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British American Presbyterian.

FRIDAY, OCT. 30, 1874.

THE LATE REV. JAS. NISBET.

The two funerals so close upon each other in the churchyard of Kildonan suggests the words of the famous lament over father and son dead on the field of Gilboa: "They were lovely and pleasant in their lives, and in their death they were not divided." It was no doubt a work of no ordinary trial to hold for eight years the field at Prince Albert Mission in the great lone land. Away 400 miles from the nearest white settlement, Mr. Nisbet and his wife had to endure sufferings of heart, we say nothing of other hardships, to which missionaries in India and China are strangers. In the mission fields of the East there is hardly a town or city in which the missionaries settle down, but they have access to Christian society; but on the banks of the Saskatchewan there was no society for the missionaries but what they found within the walls of their own house. In these circumstances we can imagine how much each must have become to the other, the husband to the wife and the wife to the husband, when they were all the world the one to the other.

The health of Mrs. Nisbet gave way. Need we wonder? What a small thing that is, to give a few cents to support missions, or even to give many dollars, even to the tenth of one's income—what a small thing, we say, in comparison with giving one's time, friends, comforts, health and life to the work. Away from home and society, surrounded by deathlike solitude, face to face with discouragements, burdened with anxiety for the salvation of those who put the salvation from them, need we wonder that Mrs. Nisbet (the heart of the Prince Albert mission-house) grew faint and weary and longed for a sight of her home in Kildonan. It was thus, therefore, we read recently that Mrs. Nisbet was sick, and that her husband was to take her to Red River in search of health. They arrived among familiar scenes and familiar faces, but it was too late to bring health and to prolong life. Mrs. Nisbet died, and was laid in the churchyard of her native parish. Many a heart in Canada sympathized with Mr. Nisbet and his four motherless children when the sad news came that his wife was taken from him.

There was, it seems, no need of prolonged sympathy for the husband, though now the child need a double portion of it. In a few days her, who had been for years of trials his only companion and earthly counsellor, he followed to another and a better world. "They were lovely and pleasant in their lives, and in their death they were not divided." Their singularly isolated situation on that boundless, houseless wilderness for eight years, had, it would seem, so knit them into one that the death of the one was the death of the other, and now they sleep—the race run, the fight over—side by side in the churchyard of Kildonan.

Had Mr. Nisbet entered on mission work at an earlier age, and had he worked in a more impressive field, he would have left a record behind him second to none of the best missionaries of our day. He was deeply imbued with a missionary spirit, it was an instinct of the divine life in him to do mission work. It was natural to him to pity people without the gospel, and he was in his element when he was to use Dr. Chalmers' expression, "evangelizing." When settled in Oakville, his heart went out in sympathy towards the new settlers round the Georgian Bay. Again and again he drove his own horse from Lake Ontario to the shores of the Georgian Bay, preaching as he went, diving into the woods, preaching and administering the Sacrament in all kinds of places, and roughing it in shanties, all with a kindness of heart, a softness of manner, and a wisdom of action, that made his name a household word in many townships in North Simcoe and the County of Grey. This love for missions (which seems to have been a family passion, for his brother has a name of renown in the South Seas) carried him into the heart of the Indian country and kept him there, when an ordinary man would

have become discouraged. He died with banners on his back. Measured by the converts made by his mission, we can not place him higher or lower than his neighbours; but measured by the qualities he displayed as a pastor in Oakville, as an evangelist in the Saugeen district, and as a missionary in the Saskatchewan, we must place James Nisbet among that honourable band of pioneers whose names the Presbyterians of Canada shall never allow to die from its memories and its annals.

A SPECIAL WORK OF GRACE AT OSGOODE.

