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DE GLORIA ET GAUDIIS PARADISI.

Divi Aurelii Augustini.

Ad perennis vitæ fontem Mens sitivit arida, Claustra carnis præsto frangi Clausa quærit anima, Gliscit, ambit, eluctatur Exul frui patria. * * * * *	Christe, Palma Bellatorum Hoc in municipium Introduce me, da soluto Militare cingulum, Fac consortem donativi Beatorum civium.
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This hymn, on the glories and joys of paradise, the first and last verses of which are given above, and which occurs in the 26th chapter of the *Meditations of the great Augustine*, is translated into the following quaint, yet often beautiful lines, in an old book containing the *Meditations, Soliloquies and Manual of that distinguished father of the Christian Church*. The translation must date from the end of the sixteenth or early part of the seventeenth century. The orthography, &c., are modernized.

A HYMN OF PARADISE.

Unto the spring of purest life Aspires my withered heart ; Yea, and my soul, confined in flesh, Employs both strength and art, Still working, sueing, struggling, as From exile, home to part.	And while she sighs to see herself In furious tempest tost, She looks upon the glorious state Which she, by sinning, lost. And present ill on past contents Do make us think the most.
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But who can fully speak the joy,
Or that high peace unfold,
Where all the buidings founded are
On orient pearls untold ?
And all the works of those high-rooms
Do shine with beams of gold !

This structure is combined with stones
Which highest price surpass ;
Nay, e'en the streets are paved with
As if it were but glass. [gold
No trash, no base material
Is there, or ever was.

The horrid cold or scorching heat
Hath no admittance there ;
The roses do not lose their leaves,
For spring lasts all the year :
The lily's white, the saffron red,
The balsam drops appear.

The fields are green, the plants do
[thrive,
The streams with honey flow ;
From spices, odours, and from gums
Most precious liquors grow.
Fruits hang upon whole woods of trees,
And they shall still do so.

The season is not changed, for still
Both sun and moon are bright.
The Lamb of this fair city is
That clear immortal light,
Whose presence makes eternal day,
Which never ends in night.

Nay, all the saints themselves shall
As bright as brightest sun ; [shine
When, after triumph, crownéd, they
To mutual joys shall run,
And safely count their fights and foes,
When once the war is done.

For being freed from all defects
They feel no fleshly war ;
Or rather, both the flesh and mind
At length united are ;
And joying in so rich a peace,
They can admit no jar.

But having quit their fading leaves,
They seek their root again ;
And look upon the pleasant face
Of truth, which hath no stain,
Still drinking at that living spring
Deep draughts of joy in grain.*

From thence they fetch that happy state,
Wherein no change they see ;
But clear, and cheerful, and content,
From all mishaps are free.
No sickness there can threaten health,
Nor young men old can be.

There have they their eternity ;
Their passage then is past.
They grow, they flourish, and they
Corruption off is cast. [sprout,
Immortal strength hath swallowed up
The power of death at last.

Who know the Knower of all things
What can they choose but know ?
They all behold their fellows' hearts,
Their secret thoughts they show.
One single act of will and mill
From all their minds doth flow.

Though all their merits diverse be
According to their pains,
Yet charity makes that one's own
Which any fellow gains ;
And all which doth belong to one,
To all of them pertains.

Hungry they are, yet ever full ;
They have what they desire ;
Sith no satiety offends,
Nor hunger burns like fire.
Aspiringly they ever eat,
And eating they aspire.

There ever are the concerts new,
With songs which have no end ;
The organs of eternal joy
Do on their ears attend ;
In praise of their triumphant King
They all their voices spend.

O happy soul, which can behold
The King still present there ;
And 'neath thy feet discern the world
Revolve, secure from fear,
With stars and planets, moon and sun,
Each moving in his sphere.

O Christ, Thou valiant soldier's crown
Within this city strong,
Lead Thou us in, there set us free
From service hard and long,
With heavenly choirs to bear a part
In their eternal song.

* Grain--bulk, quantity.

CHINA AND CHINESE MISSIONS.

The great empire of China is one among the nations of the earth in which our Church from this time forward is called upon to take a special interest. Our recently ordained missionary, now on his way to the important field of labor allotted to him in that distant land, should form a link to bind our sympathies with all Christian effort put forth for the evangelization of China. The aim of this article is to give a brief sketch of China and the progress of the Gospel there, so that the interest taken by the members of our Church, who have not leisure or opportunity to study the subject more at large, in the new mission, may be at once intelligent and comprehensive.

The whole of the British possessions in North America are computed to contain about four million square miles, or as large an extent of territory as the continent of Europe: but the Chinese Empire contains five millions. While British America has a population of little more than one person to every square mile, Europe fills the same area with seventy: but China's proportion is higher still; for the subjects of the celestial emperor number about four hundred millions. In British America we count our Protestant ministers and religious teachers by the thousand: but China has barely one hundred Protestant missionaries to minister to her four hundred millions. Imagine the whole population of Canada looking to one man for the knowledge of the true God, and we may have some slight conception of the Macedonian cry which is falling upon Christian ears in the east and west, and to which we as a Church have given our first feeble response.

The Chinese make great pretensions to antiquity. Bailly, the astronomer, imagined from certain astronomical data, that the Chinese had better means of knowing the time of the world's creation and that of man, than the ignorant inhabitants of Europe or Western Asia. The former creation the Chinese fixed at 64,800 years, and the latter at 6,158 years, before Christ. More moderate views, and views less hostile to the truth of revelation, now prevail in regard to the antiquity of the Chinese people than those which took them back to the world's birthday. It is now asserted that the Flowery Land was peopled, or at any rate the most westerly part of it, 2,953 years before the Christian era, when Fohi, who is supposed to be Noah, journeyed eastward from mount Ararat, and became the first king of the Chinese. The historians from whose writings the Rev. Charles Gutzlaff compiled his sketch of Chinese history, commenced with the Heu dynasty, which began to reign in 2207, B.C. A people not at all unlike the Chinese, are represented on Egyptian monuments that date from before the Exodus of Israel; but the Chinese bottles found in Egyptian tombs are clearly proved to have been brought by Arab traders about the time of the Crusades. The ancient traditions of Persia and India speak of the Chin as a powerful people long before Cyrus. We have no true evidence, however, that a civilized race existed in China until about the time that the ten tribes of Israel were carried into captivity, or between seven and eight hundred years before the birth of our Lord. Even then there does not seem to have been anything like a settled political condition of the country. An interesting passage in the forty-ninth chapter of the prophecy of Isaiah, who prophesied B.C. 700, has been considered by the majority of recent commentators to refer to China: "Behold these," says the prophet, "shall come from far (the south); and lo these from the north and from the west; and these from the land of Sinim." After Alexander the Great,

three centuries before Christ, had opened up the east to western travel and commercial intercourse, the names of Sinenses and Seres became known in Europe in connection principally with the produce of the silk-worm. About the year 240, B.C., Ching Whang united the petty states of China into an empire, and built the famous wall as a protection against the incursions of the Tartars. This prince is charged with the same barbarous policy as that which led the Caliph Omar to order the destruction of the Alexandrian library. He is said to have buried alive four hundred and sixty learned men, and to have committed to the flames all the ancient literature of the nation. From his time down to the commencement of the Christian era, the Huns and Tartars maintained a continual warfare with the Chinese. Strangers now for the first time visited a country henceforth to be notorious for the exclusiveness of its people; and commercial relations were entered into with the surrounding nations. From the Christian era onward to the thirteenth century, the political history of China is an unvarying and uninteresting level. Many of the arts of life, however, were cultivated to a high degree, and discoveries, such as those of the composition of gunpowder and the mariner's compass, attested even then the ingenuity which has ever been a prominent trait in the character of the Chinaman. In 1279 A.D., the Mongols, a wandering horde, invaded China, and ruled for about a hundred years, when the native dynasty returned to power. In 1636 the Mantchew Tartars came down from the north, and again deposed the Chinese native emperors, usurping an authority which they have since retained, in spite of the efforts made of late years by a semi-Christian enthusiast, Tae Ping Wong, to restore the old line. In the 16th and 17th centuries commercial expeditions from England, Portugal, and Holland visited China, and obtained but a slight footing, being subjected continually to insults and restrictions on the part of the government, and violence at the hands of the people. Embassies were sent to the court of the Tartar king, Keen-lung, at the close of last century, from England, Russia, and Holland. It was not, however, till the year 1839, when the opium war broke out between Great Britain and China, that anything in the form of a settlement could be obtained by the British. In accordance with the treaty which ended the war, Hong Kong was ceded to Great Britain, and her subjects have the privilege of residing and trading at the ports of Canton, Amoy, Shanghae, Foo-Choo, and Ning-po.

Many different religions have taken root in China, the presence of which has complicated the labors of the missionary, who has often to meet in one man the opposition of many systems. The oldest of them all, or the ancient popular idolatry of the Chinese, differs but little from the Brahminism of India, and the Polytheism of ancient Greece and Rome. Of this religion the worship of ancestors, even coming down to deceased parents, forms a great part. The spirits of their ancestors are indeed their household gods, as those of their departed great men are their public divinities. About 550 years before Christ, Confucius, the first great Chinese reformer, is said to have been born. He is said to have written a large number of books, most of which were destroyed by Ching Whang, but of which others remain. The religion he instituted was one of rites, which extended to every relation of life, like the Jewish traditions of the fathers. Many of his precepts exhibit a high-toned morality worthy of a better faith; although his great rule of life seems to have been "the preservation of the golden mean," in which many of the western philosophers, Aristotle among others, found virtue to consist. "His knowledge of human nature is very limited: he considers man as naturally virtuous:—'To make a whole nation virtuous

is as easy as to turn the finger on the palm of the hand: you have only to show a good example, and all the world will follow it.' How far this coincided with his own experience we cannot say; for, amongst all his disciples he had only one who was truly virtuous—and he died early." Confucius, although he is himself worshipped as if he existed in another sphere, did not teach the immortality of the soul. His followers do not deny the existence of a supreme being, but of a personal God they know nothing. Like the philosophical pagans of the time of Socrates, they are divided in their minds between pantheism and idolatry. A contemporary of Confucius was Laou-tsze, another reformer, who founded the Taou sect, so called from his book, Taou-tih-king, which is still extant. He taught a morality not inferior to that of Confucius, but his doctrines are abstruse and mystical, and favour gross idolatry. "We meet in his work the vestiges of adulterated truth—the Trinity, the Word, immortality—and the Taou priests think themselves possessed of the liquor of immortality, and pretend to understand the art of transmuting common metals into gold: but they die like all other mortals, and are, notwithstanding their art, generally very poor." About 170 years later a third reformer was born, who, in the estimation of the Chinese, ranks next to Confucius. This was Mang-tsze. It appears that the two existing sects had departed greatly in regard to their view of the ruling principle of life from the doctrines of their founders. One inculcated universal love, and the other a due regard to self. Mang-tsze was afraid that the clanship, which is even more characteristic of the Chinese than it used to be of the Scotch, and which was a powerful engine in the state and in religion, might be destroyed by an exclusive attention to either of these principles. He counselled love towards fellow-clansmen as members of the same family, a more moderate kind of affection towards those who stood in the relation merely of fellow-subjects, and left foreigners outside of the pale of Chinese sympathy. Doubtless Mang-tsze is responsible for much of the contempt for and aversion to foreigners which even now hinder European intercourse with China. In the year 65 A. D. the emperor Ming-te, on the occasion of a dream, remembered that Confucius had said "that the Holy One was in the west." He accordingly sent an embassy to India, which brought back a Buddhist priest, several Buddhist books that were afterwards translated into Chinese, and a large picture of Buddha, which became the model of millions of pictures and statues that have since adorned the temples of the new divinity. This foreign system, which has five hundred millions of adherents, is supposed to have commenced in India about 600 years before Christ, with the teaching of Gautama Buddha. The teachings of Buddha were not unlike those of Confucius; the latter is supposed indeed to have referred to Buddha in his historical work under the name of Fohi (sometimes, as we have seen, identified with Noah), who is made the author of the Yih-king, the oldest Chinese book. His morals were in some respects even an improvement on those of Confucius. He ignored the existence of a God altogether, unless it were he himself, and taught that every being might be a candidate for the Buddhahood, which is to be obtained by the uniform pursuit of it as an object through innumerable ages, under different forms. This great achievement is *nirwana*, the attaining unconsciousness and annihilation; "for consciousness or sentient existence," says Buddha, "is the offspring of ignorance and imperfection." The worship of Buddha has many points in common with the Roman Catholic ritual. "The difference in ceremony between the religion of the Chinese and that of the Roman Catholic Church is so slight, that the Roman Church finds it easy to make

