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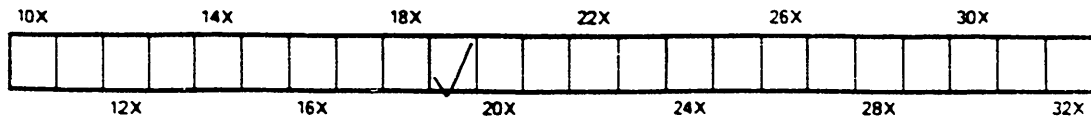
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THE
HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 4.

APRIL, 1874.

Vol. XIII.

STILL WE TRUST.

Still we trust, though earth seem dark and dreary,
And the heart faint beneath His chastening rod ;
Though rough and steep our pathway, worn and weary,
Still will we trust in God.

Our eyes see dimly, till by faith anointed,
And our blind choosing brings us grief and pain ;
Through Him alone who hath our way appointed,
We find our peace again.

Choose for us, God ! Nor let our weak preferring,
Cheat our poor souls of good Thou hast designed ;
Choose for us, God ! Thy wisdom is unerring,
And we are fools and blind.

So from our sky the night shall furl her shadows,
And day pour gladness through his golden gates ;
Our rough path leads to flower-enamelled meadows,
Where joy our coming waits.

Let us press on in patient self-denial,
Accept the hardship, shrinking not from loss ;
Our guerdon lies beyond the hour of trial,
Our crown beyond the cross.

W. H. Burleigh.

RELIGIOUS MOVEMENT IN BRITAIN.

The remarkable religious movement to which we have referred in several of our late issues, still continues. We could fill page after page with interesting accounts of the work in various places. Waves of spiritual influence are spreading in different directions, and to the remotest quarters of the country. We give the following from the *London Weekly Review* :—

From many parts of the country we learn that where the work has been in operation for some time past it is extending and being consolidated, that a spirit of earnest prayer is being manifested in towns and villages most cheering to God's people, and that the hearts of many are moved to desire a share of the blessing that is being poured out. In Glasgow, Messrs. Moody and Sankey are continuing their labours, and the work has been greatly extended since they commenced. Many churches and halls have been filled every day and evening, with large audiences ; meetings continue to be held with different sections of the community, and there have been special services for children, Sabbath-school teachers, students, ladies, and also for gentlemen. The Christian young men have been specially interested, and have been led to assist in evangelistic work among other young men, and

what a field Glasgow presents may be inferred from the fact that the young men of that city, between the ages of fifteen and twenty-five, it is calculated, number 70,000. Many of the Ministers of the city and district have extended their support to the movement, and taken a prominent part in the services. While at all the meetings, the greatest prominence has been given to the proclamation of the Gospel, repeated references have been made to the numerous instances of conversion which are occurring, as well as incidents in connection with the movement which have proved very encouraging. Mr. Moody stated on one occasion that he believed that at present God had poured out His Spirit over all Christendom, that in the United States a great revival has now begun, and mentioned that in America thousands are praying daily for the work going on in Scotland. It being found impossible for Messrs. Moody and Sankey to accept all the invitations to visit the different towns in the West of Scotland, as well as inadvisable to leave Glasgow at present, it was arranged that invitations should be sent to various towns inviting to a special service in the City Hall. Arrangements were made to run special trains from the different places. Accordingly on Tuesday night the City Hall was reserved for friends from Johnston, Houston, Bridge of Weir, Kilmalcolm, Langbank, Port Glasgow and Greenock. Till a quarter-past seven admission was restricted to those who could show their railway return tickets, and at the expiry of that time the hall was nearly full. Mr. Moody addressed the audience, and was followed by the Rev J. H. Wilson, Edinburgh, and others. The singing proved a special feature in the service. A choir of young ladies sang several hymns at the opening of the meeting, and in the course of the proceedings, Mr. Sankey sang some solos, accompanying himself on the American organ.

There is little diminution of earnestness and interest in Edinburgh. Mrs. Barbour, writing to the *Christian*, relates the following—

"I came here with a heart full of prejudice," said an old Minister from the country the other day. "I was doubtful of the movement altogether, and ready to find fault. I had not been long in the meeting before I realized the power of God, and if there had been ice around my heart it had melted. I did not leave till I had consulted with a friend how I was to seek the same in my own district. The success there has been marked already."

"I came opposed to the work," said another; "but the sight of this meeting was overawing to my mind. I could not but return, and now I cannot be absent."

Meetings for various classes in the community continue to be held both throughout the day and in the evenings, and with large attendances. A new feature of the work is becoming common, viz.: drawing-room meetings, where friends are invited to meet for prayer and to sing hymns. At one of the meetings, Professor Macgregor gave an account of a meeting which the Free Church Presbytery had held. He says:—"All substantially agreed as to the reality and magnitude of the work; each hastened generously to allow how he felt himself outshone by the strangers who had taken the lead in the movement; the most venerable expressed themselves willing to sit at their feet. The spirit shown by the Presbytery was quite beautiful. It was not of the talent or mother-wit of Mr. Moody, nor the wonderful singing of Mr. Sankey, that the brethren spoke, but it was the grace, the love, the faith, they dwelt on."

From Perth, Aberdeen, Dundee, Berwick, and the North of England, and from many Churches throughout England, we have the most cheering accounts.

WORK FOR THE MASTER.

The Place and how to fill it ; The Work and how to do it.

These two topics seem to cover the whole ground of Christian responsibility, viewing the disciples of Jesus as labourers in His vineyard. The Church is, by Divine appointment, an organized Society, having a Head, and members, and a field of effort. In these parabolic teachings which fell from the lips of Christ, and which have been left on record for our admonition, their *place* and *work* are both clearly assigned to those who, by their profession, proclaim themselves to the world as followers of Him who "went about continually doing good," and counted it His meat and drink to do the Father's will.

The Church of God is compared under both dispensations to a vineyard in Palestine, with its southern slope, its steep ascent, its rich soil, its careful culture, and its strong wall surrounding and enclosing the vineyard. It is not a place of recreation, where we may recruit our wasted energies, broken down by the wear and tear of life,—neither is it a place of enjoyment merely, where we may revel amid scenes of paradisaical delight, and feast our carnal appetite by drinking of the cup of pleasure, or spend our short day in idle dreamy sentimentalism, even as the lizard basks himself in the summer's sun. But the Church of God is a field of effort, in which those who have tasted of the Divine mercy, and have been lifted out of the miry slough of despond, and had their feet planted securely on the Rock of Salvation,—are called into the vineyard of Christ, to employ their regenerated powers of mind and body in extending the spiritual kingdom of Him, who says to every member of His house ; "Go work to-day in my vineyard." Not from one incidental passage of the Divine word, nor even from one of the sayings and discourses of our Lord, do we gather our duty to labor in the extension of His kingdom. In one of His parables we are taught the lesson of employing our talents in the service of the Master until the second coming of the Son of Man, when He will take an account of our stewardship, saying to us in the meantime, "occupy till I come." In another, the great Teacher impresses the lesson of diversity in the gifts received, or talents communicated, showing how that they who are, equally diligent in improving their stock of religious advantage will meet with equal approval on the Great Day. While, in a third, the encouraging truth is presented, encouraging to such as have not yet commenced to labor, that even they who enter into the vineyard at the eleventh hour, if faithful to Him who calleth them, will receive the reward of labor equally with those who entered in at the first hour of the day, and may even outstrip them by their self-consecration and devotedness to the Master, thus proving that "many who are first" in entering the Kingdom "will be last" in the enjoyment of the reward, and that "many who are last" in entering the vineyard to labour "will be first" in the heavenly reward.

Thus far upon the general truths evolved,—that we are under a Master to whom we are accountable—that a field of spiritual labour has been provided for us, and that as the creatures of God, and still more as His redeemed people; we are called to labour in the upbuilding of Christ's spiritual temple! Now let us ask ourselves the question, 1st. What is *the place* that God has assigned to us and how best shall we fill it? Here we are to follow both the teachings of the Divine word, and also the leadings of Divine providence. In the plenitude of Christ's power, provision has been made for *all* the workers in His vineyard, affording ample scope for all the attainments of His people and all the divers manifestations of His Spirit.

To every member of the visible Church the Lord apportions gifts and talents, and opportunities, strength to labour, and doors of usefulness. No two individuals are exactly alike in the distribution of those gifts, talents, and opportunities. As there is endless variety in the human face, so that no two members of one family, though strongly resembling each other, are exactly alike; so, in the family of God, though all the members show the same paternity, and all reflect the one moral image of Jesus, yet each has his own peculiar gifts, his own modicum of time, talent, intellect, health, wealth, influence, and field of effort, all peculiarly his own, which he has received for himself and not for another. "To every one according to his several ability" is the measure of Divine apportionment, in the distribution of God's gifts to man. We apprehend, with Arnot of Edinburgh, that the gifts bestowed by Christ as Head of the Church upon the members of His mystical body are in some way proportioned to the bodily constitution, the mental capacity, the moral surroundings, and perhaps the material facilities for doing good, so that one may not be unduly burdened, while others are eased; but, by an equality or division of labour, *all the workers in the vineyard* may be faithful in their day and generation, according to their opportunity; and *all* may thus fill the place and occupy in the temple of God the very nich designed for them by the great Proprietor.

In the parable of the entrusted talents, we are taught by the Master that faithfulness, in the very least, will be rewarded on the great day of account; whereas, unfaithfulness on the part of those to whom the smallest talent has been entrusted will be condemned. "He that is faithful in the least will be faithful also in much, and he that is unjust in the least will also be unjust in much." No one will be excused by the Lord of all from working in His Kingdom, neither should any feel discouraged, in labouring, on the ground that his talents are few, his influence limited, his field of effort circumscribed, his ability small as compared with others. One of the Churches of Asia Minor had but "a little strength," yet it kept the faith and denied not the Saviour's name in a time of persecution; hence the *encomium* was pronounced upon it by Him who fulfilled the promise that He would "keep it from the hour of temptation which should come upon all the world." God sets before His people, as He did before the Church of Philadelphia, "an open door," that is, the opportunity of labouring to extend the Redeemer's Kingdom. The call to each member of His Church on earth is, "Go, work to-day in my vineyard;" and to those not so occupied He addresses the language of rebuke, "Why stand ye here all the day idle?" Open doors of usefulness present themselves in every quarter, both at home and abroad; and to every class of labourers in the vineyard, whether it be the humble bearer of a cup of cold water in the name of a disciple, or the meek sister of charity carrying alms to the poor and needy, or the plodding distributor of the Word of Life among those who dwell in darkness, or the pioneer-discoverer of new channels for conveying the glad tidings of salvation to the perishing, or the accredited herald of the Cross declaring among heathen tribes the unsearchable riches of Christ. In the Church of our Lord multitudes are thus variously engaged, and "yet there is room" for multitudes more! Here a Gaius may consecrate his wealth, and lay it as an exceptionable offering on the Lord's altar. Here a Paul may labour with his learning and zeal; an Apollos with his eloquence; a Dorcas with her alms-deeds; the woman with her alabaster box of ointment; *all* may contribute to the building up of Christ's Spiritual Kingdom, and thus be co-workers with God in hastening on the glorious day when "the knowledge of God shall cover the earth even as the waters cover the sea." In short, whatever position we may

occupy in the Church on earth, our aim should be to serve the master in the gospel, and glorify Him whose followers we profess to be.

