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T.H.E
HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 4.

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PROBATIONERS AND VACANCIES.

As there seems to be a misunderstanding in some quarters regarding the resolution of the Synod passed in 1867, and which was published in the *Record* in the month of November last, a few remarks on the subject may be of use. When the present Home Mission Scheme was put in operation, the distribution of Probationers among vacancies was entrusted to a distinct Committee, of which Rev. James Dick was Convener. After the experience of two years, it was thought better to put this work into the hands of the Home Mission Committee, and, with no little reluctance and some misgiving as to the effect which the combination of these two departments of Church work would have, the Home Mission Committee accepted the trust. When this was proposed, statements having been made by the Convener as to "difficulties connected with the work, and complaints which came to the Committee from various quarters," and also by Mr. W. Moore, in behalf of the Presbytery of Ottawa, and Mr. Proudfoot for the Presbytery of London, this resolution was passed:—

On motion of Mr. McTavish, seconded by Mr. J. Dick, it was agreed "That the distribution of Probationers be left in the hands of the Home Mission Committee, and that Presbyteries be strictly enjoined not to grant employment to Probationers or Ministers without charges, except such as come

"to them through the Committee." Of the intention of this resolution there can be no doubt. The Presbytery of London, at the time referred to, had a number of *desirable vacancies*; and so anxious were some Probationers for settlement that Mr. Proudfoot's time was unduly occupied in writing and receiving letters so as to secure to the numerous applicants a hearing in these vacancies. Meanwhile, lest engagements in other quarters should prevent their being heard, many Probationers declined the appointments made by the Committee, and the less desirable vacancies throughout the Church were neglected. These probationers at the same time either were unoccupied part of their time, or were giving supply at no great distance, waiting for a hearing in the good vacancies, as that could be obtained by private arrangement made with the congregations with consent of Messrs. Proudfoot and Clarke. The resolution was designed to stop this unhappy state of affairs; to secure to all Probationers alike, and on equal terms, a hearing in order in all the vacancies; and to secure to all vacancies, the less as well as the more desirable, a hearing of all Probationers in order. For this end it is necessary that all Probationers should take appointments from the Committee; otherwise we shall still have some seeking by private arrangement access to the better vacancies, to the manifest prejudice of those who are prepared in a self-denied spirit to visit all vacancies in order.

The Synod never intended to shut vacancies against *Ministers in charge*. Any Kirk Session of a vacant congregation can at any time, with the consent of the Presbytery of the bounds, invite Ministers in charge to supply the pulpit. In like manner the Committee have regarded all Ministers or Probationers *regularly employed* in the Mission field, or as assistants, as on the same footing, having an unquestioned right to supply any vacancy when requested by a Presbytery to do so; and further, any Probationer having appointments from the Committee, may, with consent of the Presbytery to which he is appointed, preach in any vacancy when requested to do so by the Presbytery of the bounds. It may also be of use to note that the Committee distributes the Probationers among the Presbyteries according to the number of vacancies in each. *It never appoints any individual man to a particular congregation.* The patronage, if any there be, lies with the Presbyteries, who supply vacancies in any way they see fit, with the single limitation, that if any man is unwilling to visit the vacancies in order, the Presbytery is forbidden to employ him in good vacancies to the prejudice of other Probationers. They may, however, employ such a man in the Mission field, or in a vacancy for a lengthened time as constant supply.

It is hoped that these remarks may tend to remove misconception, and allay any unpleasant feelings which may have arisen in the minds of some who are, amidst discouragements, self-denial, and discomfort, trying faithfully to serve the Church, and build up the languishing places of our Zion.

J. L.

THE WEEK OF PRAYER AND WORK OF REVIVAL.

The week of prayer was generally observed throughout this continent as throughout the Christian world, and the meetings were in many cases interesting and refreshing. In most instances, the meetings partook of the union character, being addressed by ministers of different denominations, and held, when circumstances permitted, in different churches, on the

different evenings of the week of prayer. We have heard of several places where the meetings were so largely attended, and the religious feelings of the people appeared so much brought out, that the special meetings were carried into the subsequent week, and in some cases continued even longer. We earnestly trust that the effect may not be transient, but deep and lasting; and that the prayers offered for a general revival of religion may be answered, and the gracious influences of the Spirit largely poured out.

The religious movement in Galt still continues. Multitudes come together nightly for religious exercises and conference, and many appear to be added to the number of those who believe. The work still extends. Besides Ayr and Puslinch, mentioned in the last number of the *Record*, we have heard of a work, more or less decided, in Glenmorris, St. George, Ingersoll, and other places. We trust that the showers which are watering some places, may extend to others, and that throughout the whole of our borders there may be vouchsafed a genuine revival of pure and undefiled religion, through the faithful preaching of the Word, resulting in the awakening and conversion of many, and the exhibition, in the characters and lives of professed believers, of the fruits of the Spirit to the praise and glory of God.

THE LATE DR. HENRY COOKE, OF BELFAST.

Dr. Henry Cooke was born near Maghera, in the County of Londonderry, Province of Ulster, Ireland. The 11th of May, 1788, is given as the date of his birth; at his death, therefore, which took place on the 13th December last, he was in his 81st year—ripe in years as well as honours. Like many other eminent men, he was descended of humble parentage; yet had it in his power to boast that there flowed in his veins the blood of Scottish martyrs, as well as of those heroic men who manned the walls of Derry in 1688. In his earlier years, Henry Cooke had little opportunity of pursuing his preparatory studies with a view to the Ministry in his native Province. When, therefore, he became a student in Glasgow College, it is not surprising that he gained no Academic honours; and gave but little promise of the distinguished career which awaited him.

In his twenty-first year (20th June, 1808) he was ordained minister of Dunear; and was translated to Donegore, in 1811; and in the year 1818 to Killileagh, in the County Down. From members of his congregation in Killileagh, who emigrated to this Province, we have repeatedly heard descriptions of the person, manner, and habits of their former pastor, his manly bearing, his eagle eye, his clear, deep-toned voice, his wondrous eloquence, which penetrated and awed, or chained and captivated; and of the regret of his congregation when he was removed from them in 1829 to take the oversight of May Street Congregation in Belfast. The Church in May Street was erected very much on his account, and for nearly forty years he laboured, either as its regular pastor, or stated supply. He was often, indeed, absent from his pulpit; for, such was the fame of his eloquence, that when a new church was to be opened, in any part of the Province, or a special sermon or address was required on any great occasion, not only in his own country, but in Scotland or England, no one was more frequently solicited to render service than he was. The frequency with which he responded to such solicitations, however gratifying and profitable to others, was not at all relished by his own people, who greatly preferred

their own pastor's ministrations to those of others who might, for the time, supply his place.

Dr. Cooke's fame as a preacher did not depend on mere flashes of genius, which pleased the fancy, but left the mind uninstructed, the conscience untouched, and the heart unimpressed. He faithfully interpreted the Word of God, lucidly explained its doctrines, and earnestly urged upon sinners the offers of mercy as well as enforced the duties incumbent on all. It has been said that the orator stands midway between the schools and the market-place, and interprets the one to the other; that it is his function to give such expression to the lore of the learned world, as will impress and influence the unlearned world; that he is a middle-man who brings these two great halves, the lettered and unlettered, together, and thus contributes to that collision of mind with mind which is the life and soul of human history. Such was Dr. Cooke. With sufficient acquaintance with sacred lore—mighty in the Scriptures—it was his peculiar *forte* to make difficult matters plain, and to bring within the comprehension of all, the great principles of doctrinal and practical Theology. Thus, for example, when he discoursed, as we have heard him, on the Holy Spirit, it was most satisfactory to listen to the clear manner in which the personality of the Spirit was proved by the use with respect to Him of personal pronouns, and the performance by Him of personal acts; and His divinity by the ascription to him of Divine names, attributes, worship and works. It was most delightful also to listen to his description and illustration of the comfort to be derived from the continued indwelling and operation of the Holy Spirit in the hearts of believers. With reference to what is usually called the "perseverance of the Saints," he preferred to call it the "perseverance of the Spirit," for as the constant movement of a water-wheel is not so much the perseverance of the wheel itself as of the water, constantly poured upon it, so the continued life of the believer is not so much his own perseverance as that of the Holy Spirit, whose constant agency, like the waters of an everflowing stream, secures everlasting life.

In the courts of the Church, as well as in the pulpit, Dr. Cooke took a prominent part, and wielded a mighty influence. His appearance on the floor of the Supreme Court when discussing some great question was exceedingly striking and impressive. He was a powerful debater—presenting weighty arguments in the clearest form—and never at a loss for an apt illustration. It is with the debates on the Arian controversy that his name is chiefly associated. Heterodox views respecting the person of Christ had been imbibed by not a few of the Ministers and office-bearers of the Synod of Ulster. Dr. Cooke felt how vitally important was the doctrine of Our Lord's Divinity; for if Christ be not God, there is no value in the atonement, and all who honour the Son as they honour the Father are guilty of idolatry. He therefore proposed resolutions in the Synods of 1823 and 1829, to the effect that Ministers and office-bearers should be tested on this great question. In this controversy he had to contend not merely with avowed Arians, but also with timid adherents of the truth. But so powerfully did he press his resolutions that they were adopted by the Synod, which, from that time to the present, has been free from the taint of Arianism.

On the subject of Church Establishments, Dr. Cooke entertained substantially the same views which were so ably advocated by Dr. Thomas Chalmers. He held that, while it was the duty of congregations to support their Pastors, it was lawful for Ministers to receive support from other

sources, and particularly from the State, provided the State interfered not with the Church's Spiritual independence. An opportunity was afforded him of defending his views on this subject in the famous "Voluntary Controversy" in Belfast, in which he stood confronted with representatives of Voluntaryism from Ireland, Scotland, and America. Into the merits of this controversy we need not now enter. But those who were present speak with unbounded admiration of the ability with which he conducted his part of it. The trenchant power with which he dealt with the arguments and assertions of his opponents, the keenness of his satire, the readiness of his wit, the force with which he urged his arguments from reason, history, and the Word of God, seemed truly marvellous, especially when it was known that he literally rose from a sick bed to engage in the controversy.

While a zealous defender of the peculiar principles, doctrines, and constitution of the Presbyterian Church, Dr. Cooke cherished a Catholic spirit towards Christians of other denominations—Congregational, Baptist, Methodist, and Episcopalian. With respect to the last mentioned body of Christians, he carried this spirit so far as to give offence to not a few of his best friends and admirers in his own Church. They remembered how much their fathers had suffered from Prelacy in Scotland. They knew how, under the pretence of checking the growth of Popery, the Prelatic party had helped to impose upon Presbyterians in Ireland the yoke of civil disabilities, which prevented them from holding any office under the British Government, and from which they were only released in 1782, when their demands could not be safely resisted. They knew how Prelatists had done what they could to have marriages celebrated by Presbyterian Ministers regarded as illegal; they did not therefore approve of the extent to which he went in fraternizing with what they regarded as an intolerant Church. He, however, looked beyond mere circumstances, and venerated the Episcopal Church because of its noble defences against infidelity, the testimony in its Articles to Calvinistic truth, and the bulwark which he considered the Episcopal Establishment afforded against the progress of Romanism.

It is a matter of question whether Ministers of the Gospel should take an active part in political matters. On this subject Dr. Cooke seems to have had no scruples. Reasons similar to those which induced him to fraternize with Episcopalianism, led him to give the weight of his influence and his active efforts to the Conservative party, and with chivalrous loyalty to adhere to it to the last. On this account he had, as might be supposed, many bitter enemies, as well as ardent admirers. But when death laid him low, men of all political parties joined together in doing honour to his memory, and never perhaps has Ulster witnessed a more imposing spectacle than when through the streets of Belfast his mortal remains were borne to their last earthly resting place, accompanied by thousands of the representatives of all parties, churches, ranks and conditions. Among the pall-bearers were the Moderator of the General Assembly, the Primate of Ireland, the Bishop of Down and Connor, and several members of Parliament. In the procession were to be seen the Presidents, Professors, and Students of the different Colleges, in Academic costume; the Mayor of Belfast; the Harbour and Water Commissioners; and the Officers of the various Charitable and other Societies, with badges of mourning. It is said the concourse of people was greater than on any occasion since the Queen's visit.