converts. Incense sticks, candles and lamps, are always burning before the idols of the temples, just as before the altars of Rome. The priests appear in yellow robes, recite prayers in concert, with just such intonations as you may hear in St. Peter's. A big drum calls to worship, and a big bell mingles its vibrations with the prayers. Paper flowers adorn the altar as in every Romish church. There is bowing, kneeling, passing from the right hand to the left hand of the altar, from the left hand to the right hand. There is so little difference between the Roman ceremonial and that of the Chinese Joss Houses, that the Abbé Huc, when he was here in China, noticed it, and predicted the easy conversion of the Chinese to the Romish faith." In the beginning of the fifteenth century, Timour or Tamerlane, the great Mongol conqueror, took Delhi, and brought Mahomedanism into India, whence it spread to China. Some assert that there were Mahomedans in China as early as the eighth century, and among Arabic works of travel there is one narrating the visit of two Mahomedans to the country in the ninth century. These travellers speak of 120,000 Mahomedans, Jews, Christians and Parsees, being put to death in the year 877. The Mongol conquerors of China in 1279 were not Mahomedans, but it is generally thought Buddhists. The worshippers of the false prophet have several mosques in various parts of the empire. They are reported generally to be very poor, although some officers, high in rank, have adopted their creed. They are charged with buying children to increase their numbers. A few of them make annual pilgrimages to the tomb of the prophet at Mecca, notwithstanding the great distance at which they live from that shrine of superstition. In the beginning of the present century, Dr. Claudius Buchanan was told by the black Jews of Cochin, on the Malabar coast of India, that colonies of their brethren were to be found in Northern India, Tartary, and China. Messrs. Nisbet & Co., of London, announce a book, to which attention has already been drawn in these pages, by Mr. Finn, late H. M. consul for Palestine, on "The Orphan Colony of Jews in China, containing a letter from themselves, with the latest information concerning them." These, with some Parsees or fire-worshippers, whom Mahomedan persecution drove out of Persia into India, and in a few cases farther east, make up the non-Christian sects of the Chinese Empire. To them might perhaps be added the Teen-te-heouy or Triad Society, a large secret association with semi-Christian creed, that attempted some years since to overturn the Tartar dynasty and restore the ancient Chinese line. "The Chinese," says the Rev. Charles Gutzlaff, "are remarkable for their indifference in regard to all religions." They have no strong attachment arising from conscientious conviction towards any body of doctrine, their mental lethargy, brought on by an educational system which treats the pupil as a machine, prevents them from analyzing their belief, and they are content to follow the customs of their forefathers. Yet we are told by Dr. Williamson that "they have disciplined minds, possess a regard for morality, and are all eye and ear for what is good and profitable." From these statements and the facts they set forth, we are not astonished to find the Chinese somewhat of an eclectic in matters of religion, and to find him more ready to assent to the truth which it seems to him lies in all systems, than to embrace one infallible creed.

Space will not permit us to enter upon the work of Christian missions in China. We reserve this most interesting part of our subject for a subsequent number of the RECORD.

Missionary Intelligence.

FREE CHURCH MISSIONS.

The following is extracted from an appeal made to the Free Church, by Sheriff Cleghorn, Convener of the Continental Committee of that Church:—

“The Committee are anxious to have the means of helping our brethren, especially of the Free Churches of France, in their noble undertaking, to sow the seed of the gospel in the furrows which have been ploughed deep by sorrow and humiliation. ‘That they should do this,’ observes Mr. Brown of Pau, ‘when some of their churches have been numerically weakened, and others impoverished by the war, and when gloom and exhaustion are so general throughout the land, is a gratifying proof of their faith and courage.’

“Space fails to do more than glance at other parts of the Continent, where a wide door is opened for evangelistic effort. One of the effects of the war was to throw open Rome itself to the preaching of the gospel; and five or six evangelical congregations—of which the largest and most influential has been formed by the evangelists of the Waldensian Church—are holding their meetings weekly, and indeed daily, almost within sight of the Vatican.

“In many other parts of Italy the work proceeds solidly, the gospel being preached at more than a hundred stations; and from Sicily the recent news are full of encouragement. For instance, the Waldensian pastor at Messina lately preached six successive days in a large town in the mountainous part of the island, *in a Roman Catholic church*, and from before the high altar proclaimed the free gospel of Christ crucified, to deeply interested audiences of 400 or 500 persons, on whom Popery seems to have lost its hold. The field in Spain seems white to the harvest, if only suitable labourers could be found to enter in and reap. Portugal too is open; and at Lisbon a native Protestant congregation has just been formed, chiefly through the exertions of our Free Church minister. In Belgium there is an interesting and earnest evangelical Church calling for our sympathy and material aid.”

Kali Das Chakrabarti, the native catechist and convert from Brahminism, and an alumnus of the Calcutta institution of the Free Church, was sent four years ago to plant a Christian school in Bhawalpur, the Capitol of a Mohammedan principality on the Sutlej. The following is an extract from a letter written by him to Dr. Duff:—

“Though I am not allowed to preach publicly in the bazaar, I can declare the gospel of my blessed, loving Saviour to my dear boys and teachers in the school, and especially in the gallery which I have constructed, just as a minister would do, freely and frankly, from his pulpit. I am also allowed to speak freely to my visitors, as well as to the people in their houses and shops, and to the prisoners in the jail. You will rejoice to know that Christ has thus entered the stronghold of ignorance and bigotry, and most of all, the kingdom of the hypocrite.

“The school is an ordinary one, containing about 140 boys in the three departments—English, Persian, and Hindi. I have prepared two little elementary books in the Bhawalpuri dialect—the one in Hindi, the other in the Persian character. These contain a good many Scripture passages;

and are taught not only in my own school, which is the central one, but also in the village schools around Bhawalpuri, about thirty-two in number. There being no missionary on the station, I have been privileged to conduct a service on Sundays, and prayer-meetings on Wednesdays, in Hindustani. There are as yet very few native Christians at the station. God has been pleased to awaken some of the boys and teachers of the school, who regularly attend our religious meetings. Pray for these; and also for me, that I may live for nothing else but the glory of my Father, by turning my fellow-sinners to Jesus. God in mercy has bestowed many blessings upon me; but oh, how little have I done for him! I am now more than forty, and shall soon sleep in my grave. May God graciously enable me to turn at least a few souls to him ere I am called hence; and to him be all the glory."

ENGLISH PRESBYTERIAN MISSIONS.

The *Messenger* of the English Presbyterian Church contains the following:—

AMOY.—*Missionaries*: The Revs. Carstairs Douglas, W. S. Swanson, H. Cowie, and W. Macgregor. There are six stations where native churches are organized, and nine not yet organized. The number of native Evangelists is seventeen.

From the Rev. W. Macgregor, Amoy, October 27, 1871.—The excitement about poisoned wells which lately swept along the coast of China has now passed away. It has served the purpose it was doubtless meant to serve, in affording the mandarins pretext for saying that the people are so anti-foreign in their feelings that the authorities cannot secure a foreigner's safety outside the Treaty ports. The Chinese Government will, doubtless, find many willing to accept this representation of the case as true; for Europeans unacquainted with China have a natural tendency to put the same value on the word of a Chinese official as they would on the word of one occupying a similar position in a Christian land. They cannot understand the fact that a Chinaman, of whatever rank, not only feels treachery and falsehood to be no disgrace, but will, as a matter of course, glory in it if successful. In this case the mandarins have succeeded in exciting the people to fury by acting on their fears.

A CASE OF RECKLESS CRUELTY.

As an illustration I give the following case, because without particulars you could never conceive the savage barbarity of a heathen mob. An old woman was passing a village fifteen or sixteen miles from Amoy. A number of the villagers saw her sitting to rest near a well. The cry was raised that she was a poisoner, and she was seized. A long, large needle used in making bags of fibre was passed through both her breasts, and by this needle she was then suspended from a cross-beam and beaten with sticks to make her confess that she had been sent out by foreigners to poison the wells. She died under this, and her body was cut to pieces and destroyed, that it might not be brought forward in evidence against them in case the fellow-villagers of the poor woman should prosecute them for the murder. This woman had no connection with Christians. She was merely a stranger among the people, goaded to fury by mandarin proclamations to the effect that their wells were being poisoned. Many others have been beaten and abused to make them confess themselves the agents of foreigners.

THE AMOY CHRISTIANS PRESERVED.

That no native Christian has in this region suffered violence is, under God, due to a variety of causes. In the first place, the Christian Church is well enough known in this region to have established a character. Thus, although everywhere Christians were charged with complicity in circulating poison, those who did so charge them often did not believe it. We often heard of persons having said that the missionaries and native Christians could have no connection with the foreigners who were trying to poison the people, for "have they not been going about among us all these years and never doing us any harm?"

In the next place, the Christians were greatly alarmed by the violence of the outbreak, and the attitude assumed towards it by the authorities. They accordingly took every precaution, and avoided exposing themselves from home.

IRISH PRESBYTERIAN MISSIONS.

The *Missionary Herald* of this Church contains an article by a member of a Connaught congregation, in which he speaks of great good being done by the instrumentality of the Mission carried on there. After alluding to conversions that had taken place, the writer says:—

"Finally it is a fact well known to all conversant with the country, that the agents of the Home Mission, as a rule, are treated with respect and kindness by the people among whom they dwell. There are no such feelings of bitterness shown as unfortunately too often exist in some parts of more enlightened Ulster.

"The missionary, or Scripture-reader, or teacher, is often applied to and trusted as regards worldly affairs by Romanist neighbours, in preference to any even of their own creed. Perhaps the simple solution may be best given in the words lately uttered by an old Roman Catholic woman.—'I know you have the fear of God.'

The death is announced of the Rev. William Dixon, missionary at Bombay, on the 18th of November last. "The funeral took place on the next evening. It was attended by nearly all the European residents at the Station, by many natives, and especially from among the teachers and pupils of the English school. Eight of the native Christians of the mission carried the coffin from the gate of the cemetery to the grave; and it was my sad duty to follow as chief mourner, and I did and do mourn for him even as if he had been a son. His removal is a terrible loss to me and to the mission. He was an able, faithful and devoted missionary, and one of my dearest and most intimate Christian friends. You will see from the papers, both secular and religious, the high estimation in which he was held, as an accomplished scholar, and a highly gifted and respected public man. The regrets on account of his death are not confined to Surat, or to our own Mission, but are felt and expressed over the whole presidency."

The *Herald* contains an account given by Signor Malan, the Vaudois Evangelist at Messina in Sicily, of a visit paid by him to a place called Riesi, of which seventy-six inhabitants had sent him a petition for an evangelical pastor. He found the people, with very few exceptions, glad to meet and hear him. The Syndic of the Commune proposed to build a church, and pay the pastor out of the Communal funds. The evangelist never had an audience of fewer than 300, and at times had over 600 in

the church allotted to him. The magistrates have allocated the Church of San Joseph for Protestant worship, and the people promise to make full provision for a pastor. The priests declined a public discussion with Signor Malan, who won golden opinions by offering to meet them in one of the churches on a given day, staking 100 lire to be forfeited in case of non-appearance, and given to the poor of Ric-i. The people accompanied him half a mile out of the place, shouting, "Viva il pastore evangelico!"

MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

The Rev. Dr. Geddie, in a letter from Aneiteum, New Hebrides, of August the 20th, continues to lament the ravages that the Australian slave trade is making among these islands. What he says in regard to Futuna is true of many other islands:—

"Our devoted missionaries, Mr. and Mrs. Copeland, were well. The work, under their judicious management, advances steadily and surely. A marked change is visible in the external appearance of the people. Many are now clothed, and, we hope, sit at the feet of Jesus in their right minds. The great obstacle to the progress of Christianity at present is the deportation of natives. Many are already at work on the plantations in Queensland and the Fiji Islands. The last party of natives was taken away only a few weeks ago. A small schooner called at Tana, and engaged there, as interpreter, a native of Aneiteum, who was banished from his own island for the murder of his wife, and other crimes. The vessel went to Futuna, and the interpreter engaged six natives to whale on the neighboring island of Aneiteumi for a few months. It is enough to say that the unsuspecting natives were never brought to this island, but were carried off to the Fijis, and will be compelled, no doubt, by bribes or threats to sign agreements binding them to servitude for a term of years. The man who seduced them exhibits a gem to the Tanese, which he says was given him as the reward of his services. The slaver had no name painted on her, but she is said to be the *Maria Douglas*. A few natives who have recently been brought home from Queensland are also doing much injury to the cause on Futuna. They are endeavouring to persuade their fellow-countrymen that missionaries have come to gain possession of their land, and in due time disinherit them. Such is a specimen of Queensland teaching. I have only known a solitary instance in which heathen natives have returned from the latter colony with impressions favorable to Christianity, and these impressions are traceable to a native of the Loyalty Islands. It is different with those who go to the Fiji Islands. If they should happen to fall among the Christian natives, they wish the Gospel on their own islands; and the Consul, who is evidently a Christian man, makes commendable efforts for the moral improvement of the natives. It was on Futuna where a white man from the Fijis endeavoured last year to instigate the natives to murder the missionary, by telling them what the *Erromangan* had done to the Gordons, and what the Fijians had done to Baker, and holding up these savages as models for imitation. May God protect His own work amidst the opposition which surrounds it.