Now, the true ideal of Christian character may be summarily comprehended in the following definition, "to be, to do, and to suffer!" These three elements seem necessary as fulfilling the demands of Gospel obedience. There can be nothing like perfectness of Christian character without them. Simply *to be*, or to exist to crawl out of the dust, like the lizard, and bask under the sunshine throughout our short day on earth, and then creep back to our hiding place, the grave, this is mean and dishonourable! "Cast ye out the *unprofitable servant*." So to *suffer* merely, to sit down like Job in the ashes of mourning and fretful discontent, or like Elijah under the juniper tree, asking the Lord to take away his life, or like David in his grief crying out, "O that I had the wings of a dove that I might fly away and be at rest." This would be to content ourselves with a low-spirited manhood, and to be disobedient to the heavenly call. But *to be*, that is, to receive new life from God in Christ; and *to do*, *i. e.*, to work cheerfully in His Kingdom, to brave the battle and the breeze, to put our shoulders to the wheel of Christian effort, and nobly to bear the heat and burden of the day, till life is ended; as well as *to suffer* in a spirit of meek resignation all the allotments of God's providence; THIS is the true ideal of manly living, and heroic courage, as well as cheerful obedience to the will of Heaven. Of Mary, it was said by the master, "She hath done what she could." And of the poor widow who cast into the treasury her two mites, He said, "Of a truth this poor widow hath cast in more than they all, for all these (meaning the rich) have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had." And on the great day of account the King will be heard to say, in pronouncing sentence of acquittal upon the righteous, "Inasmuch as ye did it unto the least of these my brethren, ye have done it unto me." And the righteous shall enter into life eternal!

2. *Our work* and how to do it! Much on this point has been already anticipated. If we are warranted in viewing the Church of Christ on earth as a vineyard, a field of effort, in which to labour for God and to exercise our powers for immortality, then we are equally warranted in regarding Christ's people as labourers, stewards, servants, to each one of whom the Master hath assigned his proper work. Hence, in one of our Lord's discourses the Son of Man is likened "unto a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." The master Himself is not here. He is risen. But He looks down with tenderest regard upon the Church which He hath loved; and in the plenitude of His power hath made provision for the perpetuity and final success of that cause for which He shed His blood.

Now, the instrumental power which He has thought fit to employ is the preaching of the Word, the communication to the whole family of man of those glad tidings which bring glory to God, peace on earth, and good will to the children of men. This involves the preparatory training and maintenance of a properly qualified ministry, accredited by the Church visible to go forth and preach the Gospel to every creature and to evangelize the nations. The men thus employed are a gift from Christ the Head (Ephes. iv. 11) their life-work is to preach the Gospel and administer the ordinances of Christ's house; they are therefore to live by the Gospel (1 Cor. ix. 14) deriving the support of themselves and families from this spiritual service rendered by them for the edification of the Church, and the

conversion of such as repent and believe through their instrumentality. They are not to be viewed as hirelings, or paupers, or the servants of men, but as ambassadors for Christ, servants of the most High God, whom the people are to honour and esteem highly for their work's sake, and to maintain in circumstances of comfort that they may, without mental anxiety as to the things of this life, prosecute their high and holy mission. Here comes in the proper work of those who profess to be followers of Jesus. *All* cannot preach, yet *all* are commanded to take a part in the fulfilment of the Saviour's commission to evangelize the world. The field is the world. Hundreds of millions of human souls are perishing for lack of knowledge; and, while there is one nation, or tribe, or family among the children of men without a knowledge of God and the way of Salvation, the responsibility rests upon those who profess and call themselves Christians to give of their substance, their influence, and their prayers for bringing their fellow sinners out of darkness into God's marvellous light. The claims are pressing. Multitudes are dying daily without God and without hope. Every tick of the clock, every beat of the human pulse, every second of time that we live, a human soul is passing into the spirit world, to appear in the presence of Him before whose judgment bar we must all stand to give an account of our stewardship, and to answer according to the deeds done in the body. Out of the 1,300 millions of human souls composing the present population of our globe, 800 millions are heathen idolators; 11 millions are Mahometans; 240 millions more are the devotees of false systems of religion; leaving but 100 millions of nominal Protestants, too many of whom, alas! have the form of religion without the power.

If we direct our thoughts to the Home Mission field, facts equally startling come to view. Shewing the great spiritual destitution in professedly christian lands. One half of the population of London city—*i. e.*, 1,500,000 souls—never enter a church door! One fourth of the population of Glasgow are non-church-going. So on this Western Continent multitudes are practically heathen—no man caring for their souls. In the United States, for example, containing about 40 millions of people, church accommodation is provided for only 19 millions, in all the evangelical churches, and no doubt the actual attendance is much below this number. The same thing is probably true of our own Canada! Here, then, is ample field for Christian effort—for enlisting all the sympathies and taxing all the energies of the Church; inviting the pious rich to cast in of their abundance into the Lord's treasury, and the pious poor to employ their influence in sending the Gospel to the remotest bounds of the earth, and urging *all* to put forth their earnest cry to God for the outpouring of His Spirit, that He may revive His own work, and visit us with times of refreshing.

Whatever great scheme or plan may be propounded by the Christian Church for carrying into effect the Master's commission to evangelize the world—however deeply each evangelical denomination may realize the obligation of taking its part and doing its work in the field of missions—there is a first and a paramount necessity for individual effort, and personal consecration, and thorough devotion on the part of every professing Christian to carry on the Lord's work. We fear that too often individual responsibility is lost sight of in our numerous organizations for carrying on Church work. The problem of the present day is, how best to utilize the material within our reach, and to bring home to the conscience of every Christian man and woman the paramount claims of the Gospel. The statement was made at the recent Conference of the Evangelical Alliance, by a distinguished member from England, who submitted a paper on Missions, that what was wanted to

evangelize the world, was 50,000 missionaries—at present there are only 2,000 employed by all the evangelical bodies, not including native helpers! 50,000 missionaries were wanted to carry the Gospel to every creature! With this band of workers, employed for ten years, and with a revenue of fifteen million dollars a year for that time to support them, the Gospel could be preached, and that repeatedly, to every man, woman and child on the face of the earth. Now, \$15 apiece from every member of the Christian Church in Europe and America would do this! Would it be an unreasonable sacrifice to ask? Look at the sums contributed to save human life from the power of disease; or maintain the honour of a nation by waging a successful war! Look at the large amounts contributed to secure the return of members of parliament, often for the mere gratification of party and political zeal! Or at the sums squandered at a venture by business-men “on change,” in the hope of getting possible returns which will largely increase their capital stock. And shall it be said that Christians are less concerned about the value of immortal souls, or in maintaining the honour of King Jesus, or in laying up treasure in the Bank of Heaven, or in getting recruits to enter the General Assembly and Church of the First Born? Let it not once be!

Finally—where there is much to encourage the Christian Church to go forward in her glorious career, both in the number of agencies, the greater liberality and zeal, the spirit of union among Christians of every name, and the great success attending missionary effort, more especially in the Foreign field; let it not be forgotten that the increased facilities of travel, the removal of barriers by which, for ages, nations, such as China and Japan, have been hermetically sealed against the Gospel, and the large amount of material wealth now at the disposal of the Church, have all increased Christian responsibility tenfold. Let each and all, ministers and people, young and old, rich and poor, arise to a fuller recognition of duty, and in the strength of the Lord; let us go forth to the evangelization of the world at home and abroad, with *Jehovah-nissi* for our banner, and our motto inscribed upon it: **THE WORLD FOR CHRIST!** Amen and Amen. H. D. S.

Missionary Intelligence.

SASKATCHEWAN MISSION.

We are in receipt of letters from the Prince Albert Mission, Saskatchewan Mission, of date 4th February. There is nothing of any special interest. There are now 44 families connected with the settlement, and 44 communicants in all. There is the prospect of an Episcopalian Bishop and staff of clergy being planted in the near neighbourhood of the Mission. Mr. Nisbet anticipates a large accession to the population, and on that account, and also the very wide extent of country over which the settlements are spreading, is anxious that addition help should be sent.

LETTER FROM REV. G. L. MCKAY, FORMOSA.

China, Formosa, Tamsui, Jan. 3rd, 1874.

MY DEAR MR. REID,

The past year has been one of varied experience in this heathen Isle amongst its debased idolaters. There have been many things to cast us

down and oppress us ; but, at the same time, infinitely more to raise us up and uphold us. Many hearers have been persecuted, one has been imprisoned for three months after receiving five hundred blows. All had to bear, more or less, the shame and reproach heaped upon them by the heathen around. And the only Christian I brought from the South has been shot and beheaded. In company with two more he was travelling the road between savage territory and Sin-Kang, when persons, concealed in the wood, fired on the three, ran out, cut off their heads and disappeared. I am now left without any help save from those who heard the Gospel since the Lord brought me here. All these things may be trying to the flesh, but there are important lessons to be gathered from them. The Gospel was never planted in heathendom so as to take deep root without, opposition. He who supposes otherwise has a false idea of the work of our Lord in the midst of darkness and corruption. It is the same now as it was when proclaimed throughout Cyprus, Phrygia, and Pamphylia ; and not until all lands shall lift their voices in praise to God will opposition of this kind cease. We must be faithful unto death in spreading His glorious name far and wide. In doing so we have His own presence by day and by night. The past year has been filled with the goodness of the Lord. Innumerable have been His blessings, great have been His mercies and His loving kindness, who can forget ? " Who shall separate us from the love of Christ ? And He has blessed His own work among the heathen. At Go-ko-khin the attendance is about as usual. At Chin-nih it is large and the school is doing well. Several miles away from the latter place the people are building a chapel themselves. *I am not assisting them.* The five converts who have been baptized are still earnest, faithful followers of the Lord Jesus.

There is, therefore, much to encourage us in the Lord's work, and we will prove unfaithful to our responsibilities if we do not, as a Church, put forth our efforts to save the perishing heathen.

I rejoice to think of the Gospel spreading in Canada, British America and throughout the Continent.

Kindest regards to all friends in Toronto, wishing you the blessing of Jehovah.

I am ever yours sincerely,

G. L. MCKAY.

MISSIONS OF FREE CHURCH OF SCOTLAND.

JEWISH MISSIONS, PRAGUE.—The work does not proceed rapidly among the seed of Abraham, but from time to time there are encouraging events and hopeful tokens. From Prague the Rev. Mr. Moody writes giving an account of an extensive circulation of evangelical books and tracts in the Bohemian language. Fifty thousand portions of the Gospel in the Bohemian language were at the disposal of Mr. Moody for distribution at Christmas ; such distribution occasioned great joy among the people. The missionary adds : " The work will go on though not so quickly as we would desire. It is a work of faith, and we must look to the Lord for a blessing, that His marvellous light may now disperse the darkness brought over this land by priestly power. At present let us praise the Lord for all He has done, and pray that the seed which has been cast abroad in the lanes and by-ways may bring forth fruit to His glory."

BRESLAU.—Here, too, the Missionary is labouring in hope. He says : " We are endeavouring to do our part, hoping that the Lord will appear for His work in this our time. We can only fill the water-pots with water,

but we do this, looking to that word of promise which can and will turn it to wine." Mr. Edward speaks hopefully of a medical man who is deeply interested in the Word of God; and also refers to a letter received from one of a circle of teachers in Bohemia, stating that they had become interested in the question of Christ's royal authority in the Church, and the true constitution of the same, by reading a small work published by the Missionary.