It is often supposed that those whose lives are very much spent amidst the turmoil of political or religious controversy, who have to deal hard

blows, and receive rough usage, are necessarily destitute of kind, genial tempers and dispositions in private. This is quite a mistake. Luther, Calvin, and Knox were men of war, yet, in private, gentle and affectionate. So also was Dr. Cooke. Dr. Morgan, of Belfast, thus spoke of him at a meeting convened to arrange for a public funeral. "I have been his intimate acquaintance and friend for fifty years. Those who have spoken to you have been more or less in the outer circle—they could not have been otherwise. I have been in the inner circle, and I am here to testify that whatever respect the public life of Dr. Cooke has acquired, in private life he adorned every position he occupied. However excellent he appeared in the public eye, a better man, in the esteem of those who knew him closely, there could not be. I never met a man who endeared himself to every one conversant with him, as he did. There were times when he found it to be his duty publicly to reprove what he thought was wrong, and, in connection with it, the author of that wrong; but he has afterwards poured into my ear the distress it gave him to be obliged to do so; and on other occasions he would be the very first to defend the person whom he had found it to be his duty to attack. This spirit he carried out on all occasions. He wound himself round your heart by his tenderness, while he commanded your esteem by his public deportment. Great as he was in the public eye, he was better still in the private circle, and in the esteem of those who knew him intimately."

It would be vain to assert that Dr. Cooke was free from human frailties; that he never uttered an unguarded word, or performed a rash act which he had reason to regret, and others might justly censure. But whatever were his errors, he was, notwithstanding, a noble-minded man. His ashes now repose in the sepulchre, but his name will long be remembered. A whole generation has passed away since his greatest achievements were performed, but his name is still a household word, not only in his native land, but in tens of thousands of homes on this side of the Atlantic. It will never be forgotten. From whatever part of the globe the descendants of Ulster Presbyterians may turn their eyes, in the future, to the records of the country and Church of their forefathers, the name of Henry Cooke will rise conspicuous to their view; and their hearts will glow with enthusiasm, as they read of his heroic contending for the faith once delivered to the Saints—for the grand doctrines of the Gospel, which proclaims a salvation procured by the atoning sacrifice of the Incarnate Son of God, and applied by the special agency of the third person of the Triune Jehovah.

RED RIVER.--LETTER FROM THE REV. MR. BLACK.

We are in receipt of letters from Red River, of date 23rd December. The church at Winnipeg was opened on 3rd December. It will be a comfortable building, and will seat about 200 persons. The cost has been about £240, while there is a debt of about £30. The Manse at Little Britain is not so far advanced; the stone walls are, however, up, and it is hoped that it will be finished as soon as the opening season will allow. The wood is ready for a church at the Portage, and another is contemplated at Poplar Point.

Mr. Black speaks highly of the services of Mr. Fletcher, who was well, and busily engaged in his work.

Mr. Black speaks gratefully of the help contributed by various congregations and individuals. We have received in all, something upwards of

\$600 for the Red River Relief. Mr. Black has drawn for \$400, and has been advised to draw for a further sum. He mentions, with gratitude, the fact that of over 130 families connected with the Presbyterian Church, only two, embracing 9 or 10 persons, are on the list for relief. But the number requiring help is great. There are upwards of 2,400 individuals weekly receiving the small allowance of about 2 lbs. of flour from the Relief Committee. Even at this limited rate, it is feared that the supplies may run out before spring. The Committee have upwards of 100 sleds passing to and from Abercrombie, but it is difficult to keep this up during the winter, as it is necessary to camp out at night. The difficulty of transportation adds very greatly to the expense, every barrel of flour costing \$6 for carriage from Abercrombie.

The Relief Committee at Red River have issued a circular which we subjoin, in the hope that something still may be done, in addition to what has been done, to aid in alleviating the sufferings of brethren in the Red River Settlement:—

“APPEAL FROM THE RED RIVER EXECUTIVE CO-OPERATIVE RELIEF COMMITTEE.

“The Red River Executive Co-operative Relief Committee, composed of the gentlemen named by the St. Paul and Canadian Committees, with five others added to their number, having received the Reports of the Sub-Committees, appointed for the purpose of ascertaining the amount of destitution in the several districts throughout the Settlement, find that the cases of actual destitution are far more numerous than was expected. There are at present four hundred and thirty-five families, of two thousand four hundred and twelve individuals, needing immediate relief; and forty-eight families, of two hundred and forty individuals, who will probably be soon on the list. But, besides this, many who have now some little means of support will, before the winter is over, be applicants for relief. There are also many who had gone into the interior in the hope of finding buffalo as in former years, continually coming in in a state of starvation.

“There is thus every likelihood that before next harvest the number of the destitute will be largely increased,—in the estimation of many, even doubled. The total destruction of the crops by the grasshoppers, together with the failure of the buffalo hunt and the fisheries, and the disappearance of the rabbits, usually so numerous in the winter season, have combined to produce this deplorable state of suffering and starvation.

“To meet this distress, the Governor and Council of the Settlement, at an early date, voted all of the funds at their disposal, amounting to £1,600; the cities of St. Paul and Milwaukee, in the United States, as well as Ottawa, Stratford, Hamilton, London, and Toronto, in Canada, have contributed; and the Hon. Hudson’s Bay Company and Mr. Kew, of London, have remitted collections made in England. Considerable sums have also been heard from as having been raised by kind friends in England, Canada and the United States. But the Committee regret to find that there is need of much larger assistance.

“It may be sufficient to say that hitherto they have been obliged to limit the food to *two pounds* per week to each person. The Committee think it right to inform the public abroad that a great part of the money given has to be spent in defraying the freight of the flour or other provision from the interior of Minnesota to the Settlement. In fact, of any sum contributed, half that sum will be expended for the freightage to Ft. Abercrombie of

the provisions purchased in the interior of Minnesota;—the freightage from Abercrombie to the Settlement being mostly paid with part of the provisions contributed;—this latter payment being made to indigent individuals, resident in the Settlement, will lessen the number of applications for relief.

“The Committee would therefore earnestly lay the present sad condition of this people before the benevolent public. The case of this Settlement is peculiar and trying on account of its isolation. The provisions have to be freighted by carts or sleds over nearly four hundred miles, chiefly through an uninhabited prairie. Never before has this people been visited with a failure of every means of support. Had there been pemican from the buffalo, the failure of the crops would not have been so much felt. Had there been success with the fisheries there still would have been much less suffering.

“But everything has failed together! The Committee might have given many an instance of want and terrible suffering.”

“The Committee, while thanking those who have already so kindly given for the relief of the Settlement, would earnestly ask an *early* contribution from those who feel inclined to give, as so long an interval must pass before provisions can be obtained in Minnesota and brought through to the Settlement.

On behalf of the Committee:—

R. P. MEADE,

Secretary pro tem.

W. MACTAVISH,

Chairman.

Ft. Garry, Red River Settlement, B. N. A., Dec. 6th, 1868.

Address via St. Paul, Minnesota, U. S. A.”

PRESBYTERY OF LONDON.--EVANGELISTIC WORK.

The Presbytery of London have engaged an Evangelist to labour for a time in the destitute parts of their wide field. Such work will no doubt be productive of great good. Scattered settlements will be visited, and the Gospel brought to some who otherwise might not have heard it. The following circular has been issued for the purpose of bringing the work under the notice, and drawing forth the sympathy and support, of the congregations of the bounds.—

WINDSOR, ONT., JANUARY 1ST, 1869.

To the Ministers, Sessions, and Congregations of the Presbytery of London.

DEAR BRETHREN,—The undersigned have been appointed by the Presbytery a Committee on Missionary Work in the yet unoccupied parts of their bounds, and to issue this circular to you on the subject.

It has been made known to the Presbytery that there are considerable districts in the Counties of Essex, Kent, Lambton, etc., open and inviting for the preaching of the Gospel by us. Some of these are old settled places which have been long neglected, and others have never had anything effectual done for them at all. To these destitute places we are urgently called upon to provide Gospel Ordinances, and thus to care for the people's souls. They have long been waiting for us, and are even now almost despairing of obtaining the services of a Presbyterian Minister. The delay has been deeply injurious to many families, and a real hindrance to the progress of the Church in these districts.

The Presbytery, with a view to overtake this manifest duty, have, under a sense of their responsibility to Christ, resolved to employ as an Evangelist, under their care and direction, the Rev. Mr. Kennedy, whose desire and purpose it is specially to devote himself to this work. Confiding in his zeal for the salvation of souls, they have commissioned him, after due consideration, to take this charge in the meantime for six months.

The Committee ask for him the kind co-operation of all the brethren. They confidently expect that his labors will be in future, as they have been in the past, blessed to many. By this experiment the Presbytery will be able to judge of the nature and value of the Missionary work of exploration, and, it may be, assume it as one of their permanent operations.

For the support of Mr. Kennedy, the Presbytery, trusting in the liberality of the people under their charge, offer him a stipend at the rate of \$600 per annum, and travelling expenses, not expected to exceed \$50. They hope and believe that a good part of this amount will be got from the contributions of the people among whom he may labour.

This matter will, however, require for its efficient working, prompt as well as willing action. The payments require to be made monthly. The Committee would therefore beg your early attention to this urgent claim. An average amount from each congregation, equal to that paid for the Presbytery Fund, would, they hope, suffice; the one-half of which, at least, the Committee urgently request you to oblige by promptly forwarding, at once, to the Treasurer, Alex. Bartlett, Esq., Windsor, Ont.

The Presbytery did entertain a hope that in accordance with a resolution of last Synod they would be able to draw from the Central Home Mission Fund a sum sufficient to cover in part the expenses of this undertaking; but in this they have been disappointed. They are told that the funds of that Mission are exhausted, and that they have no means at present to spare for this work.

In these circumstances we are thrown on our own resources. To our people we therefore appeal, in the hope that our request for the moderate amount necessary to carry on this pressing duty will meet with a cheerful and liberal response. If we do not take up this work it will be neglected altogether. It is a corner of our own vineyard that invites our care.

Praying that the Lord may prosper this cause, we commend it to your consideration.

A. F. KEMP, *Convener.*

P. GOODFELLOW.

ALEXANDER BARTLETT.

WM. KING.

N. MCKINNON.

Missionary Intelligence.

MISSIONS OF FREE CHURCH OF SCOTLAND.

We have read with much interest notes of a "Preaching Tour by a Native Preacher," as published in the last number of the Free Church Record. The preacher was Rev. Jajadishwar Bhattacharjya, of Mahanad. He met with not a few who were enquiring after the truth, and were ready to listen with attention to a statement of the Gospel method of Salvation. We subjoin an extract, giving an account of his visit to his native village.

"Towards evening, we reached Patihal, my native village. It is a large place, containing a population of at least three or four thousand

souls. There is a Government aided vernacular school, a yol, and a private dispensary in it. We stayed there three days, and did all we could in disseminating the truth by way of preaching, conversation and discussion. During our stay here we held several meetings in different parts of the village, and had preaching and discussions with several hundreds of people every day. The people of neighbouring villages, who heard of our arrival, and who knew me in my younger days, came to see and talk with me. My own relatives were unusually kind, inviting me into their houses, and talking with me most familiarly on all subjects connected with their temporal and spiritual welfare. The young urchins would accompany me wherever I went, and seemed to take a sort of pride in so doing.

"On the last day of our stay here, a grand meeting was held in the house of a wealthy and respectable Kaisto. The large hall of the building which is dedicated to idol worship, was completely crowded by all classes of people, who came on the occasion. The meeting was opened by my giving them a statement of the reasons which led me to renounce Hinduism and adopt the Christian religion. I had to deal with Hinduism in its several ramifications, and point out to the audience many of the absurdities and errors contained in the Shastras. After this I gave them a brief account of the life and actions of our blessed Saviour, and then a summary of the principal doctrines of the Christian faith. After finishing, I invited my hearers freely to speak out their mind, and point out to me anything that appeared to them objectionable in the statements I had made to them. All remained perfectly silent for some minutes, and then an old man, a relative of the babu in whose house the meeting was held, spoke as follows:—

"All that you have said is very good, but we cannot give up our Hindu religion and receive the Christian faith without seeing with our eyes something that is wonderful in the new religion. If you can show us a miracle, we will have no objections to adopt your religion."

