves to be men of piety and zeal, devoting themselves to their prescribed duties with earnestness and success, and, at the same time, employing their Sabbaths and spare hours in missionary labours among their fellow-countrymen. During College recess they will be engaged as colporteurs, and it is cheering to be able to state that requests for their services have already been sent in from several places occupied by a mixed French and English population. Recently five other young men, equally promising, who speak both French and English, have presented themselves to the Directors of the College, desiring to be enrolled as students for the ministry. These are all natives of the Province of Quebec, converts from the Church of Rome, and have spent three sessions at the School at Pointe-aux-Trembles. By decision of Synod, the expenses of educating such students is to be made a first charge upon the annual collection heretofore given to the French Canadian Mission; but the amount contributed for the current year is scarcely sufficient to cover the outlay in connection with the six men already under training, and, unless there is a marked increase of liberality in supporting this work, the College Board will be reluctantly obliged to advise the *five additional* men now pressing to be received as students either to abandon their purpose of preaching the Gospel to the perishing thousands of their fellow-countrymen, or to seek admission into some other Church ready to accept their services. Before adopting such a course—one dishonouring alike to our faith, missionary zeal and Christian liberality—I appeal, in the name of Jesus Christ and in behalf of souls going down to utter ruin, to the Canada Presbyterian Church. Shall we curtail or extend the good and hopeful undertaking so enthusiastically commenced at last meeting of Synod? The field is white unto the harvest. Very many Roman Catholics are thoroughly disgusted with the vapid superstitions and heartless oppressions of their Church. Thousands of them flocked to hear the Gospel and to listen to fearless exposures of the curse of Rome by the lips of Mr.

Chiniquy during his late visit to this city; and now that he has fairly entered into this mission field, we may expect, by God's blessing, a still greater movement among this people. I have seen, what years ago would have been incredible, Côte Street crowded with French Roman Catholics hearing the Word of God read and expounded; and I am assured by those who have the best opportunities of judging, that great and permanent results have already appeared. Similar success has attended visits made to neighbouring towns and villages. Manifestly, therefore, the services of godly and properly educated missionaries are indispensable, and, it may be, in even larger numbers than we can now anticipate. Will the Church provide the means of training them? We have the necessary staff of instructors, and surely a Church of over forty thousand members, many of whom have accumulated wealth, will not fail to furnish the trifling amount of money which is requisite. A commercial enterprise promising success and supported by such a constituency—by forty thousand persons—would not be left dependent upon a few thousand dollars per annum. The Lord's work is infinitely more important and profitable, both for this life and that which is to come. When will the people of God learn to believe that the best investment of their capital is for the spread of the Gospel? When, I am tempted to ask, will Protestants show the same degree of liberality and zeal in support of their religion as Roman Catholics manifest in behalf of a false creed? The question is painfully forcible to my mind, having now lived ten years in this city, and having watched the prodigious and unsparing expenditure of Rome here and elsewhere, resulting in the rapid extension of "the mystery of iniquity." In proof of the growth of Romanism in Britain and on this Continent, I cite the words of Priest Conway, in a sermon delivered at Toronto on St. Patrick's day. He stated that England in 1789 had only 35 Roman Catholic Churches and Oratories, with about 100 Priests. It has now 1 Archbishop, 12 Bishops, 1,283 Churches, 1,634 Priests, 227 Convents, 67 Monasteries, and 21 Colleges. In the United States, fifty years ago the Roman Catholic Church had but 1 Bishop, 68 Priests, and 80 Churches and Stations. She has now 7 Archbishops, over 60 Bishops, 2,500 Priests nearly 4,000 Churches and Stations, and a total population of 5,500,000." Such is Priest Conway's recital of statistics. It is quite possible that they are not thoroughly accurate, yet they evince the progress and power of Romanism at home and on this Continent. But while the votaries of falsehood are expending untold millions in its propagation, while "the man of sin" is holding his council and devising plans for future extension and aggrandisement, what are the friends and the lovers of truth doing? What is the Canada Presbyterian Church prepared to do to check this onward march of error, and to remove the dense spiritual darkness which has so long prevailed in this Province? Will the Presbyterians of the Dominion of Canada unite to make this their mission field? I leave these questions to be answered in a practical manner by our people and by the approaching meeting of the General Assembly. Meanwhile those who desire to sustain and extend our work of training French and English speaking ministers for Canada are requested to send their contributions for this purpose, indicating precisely what they are for, to Rev. W. Reid, Toronto, or to Warden King, Esq., Montreal.