Speaking of Tana, he says:—"Society is in a completely disorganized state at the present time, by the removal of so many natives from their own island. More sad still, many of these poor slaves will see their

homes no more. It is reported that some of the Tanesé have stolen boats on the Fijis, and put to sea in them, vainly hoping to reach their own island; but, as they have in no case succeeded, they have no doubt met with a watery grave.

"A few days before our arrival at Tana, the 'Spunkie' called to bury a man who had been mortally wounded by a poisoned arrow on another island, and the captain of the same vessel was severely wounded on the head by a blow from a club. We met at this place also the 'Margaret Chessel,' which had lost her mate at Apee during the previous voyage, being killed by the natives. Since these events happened, the 'Donald McLean' has buried a man likewise, who died from the effect of a spear wound, inflicted, it is said, by the natives of Mallicolo."

Many similar instances of reprisal on the part of the natives have taken place in many parts of the group. The death of Bishop Patteson would not, humanly speaking, have taken place, but for the exasperation of the natives against the kidnapping white men. Dr. Geddie thus concludes:

"I must now close the sickening details. The curse of slavery is fast changing the aspect of these lovely islands. The time has come for the interference of Government, and that interference has too long been withheld. Every friend of missions will not cease to pray that this abomination, which is the fruitful cause of bloodshed, sin, and crime of every description—or, as John Wesley expressed it, 'the consummation of all villainies'—may soon be numbered with the things that were."

Home Ecclesiastical Intelligence.

CALLS &c.

The Rev. J. F. Dickie has been called by the congregation of *Berlin*. Rev. G. F. Steven has been called by the congregation of *St. Ann's and Welland Port*, and his ordination takes place on the 6th. Rev. W. P. Walker has been called by the congregation of *Ancaster, East and West*. Mr. Walker has accepted the call. The Rev. W. Reeve has received a call from the congregation of *Haliburton*. Rev. W. H. Simpson has declined the call of the *Tilsonburgh* congregation. Rev. W. Blain has received a call from the *Innisfil* congregation, also one from *Carrick*, which he has accepted. The Rev. Peter Goodfellow, formerly of *Widder, Ont.*, has received a unanimous call from the congregation of *Upper Stewiacke, Nova Scotia*, which was rendered vacant last February by the death of the Rev. Dr. Smith, Professor of Systematic Theology, *Halifax*. Rev. J. McFarlane has been called by the congregation of *Farnham*, and Rev. W. Forlong by the congregation of *Henry's Church, Lachute*.

CHURCHES OPENED.

MUSKOKA FALLS.—When our Muskoka Mission was first established, its most prosperous station was at South Falls, where the Government had laid out a village. Two village lots were accordingly, after great difficulty, granted to the Canada Presbyterian Church by the Government, and, about three years ago, steps were taken to erect a church. For various reasons, which need not be specified, the building was left in an unfinished state for two years. But a few months ago, more successful efforts were put forth, and the edifice was at last completed. The 24th of

December was fixed for its dedication to the service of God. None of the Ministers invited from a distance were able to be present, and the Rev. W. Wright, (who resides in the neighbourhood, and who is applying for re-admission to our Church), was asked to conduct the services, and preached to large and attentive audiences. On Christmas day a very successful soiree was held in the church, and a considerable sum raised for its completion. It was a pleasant and agreeable meeting. This makes the *third* church erected in connection with our Muskoka Mission. An earnest and devoted missionary is urgently required to superintend the whole field, and attend, by personal supervision, to its great and growing wants.

WAUBASHENE.—At the distance of 22 miles northwest of Orillia is situated, on an inlet of Georgian Bay, the pretty and picturesque-looking village of Waubashene. It, along with the mills at Port Severn, having lately passed into the hands of a wealthy American lumberer, Mr. A. G. P. Dodge, he, as his practice is, has erected churches at his own expense, at Port Severn and Waubashene. Though these buildings are open to all evangelical denominations, yet as both places had enjoyed for some time as their only resident missionaries, students of Knox College, sent out by its Missionary Society, a desire was expressed that both churches should be formally opened for Divine worship by a Minister of the Canada Presbyterian Church. On the 24th December last, the Waubashene church was set apart for the worship of God, by the Rev. J. Gray, of Orillia, by means of appropriate services, both in the forenoon and evening. Almost every family in the village was represented in the sacred edifice, several Roman Catholics being present; and in the evening the church was well filled, though one-half of the population was absent in the woods. In the summer, Waubashene is the centre of an extensive lumber business, and contains about 600 inhabitants. The manager of the establishment, Mr. T. W. Buck, is very anxious to get a Presbyterian minister settled in the place. The people and the Company together promise a stipend of \$700 per annum, and would strengthen the hands of a zealous laborer. On Christmas evening, an interesting meeting of the young was held in the church, and, by means of a Christmas Tree, books and other suitable gifts were given away to the children attending the Sunday School. Owing to providential circumstances, it was found necessary to defer the opening of the Port Severn church.

CONGREGATIONAL MEETINGS, &c.

KNOX CHURCH WOODSTOCK.—The annual meeting of Knox Church was held on Wednesday evening, the 3rd of January, and was well attended. The retiring board of trustees reported that the revenue for the past year amounted to \$2355.93. The ordinary collections amounted to an average of \$15 a Sabbath. During the past year the congregation have built a spacious and handsome brick manse, for their minister, and on the occasion of his moving into it at the new year, a company of ladies and gentlemen called on him, and, in the name of the congregation, presented him and Mrs. McMullen with a very beautiful tapestry carpet for the drawing-room, together with sets of curtains, window cornices, hall lamp, &c., towards the furnishing of the new home. Mr. McMullen replied in grateful terms, and after a short time of pleasant congratulation and kind wishes, the company separated. The building improvements of the present year, and those under contract, in connection with the enlargement of the church, will cost the congregation about \$10,000; a large proportion of which is already secured.

NEWCASTLE.—The annual missionary meeting of this congregation was held on the evening of Thursday, 21st December, when appropriate and effective addresses were delivered by the Revs. W. D. Ballantyne and Dr. Thornton. On the conclusion of these services, Mr. John Templeton, in name of the congregation, read a most feeling and friendly address to the pastor, Rev. Archibald Cross, at the same time presenting him with a well-filled purse; and also a handsome book, with a beautifully executed inscription, to Mrs. Cross. Similar tokens of respect were next presented to Mr. G. Gardine, the efficient leader of the choir. Suitable replies were made by the recipients of these gifts, and after a few pointed remarks by Dr. Thornton, the meeting separated in great good humor.

WALKERTON.—The Sabbath School here had their Christmas-tree entertainment on Christmas evening. The tree was laden with one hundred dollars' worth of books and other suitable presents for over three hundred children. The church was crowded to excess, and some two hundred were unable to get in at all. On New Year's morning a band of the Sabbath School boys were at the manse by daylight, with a truly handsome present for the Rev. R. C. Moffat. During 1871, this church and school have raised for missionary work of all kinds, \$172, and have raised and paid \$100 more of stipend than in any previous year, and this notwithstanding the most unscrupulous opposition.—COM.

COOKSTOWN.—The Presbyterian congregation, Cookstown, beg to return thanks to those of the members of the Central Church, Hamilton, who kindly contributed to the fund for the erection of the Presbyterian Church there, of which the Rev. G. Burnfield, B.A., is pastor.

PROFESSOR ELECT.—The Chicago correspondent of the *Congregationalist* announces that the Rev. F. L. Patton, of Brooklin, has been elected Professor of Theology in the Theological Seminary of the North-west, in the place of the Rev. Dr. Prentiss, declined. For past two years Mr. Patton has been one of the editorial writers of the *Presbyterian*, and in many of the topics discussed he has shown a thorough acquaintance with the whole scheme of theology, and with the great errors now opposing the truth as well. There are few of the young men of the Church so well prepared to be translated to the professor's chair. The Mr. Patton referred to in the foregoing paragraph is a student of Knox College; and it speaks well for our institution, that one partially trained within its walls, has, at an unusually early age, been offered so important a position in the Queen City of the West. Mr. Patton has seen it to be his duty to decline the appointment.

METIS.—As usual, a thanksgiving service was held in the manse at Metis on the first day of the year. Fully one hundred were present. After devotional services the pastor presented rewards to a number of the young for proficiency in a portion of scripture which had been presented as a special exercise. He also announced what had been raised by the mission boxes. After the benediction the company went into the parlor, which was handsomely decorated with mottoes, flags, medallions, &c. An adjoining room, also decorated with flags, &c., was fitted up as a picture gallery, containing nearly 300 pictures. All seemed to enjoy the occasion, and we doubt not the results will be highly beneficial.

REV. R. H. WARDEN.—We rejoice to hear that the Rev. R. H. Warden, who sustained very severe injuries by being thrown from a car-

riage in the neighbourhood of Sarnia, is recovering from the effects of the accident. Mr. Warden's numerous friends throughout the country will be glad to hear of his progress.

MANITORA.—Interesting communications from Manitoba, with reference to the college as well as the mission field, were received shortly before going to press. They will appear in next number.

SYNOD OF TORONTO.—The Synod of Toronto, of the Canada Presbyterian Church, will meet, according to appointment, in the city of Toronto, and within Bay Street Church there, on Wednesday, the third day of April next, at half-an-hour after seven of the clock, in the evening. Certified rolls of Presbyteries, compiled according to instructions sent to each Presbytery Clerk within the bounds of the Synod, and all papers for the Synod, or notification of the same, should be in the hands of the Synod Clerk, at least eight days before the meeting.

Orillia, 16th January, 1872.

JOHN GRAY, *Synod Clerk.*

DISTRIBUTION OF PROBATIONERS, JAN.-APRIL, 1872.

Probationers.	Jan.		February.				March.					April.	
	21	28	4	11	18	25	3	10	17	24	31	7	14
1. William Blain	L.	L.	L.	L.	L.	S.	S.	Hu.	Hu.	Hu.	Hu.	P.	P.
2. D. Macdonald	P.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	D.	D.	D.	D.
3. Wm. Meldrum	L.	Hu.	Hu.	Hu.	Hu.	Hu.	D.	D.	D.	O.S.	O.S.	O.S.	O.S.
4. Wm. Richardson	Ha	P.	P.	L.	L.	L.	Hu.	Hu.	Hu.	Hu.	Hu.	Gu.	Gu.
5. J. H. Thom, M.A.	O.S.	Ont	Ont	Ont	C.	C.	C.	C.	B.	B.	B.	B.	B.
6. P. W. Walker	D.	D.	S.	S.	Gu.	Gu.	Gu.	Gu.	L.	L.	L.	Ch.	Ch.
7. John McAlpine	Ha.	Ha.	Gu.	Gu.	L.	L.	L.	L.	L.	L.	L.	L.	L.
8. D. McNaughton	L.	O.S.	O.S.	O.S.	O.S.	Sim	Sim	Sim	Sim	Sim	Sim	Sim	Sim
9. John McFarlane	B.	Ot.	Ot.	Ot.	C.	C.	Ont	Ont	Sim	Sim	Sim	Sim	Sim
10. D. G. McKay, B.A.	L.	L.	L.	L.	L.	Ch.	Ch.	L.	L.	Gu.	Gu.	Gu.	Gu.
11. Peter Scott	Ha.	Ha.	Ha.	Ha.	Ha.	L.	L.	L.	L.	L.	D.	D.	D.
12. A. C. Gillies	Ch.	Ch.	L.	L.	L.	L.	Gu.	Gu.	Ont	C.	C.	C.	C.
13. W. Foriong	C.	Sim	Sim	Sim	Sim	Sim	Sim	Sim	Sim	Sim	Sim	Sim	Sim
14. A. MacLaren	B.	B.	B.	B.	Ha.	Ha.	Ha.	Ha.	Ha.	Ha.	Gu.	Gu.	Gu.
15. R. Binnie	Ba.	Ha.	Ha.	Ha.	C.	B.	B.	B.	M.	M.	M.	M.	M.
16. Rich. H. Hoskins	Hu.	Ha.	Ha.	Ha.	Ot.	Ot.	Ot.	M.	M.	M.	M.	M.	M.
17. Alex. McRae	D.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.
18. J. W. Goodwillie, B.A.	S.	S.	Gu.	Gu.	Gu.	Gu.	Gu.	Gu.	P.	P.	Ha.	Ha.	Ha.