"He was answered in the following manner: Man is endued with two kinds of eyes—namely, physical, which he shares with beasts and other creatures; and mental, which is by far the superior. The objects discerned by the latter are as real as those seen by the former. The man who arrives at a certain truth, after due investigation, is as firm in the belief of its reality as if he were assured by a miracle. So there is no need of miracles on every occasion to convince us of the truth of Christianity. The age of miracles is past, and we must now have recourse to the ordinary means to arrive at a truth—whether religious or otherwise. The man gave his assent to what was said and kept himself quiet.

"Then another old man asked whether all the pujas and shradhas that are performed are to be regarded useless and vain. Instead of my answering to this, one of themselves said that they were perfectly useless, and they served only to fill the bellies of fat Brahmins. A roar of laughter now rose from every part of the big hall, to the utter confusion of the poor fellow who asked the question. After a little talk, the meeting broke up. It was evident that many went away with a favourable impression."

JEWISH MISSION, PESTH.—The Rev. Mr. Kœnig, at Pesth, gives encouraging accounts of the state of things there. Some time ago, the premises occupied by the Missionaries as a school was sold, and the school had to be removed. It was feared that the school would be, for a time at least, broken up. Mr. Kœnig writes, however, that other premises have

been unexpectedly secured, so that there has been no interruption. In the new premises, upwards of 400 scholars have been enrolled, the great majority of them being children of Jewish parents. A suitable site has also been secured for the erection of permanent Mission Buildings. Mr. K. further states that the colportage work has been eminently useful among the scattered Jews whom the Missionaries find it difficult to reach.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

JAMAICA—FRUITS OF THE GOSPEL.—The Rev. J. Simpson, formerly of Port Maria, sends to the *United Presbyterian Record* the following extracts of letters received by him:—

“I send you two short extracts from letters of two of the elders to which I made reference. The first is from Henry Govern, an old elder, who, before he knew the Gospel, was wild and foolish, and who now loves no book so much as his Bible, and has been of this mind for many years, for he is now grey-headed, and has been more than thirty years a member. He is a carpenter by trade. Alluding to a fall from the roof of a house where he was working, which severely injured him, he says: ‘A very serious accident happened to me, on the 22nd of August, which laid me up for several weeks; and although I have since been able to move about a little, I am still suffering from the effects. My sister died on the 18th of September, and I was so weak at the time that I was unable to see after the funeral. I am happy to say that, though afflicted and bereaved, I do not repine, because I acknowledge the hand of Him who does all things well, and I believe that His dealings with me will prove ultimately for my good. I feel rejoiced to mention that we were permitted yesterday to sit down at the Lord’s table, at which there was a large number—viz. 104. Mr. Welsh preached a very appropriate and interesting discourse from Phillipians iii. 13, 14.’

“The other is Michael Smith, one of the younger elders, a tailor in Port Maria, who has always borne a very consistent character, and conducts a weekly prayer meeting in the town. ‘My trade,’ he says, ‘is so bad that I was thinking of leaving the island; but, considering on my Sabbath privileges, I thought I should rather remain and suffer the inconveniences than be deprived of these. Then, in the midst of this, my eldest daughter cut off her left thumb with a cutlass on the 9th of February. The doctor united the pieces; but in about twenty-one days after, she was thrown into a state such as I never before witnessed. However, the doctors tried their best, and being prompt in their attendance, and by divine aid, she is now gathering health. Your kind letter to the members I took particular care in reading to the meeting, also to the members in the country, and they all united in many thanks for your kind remembrance of them, and also your exhortations. Many or most of them, said that the reading of the letter brought you present to them, and how they would be very glad to hear your own voice.’ He adds, in conclusion: ‘Dear minister, our church and congregation are still trying to keep together, although our attendance has not been as we expected. But within these two past weeks it is looking good again. We had 104 sitting down at the communion on Sabbath (17th May). Oh! I must acknowledge it was a blessed Sabbath; everything was still and quiet, that one’s thoughts could solemnly be drawn up to Him who spread the feast, whose presence we were invoking, and whose death we were solemnizing. But yet we are without a stated

minister, and when is one to be placed in our midst? This is still our earnest enquiry. May He who has all in his power to do, send us one after His own heart, that he may, by the power given him, be all to His people, for the good of their progress to a better country.'

"I may merely add, that the former of these two elders was born and bred in slavery, and learned to read only since freedom, and when he had come to full manhood. The latter, though the son of slave parents, got some education when young, and continues to improve himself by reading."

AFRICA.—The Rev. Mr. Cumming, who has been for nearly 30 years a Missionary in Africa, and has been stationed at Glenthorn for about 13 years, has removed to Emgwali, formerly supplied by Mr. Soga, but of which station Mr. Cumming was one of the founders. Before leaving Glenthorn, Mr. Cumming baptised fifteen adults,—five men and ten women. He also dispensed the communion to 13 European and about 120 of converted natives. Mr. Cumming's people, both native and European, parted with him with the deepest sorrow.

INDIA.—FAMINE IN AJMERE AND MAIRWARA.—Great distress is experienced in Ajmere and Mairwara, in the centre of Rajpootana, containing a population of about 450,000, in consequence of the utter failure of the crops from drought. The Missionaries of the United Presbyterian Church, labouring in that district, are exerting themselves in a most praiseworthy way to obtain help for the famishing natives, and are calling upon the Churches at home to send relief in this time of need. The Missionaries state that at the time of the Lancashire distress, the heathen of these very districts raised for their relief upwards of 4,500 rupees (£450).

General Religious Intelligence.

RITUALISM.—A blow has been given to Ritualism by the judgment just given in the Mackonochie case by the Judicial Committee of the Privy Council. The judgment declares altar lights, &c., to be illegal. The Ritualists are not agreed as to how they should treat this decision. Some are in favor of acquiescing, while others think that, whatever may be the result, they should adhere to their practices.

DEATH OF DR. G. J. C. DUNCAN.—We observe with deep regret the death of the Rev. Dr. G. J. C. Duncan, of the English Presbyterian Church, London. Dr. Duncan was the son of the Rev. Dr. H. Duncan, of Ruthwell, whose name is well known as a distinguished and practical philanthropist. Dr. Duncan, just deceased, repeatedly visited Canada, where two sons settled some years ago. He took a deep interest in the prosperity of the Canada Presbyterian Church. He was intimately connected with all the operations of the English Presbyterian Church, and was deeply interested in the progress of union. He was, as a Minister and a Christian gentleman, highly valued and beloved by all who knew him.

PERVERT TO POPERY.—The Marquis of Bute, whose majority was recently celebrated, has joined the Roman Catholic Church. He has an income of £300,000 per annum.

LARGE MISSIONARY COLLECTION.—The congregation of the Rev. Dr. Hall, of New York, recently made a collection for Presbyterian Home Missions. The amount was \$19,000.

BOHEMIAN CHURCH.—A deputation of the Protestant Church of Bohemia is to visit the United States this year. The deputation intend to be present at the Presbyterian assemblies in New York, and at the Evangelical Alliance meeting in October.

THE BIBLE IN SPAIN.—The Committee of the British and Foreign Bible Society intend to print ONE MILLION separate gospels (Valera's version) for immediate circulation in Spain; besides 10,000 each of the Bible and New Testament. They request early contributions for this important object.

QUEEN'S COLLEGE, KINGSTON.—It has been resolved to sustain Queen's College on its present footing, and, with this view, to raise the amount of \$100,000. We are glad to see the spirit with which the friends of this institution are rallying around it.

Home Ecclesiastical Intelligence.

CALLS &c.

AYR, STANLEY STREET.—The Rev. W. Donald, of Norwichville, has been called by the congregation of Stanley Street, Ayr.

DRUMMONDVILLE AND CHIPPAWA.—The Rev. J. A. F. McBain has received a call from the congregations of Drummondville and Chippawa.

LYN.—The Rev. T. Dobbin, of New York, has been called by the congregation of Lyn.

PARKHILL.—The Rev. J. Barron has received a call from the congregation of Parkhill.

CARLISLE, &c.—The Rev. John Rennie has received a call from the congregation of Carlisle, &c.

EGREMONT.—The Rev. H. Crozier has received and accepted a call from the congregation of Egremont.

PROTON.—The Rev. John Morrison, who has been successfully employed as ordained missionary in Proton, has been inducted as Pastor.

ST. MARY'S.—The Rev. D. Waters, LL.B., has been inducted into the pastoral charge of the congregation of St. Mary's. The congregation, which has been vacant for a considerable time—since the translation of the Rev. Professor Caven to Knox College—will, we doubt not, exhibit symptoms of increased prosperity under the pastoral care of Mr. Waters, who has received a very warm welcome, and has the most pleasing prospects before him, in the charge to which he has been translated.

CHURCHES OPENED, &c.

MAIDSTONE—ST. ANDREW'S CHURCH.—This new church was opened on the 22nd November by the Rev. F. A. Kemp, M.A., of Windsor. It lies on the shore of Lake St. Clair, about 12 miles from Windsor. About an acre of land has been deeded as a gift to the church by Mr. Patillo; and liberal contributions of money, materials and labor, have been made by the neighboring families. It is under the ministerial care of Mr. Kemp.

GALE CHURCH, ELMIRA.—On Sabbath, 17th October, Gale Church, Elmira, was opened for public worship, Rev. D. Inglis, of Hamilton,

preaching in the morning and Rev. J. K. Smith, of Galt, in the evening. The church, which is very neat, is seated for 300. The church was named in memory of the late Rev. Alex. Gale, of Hamilton, and afterwards of Knox College, one of the pioneer ministers of the West, several of the families at Elmira having in former times belonged to his congregation. A soiree was held on the Monday evening and was well attended. The pastor of the congregation, Rev. E. Graham, occupied the chair; and addresses were delivered by J. E. Bowman, M.P., Rev. Mr. Rau, Lutheran minister, and the Rev. D. Inglis. The occasion was very interesting and pleasant.

LANGSIDE.—The congregation of Langside, organized as a district congregation only for about 18 months, have just erected a commodious and neat church, which was opened for public worship on 22nd Nov., the services being conducted by the Rev. John Fraser of Kincardine. Great credit is due to the congregation for their energy and liberality.

PORT PERRY.—The new church at Port Perry, accommodating about 300 persons, was opened for public worship on Sabbath, 3rd January. Principal Willis, of Knox College, preached very appropriate and able sermons in the morning and afternoon. In the evening an excellent sermon was delivered by Rev. J. McTavish of Woodville. The attendance at all the services was large, and the collections liberal. A soiree was held in the church on the evening of the 14th, the object being the liquidating of the debt still remaining on the building. The chair was occupied by the Rev. G. Jamieson, pastor of the congregation, and addresses were delivered by Rev. Messrs. Windell, McArthur, and Dawson, of the Canada Presbyterian Church; Gibbs, Congregationalist; Reid, W. Methodist; and Cantlon, Bible Christian. An excellent choir added very much to the interest of the meeting. The proceeds amounted to about \$120.

RIVER STREET CHURCH, PARIS.—This church, which during the past summer has been considerably enlarged and improved in outward appearance, was re-opened for public worship in the beginning of November last—divine service being conducted on the Sabbath-day by the Rev. David Inglis, of Hamilton.

The improvements consist of an addition of 20 feet [in length to the main building, and the erection of a bell-tower and spire in front of the church. The cost of the improvements has been somewhat over \$1600. A bell has been hung in the tower—the gift of a lady to the congregation. The congregation, though not large in numbers, is liberal in giving, and works harmoniously for the welfare of the church in this locality.

COOKE'S CHURCH, CARRADOC.—This church was opened for public worship on Sabbath, 17 Jan., with able and impressive services. In the morning, the Rev. George Grant, B.A., offered the dedication prayer, which was followed by an appropriate discourse by the Rev. Peter Currie, of Aldborough, on Isaiah vi. : 11-13. In the afternoon, the Rev. Louis Randall, of the M. E. Church, Mount Brydges, preached from John iii. : 16. In the evening, the Rev. George Simpson, Westminster, preached from Psalm xxvii. : 4.

On the evening of Monday, a soiree was held, and, as at all the previous services, the building was filled to its utmost capacity. Mr. McMillan was in the chair. Addresses on various subjects were delivered by the above-named ministers, with the addition of one by the Rev.