INDIA—THE SIKHS.—Intelligence has been received of the baptism of another man of high rank, the brother of the Rajah of Kafartala, in the Punjab. The event has awakened great interest among the natives. It has been the opinion of not a few missionaries that of all the civilized inhabitants of India, the Sikhs of the Punjab would probably be the first to accept the Gospel as a race.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

The Rev. Peter Davidson, writing from Adelaide, South Africa, speaks of the 7th December, 1873, as a day long to be remembered at that mission station. What gives special interest to the day, is the fact that on that day no fewer than ten candidates were admitted into the Christian Church—one into the European, and nine into the native church. The inquirers at all the out-stations have increased to an extent far beyond the hopes and expectations of the missionaries.

INDIA—BEAWR.—At Beawr also there has been a considerable accession to the Church, six having been baptized on the 2nd November last, five of them being converts from outside heathenism. One of the converts was a Ram Sneh priest; another was a young man, a novitiate of the same order. The priest is about forty-four years of age, and for some years has been inquiring after the truth. It is hoped that he may be made the means of bringing some of his former followers to a knowledge of Christ.

On the following Sabbath nine more were baptized, five of them being orphan lads, and four grown-up girls, all of whom had been for a considerable length of time in the catechumen's class. The missionaries cherish the belief that they have all professed the Lord Jesus Christ because they loved him in their hearts.

General Religious Intelligence.

EVANGELISTIC SERVICE IN LONDON.—During part of the month of February Evangelistic services were held in most of the Presbyterian Churches in London. The pastors were aided by brethren from Scotland, and by various Evangelistic labourers. The result has been, by the blessing of God, highly beneficial. The attendance on the Sabbath is greatly increased, and ministers speak of being able to preach with greater liberty and power than before, while the people have a greater love for the Word and ordinances of God, often appearing as if they were unwilling to leave the sanctuary.

DEATH OF REV. W. McCLURE OF LONDONDERRY.—It is with the deepest sorrow that we heard of the death of the Rev. W. McClure, of Londonderry, one of the most highly respected Ministers of the Irish Presbyterian Church, and for many years the devoted Convener of the Colonial

Mission. In his latter capacity Mr. McClure has done very much for Canada and the colonies generally. He was licensed in 1823, and ordained as junior pastor of the First Presbyterian Church, Londonderry, in 1825. The brethren of the Irish Presbyterian Church feel that in the removal of Mr. McClure they have lost a tower of strength. Mr. McClure, in company with the late Prof. Gibson, visited the North American colonies several years ago.

PRESBYTERIAN MINISTER IN PARLIAMENT.—The Rev. Prof. Smyth of McGee College, has been returned as one of the representatives of the county of Londonderry. His return has given rise to a good deal of discussion among Episcopalians.

DEATH OF REV. DR. BINNEY.—Dr. Binney, who for many years has been regarded as one of the leading and most influential Ministers of the Congregationalist body, lately died at the age of 76. He began his pastoral work in Newport, Isle of Wight, and in 1829 was settled as Pastor of the "King's Weigh-house Chapel." His pastorate was one of remarkable success. He was the author of several popular works.

THE EMPEROR OF GERMANY AND ROME.—In a letter from the Emperor of Germany to Earl Russell there are noble sentiments expressed in simple and dignified language. He says:—"It is incumbent upon me to be the leader of my people in a struggle maintained through centuries past by German Emperors of earlier days against a power the domination of which has in no country of the world been found compatible with the freedom and welfare of nations,—a power which, if victorious in our days, would imperil, not in Germany alone, the blessings of the Reformation, liberty of conscience, and the authority of the Law." There will be a hearty response from Protestants generally to such sentiments.

CRUELITIES IN COOMASSIE.—Mr. Kuehne, the German Missionary, who was lately released by the King of the Ashantees, gives a most horrible account of the barbarism in Coomassie. The slaughter in the streets of innocent slaves and freedmen is a thing of constant occurrence. As many as 200 persons have been cruelly sacrificed in one day. It is to be hoped that one effect of the war will be to open the way for the introduction of the Gospel, which alone can improve and elevate the social, moral and spiritual condition of the people.

THE OLD CATHOLICS IN GENEVA.—Three more *curés* of the National Catholic Church have been installed. Father Hyacinthe presented two of the priests to their respective charges, and Curé Hustault, the third. A copy of the Bible was presented to each by the Parishioners.

YOUNG MEN'S CHRISTIAN ASSOCIATION OF MADRID.—A Young Men's Christian Association has been formed in Madrid. The members have issued an address to similar associations in the United Kingdom, asking their sympathy and prayers.

TEMPERANCE MOVEMENT IN THE STATES.—A very remarkable movement has recently been begun in Ohio and other States, having for its object the closing of Saloons, and all places for the sale of intoxicating drinks. It is carried on mainly by Christian women. The authorities of the Roman Catholic Church are also exerting their influence on behalf of temperance.

REFORMED EPISCOPAL CHURCH.—The newly organized Reformed Episcopal Church in the United States, is receiving several accessions in different parts of the country. We observe that in Ottawa a Congregation has been formed in connection with it.

HEALTH OF REV. MR. SPURGEON.—Mr. Spurgeon, who was obliged on account of his health to go for a time to the continent, has returned. His health is greatly improved, although it is considered necessary that he should give up part of his labours.

Home Ecclesiastical Intelligence.

CALLS, &c.

Rev. G. Crystal, of Silverhill and Lyndock has been called by the congregation of *East Oxford, &c.*; Rev. J. Robertson, of Paris, has been called by the congregation of *Charles Street Church, Toronto*; Rev. A. Sutherland, of Nebraska, has been called by the congregation of *Guthrie Church, Longwood*, and *Cooke's Church, Caradoc*; Rev. W. H. Rennelson, M.A., has been called by the congregation of *Knox Church, Galt*; Mr. Rennelson is also called by the congregation of *Knox Church, Hamilton*, which call has been accepted; Rev. J. McNabb has been called by the congregation of *Beaverton*; Rev. T. McGuire, of Glenallan, has been called by the congregations of *Jarvis* and *Walpole*.

INDUCTIONS, &c.

KNOX CHURCH, TORONTO.—We have received the annual report of Knox Church, Toronto, which, as usual, is of a very satisfactory and encouraging character. The amount raised for congregational purposes is \$12,342.79; for church schemes, through Deacons' Court, \$1,806.46, and by Sabbath School and Bible Class, \$256.13. The total amount raised is \$14,405.38. During the year a large and commodious building, containing lecture room, Sabbath School accommodation and various other apartments, as class rooms, library, Deacons' Court Room, vestry, &c., has been erected. The congregation resolved to increase the pastor's stipend to \$4,000. They have also resolved to carry on the mission some time ago begun in Duchess Street. The membership is now 750.

The following is the appropriation of the amount raised by the Deacons' Court for the schemes of the church :

Home Mission.....	\$500 00
Foreign Mission.....	240 00
Knox College.....	500 00
Widows' and Aged Ministers' Fund	200 00
Assembly Fund.....	45 00
French Evangelization	30 00
Sabbath School.....	291 46

\$1,806 46

PRESBYTERY OF ONTARIO.—The Presbytery of Ontario, at their meeting on 10th ult., nominated Rev. T. Wardrope as Moderator of next General Assembly.

STATISTICAL RETURNS.—Blank schedules have been issued to all ministers for the usual statistical returns, and additional schedules have been sent to Presbytery Clerks for vacant congregations and congregations recently settled. Should any congregation not be furnished with the requisite

papers, it is requested that application be made at once to Rev. W. Reid, Toronto, or to the Clerk of the Presbytery of the bounds. It is earnestly hoped that an effort will be made to have these returns as full and correct as possible.

KNOX COLLEGE MISSIONARY APPOINTMENTS.—At a recent meeting the Society made the following appointments for the summer months, viz.: for North Hastings, Messrs. W. M. Henry and J. R. Gilchrist, B.A. ; Wau-bushene, &c., P. Straith, B.A. ; Parry Sound, D. Beattie ; Rousseau, &c., A. Hamilton, B.A. ; Manitoba, H. McKellar and H. Currie, B.A. ; Tay and Medonte, S. Acheson ; Thunder Bay Mines, D. Tait ; Manitoulin Island, D. McKenzie and J. Ross ; Blytheswood, &c., Alex. Scott.

PRESBYTERIAN COLLEGE, MONTREAL—CONVERSAZIONE.—A very interesting and successful conversazione, under the auspices of the Philosophical and Literary Society of the College, was recently held in the College building. The assemblage was large, and the proceedings throughout highly interesting.

ANCASTER—CHURCH OPENING.—On Sabbath, 22nd February, the new church erected by the congregation of Ancaster was formally opened for public worship. The services were conducted by the pastor of the congregation, Rev. D. D. McLeod, and the Rev. J. Smith, of Bowmanville. On Monday a social meeting of the congregation was held, when addresses were delivered by Messrs. McCall, of Hamilton ; Smith, of Bowmanville ; Gordon, of Ohio ; Ickie, of Berlin ; Murray, of Grimsby ; Alexander, of Burford, and others. Another meeting was held on Tuesday evening, when the interest was no less than on the preceding evening. The proceeds, in all, amounted to \$1,026, leaving a debt on the building of no more than \$500.

TECUMSETH.—The Rev. James A. McConnell, brother of the Rev. W. McConnell, of Innisfil, late of the Presbytery of Louisiana, U.S., was, by orderly translation, inducted into the pastoral charge of the associated congregations of First and Second Tecumseth and Adjala, in the Presbytery of Simcoe, on the 10th March.

INVERNESS.—The Presbytery of Montreal, on the 12th ult., introduced Rev. W. McKenzie as pastor of the congregation at Inverness. The Rev. J. M. Macalister, of Danville, preached ; Rev. J. McConechy presided at induction. Rev. J. Hanvan addressed the minister, and Rev. J. McKay the congregation. Mr. McKenzie received a very hearty welcome from the people of his charge.

MEETINGS OF SYNODS.

The several Synods will meet as under. Certified Rolls of Presbyteries, with lists of changes affecting the same, and all papers for the Synods, should be sent at least eight days before the meeting, to the respective clerks, viz. : Rev. A. Young, Valleyfield, Q., for Synod of Montreal ; Rev. W. Cochrane, Brantford, for Synod of Hamilton ; and Rev. R. H. Warden, Bothwell, for Synod of London.

Synod of Montreal.—At Montreal, within Knox Church, on Tuesday after 1st Sabbath in May, at 7.30 p.m.

Synod of Hamilton.—1st Church, Guelph, on 1st Tuesday of May, at 7.30 p.m.

Synod of London.—At London, on 1st Tuesday of May, at 7.30 p.m.

CLOSING OF THE ACCOUNTS OF THE CHURCH.

The accounts of the church will be finally closed on the 30th April. All contributions intended for the year 1873-4 should be in the Treasurer's hands by the date mentioned. It is quite impossible to include in the accounts of the year money received after said day.

MEETING OF GENERAL ASSEMBLY.

The General Assembly of the Canada Presbyterian Church will meet in Ottawa, and within Knox Church there, on the first Tuesday of June, at half past 7 o'clock p. m. Fuller notice will appear in next number.