FRENCH EVANGELIZATION WORK.

We give a few extracts from one of the reports of another of the student missionaries, Calvin. Amaron, who was employed by the General Assembly's committee in an important district during the past summer. His labors were greatly appreciated by the people, and owned of God.

EXTRACTS FROM REPORT.

"I met with much opposition, and the population thought it rather suspicious to see me going in their Concessions day after day. At last they found out "I was an apostle of the devil," and consequently they resolved to chase me out of their houses.

"When I saw it was impossible for me to continue my work in that place, owing to the total opposition I met, I felt greatly discouraged. Now and then a flash of light would shine in my soul and revive my courage, but the clouds of error and superstition would appear, and it would soon vanish away.

"On the following Sabbath I went to H——, and there found an open door, I found one family disposed to hear the word of truth. I had a good meeting that day, at which attended about 15 Canadians. Some came more by curiosity than anything else, still one word in good season is never lost. I saw something could be done in that place, and I resolved to try. I am happy to say the Lord crowned my work with success. The family above mentioned continued to receive with joy the good tidings of the Gospel, and in a few weeks they were convinced Rome is in error. Another family also came to our meetings, and although the man was very bitter against the gospel, after hearing all those blessed words of our Saviour, he soon understood Rome is not the Church of Christ. When the other Roman Catholics saw the work which was going on in those families, they began to fulminate blasphemies and anathemas against them and myself. They threatened to kill and burn me if I did not leave the place. Nevertheless God calmed their anger as He did that of the lions, in Daniel's case, and although they insulted me many a time, they never dared to lay hands on me. I continued to work in the village and explained the word of truth to those willing to receive it. Finally those two families resolved to abandon forever the church in which they had been trained.

"One can hardly imagine how difficult it is to abandon the religion which he has followed from his youth. Mrs. St. A—— was shedding tears like a child. She knew she was doing right in leaving error and darkness, but it was a very solemn moment for her and for them all. Leaving all their friends and relations,—being obliged to part with a father, a mother, a brother, a sister—having the curse of men upon them—undoubtedly it made it very trying for them. Nevertheless they felt relieved and revived after a few moments—they felt thankful unto God for having opened their eyes. I continued to read and explain the Gospel to them all. When I was in the place I taught the children, and tried to implant into their young souls the sound truths of our blessed Saviour. In counting all the children in both families, twenty-four souls have been taken from the power of Satan and brought to the footstool of Christ. After I had been in H—— for some time, the inhabitants became *very religious*. The priest came and confessed them every other Sunday, and celebrated mass in a house. Before this they never went to church at all, there being no church in the place. Before leaving H—— I went to Ste. G.—— with Mr. St. A—— to carry the letter of resignation to the priest. Mr. St. A—— said as we were about to enter the presbytery: "I am trembling like a leaf, and will not be able to say a word." "Never mind" said I, "God shall assist us; if it is necessary to speak, I will do it for you." I asked God to assist us, and we went in, Mr. St. Aubin, Mr. Sewell and myself. The old priest was smoking his pipe. He offered chairs to us and seemed rather polite. I said, "Sir, here is a letter, Mr. St. A—— charges me to give you." "You," he said, turning towards Mr. St. A——. "Yes, Sir!" He opened it, read it all through, looked at the signatures, and then stood up and said: "All right: so much the worse for him." I said, "Mr. St. A—— is very sorry to leave you, to be obliged to abandon his church, and consequently the circle of friends he has, but his duty calls him, his conscience tells him he must do it. Still he does not wish to be an enemy to you; on the contrary, he wishes to be more friendly than ever, and ourselves also." "No! No! No!" said the priest; "no friendship between you and me; no friendship! You may retire; you may retire." "Sir," said I, "Mr. St. A—— did not take this resolution without due consideration. He has examined the doctrines of the Gospel and compared

them with the doctrines of Rome, and has discovered Rome is in error. Still, if he is in the false route, before he goes any further, it is time you should prove him his error." "It's all right, it's all right; you may retire," was the only reply. I tried to insist, but he commenced to grow angry, and would not enter into discussion. Finally I told him we acted as witnesses,—Mr. Sewell and I—ready to prove at any time Mr. St. A—— had left his church, and consequently he would have no claims against him in the future. "All right, all right;" he repeated again, "retire, retire." With these words we left, I glad of having done my duty towards that man, and Mr. St. A—— still more convinced than ever that the papist system is a tissue of falsehoods."

¶ We would take this opportunity of mentioning that the response to the Committee's appeal has not been at all, as yet, what was expected, and what is imperatively required. To meet the present engagements, funds are pressingly needed. Will not those congregations, which have not yet taken up the collection appointed by the Assembly, or made appropriations from their Missionary Associations, be kind enough to do so? Would Sabbath Schools and Bible Classes also remember this most important object.

R. B.

General Religious Intelligence.

GREAT BRITAIN.—Lord Granville, in a letter to Mr. Wade, our Minister in China, respecting the missionaries in that country, effectually disposes of all allegations of an adverse character that may have been made against the missionaries of the Protestant churches or societies of this country. He distinctly lays down that Her Majesty's Government will not deprive our missionaries of the protection afforded by the treaty. On this subject he says: "Her Majesty's Government cannot allow the claim that missionaries residing in China must conform to the laws and customs of China to pass unchallenged. It is the duty of a missionary, as of every other British subject, to avoid giving offence as far as possible to the Chinese authorities or people, but he does not forfeit the rights to which he is entitled under the treaty as a British subject because of his missionary character." The noble Earl is careful to explain that, although conversion to Christianity on the part of the natives gives no title to British protection against their own laws, yet Her Majesty's Government cannot be indifferent to the persecution of Christians for professing the Christian faith; and he reminds the Chinese Government, through our Minister, that the free exercise of the Christian religion in China is stipulated for by the 8th article of the treaty of June 20th, 1853. As regards the regulation that women ought no longer to enter the churches, his Lordship says that to prevent women altogether from attending Divine worship would be in violation of the freedom of religion provided in the treaty, and would be contrary to the fundamental principles of Christianity.

Professor Jowett, a very broad churchman, officiated recently in the chapel connected with Glasgow University, and conducted the service in the Presbyterian form, with this difference only, that his prayer consisted of selections from the Church of England Prayer Book. There was a

large attendance of the professors and students to hear the Master of Balliol. The Dean of Westminster (Stanley) is expected to follow Professor Jowett's example, by preaching in the University Chapel at Glasgow before the close of the present session. The ritualistic spirit that appears in this and other matters to have superseded piety and love of truth does not augur well for its future.

The following indicates a more healthy state of things:—The Established Presbytery of Forfar resolved, on December 20th, with but two dissentient voices, to transmit to the General Assembly an overture, praying that negotiations should be opened without delay, with a view to union with other Presbyterian Churches.

The Free Church Presbytery of Glasgow, by a majority of sixty-four to fifteen, has adopted a motion affirming the lawfulness and propriety of an addition being made to the materials of praise in public worship, and appointed a committee to report on the collection of hymns, paraphrases, and psalm versions, which had been prepared by a committee of the Assembly.

The *Free Church Record* contains the following statement of the present attendance at its colleges in Aberdeen, Glasgow and Edinburgh:—“The attendance this year at all the Halls is very encouraging—the report from the New College, Edinburgh, being particularly striking. In Aberdeen there are 13 first year students, 6 second year, 7 third, and 6 fourth—in all 32. In Glasgow the numbers stand as follows: 22 in first year, 23 in second, 21 in third, and 18 in fourth—in all 84. Of these 22 or 24 are Gaelic-speaking students. In addition to the 84 there are 7 irregular students or auditors. The following note has been sent to us from Edinburgh. It is surely extremely interesting to see gathered into our New College so very many strangers:—‘The number of matriculated students, up to 7th December, is 118. Of these there are 98 regular Free Church students, and the remaining 20 are to be classed as follows: From Ireland, 7; Wales, 1; Canada, 1; Nova Scotia, 4; Cape of Good Hope, 1; United States, 1; Bohemia, 3; Hungary, 1; United Presbyterian student, 1. Besides these, seven students, who have not matriculated, attend one or other of the Hebrew classes. Of these there are—Established Church, 1; United Presbyterians, 3; Reformed Presbyterians, 2; Independent, 1. The elementary or tutorial Hebrew class is attended by 12 students, of whom 9 are of the Free Church, 1 of the Established, and 2 of the United Presbyterian. The Gaelic class, under Dr. Mac-lauchlan, is attended by 26; of whom 14 are Free Church divinity students, 10 Free Church undergraduates, and 2 amateur students. Of the 98 regular theological students of the Free Church, 21 have Gaelic.’”

Many years ago a ragged little Irish boy attended the mission school of a Presbyterian Church in Connaught. Emigration brings rapid and sudden changes; and he disappeared, it is not known where. The clergyman had only the recollection of the bright curly-pated scholar; until the other day he received a sermon from America preached by this lad, who is now ordained, and professor in a college. Without the mission school he might be the discontented laborer on an Irish farm, or a unit in the Irish vote of New York.

SWEDEN—It is well known that the old intolerant laws which prohibited, under severe penalties, native Swedes from leaving the communion of the National Lutheran Church, and even from holding prayer-meetings or “conventicles” in private houses, were, some years ago, abolished, and

that now there remain few restrictions on religious liberty in the widest sense. It is gratifying to know that alongside of this change, and partly in consequence of it, there has been a manifestly increasing religious earnestness among the people. Small congregations of Wesleyan Methodists and of Baptists are formed in many places; and not only in many towns, but also in several villages and country districts, are to be found *mission halls*, in which, under the guidance of local societies of Christian men, members of the Lutheran Church, Sabbath-schools, prayer-meetings, and Sabbath evening services are held, in many instances to supply the want of evangelical preaching in the parish churches, in others to afford additional opportunity for the well-disposed to enjoy it. The crowds that repair to these Sabbath services, and the earnestness with which they listen, are indications of that hungering and thirsting after the Word which has for many years been increasing throughout the country.

BELGIUM.—The following statement, illustrative of the position of Protestantism and Protestant work in Belgium, is full of interest:—“Epidemics having made great havoc during the last year, funerals have given us many opportunities of addressing Roman Catholics. Everywhere we found the same earnest attention paid to our words, and signs of approbation given. We could tell of a multitude of examples, but we will only give one more, which has a peculiar character, and shows more than usually that people are unwilling to excuse, and still less to maintain, the oppression of the Roman Church. ‘Lately,’ says Mr. B—, ‘I followed to his last home an old man of eighty years. He was the last relic of the Protestant Church of Olne. That locality had received the Gospel at the time of the Reformation. Thanks to the protection of Holland, it remained firm, notwithstanding the hatred of the bishops of Liege and the efforts of the Papists, who used every means to crush them, even assassination. This village of Olne has now no more than two Protestant families. The burial ground to which we took the old man surrounds the church, and near it is the presbytery. While laying the body in the grave, I called to mind that he had received baptism from the hands of the last minister of Olne, in that very church, now devoted to Roman idolatry, and where so many times, in centuries past, was heard the proclamation of the great doctrine of the Reformation—salvation through faith in Jesus Christ. Indicating with my hand the house where lived the Romish priest, I reminded the attentive crowd that there had resided the minister, H. Chrouet, and that during a winter’s night, in the end of the seventeenth century, that spot had been the theatre of a horrible drama. The minister, his wife and daughter were assassinated, and the house burned. Recalling these striking remembrances, I showed them what were the ways of Papism and incredulity, pressing my hearers to deny the wicked actions of their ancestors, and to come to Jesus, who said, ‘He that believeth on the Son hath everlasting life.’ The crowd seemed deeply affected.”

ITALY.—The Rev. C. H. Spurgeon preached recently in the Free Church (Mr. Lewis’s) in Rome. Perhaps the boldest thing Mr. Spurgeon ever said in his life was said in his running comments before the sermon, while reading a chapter of Scripture. Somehow or other he introduced Rome and Roman affairs into his discourse, and raising his hands and eyes at the same time—the hands clasped, the eyes turned up to the ceiling—he broke out without warning or preparation of any kind, in the following

terms :—" O Victor Emanuel ! O Emanuel of Heaven, thou true victor ! Help the Italians, bless and sanctify their cause, and make them prosperous." I do not think the cry of "fire !" or "stop thief !" uttered in the middle of the sermon, would have caused much more sensation than this prayer did ; some of the congregation looked frightened, some indignant, some painfully amused ; a few old ladies seemed as if they would rush out of the church, but being too far from the door kept their seats ; others appeared bewildered, hardly knowing whether to laugh or to cry, and quite beside themselves.