Robert Kennedy, of the W. M. Church, Mount Brydges. The singing was well supplied by the children of the Delaware Sabbath School, and by Mr. Tupper, of the Munceytown Institute. The pleasing announcement was made at this meeting that its proceeds, together with the liberal collections of the previous day, were more than sufficient to meet the claims against the building committee, and that the undertaking was free of debt. The building—a handsome frame in the newest style—is neat, commodious and tasteful. It is seated for accommodating comfortably about 250, and is well lighted, heated and ventilated. We trust that the congregation of Caradoc will be able to date a season of spiritual prosperity from this interesting and gratifying occasion.

ERSKINE CHURCH, MONTREAL.—The Rev. John M. Gibson, M.A., junior Pastor of this congregation, has gathered a large Bible class which he meets every Sabbath afternoon. In appreciation of his services, they presented him, on the evening before Christmas, with a purse of \$200. This was highly creditable to the young persons who presented it, as it was well deserved by the rev. gentleman who received it.

LUCKNOW.—On Wednesday evening, 23rd inst., a deputation of the Lucknow congregation waited on the Pastor, the Rev. J. Macnabb, and in behalf of the congregation presented him with a handsome cutter, buffalo robe, &c. Such mark of Christian generosity and good-will must be truly gratifying to the Pastor. In this gift the congregation have given a proof of their warm attachment to their Minister, and of their appreciation of his efforts to promote their spiritual welfare.

BROCKVILLE.—On the 24th Dec., the Rev. John Jones was presented with a beautiful tea and coffee service of seven pieces by the members of his congregation, as a mark of their respect and esteem. The gift was accompanied with an address, which was read by A. Sherwood, Esq. Mr. Jones made a suitable reply.

WINGHAM.—On the evening of the 8th ult., Rev. J. Hastie was waited on by a large party of the Wingham congregation at the house at Bluevale, and after partaking of refreshments prepared by the visitors, was presented with a purse and a handsome sum of money. This is now the fourth time within a period of little more than two years that the congregation has made a presentation to the Pastor, amounting in all to upwards of \$300. This liberality is all the more commendable from the fact that the people are struggling with the difficulties of a new settlement, and have erected a new church in each station, while they strictly adhere to the good plan of paying the salary half-yearly in advance.

WOODVILLE.—The Rev. John McTavish was, about the beginning of the year, presented with a sum of money by a number of friends connected with Argyle Church, as a small token of esteem and gratitude; and more recently a number of friends assembled at the Manse, and in their own name, and that of others, presented Mrs. McTavish with a handsome token of their sincere regard and affection.

BOWMANVILLE.—The ladies of Mr. Smith's congregation lately called at the Manse, and presented an address expressive of their feelings of high regard and esteem, together with a number of articles both valuable and useful. Mr. Smith, on behalf of Mrs. Smith, made a suitable reply.

OAKVILLE.—A very pleasing occurrence recently took place at Oakville. The Bible class, taught weekly by the Rev. W. Meikle, met for the purpose of expressing their appreciation of his efforts to instruct them in divine truths. They first sang a cheerful anthem under the study windows, they then filled the parlours, read a beautiful address, expressing in very strong terms their sense of his diligence and devotedness, and presented a handsome set of sleigh robes, richly lined and handsomely trimmed, accompanied with a large, well-adorned belt of bells. The company afterwards set out a handsome supper, and remained in the Manse, full of mirth and glee, till a late hour. These gifts of the Bible class of the Canada Presbyterian Church are but in keeping with the generosity and kindness of the people towards Mr. Meikle ever since his induction in January, 1868. The progress in the congregation has quite kept pace with amiable generosity. The church has been one-half enlarged, completely refitted, beautifully painted, and in every way made most comfortable. Forty members have been added to the church, and a proportionate increase to the ordinary attendance. The debt connected with the improvements has been all paid, and at present everything connected with the church is fitted to fill with joy and inspire hope. Our wish is that the Oakville Canada Presbyterian Church may continue and become strong; that the people may always do their duty, and the Great Master will bestow corresponding blessing.

MARTINTOWN.—On Monday, the 28th ult., a large party of Mr. Paterson's congregation assembled in the Manse and presented him with a large supply of the "Fruits of the Farm," grain for the horse, &c., and also money. This is not the first act of kindness he has received from them. for a similar bestowment was made on his taking possession of the new Manse. It is commodious and beautifully situated. In the erection of it the people of Williamstown cheerfully and liberally bore their share.

After spending a very happy evening, representatives both of the Established and Congregational Churches being present, the Pastor dismissed the assembly by pronouncing the Benediction.

NORWOOD AND HASTINGS.—On Thursday, the 24th of Dec. last, the ladies of the congregations of Norwood and Hastings presented the Rev. W. C. Young with a sum of money and a great variety of valuable domestic and family comforts, as a Christmas present, and as a token of their affection and esteem for him as their Pastor.

PICTON.—The Rev. J. McMechan was presented by his congregation with a purse of \$60, as a New Year's gift; and since then the members of his Bible class presented him with a beautiful lamp, as a token of their respect and gratitude.

WALKERTON.—We have much pleasure in noticing the fact that the collections for the different schemes of the Church, in the Walkerton Congregation, Rev. R. C. Moffat, for 1868, amount to the sum of \$106.50. This makes an advance upon the previous year of \$18.62, and nearly double the sum given in 1864. The money is collected in envelopes on the first Sabbath of each month.

DISTRIBUTION OF PROBATIONERS.

The following is the list of Probationers and their distribution for the quarter ending 18th April, 1869 :

Probationer.	January.			February.				March.				April.		
	17	24	31	7	14	21	28	7	14	21	28	4	11	18
1. D. Davidson	Ott.	Ott.	Ott.	Ott.	Ott.	Ott.	Ott.	M.	M.	M.	M.	M.	M.	M.
2. D. J. McInnes	Hu.	Hu.	Ht.	Hu.	Hu.	Hu.	Hu.	L.	L.	L.	L.	L.	L.	L.
3. Jas. Howie	Ont	Ont	Ont	Ont	Ont	Ont	Ont	T.	T.	T.	T.	T.	T.	T.
4. D. Sutherland	C	C.	C.	C.	C.	C.	C.	Ont	Ont	Ha	Ha.	Ha.	Ha.	Ha.
5. J. A. F. McBain	Ha.	Ha.	Ha.	Ha.	Ha.	Ha.	Ha.	L.	L.	L.	L.	C.	C.	C.
6. A. Milne	Gu.	Gu.	Gu.	—	—	—	—	Hu.	Hu.	Hu.	Hu.	Gy.	Gy.	Gy.
7. H. Currie	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Sim	Sim	Sim	T.	T.	T.	T.	T.
8. H. D. Steele	Ott.	Ott.	Ott.	Ott.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.
9. D. B. Cameron	M.	M.	M.	M.	Ott.	Ott.	Ott.	Ott.	Ott.	Ott.	Ott.	Ott.	Ott.	Ott.
10. N. Clarke	—	—	—	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.
11. W. M. Roger	Ont	Ont	T.	T.	T.	T.	T.	L.	L.	L.	L.	L.	L.	L.
12. W. Mitchell	Gu.	Gu.	Gu.	C.	C.	C.	C.	B.	B.	B.	B.	B.	B.	B.

Probationers are requested to correspond with the following Ministers, in reference to appointments for the various Presbyteries. Any Probationer wishing to have his name removed from the List of Probationers, or who may purpose to settle in a Congregation, and so may be unable to fulfil appointments for another quarter, is requested to give intimation to the Convener three weeks before the end of the term.

<i>Montreal</i>	Rev. J. M. Gibson	Montreal.
<i>Ottawa</i>	“ W. Moore	Ottawa.
<i>Brockville</i>	“ J. Burton	Prescott.
<i>Kingston</i>	“ A. Wilson	Kingston.
<i>Cobourg</i>	“ J. Laing	Cobourg.
<i>Ontario</i>	“ Dr. Thornton	Oshawa.
<i>Toronto</i>	“ J. M. King	Toronto.
<i>Hamilton</i>	“ D. Inglis	Hamilton..
<i>Guelph</i>	“ J. Middlemiss	Elora.
<i>Paris</i>	“ W. Cochrane	Brantford.
<i>London</i>	“ J. J. A. Proudfoot	London.
<i>Stratford</i>	“ W. Doak	Avonton..
<i>Huron</i>	“ A. D. McDonald	Clinton.
<i>Grey</i>	“ A. Tolmie	Saugeen.
<i>Simcoe</i>	“ M. Fraser	Barrie.

PROBATIONERS NOT WISHING APPOINTMENTS.

J. Barron,	Assisting in Goderich	Goderich.
W. Burns	“ Knox Church, Toronto	
W. Bennet, engaged in Mission Work in Presbytery of Brockville, Spencerville P. O.		
J. P. Blaikie		
A. McLennan		
W. Troup		
W. Furlong		
J. I. Dunlop		
J. Rennie		Dunville P. O.

The vacancies, as reported for this quarter, are:—Montreal, 3; Ottawa, 6; Brockville, 3; Kingston, 1; Cobourg, 4; Ontario, 3; Toronto, 4; Hamilton, 3; Paris, 1; London, 5; Guelph 2; Huron, 3; Grey, 7; Simcoe, 1. Total, 46.

JOHN LAING, Convener.

The Manse, Cobourg, January 1, 1869.

Proceedings of Presbyteries.

PRESBYTERY OF GREY.—This Presbytery held its regular quarterly meeting, at Durham, on the 29th and 30th of December. The following are the principal items of business:

Mr. Dewar reported that he had moderated in a call at Big Bay, &c., which call was in favour of Mr. Edward Reeve, Probationer; but, as it was understood that Mr. Reeve had already been settled at Rockwood, &c., it was resolved to proceed no further in this call.

Mr. C. Cameron reported that he had moderated in a call at Proton, in favour of John Morrison, ordained Missionary. This call was sustained, and put into the hands of Mr. Morrison, who accepted it, and his induction was appointed for the 27th January. Mr. Duff to preach and preside, Mr. McMillan to address the minister, and Mr. Greig the people.

Mr. Crozier having accepted the call from Egremont, subjects of trial were prescribed for him, to be given in at next meeting of Presbytery.

A petition was received from South Keppel, praying for moderation in a call. The prayer of the petition was granted, and Mr. Stevenson appointed to moderate in said call at his earliest convenience.

It was agreed that the connection between Port Elgin and Amibel should cease, and that Port Elgin be recommended to the Home Mission Committee for the continuance of supplement—Messrs. Stevenson, Dewar, and Brown dissenting from the latter part of the finding.

The Committee appointed to examine students previous to their entrance into College, reported that they had examined Mr. W. Martin, and certified him for the first year in the literary course.

The Committee appointed to mature a resolution, in the case of Mr. Danby, submitted the following, which was adopted by the Presbytery. "The Presbytery, having examined Mr. Danby, lately a member of the Methodist Episcopal Church, and in Deacon's orders, who studied at Belleville Seminary, and has some knowledge of Greek and Latin; and being satisfied with his views and motives, agree to encourage him to prosecute his studies for the ministry; and inasmuch as he is desirous of going to College immediately, with that view, the Presbytery commend him to such members of the Educational Committee as are in Toronto, and recommend that he study Classics, under Professor Young, and attend such classes in Theology as he may be able to overtake; and that, in his case, some exception be made, especially in the literary course."

The deputation, appointed at last meeting, to visit Normanby as to increase of stipend, and the removal of that congregation from the list of supplemented congregations, reported that they had failed in securing an increase of the stipend, at present, but hope that good may result from their visit. The Presbytery received the report, but expressed its disappointment that the visit of the deputation had been so fruitless.

The report of the Finance Committee was read, and also a letter from the Convener of the Home Mission Committee, bearing on supplemented congregations. The report was received, and the diligence of the Committee commended, and certain matters in the report referred back again to the Committee for further development. The Finance Committee gave in their report as to matters again remitted to them. The report was received, and its recommendations adopted as follows:

That, as to arrears, Proton be dealt with, on the occasion of the induction of Mr. Morrison; that, without further visitation, Holland be brought before the Central Committee; that Messrs. Park and McMillan, Ministers, and Bell, Elder, visit Durham Line; that Messrs. Brown and Dewar, Ministers, and Mitchell, Elder, be a deputation to visit Griersville, Williamstown, and Mcford, in regard to arrears and increase of stipend; that Carriek be visited by Messrs.