Proceedings of Presbyteries.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place, on the 10th ult. We have space only for the briefest notice of the proceedings. After a statement from Rev. Dr. Jennings, to the effect that after serious consideration he had felt constrained, on account of failing health, to tender the resignation of his charge, and, after a statement on the part of the congregation, expressing their sympathy with Dr. Jennings, and promising a retiring allowance to him of \$800 per annum, and statements by commissioners from the congregation, the Presbytery accepted the resignation, expressed warm sympathy with Dr. Jennings, whose name they desired still to retain on the Presbytery roll, and appointed a committee to draw up a suitable minute expressive of the feelings of the Presbytery towards their brother. Commissioners to the Assembly were appointed as follows: by rotation, Dr. Topp, Messrs. Adams, Carrick, McLaren and McIntosh; and by election, Messrs. Gregg, Breckinridge, Reid, Caven and King, and Elders, Messrs. McMurrich, T. W. Taylor, Brown, Somerville, Barclay, McLennan, McBean, Staunton, Marshall and Bruce. In accordance with a numerously signed petition from Queensville, the Presbytery agreed to send them a supply of preaching. A call from York Mills and Fisherville in favour of Rev. R. Gray was sustained, and accepted by Mr. Gray. Trials were prescribed, and in the event of these being satisfactory, his ordination and induction were appointed for 7th April, at 2.30. A call from Charles Street congregation, Toronto, in favour of Rev. J. Robertson, of Paris, was sustained, and ordered to be sent to the Presbytery of Paris. Messrs. Reid and King were appointed to appear before that Presbytery in behalf of the Presbytery of Toronto. Minutes were agreed to with reference to the late Rev. J. Harris and Rev. W. M. Christie. Dr. Topp gave notice of an overture on the subject of a proposed Ecumenical Presbyterian Council. The clerk's salary was increased to \$100 per annum. Examiners of students were appointed for the next twelve months. Some routine business was attended to, and the Presbytery adjourned.

PRESBYTERY OF OWEN SOUND.—This Presbytery met on the 10th inst., in Division Street Church, Owen Sound; Mr. Dewar, Moderator. The Moderator, Convener of the deputation appointed to visit the stations forming the congregations of South Keppel and Amabel, and other points on the Indian Peninsula, reported, recommending that the prayer of the petition, laid before the Presbytery at its last meeting, from Allenford and Derby stations for union with Tara Congregation, in the Presbytery of Bruce, be not granted, but to unite them with Elsinore station, and erect them into a pastoral charge, and that South Diagonal be placed on the list of Mission Stations, and supplied with the means of grace in connection with Hepworth, Wiarton and Albemarle, at which places it is desirable

to form Mission Stations. The report was received and its recommendations were adopted. The Assembly's Remit on the Basis of Union was taken up for consideration. Returns from Sessions and Congregations to the Remit were read when it was ascertained that three Sessions approve and four disapprove of the Basis, and that five congregations approve and three disapprove of it. These returns were ordered to be transmitted to the General Assembly. The Presbytery then proceeded to consider the Articles of Union *seriatim*. The first, third and fourth were adopted *simpliciter*. On the second being read, it was moved by Mr. Cameron and seconded by Mr. D. McNaughton, that the article be adopted as it stands. The Moderator left the chair, and moved in amendment, seconded by Mr. A. McDiarmid, that the article be amended as follows: "That the Westminster Confession of Faith, together with the Larger and Shorter Catechisms, shall form the subordinate standards of this Church, it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the Civil Magistrate, shall be held to sanction any principles or views inconsistent with the fully liberty of conscience in matters of religion." On the vote being taken, three voted for the amendment and six for the motion, which was accordingly declared carried. The following resolution was moved by Mr. McDiarmid, and second by Mr. McLennan: "Inasmuch as the Articles of Union appear deficient as to the Headship of Christ over the Church and nations, we desire another article to be added, to the effect 'that the Lord Jesus Christ is King and Head of His Church, independent of all secular authority, and that we are in duty bound to obey Him as such in all ecclesiastical matters.'" It was moved in amendment by Mr. Cameron, and seconded by Mr. Whimster: "While the Presbytery sees no necessity for having a distinct article in the Basis of Union on the Doctrine of Christ's Headship over the Church, because such is clearly stated in the Confession of Faith, yet, out of regard to the conscientious convictions of esteemed Fathers and Brethren in the Canada Presbyterian Church, the Presbytery strongly urges on the General Assembly to adopt such means, in its wisdom, as shall satisfy these convictions, and thus make the union complete and harmonious." A vote being taken, the amendment was declared carried, six voting for it and four for the motion. The resolutions appended to the Basis were also considered *seriatim*. The first, sixth, seventh and ninth were approved. The third and fifth were approved *cum-nota*. It was recommended to leave the subject referred to in Resolution No. 4, to the wisdom of the United Church. The Presbytery refrained from expressing an opinion on the Resolution No. 8. On the 10th Resolution being read, it was agreed to recommend that the name of the United Church should be "The Presbyterian Church of Canada."

The Assembly's Remit on Foreign Missions was ordered to be sent down to Session for their consideration, with instructions to report at next meeting. Certified Commissioners from Griersville Congregation appeared and addressed the Court in reference to future supply of the means of grace among them. It was agreed to appoint a Committee to visit the Congregation, and in the meantime instruct the Presbytery's Home Mission Committee to secure them the service of a Missionary for three months, till some better arrangement can be made. The Committee to consist of Messrs. Cameron and A. Stevenson.

A petition, with a subscription list attached, from the Presbyterians in the neighborhood of Baker's School house, in the Township of Sullivan, was handed in and read, praying the Presbytery to organize them into a Mission Station and supply them with Gospel ordinances. The petition was ordered to lie on the table until next ordinary meeting, and in the meantime cite all the adjoining Stations to appear for their interests at said meeting. The following commissioners to the General Assembly were appointed:—Messrs. Dewar, Cameron and McLennan, Ministers; and Messrs. L. Ormiston, P. Christie, and John Durie, of Ottawa, Elders. Messrs. Dewar and Christie were appointed members of the General Assembly's Committee on bills and overtures. Messrs. Whimster and McKenzie were appointed members of the Synod of Toronto's Committee on bills

and overtures. The Rev. Thomas McPherson, of Stratford, was nominated Moderator of the next Assembly.

Messrs. D. B. Whimster, Convener, McInnes and Stevenson were appointed Home Mission Committee of the Presbytery. The conference on the state of religion was postponed to an adjourned meeting of Presbytery to be held on Monday after the 2nd Sabbath in May, at 10 o'clock, a. m., within Division Street Church, Owen Sound. Sessions which had not yet sent in answers to the queries on the state of religion, were required to send them in before the adjourned meeting. The next regular meeting will be held on the 2nd Tuesday of July, at 10 a. m. and within Division Street Church, Owen Sound.

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

PRESBYTERY OF PARIS.—The Presbytery held its quarterly meeting at Ingersoll, on Tuesday the 24th February. The following are the more important items of business transacted. Circular letters were read from the Presbyteries of Montreal and Guelph, intimating their intention to apply at the next General Assembly for liberty to receive Mr. Gavin Sinclair, a Licentiate of the Free Church of Scotland, and Mr. John Henry Perkins, a Minister of the Presbyterian Church of the United States.

The Rev. Mr. Wright, of Ingersoll, was elected Moderator for the ensuing year.

Rev. Mr. McQuarrie was appointed Moderator of East Oxford Church, *pro tem.* Mr. Wm. Kennedy appeared as Commissioner for East Oxford Congregation, requesting the Presbytery to moderate in a call for a Minister to that Church at an early date. The request was granted, and Mr. McQuarrie appointed to preach, and moderate in a call on Thursday, 12th, at 11 a. m.

Mr. John Leishman, a Probationer of the Church to the Lower Provinces, and designated by said Church to the Canada Presbyterian Church, was received as a Probationer within bounds, and his name ordered to be transmitted to the Committee of Distribution.

Leave was granted the congregation of Erkskine Church, Ingersoll, to sell the old church building and apply the proceeds towards the reduction of the debt on the new edifice.

Mr. Lowry was granted leave of absence for four months from 1st of May, to visit Great Britain, the Presbytery cordially agreeing to assist in supplying his pulpit in his absence.

Messrs. Inglis, Wright and Aull, (by rotation) and Messrs. McTavish, McMullen and Grant, (by ballot) were elected representatives to the next General Assembly.

Messrs. Sutherland, Whitelaw, R. Kerr, Davidson, Watson and Alexander, were appointed representative Elders.

Messrs. Jas. Robertson and Farries were appointed a Committee to prepare the Presbytery's Report on the State of Religion, and submit it at next regular meeting. Kirk Sessions were instructed to report to Mr. Robertson, Paris, on or before 25th March.

In the evening an interesting Conference on the State of Religion was held, which was largely attended by the Christian public. The topics discussed were the following:

I. Family Religion.—Its state amongst us. How may it be improved, introduced by a very telling and practical address by Mr. McQuarrie.

II. Church Discipline.—Is it at present lax or not in our denomination? What are some of the influences that operate to arrest its administration in a scriptural manner, if any? Is private dealing being substituted too much for direct sessional action? Aably introduced by Mr. McMullen.

III. Public Morals.—(1.) Sabbath observance. Mr. Robertson, of Chesterfield, introduced this subject by reading an interesting paper he had prepared. (2.) Intemperance. Rev. John Thomson, of Ayr, took the lead in this subject,

and maintained that the time had come when it was the duty of all Christian men and women to abstain entirely from alcoholic liquors as a beverage, and thus advance the cause of temperance in our land.

WM. COCHRANE, *Pres. Clerk.*

PRESBYTERY OF BRUCE.—This Presbytery held its quarterly meeting at Tiverton, on the 17th and 18th March. Mr. Straith reported that according to appointment he had preached at Tara on the 1st Sabbath of January and declared the church vacant; that on the following Monday he held a meeting with the Congregation of West Arran anent the support of the ministry, and that they had passed a resolution promising to pay \$500 annually as their share of the pastor's salary. The report was received, and thanks tendered to Mr. Straith for his diligence. On application of the Congregation of Port Elgin and Dunblane, a special meeting of Presbytery was appointed to be held at Port Elgin on the 31st March, at 11 o'clock A.M., to moderate in a call to a Minister, and to sustain it, Mr. Ferguson to preach, and Mr. Straith to preside. A petition was read from certain members and adherents of the Congregation of Huron, and Commissioners were heard in support thereof, praying to be erected into a separate congregation. It was resolved to cite all parties interested to the next meeting of Presbytery. The following Commissioners were appointed to the General Assembly, viz: Rev. Messrs. Tolmie, Davidson, Anderson and Currie, Ministers; and Messrs. Wm. P. Patterson, John Dewar, Alex. McKinnon and James Rowand, Elders. Mr. Anderson, and Dewar, Elder, were appointed members of the Assembly's Committee on Bills and Overtures; and Mr. Straith, and McKinnon, Elder, members of the Synod of Hamilton's Committee on Bills and Overtures. The Rev. Thos. McPherson, Stratford, was nominated as the Moderator of the next General Assembly. Mr. Cameron and the Clerk were appointed a Committee to receive the reports of Kirk Sessions and Congregations anent Union, and to transmit the same to the Clerk of Assembly. Messrs. Fraser and Straith were appointed a Committee to prepare an overture anent Home Mission regulations. A circular letter was read from the Presbytery of Chatham intimating that they intend asking leave of the General Assembly to receive Mr. Frederick Smith, a Minister of the Episcopal Methodist Church, as a Minister of the C. P. Church. A similar letter was received from the Presbytery of Montreal, stating that they propose asking leave of the next General Assembly to receive Mr. Gavin Sinclair, a licentiate of the Free Church of Scotland, as a Minister of this Church; and a letter from the Presbytery of Guelph was read, intimating that they intend asking leave of the General Assembly to receive Mr. John Henry Perkins, a Minister of the Presbyterian Church, U. S. of America, as a Minister of this Church.