I am, Mr. Editor, Yours truly,

D. H. MACVICAR,

P.S.—We shall seek to persuade the five students above referred to not to withdraw their application until it is ascertained what response the Church may give to this appeal.

D. H. M.

MONEYS RECEIVED UP TO 21st MARCH.

SYNOD FUND.		Huntingdon and Athelstane ...	25 00
		"    S.S. ....	3 00
Stratford .....	\$10 00	E. Puslinch .....	14 25
Springville .....	4 00	Montreal, Cote St. S.S. for Mr.	
Clarke .....	7 40	Nisbet .....	50 00
E. Puslinch .....	9 50	Newton .....	20 00
Kemptville .....	4 00	Newcastle .....	9 00
{ Newton .....	8 00	"    S.S., for Mr. Nisbet	4 20
{ Newcastle .....	4 00	York Mills .....	5 00
Nassagaweya .....	3 00	Smith's Falls .....	27 00
Bowmanville .....	12 00	Friend of Knox's Church, To-	
Osnabruck .....	1 60	ronto, for Mr. Nisbet .....	1 50
Colquhoun's Set. ....	2 50	Perth, Missionary Society .....	13 26
Woodstock, Chalmers', less dis.	9 98	Bowmanville .....	15 00
"    "    for last		St. Helen's .....	14 00
year, less dis. ....	6 65	Osnabruck, (less dis) .....	22 52
Brantford, Zion Ch. ....	10 00	Montreal, Knox's .....	25 00
Rothsay .....	4 00	Woodstock, Chalmers', (less dis)	6 18
Hibbert .....	6 00	Rothsay .....	8 00
Ganaoquc .....	5 00	Miss Murdoch, Verulam, for	
W. Winchester .....	2 00	Mr. Nisbet .....	4 00
KANKAKEE MISSION.		Hamilton, McNab St. S.S. ....	20 37
Elora, Chalmers' .....	6 00	Hibbert .....	15 00
Stratford .....	20 00	Moore, Bear Creek .....	20 00
Woodville .....	15 00	Warwick, less dis. ....	6 45
Springville .....	5 00	Ganaoquc .....	7 00
Kemptville .....	3 00	Brampton 1st .....	8 50
Huntingdon and Athelstane ...	13 00	Fullarton .....	10 00
E. Puslinch .....	9 50	Friend, per Rev. R. Hamilton..	4 00
Kilbride .....	2 50	Wellington Square .....	11 36
Nassagaweya .....	3 00	Winchester .....	2 00
St. Helen's .....	16 00	Crowland .....	6 50
Osnabruck .....	5 00	Dunbarton S.S. from Mr. N.	21 00
Rothsay .....	6 00	Chinguacousy 1st. ....	9 00
Hibbert .....	5 00	"    2nd .....	12 00
Warwick .....	4 75	Montreal, Erskine S.S. ....	10 00
Bristol S.S., No. 1 .....	2 20	"    "    "    for Mr.	
Ganaoquc .....	6 00	Nisbet .....	5 00
Winchester N. & W. ....	6 00	Elora, Knox's Ch., Rev. A. D.	
McGillivray .....	6 00	McDonald's Bible Class, for	
Toronto, Cooke's Church .....	20 00	Mr. Nisbet .....	4 70
Wellesley .....	6 00	Nissouri .....	11 47
J. Hunter and J. Murdoch, St.		KNOX COLLEGE.	
Helen's, for Famine Fund ...	2 00	{ Biddulph .....	8 32
Ekfrid, for Famine Fund .....	23 16	{ Fish Creek .....	5 20
FOREIGN MISSION.		Elora, Chalmers' .....	25 00
Elora, Chalmers' .....	30 00	Stratford .....	45 00
Stratford .....	15 00	Millbank .....	13 00
Barrie S.S. ....	10 00	Wroxeter .....	7 53
Springville .....	15 00	Waterdown .....	9 20
Fisherville .....	12 00	Springville .....	15 00
Jarvis .....	11 75	Fisherville .....	11 00
Kemptville .....	4 00	Clarke .....	19 00
Clarke .....	19 00	E. Puslinch .....	38 00
		Beverly .....	12 33