TURKEY.—Mr. Vartan, of the Medical Mission in Palestine, writes :—" There are just now two Mahometans under treatment ; both read well—a rare accomplishment. The one is a relative of the great Algerian chief, Abd el Kader of Damascus ; the other belongs to a fanatic sect, Zwabich. They are both well versed in their religious creeds, but both read the books placed by their cots, and seem to enjoy them. Another patient, a Catholic, who came in totally blind, in the outer sight as well as in that of the inner, is leaving with a clear vision in both. He is naturally of a cheerful disposition, and is constantly singing praises to the Son of David. He vows henceforth to use his restored sight in the service of Christ, and to declare His name, and His alone, to all his voice can reach. ' In Damascus,' it is said, ' not less than 3,000 Mohamedans have avowed a desire to become Christians. They have regular prayer-meetings, and pray to the Lord Jesus Christ that He will reveal himself as their Saviour, and lead them into truth and light ' The British Consul, to whom the matter has been brought, is represented as ' taking the greatest interest in this wonderful appearance ; ' and the missionaries are reported as saying that ' it increases rapidly every day.' There is also a movement among the Jews. Many, like Nicodemus, faithful inquirers, are coming to Mr. Frankel, asking him to guide them to the Saviour. The Druses are now looking for their Saviour's coming from China. In Persia also a great spiritual movement, in looking forward to the coming Saviour, is evident. All these wonderful things, compared with the Holy Bible, mark the day-break of a better time for the East. These are golden days in which we are privileged to be employed in the Lord's work." The Protestants in Turkey number 23,000. The greater part of them, 19,000, are connected with the American missions. There are 250 Protestant places of worship in the Empire. The Copts in Egypt number 200,000. Like the Armenians, they hold the Bible in esteem, and are accessible to the missionary. There are missions in Cairo and Osiont.

INDIA.—The Santhals, or Hill tribes, which inhabit the western frontier of Bengal, number about 200,000 persons, and they belong to that section of the aborigines of India which physically resemble the Chinese or the Malay. The Church Missionary Society commenced a mission among them in 1855, and there are now in connection with this mission 800 native Christians. There are two European missionaries in charge—the Rev. W. T. Storrs and the Rev. H. W. Shachell. The former, writing concerning the native Christians, says :—" When these people do receive the truth, how simply they believe—how common-sense their ideas of what befits their calling and position as members of Christ and children of God ! How childlike the steady faith of these Santhals ; how much Christianity has done for them socially ; how the clean house becomes cleaner still, and even ornamented ; how the semi-nudity of the heathen is exchanged for decent though simple clothing ; how their self-respect

and their self-restraint increase; how they cease to be the slaves of the Mahajans; and how the chronic malady of debt, which depressed their vitality and made them such mere drudges, so down-hearted, ceases, and they can assume such a thoroughly independent bearing!"

JAPAN.—Persecution has been active in Japan. One of the teachers connected with the missionaries was arrested. He and his wife were seized at midnight and cast into prison. They were afterwards dragged to the capital, and tried for having a New Testament in their possession. He has since disappeared, and no redress can be obtained. The Protestant missionaries in Japan think that the time has come for the Christian Governments with which Japan is in treaty relations to remonstrate vigorously and earnestly against the persecutions of Christians. One of their number, the Rev. David Thompson, has been commissioned to visit Europe and America, to confer with leading men and officers of the various Governments, and secure their united action on the subject. What the missionaries unitedly and earnestly ask is that the Christian Governments shall instruct their respective ministers and representatives in Japan to protest against such persecutions as inhuman and unworthy of a nation that is trying to take on the arts and comforts of modern civilization. The missionaries think that the united and earnest remonstrances of the foreign ambassadors would be heeded, and would ere long secure complete religious freedom.

UNITED STATES.—The visitor will be struck on Sunday afternoon, at the crowd of negro boys and girls wending their way to the Presbyterian church in Lexington, Virginia. If he goes in, he will see a colored Sunday school, superintended by Colonel J. T. L. Preston, Professor in the Virginia Military Institute. If he asks about the school, he will be told: "This is Stonewall Jackson's old school." The facts are that this colored Sunday school was organized by Stonewall Jackson when he was Professor in the Virginia Military Institute, that he took the deepest interest in its success, (never going to it or from it without earnest secret prayer), and that when called into the army he expressed himself more loath to leave his Sunday school than any of his other public duties. His interest continued to the day of his death, and he was never known to write a letter to Lexington, without making special inquiry after his colored Sunday school.

Proceedings of Presbyteries.

PRESBYTERY OF DURHAM.—This Presbytery held an adjourned meeting at Durham on the 24th of October.

A petition having been read from Chesley branch of Chesley, West Bentinck, and Hanover congregation, praying for separation from Hanover, it was agreed that the same lie on the table till next ordinary meeting, and that parties be cited then and there to appear for their interests in the matter.

A circular from Mr. McLaren, Convener of the Foreign Missions Committee, relating to the necessity of taking immediate steps to increase the funds of said committee, was read, and owing to the absence of many members of court, laid on the table till next meeting, the Clerk being instructed to write to Mr. McLaren to that effect.

Mr. Knowles' resignation of the pastoral charge of Osprey congregation was taken up. Parties having been called, there appeared the following Commissioners from the congregation, namely, Messrs. Arehd. Thom, H. Meldrum and John Ingster. Mr. Knowles appeared for himself. Mr. Knowles stated that he had resolved to resign his charge only in consequence of the difficulties with which, in the providence of God, they had had to contend,—a conclusion to which he had come with much reluctance. The Commissioners expressed their attachment to their minister, and their great regret, as well as that of the congregation, at the prospect of losing his services; but Mr. Knowles' mind being made up, they did not make any opposition to the acceptance of his resignation. Parties having been removed, after deliberation and prayer, it was moved by Mr. Park, seconded by Mr. Turnbull, elder, and agreed to, That the Presbytery, having heard parties in the case and having fully considered it, express their sympathy with Mr. Knowles and with Osprey congregation in the difficulties with which they have had to contend, and under the circumstances accept of Mr. Knowles' resignation,—Mr. Knowles' charge of the congregation closing after Sabbath next. Mr. Cameron was appointed Moderator of the Kirk Session, and Mr. Knowles to intimate to the congregation the finding of the Presbytery on the following Sabbath.

In connection with the case, the following minute was submitted and unanimously adopted: The Presbytery, in accepting Mr. Knowles' resignation of his charge, hereby express their regret at parting with their brother, their sense of his faithful labours in the congregation of which he has had charge for a number of years, and of his services as a member of Presbytery, as also of the pleasant and profitable intercourse they have had with him in private, and their hope and prayer that he may soon find another sphere of usefulness, and be greatly blessed of God in all his future work in the ministry.

WM. PARK, *Presbytery Clerk.*

PRESBYTERY OF HURON.—This Presbytery met at Clinton, on the 9th and 10th days of January. Mr. Goldsmith was elected Moderator for the ensuing six months. On the report of a deputation appointed to visit Pine River, setting forth that said station agreed to raise among themselves the sum of \$400 for the support of a settled pastor, it was resolved to put Pine River on the list of vacant charges, and to apply to the General Assembly's Home Mission Committee for a grant of \$100 per annum, for two years, in the event of their giving a call to a minister.

Mr. Forbes brought the state of his field of labor before the Presbytery, requesting a division of said field. A deputation was accordingly appointed to visit Kinloss, Riversdale, &c., to confer with the people respecting the division of the field and other matters, and to report at an adjourned meeting of Presbytery, to be held at Ainleyville, on the first Tuesday of February next.

A petition from the congregation of Bayfield, praying for a separation from Bethany, was taken up, when it was agreed that a special meeting of Presbytery be held at Bayfield, on the 23rd inst., to dispose of the matter.

It was agreed to overture the General Assembly to erect a new Presbytery comprising all the congregations and mission stations within the bounds of the County of Bruce, and to be called the Bruce Presbytery. Notice of this overture to be given to all the Presbyteries affected by it.

It being intimated to the Presbytery that the deputation of the Foreign Mission Committee were not coming to attend the meetings which had been appointed for them, it was resolved as following: "The Presbytery regret to find that the deputation from the Foreign Mission Committee are not to make their appearance after arrangements having been made for their visitation; and in the circumstances the Presbytery enjoin the brethren in whose congregations meetings were appointed to be held, to endeavor to make such arrangements as may prevent their congregations from being dissatisfied." The clerk read an extract minute of the Commission of Assembly appointed to dispose of the

Lucknow case, setting forth in substance, that said case was remitted to the Presbytery with recommendations to use their utmost influence to induce the South Kinloss congregation to move into Lucknow as soon as possible, and to accept of the resignation of the elders of South Kinloss.

The Presbytery, after some discussion, accepted of the resignation of said elders, their resignation having been already tendered; and appointed an Interim Session over the congregation of South Kinloss, with certain recommendations as to what should be done in the circumstances.

The Presbytery put on record the following regarding Mr. Adam McKay's translation: "The Presbytery in parting with their brother, Mr. McKay, of Culross, desire to put on record their high appreciation of his character as a Christian, his diligence as a pastor, and his faithfulness and abilities as a preacher of the Gospel; and we would offer the earnest prayer, that our Lord and Master would more abundantly bless his labors to promote the spiritual welfare of the Church, and advance the Kingdom of our Lord Jesus Christ in the sphere of labor to which in the providence of God he is called; and that he may long be spared to minister the glorious Gospel of our blessed Lord, and to adorn the doctrines of God our Saviour by his walk and conversation."

There were produced two petitions, the one bearing the signature of 55 persons residing at Jamestown and vicinity, the other bearing the signature of 28 persons residing at Ethel and neighborhood, praying to be organized into mission stations in their respective localities. The further consideration of these petitions was delayed in the meantime, and it was agreed to cite all parties to appear at an adjourned meeting of this Presbytery, to be held in Ainleyville as already indicated. Mr. McCuaig read a report on Home Missions, setting forth the state of the field, and the number of days supply had been given to each congregation and station during the past three months.

The appointments of the ensuing quarter were submitted and approved of. The circular issued by the convener of the Assembly's Committee on the State of Religion, was taken up. It was agreed to that a committee be appointed on the State of Religion, consisting of Messrs. Gracey, Ross, and Logie; that Sessions be instructed to answer the queries of said circular, and send their answers to the convener of the Committee, viz., Mr. Gracey, on or before the 1st day of March; and that the Committee be requested to frame a deliverance on said answers, and to report at the next regular meeting of Presbytery.

Sessions were also instructed to consider the remits of Assembly, and forward the deliverances to the Clerk of Presbytery before next regular meeting.

The Presbytery then adjourned to meet again at Clinton, and within Willis Church there, on the 2nd Tuesday of April, at 11 a.m.

ARCH. MACLEAN, *Pres. Clerk.*

PRESBYTERY OF GUELPH.—A *pro re nata* meeting of this Presbytery was held on the 6th December, to receive and consider the official documents for the translation of the Rev. Richard Bentley, from the Presbytery of Hudson, of the Presbyterian Church in the United States of America, to the Presbytery of Guelph, and to make arrangements, should due cause appear, for his induction into Union Church, Galt, at as early a day as should be judged proper. The conduct of the Moderator in calling the meeting having been sustained, the documents were read and found in order, when it was moved and unanimously agreed that Mr. Bentley's induction be fixed for the 19th inst., at 2 o'clock in the afternoon. Mr. Wardrobe to preach and preside, Mr. Torrance to address the minister, and Mr. A. D. McDonald the congregation. Closed with the benediction.

According to appointment this Presbytery met in Union Church, Galt, at 2 o'clock in the afternoon of Tuesday, the 19th December, for the induction of Mr. Bentley, and was duly constituted by Mr. Thomas Wardrobe, Moderator. Messrs. Inglis, Thomson and Farries, from the Presbytery of Paris, and Messrs. Acheson and Muir of Galt, being present, were invited to take their seat in court, The edict of the induction of Mr. Bentley having been returned with

certification and attestation of having been duly served, intimation was given to the people assembled that the Presbytery were now in session, and were ready to hear any objection that might be made against the life or doctrine of Mr. Bentley, or to his being inducted into the pastoral oversight of the congregation of Union Church. After waiting the usual time, and no objection having been offered, the Moderator proceeded to the pulpit and preached from Col. i, 28. Sermon being ended, the Clerk gave a brief narrative of the proceedings in the call to Mr. Bentley, after which the Moderator put to him the questions of the Formula. Satisfactory answers having been returned to these, and Mr. Bentley having expressed his readiness to sign the Formula, and the congregation having, on question put, signified their adherence to their call, the Presbytery, with solemn prayer, admitted the said Mr. Richard Bentley to the pastoral charge of Union Church, Galt, with all the rights and privileges thereto pertaining, and the brethren present gave him the right hand of fellowship. Thereafter Mr. Bentley was addressed by Mr. Torrance, and the congregation by Mr. A. D. McDonald, on their respective duties. Mr. Bentley's name was then added to the Presbytery Roll and he took his seat as a member of the court. The Presbytery then appointed Mr. Torrance to introduce him to the Kirk Session, which was ordered to meet immediately after the rising of the Presbytery. Closed with the benediction.