A. G. FORBES, *Clerk.*

PRESBYTERY OF DURHAM.—A meeting of this Presbytery was held at Durham, on 10th and 11th March.—Mr. Cameron, Moderator.

A letter was read from the Clerk of the Presbytery of Guelph, anent application by that Presbytery to the General Assembly for the reception of Mr. John Henry Perkins, a Minister of the Presbyterian Church, U. S., as a Minister of Canada Presbyterian Church; also a notification from the Clerk of the Presbytery of Montreal, anent application for the reception of Mr. Gavin Sinclair, a licentiate of the Free Church of Scotland.

Returns to the queries of the Assembly's Committee on the State of Religion were given in from certain of the Kirk Sessions, of which the Clerk was instructed to make a summary and to forward the same to the Synod's Committee on the subject.

There was read an extract minute of the Kirk Session of Knox Church Congregation, Mount Forest, being a reference for advice in the case of an aged and respected member of that Congregation, who had been prevented by sickness from attendance on public worship for a number of years, and who desired, if it were in accordance with the rules of the Church, to have the ordinance of the Lord's

Supper dispensed to her in the house. After deliberation it was agreed that the Presbytery express their Christian sympathy with said member, but that they do not see their way to the giving of their sanction to such an innovation on the practice of the Presbyterian Church as that requested.

A Home Mission report was given in by Mr. Crozier and considered in detail. The stations of Hanover and West Bentwick were constituted a vacant congregation.

Mr. Duff requested leave of absence for three months in the coming summer, on account of his health, which was granted.

The remit on Union from the General Assembly was taken up. It was moved by Mr. Duff, seconded by Mr. Crozier, That the basis of union be approved of. It was moved in amendment by Mr. MacMillan, and seconded by Mr. Turnbull, as follows: 1. That this Presbytery recognizes the duty and propriety of union among all branches of the Christian Church, and rejoices to know that some of them are so much in harmony in matters of doctrine, government, worship, and discipline, that formal union may soon be expected to take place between them. 2. That it is glad to find, from the remit of Assembly now submitted, that this harmony largely exists between the Presbyterian Church of Canada in connection with the Church of Scotland and the Canada Presbyterian Church, now proposing to unite. 3. But that, inasmuch as the doctrine of Christ's Headship over the Church, and the Church's liberty of action and freedom, is so indefinitely stated in the Confession of Faith that the interpretation and application of it has all along been a source of difficulty and division in the Presbyterian Church, as seen in the fact that each of these Churches now negotiating union found it necessary, in addition to the Confession of Faith, to have and to hold for their protection, and for conscience sake, a special and definite deliverance or declaration as to the understood doctrine and teaching of the Confession of Faith on said points, this Presbytery regrets to find that in the basis of the proposed union between the aforesaid Churches these deliverances on the one side and the other are excluded, and that thus it is proposed to commit the United Churches to a more indefinite and exposed position than either of these Churches now holds, and that such a position, judging from the past history of Presbyterianism, might prove injurious to the future unity and harmony of the United Church, and be productive of strife and division; and this Presbytery, while anxious for union, considers it unsafe to consummate the union on the present basis, and therefore respectfully rejects it, and earnestly commends that further efforts be made to secure a more definite statement of such doctrine in the basis, similar in substance, at least, to what these Churches claim now to hold, that the union may, when accomplished, secure for the United Churches a well defined position, and by the blessing of God, a future history of unity and prosperity. The motion was carried by nine to five. In regard to the resolutions the following motion by Mr. Moffat was carried: That inasmuch as we believe that the proposed distribution of the Temporalities Fund, in regard to Ministers and Probationers, may cause very serious trouble in the future, and place the Ministers and Probationers of our other Churches, present and future, in a very unfavourable and unjust position, we cannot agree to said plan of distribution in said resolutions. Returns to the remit were given in from eight sessions, three approving of the remit, two of the basis, two not approving of the basis, and one not approving of the basis and resolutions. There were returns from eight congregations, five approving and three not approving.

The following Commissioners were appointed to the General Assembly, namely: Messrs. Blain, Moffat, Cameron, and Morrison, Ministers; and Lauder, Nesbitt, Scott, and MacMillan, Elders.

Mr. Thomas McPherson, Stratford, was nominated Moderator of the General Assembly.

Mr. MacMillan was nominated Moderator of Synod.

WM. PARK, Pres Clerk.

PRESBYTERY OF LONDON.—The Presbytery of London met in the 1st Presbyterian Church there on Friday, 16th March. Elder's Commissions were received; and delegates appointed to the General Assembly as follows:—In order of the roll, Messrs. J. B. Duncan, John A. McDonald, John Baird, John Milloy and John McAlpin. By ballot, Messrs. John Scott, John Thompson, Neil McKinnon, Dr. Proudfoot, and George Cuthbertson, Ministers, and Messrs. James H. Laird, Robert Fleming, William Gieve, Alex. McCall, Peter McCallum, Donald Chisholm, Duncan S. Robertson, James Thompson, Alexander Smith, and Thomas Gordon, Elders.

Leave was granted to the following Congregations to have calls moderated in before next meeting, viz., English Settlement and Proof Line, Lucan, Biddulph, and New Glasgow. Messrs. John Rennie and Gilbert Telfer were appointed members of the Synod's Committee on Bills and Overtures. Mr. McPherson was nominated Moderator of next General Assembly.

A call to the Rev. Mr. Sutherland, of Nebraska, U. S., from the Congregation of Guthrie's Church, and Caradoc was sustained. It was signed by 70 members and 60 adherents, and promising a salary of \$550 with manse and 15 acres glebe.

The Clerk stated that Mr. Scott had informed him that since last meeting circumstances had occurred that influenced him to wish a reconsideration of the call addressed to him by the Congregation of North Bruce. That to effect this he had cited all parties to appear, and that these were now present in court. After discussion it was agreed on motion of Mr. Simpson, "That the Presbytery having heard from the clerk explanations of the steps taken by him in regard to the call from North Bruce, do now proceed to hear reasons for reconsidering the action taken in that call. Mr. Scott was heard. Resolutions from Session of St. Andrew's Church, and Congregation asking the Presbytery not to translate were read. Parties were heard as before, and removed. After discussion Mr. Cuthbertson moved, seconded by Mr. Chesnut, "That papers having been received and parties heard, especially Mr. Scott, in reference to the call addressed to him by the Congregation of North Bruce, refuse to grant the translation and affirm the finding of the meeting in February last in reference to this matter. It was moved in amendment by Mr. Thompson, seconded by Mr. McKinnon, "That having heard papers and parties, and while deeply sympathising with Mr. Scott, in the circumstances in which he is placed, and ready to say that in less complicated circumstances they would feel bound to carry out his expressed judgment in such a case as this, yet in consequence of fuller information now in their possession on the state of feeling in St. Andrew's Church, the Presbytery resolve to lay the call on the table till the next meeting, and appoint a deputation to visit St. Andrew's Congregation to see whether their resolution to get a colleague can be carried out, or whether any other scheme can be devised and carried out to secure peace among the people of St. Andrew's Congregation, and comfort and encouragement to Mr. Scott in his labours among them, and to report to the Presbytery at its next meeting, when they shall decide the case finally." The vote being taken, the amendment was carried. Mr. Cuthbertson asked and obtained leave to enter his dissent. The following is the deputation appointed, Messrs. Thompson, Duncan McKinnon, McDermid, Ministers; and Messrs. Thomas Gordon and Robert Fleming, Elders.

Mr. Chesnut intimated his adherence to the resignation of his charge of Mandarmin and Moore Line. After hearing parties, it was agreed to accept the resignation with expressions of esteem for Mr. Chesnut, and hopes that he may soon find a suitable field of labour. The Presbytery refused to reconsider its finding on the "Remit" in reference to "Basis of Union."

Mr. McDiarmid intimated the resignation of his charge of Wallacetown and Currieroad Church. It was agreed to cite parties to appear for their interests at next meeting. It was agreed to organize Centre Road and 21st Concession Stations, West Williams, into a separate Congregation. The Presbytery's Home Mission Report was read and its several recommendations adopted. The following minute was entered on the Records in reference to the late Mr. Clark, Treasurer

of Presbytery, "The Presbytery's attention having been called to the recent removal by death of Mr. William Clark, Elder of St. Andrew's Congregation, London, and who for many years has occupied the position of Treasurer to this Presbytery, the Presbytery desire to put on record their sense of his worth as a Christian man, and their high appreciation of his services which he rendered to the cause of Presbyterianism, especially within the bounds of this Presbytery. From his intimate acquaintance with localities and with the affairs of Congregations and Stations, his counsel was often of great service in meetings of this Court. Further the Presbytery feel that in the death of Mr. Clark, they have sustained a very serious loss and finally they desire to express their deep sympathy with Mrs. Clark in her painful bereavement, and instruct the Clerk of Presbytery to send her a copy of this resolution.

GEO. CUTHBERTSON, *Pres. Clerk.*

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford, on the 3rd March, Mr. Peter Musgrave, Moderator. Twelve Ministers and ten Elders were present.—Mr. Macpherson, Convener. Messrs. Drummond, Hamilton and A. L. Argo, were appointed a Committee to visit Burns' Church and McKay's Station. Mr. Boyd, Convener, and Mr. Croly, were appointed a Committee to receive Reports on the State of Religion, to be forwarded to the Convener before the first of April; said Committee to prepare a synopsis of the same, to be laid before Presbytery at a meeting to be held in London at time of next Synod. Mr. Hall, and Mr. Findlay, Convener, were appointed to receive returns to Remits of Assembly, to be forwarded before 14th April, and to prepare a synopsis for Presbytery. In relation to an application from Trowbridge, it was agreed that the Sessions concerned be requested to consider this question at their earliest convenience, and report thereon without delay to the Convener of the Home Mission Committee, and that the Convener shall be required to apply for the services of a Student for Trowbridge for the ensuing summer, if he find that said Session present no objections to the erection of the Station. Mr. Hamilton reported that, as authorized, he had, at the request of the Congregation of St. Mary's, moderated in a call to a Minister, which had come out unanimously in favour of Mr. W. H. Rennelson, and was signed by 287 members and 324 adherents. In due course the call was sustained as a regular Gospel call, and ordered to be forwarded in the usual way. The Presbytery's Home Mission Committee for the ensuing year, was appointed, Mr. Hamilton, Convener. Messrs. Macpherson, Boyd, Drummond, Gordon and Hislop, Ministers, and Messrs. Donald Gordon, Alex. Dunbar, John Webster, William Fotheringham and William Whealy, Elders, were appointed Commissioners to next General Assembly. Messrs. Drummond and Wm. Fotheringham were appointed members of the Committee on Bills and Overtures at next General Assembly; and Messrs. Croly and Dunn on the same Committee at Synod. On account of Mr. Gordon's absence from last meeting of Presbytery by reason of sickness, his request to have his dissent from its decision anent Union entered in the minutes, was granted. Presbytery adjourned to meet for ordinary business at Stratford on the first Tuesday of July next, at eleven o'clock, a. m.