{ Newton .....	30 00	Kemptville. ....	15 00
{ Newcastle .....	11 90	Clarke .....	17 00
Markham, Melville, less dis. ...	6 16	E: Puslinch .....	38 00
Hullett .....	15 00	Mandamin .....	23 65
Clinton, Willis Church .....	39 15	Castleford .....	16 00
York Mills .....	10 00	Carlton Place & Beckwith (less	
Claremont .....	6 00	dis.) .....	57 00
{ Nassagaweya .....	10 00	Douglas, (less dis.) .....	3 11
{ Campbellville .....	12 00	Renfrew, less dis.) .....	6 31
St. Helen's .....	19 00	Bristol, (less dis.) .....	8 16
Bowmanville .....	20 00	Merrickville .....	7 00
Binbrook, (less dis) .....	20 28	{ Newton .....	30 00
Erskine Ch., Pickering .....	4 00	{ Newcastle .....	11 90
Woodstock, Chalmers', less dis.	13 07	York Mills .....	25 00
"  "  "  for last		Smith's Fall's .....	70 00
year, less dis. ....	15 25	Beaverton .....	40 82
Brantford, Zion Ch .....	60 00	Friend of Knox Ch. Toronto.	1 50
Nairn Ch .....	20 00	{ Nassagaweya .....	10 00
Rothsay .....	8 00	{ Campbellville .....	12 00
Paisley .....	8 00	Perth Missionary Society .....	14 27
Hibbert .....	20 00	St. Helen's .....	18 00
West Corners & N. Mornington	7 00	Dalhousie .....	7 40
Lindsay .....	1 70	Bowmanville .....	15 00
Ashburn .....	17 00	Barton Church, less dis .....	13 22
Gananoque .....	10 00	"  "  S. S. less dis ...	9 40
Brampton, 1st .....	6 03	Binbrook, less dis. ....	28 20
Zorra .....	88 59	Saltfleet, less dis. ....	7 04
Wellington Square .....	11 28	Woodstock, Chalmers', less dis	7 37
"  "  S. S. ....	10 00	"  "  for last year	5 88
Crowland .....	6 50	Brantford, Zion, adl. ....	15 00
{ Chinguacousy 1st .....	7 33	Rothsay .....	8 00
"  "  2nd .....	9 75	Hamilton, McNab S. S. ....	30 00
St. Mary's .....	60 00	Osgoode .....	40 00
Williams .....	29 27	Lindsay .....	5 70
Delaware .....	9 53	Hibbert .....	20 00
"One Tenth," Rev. J. G. C. ....	4 00	Warwick, less dis. ....	9 50
Madoc, St. Columba, adl. ....	1 00	{ Everton .....	12 20
London, St. Andrew's .....	100 00	{ Eramosa .....	7 77
Cheltenham, less dis. ....	10 98	Westwood .....	16 09
Belleville .....	150 00	Gananoque .....	18 00
Tiverton .....	6 35	Brampton 1st .....	11 95
{ Blyth .....	22 65	Islay .....	13 50
{ Belgrave .....	17 35	Wellington Square .....	30 00
Cooke's Ch., Toronto, on acc't.	50 00	Winchester .....	5 00
Nissouri .....	11 47	Crowland .....	6 50
		Chinguacousy 1st .....	9 00
		"  "  2nd .....	12 00
		Duff's Church, Dunwich .....	7 77
		Wallacetown .....	10 50
		{ New Glasgow .....	8 78
		{ Kintyre .....	6 95
		{ Wardsville .....	8 08
		{ Argyle Church .....	13 32
		Williams, adl. ....	95
		Mosa, adl. ....	75
		Delaware .....	20 03
		Madoc, St. Columba, adl. ....	1 00
		Wellesley .....	17 00

## HOME MISSION.

Hastings, adl. ....	00 45
Elora, Chalmers, for weak con-	
gregations .....	15 00
Biddulph .....	8 32
Fish Creek .....	5 20
Stratford, adl. ....	20 00
Jarvis .....	6 75
Moore, Burns' Ch .....	23 48
Springville .....	20 00
Fisherville .....	25 00