McMillan and Duff, Ministers, and McNally, Elder, for the same object; that Owen Sound be visited by Messrs. J. Cameron and Gauld, Ministers, and Dobbie, Elder; that Lake Shore be visited by Messrs. Stevenson and Brown, Ministers, and Durie, Elder, with a view to increase of stipend. With regard to arrears in general, and half-yearly payments, the Committee recommend that the Presbytery draw up a minute, send it down to Sessions, and instruct them to bring the matter before the congregations, in such way as they may see best. Said minute was submitted by the Committee, and adopted by the Presbytery as follows:

“That the Presbytery rejoice to find that, within a recent period, six congregations within the bounds have increased the salary of their Ministers; and other congregations have wiped off heavy arrears; and that on the whole, there is, within the bounds of the Presbytery, very commendable improvement in financial matters generally; yet still the Presbytery, impressed with the evil of irregular payment of stipend, to which congregations within its bounds are from various reasons exposed, and very anxious that this evil should, as soon as possible, cease from amongst us, hereby resolve to call the attention of Sessions to the evil, and to commend them to bring the matter before their respective congregations, in the way they see best, with the two-fold view of securing, if possible—first, half-yearly payment of stipend—and second, of securing that at the end of the financial year (March 30th) no arrears whatever appear against the congregation.”

Consideration of a motion to divide the Presbytery was postponed to next meeting. Mr. Dewar gave notice that, at next meeting, he would bring forward an overture on the Central Fund. Session books, not yet attested, are ordered for next meeting.

ALEX'R FRASER, *Clerk*.

PRESBYTERY OF GUELPH.—At the last ordinary meeting of this Presbytery on the 27th of October, a call to Mr. Edward Reeve from the congregation of Eden Mills and Rockwood was sustained by the Presbytery and accepted by Mr. Reeve, who, having undergone his trials at a subsequent meeting, was ordained at Rockwood, on the 16th of December. The ordination service was held in the new church erected by the Rockwood congregation. The Rev. James Bowie preached and presided, and the Rev. L. Cameron addressed the congregation. The readers of the *Record* will be gratified by the statement that Mr. Reeve's settlement is the *seventeenth* that has taken place within the bounds of the Presbytery of Guelph since the union of the two churches in 1861, and that, while at that date the number of ministers on the roll of the Presbytery was *fourteen*, it is now *twenty-four*.

A petition from the congregation of Chalmers' Church, Guelph, for a moderation in a call, with the promise of a stipend of \$1,000, was presented at a meeting of the Presbytery on the 1st of December; and Mr. Bowie having presided at the election, a call to the Rev. John James, of Paris, was laid before the Presbytery, and sustained at the meeting at Rockwood on the 16th.

Mr. Middlemiss, at the ordinary meeting, gave notice of his intention to move, at the ordinary meeting on the second Tuesday of January, that an overture be transmitted to the Synod, praying that the consideration of the subject of instrumental music be resumed, with a view to such a decision in regard to it as may conduce to the promotion of the best interests of the Church.

PRESBYTERY OF GUELPH.—The ordinary meeting of this Presbytery was held on the 12th of January. Rev. J. A. Thomsou, Moderator. Sixteen ministers and nine elders were present.

A petition from parties at Clifford, in the Township of Minto, was read, praying that the Presbytery would consent to the establishment of a station in connection with the Carrick congregation. A deputation was appointed to visit Clifford, and to confer with the parties interested.

A petition was presented from Campbellville, where there is now a preaching station in connection with the Nassagawaya congregation, praying that a congregation may be formed with a view to full organization.

A letter from the Rev. John Duff, of Knox's Church, Elora, resigning his pastoral charge on the ground of failing health, and expressing his hope of being still able to render aid to the Presbytery by his ministerial services, was read, and the usual steps were taken with the view of having the matter disposed of at next meeting.

Mr. Middleniss gave notice of his intention to move, at next meeting, the transmission of an overture praying the Synod to resume consideration of the subject of Instrumental Music in public worship, and to refuse to sanction its introduction into the Church.

The Presbytery approved *simpliciter* of the amended Draft Act on the Constitution of a General Assembly and District Synods.

PRESBYTERY OF KINGSTON.—This Presbytery met at Belleville, on the 12th day of January, 1869. Letters from Mr. Crozier were read, declining the call from Glenvale, &c. The Presbytery agreed to overture the Synod on the cultivation of sacred music. Messrs. Wilson, McLaren and Gordon were appointed a Committee to draft an overture to Synod on the subject of re-ordination of converts from the Romish Priesthood.

A circular respecting the support of the Rev. Mr. Young, Tutor in Knox College, was read, and the matter recommended to the favourable consideration of the congregations within the bounds.

The Rev. Henry Gordon gave in his resignation of the pastoral charge of the congregation of Gananoque, where he has laboured for a period of over thirty-two years. Necessary arrangements were made for citing the congregations, and for corresponding with the Committee of the Aged and Infirm Ministers' Fund.

A call from the congregation of St. Columba Church was laid on the table, and considered. It was in favour of the Rev. Donald Sutherland. The disposal of it was deferred to an adjourned meeting, to be held in said church, on the 15th of January. The Presbytery meet on the 12th, 13th, and 14th days of January, for the purpose of holding a Presbyterial visitation of several of the congregations.

THOMAS S. CHAMBERS,
Presbytery Clerk.

PRESBYTERY OF HURON.—The Presbytery of Huron met in Willis' Church, Clinton, on Tuesday, the 12th Dec. There was a very good attendance of members. Mr. Jones was re-elected Moderator for the ensuing six months. The Rev. Principal Willis was nominated Moderator of Synod. The Rev. C. Chiniquy was presented, and addressed the members of Presbytery. A resolution was unanimously adopted, recommending Mr. Chiniquy and his mission to the Christian generosity and liberality of all the congregations within the bounds of Presbytery of Huron. Appointments were then made so that Mr. Chiniquy may visit all the congregations in this Presbytery. A special meeting of the Presbytery is to be held at Riversdale, on Wednesday, the 27th prox. A reference from the Kirk Session of Seaforth was read, anent a member in full communion with the Church who had married his deceased wife's sister. The Kirk Session was instructed to excommunicate that member according to the laws of the Church. A special meeting of Presbytery is to be held at Bluevale, on the third Wednesday of February next, at eleven o'clock, to consider the question of a division of Mr. Hastie's charge, which is too large. A Committee was appointed to examine the laws of the Church anent the restrictions published in the accepted "Book of Forms" respecting the subjects upon which Presbyteries are expected to examine students. The following Kirk

Sessions are requested to send in their records for examination at next ordinary meeting of Presbytery, namely:—Bluevale, Blyth, Manchester, Wroxeter, Melville Church and Knox Church, Ainleysville, McKillop, No. 2, and Seaforth. A committee was appointed to correspond with congregations with a view to securing a liberal support for Knox College. Mr. Robertson, Colporteur, was examined, and received as a Catechist of the Church. Appointments were given to him. The Presbytery appointed a Committee to examine the proposed Bill before the Legislature of Ontario, anent the registration of Births, Marriages, and Deaths. The next ordinary meeting of the Presbytery will be held in Sraforth, on the second Tuesday of April next, at eleven o'clock, forenoon.

A. D. M'DONALD, *Pres. Clerk.*

PRESBYTERY OF ONTARIO.—The Presbytery of Ontario held its ordinary meeting at Columbus, on the 12th January. The usual routine business was attended to.

Dr. Thornton was appointed Clerk in room of the late Mr. Riddell. The attention of Presbytery was turned to the great loss they had sustained by the decease of their brother. A committee was appointed to prepare a suitable minute upon the subject.

Mr. MacTavish, the Convener for the Missionary Meetings in the northern section of the Presbytery, reported that the meetings had been held, and the results of these meetings, as well as the future prospects of the Presbytery's Mission field, were quite encouraging. A Petition was presented from Kendall, from parties "in that village and surrounding neighbourhood," asking to be taken up as a station. After some consideration, and hearing Commissioners, it was agreed that the Petition at present lie on the table, and that the congregations of Clark, Newton, Newcastle, and also the Presbytery of Cobourg, be informed of this application, and that further consideration be deferred until next meeting of Presbytery.

The representative elder from Whitby turned attention to the state of the congregation there. He intimated that very considerable efforts had been lately made to ascertain what could be raised to sustain the cause, and that after a diligent canvass, subscriptions amounted to only about \$400. The Presbytery were requested to consider their ease and advise. Messrs. MacTavish and Smith, who had lately met with the congregation, stated that they had examined the subscription list, and it was their conviction that in the majority of cases the subscribers had been very liberal, and that some aid was absolutely essential to sustain the cause. No particular steps were taken at present.

The Committee appointed reported the following minute, respecting the late Mr. Riddell, which was unanimously adopted.

"The Presbytery, in humble submission to the sovereign will of the King and Head of the Church, hereby record their deep regret at the death of their much esteemed brother, the Rev. George Riddell, called away so suddenly 'in mid-time of his days,' and from his loved work in the Lord's vineyard. They thank God for the grace given to their deceased brother, and desire to be stimulated by his holy walk, and by his diligence and singular conscientiousness in the discharge of the duties devolving on him, as a pastor; and as a member of, and Clerk to, this Presbytery. They remember, with gratitude, his suavity, fidelity, and readiness to oblige, so marked in all their official intercourse with him. They greatly deplore the loss which the Church has sustained by his removal; they deeply sympathise with Mrs. Riddell and her child in their painful bereavement; and they much regret their own loss in being deprived of his presence and counsels; but at the same time, they rejoice in the assured hope, that now that his work on earth is ended, he has entered into peace and rest with the Lord." A copy of this minute to be sent by the Clerk to Mrs. Riddell.

The following overture was introduced by Mr. Smith:—

“Whereas it is the duty of Presbyteries, in the exercise of their superintending care over the religious interests of the congregations under their charge, to adopt every means in their power by which these interests may be advanced; and whereas, when a minister’s usefulness has been destroyed, or so far injured as to render it advisable in the opinion of the Presbytery that he should leave, the Presbytery in all such cases should have full power, without the resignation of the minister, to dissolve the pastoral tie, and declare the church vacant; it is therefore hereby overtured to the Reverend the Synod of the Canada Presbyterian Church, that they declare the right and duty of Presbyteries to act as above indicated, so that the same power which sustains the call and forms the pastoral tie, may also dissolve that tie, and declare the church vacant.”

The Presbytery cordially adopted the overture and agreed to transmit it to the Synod. Against its adoption, Mr. W. C. Windell dissented, and craved that said dissent be recorded, which was granted.

The Presbytery agreed to hold the next meeting at Manilla, on Tuesday, the 2nd of March.

R. H. THORNTON,
Clerk of Presb.

PRESBYTERY OF LONDON.—The Presbytery met on 22nd and 23rd Dec. last. Mr. Simpson was appointed Moderator for next 6 months. A petition for moderation in a call from Parkhill and McGillivray was granted. Mr. Goodfellow was appointed to discharge that duty on 18th Jan., 1869.

The congregations of Carlisle and Ailsa Craig were permitted to call upon the Rev. Geo. Milligan, if they considered themselves ready to give a call to a minister.

The “Draft Act of General Assembly” was agreed to, with the change of Paris Presbytery to the Synod of London.

Mr. Milligan was instructed to attend to the election and ordination of elders, at his earliest convenience. Also, to moderate in a call, if called upon by the congregations of Lucan and Biddulph, before next meeting of Presbtery.

Mr. Chesnut was empowered to moderate in a call at Petrolia and Wyoming, if called upon before next meeting of Presbytery.

Mr. Simpson reported in reference to the arrangements for missionary meetings. After some alterations, the report was adopted and the Convener instructed to furnish the members with printed copies.

The Presbytery spent a great part of its time in earnest consideration of the best mode of overtaking the outlying destitute parts of its mission field.

It was finally agreed to employ Mr. Kennedy as an *Evangelist* for 6 months, under the oversight of the following Committee, viz.: Messrs. Kemp, King, Goodfellow, McKinnon, Ministers, and Mr. Bartlett, Elder.

Mr. Kemp gave notice that at next meeting he would move the transmission of the following overtures:—

Overture on Board of Examiners for Students.