MR. EDITOR,—Will you kindly make room in the PRESBYTERIAN for the following extracts from letters which I have received from Mr. Jas. Whyte, minister of Osgoode, touching a very special work of God in his congregation. On the 12th September he writes:

"Mr. Stewart, of Packenham, has been with me for the past week assisting in a most extraordinary work of grace. About three weeks ago this work began among the young men. Some of the leaders in all sorts of mischief were the first to come under the power of the Spirit, and they have been very diligent in helping to bring others to Christ. Last Tuesday evening about fifty came to the manse, who professed their faith in Christ and love to Him. Every day for the past week we have been hearing of four or five believing the Gospel and finding peace. I think over eighty are now resting on Christ. Last night we conversed with about forty inquirers, many of them in tears, and some in deep distress for a time past. We have had meetings every night for the past three weeks; the church is crowded to its utmost capacity. Our communion is to be on the 27th inst. The reception of so many members will entail labour and prudence. Do you think it possible that you can assist me on that occasion? The work appears now to be only beginning, and we can put no limit to the power of the Holy Spirit. A large number of young men are among the converts, some of whom speak for Christ to others, and lead in prayer at public meetings. Some of them might see it their duty to study for the ministry. I will in all probability let you hear more after this."

On the 29th September Mr. Whyte writes again, giving further information as to the continuance and extension of this work:—"I was sorry you could not be with us at our communion season. Mr. Mackenzie, of Almonte, was with us all the week, but had to leave on Saturday. I was thus left alone, but did not feel alone. All things went on well. I baptized 11 on profession of their faith, on Saturday, and received 124 on profession of their faith (including those who were baptized on Saturday), and 4 by certificate, 128 in all. We had our Sabbath services at 11 a.m. and 1 p.m., in the graveyard. I preached in a small tent to over 700—subject, Deut. xv. 15. The church seats only 860, including gallery. The lower part of it was at 1 p.m. filled by 240 communicants, and in quietness we kept in remembrance our blessed Lord Jesus Christ showing His death for us. At 2 p.m. twenty minutes were allowed for the people to retire from the church and let the rest of the communicants take their place. About 110 sat at the second table. Meantime the people were engaged in worship outside in the graveyard during the first table. After the second table, all assembled again in the graveyard, and the services closed about 8.30 p.m. It was a sweetly solemn time. Last night we had a meeting at 6.30 of volunteer workers for Christ, with 45 gave in their names, 85 young men and 40 young women. I asked for volunteers to form two bands of Christian workers in the two neighboring villages, Metcalfe and Kenmore, on Friday evening next, and to report on Saturday evening. Ten volunteers for the one and eleven for the other. These new bands, like the one at Osgoode Church, are for the purpose of winning their comrades to Christ by prayer and personal effort * * *

I need not say to you what a great change this wonderful work of the Spirit has wrought in the whole community. Whole families have been wrought to Christ. The conversation is changed—the faces of the people are changed—there is a brightness in the eye, and a gladness overspreading every feature. They speak joyfully—they are willing to work. Our township fair is to-day. Thirty or forty volunteered to go to the fair and assist, by singing, &c., to get the people together that we may preach the gospel to them in the grounds.

On Thursday we are to have an all-day meeting from 10 a.m. to 4 p.m. Subject—The Gospel, Rom. i. 16. I. Its substance. II. Its power. III. The realization of it by faith. IV. Not a word of the Gospel. I hope the work is but beginning. Pray for us."

On the 21st inst., Mr. Whyte writes me a third time:

"The young people persevere in their meetings, I trust with good results. Last night I began a Bible class with about 60 eager scholars. The night was rainy. I ex-

pect 100 during fall and winter. We intend taking the book of the Bible every week. Besides we will occupy some time hearing passages of scripture that may be submitted for explanation, and in removing difficulties that may occur to any in their spiritual life and christian work. Singing and prayer complements the exercises. The last not least. We are holding Evangelistic meetings in Metcalfe Village this week, increasing in numbers and interest nightly, but the heart of the community not yet stirred, though there are three or four who profess to have come to Christ, and a number who are anxious."

Mr. Editor, having obtained leave from Mr. Whyte to make public use of this cheering information, I now give it to the church at large in his own words. It is suggestive of many reflections:

1. This work occurs in connection with the services of the Pastor of the flock, assisted by neighbouring Pastors. It was not deemed necessary to send abroad for some distinguished Evangelist in order to begin a revival. God quickens dead souls and revives his saints, and we can all humbly ask him to do this work. While not depreciating or overlooking the value of the services of itinerant Evangelists so long as they present the gospel in a clear and correct manner, my conviction is that our own ministers are the best Evangelists. Their patient, self-denying earnest services have told, and are now telling powerfully for good throughout the Dominion. We possess in the church as already organized all the appliances requisite for the revival and edification of the saints and the ingathering of sinners, but we may require to exercise a little more care in the adaptation of means to certain ends.