Montreal, Erskine S.S.....	10 00	{ Osnabruk.....	6 00
Cheltenham, less dis.....	8 56	{ Colquhoun's Set.....	2 50
Trenton.....	38 20	Woodstock, less dis.....	5 85
Toronto, Cooke's Ch., on acc't.	140 00	“ for last year, less dis.	5 70
{ Lucan, Ormiston Ch.....	4 25	Rothsay.....	4 00
{ Biddulph, Fraser Ch.....	10 53	Hibbert.....	10 00
Nissouri.....	17 21	Gananoque.....	12 00

## FRENCH CANADIAN MISSION.

Elora, Chalmers'.....	20 00	Wellesley.....	6 00
Barrie S.S.....	10 00	With rates from Rev. T. McPherson;	
Springville.....	10 00	Rev. A. Findlay; Rev. M. Fraser; Rev.	
{ Storrington.....	5 31	J. Porteons; Rev. W. Bennett; Rev. G.	
{ Pittsburgh.....	3 31	Bremner; Rev. A. Frazer; Rev. R.	
E. Puslinch.....	7 13	Monteath, for two years; Rev. D.	
{ Newton.....	7 46	Anderson; Rev. W. Smart; Rev. S.	
{ Newcastle.....	12 25	Young; Rev. D. Cameron; Rev. J.	
Newton S.S., for Pupil.....	5 00	Whyte.	
Friend of Knox's Ch., Toronto	1 00		
{ Nassagaweya.....	3 00		
{ Campbellville.....	8 00		
St. Helen's.....	5 88		
Osnabruk.....	6 00		
Rothsay.....	6 00		
Hibbert.....	10 00		
Osgoode.....	20 00		
“ S.S.....	13 60		
Warwick.....	4 75		
Columbus and Brooklin.....	17 00		
Crowland.....	6 50		
English Settlement.....	6 89		

## FOR REV. J. G. CARRUTHERS.

Friend.....	2 00
Erskine Ch., Pickering.....	3 10
Madoc, St. Columba.....	3 63
Mrs. Wishart, Madoc.....	2 25
Hibbert.....	7 00
Gananoque.....	5 00

Received by Warden King, Treasurer  
in Montreal, for the Montreal College.

## ENDOWMENT FUND.

Leeds.....	2 50
J. N. Hall, bal.....	20 00
R. Langwell.....	25 00
J. Ross.....	5 00
W. F. Lighthall.....	30 00

## ORDINARY FUND.

Smith's Falls.....	35 00
Osnabruk.....	10 00
Perth.....	50 00
Knox Ch., Montreal.....	65 00
Ramsay.....	1 00
Osgoode.....	30 00
N. Gower & Gloucester.....	20 00
Colquhoun Settlement.....	5 00
Martintown.....	5 00
Leeds.....	6 00
St. Louis de Gonzague.....	10 60
Valleyfield.....	6 00
Winchester, N. & W.,.....	4 00

## SCHOLARSHIP FUND.

Cote St., Montreal Sab. School	
for Education.....	40 00

## FOR PROF. YOUNG'S SALARY.

Woodville.....	20 00
Bowmanville.....	10 00
Delaware.....	4 78

## WIDOWS' FUND, &amp;C.

Biddulph.....	8 32
Stratford.....	15 00
Woodville.....	18 00
Springville.....	4 00
Kemptville.....	4 00
Clarke.....	17 00
E. Puslinch.....	7 60
Beverly.....	7 95
{ Newton.....	12 00
{ Newcastle.....	5 00
Nassagaweya.....	3 00

## FRENCH CANADIAN MISSION.

Huntingdon & Athelstane.....	12 50
Cote St., Montreal.....	100 00

The following sums have been received by the Rev. C. Chiniquy, for the destitution at St. Ann's:—

Nova Scotia, per Rev. P. G. McGregor.....	\$853 46
Nova Scotia, Truro, per Rev. Mr. Baird.....	38 00
New Brunswick, per Rev. Mr. M'Kay.....	160 00
“ Rev. Mr. Elder.....	70 00
Dublin, Ireland, Rev. Mr. Scott.....	84 00
Dumbarton, Scotland, J. Thomson, Esq., per Greenock Y. M. Prot. Ass.....	50 00

Detroit, Fort St. Presbyterian Ch., per Rev. A. Pierson, Am. Cy.....	96 57
New York, Mr. Sheiffellier, Am. Cy.....	100 00
Philadelphia, Miss Snowden, Am. Cy.....	15 00
Wallaceton, Rev. Mr. McDiarmid.....	24 00
Duff's Church, Rev. Mr. McDiarmid.....	9 00
Montreal.....	100 00
Kingston.....	104 00
Philipburgh.....	2 00
Thamesville, Rev. Mr. Becket, Silver.....	13 32
Galt, 1 Box of Clothing.	
Wallacetown, do.	
Detroit, 2 Barrels do.	