Whereas, in the year 1865, the Synod did, on the recommendation of the College Board, constitute and appoint a Board for the Examination of Students for admission into the college, and so supersede all previous regulations and customs on the subject;

Whereas, further, by this Act the Synod deprived Presbyteries of a function which, from the earliest history of the Church, has belonged to them, according to the constitution of the Church, it having been frequently declared by various Acts in times past that to “grant admission to the Theological Colleges” and “to superintend the Education of Students of Theology, are duties and functions which properly belong to Presbyteries;”

Whereas, also, such Board of Examiners was appointed without the knowledge or consent of Presbyteries, and in direct violation of the Act commonly called the “Barrier Act,” which provides *inter alia* “That no standing law or

rule shall be made by overture or otherwise relative to matters of doctrine, discipline, government or worship, until first such be transmitted to all the Presbyteries of the Church for their approbation;

Whereas, likewise, the depriving of Presbyteries of the aforesaid constitutional function injuriously affects the interests of the Church in many ways, and especially arresting the interest of the Presbyteries in looking out and caring for students—limiting their knowledge of the gifts and qualifications of students by removing a stimulus to the cultivation by ministers of theological learning, by impairing the just powers of Presbyteries, and by intruding into the Church complex and unnecessary processes;

Whereas, finally, no good reasons can be shown why Presbyteries should thus be shorn of this constitutional function, and no special advantages can be shown to accrue to the Church from the action of said Board, which might not be much better secured by the Presbyteries;

It is therefore hereby overtured by the Presbytery of London to the Synod of the Canada Presbyterian Church, to meet at Hamilton in June next, that the Synod, in consideration of the premises, shall no longer appoint said Board of Examiners, repeal all regulations pertaining to the same, and so restore to Presbyteries their unrepealed constitutional function of admitting students to the colleges, and superintending their education. And further, for the more efficient discharge of these duties, the Synod prepare and transmit to Presbyteries, for their approbation, such regulations anent said examinations and the qualification of students for the ministry as may be deemed proper.

Overture on Calls, for the purpose of facilitating the calling of ministers to vacant congregations, or congregations requiring a second pastor. It is hereby overtured to the Synod of the Canada Presbyterian Church, by the Presbytery of London, that Sec. 1., of Chapter IV., of the book of "Rules and Forms of Procedure" be repealed, and the following instituted in its room, viz:—

I. When a congregation, either vacant or requiring a second pastor, wish to proceed to an election, the Session shall either on its own motion, or at the requisition of any five or more members of the Church, call a meeting of the congregation, giving intimation of the day and hour from the pulpit on the two preceding Sabbaths.

II. Upon the day fixed, the Moderator of the Session, or the Minister appointed by the Presbytery, shall meet with the congregation, and after sermon intimate the object of the meeting and ask if the congregation is prepared to go forward. If on motion it appear that they are not prepared, the Moderator closes the meeting: but if they decide to proceed, then it shall be competent for any member to move the election and calling of any minister or probationer in connection with the C. P. Church, or with any Church in communion with it.

III. After all the motions are proposed and seconded, the Moderator, before taking the votes, announces that only members in full communion are entitled to vote, except it be otherwise provided in the Charter or Deed of the Church. If only one candidate is named * * (as 5 in the Book).

IV. The same as 6 in the Book.

V. If the choice falls on a minister or probationer in connection with any other Church in communion with the C. P. Church, the Presbytery may, nevertheless, sustain the call, and in the event of the party called accepting the same, proceed in terms of the Act for the admission of Ministers from other Churches.

VI. The same as 10 down to Church in line 8, and amended as follows:—

Before sustaining the call, the Presbytery, if there be no dissent or complaint, shall, after hearing the parties, enquire into the unanimity of the congregation, the state of their pecuniary affairs, the amount of stipend offered, and whether a manse is provided or not. If satisfied on these particulars, the Presbytery sustains the call and proceeds in the case.

If, however, there be a dissent and complaint from members of the Church, the parties on both sides are fully heard, and if no valid grounds are shown

against sustaining the call, the Presbytery sustains the same and proceeds accordingly.

The same procedure shall be observed if the Presbytery itself be present at the Moderation in a call, or specially appoint the same to be held.

VII. (The same as 11 in the Book).

VIII. (The same as 12 in the Book).

Next meeting of Presbytery to be held in London 1st Presbyterian Church, on 3rd Tuesday of March, at 11 o'clock a. m.

GEO. CUTHBERTSON,
Clerk of Presbytery.

PRESBYTERY OF HAMILTON.—The Presbytery met, by appointment, at Dunnville, on the twenty-sixth day of November last, for the induction of the Rev. Robert Fleming, formerly of Farnham, into the pastoral charge of Dunnville and North Cayuga,—the Rev. Dr. Ormiston, Moderator. The Moderator preached from Romans XV. 29-30. After the usual induction services, Mr Black addressed the ministers, and Mr. Wilson the people. Mr. Fleming received a hearty welcome from the people.

The regular quarterly meeting of the Presbytery of Hamilton was held in the McNab Street Church, on the 12th day of January. In the absence of the Moderator, the Rev. William Craigie was appointed Moderator *pro tem*. There were present seventeen members and eight elders.

A unanimous call from Dunnville and Chippawa to Mr. James W. F. McBain, preacher of the Gospel, was sustained.

Dr. William Ormiston was nominated as Moderator of the next Synod.

The Presbytery held a lengthened conference on the state of religion, and a committee was appointed to send down queries to Session and to draw up a report on the subject. The same committee was appointed to draw up a pastoral letter to the congregation within the bounds.

The act anent a general assembly was approved.

The circular from the College Board was read, and the Presbytery earnestly recommended to the congregations to endeavour to increase their contributions. The Home Mission Fund of the Synod was also brought under the notice of the Presbytery, and the congregations were recommended to increase their contributions to this important scheme of the Church.

The next regular meeting was appointed to be held in the McNab Street Church on the 2nd Tuesday of April.

DAVID INGLIS, *Presbytery Clerk.*

Communications.

TO THE STUDENTS OF KNOX COLLEGE—A NEW-YEAR'S LETTER FROM DR. BURNS.

DEAR FRIENDS,—The departure of one year and the commencement of another, must ever be viewed, by pilgrims Zionward, as forming a solemn period; and with me and my family the painful associations of last new year deepen the solemnity attaching to the present. I often feel regret at my absence from among you, and my unfinished sleigh mission of last Christmas vacation now rises to my view with its saddening accompaniments. But though absent in body, I may say that I am "present with you in spirit;" for Dr. Willis and Mr. Reid kindly keep me well posted up in occurrent events; and Mr. King has repeatedly favoured us with particu-

lars which he well knew would be pleasant for us to hear. I rejoice in your largely increased numbers; your ample supply of able Teachers; your well arranged and regularly attended classes; your studies, both literary and Theological, vigorously prosecuted; and your meetings for fellowship and for prayer, waited on with more than ordinary eagerness. No doubt remains with me that the true signs of religion are with you, and my earnest supplication will be that the presence of the Great Teacher may be ever with you, and that the fruit of this Session's studies may be large, as heretofore, and still more abundant.

On some of the opening lectures of Professors, both in Edinburgh and in Glasgow, and on several ordinary prelections also, it has been my privilege to attend. The new occupant of the chair of Stewart, of Brown and of Macdougall, Mr. Calderwood, gave a modest, judicious, well composed and well delivered address on what has not been often brought forward, the leading practical lights in which the studies of mental and moral philosophy may with propriety be contemplated; and he did not hesitate to recognise the supreme authority of the revelation of God. His appointment in the University is considered by us all as highly propitious. Principal Candlish opened, as usual, the new College with spirit and with power; and all are delighted to see him so well, and anticipating so eagerly the expected duties of the Session. He is surrounded by a band of able coadjutors, both old and new, and the number of students does not fall off. At the induction of the two new Professors, Dr. Blaikie and Mr. Macgregor, Dr. Charles Brown, now one of the fathers of the Church and a well-known Pastor, of many years standing, both in Glasgow and Edinburgh, presided, and conducted the services solemnly and suitably. The opening lectures of both Professors have been printed in the daily papers, and they are marked by ability and suitableness. Having been favoured with a ticket to the platform at the lecture by the Archbishop of York, in connexion with the Philosophical Society, I cheerfully attended, and heard from Dr. Thompson an admirable expose of the schemes of modern sciolists, with most useful practical suggestions and wholesome cautions. The Archbishop is well known to you all by his works on the "Laws of Thought" and other subjects of pneumatology. He is rather a young man for an Archbishop, but his appearance is worthy of his position; dignified, commanding, yet bland and rather venerable than otherwise; and his style is perspicuous; his voice is clear and full; while his delivery is truly English, of the best school. He is said to be High Church, but assuredly he does not look like one of the *broad* men.

The Glasgow opening was at the same time with the Edinburgh one; so that I could not enjoy both. My relative, Professor Islay Burns, lectured, in his usual style, on the present aspects of thought and on anticipated changes in schemes of science and systems of religious teaching—one of his ordinary prelections. I have since attended; and on the same day I enjoyed the pleasure of meeting with and hearing our excellent visiting deputy at our Synod in 1867, Principal Fairbairn. With your worthy fellow-student, Mr. Rowat, now in attendance there, I had an hour's agreeable conversation.

My engagements in July were chiefly in the North Highlands. At Ardersier the communion season presented us with occasions and scenes of surpassing interest: while our intercourse with a variety of excellent brethren in the Ministry was eminently refreshing. Old associations were revived, in meeting with our friend Mr. Cameron, formerly of Knox College, and now most usefully ministering to a large and attached congre-

gation near Fort George, on the Moray Frith. We enjoyed also the fine scenery on the Caledonian Canal; examined out and in the old castle of Inverlochy, the seat of the ancient Pictish Kings of Scotland; rode up seven miles of Glen Nevis; looked up to Ben Nevis from a respectful distance, and reached Glasgow by Oban, the Crinan Canal and the ever-varying beauties of the Clyde. With our respected brethren and relatives, the Ministers of the Free Churches at Fort William and Kilmaillie, the Reverend Messrs. Stewart and Davidson, we had pleasant though not very lengthened intercourse. At Kilcreggan, at Helensburg, at Greenock, at Paisley, and at Glasgow in the West; at Brechin, Broughty Ferry, and at St. Andrew's in the East and North, I have had a moderate share of public work, and at Portobello and here, I have "rested and been refreshed." We are now in the midst of the week set apart for special intercessory prayer, and although I have not been able to take any very prominent part in the services, I have been gratified by the marked progress of growing evangelical ardor and united zeal among the various Churches, as opposed to the deadness of Ritualism and the delusive glare of ritualistic flummery.

Till near the end of the year, the "elections" shut out everything else; but now I mean to attempt something in the way of picking up books and scholarships for our seminary. I scarcely expect to return loaded with such treasures, but at any rate all I may get will be clear gain. Meanwhile my best regards are with you and with the members of the sister Institute at Montreal; and may the blessing from on high rest in rich abundance on these "schools of the prophets."

Dear friends, affectionately yours,
R. B.

ENDOWMENT OF KNOX COLLEGE.

SIR,—I have perused, with considerable interest, the article in the last number of the *Record*, anent the endowment of Knox College, by your correspondent "Alpha." The writer expresses considerable surprise that none have been found to follow in the wake of Mr. McLeod, of Woodstock. Our Church in the aggregate is possessed of a large amount of wealth, but there are few in the Province of Ontario who can give a contribution of \$4,000, as did Mr. McLeod.

There might have been less difficulty in the way had the Synod not decided to establish the Theological College in Montreal, which is being endowed by the members of the Church residing East of Kingston. The result is that \$20,000 is asked to endow the Chair of Theology in Montreal, and nothing can be expected towards the endowment of Knox College from the parties who have taken that matter in hand. The consequence is, that the funds necessary to endow Knox College must be raised by the Churches West of the Brockville Presbytery. \$100,000 is a large amount, but the exigencies are great, and the question is, how can the amount be raised so as to enable the membership of the Church to contribute. The idea is a favourite one, that if, for instance, we can get five to contribute \$4,000; twenty-five, \$2,000 each; forty, \$500 each; and one hundred, \$100 each, the \$100,000 could be raised without difficulty. I must confess that on paper the scheme looks well, but there is no use in indulging in mere fancy. The amount necessary is not to be raised by any such scheme. In London, Liverpool, or Glasgow, it could be done, as these are the great centres of wealth and Christian activity; but in the Province of Ontario it is out of the question.