2. This work has occurred, and is carried on in connection with special meetings. I need not define the nature of these. This is made sufficiently apparent by Mr. Whyte's narrative of facts. Why should not such services be held in every congregation in our cities as well as throughout the country? We need them. Who that observes the characteristics of our age will doubt that we should seek by frequent meetings or any means deemed wise and scriptural to break in upon the formality, the ritualism, the secularism, and general godlessness which prevail? We plead for nothing more in this than is authorized by the example of Christ and his Apostles, and is called for by the best of our people, viz., sermons and services wisely adapted to the wants and circumstances of the people.

3. This work which is manifestly of God has resulted in greatly increased activity among the members of the Church. This is surely much needed throughout our bounds. It cannot be denied that we have churches with hundreds of members, who regularly sit down at the Lord's table and publicly declare that they are the servants of the Lord, among whom, however, it is difficult to find persons ready to attend to matters of ordinary routine in connection with the house of God.

Let us pray earnestly that God's Spirit may rest upon the souls of men in such power as to overcome their sluggishness, and to lead them to volunteer their services, and to band themselves together like the young men and young women of Osgoode, in the glorious work of bringing sinners to the Saviour. Yours truly, D. H. MACVICAR.

Presbyterian College, Montreal, Oct. 26th, 1874.

Ministers and Churches.

The Rev. Hugh Carrie, formerly of Canington and Manila, has been called by the congregations of Kintyre and Napier, both in the London Presbytery.

On the morning of Sabbath last the Rev. R. H. Warlen preached his farewell sermon to a large congregation in the Presbyterian Church, Bothwell. The Rev. gentleman removes his family to Toronto at once, and on the 1st of November he will commence his duties as general agent for the Building Fund of Knox College.

The Rev. L. Cameron of Acton, has accepted the call to Thamesford, Presbytery of London.

Rev. R. M. Thornton, of Knox Church, has accepted the call of a congregation in Glasgow, Scotland, to which we referred a few weeks ago. The congregation of Knox Church wish to procure the services of Rev. Dr. Black, Inverness, Scotland, a delegate to the recent Evangelical Alliance, and it is understood that they propose to offer him a stipend of \$4,000.

The Rev. J. A. McDonald (Dorchester Station) has taken possession of the new and commodious manse erected for his accommodation by a congregation grateful for his service.

It will interest many of our readers to know that Dr. Fraser and family will leave Toronto for Formosa, by the mid-day train on the Great Western Railway, on Monday 2nd of Nov. We are glad to be able to announce that the Doctor will (Dr. V.) address our readers from time to time, through the columns of the PRESBYTERIAN.

Presbytery of Guelph.