## RECEIPTS FOR THE RECORD UP TO 21st MARCH.

W. B., Canfield; A. S., Caistorville; W. H., Orono, \$11; Rev. A. F., Granton, \$5.50; Rev. J. M., Cedarville, \$7; F. McB., W. Arran, \$1.20; D. M., Mt. Forest, \$5.60; Rev. D. H. F., Scarboro, \$6; Rev. J. E. C., Millbank, \$3.30; Rev. J. S., Napanee, \$2; W. A., Knox College; R. G., Renfrew, \$1; A. B., Galt, \$1; J. R. McK., Skye, \$5.50; R. F., Westminster; S. H., \$1.10; J. M., Jarvis; Rev. R. R., Collingwood, \$5; J. McD., J. B., McDonald's Corners; D. C., Laggan; R. K. C., Oakville; S. R., W. C., J. C., G. D., C. G., Primrose; Rev. W. B., Springville, \$22.66; Mrs. W. T., Lansdown; Rev. D. D., Malcom, \$4; G. M., Dalhousie Mills, \$1.20; D. G., Linton; W. A., J. S., H. B., J. N., J. M., Humber; T. G., R. McJ., Mrs. G., Miss McP., A. McG., Lagnene; J. McG., Athol; J. C., Pricceville, \$1.20; R. S., Toronto; R. S., J. J., W. C., Camden East; Rev. W. H. S., Kilbride, \$6.50; T. C., Caledon, \$2; Rev. J. L. R., Walton, \$1; D. C., Beaverton, \$5.50; Rev. P. G., Widder, \$3.22; A. M., Nottawa; P. B., St. St. Marie; Rev. A. K., J. P., W. D., Dumbarton; D. H., Nassagaweya; Rev. R. M., Yorkmills; J. D., Mount Hope, \$2.40; J. Y., A. K., Rosencath; R. McK., J. McL., J. I., Cloverhill; R. D., R. S., J. I., J. M., W. R., A. D. Glentay; R. M., A. M., J. M., Richmond Hill; J. B., Inverary, Scotland; Miss McM., Arkona; Rev. D. A., Rothsay, \$8.40; J. T., Madoc; J. M., Melrose; Mrs. W., Weston; Mrs. W. McL., Toronto; A. I. T., Woodstock, \$1; Per J. W., Osgoode, \$2.40; J. S., Paisley; J. T., Sunderland; Mrs. S., Valentine; Rev. R. B., Lindsay, \$5.60; R. W., A. McK., H. C., J. McJ., Alexandria; G. M., Everton; Rev. S. G., Anburn, \$5.50; J. H., W. A., Wellandport; Rev. W. S., Gananoque; Mr. N., Rockwood; D. U., Embro; P. W., Eden Mills; Miss E., J. P., Miss C., Toronto; A. R. C., Port Severn, \$1.74; A. M., Lancaster, \$1.80; W. F., H. F., Dundee; D. T., J. S., W. S., D. McE., \$1; A. E., J. S., J. McC., Glencoe; A. McK., J. A., R. C., Rev. W., R. S., G. T., D. T., H. McA., W. McB., Strathburn; S. McL., Appin; M. S., Tullamore; D. McN., C. A., J. L., P. F., Camella, C. E., \$1.60; W. P. S. P., Miss S., W. H., P. M., Thamesford; J. B., North Georgetown, \$1.50; Rev. J. B., Thamesville; J. H., Tecumseth; Rev. J. R., Norwich; Rev. J. D., Adelaide, \$2; Miss C. McK., Daywood; J. S., Ashley; D. M. R., Fernhill; J. R., London; A. McT., Tavistock, \$1; D. J., Cobourg; Rev. J. B., Crosshill; W. K., Normanton; C. C., Albion; per G. O., Toronto, \$26.87.