

to be sent in to the Clerk before the 4th June. The evening selerunt of next ordinary meeting to be devoted to conference upon this subject, and all elders invited to attend. The Flora case occupied some time. Mr. McGregor not being present, and the reasons stated by him in a letter to the Moderator not being deemed satisfactory, the Presbytery resolved to proceed against him by libel, and prepared a libel which the Clerk was instructed to have served upon him, and the Presbytery agreed to hold a meeting at Galt on Tuesday the 2nd day of June, at noon, in order to consider the relevancy of the libel, with authority, should a call from Allansville be forwarded, to take up the matter, as also any business necessary to be completed before the meeting of Synod.

M. Y. STARR, Presby. Clerk.

Communications, &c.

WHAT I WITNESSED AT PETERBORO', C.W.—A VERITABLE ACCOUNT.

Journeying hither and thither in quest of health, I reached the above-named town, about the beginning of the present month. During my brief, but pleasant sojourn there, events of (in this country at least) a somewhat novel character transpired, of which, for many reasons, it were unwise to keep no record, although the chief actors in the scene would, we doubt not, greatly prefer that it should pass unnoticed. The act of which an account follows, and to which by their presence and influence they lent their sanction, will not bear close examination. A church, with a large piece of ground attached, now of considerable value, on which, from time to time, large sums have been expended, wherein, moreover, for upwards of twenty years, the people have been accustomed to assemble for worship, has been wrested from them by a few persons professing to adhere to the Presbyterian Church of Canada in connection with the Church of Scotland. Of these few, we were informed by parties thoroughly conversant with all the facts of the case, not over half a dozen ever contributed anything towards the erection of the building, or the repairs subsequently made upon it, to which, however, is affirmed, they possess a legal, if not a moral and equitable title. Truly, the occurrence of such cases, shews, beyond a doubt, that the distinction so often made between law and equity, is not imaginary but real. The people, almost the entire body of whom are attached to the Presbyterian Church of Canada, could not but feel, though law was against them, that they were unjustly deprived of their property. They built it—they repaired it—they occupied it, unmolested for a lengthened period, and now parties who have no equitable right or claim to it, step in and demand possession. On the Sabbath morning, after the usual services had been concluded, the pastor of the congregation read a notice, signed by three individuals (distinguished triumvirate) claiming key and kirk as theirs—theirs only and altogether. In course of the statement, given by the pastor to his attentive, and deeply affected flock, reference was made to disruption times, both in Scotland and Canada; the causes that led to these important and memorable events, at the close of which, he requested all who intended to abide by him as their pastor, and the church of which he is a minister, and aid in the erection of a new house of worship, to stand up, when, to our great delight, there arose, as if animated by one feeling, a large mass of people men, women, children. On the

faces of many of them as we glanced round upon them, deep emotion was visibly seated. The writer himself, whether from sympathy with pastor and people, or from fear of being taken for an old church man, matters not to your readers, on the summons from the pulpit, started to his feet, anxious for a time, however brief, to be identified with the proposed literal exodus from the "auld kirk." On the afternoon of the same day, Rev. Mr. McKerras of Bowmanville, preached by appointment of Presbytery, who, after pretty broadly insinuating that the scenes of which, in common with myself, he had been a witness, were un-suited to the sanctity of the Sabbath, intimated that on Tuesday evening, at a certain hour, Dr Barclay of Toronto, would preach and preside, when, (still alluding to the worthy pastor's statement to his people in the forenoon), to use an old Scotch proverb, it would be seen "every story has two sides." Of this sapient, sententious announcement, we, and others present, understood the meaning to be,—that, then and there, a full, fair, frank explanation would be given of the course they intended to pursue, or discussion of the great questions at issue between their church and ours, and what at this moment keeps us so widely apart. This impression was confirmed by the circumstance that on the day preceding that one, on the evening of which the great meeting was to be held, information was conveyed to Mr. Roger that he would be expected there to defend himself, failing which, he would be regarded as having acted in an unfair and highly improper manner towards the established church party, in the reference made to them from the pulpit on the preceding Sabbath. At the time specified, and with the expectation of being called upon to "content" for the disputed principles of the Presbyterian Church of Canada, Mr. Roger, accompanied by a few clerical conferees, appeared, and awaited the pleasure of our friends of "the opposition," longing greatly to hear, agreeably to the announcement of Rev. Mr. McKerras, "the other side of the story." We, however, and the people as well, were doomed to be disappointed, for no allusion was made—no, not even by Mr. McKerras, either to their "side of the story" or to ours. Of that meeting, of which beforehand so much was said, and to which, with some degree of anxiety, we had looked forward, the result was, that Dr Barclay—the chief spokesman on the occasion—and pre-eminently a man of peace, plainly declined discussion—disclaimed all intentions to wound the feelings of the people, (whose church he was taking away) declared that the Church of which he was proud to be a minister, had always acted on the principle, that controversy was inexpedient and injurious—that, in short, no good, to either party had ever come out of it. Such in substance, was the drift of the Doctor's statement, with which, of course, we were compelled, for the time at least, to rest satisfied, as it was intimated, that then no discussion was desired, nor would be permitted. We do not remember ever to have felt more surprised, not to say amused, at the cool, quiet, self-possessed, and bland manner and tone in which the Reverend Doctor expressed his unwillingness to "excite hostile feelings" on the part of the friends present, and his anxiety to impress them with a conviction of the interest and affection with which, notwithstanding his demand, that they should surrender the property to which they alone had a just title, he regarded them. We did not think his proceeding altogether accorded with the apostolic injunction, to "Love not in word only, but in deed." Though, however, hindered from entering upon the subject that evening, Mr. Roger called the people together the night following, when addresses explanatory of our position and principles, as a Church, were delivered to a very large and attentive auditory. On the Monday