JOHN FOTHERINGHAM, *Clerk.*

PRESBYTERY OF HURON.—This Presbytery met in Clinton on Tuesday, 10th inst. Circular letters were read anent the reception of Messrs. Gavin Sinclair, a Minister of the Free Church of Scotland, and John Henry Perkins, a Minister of the Presbyterian Church of the United States, as Ministers of this Church. Mr. Geo. Walker, Elder, was appointed commissioner to the Assembly in place of Mr. Thomas Straehan, who declined the appointment. Messrs. Ferguson and Walker were appointed members of the Assembly's committee on bills and overtures, and Danby and Scott members of the Synod's committee on bills and overtures. The state of religion was taken up, and after some deliberation it was agreed as follows: That a committee, consisting of Messrs. Logie and Gracey, Ministers, Gardner

and Walker, Elders, be appointed on the state of religion; that sessions be instructed to forward answers to the queries submitted, to the convener of said committee, on or before the first of April; that the committee be instructed to draft a deliverance based on said answers, and to report at a meeting of Presbytery to be held in London during the meeting of Synod, Mr. Gracey, Convener.

Reports of deputations were received, setting forth that the Congregations of Melville Church, Brussels, and of Brucefield were taking steps to raise the stipend of their Ministers. Arrangements were made for supplying the Mission Stations during the summer.

On application made by the Congregation of Egmondville, it was unanimously agreed to apply to the Assembly's Home Mission Committee, for a supplement to the amount of \$40 for the year 1873, a deputation of Presbytery having recently visited said Congregation anent the matter. Mr. Thomson, student, read a homily and lecture which were sustained, and a Committee was appointed to examine him in Greek, Hebrew, &c., and to report at a future meeting.

A. McLEAN, *Pres. Clerk.*

PRESBYTERY OF MANITOBA.—This Presbytery met at Winnipeg on the 3rd and 4th of March. Present, eight Ministers and four Elders. Dr. Clark, of the Presbyterian Church of Canada, in connection with the Church of Scotland, was received as corresponding member of Presbytery, and welcomed as co-operating with us in this Province. The Rev. James Robertson, who had come to supply Knox Church, Winnipeg, for a short time, was received and asked to sit and correspond. The reports of Congregations and Sessions on the Remit of Union, were read, five congregations for and one against the union. Three sessions declared for the union, and one report was sent back to be made more definite. Some of these Congregations and Sessions, however, reported in favour of changing the name of the United Church to "The Presbyterian Church of Canada." The subject being discussed in the Presbytery, there voted five for the Union on the present Basis and Resolutions, and three against, Mr. Matheson entering his dissent. The Committee appointed to petition Parliament anent certain changes in the Act for the Registration of Baptisms, &c., reported that they had memorialized the Lieut.-Governor in Council, but could not secure the staying of the Act from coming into force, that, owing to Parliament being prorogued almost immediately on assembling, they could not petition Parliament for changes, &c. It was moved by Mr. McVicar, seconded by Mr. Mathews, that the same Committee, with Mr. Frozer added, be instructed to follow up the matter as in their wisdom they may deem best. It was moved in amendment by Mr. Frazer, which motion was not seconded, that the same Committee be continued, and that they be instructed to petition Parliament for the repeal of this Act, so far as it constitutes Ministers of the Gosgal registrars for the purposes of said Act. The vote being taken, the motion was carried. Mr. Frazer asked and obtained leave to protest and appeal to the General Assembly for reasons to be given in. A Committee was appointed to prepare answers to said reasons when given in. Mr. Frazer was sent west, to Palestine, &c., to organize the congregation and supply till the end of March, Dr. Clark to supply Little Britain during Mr. Frozer's absence, and afterwards to supply Headingly till next meeting of Prsbytery. It was resolved to welcome the two missionaries the Students' Mission Society of Knox College was sending out for the summer, and fix their fields of labour, at next meeting of Presbytery. A deputation was appointed to confer with the people of Burnside and High Bluff on matters connected with their petition for more frequent services. The Rev. T. McPherson, of Stratford, was nominated as Moderator of the General Assembly. Prof. Bryce, A. Matthews and A. Frazer, Ministers, were appointed Commissioners to the General Assembly. Messrs. J. Frazer, D. McVicar and P. R. Young, Elders, were also appointed. Mr. Matthews and the Clerk were appointed members of the Committee on Bills and Overtures. The following resolution was passed to meet the case of any Congregation wishing

to call a Minister:—“The Presbytery agrees to declare such of its congregations as wish to call a Minister, supplemented congregations, as soon as \$300.00 at least, for the first year, is subscribed, and the lists sent in to the Presbytery.” The Presbytery recommended that collections for Manitoba College be taken up in all the congregations at an early day. The Home Mission Committee was re-appointed with the exception of Mr. Harper, in whose stead Mr. J. Frazer was appointed. The next meeting of Presbytery was appointed to be held at Kildonan on the 13th of May, at 10 o'clock, a. m.

A. FRAZER, *Clerk*.

Communications.

THE LATE MR. W. CLARK, OF LONDON.

We hoped to give in this issue a short notice of Mr. W. Clark, but find ourselves unable to do so. We give, in the meantime, the following extract from the minutes of the Session of St. Andrew's Church, London:—

“The Session, in recording the death of Mr. Wm. Clark, which lamented event took place on Sabbath, the 15th February, 1874, would express its high esteem for his character, and its deep sense of the valuable service which he was honoured to render to St. Andrew's Congregation, and to the Church in general. For upwards of thirty years he was a member of this Court, having been, at its formation in Sept., 1843, ordained to the office of the Eldership, along with Messrs. John Michie and Alex. Ross. In the duties of that office he was attentive, faithful and fruitful, and for eight years previous to his death performed the duties of Session Clerk. In the early history of the Congregation, he occupied a prominent position in promoting its interests. The arrangements for public worship, and the dispensation of the Sacraments, as also the entertainment of the ministers who, from time to time, conducted divine service, mainly devolved on him. He was for many years the stated representative Elder to the Courts of the Church, where he proved himself an active and efficient member, taking a special interest in the work of Home Missions, and continuing to assist in the Mission work for the Presbytery till the time of his death. To the cause of the Saviour, generally, he shewed an attachment by being ready for every good work. From the organization of the London Bible Society, he was a member of its Executive Committee, and for several years previous to his death, had the charge of its Depository. His Christian character was of a decided, solid and uniform kind. He was correct in judgment, resolute and persevering in duty, quiet and unassuming in manner, and fervent in piety. While the Session mourns the loss which his departure has occasioned to the cause of the Saviour on earth, it rejoices in the confident hope that he, while now absent from the body, is enjoying the happiness of being present with the Lord.

“The Session would also record its sympathy with the bereaved widow, and its prayer that He who is the consolation of Israel, may sustain and comfort her in her present affliction, and enable her to rejoice in the prospect of a happy meeting time with departed Christian friends, in the presence of the Lord in Heaven.”

J. T. BOYD, *Session Clerk*.

Notices of Publications.

THOUGHTS ON GRAND AND IMPORTANT SUBJECTS ; BEING SPECIMENS OF MY PULPIT MINISTRATIONS. *By the Rev. H. Melville, Minister of the Canada Presbyterian Church. Toronto: James Campbell & Son. Sold by Willing & Williamson, Toronto.*

This volume contains about twenty sermons on various subjects. They are vigorous in thought and style, evangelical in doctrine, direct and practical, and fitted to do good to any congregation. The volume is got up in Messrs. Campbell's best style.

MEMOIR OF ROBERT PATERSON, F.D., KIRKWALL, *by his Brother, the Rev. John Paterson, Dollar. Crown 8vo., 492 pp. Edinburgh: Andrew Elliot, 1874.*

Few men have left their mark more distinctly or deeply in their locality, than the subject of this memoir. Dr. Paterson had many advantages which he turned to the best account. Endowed with respectable abilities, he received an excellent training both in the family and in the schools. From his early youth he was imbued with sound principles, both religious and social, and his lot was cast in a region where the fields were white to the harvest. His very physique was in his favour. He had a strong, clear ringing voice, and stood, erect and well set up, considerably more than six feet in height. After passing through the usual curriculum, he was licensed as a Probationer in 1819, in his 24th year, and received a call from each of the first two congregations to which he was appointed. The one of these in which he was settled, was that in which he lived and laboured, and died, one of the most influential and successful of ministers. Seldom does a more favourable opening present itself than that into which he entered. Orkney had for a great length of time been in a most deplorable spiritual condition, before the Anti-Burgher Seceders came over to help it about, 1795. The ignorance and irreligion which prevailed were amazing. In a number of the parishes there were more churches than one, and frequently only one was in tolerable repair. In that the minister preached one day, after a fashion, and when he should have been preaching in another church, had it not been in ruins, he lay idle. In many of the islands, accordingly, the people were entirely neglected, and yet it is said their condition was little worse than that of those who had a resident minister. When the Gospel was introduced into Kirkwall in the close of last century, multitudes flocked with wonderful eagerness to the newly erected Banner of Salvation. A large congregation was speedily formed in that town, and three others had been erected in the group of islands before the advent of Dr. Paterson.

The first secession Minister, Dr. Broadfoot, who was removed to London after being nineteen years a most successful pastor at Kirkwall, left a large and flourishing congregation. Dr. Paterson therefore entered in circumstances peculiarly favourable, and surcharged with energy and zeal, he from the first began to make full proof of his ministry. He soon set up the first Sabbath School in Orkney, which had an attendance of between four and five hundred. This he not merely superintended, but prescribed a variety of exercises to be written, and these he most carefully revised. His pulpit duties were most laboriously performed. In the earlier part of his ministry he was seldom more than an hour or two in bed between Saturday and Sunday ; and after returning late from the School, and perhaps a few visits to the dying, he states that sometimes he could scarcely throw off his clothes. Eight congregations of the denomination were erected in the Islands during his ministry ; and he and his people gave the chief impulse to them all. In 1849 a new church was erected for him, and it was computed that at each of the opening services not fewer than 2000 persons had crowded into it. This spacious edifice continued quite full till the close of his ministry. Many of his people emigrated to the mainland of Scotland and other parts of the world ; and we have heard him say that when he preached in Glas-

gown, a little congregation of Orcadians used to gather around him after the service. He was sent out by his Synod as one of a deputation to Canada and Nova Scotia in 1846, and an interesting account is given of that tour. His congregation were distinguished for their pecuniary liberality, and several struggling causes in Canada received assistance from funds mainly at his disposal.

This volume, which is very handsomely got up, consists largely of letters, many of them addressed to his brothers and sisters; and it is delightful to see the deep and tender interest he took in their temporal, and especially in their spiritual welfare. The volume, we are persuaded, might be read with great zest by many now in Canada. It has raised Dr. Paterson in our estimation as a man not only of singular shrewdness and sagacity, but also of great talent and piety. Altogether he was quite a model-minister, and under God's blessing his success corresponded.

MONEYS RECEIVED UP TO 21st MARCH, 1874.