The Presbytery of Guelph held their last ordinary meeting within Knox Church, Guelph, on 26th December. The attendance of members was large. Of the business transacted the following are the principal items:—

Mr. David McCrae was appointed treasurer, in room of Mr. Middlemiss, resigned, and to whom a cordial vote of thanks was given for the courteous and efficient manner in which he had discharged the duties of that office during the period it was held by him. A committee appointed at last ordinary meeting to make arrangements for holding a Presbyterian S. S. Convention, reported (1) a copy of circular to be addressed to ministers, ruling elders, deacons, S. S. superintendents, teachers, and friends of S. S. connected with congregations belonging to the Canada Presbyterian Church, in the bounds of this Presbytery, (2) a programme of proceedings for each session, (3) a blank form of certificate for delegates, and (4) a number of questions for collecting statistical information, with the recommendation that said convention be held in Guelph, beginning on the 13th Jan. 1872. After consideration the report was adopted with some amendments, ordered to be printed and a copy sent to each of the S. S. connected through congregations with the Presbytery. On motion it was agreed that the committee be re-appointed with instructions to arrange so far as they can for the accommodation of those from a distance, who may attend the meetings, which were appointed to be held in Chalmers' Church. A call addressed by the congregation of Thamesford, signed by 97 members and 237 adherents, and offering a salary of \$800 a year, with manse and three acres of land, to Mr. Kenneth McDonald, of Duff's Church, Puslinch, was laid on the table, and read, with reasons of translation all duly transmitted by the Presbytery of London. Mr. J. A. McDonald appeared as commissioner from the Presbytery of London, and Mr. Thomas Patterson from the congregation of Thamesford in prosecution of the call. Mr. James McLean appeared for the session, and Mr. McFarlane for the congregation of Duff's Church. Mr. McDonald appeared for himself. The reasons for and against the translation were read. The commissioners on both sides having been heard, Mr. McDonald, on being called on to express his mind, requested the opinion of members of Presbytery. Several of them having done so, Mr. McDonald declined the call, when it was moved and unanimously resolved that the Presbytery have heard with deep interest the statements made by Mr. McDonald, that they express their satisfaction with the decision to which he has come, and at the same time their sympathy with the congregation of Thamesford, and their hope that they may soon obtain a pastor according to their wishes. Parties having been recalled, and the decision of the Presbytery announced to them,

they signified their acquiescence in the same. Mr. J. K. Smith's conduct in moderating in a call at Berlin on the 21st inst. was approved. A letter was read from Mr. A. C. Gillics declining the call that had been addressed to him by the congregation of Doon and Hespeler, and the interim moderator of session was, at the request of the congregation, authorized to moderate in another call, should he be requested, before the next ordinary meeting of Presbytery. The committee appointed to visit Moorefield reported, when, after consideration, the Presbytery decided by a majority to adopt a suggestion contained in the report, that supply of sermon be granted for six months, the people themselves meeting the necessary expenditure, and that at the end of that period a special report of the results be called for and given in. At their own request, leave was granted to Mr. Thos. McGuire to record his protest against, and to Mr. Ball his dissent, from this finding. The report of the committee appointed at last meeting to take into consideration the financial state of the congregations within the bound was given in, when it was agreed that it be received and printed, and a copy sent to the members of Presbytery, and that it be taken up and considered at next ordinary meeting. Mr. Wm. Millican was authorized to moderate in an election of elders at Waldenar, at such a day as may seem to him most suitable, due notice to be given to the people. The clerk reported the amount of supply for the quarter assigned by the committee on distribution, and the apportionment of the same made to the respective vacancies. This report was approved. Application was authorized to be made to the Home Mission Committee for a yearly grant from the Central Fund to the congregation of Arthur, to enable them to call a minister. Other mission business was left in the hands of the Clerk till next meeting, which was appointed to be held in Knox Church, Guelph, on the first Tuesday of March, at one o'clock in the afternoon, at which session records were ordered to be produced for examination, and the business sent down by the General Assembly agreed to be taken up.

ROBERT TORRANCE, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Trenton, on the 9th and 10th days of January.

The collection for the Presbytery and Synod Funds was appointed to be taken up on the third Sabbath of February. The Presbytery was divided into four mission districts, and the following committees were appointed to make suitable arrangements for the holding of meetings in each, namely. Messrs. Chambers and Wilson for the eastern; Messrs. Scott, Turnbull, and Burton for the central; Messrs. Burton and Wishart for the County of Hastings, and Messrs. McMechan and Watt for the western. A report was given in from the commission appointed to visit the congregations of St. Peter's, St. Paul's, and St. Columba Church, Madoc, from which it appeared that it would be advisable to comply with Mr. Wishart's request to be relieved of a portion of his extended field, and that for this purpose St. Paul's congregation should be united to that of St. Columba to form a pastoral charge. The Presbytery decided accordingly, and tendered thanks to the members of commission for their diligence in the matter. Mr. Thomson, studying under the supervision of the Presbytery, was instructed to appear for examination at the next quarterly meeting. There were prescribed to him the following trial pieces, namely. for homily, Ecclesiastes, 8th chapter, 11th verse to 13th; and for Greek Exercises, John's Gospel, 1st chapter, 1st verse to 5th. Mr. John Ferguson, a member of the Napanee congregation, and Mr. E. B. McLaren, B. A., a member of Chalmers' Church, Kingston, and a graduate of Queen's College, Kingston, made application to be received as students, looking forward to the ministry. Messrs. Scott and Burton bore favorable testimony to Mr. Ferguson's character and conduct since his arrival in this country a few years ago. Mr. McLaren stated that he was now in the second session of the Divinity course in Queen's College. After a suitable and satisfactory examination, it was agreed to recognize both of them as students under the care of the Presbytery. It was agreed to recognize Mr. Ferguson as a catechist labouring within the bounds,

and to request the Assembly's Home Mission Committee to allow him to remain under our care, and further, it was decided to examine Mr. McLaren on his Theological attainments at the next regular meeting.

Rev. Mr. Barron tendered his resignation of the pastoral charge of the congregation of Gananoque, on the ground of ill health. Mr. Robert Brough appeared as a delegate on behalf of the congregation. Directions were given to cite the congregation of Gananoque to appear for their interests in the matter before the Presbytery, at an adjourned meeting to be held in Gananoque on Tuesday, the 13th day of February next, at 7 o'clock p. m. Mr. Burton gave notice that at next meeting he would present a motion to the effect, that it is desirable, if practicable, that the chair of Apologetics in Knox College should be filled, and that in the event of action being taken in relation thereto, the Rev. William Gregg, M. A., of Toronto, should be called to this office.

Mr. Gallaher intimated that at Glenvale and Harrowsmith, four persons had been nominated to the eldership, and requested that assessors be appointed to act with him in their ordination. Mr. Wilson and Mr. James Gibson were associated with him for this purpose.

Notice was given that at next ordinary meeting all remits and overtures for the higher courts of the Church would be taken into consideration, and the appointment of commissioners to the General Assembly would be made.

The next quarterly meeting was appointed to be held in Nappanee, on the second Tuesday of April, ensuing, at 7 o'clock, p. m. Mr. Watt to preach at the opening exercises.

THOMAS S. CHAMBERS, *Presbytery Clerk.*

PRESBYTERY OF HAMILTON.—This Presbytery held its regular meeting in McNab St. Church, Hamilton, on Tuesday, the 16th of January.

There were eighteen ministers, and seven elders present. Rev. J. F. Dickie was received as a probationer at this Church, on the presentation of a commission from the Colonial Committee of the Free Church of Scotland. Rev. James McKutcheon presented a certificate of ministerial standing, and was recommended to the General Assembly.

A unanimous call from Tilsonburgh to Rev. W. H. Simpson of Kilbride, was prosecuted before the Presbytery. Mr. Simpson declined the call, and the Presbytery refused his translation. Mr. Steven accepted a call from St. Ann's and Wellandport, and his ordination was appointed to take place at St. Ann's, on the 6th February.

A call from Ancaster East and West to Mr. Wm. P. Walker, was sustained, and accepted. Mr. Walker's ordination was fixed for 31st inst.

Mr. McBain reported that he had organized a congregation at Fort Erie, and at Ridgeway, and that the congregation looked hopefully for an early settlement. Mr. McCall gave a report of the Home Mission operations for the past quarter; noting that since the last regular meeting of Presbytery, four vacancies had been settled, leaving but three vacancies within the bounds, namely, two in Hamilton, and one in Flamboro'. Several other items of business of local interest were attended to, and in the evening of Tuesday, as well as throughout the whole of Wednesday, a Presbyterial Conference on the State of Religion was held. Many subjects of practical importance were discussed in a pleasing and instructive manner.

The next ordinary meeting will be held in McNab St. Church, Hamilton, on the second Tuesday of April next, at 11 a. m. The Presbytery then adjourned to meet at Ancaster East, on the 31st inst.

JOHN MACCALL, *Pres. Clerk.*

PRESBYTERY OF COBOURG.—The regular quarterly meeting of this Presbytery was held at Peterboro' on the 9th of January.

The committee appointed to visit Springville and Lakevale reported that they had met with the congregation of Springville, and had endeavored to dis-

cover and remove the causes of misunderstanding between them and the Lakevale congregation. The committee further reported that Springville desired to remain united with Lakevale; but that they were willing, if that connection was dissolved, either to unite with Bethany, or to be set off as a separate congregation, aided by a moderate grant from the Home Mission Fund. The committee reported also that they had attempted, though without success, to effect a meeting with the Lakevale congregation. Two commissioners from that congregation appeared before the Presbytery, and stated that they had unanimously resolved to adhere to their petition to be disjoined from Springville, and to be placed under the pastoral charge of Mr. Ewing. At this stage of the proceedings, Mr. Ewing requested to be permitted to tender his resignation of the Bethany part of his congregation. The request was granted, and delegates from the different branches of Mr. Ewing's charge were heard. After a lengthened discussion, it was agreed that the congregation of Lakevale be disjoined from that of Springville, and be placed under the charge of Mr. Ewing. It was farther resolved that Mr. Ewing's resignation of Bethany lie on the table, and that the congregations affected by the resignation be cited to appear at next meeting of Presbytery.

Messrs. Murray and Paterson, who had been appointed to visit the mission fields of Minden and Haliburton, with authority to moderate in a call at Haliburton, gave in a report of their visit, and laid on the table a call from the congregation of the latter place in favor of Mr. Wm. Reeve. The call, which was unanimous, and numerously signed, was sustained, and ordered to be transmitted to Mr. Reeve, to whom the Moderator and Clerk were authorized to prescribe trials for ordination in the event of his signifying his acceptance of the call, before the next meeting of Presbytery.

The committee appointed to visit Percy and Campbellford, in connection with the financial condition of the congregations of those places, reported that they had visited Percy with satisfactory results, but that they had not gone to Campbellford. The committee was re-appointed, with instructions to visit the congregation of the latter place at their earliest convenience.

The Rev. Thos. Alexander, of Percy, gave in his resignation of his pastoral charge, in accordance with an intimation previously given. Two commissioners from the congregation appeared, and stated that at a congregational meeting, it had been resolved that no opposition to the acceptance of the resignation should be offered by them. It was agreed to accept the resignation, to instruct the Clerk to make application, in behalf of the retiring minister, for a grant from the Aged and Infirm Ministers' Fund, and to appoint a committee to draw up a suitable minute respecting Mr. Alexander.

The committee appointed to prepare a plan of assessment for the Presbytery and Synod Funds, submitted a report, which was adopted.

The following minute respecting Mr. Laing, was adopted unanimously.

"The Presbytery in releasing their brother, the Rev. John Laing, from his charge, according to the instructions of the General Assembly, desire to record their high sense of the zeal and ability with which for nearly twelve years he has discharged the duties of the pastorate in Cobourg. By his energy and excellent business capacity, by his untiring enthusiasm among his flock, and for the Church at large, and especially, by his genial obliging disposition, and uniform kindness, he has much endeared himself to the brethren of this Presbytery. It is their hope and prayer that he may be abundantly successful in the prosecution of the important work to which he has been called by the Supreme Court of the church, and that he and his may be richly blessed in all that God may give them to do.

"The Presbytery would also express their deep sympathy with the congregation of Cobourg in the heavy trial to which they have been subjected by the removal of a pastor so greatly and so justly loved and esteemed."

A Home Mission Committee for the Presbytery, consisting of Messrs. Murray and Donald, ministers, and Mr. Hassock, elder, was appointed, with authority to make what arrangements they could to send a missionary to Minden.