The Presbytery of Guelph in connection with the Canada Presbyterian Church, met in Elora on Tuesday, 18th inst. After reading the minutes and taking down the sederunt, commissions were read from the three Kirk sessions to ruling elders to represent them in the Presbytery, and their names were added to the roll. The Treasurer's books were referred to a committee for audit, who, after having duly examined them, reported, stating that the ordinary fund was overdrawn, and that there was a balance in hand on the account for the erection of the new church in North Luther. The statistical reports of congregations were examined, and the Clerk was instructed to correspond with those in arrears for stipend, urging the payment of the same, and requesting to be informed what action had been taken by the next ordinary meeting. Attention having been directed to those which had sent in incomplete returns, the Moderators of the Kirk sessions of such, whether vacant or settled, were enjoined to see to it that full reports were made next year. The Report from the Committee on Sabbath School Conference, was handed in and read by Mr. Bentley, Convener, and on motion was received. The programme of meetings were adopted, and the Committee re-appointed to carry out all necessary arrangements for holding the Conference. The Conference on the state of religion was postponed till next ordinary meeting, and a committee appointed to arrange for the same by preparing subjects for discussion and engaging speakers to introduce them at the meetings. An extract minute from the records of the Presbytery of Bruce was read, to the effect that Mr. A. G. Forbes, of Bervie and Kinross had declined the call addressed to him by the congregation of West Pashuch. The Clerk reported the returns he had received from sessions and congregations to the Assembly's Remit on Union, fifteen sessions and fourteen congregations expressing themselves in favor of the same, and two sessions and one congregation proposing modification in the Basis or Resolutions. He was thereupon instructed to forward the same and any others he may receive in time to the Clerk of the Assembly. The Presbytery next proceeded to consider the Remit, when it was moved by Mr. Middlemiss, seconded by Mr. Smellie, that the Presbytery having considered the whole subject of Union with other Presbyterian Churches of the Dominion, and the Remit sent down by the General Assembly at its meeting in June last, expresses the hope that the result of such Union, if consummated, may be such as to disappoint the fears of many in this church in view of its consummation; and the opinion that the said Remit presents terms of Union which this church can assent to accept in as far as the Preamble in said Remit implies the acknowledgement, which the Presbytery cannot make, that the Church of Scotland, as at present constituted, or any Church in connection with it, holds the same doctrine, government, and discipline as this Church, and in so far as the Resolution on the Mode of Worship is, in their opinion, not only unnecessary, but highly objectionable as being a virtual sanction of any irregularity that may have crept into any congregation previous to the Union. It was moved in amendment by Mr. A. D. McDonald, seconded by Mr. Bentley, that the Remit be approved of simpliciter. On being put to the vote the amendment was carried by sixteen to six. From this decision Mr. Smellie, Mr. Middlemiss, and Mr. Burnett dissented. A motion to the effect that the General Assembly delay taking further action on Union till the next regular meeting was defeated by a majority of one. The Committee to whom was referred the oversight of Messrs. Lloyd and McGregor, who had applied to be received as Catechists, reported that the former had removed to a distant part of the country—that they had met with the latter, and both examined him on doctrine, and given him subjects for other exercises, and that upon a careful consideration they did not feel themselves justified in recommending him to the Presbytery for the employment desired. The report was received, thanks given to the Committee, and the conclusion to which it pointed adopted as the decision of the Presbytery. The report of the Committee on the special mission to the township of Amaranth was read. Mr. Thomson, who has been engaged under the direction of the Committee, in exploring the field, was heard. After deliberation the Committee was re-appointed with instructions to make such arrangements as they may deem necessary to carry out the objects stated in the report, one of which was that a minister may be procured for one week in each of the winter months to follow up the efforts just made for the cultivation of that district. On petition of the congregation of West Pashuch, an adjourned meeting was appointed to be held in the church there on the first Monday of November, to moderate a call which they proposed to give to one to be their minister. A call was produced and read from the congregation of Thamesford, in the Presbytery of London, to Mr. L. Cameron, of Knox Church, Acton, with reasons of translation and answers to the same commissioners, from both congregations, and Mr. J. A. Macdonald, commissioner, from the Presbytery of London were heard. Mr. Cameron was next called on to express his views and feelings regarding the call, who intimated that he felt bound to accept it, but left himself at the disposal of the Court. Parties were then removed. After due consideration it was moved and resolved that the translation be allowed to proceed, and in this decision all the parties being recalled and having it announced to them, acquiesced. Messrs. Smellie and Ball were appointed a Committee to prepare a minute on Mr. Cameron's removal to his new field of labor, and from the 1st he has now occupied for a number of years, to report at next ordinary meeting. Mr. Ball was appointed to declare the pastoral charge of Knox Church, Acton, vacant, when required by the Clerk, and Mr. Wardrop to be Moderator of Session in the meantime, and the name was ordered to be reported for due share of supply from the Probationer's Roll. Mr. McDonald reported that he had moderated in a call at Glenallan and Hollis, which had come out