HOME MISSION			
Amount Received to 22nd		Almonte.....	\$55 00
February.....	\$8,145 05	Chatham, Adelaide Street.....	69 18
Peterboro' S. S. (Omitted).....	10 00	Toronto, West Church.....	65 00
Eramosa.....	25 00	Chinguaousey 1st.....	11 36
Galt Ladies' Association.....	50 00	do. 2nd.....	17 44
Galt addl., Knox Church.....	100 00	Wroxeter.....	4 41
Lisadel.....	3 51	Beaverton.....	68 23
Shakespeare and Hampstead... 48 40		Centre Bruce.....	3 18
Normanby.....	9 00	Normanby Head Station.....	9 00
Guelph 1st.....	50 00	Fullarton.....	16 00
Widder.....	17 44	London, Saint Andrew's.....	275 00
Egremont.....	36 00	Georgetown & Limehouse.. 41 20	
New Glasgow.....	6 25	Stratford, Knox Church.....	30 00
Ashfield.....	15 00	Ancaster East.....	4 50
Port Hope.....	100 00	do. West.....	5 80
Plympton.....	14 00	Toronto Member Knox Church.	4 00
Lakefield and North Smith.... 25 00		Saint Helen's.....	23 00
Warsaw.....	21 00	East Kinloss.....	18 00
Manilla.....	18 00	Longwood, Guthrie's Church... 15 00	
Toronto West Church S. S.:..... 37 60		Kemptville, additional.....	5 00
John Docherty, Greenock.....	2 00	Uxbridge.....	25 00
Ethel.....	10 00	Rev. John McNabb.....	7 00
North Bruce.....	11 00	Perrytown.....	4 00
Parry Sound.....	10 00	Melrose and Lonsdale.....	60 00
Carlton Place.....	23 00	Wellington Square.....	45 00
Wick.....	11 00	Essa Townline.....	30 00
Millbank.....	30 00	Gananoque.....	24 16
Brockville.....	125 00	Winslow 1st.....	2 00
Vaughan.....	25 00	Lucan.....	3 00
Harrington.....	30 00	Biddulph.....	6 00
Montreal, Knox Church.....	200 00	Dunwich, Duff's Church.....	12 00
Hamilton, McNabb Street.....	356 00	Cambray.....	6 50
Lochiel.....	30 00	Friend, Cambray.....	3 50
Burns' Church, Moore.....	15 00	Fenelon and Palestine.....	11 95
Wingham.....	15 40	North, East Mission Group.... 12 09	
Collingwood.....	30 00	North, West do. do.	16 96
Elora, Knox Church.....	55 00	Bethany.....	6 00
Westwood.....	27 00	Robert McJanet, Toronto..... 1 00	
Keene.....	35 00	Madoc, Saint Peter's.....	33 61
Weston.....	26 25	do. do. S. School.....	4 00
King.....	25 00	Huntingdon, Saint John's.... 4 50	
Laskey.....	20 00	Madoc, Saint Paul's.....	10 00
Port Dalhousie.....	5 50	do. do. Columba.....	50
		Bequest of late W. Young Hullet	80 00

Felmont.....	10 00	Saint Helen's.....	11 00
Campbellford.....	7 60	Prescott.....	14 00
Toronto, Gould Street.....	669 00	Uxbridge.....	15 00
do. do. S. School.....	59 00	Montreal Nazareth Street S.	
do. Sherbourne S. School..	26 00	School Sask'n.....	10 00
Caer Howel S. School.....	12 15	Do. do. do. China.....	20 00
Luther Village.....	1 45	Rodgerville & Exeter.....	77 00
South Luther.....	1 80	Perrytown.....	3 00
Waldemar.....	2 09	Avonton.....	13 50
Biddulph.....	22 63	Mcintosh Station.....	10 73
do. Sabbath School.....	3 25	Balaklava.....	7 43
McNava's and Harrowsmith.....	20 00	Clifford.....	10 00
North Arthur.....	8 00	Wellington Square.....	22 81
Latona.....	10 00	Essa Townline.....	15 00
Scarboro', Melville Church.....	31 85	Lucan.....	1 00
FOREIGN MISSION.			
Amount received to 22nd		Biddulph.....	2 00
February.....	\$4,411 34	Nichol, Zion Church.....	7 50
Carlisle (omitted).....	10 00	Dunwich, Duff's Church.....	5 00
Berze.....	3 82	Elma Centre & W. Monckton..	15 00
Bayfield.....	13 00	Broughton.....	4 50
Port Hope.....	40 00	Cambray.....	4 00
Warsaw.....	1 50	Friend, Cambray.....	8 00
Lakefield and North Smith.....	15 00	Fenelon & Palestine.....	9 43
Toronto West Church S. School	25 00	North East Mission Group.....	13 00
John Docherty.....	2 00	do. West do. do.	11 57
Ethel.....	5 00	Bethany.....	2 00
North Bruce.....	10 00	Madoc, Saint Peter's.....	10 00
Wick.....	13 25	Toronto, Gould Street.....	200 00
Greenbank.....	8 25	William Gordon, Esq.....	50 00
Millbank.....	35 00	Toronto, Gould Street S. School	50 00
Brockville.....	60 00	do. Sherbourne do. Sask'n	13 64
Vaughan.....	6 21	do. do. do. China.....	8 00
Harrington.....	35 00	do. Caer Howel do. do.	10 00
Montreal, Knox Church.....	130 00	do. do. do. Sask'n.....	10 00
do. do. do. S. School.....	70 00	Erskine Church, Pickering.....	4 40
Woodville.....	110 70	North Arthur.....	5 00
Lochiel.....	10 00	Latona.....	15 00
Brantford, Wellington Street ..	7 00	Guelph, Chalmers' Church.....	17 00
Elora, Knox Church.....	40 00	Luther Village.....	3 00
Hamilton McNabb Street.....	126 00	South Luther.....	3 11
Quebec, Chalmers' Church.....	65 00	Glenvale & Harrowsmith.....	5 00
Friend, Farnham Centre.....	10 00	KNOX COLLEGE.	
Westwood.....	11 33	Amount Received to 22nd	
Keene.....	25 00	February.....	\$2,210 57
King.....	6 39	Eramosa.....	15 00
Laskey.....	4 27	Galt Ladies' Association.....	30 00
Port Dalhousie.....	5 50	do. Knox Church.....	161 18
Toronto, West Church.....	30 00	Shakespeare and Hampstead...	32 25
Union.....	49 70	Bond Head.....	10 00
Norval.....	22 70	Normanby.....	4 00
West Brant.....	6 50	Rockwood.....	2 29
Beaverton.....	53 42	Lakefield and North Smith.....	15 00
Mount Albert.....	4 00	John Kay, Esq., Toronto.....	20 00
Fullerton.....	10 00	John Docherty, Greenock.....	2 00
London, St. Andrew's.....	245 00	Ethel.....	5 00
Stratford, Knox Church.....	5 73	North Bruce.....	16 00
Toronto, Member Knox Church	4 00	Vaughan.....	12 00
		Ayr, Knox Church.....	29 26

Harrington.....	35 00	Carlton Place.....	4 00
Hamilton, McNabb Street.....	226 00	Beckwith.....	4 00
Collingwood.....	6 00	Brockville.....	40 00
Point Edward.....	7 00	Vaughan.....	6 00
Botony.....	4 44	West Winchester.....	9 00
Thamesville.....	6 31	Harrington.....	10 00
Elora, Knox Church.....	50 00	Montreal, Knox Church.....	30 00
Keene.....	8 00	Hamilton, McNabb Street....	42 73
Innerkip.....	12 00	Lochiel.....	10 00
Weston.....	17 25	Elora, Knox Church.....	14 00
Laskey.....	4 00	Keene.....	8 00
Toronto, West Church.....	40 00	West Brant.....	4 00
Chingnacousey 1st.....	8 10	Beaverton.....	19 01
do 2nd.....	16 60	London, Saint Andrew's.....	25 00
West Brant.....	6 50	Saint Helen's.....	7 00
Miderton, Burn's Church.....	30 00	East Kintross.....	3 00
Beaverton.....	32 55	Perrytown.....	2 50
Fullarton.....	10 00	Balaklava.....	3 76
R. H. Motherwell.....	6 00	Clifford.....	5 62
Perry West.....	2 20	Beverley.....	8 26
Georgetown & Limehouse.....	24 00	Lucan.....	1 00
Stratford, Knox Church.....	50 00	Biddulph.....	1 00
Toronto, Member Knox Ch....	4 00	Fenelon & Palestine.....	3 50
Saint Helen's.....	20 00	Bethany.....	2 00
Uxbridge.....	10 00	Belmont.....	4 00
Rodgersville & Exeter.....	18 00	Essa 1st.....	5 00
Perrytown.....	4 00	South Luther.....	1 55
Wellington Square.....	45 09	Biddulph.....	11 40
Beverley.....	13 92	With rates from Rev. Patrick Greig, Rev. A. Matheson, \$16; Rev. John Laing, \$16; Rev. J. Carswell, Rev. A. Dawson, \$10; Rev. W. McKenzie, Rev. Robt. Leask, Rev. R. H. Thorn- ton, D.D., Rev. John McNabb, Rev. John Scott, \$16; Rev. John Porteous, Rev. Walter Coulthard.	
Essa Townline.....	7 00	AGED AND INFIRM MINISTERS' FUND.	
Joy.....	1 70	Amount received to 22nd	
Lucan.....	1 00	February.....	\$278 99
Lobo.....	7 16	ASSEMBLY FUND.	
North Carradoc.....	6 53	Amount Received to 22nd	
Elma, Centre & West Monckton	15 00	February.....	\$2,138 86
Cambray.....	3 00	Normanby.....	2 50
Fenelon and Palestine.....	5 00	Demorestville.....	25 00
Belmont.....	21 60	Ashfield.....	10 00
Toronto, Gould Street.....	300 00	Brockville.....	10 00
Erskine Church, Pickering....	2 70	Osnabrock.....	6 00
Latona.....	10 00	Ethel.....	1 50
North Arthur.....	8 00	Collingwood.....	6 44
Scarboro', Melville Church....	32 00	Barrie.....	12 25
Luther Village.....	1 00	Tecumseth.....	1 40
South Luther.....	2 00	Adjala.....	2 20
Biddulph.....	11 00	Vaughan.....	6 00
do Sabbath School.....	3 25	Harrington.....	2 00
Glenvale and Harrowsmith....	10 00	Montreal, Knox Church.....	20 00
WIDOWS' FUND.		Hamilton, McNabb Street.....	37 28
Amount received to 22nd		Melrose and Lonsdale.....	4 00
February.....	\$2,008 28		
Galt, Knox Church.....	40 00		
Normanby.....	4 00		
Demorestville.....	2 00		
Lakefield & North Smith.....	6 50		
Pictou.....	7 37		
Ethel.....	4 00		
North Bruce.....	5 00		

Keene.....	8 00	Vaughan.....	5 00
Wakefield.....	9 52	Columbus and Brooklin.....	23 00
Toronto, West Church.....	10 00	Harrington.....	8 00
London, Saint Andrew's.....	25 00	Quebec, Chalmers' Church.....	42 00
Stratford.....	16 00	Hamilton, McNab Street.....	20 00
Saint Helen's.....	4 00	Lochiel.....	4 00
East Kinloss.....	2 50	King.....	6 00
Perrytown.....	2 50	Laskey.....	4 00
McIntosh Station.....	6 00	London, Saint Andrew's.....	20 00
Balaklava.....	3 08	Saint Helen's.....	9 00
Clifford.....	4 21	East Kinloss.....	8 00
Biddulph.....	1 00	Perrytown.....	1 50

FRENCH EVANGELIZATION.