Commission Rolls and Session Records, not examined before, were ordered to be produced at the next meeting of Presbytery, which was appointed to be held at Port Hope, on the first Tuesday of February, at eleven o'clock in the forenoon.
W. DONALD, *Pres. Clerk.*

PRESBYTERY OF LONDON.—The regular quarterly meeting of this Presbytery was held on the 26th December last, in the 1st Presbyterian Church, London.

Mr. Peter Currie, of Aldboro, was appointed Moderator for next six months.

Mr. G. A. Steven asked for further opportunities to consider the call from Widder and Lake Road. The Presbytery granted till 16th January to consider the matter.

Dr. Proudfoot, convener of the Home Mission Committee, reported with reference to the operations of that Committee since October last. Dr. Proudfoot desired to be released from the duties of the convenership. It was agreed to receive the report and approve of the same; but, with reference to the resignation of the convener, the Presbytery agreed to ask Dr. Proudfoot to continue in that position, and that Mr. Simpson hold the office of responsible secretary, to carry on the correspondence of the Committee. Dr. Proudfoot agreed to withdraw his resignation.

In reference to the circular issued by the Assembly's Foreign Mission Committee, the Presbytery agreed to dispense with the services of a deputation; but resolved, at the stated missionary meetings, to present the claims of that Mission along with the claims of the Home Mission.

The Presbytery, in terms of a petition from Petrolia, have agreed to separate Petrolia from Wyoming; the latter place to rank among the mission stations until it shall appear, on further consideration, with what congregation to connect it.

G. CUTHBERTSON, *Clerk.*

Notices of Publications.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW. Editors—Lyman H. Atwater; Henry B. Smith. New Series. January, 1872.

The *Presbyterian Review* having lost its editor, the Rev. J. M. Sherwood, a union has been effected between it and the old *Princeton Review*. We trust that the combination may prove a happy and prosperous one. The name *Review*, as commonly understood of magazines, is a misnomer when applied to the present number of the *Presbyterian Quarterly*, for of all its eight articles only one is a review, and that of no ecclesiastical work, but of Jowett's "Plato." Had Dr. Taylor Lewis, of Union College, who writes this review, seen those of the *Edinburgh* and *London Quarterly*s, he would have found something to his advantage, and doubtless that of his readers. Dr. Thomas, Professor in Lane Theological Seminary, takes as his thesis, "Ezra, the Model of the Biblical Divines." It is an interesting essay, disfigured with a number of most unnecessary quotations in Hebrew, Greek and Latin, the cacography of which, we trust, is due to the printer, and not to the Professor. Edmond de Pressensé and the *Revue des deux Mondes* furnish "Paris under the Commune," a spirited sketch, for the translation of which we are indebted to C. W. Woolsey, A.M. Dr. Herrick Johnson, of Philadelphia, and Dr. Lyman Atwater, one of the editors, meet in conflict, in which the latter has, however, the last word, in "The Wine Question in the Light of the Law of Love" by the former, and "Total Abstinence and its Scriptural Basis" by the latter. Both articles are worth reading, although Dr. Atwater shows that either truth

or he is more than a match for his opponent. The Rev. Thomas Croskery, of Londonderry, finds his way into the pages of this, to him, trans-Atlantic Review with a fresh and original article on "The Plymouth Brethren." The two remaining articles are College addresses, the first on "The Variable and the Constant in Christian Apology," being written by Dr. Charles A. Aiken, of Princeton, and the second, on "The Theology for our Age and Country," coming from the pen of Dr. Philip Schaff, of the Union Theological Seminary. The latter does not touch the question one would suppose implied in the title of his address, but gossips pleasantly, and at times talks eloquently, as he strays over the fields of Christian learning and ecclesiastical progress. Dr. Aiken's paper or address is more valuable. The key-note of it is, "We insist that whatever is at any age a valid proof of the divinity of Christianity is valid for ever." The review of "Contemporary Literature," and the "Theological and Literary Intelligence," are, as usual, interesting and well written. The former contains some well-merited strictures upon the Monophysite or Apollinarianistic views of Beecher, in his "Life of Jesus, the Christ."

THE SCRIPTURAL FORM OF CHURCH GOVERNMENT. By Rev. C. C. Stewart, M. A. Toronto: J. Campbell & Son. Price \$1.00.

We have just received a copy of Mr. Stewart's volume, but have not had leisure to read it with care. We shall notice it more fully in our next number. In the meantime we are justified in saying that it is probably the most readable book on the subject of which it treats. It is got up in Mr. Campbell's admirable style.

MONEYS RECEIVED UP TO 22nd JANUARY.

HOME MISSION.			
		Friend.....	3 00
		Avon Ch., Downie	13 00
Markham, Melville Ch.....	9 50	Ancaster Village.....	8 05
Erskine Ch., Pickering.....	4 00	" S. S.....	10 25
Lisadel.....	2 50	Barton.....	10 25
Tilsonburgh.....	15 00	" S. S.....	7 64
Claremont.....	13 00	{ Teeswater.....	10 25
Wroxeter.....	8 84	{ Eadie's	5 00
Beverly.....	50 00	Inverness.....	5 50
" S. S.....	4 75	Acton.....	23 00
Kemptville.....	9 44	Avonbank.....	30 00
Ayr, Knox's Ch.....	40 37	Griersonville.....	1 85
J. E.....	10 00	{ Holstein	4 33
Prescott.....	27 40	{ Amos	4 82
Pembroke.....	25 00	{ Fairbairn	2 90
Mrs. Kellie, Vankleekhill.....	1 25	{ Osnabruck.....	20 00
{ Cranbrook.....	6 00	{ Colquhoun.....	20 00
{ Ainleyville.....	14 00	McNab.....	9 00
{ Walton.....	4 00	Flamboro W.....	12 00
Ramsay.....	16 50	Wallacetown.....	8 00
R. Stewart.....	3 00	{ King	4 41
Montreal, Cote St.....	137 37	{ Laskey	4 09
Wroxeter.....	1 25	Fullarton	10 00
Fergus, Melville Ch.....	60 00	Millbank.....	20 00
Leeds, \$7.30 less \$2 expenses...	5 30	Galt, Knox's S. S.....	25 00
New Carlisle.....	40 00	Eden Mills.....	4 00
Markham, Brown's Corners.....	5 62	Bequest of James Nichol, Smith's	
N. & W. Brant.....	12 00	Falls.....	50 00
Mille Isles.....	8 70	Doon.....	3 00

Port Dalhousie.....	7 50	Walkerton S. S., for Mr. N.....	17 78
Ottawa, Bank St.....	90 00	Cote St., Montreal, S. S., Mr. N	50 00
W. Gwillimbury, 1st.....	63 63	Children's Miss. Box, Thorold..	4 00
Widder.....	5 25	Friend, Mr. N.....	3 00
New Glasgow.....	7 00	“ China.....	3 00
Elmira, Knox Ch.....	13 00	West's Corners }.....	9 00
W. H. Nissouri.....	1 00	N. Mornington }.....	
Montreal, Erskine Ch.....	550 00	Ancaster S. S.....	16 00

MUSKOKA.

Markham, Melville Ch.....	8 35
Toronto, Charles St. S. S.....	10 00

ASSEMBLY FUND.

Normanby.....	22 00	{ Osnabruk.....	17 00
New Carlisle.....	3 00	{ Colquhoun.....	13 00
Dunwich, Chalmers' Ch.....	4 00	English Settlement.....	31 36
{ Osnabruk.....	5 00	Proof Line.....	21 50
{ Colquhoun.....	5 00	Flamboro W.....	6 00
Wallacetown.....	5 59	R. H.....	5 00
Millbank.....	3 50	Galt, Knox's S. S., China.....	7 70
Doon.....	1 00	Galt, Knox's S. S., Mr. N.....	50 00
Ottawa, Bank St.....	18 08	Montreal, Mile End S.S., Mr. N	33 72
Harwich.....	2 00	Elora, Chalmers' Ch.....	60 00
Montreal, Erskine Ch.....	32 00	Bequest of James Nichol, Smith's	
King.....	4 00	Falls.....	50 00
		J. G. H., Montreal.....	2 50
		Port Dalhousie.....	7 50
		Madoc, St. Peter's S. S.....	5 00
		“ “ “ Mr. N... ..	5 00
		Madoc, St. Peter's.....	4 00
		Ottawa, Bank St.....	90 00
		W. Gwillimbury 1st.....	42 42
		“ “ “ China.....	5 00
		Montreal, Erskine Ch.....	600 00
		A. Cameron.....	4 00
		W. H., Nissouri.....	1 00
		Forest S. S., Mr. N.....	8 18
		West Ch. S.S., Toronto, Mr. N.	25 00
		Woodville.....	77 00

FOREIGN MISSION.

St. Helen's S. S. for Mr. N.....	4 00	Madoc, St. Peter's.....	4 00
Chatham, Adelaide St.....	32 70	Ottawa, Bank St.....	90 00
Tilsonburgh.....	7 50	W. Gwillimbury 1st.....	42 42
Beverly, for Saskatchewan.....	20 00	“ “ “ China.....	5 00
Beverly (China).....	25 22	Montreal, Erskine Ch.....	600 00
“ S. S. “.....	4 82	A. Cameron.....	4 00
Mrs. Fife, for Mr. N.....	2 90	W. H., Nissouri.....	1 00
Arthur, Gaelic.....	1 00	Forest S. S., Mr. N.....	8 18
Eramosa S. S. (China).....	4 50	West Ch. S.S., Toronto, Mr. N.	25 00
“ Mr. N.....	5 00	Woodville.....	77 00
Toronto, Charles St. S. S.....	10 00		
“ “ Mr. N... ..	10 00		
Mrs. Kellie.....	1 25		
{ Cranbrook.....	5 07		
{ Ainleyville, Melville Ch.....	8 22		
{ Walton.....	3 27		
Ramsay.....	1 50		
R. Stewart.....	2 00		
Fergus, Melville Ch.....	50 00		
St. Joseph St. S. S. Montreal			
(China).....	10 00		
New Carlisle.....	4 00		
Columbus } for Mr. N.....	50 00		
Brooklin }.....			
Davenport Road S. S., Toronto,			
(China).....	6 00		
“ Mr. N.....	6 00		

REV. MR. M'KAY'S OUTFIT.

W. R. C.....	2 00
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FRENCH EVANGELIZATION.

St. Helen's.....	10 00
Broughton.....	5 00
Beverly.....	10 00
Kemptville.....	3 41
Belleville.....	13 00
Toronto, Charles St. S. S.....	10 00
{ Cranbrook... ..	4 47
{ Ainleyville, Melville.....	5 45
{ Walton.....	4 24
R. Stewart.....	2 00
Fergus, Melville Ch.....	60 00

Leeds	\$8 50	Clinton, Willis' Ch.	\$14 00
New Carlisle.....	4 00	Eramosa.....	4 00
Dunwich, Chalmers' Ch.	10 00	" A. and I. M.....	4 00
Friend.....	3 00	Warrensville }	12 00
Metis, Miss. Box.....	3 55	Francistown }	20 00
{ Osnabruck.....	10 00	Pembroke,.....	20 00
{ Colquhoun.....	10 00	Oshawa.....	10 00
Flamboro W.....	5 00	{ Cranbrook.....	4 82
St. Andrew's.....	6 67	{ Ainleyville, Melville.....	8 32
Ekfrid.....	10 50	{ Walton.....	4 91
Millbank.....	10 00	St. Mary's.....	45 00
Galt, Knox's.....	45 50	R. Stewart.....	2 00
" " S. S.....	25 00	Fergus, Melville Ch.	22 00
Elora, Chalmers' Ch.....	30 00	" " A. and I. M.....	22 00
J. G. H., Montreal.....	2 50	New Carlisle.....	4 00
Ottawa, Bank St.....	15 00	St. Vincent, Knox Ch.....	6 60
Widder.....	5 25	Avonbank, A. and I. M.....	5 00
Kinloss, Enniskillen, &c.....	9 50	Georgetown and Limehouse.....	6 75
Harwich.....	2 50	{ Osnabruck.....	10 00
		{ Colquhoun.....	10 00
		Flamboro W.....	7 00
		Millbank.....	5 00
		Galt, Knox's.....	41 73
		J. G. H., Montreal.....	2 50
		" " A. and I. M.....	2 50
		Ottawa, Bank St.....	25 00
		Montreal, Erskine Ch.....	43 00
		Harwich.....	5 00

KANKAKEE.