after, a Congregational meeting was held, which, though at a busy season of the year, was larger than was usual on such occasions, at which resolutions to abandon, at once, the old place of worship, and meet for a time in the Town Hall or Court House,—to ask from the party by whom they had been so unjustly deprived (in a moral point of view) of their property, no compensation for recent outlay on the Church,—to purchase as a site for a new Church, a piece of ground in a central part of the Town, selected by the office-bearers; to appoint a Building Committee, with instructions to procure a suitable plan and specifications, and open a subscription list, and, with all convenient speed take steps to have a house erected some time in the fall,—were unanimously adopted. We may state that at the meeting, the subscription list was begun and about £1,500 subscribed, which, without any difficulty or great exertion, the friends hope to raise over £2,000, which, it is supposed, will be about the cost of a Church of the size and style required. Our friends of the kirk have, as your readers will gather from this notice, unintentionally of course, done good service to our cause in Peterboro' in breaking in upon the repose of our members and adherents there, who, in truth, stood greatly in need of a larger, handsomer, and more commodious place of worship. It must have been highly gratifying indeed to the excellent minister of that congregation, who, for nearly a quarter of a century, has had the spiritual oversight of them, to witness the cordiality, unanimity, and promptitude of his flock, in whose affections it is evident, he is firmly entrenched. Long may he be spared to minister among them in holy things, and stronger and more tender grow the ties that bind them together—presenting to the view of all around, the lovely spectacle of "brethren dwelling together in unity."

J. B. D.

May, 1857.

STATISTICS

Of Evangelical Churches in the United States, for the Year 1855, Condensed from the latest of Dr. Baird's "Religion in America."

Congregation	Chu's	Min's	Mem's	Popula's
al (orthodox)	2,450	2,327	210,000	2,000,000
Presbyterian	5,116	6,145	716,318	3,500,000
Lutheran	1,000	1,000	235,000	750,060

But Dr. Baird says "by uniting the Presbyterians and Congregationalists, which as they are in many important respects the same, is entirely proper," and also by ranging the Lutheran with the Presbyterian, with which it substantially agrees on Church government, we have but four great families of Evangelical Churches in the United States, viz:

	Chu's	Min's	Members	Populations
Episcopal	1,353	1,742	107,850	1,012,000
Presbyt'n	12,466	9,472	1,161,318	6,250,000
Baptist	14,070	9,476	1,322,469	5,000,000
Methodist	14,500	8,740	1,598,794	5,500,000

Total... 41,859 29,480 4,176,431 17,762,000

Methodist Local preachers, 12,618; making in all 42,053 preachers exclusive of the Licentiate of the Presbyterian and Baptist Churches, which amounted 1,400, of whom 854 were Presbyterians.

There were in connection with the General Assembly (Old School) of 148: Candidates for the ministry, 481; amount contributed for Congregational purposes, \$1,725,825, for Board and Church extension, \$186,445.

THEOLOGICAL SEMINARIES AND COLLEGES IN THE UNITED STATES.—The Rev. J. FREEMAN, Corresponding Secretary of the New York Baptist Union, for ministerial education, gives the fol-