Amount received to 22nd	
February.....	\$1,178 17
J. G. Lindsay's bequest.....	10 00
Guelph, 1st.....	25 00
Galt, Knox Church.....	50 00
Normanby.....	5 00
Demorestville.....	2 00
Ethel.....	2 50
North Bruce.....	5 00
Carlton Place.....	3 00
Brockville.....	15 00
Vaughan.....	6 00
West Winchester.....	9 00
Harrington.....	17 00
Quebec, Chalmers' Church.....	50 00
Lochiel.....	8 00
Keene.....	10 00
Innerkip.....	5 00
King.....	6 00
Laskey.....	4 00
West Brant.....	3 00
London, St. Andrew's.....	55 00
Toronto, Member Knox Church	4 00
St. Helen's.....	9 00
East Kinloss.....	8 50
Uxbridge.....	4 00
Perrytown.....	2 50
Broughton.....	4 50
Fenelon and Palestine.....	3 25
Bethany.....	2 00
Belmont.....	7 00
Toronto, Gould Street.....	20 00
Latona.....	4 00
Luther Village.....	2 00
South Luther.....	2 00

KANKAKEE MISSION.

Amount received to 22nd	
February.....	\$1,453 23
Shak-speare and Hampstead.....	8 50
Manilla.....	4 00
John Docherty, Greenock.....	2 00
Ethel.....	2 00
Carlton Place.....	3 00
Beckwith.....	3 00
Brockville.....	10 00

Fenelon and Palestine.....	3 25
Bethany.....	1 00
Belmont.....	5 45
Toronto, Gould Street.....	15 00
Guelph, Chalmers' Church.....	5 50

NEW COLLEGE BUILDING FUND

Amount Received to 22nd	
February.....	\$21,050 59
Toronto.....	120 00
Chatsworth.....	8 00
Hamilton.....	225 00
London.....	5 00
Paris.....	63 33
Avonton.....	69 50
Langside.....	10 00
Bear Creek.....	26 00
Fullarton.....	7 00
Avonbank.....	8 00
Greenock.....	2 00
Scarboro'.....	10 67
Melbrook.....	2 00
Kendall.....	16 00
Orono.....	24 50
Drummondville.....	100 00
Limehouse.....	10 00
Aurora.....	1 00
Alma.....	13 50
Lakefield.....	54 00
Northsmith.....	31 00
Harriston.....	19 00
Leaskdale.....	57 00
Uxbridge.....	42 00
Port Perry.....	4 00
Prince Albert.....	22 00
Stratford.....	555 33

FRENCH CANADIAN MISSION.

Amount received to Feb. 22nd..	\$71 09
London, Saint Andrew's.....	35 00
Toronto, Gould Street.....	25 00
Peterborough S. S. (sent direct)	

MANITOBA COLLEGE.

Amount received to 22nd	
February.....	\$33 00
Montreal, Cote Street Church...	50 09

MANITOBA FEMALE COLLEGE.	
Amount received to 22nd	
February.....	\$50 00
Toronto Gould Street.....	60 00
MONTREAL COLLEGE.	
Amount received to 22nd	
February.....	\$86 03
Lochiel	10 00
Madoc, Saint Peter's.....	26 32

Huntingdon, Saint John's.....	3 31
Madoc, Saint Paul's.....	6 00
do' Saint Columba.....	0 50
UNITED PRESBYTERIAN MISSION, INDIA.	
Toronto, Gould St. S. School	
Bewar Orphanage.....	\$24 38
ONTARIO SABBATH SCHOOL UNION.	
Peterboro', omitted in March,	
(sent direct).....	\$6 46

RECEIVED BY WARDEN KING, MONTREAL.

COLLEGE FUND.	
Mrs. Jane Redpath, Montreal	\$500 00
A. Sinclair, Beckwith.....	4 00
Collected by Rev. Wm. Birns,	
Perth	25 00
Friend, at Farnham Centre, per	
Rev. J. McFarlane.....	10 00
John McRae,Indian Lands	5 00
John B. McRae, "	1 50
Peter J. Fisher, "	1 00
Rev. John Crombie, Smith's	
Falls	5 00
Alex. Rough,.....Montreal	40 00
John Thomson,..... "	50 00
James Ross, "	20 00
James W. Muirhead, "	33 34
Wm. Young, "	33 00
Wm. Drysdale,..... "	10 00
Wm. Robb,..... "	10 00
Jas. Russell,..... "	5 00
Alex. Rose,..... "	66 68
George Hope,..... "	50 00
Joseph Mackay,..... "	500 00
John Stirling,..... "	200 00
C. Baillie, Jr..... "	50 00
David Morrice,..... "	290 00
Hon. Judge Torrance, "	133 34
Edward Mackay, "	666 66
David McFarlane,..... "	100 00
Robert Forsyth,..... "	10 00
Mrs. Fraser,..... "	20 00
R. Blackburn, Ottawa.....	33 32
Jas. McLaren, Buckingham...	333 32

FRENCH EVANGELIZATION.	
Cote Street Church Missionary	
Society, Montreal.....	155 00
BURSARY FUND.	
John McLean, Stornoway....	25 35
ORDINARY REVENUE.	
Farnham Centre.. Congregation	10 00
Cote Street Church Missionary	
Society	485 00
New Glasgow... Congregation	2 00
Carlton Place..... "	25 00
Beckwith	25 00
Brockville C. P. Church Mis-	
sionary Society.....	62 00
Richmond..... Congregation	9 00
West Winchester "	20 00
Farnham Centre "	4 00
Free Gordon Ch., Indian Lands	21 00
Leeds..... Congregation	13 00
Knox Church, Montreal.....	200 00
John St. Church, Belleville....	100 00
Kenyon	9 00
Melrose & Lonsdale "	10 00
SCHOLARSHIP FUND.	
Robert Anderson,.....Montreal	50 00
Peter Redpath,..... "	50 00
David McFarlane..... "	50 00
Edward Mackay..... "	50 00
Hugh McLennan..... "	50 00
Sabbath School of Knox Ch'ch,	
Galt	40 0

RECEIPTS FOR RECORD UP TO 22nd MARCH, 1874.

H. F., Paris, \$28.50; S. K., Tavistock; Rev. A. A. D., Shakspear, \$13; W. D., Carlingford, \$2; J. W., J. McL., J. H., G. P., St. Thomas; Rev. J. M. B., Demorestville; Rev. J. D., Richmond Hill, \$6.75; Rev. Mr. C., T. H., Mrs. A. K., Scotland; T. L., J. H., T. F., R. McN., H. H., S. W., F. A. M., Rev. W. L., Fenelon Falls; Rev. A. M., Portage LaPrairie; R. S., Toronto; W. D., Dunbarton; J. W., Thistleton; G. M., Toronto; J. McC., Harriettsville; J. McL., Maple; T. C., Toronto; G. B., Goomley; A. M., H. M., J. M., B. S., Ashworth; H. U.,

Stouffville; J. T., Brooklin; D. McL., Mrs. H., Mount Forest; J. McM. Humber; Mrs. G., Coleraine; J. McG., Widder, \$15.25; I. T., Widder; Mrs. S., C. S., A. C., R. L., Acton, \$15; Rev. R. P., Weston; J. B., J. McD., McDougall's Corners; Rev. D. S., Workworth, \$10; Rev. R. H., Motherwell, \$5; Mrs. S. L., Baltimore; Rev. W. M., Garafraxa, \$7.50; J. R., Orangeville; Mrs. M., Toronto; H. C., Manilla; R. B., C. R., J. McW., A. L., D. L., Wick; Rev. J. P., Dunsford, \$12; Rev. A., A. D., Shakspear, \$4; A. McL., Alexandria; Rev. D., D. McL., Waldemar, \$5; J. S. A., \$2.50; A. D., W. H. S., Mount Albert; A. M., Clinton, \$6.05; W. J., K. McL., S. A., Blytheswood; Rev. J. P., Wingham, \$5.60; J. L., Esq., Speedside, \$18; Mrs. F., Waterdown; W. D., Richmond; T. B., \$2.75; J. McG., Athol, \$1.65; J. H., Millbank, \$2.05; T. S., Eversley; Mrs. A. K., Mallet Creek, Ohio, \$2.48; D. C. McK., H. McD., Allenford; F. G., Byng; J. R., Galt; Rev. W. McK., Almonte, \$15; D. C., Osgoode; S. Y., Almonte; D. McM., Largie, \$2; C. McC., Point Albino; R. M. N., Oakville, \$2.75; Mrs. F., Colborne; Rev. W. McW., Bowmanston, \$5.20; D. C., Beaverton, \$4.20; W. P., Mrs. S., F. S., J. A., Orono; J. L., Dorchester Station, \$3.80; N. O. B., Mount Albert; G. M., Omemece; R. J., Belgrave; G. D., Grahamsville; J. R., W. A., R. McL., A. McK., M. McL., Warwick; A. Y., Georgetown; Mrs. G., Scotland; M. H., Brampton; W. M., York Mills; R. McG., Toronto; W. T., Parkhill; G. McP., Chicago, Ill.; J. M. N., Keene, \$18.75; Dr. S., A. McA., Blyth; P. K., Notfield, \$11.50; A. W., Mrs. H., Nelson; P. R., R. S., H. G. K., Nassagawega; Mr. W., Uxbridge, \$4; Rev. J. M., Elora, \$22; A. N., Toronto; Mrs. J., G. S., Napier; Mrs. B., Jarves; P. McG., G. McD., D. McA., F. S., M. McL., D. K., Acton; H. H., Cobourg; Mrs. T. B., Port Hope; Rev. G. S., Fingal, \$10.30; D. W., Woodstock; Mrs. H. P., Vandecar; W. B., Landsdown; Rev. R. R., Newry, \$5; J. G., Amherstburgh; A. G., Renfrew; W. G., Ross; Rev. D. W., Madoc, \$7.20; Rev. W. B., Clifford, \$16; J. McK., Rodney; D. C., Mrs. E. McK., Eagle; Mrs. McB., D. McG., A. McC., Aldboro'; Rev. A. F., Granton, \$5.85; Rev. W. B., McIntosh Station, \$13.25.

MEETINGS OF PRESBYTERIES.

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

- London** At London, by adjournment, in 1st Presbyterian Church, on 1st Tuesday in May, at 11 a.m. Next ordinary meeting in Sarnia, on 2nd Tuesday of July, at 7.30 p.m.
- Brockville** At Ottawa, (when Synod assembles,) on the 1st Tuesday of May, at 2 p.m.
- Ottawa** At Ottawa, on last Tuesday, . . April, at 2 p.m.
- Toronto** At Toronto, on 1st Tuesday of May, at 11 a.m.
- Ontario** At Port Perry, on 19th May, at 11 a.m.
- Kingston** At Belleville, on 2nd Tuesday of April, at 7 p.m.
- Huron** At Goderich, on the 1st Tuesday of July, at 11 a.m.
- Hamilton** At Hamilton, in Central Church, on 2nd Tuesday of April, at 11 a.m.
- Guelph** Next ordinary meeting at Guelph, in Chalmers' Church, on 2nd Tuesday of April, at 9 a.m.
- Paris** At Paris, Dumfries Street Church, 2nd Tuesday of April at 11 a.m.
- Manitoba** At Kildonan, on 13th May, at 10 a.m.
- Stratford** At Stratford, on 1st Tuesday of July, at 11 a.m.
- Owen Sound** .. At Owen Sound, on Monday after 2nd Sabbath in May, at 10 a.m., by adjournment; next ordinary meeting at same place, on 2nd Tuesday of July, at 10 a.m.
- Bruce** At Kincardine, the last Tuesday of June, at 2 p.m.
- Durham** At Durham, on last Tuesday of July, at 11 a.m.