With many, the idea is a favourite one to call on the merchants of Toronto and Hamilton, who are expected on every occasion to contribute as God has prospered them, and at the same time, be liberal enough, so that the call may never reach the membership of the Church.

In a building, the corner stone cannot be dispensed with, but the smaller ones are quite as necessary to complete the fabric; apply the figure to the matter in hand, and it will be seen at a glance, that the aggregate of littles furnishes a large amount.

I am afraid your correspondent ignores the *rills*, and would only expect the *rivers* to furnish the ocean. Nothing less than \$100 is noticed; but for one who can pay that amount, I'll find a thousand who would contribute for \$10 to \$20 each. Another question is, why should the membership of the Church be ignored, who are not able to follow in the wake of their more wealthy brethren. We all know that, in its place, the *tender* is as much needed as the *vesel of war*. Leaving aside the scheme of your correspondent, I would suggest the propriety of bringing the matter under the notice of our Congregations; our Sessions and Trustees can do the work, and by a division of labour simplify the matter. To raise the amount in one year is impracticable, but in three years it can be done. Let every member of the Church be canvassed, (adherents included), and I have no doubt the 264 Churches and Stations West of Brockville Presbytery will furnish the amount. Where sums are small, \$1 to \$10, the amount may be paid when subscribing; larger sums can be divided to extend over three years.

If by the means proposed \$32,000 can be raised the first year, that sum invested at eight per cent. would yield \$2,560—which, with an ordinary collection, would furnish sufficient funds for the maintenance of the College. As living in Toronto is much more expensive than in former years—to secure the best talent our own Church can furnish, (or any other), the salaries of our Professors must be raised to something corresponding to the expense of living, and the status they occupy.

\$100,000 invested at eight per cent. would yield \$8,000; but even large as that is, the thorough working of the College would require a supplement.

It is rather singular that at this moment the Wesleyan Methodists, and the Presbyterian Church, in connexion with the Church of Scotland, are both engaged in raising an amount equal to what we contemplate. I notice that in Kingston, the other day, the friends of Queen's College subscribed \$15,000 to the endowment fund, and steps were taken to canvass the Church. The Wesleyans have also made progress in the work. I trust, in the race of duty, the Presbyterian Church of Canada (covering, as she does, the Province of Ontario,) will not be found lagging behind the others.

I trust some scheme will be matured before the meeting of Synod for raising the amount required; and let the task be thrown on the eldership and laity of the Church.

I am, Yours truly,

G. A. P.

Oakwood, 14th January, 1869.

SABBATH BREAKING ON OUR RAILWAYS.

MR. EDITOR,—Living on the line of the Great Western Railway, I, in common with the general public, often feel very thankful for the exceedingly comfortable and pleasant travelling facilities which it affords. We in the West, consider it the best kept and best managed railway in the Dominion.

But there is one foul blot on the otherwise fair character of the Great Western railway; and that is the desecration of the Sabbath by the running of passenger and other trains on the day of holy rest—the day on which God has said “Thou shalt not do any work.” Some, at least, of those in the employ of the Company, must feel it a very grievous hardship to be compelled either to do violence to their conscientious convictions and break the Sabbath, or forfeit their situations. Such men have strong claims on the sympathy and assistance of the Christian portion of the community, that they may be relieved from the hardships of their present position. Many of the readers of this letter may be ready to reply—“Why do not these men resign their situations rather than work on the Sabbath?” I admit they should. But should the Christian portion of the people not do all they can to influence the Company, and relieve these men from being driven to such an alternative? Besides, the Christian portion of the population along the line of the Great Western have a still more direct interest in this question. How many congregations are there, that Sabbath after Sabbath are disturbed in their sanctuary exercises, and pained in their feelings by the roar and rattle of the passing train, and the oft-repeated scream of the whistle! Surely there are Christian gentlemen in the Board of Managing Directors who are capable of appreciating such a consideration as that just mentioned, and who, if properly and respectfully approached on the subject, would give it considerable weight in their deliberations as to whether there should or should not be the regular running of trains on the Sabbath day.

In another point of view, the general public are interested in this question. The direct tendency of Sabbath labour on the line is to diminish the number of conductors, engine-drivers, brakemen, &c., who have any regard for the Sabbath, and the God of the Sabbath, and to increase the number of the reckless, who neither fear God, nor regard man, and under whose care no man is safe in travelling. It is also the interest of the Company to encourage and attract to their service, men who are capable of appreciating a position of responsibility, in which both life and property are involved. But how can that man be expected to keep a conscience for other matters, who has no conscientious regard for the Lord's day? Let the men of religious principles be driven away from the employ of the G. W. Co., and accidents and disasters will multiply, by which the profits of Sabbath labour will be more than consumed, and the general public will suffer in ways that it were endless to describe. The general observance of the Sabbath by all classes of the people, and the well-being of our country are inseparably bound together. Innumerable considerations, social and religious, unite their influence on the side of a quiet, undisturbed Sabbath; while not one sound argument, even of a financial kind, can be urged in defence of Sabbath labour. Who would wish to see Canada reduced to the level of those nations in which the Sabbath institution is practically ignored? Why then should our public chartered Companies lead the way in an assault upon the social and moral well-being of the Dominion? Why should they, by setting aside the legislation of Him who rules the nations, draw down upon themselves and us those judgments which are the penalties of national sin? The Churches of this land, by quietly looking on and doing nothing to arrest the public iniquity, must become implicated in it, and will be held criminally guilty before God. The annual courtesies extended to them by the Great Western Company, at the time of their various Synods and Ecclesiastical Conferences, consti-

tate even an additional reason for a friendly and faithful discharge of a very obvious duty towards the Company in this matter.

I am, Mr. Editor,

Yours, &c.,

W. T. McMULLEN,

Minister of Knox Church.

Woodstock.

Receipts.

MONEYS RECEIVED FOR PRESBYTERIAN COLLEGE OF MONTREAL UP TO THE 20th JANUARY.

S. H. & A. S. Ewing.....	\$40 00	Jos. McKay & Bros.....	\$1200 00
Archd. Swan.....	10 00	Interest on do.....	19 78
Angus McIntosh.....	5 00	Wm. Gunn.....	25 00
Wm. McGibbon.....	6 25	James M. Hall.....	10 00
Jas. Brown.....	20 00	Interest on Subscription.....	1 00
W. D. McLaren.....	50 00	Laird Paton.....	50 00
A. McGibbon.....	100 00	Jas. Ross.....	20 00
Walter Paul.....	5 00	John Watson.....	50 00
R. McPherson.....	5 00	Jas. Inglis.....	50 00
J. H. Mooney.....	10 00	Wm. Yule.....	10 00
Jas. Stevenson.....	25 00	Jas. R. Lowden.....	5 00
Lancaster 1st Instalment.....	43 00	Murdoch Laing.....	18 35
Roxborough.....	4 50	Interest on Subscription.....	6 65
Farnham.....	3 00	David Mackay.....	10 00
Cote De Neiges.....	12 50	Jas. Walker.....	19 40
P. S. Ross.....	50 00	Interest on Subscription.....	5 60
Thos. Ford.....	6 00	James Lilie.....	30 00
John McMillan.....	10 00	Interest on Subscription.....	6 30
Alexr. Walker.....	100 00	Jas. McGregor.....	10 00
Peter Redpath.....	300 00	Rev. J. M. Gibson.....	10 00
Interest on Subscription.....	35 55	A. Robertson.....	100 00
J. M. Smith.....	10 00	Jonathan Hodgson.....	100 00
Mrs. Kirkland.....	1 00	Wm. Rutherford.....	25 00
Jas. Court.....	50 00	Interest on Subscription.....	5 25
Interest on Subscription.....	14 00	Geo. Muir.....	5 00
F. W. Torrance.....	83 20	James G. Ross.....	500 00
Interest on Subscription.....	16 80	John Ross.....	500 00
John Redpath.....	140 00	Jas. Gibb.....	100 00
David Morice.....	50 00	Jas. Gibb.....	50 00
Interest on Subscription.....	3 50	Jas. Hossack.....	100 00
Jos. McKay & Bros.....	400 00	Frank Ross.....	50 00
Interest on Subscription.....	112 00	Wm. & R. Brodie.....	30 00
John Sterling.....	100 00	O. S. Richardson & Son.....	20 00
Rev. D. H. Macvicar.....	25 00	P. Peebles.....	10 00
Allan Brown.....	10 00	Robt. Neil.....	10 00
Donald Campbell.....	2 00	R. Winfield.....	10 00
Miss Hervey.....	5 00	W. Hossack.....	5 00
Josiah Bruce.....	5 00	Frazer & Sutherland.....	5 0
Adam Stephenson.....	12 00	Geo. Hart.....	5 00
John Gunn.....	2 50	J. M. Young.....	5 00
Archd. Ferguson.....	20 00	Jas. Shearer.....	25 00
John Robertson.....	5 00	Thos. Muir.....	6 67
John S. Hall.....	10 00	A. C. Hutchinson.....	10 00
J. B. Murray.....	10 00	Jas. Davidson.....	5 00
Jas. Davidson.....	5 00	Inverness.....	60 00

MONEYS RECEIVED UP TO 21st JANUARY, 1869.

SYNOD FUND.

La Chute, Henry Ch.....	\$12 77
Pictou	6 27
{ Port Dover.....	2 88
{ Simcoe.....	3 13
Ekfrid	9 48
Normanby.....	2 00
Puslinch W. (less dis.).....	6 70
Martinton & Williamstown	3 10
Flamboro', Nairn Ch.....	4 00
Kemptville, (less dis.).....	3 00
{ Saltfleet, (less dis.).....	2 85
{ Binbrook, (less dis.).....	6 60
St. Andrews.....	4 68
Erskine Ch., Montreal	18 00

KNOX COLLEGE.

Oro, Knox's	5 10
Exfrid (less dis.).....	27 71
Normanby.....	4 00
Puslinch W. (less dis.).....	14 36
Fullarton	10 00
Friend to Knox College, Fullarton	5 00
Beaverton (less dis.).....	21 00
Elora, Chalmers'.....	25 00
Percy	6 00
Chippewa	4 60

HOME MISSION.

Tilsonburg & Culloden.....	18 45
Harrington	9 00
Guelph, 1st.....	6 00
Drummondville.....	5 00
Norwood.....	3 00
Chippawa.....	2 58
Ratho	6 15
Galt, Knox's (less dis.).....	97 60
Port Hope.....	40 00
Ainleyville, Knox's.....	10 00
Port Elgin.....	4 00
Beverly (less dis.).....	47 50
" S. S. (less dis.).....	4 50
Kincardine, West Ch.	2 00
{ Bluevale	10 00
{ Wingham.....	6 40
{ Eadie's.....	5 60
Norwood.....	5 75
St. Mary's (less dis.).....	18 90
Mt. Albert (less dis.).....	2 50
Dunnville & N. Cayuga (less dis)	10 35
{ Barrie	6 03
{ Guthrie.....	3 16
{ Friend, per Rev. P. Greig.....	10 00
Markham, Brown's Corners.....	6 80
Coldsprings.....	26 00

Puslinch W. (less dis.).....	\$6 70
Erskine Ch., Pickering.....	3 50
Hespeler	7 00
Bequest of late John Campbell,	
Ekfrid	42 41
Proof Line (less dis.).....	11 88
{ Mt. Forest, Knox Ch.	7 34
{ Do. Gaelic.....	4 66
Markham, Melville Ch.....	6 89
Prescott.....	10 00
Iroquois.....	11 46
Kemptville.....	10 00
Ayr, Stanley St.....	13 00
Guelph, 1st.....	37 46
Binbrook (less dis.)	10 82
Hullett	12 00
Wroxeter.....	10 00
Manilla	18 00
E. G. J., per Mrs. J. Torrance...	3 00
Keene.....	4 00
Sydenham, Knox's Ch.....	8 30
Lakefields, N. Smith.....	4 37
Elden Mills	4 25
Tarbolton.....	5 00

WIDOWS' FUND, &c.