Kincardine.....	7 00	With rates from Rev. W. Scott, \$16;
Eden Mills.....	2 50	Rev. W. T. McMullen; Rev. W. R. Suther-
Tilsonburgh.....	8 62	land; Rev. J. Porteous; Rev. J. Han-
Beverly.....	10 00	ran, \$32; Rev. G. Bremner; Rev. J.
Kemptville.....	4 60	Gauld; Rev. G. Smellie; Rev. G. Brown,
{ Storrington.....	4 60	\$24; Rev. R. C. Moffatt; Rev. J. Mc-
{ Pittsburg.....	2 80	Conechy; Rev. R. Leask; Rev. J. Fer-
Belleville.....	13 00	guson; Rev. T. Alexander; Rev. J.
Ramsay.....	11 25	Adams.
R. Stewart.....	2 00	
New Carlisle.....	5 00	
Rockwood.....	5 00	
N. and W. Brant.....	14 00	
Dunwich, Chalmers' Ch.	8 00	
Friend.....	3 00	
Moore, Burns' Ch.....	9 84	
Avon Ch., Downie.....	9 50	
Metis, Miss. Box.....	4 25	
Avonbank.....	10 00	
W. R. C.....	1 00	
Union Ch., Galt, S. S.....	15 00	
Georgetown and Limehouse . . .	9 50	
{ Osnabruck.....	5 00	
{ Colquhoun.....	5 00	
St. Andrew's.....	5 23	
{ Mosa.....	10 87	
{ Lobo.....	9 76	
{ N. Carradoc.....	4 00	
Millbank.....	8 00	
W. Gwillimbury, 1st (Miss Law).	1 00	
Harwich.....	2 50	
W. H., Nissouri.....	50	

WIDOWS' FUND.

Beverly.....	7 57
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KNOX COLLEGE.

Tilsonburgh.....	6 00
Normanby.....	6 00
Fergus, Melville Ch.....	60 00
P. McCulloch, Esq.....	20 00
Acton.....	24 45
Tilsonburgh, adl.....	75
Avonbank.....	21 00
Lake Shore.....	4 55
Flamboro W.....	30 00
Dundas.....	25 00
Galt, Knox's S. S.....	50 00
Elora, Chalmers' Ch.....	35 00
Doon.....	2 25
Moore, Bear Creek.....	19 50
Harwich.....	5 00
W. H., Nissouri.....	1 00
R. Stewart, Toronto.....	4 00

MANITOBA COLLEGE.

Rev. Dr. Burns, Montreal.....	\$20 00
W. R. C.....	2 00

In addition to sums acknowledged from time to time in the RECORD, the Rev. W. Fletcher begs to acknowledge receipt of the following amounts:—

Quebec subscriptions.....	\$470 00
Montreal.....	409 00
Ottawa.....	748 90
Peterboro.....	129 00
Perth.....	90 00
Kingston.....	41 00
Smith's Falls.....	33 00
Brockville.....	7 60
Port Hope.....	65 50
Clinton.....	45 00
St. Thomas.....	15 00
Carlisle, &c.....	31 00
London.....	73 00
Rev. T. S. Chambers.....	4 00
W. Smith, Innerkip.....	2 00
Rev. T. Fenwick, Metis.....	2 00
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	\$2,633 00

MONTREAL COLLEGE.

Ramsay.....	5 85
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BURSARY FUND.

Ladies' Association, Galt.....	\$50 00
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RECEIVED BY WARDEN KING,
ESQ., MONTREAL.

ENDOWMENT FUND.

Estate of the late Jas. Gibb....	50 00
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BURSARY FUND.

J. McLennan.....	10 00
L. Paton.....	10 00
Rev. J. M. Gibson.....	10 00
Peter Redpath.....	80 00
W. C. Harris.....	10 00

ORDINARY REVENUE.

New Carlisle and Port Daniel...	9 00
{ Osnabruck.....	19 00
{ Colquhoun.....	17 00
Smith's Falls.....	40 00
Bank St. Church, Ottawa.....	85 00
Erskine Church, Montreal....	144 00
Osgoode.....	30 00

FRENCH EVANGELIZATION.

Smith's Falls.....	28 50
Erskine Church, Montreal.....	150 00

RECEIPTS FOR RECORD UP TO 20th DECEMBER.

Rev. J. B., M. T., Seneca, \$1 00; Dr. McQ., Hamilton, \$1 20; Per Rev. J. McM., Picton; J. S., Admaston; Per J. D., Tilsonburgh, \$4 20; W. T., Kendal; Capt. S., Port Talbot, \$1; H. R. F., Toronto; S. Mc C., Nobleton; W. H., Lloydtown; Rev. J. J., Mille Isles; J. J. Britonville; Mrs. W., Churchill; Rev. J. H. T., Toronto; Per W. E., Iroquois, \$6 00; J. R. V., Van-rack; A. R., Turtle Lake; Per W. K., Bristol, \$11 50; S. K., Mrs. F., Morris-burgh; R. F., Rockwood; Per R. J. M., Baltimore, \$8 40; Rev. W. M., Har-riington; Miss S., Toronto; R. J. Woodbridge; R. D. S., Lancaster, \$1 00; J. L., Glachan, \$1 00; A. S., Londesborough, \$1 00; T. B. A., Malton; Dr. C., Princeton, \$1 20; J. B. R., Bell Ewart; Rev. S. N., River Charles, N. B., \$1 50; H. C., Quebec, \$10 25; Rev. J. McK., Jarvis; Rev. J. D., Elora, \$1 00; Miss L., Port Rowan; R. S., Perth; W. G., Laskey; J. A., J. C., J. B., J. D., W. C., Milton; G. H., Lowville; Rev. J. L., Lucan, \$5 60; D. C., Hull; Mrs. D., Berne; D. S. R., W. R., Wanstead, T. G. C., J. F. H., More-wood, \$1 00 ea; Rev. W. M., Garafraxa; J. G. R., Toronto; Rev. J. G. M., Grimsby; W. E. S., Waterdown, \$9 60; J. H., Blytheswood, \$1 20; Per A. C., Amherstburgh, \$1 80; A. C., Banda; A. C., Madrid, N.Y.; J. S., Lime-house; D. E., Pine Grove, \$1 00; S. C., D. C., Toronto; J. N., Almira; Rev. A. K., Dunbarton; J. Y., Ottawa, \$35 00; A. McK., G. B., Goderich; Rev. D. B., Campbellford; R. P., Percy; J. L., Milton, \$3; W. M., Brooklin, \$3.

RECEIPTS FOR RECORD UP TO 20th JANUARY.

J. W., Shakespeare, \$8; Miss F., W. O., Milton, \$1.25; G. C., Londesbrough; A. D., Kertch; D. McB., J. M., F. W., F. S., W. S., G. S., Aberarder; Rev. R. R. Newry, \$6, W. F., H. F., Dundee; J. S., D. McG., Point Fortune; A. I. T., Woodstock, \$6.50; J. K. McL., Teeswater, \$7.46; J. C., Castleton, \$1.20; Rev. M. F., Barrie, \$12.60; D. R., A. N., Quebec; A. D., Osgoode; Mrs. S., Brockville; R. D., Stratford, \$3.50; J. D., Russell, \$2.20; Rev. J. P., Kirkwall, \$12.60; Mrs. R., J. C. K., Normanton; W. R., N. Bruce; D. C., Beaverton, \$5.50; Rev. W. B., Kemptville; J. D., J. McG., D. McC., Milton; T. D., Orillia, \$4.80; R. R., Constance, 4.40; R. N. B., Niagara, \$2.20; Central Ch., Hamilton, \$28; J. F., Westwood; J. M., P. Albino; G. C. C., Owen Sound, \$34; R. G., Tyrconnell, \$1.65; A. McK., Inverness, \$8.50; G. D., J. E., Marnech; Rev. T. S. C., Sunbury; W. McK., A. S., Caistorville; Mr. B., Canfield; G. B., Hammett's Holm; W. K., Bristol, \$2; P. W., Eden Mills, \$1.10; Rev. H. C., Holstein, \$8.40; H. McD., Ridgetown, \$1.30; Mrs. P., Dunnville; J. O. McG., Seneca; Rev. J. H., Prescott, \$6.50; Mrs. G. B., Maitland; Mrs. K., Vankleekhill; Rev. W. F., Bondhead; Rev. J. F., Dingle; A. C., Petrolia; Rev. A. C. G.; J. G., Adderley; J. McG., W. McG., Egmondville; H. W., Edwardsburgh; S. T., Louisville; G. F. R., Waddington, \$5.60; Rev. A. D., Butontville; J. H., J. B., Toronto; R. B., Bradford; Mrs. B., Edinburgh; R. G. McC., J. McK., Craigvale; Mrs. J. P., Columbus; Rev. J. B., Belleville; Miss W., Collinville; R. McN., Whitby, \$1; D. F., Aurora; Rev. R. R., Collingwood, \$6.50; subscriber at Sandhill, no name, \$1.20; A. S., Capt. M., \$2.65, Kingston; Per G. H., Innerkip, \$3.50; T. C., J. K., \$1, I. T., Leeds; T. L., R. B., Scarboro; P. McG., Acton; Mr. N., Toronto; J. G. Yorkville; Rev. H. McQ., Drumbo, \$11; Rev. W. F., Valetta; Rev. W. H. S., Kilbride, \$6.06; A. F., Staffa, \$21; A. S., Avonton, \$7.15; Rev. G. S., Fergus, \$14.50; Rev. J. L., Nassageway, \$12; Messrs. S. & L., Glenmorris, \$4.48; J. R., Dundas; J. I. P., Kincardine, \$2; J. G., Perth; W. L., Hornby; Mr. C., Guelph, \$1.20; J. S. L., Churchill, \$4; P. McN., J. S., Walton; Rev. R. H., Motherwell, \$10; R. W., Erin, \$4.67; Rev. G. S., Fingal, \$9; J. K., Paisley, \$10; Dr. H., Belleville; D. C., Mrs. McG., Mrs. J., A. R., W. R., Colborne, \$2.75; Rev. J. H., Toronto; Messrs. G. & B., Longwood, \$5.95; Rev. A. S., Kilmartin, \$8.40; N. McL., J. D., J. T., N. McL., N. McK., Rev. J. A., Tiverton; R. M., Farquhar, \$8.80; Mrs. A. McK., Canfield; D. B., McDonald's Corners; J. D. F., Grimsby; D. H., Logierait, \$6; D. McK., Fingal, \$3; Rev. J. McC., Dundas, \$13.50; A. H., Cobourg, \$1.65; W. McA., Mrs. J. C. J., W. R., G. R., Port Hope; J. N., Cobourg; W. R., Baltimore; Mr. W., Bondhead; Mrs. M. McM., Malta; R. J., Purpleville; Rev. J. H., St. Sylvester, \$5.60; Rev. R. D., Speedie, \$4.67; Rev. D. P., St. Andrew's, \$5.60; E. S., St. Anne's, \$2; J. W., Canfield; W. J., G. A., Blytheswood; W. B., London, \$21.50; J. L., Tilbury East; A. A., Mrs. K., Saugeen; S. C., Keady, \$2.50; W. E. S., Waterdown, \$3; Rev. J. M., Cedarville, \$5; W. McK., Nissouri; Rev. A. McL., J. F., Mrs. C., Strabane; J. H., J. N., Westover; J. S., D. M., Freulton; D. C., Pine River, \$1.25; M. G., St. Janvier; H. McP., Cartwright; J. McG., Mt. Joy; J. C., Montreal; J. C. G., Woodville (for 1871), \$22; J. A., Whitby; D. J., Cobourg; J. W., Melbourne; D. C., Clifford, \$5.60; A. R. McG., C. C., Wilkesport, \$1.65; S. F., Aberfoyle, \$3.60; D. McK., Athol; Rev. J. C., Smith's Falls, \$10; A. N., Haliburton, \$1.80; Rev. R. C. M., Walkerton, \$4.75; S. S., Hammersmith, \$3.30; A. P., M. A., W. V., Picton; F. McK., Birkhall, \$8; Rev. R. R., Collingwood, \$1.50; J. S., Rockland; D. McM., Wallacetown, \$2.20; F. McL., Vankleekhill, \$6.05; W. H., Ottawa, \$2, A. McK., Wellandport, \$2.40; M. M., Tilbury E., \$1.20; W. M., Kinloss; Rev. A. W. W., Ridgetown, \$2; J. C., Columbus, \$9.75; F. B., Avonton; G. P., St. Thomas, 60c.; J. D. C., Forest, \$9.34; Rev. W. C., Ridgetown, \$3.60; D. McN., Claremont, \$7; W. E. Jr., Grafton, \$10.25; J. J., R. W., Farnham Centre; G. T., Thamesford, \$12.80; W. K., Montreal, \$63; Mrs. A., Mrs. L., Newbury, \$2.20; J. H., Wardsville; A. B., Bradford, \$1.20; H. F., Paris, \$16.80; J. M., Caledon East, \$1.20; D. McK., Athol; Rev. J. P. B., Ancaster, \$3.80; A. W., Toronto.