unanimously in favor of Mr. Thomas Thomson. The call, signed by one hundred and thirty-four members and thirty-eight adherents, with relative documents, was produced and read, and having been sustained, was ordered to be forwarded to Mr. Thomson for his decision. Messrs. Middlemiss and McDonald were appointed a Committee to prepare subjects of trials for ordination should the call be accepted. It was agreed that the three months supply of free sermon promised to Winterbourne congregation some time ago, should begin in January next, appointments having been already made from the Probationer's Roll till that date. Instead of the usual arrangements for missionary sermons and meetings, the Presbytery enjoined all ministers to preach to their own congregations on the subject of Missions, and to hold meetings in them; Moderators of Sessions of vacant congregations to do the same and that their diligence in the matter be reported at the meeting in April. Mr. Reeve's resignation of the pastoral charge of Rockwood and Eden Mills laid on the table at last meeting, was next taken up and considered. Commissioners were heard. Mr. Reeve stated that he still adhered to his resignation on the ground of ill health. It was then agreed that it be accepted, and that his request not to be employed for the present be granted; that the Presbytery express their sympathy with him in the infirm state of his health, by which he is precluded from Ministerial or Probationary duties in the meantime, and their hope that he may, through the kindness of God, be soon restored; as also their sympathy with the congregation in being thus rendered vacant, and their prayer that they may soon procure one to take the oversight of their souls in the Lord. It was left with the Clerk to arrange for declaring the charge vacant. Mr. Little was appointed Moderator of the Kirk Session during the vacancy, and the congregation was ordered to be reported for supply to the Sub-Committee on the Distribution of Probationers. An application from Waldemar to have a portion of the supplement granted by the Home Mission Committee to Mr. D. D. M. Leunau's present charge to enable them to discharge some arrears for salary when they were under this charge was refused as beyond the power of the Presbytery. Dr. Barrie tendered his resignation of his charge in Eramosa on the ground of infirm health, to take effect from the end of the present year. On motion it was agreed that the Presbytery express their unfeigned sympathy with Dr. Barrie in his present affliction, and that Mr. Torrance be appointed to intimate to the Congregation at as early a day as he may find convenient the steps taken by their minister, and to cite them to appear for their interests at the next ordinary meeting. A reference from the Kirk Session of Palmerston was considered and disposed of. The report of the Committee on the application of certain persons belonging to the German Reformed Church in and around Preston was given in and read. After lengthened consideration it was agreed that the Committee be re-appointed with instructions to attend carefully to the field, as also that at New Hamburg, and to the work of missions among the Germans within the bounds, as a hopeful one, and the Clerk was directed to apply to the Home Mission Committee for a grant of not less than two hundred dollars a year in the event of an efficient missionary being procured. From the report it appeared that \$200 might be expected from Preston, and \$150 from New Hamburg. Mr. L. Schroeder, a minister of the Reformed Church of the United States, applied to be received as a Minister of the Canada Presbyterian Church, and produced a certificate of full and regular standing. The application was directed to lie on the table till Mr. Schroeder's designation, which was promised, was received. The Committee on the German Mission was re-appointed with additions, and instructed to prepare a scheme for raising funds on its behalf, and report at the adjourned meeting in West Pashuch. A reference from the Kirk Session of Knox Church, Elora, for advice in a case of marriage with a deceased wife's sister, was not sustained on the ground that it was not in writing. The Clerk reported the claims against the Presbytery and each congregation for the Assembly Expense Fund. He was instructed to call the attention of every congregation that had not paid the full amount assessed last year to the deficiency. An extract minute from the Presbytery of Stratford regarding the mode in which New Hamburg was receiving supply of sermon was read, and the reply of the Clerk to the same, which was approved. The Home Mission business, and some others of a general interest having been disposed of, the next ordinary meeting was appointed to be held in Knox Church, Galt, on the second Tuesday of January, 1875, at 9 o'clock, a.m., the roll called and marked, and the sederunt closed with the benediction.

Presbytery of Paris.

This Presbytery met at East Oxford on Tuesday, the 21st October, and inducted the Rev. Hugh Thomson to the pastoral charge of that congregation. The moderator, Mr. Wright presided. Mr. Cayan preached the sermon from Hebrews iv. 16. Mr. McTavish addressed the minister and Mr. McQuarrie the people. In the evening there was a social meeting held in the church, when addresses were made by the newly inducted minister, Mr. McQuarrie, Mr. Vincent, and others. At the same meeting of Presbytery, Mr. Alexander accepted a unanimous call from the congregations of Mount Pleasant and Burford, where he has laboured for the past two years. Arrangements were made for his induction on Monday, 27th November, at two p.m., Mr. Lawry to preside, Mr. Thomson of East Oxford to preach, Mr. Dunbar to address the minister, and Mr. Hume to moderate the congregation. The new Presbyterian Church at Burford was opened last Sabbath, when the services were conducted in the morning by Mr. Alexander, in the afternoon by Mr. Lawry, and in the evening by Mr. Cochran. The Rev. John Anderson has been called to the pastoral charge of River Street Church, Paris.