Central Ch., Hamilton.....	50 00
La Chute, Henry Ch	11 28
Knox Ch., Montreal	45 00
Elmira, Knox Ch. (Am. Cur.)...	13 30
Moore, Burns' Ch.....	9 54
{ Port Dover	3 84
{ Simcoe.....	2 88
Ekfrid (less dis.).....	10 73
J. G. H.	2 00
J. G. H. (A. & J., Mins. Fund)	4 00
Georgetown.....	4 60
Flamboro', Nairn Ch.....	4 00
Kemptville (less dis.).....	3 00
{ Saltfleet	3 80
{ Caistor	2 44
{ Binbrook.....	8 55
Erskine Ch., Montreal	31 00
Angus, Town Line & Burns' Ch.	10 00
Delaware	5 60
{ Grand Friere	5 96
{ St. Eustache	3 65
St. Andrew's.....	4 00

With rates from Rev. M. McKenzie,
2 years; Rev. L. Cameron; Rev. J.
Turnbull; Rev. W. Barrie; Rev. D.
Allan; Rev. A. Allan; Rev. A. A. Drum-
mond; Rev. W. R. Sutherland; Rev.
A. Matheson; Rev. P. Greig; Rev. W.
Craigie; Rev. R. C. Moffatt; Rev. W.
T. McMullen; Rev. J. Eadie; Rev. J.

Thom; Rev. W. Fraser; Rev. J. Mc-
Conechy; Rev. W. R. Sutherland; Rev.
R. McArthur; Rev. A. W. Waddell;
Rev. A. Young; Rev. R. Torrance;
Rev. Dr. Ormiston; Rev. R. Scott.

KANKAKEE MISSION.

Bequest of late Margt. Cameron
of Embro, formerly of Parish
of Kingussie (less dis.).....\$12 33

Beaverton..... 11 68
Millbank..... 3 00
Chippawa..... 1 56
Beverly (less dis.)... 17 25
Ainleyville, Knox's... 3 00
Beverly, S. S. (less dis.)..... 2 03
La Chute, Henry Ch..... 12 13
Elmira, Knox's Ch. (Am. Cy.).. 13 77
Walkerton..... 13 00
Oro, Knox's..... 2 77
Ekfrid (less dis.)..... 12 82
Martinton & Williamstown..... 10 77
Ainleyville, Melville Ch..... 16 00
Flamboro', Nairn Ch..... 4 00
Elora, Chalmers' Ch..... 6 00
 { Saltfleet..... 4 75
 { Binbrook..... 8 38
Binbrook, S. S..... 9 50
Erskine Ch., Montreal..... 55 00
Kenison..... 6 00
Alliston & Ivy..... 5 00
Columbus..... 9 00
Collected by Mrs. J. Fife,
 Asphodel..... 10 80
Camden and Sheffield..... 10 00
 { Wroxeter..... 13 08
 { Lisadel..... 3 47

FRENCH CANADIAN MISSIONS.

Wick..... 4 00
Greenbank..... 4 00
Beverly (less dis.)..... 10 15
 { W. Gwillimbury 1st..... 8 00
 { Essa 1st..... 3 00
Friend, Walkerton..... 1 00
Martinton & Williamstown..... 6 13
J. G. H..... 4 00
Lakeshore..... 5 00
Eramosa, 1st..... 12 00
Guelph, 1st..... 10 00
Erskine Ch., Montreal..... 41 80
Manilla..... 2 00
Columbus..... 17 00
Galt Female Ass. (for pupil).... 30 00

FOREIGN MISSION.

Miss Murdoch, per Rev. J. Pater-
son, for Mr. Nisbett's school 4 00

Galt, Knox's (less dis.).....\$39 40
Sarnia, Saskatchewan..... 62 00
Beverly (less dis.)..... 19 25
 " S. S. (less dis.)..... 2 03
Elmira, Knox Ch. (Am. Cy.).... 7 93
Pictou..... 8 40
Friend, per Rev. P. Greig..... 10 00
Puslinch W. (less dis.)..... 14 36
Chatham, Adelaide St..... 46 00
Bequest of late John Campbell,
 Ekfrid..... 42 41
Kemptville (less dis.)..... 3 00
Fullarton..... 20 00
Elora, Chalmers' Ch..... 30 00
Guelph, 1st (Red River)..... 37 46
 " S. S. "..... 7 00
Binbrook, S. S. (less dis.)..... 9 50
 " (Mrs. Nisbet)..... 9 50
Erskine Ch., Montreal..... 200 00
Manilla, S. S. Mission Box..... 5 00
E. G. I., per Mrs. J. Torrance... 3 00
Chalmers' Ch., Kingston, for Mr.
 Nisbet's Mission..... 17 00
Contents of Amy's Miss. Box
 for Indian Children..... 1 00

BURSARY FUND.

Ladies' Association, Knox Ch.
Galt, per Mrs. Reid (Bayne
Scholarship)..... 50 00

FUND FOR WEAK CONGREGATIONS.

Elora, Chalmers' Ch..... 15 00

RED RIVER RELIEF.

Clinton S. S..... 8 00
J. G. H..... 5 00
Ainleyville, Melville..... 35 00

SALARY OF PROF. G. P. YOUNG.

Cobourg..... 10 00
Walkerton..... 7 00
Cooke's Ch., Toronto..... 50 00
McNab St. Hamilton..... 230 00
Mosa'..... 10 00

RECEIPTS BY KNOX COLLEGE STUDENTS
MISSIONARY SOCIETY.

Mrs. Willis..... 20 00
A Friend..... 5 00
Per Rev. N. McKinnon, Wards-
ville..... 2 00

G. BRUCE,

Treas. K. C. Students' Miss. Society.

RECEIPTS FOR RECORD UP TO 21st JANUARY,

F. L., T. L., D. F. R. C., Scarboro; W. C., Miss G., D. W., \$1.20, Woodstock; W. J., Peterboro, \$22; J. P., Kingston; J. G., T. B., J. B., S. A. Watford; J. O., J. L., Valetta; A. L., A. C., Mono Centre; W. M. Aultsville; A. J. C., Morrisburgh; G. S., Paisley, \$5; J. G., R. C., J. McG., Beaverton; Mr. F., Rockwood; N. J., Linton; D. McG., P. McG., Acton; Mr. M., Toronto; Rev. E. G., Conestoga, \$5; Rev. A. Y., Montreal, \$1; J. H. Crowland, \$2.80; W. McK., D. W., Dorchester Station, \$1.10; C. B. F., Smith's Falls, \$1; Rev. A. G., Cote des Neiges, \$18.45; Rev. W. M., W. McK., Harrington; T. B., Strabane; J. M., Woodstock; J. G., Innerkip; J. W., Tweedside; Rev. R. T., Guelph; T. D., Eramosa; W. R., S. M., D. K., W. Hm., Kemptville; J. M., Miss I., Spencerville; Rev. W. C., Kinmount, \$1.10; per W. K., Bristol, \$9; C. McK., Windsor; Rev. J. T., Melrose, \$7.50; D. J., Cobourg, \$1.10; Dr. O., Hamilton, \$1; Rev. J. McC., St. Thomas, \$1; A. McC., Dalhousie Mills; Rev. R. McA., R. B., C. R., Wick; per Rev. A. F., Port Elgin, \$6.06; W. McG., Osgoode; J. K., West Woolwich, \$2; Rev. A. McL., Crieff, \$15; Rev. R. H., J. M., R. T., J. F., St. George; J. G. Rosebank; G. C., Troy; B. S. P., J. M., Claremont; Rev. J. P., Dunsford, \$1; per J. A. Y., Wardsville, \$9; R. K. Kirkton, \$1.24; Per Rev. W. R. S. Strathburn, \$6.60; A. C. Columbus, \$10.06; W. P. Brooklin, A. M. Kinsale, per Rev. J. McC. Leeds, \$2.25; per J., Nissouri, \$1.00; D. M. Duntroon, \$1.10; per J. L. Dunnville, \$6.20; Rev. J. P., Kirkvale, \$1.80; J. B. Campbell, for J. R., G. J., R. B. T., J. T. Carrick, A. McJ., McDonald's Corners, \$1.12; W. E. Farquhar, 7.57; Rev. P. G. Coleraine, Rev. J. T., North Douro, \$9.34; R. B., D. C., Welland, A. M. Bracebridge, Mr. E., Toronto, J. Y., Durham, A. W., Montreal, \$75; per T. D. Orillia, \$5.30; Rev. W. F., Bond Head; J. C. M. L. St. Mary's; per G. T. Thamesford, \$4.15; Miss McN., Adelaide; Rev. G. S. Fergus, \$20.50; Rev. W. L. Strathroy, \$9; J. D. C., Forest, \$7; J. F., Cobourg, J. A. Jarvis, W. S. Erie, Rev. W. C. Port Dover, \$6.65; Mrs. B., Delhi; A. F., Steele; J. S., Mount Forest; Rev. A. S., Kilmartin, \$8.62; A. W., Nelson; J. C., Sunnisdale, \$1; J. B., Athelstane, \$5.18; Rev. P. G., Orchardville; A. A., Saugen; J. McM., Laskey; W. J. Calder, Clark's Mills; J. N., Elmira; W. S., \$1.10; Miss P. J. S., Whitby; W. T., W. W. Scarboro; Mr. M., Oil Springs, \$2; D. McL., Watford; W. B. \$1.60; Mr. H., Lloydtown; Rev. J. G., Orillia; D. McB., Aberarder, \$2.75; P. McG., Martintown, \$4; K. A., Chatham; G. S., Latona; A. O., Dundas; \$1.10; J. McG., Knox College; Rev. R. W., Toronto; H. McC., Limehouse; J. K., J. McJ., A. McT., D. K., Vernon; W. A., Port Hope; Subscribers at Smith's Falls, \$6.40; Rev. R. H., Motherwell, \$8; R. D., Stratford, \$4.95; H. M., C. McL., A. McK., Beaverton; A. McL., Cookestown, \$1; G. A., \$1.60; P. T., A. J., Percy; Mr. B., Woodstock; Mr. B., Mrs. P., Dunnville; Miss L., Port Rowan; C. W., Bond Head; Mr. McG., Prince Albert; Rev. J. M., Cedarville, \$5.60; R. A., \$1.10; J. McL., \$1.10, St. Thomas; W. F., Sparta; Rev. J. McN., \$1; S. F., Aberfoyle, \$3; F. G., Mr. R., Dunnville; J. L., \$2; T. McC., Guelph; Rev. G. C., Tapleystown; \$8.55; P. R., Hamilton, \$5.50; J. F. W., Vienna, \$5.58; A. McA., S. C., Egmondville; R. F., Drumbo; J. D., Tilsonburgh, \$10.77; C. G., Mrs. M., Mrs. C., \$1.50; J. McN., T. W., Mitchell; J. McK., Chatsworth; J. C., \$1.10; S. K., \$1.20; Mrs. A. F., \$1.20, Morrisburgh; Rev. W. B., Eramosa, \$10; per Rev. D. P., St. Andrews, \$2.75; A. G., Brampton, \$1.10; J. S., Tarbolton, \$1.20; Mrs. H., Lindsay, \$5.60; Rev. J. D., Uxbridge, \$3.85; D. C., Warwick; Mrs. N., R. S., Camden East; J. W., J. W., Newburgh; Mr. F., Porter's Hill, \$2; Rev. J. H., Eglinton; per J. M., Keene, \$4.10; J. C., Nassagawaya; J. S., Walton; D. McM., \$2.05; Rev. N. McW., D. Wallacetown; J. L. Limehouse; A. A., Cedar Grove; per W. E. J., Grafton, \$8.46; M. L., Wingham; J. C. W., Dundas; R. J. D., Adelaide, \$6; A. S., West McGillivray; Rev. W. C. Ridgetown, \$7.70; R. L., St. Jerome; J. S., W. McF., G. M., Mrs. R. A. B., Strabane, \$2; J. N. Westown; D. M., Freclton; Rev. J. S., Napanee, \$1; R. S., J. P., Mrs. McL., Toronto; A. E. B., Crawford; J. S., \$1.20; J. D., A. C., Acton; J. J., Clark's Mills; J. N., Nicolston, \$1; A. F., Cobourg, \$2.80; J. B. Westwood; Mrs. C., Botany; C. C., D. G., H. McC., Bristol; J. W., Atha; R. McF., Claremont.